1978

The Social Integrative Effect of Fairs and Festivals on Local Communities: a Study of the Shrimp and Petroleum Festival in Morgan City, Louisiana.

Stephen Earl Doeren
Louisiana State University and Agricultural & Mechanical College

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THE LOUISIANA STATE UNIVERSITY AND
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THE SOCIAL INTEGRATIVE EFFECT OF FAIRS AND FESTIVALS ON LOCAL COMMUNITIES: A STUDY OF THE SHRIMP AND PETROLEUM FESTIVAL IN MORGAN CITY, LOUISIANA

A Dissertation

Submitted to the Graduate Faculty of the Louisiana State University and Agricultural and Mechanical College in partial fulfillment of the requirements for the degree of Doctor of Philosophy

in

The Department of Sociology

by

Stephen Earl Doeren
B.A., Ottawa University, 1972
M.A., The University of New Mexico, 1974
May, 1978
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ABSTRACT

This study was undertaken to obtain information on the characteristics, participation patterns, and attitudes of attenders at the Louisiana Shrimp and Petroleum Festival. The data utilized in this analysis was obtained from personal interviews with 174 adults who attended the 1976 festival. Community action theory provided a conceptual frame of reference for determining the possible social integrative effects of the festival upon the community.

The principal conclusion derived from this study was that this festival constitutes a routinized communal event according to the criteria established by community action theorists. The overwhelming majority of the attenders either presently lived in Morgan City or had lived there in the past and the majority of those who presently resided in Morgan City had lived there for at least fifteen years. Most of the festival's events were planned, sponsored, and staged by local civic clubs, voluntary organizations, and church groups, while local community leaders presided over and participated in festival events. The locality symbol of Morgan City, a shrimp wrapped around an oil derrick, was mentioned by attenders as the object which best reflected the significance of the festival for the local community. This symbol, which indicates the significance of the shrimp and petroleum
resources and their attendant industries for the residents of Morgan City, was used extensively in the festival.

The overwhelming majority of the attenders perceived the festival as an important mechanism of social integration for the Morgan City community, i.e., as a means of bringing people in the local community closer together, emphasizing important community sentiments, perpetuating community traditions and customs, and promoting local elements of culture and products. Most of the respondents indicated that the festival helped to bring people in the local community closer together either because the planning and staging of the festival required Morgan City residents, local organizations, and churches to work together throughout the year or because the festival functioned as a major local social event. Regarding the community sentiments which were emphasized in the festival, the attenders most frequently mentioned the importance of the shrimp and petroleum resources and their attendant industries for the livelihood of the Morgan City community. The Blessing of the Fleet, which is devoted to the blessing of the community's seafaring men and their harvest—seafood and petroleum, and the festival itself, which has developed into a traditional annual community custom designed to bring people in the local community together, were mentioned by the attenders as the local community traditions and customs which were perpetuated by the festival. Shrimp and petroleum, Morgan City's
two principal resources, were mentioned by attenders as the local products promoted by the festival.

In conclusion, the festival appears to be primarily a locality related event which celebrates the common use of a particular area and its resources, shrimp and petroleum, by its residents. The event can be characterized as a routinized communal activity because it has been a recurrent part of community life in Morgan City since 1935. Insofar as the vast majority of the attenders had attended the festival one or more times prior to 1976's attendance, expressed satisfaction with the festival, and indicated that they planned to attend the festival the following year, it is clear that the festival will remain an important communal event in Morgan City and will serve to integrate community residents into a more cohesive social unit.
Chapter 1

INTRODUCTION

THE PROBLEM

Each year a minimum of 18,530 special events (e.g., fairs, festivals, celebrations, major sports events, tours, tournaments and pilgrimages) are staged in the United States by individuals, communities and states (Shirer, 1974:iv). These special events are attended by literally millions of people.

Two prominent forms of special events which have particular significance for the people of Louisiana are community-sponsored fairs and festivals, eighty-eight (88) of which were staged in 1975-1976. Although never systematically documented, fair- and festival-related publications purport that these special events serve a variety of significant purposes. Among these purposes are: (1) economic benefits to town or community, (2) generation of funds for charitable purposes, (3) profit for the sponsoring or administering agency, (4) stimulation of local civic pride, (5) promotion of local cultural themes, (6) celebration of a local, state or national date or event, (7) provision of entertainment for the people of the community or region, (8) provision of an educational experience for visitors, (9) exhibition of various arts, crafts and products, (10) emphasis of
community pride and loyalty, and (11) provision of a psychic release to the people of the community (Shirer, 1974; Bertrand, 1977).

So far sociologists have not studied fairs and festivals extensively. Consequently, despite the proliferation of such events, there is a paucity of studies of an empirical nature about fairs and festivals. Conspicuously absent is a knowledge about the visitors who frequent and participate in these events. Furthermore, those studies which do exist have suffered noticeably from the absence of conceptualization in terms of a guiding theoretical framework. This has resulted in some of the works on fairs and festivals having little sociological relevance. While there are many notations of dates and places where such events occur and descriptive treatments of given events, analyses of common behavioral principles or culturally derived motivations are strikingly missing.

PURPOSE AND SIGNIFICANCE OF THE STUDY

The research in connection with this dissertation was conducted with the purpose of rectifying the above limitations by applying a particular theoretical framework, community action theory, to the case study of attenders of Louisiana's oldest chartered harvest festival--the Shrimp and Petroleum Festival. Despite the forty-two year existence of this festival, this is the first study, insofar as
could be determined, which has attempted to determine its sociological relevance to the local community.

The overall objective of this applied sociological study was to determine the attitudes of attenders at the Shrimp and Petroleum Festival toward festival activities and management and to determine benefits of the festival to the local community. A secondary purpose was to provide festival planners and directors with a body of information helpful in the assessment of the success of the festival. Community action theory was utilized as a frame of reference in determining the possible social integrative effects of the festival upon the community. In more specific terms, the objectives of the study were:

1. To determine the reasons why people attend the festival.

2. To determine the social consequences, including the social integrative effects, of the festival upon the community.

3. To determine the social and economic characteristics of festival attenders.

4. To determine the perceived benefits derived by attenders of the festival.

5. To determine what kinds of activities and events attenders participate in most actively while at the festival.

6. To determine the most and least liked aspects of
the festival.

7. To determine the degree of satisfaction of festival attenders with physical facilities, including parking, grounds appearance, exhibits, events and restrooms.

8. To determine which days are most popular for attending the festival.

9. To determine which kinds of advertising are most instrumental for attracting people to the festival.

10. To determine which aspects of the festival attenders believe need to be improved.

11. To determine the interrelationships between place of residence, length of residence, and type of occupation and perceptions of the festival by attenders.

ORGANIZATION AND CONTENT OF THE CHAPTERS

Following this introductory chapter, the theoretical framework utilized, community action theory, is described in Chapter 2. Community action theory, in the writer's opinion, provides a viable framework by which to approach the study of festivals and provides important insights into the question of why men conduct and participate in communal type events such as the Louisiana Shrimp and Petroleum Festival. Chapter 3 includes an historical account of the Louisiana Shrimp and Petroleum Festival and a description of the events and activities of the 1976 festival. The methods and procedures used are presented in Chapter 4. This chapter
includes a description of the sampling techniques and sample, operationalization of variables and the analytical techniques utilized. Chapter 5 is devoted to a presentation of the data collected and to a discussion of the findings. A summary of the study together with a discussion of the conclusions and implications is presented in Chapter 6.
Chapter 2

THE THEORETICAL AND CONCEPTUAL PERSPECTIVE:
COMMUNITY ACTION THEORY

The purpose of this chapter is to set the stage for subsequent conceptualizations and analyses by explicating a theoretical framework designed to meaningfully approach the study of festivals, such as the Louisiana Shrimp and Petroleum Festival. The theoretical framework described draws heavily from what has been labeled community action theory (Green and Mayo, 1953; Kaufman, 1959; Poplin, 1972; Sutton, Jr., and Kolaja, 1960 and 1964). Festivals, if one subscribes to this approach, can be viewed as routinized communal events, characterized by a high degree of "community-ness," which contribute positively to the building and maintenance of community solidarity or what has alternatively been referred to by community action theorists as "identity maintenance."

COMMUNITY ACTION THEORY

The community as a unit for scientific study has received considerable attention by sociologists. However, community research has been primarily structural in emphasis. Murdock (1953:717) notes that "community studies have been infinitely more concerned with social structure than
with social action." In a similar vein, Bernard (1951: 12-30) writes:

For the most part, the sociologists have been interested in the community structures which result from interaction rather than the interaction processes themselves. . . . It would seem . . . that the time may be ripe for a greater emphasis on dynamic interaction in community studies and also, perhaps, for greater recognition of the community aspect of all interaction studies.

In a comparable statement, Green and Mayo (1953:320) suggest that community research would be more profitably pursued if attention was focused on action per se rather than on the structure which gave it birth. Therefore, the action itself should be made the unit of analysis. While acknowledging the fundamental importance of structural studies, Sutton and Kolaja (1960:325) also assert that sociological research in the field of community might be carried on more beneficially if the research were related to ongoing processes of action and their analysis rather than primarily to the delineation of structure.

Consequently, several students of community, perhaps in reaction to the preponderance of structural community studies, have attempted a dynamic approach to community study. The position taken by these scholars is that the community may be fruitfully studied by analyzing actions having communal characteristics. This approach to the study of community is called "community action theory."

At the core of community action theory is the concept of communal phenomena. Simply because an event or
activity occurs in a specific locality does not necessarily mean that it is an important part of community life. Rather, some events and activities which take place in a particular locality do have a direct bearing on community life whereas other activities and events do not. Kaufman (1959:9) stresses this point when he states:

In search for a more precise definition of community there is not only the question of differentiating localities as to their size and complexity, but within any given locality there is the problem of distinguishing community phenomena from those which might be considered noncommunity.

Reasoning thus, the key to a successful theory of community action is to establish criteria by which events and activities of communal relevance can be differentiated from those which are not. Several attempts have been made to make the concept of community action viable in an operational sense.

Among the most successful of these attempts is that made by Sutton and Kolaja. Sutton and Kolaja (1964 and 1960) maintain that a neat distinction cannot be made between events and activities that are appropriately included in the universe of community actions and those that are not. Instead, they contend that locality-centered events and activities should be considered in terms of the degree of "communityness" they possess. According to Sutton and Kolaja, "communityness" is a rather complex variable which has several components. The first component is
the degree to which the event is locality related. Under
the assumption that relevance to a specific locality is the
most significant criterion which distinguishes community
from noncommunity activity, Sutton and Kolaja define the
community action universe as all those actions having par-
ticular relevance to, or significance for, the residents of
a particular locality because of their residency. Such a
universe is always a group of actions relevant to some spe-
cified locality. All acts which have some meaning for the
people of a particular place which they do not have for the
people of other places are classified as communal for that
place. This definition recognizes that to a certain extent
there is a commonality of life processes within a given
locality and that members of the community share certain
common values, sentiments, and ideas as a result of their
life in it. Therefore, it is proposed that it is not where
a given action or event takes place which determines its
relevance to a community social system, but rather the
degree to which locality questions or characteristics con-
stitute integral parts of the action's or event's character-
istics. In order to approximate some measure of this compo-
nent of "communitiness," i.e., the degree to which qualities
of a locality enter significantly and integrally into a par-
ticular action, Sutton and Kolaja contend that it is neces-
sary to determine if there is a high degree of usage of the
locality as a datum in the action. Sutton and Kolaja
identify various possible indices of the degree of use of locality as an integral part of action. One index of the usage of locality is the determination of whether or not the action is relevant to problems or needs related to or derived from the common use of the particular area by its permanent residents. If the action under study can be said to be so related, then it is assumed that the action is, at least to some degree, locality related. Another index of the usage of "localityness" as a datum within action is the determination of whether or not the locality symbol is referred to or used in the action taken by the actors. If the name of the locality or some other symbol commonly employed as a sign of collective reference is used in connection with the action, one might classify this action a possessing more "community" character than action not using such symbols. An additional index of the use of "localityness" is the presence within the action of persons acting in basic community roles. Such roles are not only obvious political ones, such as mayor, city councilmen, spokesman for the Chamber of Commerce, or school superintendent, but include all roles of leaders of associations and organizations broadly representative of all or a large proportion of the locality.

The second component of the "communityness" variable is the degree to which the persons who are involved in or influenced by the event or activity are identified with the
locality, i.e., as residents of the locality. According to Sutton and Kolaja, in order to determine the degree of "communityness" that any given action or event possesses, it is important to determine the existence of three social components, each of which may be found to be identified with (or come mainly from within) the given community, or to be identified with some locality other than the one under consideration. Thus, in determining a given action's degree of "communityness," one may ask: (1) Are the actors (persons or groups) mainly from within or from outside the community? (2) Are the recipients, i.e., those persons affected or to be affected by the action, mainly from within or from outside the community? (3) Is the public, i.e., that mass of people who are likely to become aware of a particular action, mainly from inside or outside the community? Affirmative responses to these questions indicate that an activity or event is characterized by a high degree of "communityness."

The third component of the "communityness" variable is the extent to which local people and groups participate in the activity. Sutton and Kolaja contend that, since matters pertaining to a "community" ordinarily involve large numbers and/or proportions of local people, groups, and social institutions, the numbers and/or proportions of these local units involved in an action or event are assumed to be related to the degree of "communityness" of the action.
In concluding, Sutton and Kolaja importantly note that each activity or event can be judged to be more or less significant to the community by the degree it seems to contribute either positively or negatively to the building and maintenance of cohesion or "belonging" or what is frequently referred to as "identity-maintenance" by community action theorists. According to Sutton and Kolaja, in today's world with numerous forces threatening locality group identity, much community action is oriented toward creating community. This makes of prime importance, in an interactional conception of community, those value complexes and cultural themes which people want to realize in their localities. These community values and cultural themes are emphasized in actions which are classified as community versus noncommunity events and activities.

Kaufman (1959:13-15), in almost identical approach as that taken by Sutton and Kolaja, identifies six criteria of community action which distinguish community from noncommunity activities. The criteria are: (1) the degree of comprehensiveness of local interests pursued and needs met, (2) the degree to which the action is identified with the locality, (3) relative number, status, and degree of involvement of local residents, (4) relative number and significance of local associations involved, (5) degree to which the action maintains the local society, i.e., is oriented toward creating a sense of community belonging, or solidarity, and (6) extent of local organization of the action.
Poplin (1972), utilizing the groundwork laid by Kaufman and Sutton and Kolaja, suggests the following guidelines for identifying events and activities as constituting a part of the universe of community actions:

1. An activity or event is deemed to be a part of the universe of community actions to the extent that the participants intend to solve some problem or accomplish some need related to the locality in which they live.

2. An activity or event is deemed to be a part of the universe of community actions when most of the persons who are involved in or influenced by the action are members of the local community. If the persons who are involved in or influenced by the act or event or activity are outsiders, then the event or activity in most instances would not be a part of the universe of community actions. Furthermore, an event or activity is most likely to belong within the universe of community actions when the participants in the action episode perform roles that are of high communal relevance, e.g., the mayor, members of the Chamber of Commerce, church leaders, and representatives of broad-based community associations.

3. An activity or event is most likely to be a part of the universe of community actions when a large number of community members participate in it. However, the number of participants in the event or activity is not relevant if these participants come from elsewhere and exert no influence
upon local affairs.

TYPE OF COMMUNITY ACTION

As has been suggested, considerable effort has been spent in developing criteria by which the universe of community actions can be delineated. However, much less attention has been devoted to a systematic analysis of the specific types of activities and events which comprise the universe of community actions. In an attempt to rectify this situation, Poplin (1972:184) suggests that locality-related activities and events may be analyzed in terms of whether they are spontaneous, planned, or routinized. Prior to a discussion of routinized locality-related events, a succinct discussion of spontaneous and planned locality-related events will be presented.

Spontaneous community action. Spontaneous community action refers to those events and activities that occur in localities that are apparently spontaneous, unanticipated, and unorganized. Among the examples which might be cited, according to Poplin, are riots and similar breakdowns of civil order which apparently are based upon frustrations generated within the local community and which represent the attempts of local residents to deal with their problems. Efforts of local individuals and groups to render assistance when disaster strikes a community is also cited as an example of a spontaneous locality-related action.
**Initiated community action.** Community action theorists have devoted a great deal of their attention to planned locality-related events and activities or to what Poplin calls initiated community action. Activities and events of this type have as their primary objective the initiation of change at the community level through the method of orderly group processes. Initiated community action can be viewed as an occurrence in the life of the community: a group comes into existence, action is initiated to bring about a desired change, and the group disbands or undertakes some other project. Initiated community action is characterized by (1) an emphasis upon problem solving or the attainment of a specific goal, (2) the participation of local citizens, groups, and institutions, and (3) a democratic orientation. Various community action programs designed to broaden streets, fluoridate water supplies, extend sewers, or raise money for the United Fund would be examples of planned locality-related activities and events.

**Routinized community action.** The universe of community actions also includes a variety of events and activities which take place on a routinized basis. For Poplin, "routinized" community actions include any events or activities that are normal, recurrent parts of community life. That is, they are a normal part of life in the community. Among the examples of routinized community action mentioned by Poplin are festivals, fairs, parades, and other "social
"events" which occur on a recurrent basis. Poplin maintains that many of these events and activities are of profound social significance for the community and its members. These are precisely the kinds of communal events and activities which Sutton and Kolaja suggest serve a community solidarity function.

According to Poplin, it would be of considerable interest to know how many and what kinds of routinized activities and events occur in typical communities. He adds, however, that, because of their routinized character, they often remain unanalyzed by community action theorists.

CONCEPTUAL STATEMENT

Based on the foregoing discussion of community action theory, it seems consistent to perceive of the Louisiana Shrimp and Petroleum Festival as a routinized communal event, characterized by a high degree of "communityness," which contributes positively to the building and maintenance of community solidarity or identify-maintenance for the residents of the Morgan City, Louisiana, community. This matter will be empirically assessed in the present study. However, personal observation of the festival, together with a careful reading of a history of Morgan City and its most celebrated annual event, strongly suggests that the festival is indeed such an event.

From a community action theory perspective there
would seem to be little, if any, basis for disputing that the Louisiana Shrimp and Petroleum Festival is a community action of a routinized nature. Insofar as the festival has been staged in Morgan City on an annual basis since 1935, it seems reasonable to conclude that this is an event which is a normal, recurrent part of community life in Morgan City. As previously mentioned, Poplin cites annual festivals and fairs as principal types of routinized communal events. Since it has been staged for the past forty-two years, usually over the Labor Day weekend, residents of Morgan City and the immediately surrounding area probably would be perplexed if the event did not occur. It would seem that the festival is, by now, pretty much a matter of common community knowledge for those people who reside in this locality.

The Louisiana Shrimp and Petroleum Festival in Morgan City would seem to constitute a communal event insofar as it possesses a high degree of "communityness," according to the indices identified by Sutton and Kolaja. As noted previously, according to Sutton and Kolaja, if the name of the locality or some other symbol commonly used as a sign of collective reference is used in connection with the action, one might classify this action as having more "community" character than those not using such symbols. The principal locality symbol of Morgan City is a gigantic shrimp wrapped around an oil derrick. This symbol reflects the significance of the shrimp and petroleum industries for the
residents of Morgan City and the immediately surrounding area. This locality symbol is utilized in virtually all of the festival's activities and events. The following examples illustrate the extensive use of the locality symbol in festival events and activities: (1) this symbol appears on both the cover of the official festival program and the program of events brochure; (2) the symbol appears on the vestments of the clergy who celebrate mass at Lawrence Park and bless the fleet; (3) the exciting finish to the fireworks display is the setting off of a gigantic firework figurine shaped in the form of the locality symbol; (4) the locality symbol is featured on the crowns and scepters worn and carried by the festival king and queen who preside over the coronation ceremonies and other official festivities; (5) the symbol adorns numerous decorated boats in the boat parade; (6) various artistic forms of the locality symbol are represented on the floats which are included in the street parade; (7) numerous pins, pennants, hats, T-shirts, pendants, and bumper stickers bearing the locality symbol are distributed and sold at the festival; and (8) several entries in the arts and crafts show feature artistic depictions and representations of the locality symbol. Although numerous other examples could be specified, it should be apparent that the locality symbol, together with the name of the locality, i.e., Morgan City, is used extensively in this communal action.
Sutton and Kolaja also note that an activity or event possesses "community" character to the extent that local people, groups, and social institutions are involved in the action. Festival literature strongly suggests that this is a locality related event staged primarily for residents of the community in which local groups and social institutions are intimately involved. Numerous local civic clubs, church groups, community service agencies, and local officials coordinate the event on a community wide scale. The festival program indicates that such local groups as the Desk and Derrick Club, Civitan Club, Knights of Columbus, Twin City Art Guild, Friendly Ceramics Guild, Morgan City Power Boat Association, Morgan City High School T-Club, Morgan City Bassmasters, Chamber of Commerce, Krewe of Galatea (a prominent local women's club), the Morgan City Police Department, Shriners, Morgan City Volunteer Fire Department's Ladies Auxiliary, the City Council of Morgan City and others are all instrumentally involved in the planning, sponsoring, and staging of festival events and activities. Representatives of these broad based community associations, together with local officials, such as the mayor, city councilmen, Catholic and Protestant church leaders, judges, and state officials representing this locality, preside over key festival program events by virtue of their holding positions of high communal relevance.

The following words of Alberta B. Jendron, 1976
President of the Louisiana Shrimp and Petroleum Festival and Fair Association, taken from her presidential message to festival attenders and participants, would seem to indicate that the festival is a locality related event:

Without the thousands of people actively engaged in inland and offshore marine jobs and their families as residents of the area, we would have no occasion to celebrate as we do each Labor Day weekend. Our prayers for the safety of our "men of the fleet" are utterly sincere (Louisiana Shrimp and Petroleum Festival Association, 1976:1).

Ms. Jendron's employment of the phrases "as residents of the area" and "our men of the fleet" together with frequent utilization of the personal pronoun "we" indicates that this festival is a communal event which most probably will have particular relevance to, or significance for, the residents of the Morgan City area. Insofar as the shrimp and petroleum industries and their numerous associated businesses mean employment for a substantial proportion of the local people and circulate millions of dollars in the local community, it would not be too surprising to discover that the festival has some special meaning for the people of the Morgan City area which it does not have for the people of other places. The residents of the Morgan City area most likely share at least some commonality of life experiences due to their deriving their means of subsistence from these industries. It would seem reasonable that they are the main participants and attenders in the annual event which is devoted to acknowledging the special importance that the area's natural
resources of shrimp and oil have played in enriching community life in the Morgan City area. This suggests that the festival is related to the common use of a particular area by its permanent residents. As previously specified, Sutton and Kolaja maintain that this is another indicator that the action is, to some degree, locality related.

On the basis of the preceding discussion, it follows that the festival helps to contribute positively to community solidarity and identity-maintenance by directing the attention of the members of the Morgan City community to the importance of shrimp and petroleum in the life of their group and to an appreciation that it is these features that make the Morgan City community distinctive from other community groups. Festival events emphasize important community beliefs, ideas, and sentiments regarding these activities and promote local culture and products of the area. Through attendance and participation in the festival, members of the Morgan City community are brought together, made aware of their membership in the community group, and are reminded of the basic values upon which their community group rests. They are led to identify with Morgan City and the two principal activities which make it particularly important for them.

This exploratory effort will address itself to a number of pertinent questions in keeping with the conceptualization of festival as a routinized communal event. Of
considerable importance are the following research questions:

1. Are festival attenders mainly from within or from outside the Morgan City Community?

2. Does the festival direct the attention of its attenders to any important things—objects, ideas, events, relationships or activities—which have a special place in the life of the community?

3. Does the festival emphasize any important common sentiments, beliefs or values which are considered to be essential to the life of the community, i.e., does the festival serve to remind attenders of the basic values upon which the community rests?

4. Are any locality symbols employed in the festival which serve to reflect the significance of this festival for the community, i.e., are there any visible signs present at the festival which have symbolic significance to attenders?

5. Does this festival function to bring the people in the local community closer together, i.e., does it serve as a mechanism of social integration?

Of course, these are matters that must be empirically assessed. Although this study is largely exploratory and descriptive in nature, based on the assumption that this will permit a fresher and more systematic means of inquiry, it may well provide a more penetrating understanding of what is actually happening at the festival. Some specific hypotheses suggested by community action theory will be presented for an empirical study of this phenomenon. These hypotheses will deal particularly with the visitor's perceptions of the festival as a social integrative mechanism as
related to their identification with Morgan City.

There exists a substantial amount of research pertaining to the relationship between position in the social system and behavioral patterns (Bendix and Lipset, 1966; Kahl, 1957; Milbrath, 1965; Warner, Meeker, and Ellis, 1949). A consistent finding in this research is that a person's beliefs, attitudes, opinions, and patterns of behavior are related to his position in given social systems.

It follows from a community action perspective, which identifies festivals as routinized communal events, that it is of considerable importance to relate attenders' perceptions of a festival as a mechanism of social integration, i.e., as a means of bringing the people in the local community closer together, perpetuating community traditions and customs, emphasizing important community sentiments, and promoting local culture and products, to those variables which are indicators of the extent to which the person is identified with and involved in the local community in which the festival is staged, i.e., Morgan City. What variables might indicate that persons are members of the local community? For example, the variables of place of residence, length of residence, and occupation are of obvious importance in determining the person's identification with Morgan City. Insofar as communal events are locality related, it seems reasonable to assume that whether or not a festival attender resides in Morgan City, and, if so, how long the attender
has resided in Morgan City, and whether or not the atten­
der's employment is directly related to the shrimp and
petroleum industries are crucial factors which may influence
the manner in which the festival is perceived.

STUDY HYPOTHESES

General Hypothetical Statement

Perception of the festival as a mechanism of social
integration, i.e., as a means of bringing people in
the local community closer together, emphasizing
important community sentiments, perpetuating commu­
nity traditions and customs, and promoting local cul­
ture and products, will vary according to place of
residence, length of residence, and type of occupa­
tion of festival attenders.

The previous review of community action theory
(Kaufman, 1959; Poplin, 1972; Sutton and Kolaja, 1964 and
1960) strongly suggests that, insofar as communal activi­
ties, such as festivals, are locality related events which
have particular relevance and meaning for the members of a
given community, the closer a person is identified with the
community of concern, the more likely he will perceive the
festival as a mechanism of social integration for the com­
community. Therefore, in the following sets of subhypotheses,
which will be utilized to test the general hypothetical
statement, it is hypothesized that, compared with non-resi­
dents of Morgan City, residents of Morgan City are more
likely to perceive the festival as a mechanism of social
integration. Likewise, it is hypothesized that long-term
Morgan City residents are more likely to have this
perception than short-term Morgan City residents. Furthermore, because the festival is devoted to acknowledging the importance of the two industries which make Morgan City distinctive, it is hypothesized that attenders who are employed in the shrimp and/or petroleum industries are more likely to perceive the festival as a mechanism of social integration than attenders who are not employed in the shrimp and/or petroleum industries.

Section I. Subhypotheses (Pertaining to the Perception of the Festival as a Mechanism for Bringing People in the Local Community Closer Together)

1. Festival attenders who are residents of Morgan City are more likely to perceive the festival as a mechanism for bringing people in the local community closer together than non-residents.

2. Festival attenders who are long-term Morgan City residents are more likely to perceive the festival as a mechanism for bringing people in the local community closer together than short-term Morgan City residents.

3. Festival attenders who are employed in the shrimp and/or petroleum industries are more likely to perceive the festival as a mechanism for bringing people in the local community closer together than attenders who are not employed in the shrimp and/or petroleum industries.

Section II. Subhypotheses (Pertaining to the Perception of the Festival as a Mechanism for Emphasizing Important Community Sentiments)

1. Festival attenders who are residents of Morgan City are more likely to perceive the festival as a mechanism for emphasizing important community sentiments than non-residents.

2. Festival attenders who are long-term Morgan City residents are more likely to perceive the festival as a
mechanism for emphasizing important community sentiments than short-term Morgan City residents.

3. Festival attenders who are employed in the shrimp and/or petroleum industries are more likely to perceive the festival as a mechanism for emphasizing important community sentiments than attenders who are not employed in the shrimp and/or petroleum industries.

Section III. Subhypotheses (Pertaining to the Perception of the Festival as a Mechanism for Perpetuating Community Traditions and Customs)

1. Festival attenders who are residents of Morgan City are more likely to perceive the festival as a mechanism for perpetuating community traditions and customs than non-residents.

2. Festival attenders who are long-term Morgan City residents are more likely to perceive the festival as a mechanism for perpetuating community traditions and customs than short-term Morgan City residents.

3. Festival attenders who are employed in the shrimp and/or petroleum industries are more likely to perceive the festival as a mechanism for perpetuating community traditions and customs than attenders who are not employed in the shrimp and/or petroleum industries.

Section IV. Subhypotheses (Pertaining to the Perception of the Festival as a Mechanism for Promoting Local Culture and Products)

1. Festival attenders who are residents of Morgan City are more likely to perceive the festival as a mechanism for promoting local culture and products than non-residents.

2. Festival attenders who are long-term Morgan City residents are more likely to perceive the festival as a mechanism for promoting local culture and products than short-term Morgan City residents.

3. Festival attenders who are employed in the shrimp and/or petroleum industries are more likely to perceive the festival as a mechanism for promoting local culture and products than attenders who are not employed in the shrimp and/or petroleum industries.
Chapter 3

THE HISTORY AND NATURE OF THE LOUISIANA SHRIMP AND PETROLEUM FESTIVAL

Although blessing ceremonies have been held for the area's fishing fleets since 1923, it was not until 1935 that the first state shrimp festival was staged in Morgan City, Louisiana. The estimated attendance at the first festival, a one-day affair comprised of a religious ceremony devoted to the blessing of the area's shrimp fleet and a simple street parade, was 200 people. Since then this affair has developed into the town's most celebrated annual event. Chartered in 1948 as the Louisiana Shrimp Festival and Fair Association, it formally embraced the rapidly expanding oil industry in 1967 when it was officially renamed the Louisiana Shrimp and Petroleum Festival. Named for its two sustaining economies, shrimp and oil, the festival has grown tremendously in stature and popularity, proliferating into an exciting four-day celebration held annually over Labor Day weekend. An infinite variety of day and night events and activities have been added to the traditional ritual of the blessing of the fleet and the street parade. In 1975 the estimated attendance at the 40th Annual Shrimp and Petroleum Festival, the state's oldest chartered harvest festival, was 80,000 people.
An appreciation of this annual community celebration requires at least a brief glimpse into Morgan City's history, including the development of its two principal industries, and a description of the major events which presently comprise the festival.

MORGAN CITY: AN HISTORICAL ACCOUNT

Morgan City, the south Louisiana port city for shrimp fleets and offshore oil rigs, is one of the principal towns in St. Mary's Parish. According to the Louisiana Department of Public Works (1973:143), in 1970 Morgan City had a population of 16,586. Morgan City is located about eighty miles north of Baton Rouge, the state's capital. It is surrounded by the Gulf of Mexico, the great Atchafalaya Swamp and Bayous Teche and Lafourche.

Morgan City was incorporated on May 11, 1960, as Brashear City. However, on February 24, 1876, the name of Brashear City was changed to Morgan City in honor of Charles Morgan, a steamship-railroad magnate, and the town obtained a new charter of incorporation under that name.

Morgan City's industries have been diverse since that time, including sugar mills and sugar refineries, timber and lumber mills, the harvesting of fish and oysters, the dredging and processing of clam and oyster shells from lake and water bottoms, the production and processing of crabmeat, and trapping. However, the harvesting of shrimp
and the production of oil and gas inland and offshore and the construction and repair of floating and other equipment essential to these enterprises indubitably constitute Morgan City's principal sustaining industries today.

The Morgan City Shrimp Industry

It was only slightly more than forty years ago that big gulf shrimp were discovered in commercial quantities off the Louisiana coast. In 1934 Theodore Anderson, an experienced trawler fisherman working out of Galveston, Texas, was credited with having accidentally brought into a fish dock at Morgan City the first load of "jumbos." Anderson, who was in search of a "payload," made a good haul and decided to unload in Morgan City, which was much closer than his point of departure. Local dealers were totally unfamiliar with the methods of catching and marketing deep-sea shrimp, but they learned quickly (Morgan City Historical Society, 1960:82-83). For some unaccountable reason, these large shrimp had migrated from the Atlantic and Florida gulf waters to areas off the Louisiana coast. By virtue of being the closest harbor Morgan City fell heir to an industry which made this port famous.

The deep-sea shrimping industry launched full scale in 1937 and developed to the point where Morgan City was labeled "Shrimp Capital of the World." A large percentage of the total production of shrimp which made Louisiana the
number one shrimp producing state in the nation came from the Morgan City area and consequently Morgan City retained the title for many years. However, the shrimp eventually migrated or were discovered to be off the Texas coast, and Louisiana was relegated to second place among the shrimp producing states behind Texas. To this day, however, Morgan City retains its claim as being the leading producer of big white (Penaeus setiferus) shrimp. The majority of the catch out of Texas ports are brown (Brazilian) shrimp.

Today the production and marketing of shrimp is a multimillion dollar industry at the port city of Morgan City. More than two hundred seagoing trawlers presently make this their home port. Numerous seafood plants are scattered over a fifteen mile radius with Morgan City at its center. Located at Morgan City is the nation's original and largest shrimp fisherman's cooperative organization, the Twin City Fisherman's Co-op. The Morgan City Freezer, a modern quick-freezing and storage plant, is also located there.

The Morgan City Petroleum Industry

The discovery of the world's first commercial off-shore oil well out of the sight of land occurred in 1947. The drilling site was out in the Gulf of Mexico below Morgan City. This event has had a dramatic impact upon the port city of Morgan City insofar as it was ideally situated to
serve as a base for offshore operations of Kerr-McGee, which drilled that first successful well in the Gulf, and for the major oil companies which subsequently commenced offshore operations in the area (Louisiana Shrimp and Festival Association, 1976). Known as the "Gateway to the Tide-lands," Morgan City is still regarded as the most important port for Gulf oil operations.

During the 1940's Morgan City acquired national fame as the jumping-off spot for the flourishing offshore oil fields. Here were developed spectacular techniques of extracting oil from the floor of the Gulf by means of offshore oil rigs. Morgan City gained the right to call itself the birthplace of offshore oil activity.

Morgan City is now considered as the "training school" for oilfield personnel involved in present worldwide offshore operations. Drilling rigs, valued at up to $22 million each, and numerous types of seagoing floating equipment constructed in the Morgan City area are currently in operations at locations throughout the world (Louisiana Shrimp and Petroleum Festival Association, 1976).

Annual oil production in St. Mary's Parish has occasionally exceeded the $300 million per annum mark. Today in the Morgan City area numerous oil companies, including Texaco, Conoco, Mobil, Gulf, Phillips, Kerr-McGee, Sinclair and Shell, are involved in offshore oil operations. Many petroleum-associated industries have established firms in
the area to supply the oil companies who are their principal customers. There are more than one hundred such firms including supply houses, rental tool companies, oil sales firms, mud companies, truck lines, marine and offshore equipment repair companies and shipyards. These businesses mean employment for the local people and circulate millions of dollars in the local community. Offshore oil and its numerous associated industries have now far outstripped shrimping as Morgan City's principal sustaining economy.

However, as noted by the Morgan City Historical Society (1960:76), it is not only the monetary value of oil activity which has had an enriching influence on the Morgan City area. Workers in the oil industry have brought their families to the Morgan City area to live for varying periods of time, a few months, many years, and, occasionally, permanently. These new people from all parts of the United States have participated in church, school, recreation, organization and civic affairs. To take care of the increased population, the area's religious, educational, governmental, hospital, recreational and housing facilities as well as businesses have expanded at a rapid rate. Morgan City has modernized tremendously in the past three decades since the discovery of that first commercial offshore oil well.
THE PROGRAM OF EVENTS AT THE 1976 LOUISIANA SHRIMP AND PETROLEUM FESTIVAL

The 41st Annual Louisiana Shrimp and Petroleum Festival features a rich assortment of daytime and nighttime events and activities on land and water over the four-day Labor Day weekend. Although a few events and activities are scheduled for Friday, September 3, Saturday, Sunday and Monday, September 4-6, constitute the heart of the festival with most of the important events and activities being scheduled on these days. The following program, pages 34-37, presents a complete listing of the festival's program of events. As can be noted, included are such events as the solemn traditional ritual of the blessing of the fleet, outdoor mass at Lawrence Park, the court show and coronation ball, boat racing, street parade, arts and crafts show, breakfast and style show, football jamboree, water parade and best decorated boats contest, bowling tournament, midway, square dancing, mini fleet blessing, visiting fair and festival queens' luncheon, tennis tournament, fireworks, street dancing and seafood plate dinner.

An appreciation of this potpourri of solemn and festive events and activities requires a more in-depth discussion of the festival's major attractions.

Blessing of the Fleet

Insofar as the ritual of the Blessing of the Fleet
<table>
<thead>
<tr>
<th>Date</th>
<th>Event Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aug. 21-22</td>
<td>Street Fair, with rides and concessions for all ages, on Railroad Ave. and Front St., S. J. Morell, chairman.</td>
</tr>
<tr>
<td>Sept. 3 - 6</td>
<td>Tennis Tournament at new courts on Victor II Blvd., Dianne Lind, chairman.</td>
</tr>
<tr>
<td>Sept. 4 - 6</td>
<td>$20,000 Bass Tournament sponsored by Morgan City Bassmasters, Tom Hamilton, chairman.</td>
</tr>
<tr>
<td>Sept. 4 - 6</td>
<td>13th annual Art Exhibit in Art Gallery, Municipal Auditorium, sponsored by the Twin City Art Guild, Janet Robinson and Alice Gibson, co-chairmen.</td>
</tr>
<tr>
<td>Sept. 4 - 6</td>
<td>11th annual Ceramic Arts and Crafts Show, adjoining Art Gallery, Municipal Auditorium, sponsored by Friendly Ceramics Guild, Dot Hotard, chairman.</td>
</tr>
<tr>
<td>Sept. 3 - 4</td>
<td>Street Dancing at night near City Hall, sponsored by the Festival Association.</td>
</tr>
<tr>
<td>Friday, Sept. 3</td>
<td>Festival Kick-off Events followed by Jamboree with area high school football teams participating at Morgan City High School Stadium, sponsored by M.C.H.S. T-Club, James Broussard, chairman.</td>
</tr>
<tr>
<td>7:30 p.m.</td>
<td>Spectators will be allowed in Balcony only. Natalia Dean, chairman.</td>
</tr>
</tbody>
</table>
Saturday, Sept. 4

An all-day "Children's Day" at Lawrence Park, Mrs. Carl Porth, chairman; Mrs. Melvin Blanchard and Miss Peggy Acosta, co-chairmen.

9:00 a.m. Plantation Breakfast and Style Show. Central Catholic Community Center, sponsored by the Krewe of Galatea, Mrs. E. J. Engle and Mrs. Thomas E. Tate, co-chairmen.

12:30 p.m. Luncheon honoring Visiting Queens, given by Morgan City Volunteer Fire Department's Ladies Auxiliary. By invitation only. Miss Charlotte Acosta, chairman.

An all-day Morgan City Garden Club Exhibit, Municipal Auditorium. Mrs. Bill White, chairman.

3:00 p.m. Children's Day Parade, David L. Duplantis, chairman.

Curtain Rises
7:30 p.m. Coronation Court Show on stage of Paul Schreier Memorial Theatre, Municipal Auditorium. Sponsored by the Festival Association. Miss Charlotte Acosta, chairman.

promptly

7:45 p.m. Square Dance—Morgan City High School Girls Gym. Activity for Square Dancers only. Natalia Dean, chairman.

9:30 p.m. Coronation Ball in ballroom of Municipal Auditorium. Sponsored by the Festival Association. Jesse Perry, chairman.

Sunday, Sept. 5

7:30-9:30 a.m. All visitors invited to Municipal Auditorium where coffee and biscuits will be served by the Morgan City-Berwick Business and Professional Women's
Club, courtesy of the Festival Association, honoring past Kings and Queens. Mrs. Fannie Vidos and Mrs. Bernice Rosson, co-chairmen.

Information and Souvenir booths to be manned by Desk and Derrick Club, Evanna B. Woodard, chairman.


8:30 a.m.  Mass in Lawrence Park, weather permitting. Otherwise, at Sacred Heart Church. Procession, including royal entourage, then moves to Front St.

10:00 a.m.  Historic Blessing of the Fleet on Berwick Bay.

11:00 a.m.  Picturesque Water Parade and Best Decorated Boats Contest. Larry Bergeron, overall chairman of Sunday morning Mass and water activities: Jesse Voisin, co-chairman.

11:30 a.m. to 1:30 p.m.  Civitan's Hospital House at Municipal Auditorium. Seafood Plate to be served at nominal cost. Dan Powell and Guy Rankin, co-chairmen.

3:00 p.m.  Gala Street Parade, E. J. Beadle, chairman.

8:00 p.m.  Fireworks spectacular on Berwick Bay. Fire Chief Alfred K. Brizzard, chairman.

Monday, Sept. 6

All Day  Louisiana Shrimp and Petroleum Festival Labor Day Regatta on Lake Palourde. Sponsored by the Morgan City Power Boat Association, Ted LaVerne, commodore.
Noon

Mini Blessing of the Fleet and Water
Parade for small boats, F. C. "Butch" Felterman, chairman

Source: Louisiana Shrimp and Petroleum Festival Association, 1976,
Welcome to the 41st Annual Louisiana Shrimp and Petroleum Festival.
is regarded as the "pièce de résistance" of the festival, it is appropriate that the discussion of events begin here. Lehmann (1954:12-13) has managed to aptly capture the solemn nature and cultural significance of this historic custom.

The rites were adopted at this port only after the Jumbo shrimp business began here . . . but they are age old. Men who served strange gods probably offered up sacrifices to seek protection when venturing from shore in the first crude boats. Christ bestowed God's blessing on the fishermen of Galilee. The Acadians are said to have brought with them to the new world the custom handed down by the fisherfolk of France, and descendants of those Acadians, exiled to Louisiana, carried on the tradition. Whatever the origin, the need which impels men to ask divine guidance on sea voyages remain unchanged, and in one form or another boats are blessed en masse at many fishing centers of the nation today.

. . . It was originally a simple religious service but it has become a picturesque public ceremony. . . .

The rites are conducted by the Catholic Church. Priests, altar boys and honor guards are led by a choir in a procession to the waterfront to take their places aboard a trawler, designated in advance as the flagship of the fleet.

The captain maneuvers his vessel so that the officiating priest faces across only a few feet of water the boats moored two and four abreast all along the Morgan City and Berwick shores. As the flagship glides past the anchored fleet and circles the bay the priest wields his aspergil to sprinkle holy water in the direction of each craft and its passengers. Simple white crosses are the only symbols of an ecclesiastical setting aboard the flagship but the priests wear the splendid vestments of their office, the altar boys robed in white surplices over red cassocks hold their burning candles, and sworded Knights of Columbus stand at attention in the background. Prayers are said, scriptures read, and the Litany of the Saints chanted during the ceremony.
Men may vary in creed but none scoffs at the dangers inherent in jobs offshore. All agree that stout hearts and ships and the miraculous modern day navigation aids are not enough to battle storms at sea.

So goes the age-old ceremony which beseeches blessings for the community's seafaring men and their harvest, both seafood and petroleum, garnered from the Gulf of Mexico. The historic Blessing of the Fleet on Berwick Bay is scheduled for Sunday, September 5, at 10:00 a.m.

**Outdoor Mass at Lawrence Park**

Preceding the Blessing of the Fleet is the outdoor Mass at Lawrence Park which commences Sunday morning at 8:30 a.m. By tradition, the Mass is celebrated on behalf of the brave men who "go down to the sea in ships," seeking seafood and oil. Since 1972 the Mass has been ecumenical in nature with the Protestant clergy assisting with the readings from Holy Scripture.

**Court Show and Coronation Ball**

Two of the most colorful events of the entire festival are the Coronation Court Show and Coronation Ball which are held on Saturday night in the Morgan City Auditorium. The Coronation Show is held in the Paul Schreier Memorial Theatre beginning at 7:30 p.m. This event includes a colorful stage show plus the coronation of the 1976-1977 Festival King and Queen. Past kings and queens, special guests, visiting queens representing various Louisiana Fairs and
Festivals, and local and parish royalty are presented during the festivities. The identity of the King and Queen remains secret until showtime. The Queen and her Princesses are chosen by a panel of out-of-town judges and the King, a man who has made a significant contribution to either the local shrimp or petroleum industry, is selected by a Festival Committee. Following the coronation, the King, Queen, and their Court move down the hall to the auditorium's large ballroom. There the Coronation Ball begins at 9:30 p.m. Anyone may purchase an admission ticket to these two events which are sponsored by the Festival Association.

Midway

The street fair, or midway, is an assembly of thrill rides, sideshows, games of chance and food concessions otherwise referred to as a carnival. A hand count revealed a minimum of 19 thrill rides, 28 games of chance, 5 food concessions, 2 sideshows, 1 photo booth and 5 souvenir and crafts booths. The midway runs all four days of the festival. It is set up along Railroad and Front Street in Morgan City.

Street Parade

The Street Parade is scheduled for Sunday afternoon, September 5, at 3:00 p.m. It features professionally made floats, along with marching groups, such as the Shriners, area high school and university bands, motorcycle and horse
riding clubs. Beauty contest winners throughout the state along with local, parish and state dignitaries ride the floats and throw festival doubloons to spectators who line the parade route.

**Plantation Breakfast and Style Show**

The Plantation Breakfast and Style Show, sponsored by the Krewe of Galatea, an important women's carnival organization in the Morgan City, Berwick and Patterson area, is held Saturday morning, September 4, at 9:00 a.m. in the Central Catholic Community Center. The breakfast features a menu of food prepared in the traditional "Old South" style. The highlight of the event is a style show with the members of the Krewe of Galatea modeling contemporary women's fashions.

**Football Jamboree**

The Football Jamboree is the opening event of the festival. Football teams from Morgan City, Berwick and Patterson High Schools participate in a round robin type of play. Pregame ceremonies begin at 7:00 p.m., Friday, September 3. Featured is the presentation of the competing teams and area beauty queens. The football games commence at 7:30 p.m.

**Square Dancing**

Another Friday night festival event is the 8th Annual Square Dance which commences at 7:45 p.m. in the
Municipal Auditorium. This event is sponsored by the Circle 8 Square Dance Club of Morgan City and features avid square dancers from all over the state of Louisiana, such as the "Traveling Koonass Squares," along with square dance enthusiasts from Texas, Florida and Mississippi.

Queen's Luncheon

At 12:30 p.m. on Saturday, September 4, a luncheon is held in honor of the visiting queens from other Louisiana fairs and festivals. Sponsored by the Morgan City Volunteer Fire Department's Ladies Auxiliary, attendance is by invitation only. Invitations to this annual affair are highly coveted. The luncheon is attended by city, parish and state dignitaries, in addition to the fair and festival queens.

Tennis Tournament

A three day tennis tournament is scheduled for Saturday, Sunday and Monday, September 4-6. This marks the fifth year of the tournament. Although the majority of participants are expected to come from Louisiana, Mississippi, Arkansas and Texas, players are also expected from Sweden, South America and Mexico. The tournament is sanctioned by the U.S. Lawn Tennis Association and the Southern Lawn Tennis Association. Matches are held at the eight tennis courts in the new Recreation Complex adjacent to the Municipal Auditorium, four courts at Norman Park and four courts at Morgan City High School.
Art Show/Craft Show

These two events are held from Saturday, September 4, through Monday, September 6, in the Municipal Auditorium. The Annual Art Exhibit is open to all artists. There are two general categories: adult competition, 16 years and over, and young peoples competition, under 16 years of age. Cash prizes and ribbons are awarded to the top prize winners. Entrants are encouraged, although not required, to make their entries available for sale to festival visitors. The Art Exhibit is sponsored by the Twin City Art Guild.

The Ceramic Arts and Craft Show, sponsored by the Friendly Ceramics Guild, is also open to all artists. Ribbons are awarded to the top prize winners in the adult, teenage, children and professional classes. The coveted "Freddie" awards are presented to the outstanding ceramic works in the adult and teenage amateur classes. A medallion is presented for the best children's work and the "Peggy" award is presented to the top entry in the professional category.

Bowling Tournament

Bowling teams from all over the state of Louisiana, along with several teams from Texas, Alabama and Mississippi, participate in this event which kicks off on Saturday and Sunday, August 21-22. The tournament continues for four consecutive weekends with the third round being held on
Saturday and Sunday, September 4-5, during festival week. The final round is held on Saturday and Sunday, September 11-12.

**Fireworks**

The Fireworks Display is scheduled for Sunday evening, September 5, at 8:00 p.m. The fireworks are set off from a barge anchored in the middle of Berwick Bay. This setting was selected because it provides both a safe and panoramic environment. Thousands of people line the waterfront docks of Morgan City and Berwick to view this picturesque display.

**Bass Tournament**

A bass tournament, with an estimated first prize of $6,000, is scheduled for all day Saturday and Sunday, September 4-5. The fishing area for the tournament encompasses a 50 mile radius of Lake Palourde Park. The tournament is preceded by a get-acquainted supper for anglers on Friday night, September 3. The tournament is sponsored by the Morgan City Bassmasters.

**Boat Racing**

On Labor Day, Monday, September 6, a Regatta, featuring some of the fastest racing boats in the country, is held all day long at nearby scenic Lake Palourde. Lake Palourde is an internationally recognized racing course.
which served as the site of the National Championship Regatta in 1964 and 1969. The Regatta is sponsored by the Morgan City Power Boat Association.

**Mini Blessing of the Fleet and Water Parade**

Lake Palourde is also the site of the annual Mini Blessing of the Fleet and Water Parade which is scheduled to commence at noon on Labor Day. After the blessing of the fleet, which is restricted to small boats, by clergy, some of the boats participate in a Water Parade. Prizes are awarded to the best decorated boats.

**Water Parade and Best Decorated Boats Contest**

Not to be confused with the water parade held in conjunction with the Mini Blessing of the Fleet at Lake Palourde on Labor Day, the Water Parade and Best Decorated Boats Contest immediately follow the historic Blessing of the Fleet on Berwick Bay on Sunday, September 5. Decorations of every description are hung from deck railings, wheelhouse and mast; and boat whistles sound continuously. This scene is far different from the one which is viewed everyday in which these boats are arriving or departing port bent on the serious business of fishing and transporting crews or supplies to offshore oil rigs. Prizes are presented to the owners of the best decorated boats in two classes, shrimp trawlers and work boats.
Hospitality House Seafood Plate Dinner

Following the Water Parade on Sunday, September 5, is a cajun-style seafood dinner which is sponsored by the Civitan Club. This affair is held at the Municipal Auditorium from 11:30 a.m. to 1:30 p.m.

Although it has not been possible to supply a descriptive treatment of each and every festival event, it is hoped that those that were described are characteristic enough to permit an appreciation of the multitude and diversity of solemn and festive events and activities held during the course of the Louisiana Shrimp and Petroleum Festival.
Chapter 4

METHODS AND PROCEDURES OF THE STUDY

DATA COLLECTION

The data utilized in this analysis was obtained from personal interviews with 174 persons who attended the 1976 Louisiana Shrimp and Petroleum Festival in Morgan City, Louisiana. The data was obtained by eight trained interviewers using an interview schedule which was developed for use in a larger investigation known as the Fairs and Festivals of Louisiana Project, principal investigator—Dr. Alvin L. Bertrand, Boyd Professor and Coordinator, Rural Sociology Research, Louisiana State University. The interviews were conducted on various sites of the festival grounds from Saturday, September 4, 1976, through Monday, September 6, 1976. Only those persons eighteen years of age or older were interviewed.

The study was designed to incorporate procedures for making the sample of respondents as representative of festival attenders as possible. The procedures included: (1) selecting numerous interviewing sites to maximize representation, (2) conducting interviews during different time periods during the day, and (3) selecting different different days for interviewing to provide representative conditions for data.
collection. Practical considerations and circumstances precluded the employment of procedures which were sufficiently refined to insure representativeness. However, the steps taken were intended to maximize the likelihood that the sample obtained at the festival was reasonably representative of all festival attenders.

The interviews with the festival attenders were of a semi-structured nature. The specific wording of the questions was maintained in each interview although probing was utilized when deemed necessary by the interviewer. The interview schedule consisted of forty-one questions. The interviews lasted an average of twenty-five minutes.

In addition to survey research another research method was employed in the study--participant observation. Participant observation is the process in which the observer's presence in a social situation is maintained for the purpose of scientific investigation. The observer is in a face-to-face relationship with the observed and by participating with them in their natural life setting gathers data. Thus, the observer is part of the context being observed and he both modifies and is influenced by this context (Cicourel, 1964:40). Throughout the course of the festival this researcher observed and participated in numerous events and activities. This involvement permitted the researcher to acquire a more penetrating understanding of what was actually happening at the festival from the perspective of the
attenders and facilitated the construction of a qualitative contextual picture of the festival.

OPERATIONALIZATION OF THE VARIABLES

The principal variables considered in this research are operationally defined as follows:

Perception of the Festival as a Mechanism for Bringing People in the Local Community Closer Together—Determined by a response to the following question: "In your opinion, does the staging of this festival help bring people in the local community closer together?" Responses were one of the following five options:

1. No.
2. Yes, but not too much.
3. Yes, fairly much.
4. Yes, very much.
5. Uncertain.

Perception of the Festival as a Mechanism for Emphasizing Important Community Sentiments—Determined by a response to the question: "In your opinion, does the staging of this festival emphasize any important beliefs, values, or sentiments which are essential to the life of this community?" Responses were one of the following five options:

1. No.
2. Yes, but not too much.
3. Yes, fairly much.
4. Yes, very much.
5. Uncertain.

Perception of the Festival as a Mechanism for Perpetuating Community Traditions and Customs—Determined by a response to the question: "In your opinion, does the staging of this festival help perpetuate community traditions and customs?" Responses were one of the following five options:

1. No.
2. Yes, but not too much.
3. Yes, fairly much.
4. Yes, very much.
5. Uncertain.

Perception of the Festival as a Mechanism for Promoting Local Culture and Products—Determined by a response to the question: "In your opinion, does this festival help promote local culture and products?" Responses were one of the following five options:

1. No.
2. Yes, but not too much.
3. Yes, fairly much.
4. Yes, very much.
5. Uncertain.

Place of Residence—Determined by a response to the question: "Do you now live, or have you ever lived, in Morgan City or the immediately surrounding area?"
Length of Residence—Determined by a response to the question: "If you now live, or have ever lived, in Morgan City or the immediately surrounding area, how long have you resided there?" The actual period of time served as the code. However, the periods of time were collapsed for analysis.

Occupation Type—Determined by the response to the question: "Is your job or your spouse's job related to the shrimp or petroleum industries?"

ANALYTICAL TECHNIQUES

Chi-square tests ($\chi^2$) were utilized to test the study's hypotheses. The chi-square test is an appropriate test that can be employed whenever a researcher desires to assess whether or not frequencies which have been empirically acquired differ significantly from those which would have been expected if there was no hypothesized difference (Blalock, 1972, 275-287). When the data consists of frequencies in discrete categories, the $\chi^2$ test may be utilized to determine the significance of differences between groups (Siegel, 1956:104). The level of measurement involved may be as weak as nominal scaling.

The hypothesis under examination is ordinarily a statement that groups differ with respect to some characteristic and therefore with respect to the relative frequency with which group members fall in various classes.
To test each hypothesis, the number of cases from each group which fall in the various classes is counted and compared to the proportion of cases from other groups (Siegel, 1956:104).

Chi-square is a nonparametric or distribution-free statistic which makes no assumptions about the precise nature of the sampled population. It thus can be used to treat data which is simply classificatory, i.e., is measured in a nominal scale.

The considerations specified above, given the nature of this particular study, the sample, the variables employed, and the manner in which the variables were measured, make chi-square an appropriate analytical technique to test the hypotheses generated. Throughout the analysis the rejection level for the null hypothesis was set at .05.
Chapter 5

FINDINGS OF THE STUDY AND ANALYSIS OF DATA

Prior to an examination of the findings of the study's specific hypotheses, some general findings will be presented regarding the characteristics of the festival attenders interviewed and their experiences and involvement with the Louisiana Shrimp and Petroleum Festival. The data presented relates to the demographic characteristics of the festival attenders interviewed, the characteristics of the festival as an outing, the group nature of the festival experience, the participation of festival attenders, the attitudes and opinions of festival attenders toward various aspects of the festival, and festival related expenditures incurred by attenders.

DEMOGRAPHIC CHARACTERISTICS OF FESTIVAL ATTENDERS

Among the first questions which usually arise when discussing such events as the Louisiana Shrimp and Petroleum Festival are those which relate to the demographic characteristics of the persons who attend it. Several socio-demographic characteristics of interviewees—sex, age, marital status, income, education, occupation, place of residence, and length of residence—were determined.
Sex

Sixty-three percent (N=110) of the festival attenders interviewed were males, whereas 37 percent (N=64) were females.

Marital Status

About three-fifths of the festival attenders interviewed, 61 percent (N=106), were married. Almost one-fourth, 24 percent (N=42), were single; 12 percent (N=20) were divorced or separated; and 3 percent (N=6) were widowed.

Age

Keeping in mind that festival attenders under eighteen years of age were excluded from interviews, the mean age of those persons interviewed was 35.7 and the median age was 33.5. The largest percentage of the festival attenders interviewed, 29 percent (N=50), were in the eighteen through twenty-four years of age category. About one-fifth of the respondents, 19 percent (N=34), were in the twenty-five through thirty-one years of age category, while 17 percent (N=29), were in the thirty-two through thirty-eight years of age category. Just over one-tenth of the respondents, 11 percent (N=19), were in the thirty-nine through forty-five years of age category; 11 percent (N=20) were in the forty-six through fifty-two years of age category; and 13 percent (N=22) were in the fifty-three and over age group.
Income

Slightly over one-eighth of the festival attenders interviewed, 13 percent (N=22), had a total annual family income (estimates included spouse's income, if applicable) of $4,999 or less. Fourteen percent (N=24) of the respondents had a family income from $5,000 to $7,999; 15 percent (N=27) from $8,000 to $10,999; and 7 percent (N=12) from $11,000 to $13,999. One-tenth of the respondents, 10 percent (N=18), reported a family income from $14,000 to $16,999; 15 percent (N=26) from $17,000 to $19,999; and 16 percent (N=28) $20,000 or more. Seventeen respondents, 10 percent, did not respond to the question on income.

Education

Slightly over one-fourth of the festival attenders interviewed, 27 percent (N=47), had achieved less than a high school education. One-third of the respondents, 33 percent (N=57), had graduated from high school, while 19 percent (N=33) had either some college or vocational training after graduation from high school. Four percent (N=7) of the respondents had a two year college degree; 6 percent (N=11) had a four year college degree; and 10 percent (N=17) had at least some graduate work. Two respondents, 1 percent, did not answer the question on education.
Occupation

Over one-fourth of the festival attenders interviewed, 28 percent (N=48), held positions classifiable as either "professional, technical, and kindred workers" or "managers, officials, and proprietors." Seventeen percent (N=29) of the respondents held positions classifiable as either "clerical or kindred workers" or "sales workers," while 14 percent (N=25) held positions classifiable as "craftsmen, foremen, and kindred workers." Seven percent (N=12) of the respondents held positions classifiable as "operatives and kindred workers" and 16 percent (N=28) held positions classifiable as "laborers." Nine percent (N=16) of the respondents were "students" and 6 percent (N=10) were "retired." Six respondents, 3 percent, did not answer the question on occupation.

Occupation Type (Shrimp and/or Petroleum Related)

Respondents were asked whether their job or their spouse's job was directly related to the shrimp and/or petroleum industries. Almost two-fifths of the festival attenders interviewed, 39 percent (N=68), indicated that their job or their spouse's job was directly related to these industries, whereas 58 percent (N=100) of the respondents indicated that their job or their spouse's job was not so related. Six respondents, 3 percent, did not answer this question.
Place of Residence

State of residence. Practically all of the festival attenders interviewed, 94 percent (N=164), were Louisiana residents, whereas only 6 percent (N=10) resided in other states. Of the ten non-Louisiana resident respondents, 5 resided in Texas, 2 in Florida, and 1 each in Missouri, California, and Tennessee.

Parish of residence. Morgan City, the site of the Louisiana Shrimp and Petroleum Festival, is located in St. Mary's Parish. Over one-half of the festival attenders interviewed, 55 percent (N=95), lived in St. Mary's Parish and an additional 7 percent (N=12) lived in a contiguous parish, i.e., St. Martin, Terrebonne, Assumption, or Iberia. One-third of the respondents, 33 percent (N=57), lived in other Louisiana parishes. As previously indicated, 6 percent (N=10) of the respondents lived in a state other than Louisiana.

Morgan City residence. It is interesting to note that about two-thirds of the festival attenders interviewed, 65 percent (N=113), either presently lived in Morgan City or in the immediately surrounding area (55 percent, N=95) or had lived there in the past (10 percent, N=18). One-third of the respondents, 34 percent (N=59), had never lived in Morgan City. Two respondents, 1 percent, did not answer this question.
Length of Morgan City Residence

Almost three-fifths of the interviewees who responded that they presently lived in Morgan City or in the immediately surrounding area, 58 percent (N=55), indicated that they had lived in Morgan City for at least fifteen years or longer. In addition, 5 percent (N=5) of these respondents indicated that they had lived in Morgan City from eleven to fifteen years; 7 percent (N=7) from six to ten years; and 30 percent (N=28) five years or less.

CHARACTERISTICS OF THE FESTIVAL AS AN OUTING

This section is devoted to a summary of findings related to the characteristics of what has here been termed the festival "outing." Information regarding how attenders learned about the festival, past festival attendance, distance traveled, days attended, and the general nature of the trips taken by the attenders to the festival will be presented.

How Attenders Learned of the Festival

Respondents were asked how they learned about the Louisiana Shrimp and Petroleum Festival this year. Multiple responses were permitted. Festival directors utilized a diversity of methods to advertise and promote the festival, e.g., newspapers, radio, television, brochures, and posters or advertisements placed in places of business. However,
the largest percentage of festival attenders interviewed, 52 percent (N=90), indicated that their awareness of the festival was largely attributable to the common knowledge they possessed about this annual event due to their living in the Morgan City community or in the immediately surrounding area. The next most frequently mentioned method of learning about the festival was hearing about it through a friend, family member, or relative, 37 percent (N=65). A sizeable number of the respondents, 24 percent (N=41), mentioned learning about the festival through newspapers; 18 percent (N=32) through radio; 10 percent (N=17) through television; 8 percent (N=14) through posters or advertisements placed in places of business or public buildings; 5 percent (N=8) through festival brochures or pamphlets; and 3 percent (N=6) learned about it while attending another Louisiana fair or festival.

Past Festival Attendance Record of Attenders

Festival attenders were asked how many times, including this year's attendance, they had attended this festival. Almost one-third of the festival attenders interviewed, 31 percent (N=54), indicated that this was their first attendance at the festival, whereas two-thirds of the respondents, 67 percent (N=116), stated that they had attended the festival one or more times prior to this year's attendance.
Slightly under one-fourth of the respondents, 24 percent (N=41), had attended between two and five festivals, while 5 percent (N=9) had attended between six and nine festivals. Eight percent (N=14) of the respondents had attended between ten and thirteen festivals; 9 percent (N=15) had attended between fourteen and seventeen festivals; and 7 percent (N=12) had attended between eighteen and twenty-one festivals. Fourteen percent (N=25) of the respondents had attended twenty-two or more festivals. Four respondents, 2 percent, did not answer the question.

**Distance Traveled to the Festival by Attenders**

Table 1 shows that attenders traveled various distances to get to the Louisiana Shrimp and Petroleum Festival in Morgan City. It is interesting to note that over two-fifths of the festival attenders interviewed, 43 percent (N=75), traveled five miles or less to get to the festival, while an additional 9 percent (N=16) of the respondents traveled between six and nine miles. In addition, 10 percent of the respondents (N=18) traveled between ten and forty-nine miles; 12 percent (N=20) traveled between fifty and seventy-four miles; and 9 percent (N=16) traveled between seventy-five and ninety-nine miles. Sixteen percent (N=28) of the respondents traveled one hundred miles or more to get to the festival.
Table 1. Frequency and Percentage Distribution of Respondents according to the Distance They Traveled to Get to the Festival

<table>
<thead>
<tr>
<th>Distance Traveled (miles)</th>
<th>Number of Persons</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-5</td>
<td>75</td>
<td>43</td>
</tr>
<tr>
<td>6-9</td>
<td>16</td>
<td>9</td>
</tr>
<tr>
<td>10-49</td>
<td>18</td>
<td>10</td>
</tr>
<tr>
<td>50-74</td>
<td>20</td>
<td>12</td>
</tr>
<tr>
<td>75-99</td>
<td>16</td>
<td>9</td>
</tr>
<tr>
<td>100-199</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td>200-299</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>300+</td>
<td>13</td>
<td>7</td>
</tr>
<tr>
<td>No response</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>174</td>
<td>100</td>
</tr>
</tbody>
</table>
Days Festival Attended by Attenders

Although a few events and activities were scheduled for Friday, September 3, most of the important events and activities which constituted the heart of the festival were scheduled for Saturday, Sunday, and Monday, September 4-6. Respondents were asked how many and which days they attended or planned to attend the festival.

About two-fifths of the festival attenders interviewed, 41 percent (N=72), indicated that they attended or planned to attend the festival on these three days. Twenty-two percent (N=38) of the respondents stated that they attended or planned to attend the festival on two of these days, while 37 percent (N=64) indicated that they attended or planned to attend the festival on only one of these days.

Table 2 indicates which days respondents said they attended or planned to attend the festival. About four-fifths of the festival attenders interviewed attended or planned to attend the festival on Sunday, September 5. Approximately two-thirds of the respondents attended or planned to attend the festival on Monday, September 6. About three-fifths of the respondents attended or planned to attend the festival on Saturday, September 4.

Nature of Attenders' Trip to the Festival

Seven-tenths of the festival attenders interviewed, 70 percent (N=121), characterized the nature of their trip
Table 2. Frequency and Percentage Distribution of Respondents according to the Days They Attended or Planned to Attend the Festival

<table>
<thead>
<tr>
<th>Days Attended or Planned to Attend</th>
<th>Number of Persons</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturday, September 4</td>
<td>99</td>
<td>57</td>
</tr>
<tr>
<td>Sunday, September 5</td>
<td>141</td>
<td>81</td>
</tr>
<tr>
<td>Monday, September 6</td>
<td>113</td>
<td>65</td>
</tr>
</tbody>
</table>

Note: There was a total of 174 respondents.
to the festival as a holiday outing, day-off trip, or weekend or overnight trip. This is not surprising insofar as the Louisiana Shrimp and Petroleum Festival is held over the Labor Day weekend. One-tenth of the respondents, 10 percent (N=17), described their visit to the festival as a combined business and pleasure trip, while another 10 percent (N=18) of the respondents indicated that their attendance at the festival was a by-product of their trip to Morgan City to see friends and/or relatives. Only 4 percent (N=8) of the respondents described their visit to the festival as a major annual vacation or one of several shorter vacations they took during the year. Six percent (N=10) of the respondents characterized their trip to the festival as some "other" kind of trip.

THE GROUP NATURE OF THE FESTIVAL EXPERIENCE

This section deals with the group nature of the festival experience for attenders at the Louisiana Shrimp and Petroleum Festival. Information regarding the size of party and type of group in which attenders came to the festival will be presented.

Size of Party of Attenders

The group nature of activity at the Louisiana Shrimp and Petroleum Festival is evidenced by the fact that only 11 percent (N=19) of the festival attenders interviewed stated
that they came to the festival alone. Two-person parties were the modal size group, with 24 percent (N=42) of the respondents indicating that they came to the festival with one other person. In addition, 15 percent (N=26) of the respondents indicated that they came to the festival in a group composed of three persons; 16 percent (N=27) in a four-person group; 10 percent (N=17) in a five-person group; and 6 percent (N=11) in a six-person group. Only 17 percent (N=30) of the respondents stated that they came to the festival in groups consisting of more than six persons. Two respondents, 1 percent, did not respond to the question. The median size of festival parties was 3.5 persons.

Types of Attenders' Groups

Festival attenders were asked to characterize the nature of their group. According to the data, attendance at the festival is commonly a family affair. Families made up of a husband and wife, with or without children, comprised 35 percent (N=61) of the parties. In addition, 16 percent (N=27) of the groups were composed of two or more families, while 11 percent (N=20) of the parties were composed of a single family plus one or more friends or relatives. Slightly under one-fourth of the groups, 23 percent (N=40), consisted of a party of friends, whereas 3 percent (N=5) were organized groups. As previously indicated, 11 percent (N=19) of the respondents came to the festival
alone. Two respondents, 1 percent, indicated that they came to the festival in "other" kinds of groups.

PARTICIPATION AND ATTITUDES OF FESTIVAL ATTENDERS

Three of the major objectives of this study were to determine the reasons why people attend the festival, the kinds of activities and events attenders participate in while at the festival, and the attitudes of festival attenders toward certain aspects of the festival. The responses of festival attenders to questions relating to these objectives are summarized in the discussion which follows.

Reasons Given by Attenders for Attending the Festival

Festival attenders were asked to mention as many reasons as they could think of that had entered into their decision to attend the festival. Table 3 shows the reasons specified.

Three reasons stood out emphatically among the responses given—entertainment, meeting and socializing with people, and amusement for the children. Two-fifths of the festival attenders interviewed, 40 percent (N=69), mentioned entertainment, i.e., recreation, enjoyment, or something to do. Fourteen percent (N=25) of the respondents mentioned amusement for the children. Slightly under one-fifth of the respondents, 17 percent (N=29), mentioned meeting and socializing with people, i.e., seeing friends and renewing acquaintances.
Table 3. Frequency and Percentage Distribution of Respondents according to the Reasons Cited for Attending the Festival

<table>
<thead>
<tr>
<th>Reason for Attending the Festival</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Entertainment</td>
<td>69</td>
<td>40</td>
</tr>
<tr>
<td>To meet and socialize with people</td>
<td>29</td>
<td>17</td>
</tr>
<tr>
<td>Amusement for the children</td>
<td>25</td>
<td>14</td>
</tr>
<tr>
<td>Tradition</td>
<td>14</td>
<td>8</td>
</tr>
<tr>
<td>To see the boat races and/or the mini blessing of the fleet</td>
<td>14</td>
<td>8</td>
</tr>
<tr>
<td>A by-product of visiting friends and/or relatives who lived in Morgan City</td>
<td>11</td>
<td>6</td>
</tr>
<tr>
<td>To demonstrate pride in the community</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td>To see the arts and crafts show</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>To see the blessing of the fleet and/or the boat parade</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>To eat seafood</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>To watch a friend or family member participate as an exhibitor or contestant</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Officially invited to attend</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Invited to attend by friends</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>To work at the festival</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>To see the midway</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>To participate as an exhibitor or contestant</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>To see the street parade</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

Note: Because multiple responses were permitted the respective columns add up to more than 174 responses and more than 100 percent.
Festival Events and Activities Attended by Attenders

Festival attenders were asked to mention which of the festival events and activities they attended or planned to attend. Table 4 shows the activities and events which were mentioned.

The events and activities most frequently cited were: the blessing of the fleet and/or the boat parade, 53 percent (N=93); the midway, 42 percent (N=73); power boat races at Lake Palourde, 36 percent (N=62); street parade, 35 percent (N=61); fireworks at Berwick Bay, 25 percent (N=43); and the arts and crafts show, 17 percent (N=29).

Attenders' Opinions of the Most Enjoyable Aspects of the Festival

Festival attenders were asked which festival events and activities they enjoyed the most. Multiple responses were permitted. As can be seen in Table 5, over two-fifths of the festival attenders interviewed, 42 percent (N=73), indicated that they liked the blessing of the fleet and/or boat parade most. The next most frequently cited event or activity was just walking around and seeing and socializing with people—which was mentioned by 22 percent (N=39) of the respondents. Other popularly mentioned events and activities were the power boat races which were mentioned by one-fifth of the respondents, 20 percent (N=34); the street parade which was mentioned by 15 percent (N=26) of the respondents; and the midway which was mentioned by
Table 4. Frequency and Percentage Distribution of Respondents according to the Festival Events and Activities They Attended or Planned to Attend

<table>
<thead>
<tr>
<th>Festival Events and Activities Attended</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blessing of the fleet and/or boat parade</td>
<td>93</td>
<td>53</td>
</tr>
<tr>
<td>Midway</td>
<td>73</td>
<td>42</td>
</tr>
<tr>
<td>Power boat races at Lake Palourde</td>
<td>62</td>
<td>36</td>
</tr>
<tr>
<td>Street parade</td>
<td>61</td>
<td>35</td>
</tr>
<tr>
<td>Fireworks at Berwick Bay</td>
<td>43</td>
<td>25</td>
</tr>
<tr>
<td>Arts and crafts show</td>
<td>29</td>
<td>17</td>
</tr>
<tr>
<td>Outdoor mass in Lawrence Park</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td>Queen's luncheon</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td>Court show and/or coronation ball</td>
<td>11</td>
<td>6</td>
</tr>
<tr>
<td>Football jamboree</td>
<td>9</td>
<td>5</td>
</tr>
<tr>
<td>Street dance</td>
<td>9</td>
<td>5</td>
</tr>
<tr>
<td>Sunday biscuit breakfast</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>Hospitality House seafood dinner</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>Mini blessing of the fleet</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Square dance</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Bowling tournament</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Tennis tournament</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Plantation breakfast and style show</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Bass tournament</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Other</td>
<td>10</td>
<td>6</td>
</tr>
</tbody>
</table>
Table 5. Frequency and Percentage Distribution of Respondents according to the Aspects of the Festival They Enjoyed the Most

<table>
<thead>
<tr>
<th>Festival Activity or Event</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blessing of the fleet and/or boat parade</td>
<td>73</td>
<td>42</td>
</tr>
<tr>
<td>Walking around, seeing and socializing with people</td>
<td>39</td>
<td>22</td>
</tr>
<tr>
<td>Power boat races</td>
<td>34</td>
<td>20</td>
</tr>
<tr>
<td>Street parade</td>
<td>26</td>
<td>15</td>
</tr>
<tr>
<td>Midway</td>
<td>25</td>
<td>14</td>
</tr>
<tr>
<td>Arts and crafts show</td>
<td>15</td>
<td>9</td>
</tr>
<tr>
<td>Fireworks</td>
<td>14</td>
<td>8</td>
</tr>
<tr>
<td>Street dance</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td>Mass in Lawrence Park</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>Coronation ball and/or court show</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Hospitality House seafood dinner</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Queen's luncheon</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Plantation breakfast and style show</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>21</td>
<td>12</td>
</tr>
</tbody>
</table>

Note: Because multiple responses were permitted the respective columns add up to more than 174 responses and more than 100 percent.
14 percent (N=25) of the respondents.

**Attenders' Opinions of the Dullest Aspects of the Festival**

Festival attenders were asked to specify which, if any, of the festival events and activities they found to be dull or uninteresting. An overwhelming majority of the respondents, 71 percent (N=123), did not find anything dull or uninteresting. This is a significant finding. Less than three-tenths of the festival attenders interviewed, 29 percent (N=51), mentioned at least one or more events or activities which they considered to be dull or uninteresting. Table 6 indicates that only one event, the midway, was noted by more than one-tenth of the respondents, 11 percent (N=19). This is interesting insofar as the midway was also identified by festival attenders as the fifth most enjoyable festival event or activity.

**Attenders' Feelings Regarding Benefits Derived from Festival Attendance**

Respondents were asked what they considered to be the most important benefits, if any, which they experienced from attending the Louisiana Shrimp and Petroleum Festival. Practically all of the respondents, 95 percent (N=166), mentioned at least one or more benefits.

Table 7 shows that benefits associated with recreation, meeting and socializing with people, developing a sense of community feeling, and learning about Morgan City
Table 6. Frequency and Percentage Distribution of Respondents according to the Aspects of the Festival They Considered To Be Dull or Uninteresting

<table>
<thead>
<tr>
<th>Festival Activity or Event</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nothing</td>
<td>123</td>
<td>71</td>
</tr>
<tr>
<td>Midway</td>
<td>19</td>
<td>11</td>
</tr>
<tr>
<td>Luncheons and breakfasts</td>
<td>11</td>
<td>6</td>
</tr>
<tr>
<td>Power boat races</td>
<td>9</td>
<td>5</td>
</tr>
<tr>
<td>Arts and crafts show</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>Blessing of the fleet</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Boat parade</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Square dance</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Coronation ball and/or court show</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Street parade</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Street dance</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>16</td>
<td>9</td>
</tr>
</tbody>
</table>

Note: Fifty-one respondents mentioned a total of 83 festival events or activities which they considered to be dull or uninteresting.
Table 7. Frequency and Percentage Distribution of Respondents according to the Benefits They Derived from Attending the Festival

<table>
<thead>
<tr>
<th>Benefit Derived</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Recreation</td>
<td>81</td>
<td>47</td>
</tr>
<tr>
<td>Meeting and socializing with other people</td>
<td>40</td>
<td>23</td>
</tr>
<tr>
<td>Developing a sense of community feeling and belonging</td>
<td>38</td>
<td>22</td>
</tr>
<tr>
<td>Learning about Morgan City</td>
<td>21</td>
<td>12</td>
</tr>
<tr>
<td>Being with one's family</td>
<td>15</td>
<td>9</td>
</tr>
<tr>
<td>Profit for the community</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Other</td>
<td>30</td>
<td>17</td>
</tr>
</tbody>
</table>

Note: A total of 228 replies were registered by 166 respondents concerning the benefits they derived from attending the festival.
and its culture, history, customs, and industries were most frequently mentioned by the respondents. Almost one-half of the festival attenders interviewed, 47 percent (N=81), mentioned the recreation benefit. About one-fourth of the respondents, 23 percent (N=40), noted the benefit the festival had as a device for permitting them to meet and socialize with other people. Slightly over one-fifth of the respondents, 22 percent (N=38), stated that they developed a sense of community feeling and belonging. Twelve percent (N=21) of the respondents mentioned that they learned about Morgan City and its culture, history, customs, and industries.

Attenders' Knowledge of the Locality Symbols Used in the Festival

Festival attenders were asked if there were any objects or symbols used in the festival which reflected the significance of this annual event for the local community. Almost three-fourths of the festival attenders interviewed, 74 percent (N=129), indicated that such objects or symbols were employed, whereas 11 percent (N=20) of the respondents stated that such objects were not utilized. In addition, 15 percent (N=25) of the respondents stated that they were uncertain or did not answer the question.

Those respondents who indicated that such locality symbols or objects were employed (N =129) were asked to specify which locality symbols or objects used in the festival
best reflected the significance of the festival for the community. As can be seen in Table 8, over two-fifths of the respondents, 43 percent (N=75), mentioned a gigantic shrimp wrapped around an oil derrick. This symbol, which in actuality is the locality symbol of Morgan City, reflects the significance of the shrimp and petroleum resources and industries for the residents of Morgan City and the immediately surrounding area. In addition, one-fifth of the respondents, 20 percent (N=35), mentioned a shrimp related symbol or object alone without any reference to petroleum, e.g., shrimp, shrimp boats, and 2 percent (N=4) of the respondents mentioned a petroleum related symbol or object alone without any reference to shrimp, e.g., petroleum, oil derrick.

Attenders' Perceptions of Festival Problems

In order to obtain information which would lead to appropriate recommendations for improving the Louisiana Shrimp and Petroleum Festival, the festival attenders interviewed were read a list of problems commonly experienced at festivals. They were asked to state whether or not they considered each of these problems, i.e., traffic and parking, sanitation and restroom facilities, litter and garbage, rowdiness and lawbreaking, buildings and ground facilities, and crowd control, to be either no problem, a moderate problem, or a bad problem at this festival. Distribution of
Table 8. Frequency and Percentage Distribution of Respondents according to the Locality Symbols They Considered to Best Reflect the Significance of the Festival for the Local Community

<table>
<thead>
<tr>
<th>Locality Symbol</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nothing/uncertain/ no response</td>
<td>45</td>
<td>26</td>
</tr>
<tr>
<td>Shrimp wrapped around oil derrick</td>
<td>75</td>
<td>43</td>
</tr>
<tr>
<td>Shrimp related symbol—no reference to petroleum</td>
<td>35</td>
<td>20</td>
</tr>
<tr>
<td>Petroleum related symbol—no reference to shrimp</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Power boats</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td>Other</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>174</td>
<td>100</td>
</tr>
</tbody>
</table>
respondents by perceptions of festival problems is shown in Table 9.

Over one-half of the festival attenders interviewed, 52 percent (N=90), stated that they considered litter and garbage to be a problem at the Louisiana Shrimp and Petroleum Festival—21 percent (N=37) mentioning it as a bad problem and 31 percent (N=53) as a moderate problem. A slightly smaller percentage of the respondents, 44 percent (N=77), indicated traffic and parking as a problem—14 percent (N=25) identifying it as a bad problem and 30 percent (N=52) as a moderate problem. About two-fifths of the respondents, 38 percent (N=66), specified sanitation and restroom facilities as a problem—14 percent (N=25) noting it as a bad problem and 24 percent (N=41) as a moderate problem. In addition, 17 percent (N=30) of the respondents considered rowdiness and lawbreaking to be a problem at the festival—3 percent (N=5) mentioning it as a bad problem and 14 percent (N=25) as a moderate problem and 13 percent (N=23) of the respondents identified festival buildings and ground facilities for exhibiting as a problem—3 percent (N=5) indicating that it was a bad problem and 10 percent (N=18) as a moderate problem. Only 4 percent (N=7) of the festival attenders interviewed considered crowd control a problem—1 percent (N=2) identifying it as a bad problem and 3 percent (N=5) as a moderate problem.
Table 9. Frequency and Percentage Distribution of Respondents according to Their Perceptions of Festival Problems

<table>
<thead>
<tr>
<th>Perception of Problem</th>
<th>No Problem</th>
<th>Moderate Problem</th>
<th>Bad Problem</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>N</td>
<td>N</td>
</tr>
<tr>
<td>Litter and garbage</td>
<td>84</td>
<td>53</td>
<td>31</td>
</tr>
<tr>
<td>Traffic and parking</td>
<td>97</td>
<td>52</td>
<td>30</td>
</tr>
<tr>
<td>Sanitation and restroom facilities</td>
<td>108</td>
<td>41</td>
<td>24</td>
</tr>
<tr>
<td>Rowdiness and lawbreaking</td>
<td>144</td>
<td>25</td>
<td>14</td>
</tr>
<tr>
<td>Building and grounds facilities</td>
<td>151</td>
<td>18</td>
<td>10</td>
</tr>
<tr>
<td>Crowd control</td>
<td>167</td>
<td>5</td>
<td>3</td>
</tr>
</tbody>
</table>

Note: In addition, 10 percent (N=18) of the respondents mentioned "other" aspects of the festival which they considered to be problems at this festival.
Attenders' Suggested Improvements for the Festival

After rating these potential festival problem areas, the festival attenders were asked if they had any specific suggestions for improving the Louisiana Shrimp and Petroleum Festival. Almost three-fifths of the respondents, 57 percent (N=99), mentioned at least one or more suggestions for improving the festival. Table 10 shows the suggestions which were mentioned. It is interesting to note that only three suggestions were mentioned by at least 5 percent or more of the respondents: centralization and/or relocation of the festival, the provision of grandstands, and the involvement of more local people in the planning and staging of the festival.

As can be seen in Table 10, 6 percent (N=11) of the respondents suggested that festival events and activities should be conducted, whenever possible, at a centralized location rather than at several sites located throughout Morgan City. In addition to this desire for centrality, this suggestion reflected the concern of respondents to move certain activities and events, e.g., the midway, from less desirable to more desirable areas of town. At the present time the midway is set up along Railroad and Front Streets in an older section of Morgan City near the docks. Some respondents suggested that it should be set up outside the Municipal Auditorium where numerous other festival activities and events are conducted. This would eliminate
Table 10. Frequency and Percentage Distribution of Respondents according to Their Suggestions for Improving the Festival

<table>
<thead>
<tr>
<th>Suggestion for Improvement</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Centralization and/or relocation of the festival</td>
<td>11</td>
<td>6</td>
</tr>
<tr>
<td>Provision of grandstands to view festival events and activities</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td>Involvement of more local people and organizations in the planning and staging of the festival</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td>More and/or cleaner restrooms</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>Provisions of more trash cans and/or better maintenance of litter on festival grounds</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>Better quality and/or more thrill rides</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>More festival activities and events</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Greater emphasis upon the shrimp and/or petroleum industries</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Provision of more and better signs indicating the location of festival events</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>More and/or better parking facilities</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Lower prices for festival events</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Provision of more drinking fountains</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Better advertising of the festival</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Elimination of politics from the festival</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>More bands and dances</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>34</td>
<td>20</td>
</tr>
</tbody>
</table>

Note: A total of 117 replies were registered by 99 respondents regarding suggested improvements for the festival.
additional traveling for festival attenders and prevent them from having to go to undesirable areas of the city to engage in certain festivities.

Five percent (N=8) of the festival attenders interviewed suggested that grandstands and/or benches be provided for festival attenders to view festival events and activities. For example, many of the events which attract a large body of festival spectators, e.g., fireworks, blessing of the fleet, boat parade, and boat races, do not have grandstand facilities. Consequently, spectators must stand up, often behind rows of other spectators, to view these activities. These respondents maintained that the provision of these facilities would considerably improve both spectator comfort and vision.

Five percent (N=8) of the festival attenders also suggested that more local people, businesses, clubs, and organizations should become involved in the planning and staging of the festival. Concern was expressed that "outsiders," e.g., commercial entrepreneurs, midway personnel, and concessionaires, had too much input into the planning and staging of the festival. They expressed deep concern that the festival should remain primarily a local affair.

Attenders' Participation As Contestants and/or Exhibitors

Festival attenders were asked if they or any members of their immediate group participated as contestants and/or
exhibitors in festival events. As can be seen in Table 11, about one-fifth of the respondents, 18 percent (N=32), indicated that they or members of their group participated as contestants and/or exhibitors in such events as the arts and crafts show, street parade, boat parade and/or blessing of the fleet, and the coronation ball and court show.

**Attenders' Participation As Planners**

Festival attenders were also asked whether they or members of their immediate group assisted with the planning of the Louisiana Shrimp and Petroleum Festival. One-tenth of the respondents, 10 percent (N=17), indicated that they or members of their group had contributed to the planning and staging of the festival. Most of these persons were members of local civic clubs, church groups, and community service agencies which were traditionally involved in the planning, sponsoring, and staging of particular festival events and activities.

**Attenders' Festival Expenditures**

The Louisiana Shrimp and Petroleum Festival offers many enticements for attenders to spend their money. These range from expenditures for thrill rides, games of chance, sideshows, and food and drink on the festival grounds to commercial purchases made locally outside the festival grounds. In this latter category are included such items as groceries, meals, gifts, gasoline, toilet articles, and lodging.
Table 11. Frequency and Percentage Distribution of Respondents according to Their Participation As Contestants and/or Exhibitors in Festival Events

<table>
<thead>
<tr>
<th>Festival Event</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nothing</td>
<td>142</td>
<td>82</td>
</tr>
<tr>
<td>Street parade</td>
<td>14</td>
<td>8</td>
</tr>
<tr>
<td>Arts and crafts show</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>Boat parade and/or blessing of the fleet</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Coronation ball and/or court show</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>174</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
Money spent on carnival rides. Almost one-half of the festival attenders interviewed, 48 percent (N=83), indicated that they or members of their immediate group for whom they were economically responsible patronized or planned to patronize the various midway thrill rides. They spent or planned to spend a total of $1,302 on midway thrill rides or an average of $15.69 per respondent.

Money spent on midway games of chance and/or sideshows. Slightly less than one-half of the respondents, 46 percent (N=80), stated that they or members of their group for whom they were economically responsible patronized or planned to patronize the various midway games of chance and/or sideshows. They spent or planned to spend a total of $1,356 on these activities or an average of $16.95 per respondent.

Money spent on food and drink on the festival grounds. About four-fifths of the festival attenders interviewed, 81 percent (N=140), stated that they or members of their group for whom they were economically responsible patronized or planned to patronize the food and drink concessions on the festival grounds. They spent or planned to spend a total of $3,636 on food and/or drink or an average of $25.97 per respondent.

Money spent locally, excluding lodging. Exactly one-half of the respondents, 50 percent (N=87), indicated that
they or members of their group for whom they were economically responsible spent or planned to spend money for such items as groceries, meals, gifts, gasoline, and toilet articles in Morgan City outside the festival grounds. They spent or planned to spend a total of $4,727 or an average of $54.33 per respondent.

Money spent on motels/hotels. About one-tenth of the festival attenders interviewed, 9 percent (N=16), stated that they or members of their group for whom they were economically responsible stayed or intended to stay at local motels or hotels while attending the festival. These 16 respondents indicated that they stayed or intended to stay a combined total of 31 days in local motels/hotels. They spent or planned to spend a total of $775 or an average of $48.43 per respondent.

Attenders' Criteria for Measuring the Festival's Success

Festival attenders were asked to specify what they considered to be the main criterion for measuring the festival's success. As shown in Table 12, almost one-half of the festival attenders interviewed mentioned the extent of community involvement and community feeling generated, whereas slightly over one-fourth of the respondents mentioned attendance figures. In addition, slightly over one-tenth of the respondents mentioned the number of events, exhibitions, and concessions at the festival and one-tenth
Table 12. Frequency and Percentage Distribution of Respondents according to the Criterion Cited for Measuring the Festival’s Success

<table>
<thead>
<tr>
<th>Criterion for Measuring the Festival's Success</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Extent of community involvement and community feeling generated</td>
<td>82</td>
<td>47</td>
</tr>
<tr>
<td>Attendance figures</td>
<td>48</td>
<td>28</td>
</tr>
<tr>
<td>Number of events, exhibitions, and concessions</td>
<td>23</td>
<td>13</td>
</tr>
<tr>
<td>Profit</td>
<td>17</td>
<td>10</td>
</tr>
<tr>
<td>Other</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>174</td>
<td>100</td>
</tr>
</tbody>
</table>
of the respondents specified the monetary success of the event.

Attenders' Overall Impression of the Festival

In order to acquire some measure of the satisfaction which festival attenders had with the festival, respondents were asked to indicate their overall impression of the festival. As can be seen in Table 13, about one-half of the respondents, 51 percent (N=89), indicated that the festival was very good, whereas one-third of the respondents, 33 percent (N=58), evaluated the festival as fairly good. Therefore, 84 percent (N=147) of the festival attenders interviewed expressed at least some degree of satisfaction with the festival. Only 15 percent (N=26) of the respondents evaluated the festival as either not too good or disappointing.

Attenders' Future Attendance Plans

Festival attenders were also asked whether they planned to attend the festival next year in order to obtain an additional measure of their satisfaction with the festival. Almost four-fifths of the festival attenders interviewed, 78 percent (N=135), indicated that they did, indeed, plan to attend the Louisiana Shrimp and Petroleum Festival the following year, whereas 17 percent (N=30) of the respondents stated that they did not plan to attend next year. Nine respondents, 5 percent, were uncertain.
Table 13. Frequency and Percentage Distribution of Respondents according to Their Overall Impression of the Festival

<table>
<thead>
<tr>
<th>Impression of the Festival</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Good</td>
<td>89</td>
<td>51</td>
</tr>
<tr>
<td>Fairly good</td>
<td>58</td>
<td>33</td>
</tr>
<tr>
<td>Not too good</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td>Disappointing</td>
<td>14</td>
<td>8</td>
</tr>
<tr>
<td>No response</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>174</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
THE HYPOTHESES

In this section the hypothesized relationships, as specified in Chapter 2, are tested. It will be recalled that the general hypothetical statement specified that the perception of the festival as a mechanism of social integration, i.e., as a means of bringing people in the local community closer together, emphasizing important community sentiments, perpetuating community traditions and customs, and promoting local culture and products, will vary according to place of residence, length of residence, and type of occupation of festival attenders. Insofar as four sets of subhypotheses are utilized to test the general hypothetical statement, this section is divided into four parts, each of which is directed at a specific set of subhypotheses.

Perception of the Festival As a Mechanism for Bringing People in the Local Community Closer Together

Festival attenders were asked if the festival helped to bring people in the local community closer together. Table 14 indicates that the overwhelming majority of the respondents, 85 percent (N=147), stated that it did—53 percent (N=92) responding "Yes, very much,"25 percent (N=44) responding "Yes, fairly much,"and 6 percent (N=11) responding "Yes, but not too much." Only 11 percent (N=19) of the respondents indicated that the festival did not help to bring people in the local community closer together. Five
Table 14. Frequency and Percentage Distribution of Respondents according to Their Perception of Whether the Festival Is a Mechanism for Bringing People in the Local Community Closer Together

<table>
<thead>
<tr>
<th>Perception of the Festival As a Mechanism for Bringing People Closer Together</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, very much</td>
<td>92</td>
<td>53</td>
</tr>
<tr>
<td>Yes, fairly much</td>
<td>44</td>
<td>25</td>
</tr>
<tr>
<td>Yes, but not too much</td>
<td>11</td>
<td>6</td>
</tr>
<tr>
<td>No</td>
<td>19</td>
<td>11</td>
</tr>
<tr>
<td>Uncertain</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>174</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
percent (N=8) of the respondents stated that they were uncertain.

Those festival attenders who indicated that the festival helped to bring people in the local community closer together (N=147) were asked to specify how the festival helped to bring people in the local community closer together. Two-fifths of these respondents, 41 percent (N=60), indicated that the festival helped to bring people in the local community closer together insofar as the planning and staging of such an elaborate event necessitated the interaction between individuals who resided in the community and numerous local groups, clubs, and organizations. Typical of the responses so classified are the following:

"All during the year different local organizations work together to put the festival on."

"Clubs, such as the Elks, Civitans, and Knights of Columbus, plus the churches all combine their efforts to stage the festival."

"Planning the festival requires Morgan City residents and organizations to work together."

"Everyone pitches in together and helps out on the festival project."

"To work to put the festival together takes all year."

"Planning the festival brings local people together."

"Working together on different festival-related committees."

An additional two-fifths of these respondents, 40 percent (N=58), stated that the festival helped to bring
people in the local community closer together by functioning as a social event at which people could socialize with friends, relatives, and acquaintances. Characteristic of the responses so classified are the following:

"People who haven't seen each other much during the year get to see each other at the festival."

"It enables you to see friends you haven't seen in a year."

"See people you know."

"See others, friends, and relatives."

"The festival brings out people you haven't seen in quite some time."

"The festival provides an occasion for all people in the town to get together and have a good time."

In addition, 7 percent (N=10) of these respondents specified "other" ways in which the festival helped to bring people in the local community closer together, whereas 12 percent (N=19) did not respond to the question.

Three subhypotheses were formulated which pertained to those festival attenders who were thought to most likely hold this perception of the festival as a mechanism for bringing people in the local community closer together. Each of these subhypotheses will be presented and tested in turn.

Subhypothesis 1: Festival attenders who are residents of Morgan City are more likely to perceive the festival as a mechanism for bringing people in the local community closer together than non-residents.
An examination of Table 15 reveals that there is no significant difference between Morgan City residents and non-Morgan City residents regarding their perceptions of the festival as a mechanism for bringing people in the local community closer together. It is readily observable that the overwhelming majority of both Morgan City residents and nonresidents perceived the Louisiana Shrimp and Petroleum Festival as a mechanism for bringing people in the local community closer together.

Almost nine-tenths of those respondents who were either present or former Morgan City residents, 88.2 percent (N=97), responded that the festival helped to bring people in the local community closer together—56.4 percent (N=62) responding "Yes, very much" and 31.8 percent (N=35) responding "Yes, somewhat." Only 11.8 percent (N=13) indicated that the festival did not help to bring people in the local community closer together.

The respective percentages for those respondents who had never been Morgan City residents were remarkably similar. Almost nine-tenths of the nonresident respondents, 89.3 percent (N=50), responded that the festival helped to bring people in the local community closer together—53.6 percent (N=30) responding "Yes, very much" and 35.7 percent (N=20) responding "Yes, somewhat." Only 10.7 percent (N=6) indicated that the festival did not help to bring people in the local community closer together.
Table 15. Respondents' Perception of Whether the Festival Is a Mechanism for Bringing People in the Local Community Closer Together by Morgan City Residence: Percentages and Frequencies (in parentheses)

<table>
<thead>
<tr>
<th>Does Festival Bring People Closer Together</th>
<th>Present or Former Morgan City Resident</th>
<th>Never Have Been Morgan City Resident</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>11.8 (13)</td>
<td>10.7 (6)</td>
<td>11.4 (19)</td>
</tr>
<tr>
<td>Yes, somewhat</td>
<td>31.8 (35)</td>
<td>35.7 (20)</td>
<td>33.1 (55)</td>
</tr>
<tr>
<td>Yes, very much</td>
<td>56.4 (62)</td>
<td>53.6 (30)</td>
<td>55.4 (92)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
<td>100.0</td>
<td>99.9</td>
</tr>
<tr>
<td>N=</td>
<td>(110)</td>
<td>(56)</td>
<td>(166)</td>
</tr>
</tbody>
</table>

χ² = .262; 2 d.f.; p< .877
The first subhypothesis, stated in null form, is that there will be no association between perception of the festival as a mechanism for bringing people in the local community closer together and place of residence. The chi-square value of .262 at two degrees of freedom does not indicate that there is an association between the perception of the festival as a mechanism for bringing people in the local community closer together and place of residence. The null hypothesis is, therefore, accepted.

Subhypothesis 2: Festival attenders who are long-term Morgan City residents are more likely to perceive the festival as a mechanism for bringing people in the local community closer together than short-term Morgan City residents.

As shown in Table 16, the overwhelming majority of Morgan City residents in all length of residence classes indicated that they perceived the festival as a mechanism for bringing people in the local community closer together. There was very little variation in response by Morgan City residents according to length of residence in the community.

Slightly more than nine-tenths of those respondents who had resided in Morgan City for a period of 1-5 years, 92.0 percent (N=23), stated that the festival helped to bring people in the local community closer together--64.0 percent (N=16) responding "Yes, very much" and 28.0 percent (N=7) responding "Yes, somewhat." Only 8.0 percent (N=2) responded that the festival did not serve as a mechanism for
Table 16. Respondents' Perception of Whether the Festival Is a Mechanism for Bringing People in the Local Community Closer Together by Length of Morgan City Residence: Percentages and Frequencies (in parentheses)

<table>
<thead>
<tr>
<th>Does Festival Bring People Closer Together</th>
<th>1-5 Yrs. (^a)</th>
<th>6-10 Yrs. (^a)</th>
<th>11-15 Yrs. (^a)</th>
<th>15 + Yrs.</th>
<th>Nonresident</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>8.0 (2)</td>
<td>14.3 (1)</td>
<td>0.0 (0)</td>
<td>11.1 (6)</td>
<td>12.7 (9)</td>
<td>11.1 (18)</td>
</tr>
<tr>
<td>Yes, somewhat</td>
<td>28.0 (7)</td>
<td>42.9 (3)</td>
<td>20.0 (1)</td>
<td>33.3 (18)</td>
<td>36.6 (26)</td>
<td>34.0 (55)</td>
</tr>
<tr>
<td>Yes, very much</td>
<td>64.0 (16)</td>
<td>42.9 (3)</td>
<td>80.0 (4)</td>
<td>55.6 (30)</td>
<td>50.7 (36)</td>
<td>54.9 (89)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
<tr>
<td>N=</td>
<td>(25)</td>
<td>(7)</td>
<td>(5)</td>
<td>(54)</td>
<td>(71)</td>
<td>(162)</td>
</tr>
</tbody>
</table>

\(\chi^2 = 1.393; 4\) d.f.; \(p < .845\)

\(^a\)Combined for \(\chi^2\).
bringing people in the local community closer together.

Slightly less than nine-tenths of those respondents who had resided in Morgan City for a period of 6-10 years, 85.8 percent (N=6), stated that the festival helped to bring people in the local community closer together—42.9 percent (N=3) responding "Yes, very much" and 42.9 percent (N=3) responding "Yes, somewhat." Only 14.3 percent (N=1) stated that the festival did not serve as a mechanism for bringing people in the local community closer together.

One hundred percent (N=5) of those respondents who had resided in Morgan City for a period of 11-15 years indicated that the festival helped to bring the people in the local community closer together—80 percent (N=4) responding "Yes, very much" and 20 percent (N=1) responding "Yes, somewhat."

Slightly less than nine-tenths of those respondents who had resided in Morgan City for a period of more than 15 years, 88.9 percent (N=48), stated that the festival helped to bring people in the local community closer together—55.6 percent (N=30) responding "Yes, very much" and 33.3 percent (N=18) responding "Yes, somewhat." Slightly more than one-tenth of these respondents, 11.1 percent (N=6), responded that the festival did not serve as a mechanism for bringing people in the local community closer together.

The second subhypothesis, stated in null form, is that there will be no association between perception of the
festival as a mechanism for bringing people in the local community closer together and length of Morgan City residence. The chi-square value of 1.393 at four degrees of freedom does not indicate that there is an association between the perception of the festival as a mechanism for bringing people in the local community closer together and length of Morgan City residence. The null hypothesis is, therefore, accepted.

Subhypothesis 3: Festival attenders who are employed in the shrimp and/or petroleum industries are more likely to perceive the festival as a mechanism for bringing people in the local community closer together than attenders who are not employed in the shrimp and/or petroleum industries.

Table 17 indicates that there was no statistically significant difference between those festival attenders who were employed in the shrimp and/or petroleum industries and those who were not so employed regarding their perceptions of the festival as a mechanism for bringing people in the local community closer together. It is very apparent that both groups overwhelmingly perceive the festival as a mechanism for bringing people in the local community closer together.

Almost nine-tenths of those respondents who were employed in the shrimp and/or petroleum industries, 88.9 percent (N=58), stated that the festival helped to bring people in the local community closer together—53.8 percent
Table 17. Respondents' Perception of Whether the Festival Is a Mechanism for Bringing People in the Local Community Closer Together by Occupation in Shrimp and/or Petroleum Industries: Percentages and Frequencies (in parentheses)

<table>
<thead>
<tr>
<th>Does Festival Bring People Closer Together</th>
<th>Occupation in Shrimp and/or Petroleum Industries</th>
<th>Occupation Not in Shrimp and/or Petroleum Industries</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>10.8 (7)</td>
<td>11.8 (11)</td>
<td>11.4 (18)</td>
</tr>
<tr>
<td>Yes, somewhat</td>
<td>35.4 (23)</td>
<td>34.4 (32)</td>
<td>34.8 (55)</td>
</tr>
<tr>
<td>Yes, very much</td>
<td>53.8 (35)</td>
<td>53.8 (50)</td>
<td>53.8 (85)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
<tr>
<td>N=</td>
<td>(65)</td>
<td>(93)</td>
<td>(158)</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 0.063; \text{ 2 d.f.}; p \leq 0.969 \]
(N=35) responding "Yes, very much" and 35.4 percent (N=23) responding "Yes, somewhat." Only 10.8 percent (N=7) indicated that the festival did not help to bring people in the local community closer together.

The respective percentages for those respondents who were not employed in the shrimp and/or petroleum industries were almost identical. Almost nine-tenths of the nonshrimp and/or nonpetroleum employed respondents, 88.2 percent (N=82), stated that the festival helped to bring people in the local community closer together—53.8 percent (N=50) responding "Yes, very much" and 34.4 percent (N=32) responding "Yes, somewhat." Only 11.8 percent (N=11) stated that the festival did not help to bring people in the local community closer together.

The third subhypothesis, stated in null form, is that there will be no association between perception of the festival as a mechanism for bringing people in the community closer together and type of occupation. The chi-square value of .063 at two degrees of freedom does not indicate that there is an association between the perception of the festival as a mechanism for bringing people in the local community closer together and type of occupation. The null hypothesis is, therefore, accepted.

Perception of the Festival As a Mechanism for Emphasizing Important Community Sentiments

Festival attenders were asked if festival
emphasized any important beliefs, values, or sentiments which were essential to the life of the Morgan City community. Table 18 reveals that approximately three-fifths of the festival attenders interviewed, 62 percent (N=108), stated that it did--41 percent (N=71) responding "Yes, very much," 18 percent (N=32) responding "Yes, fairly much," and 3 percent (N=5) responding "Yes, but not too much."

Slightly less than one-fifth of the respondents, 18 percent (N=31), indicated that the festival did not emphasize any important community beliefs, values, or sentiments. Twenty percent (N=35) of the respondents stated that they were uncertain.

Those festival attenders interviewed who indicated that the festival emphasized important community beliefs, values, or sentiments (N=108) were asked to specify which important community beliefs, values, or sentiments were emphasized. Over one-half of these respondents, 53 percent (N=57), specified the emphasis placed in the festival upon the importance of the shrimp and/or petroleum resources and their accompanying industries for the livelihood of the Morgan City community. Included in this category were responses like the following:

"The importance of this area's principal resources, that is, shrimp and petroleum, for its people."

"Shrimp and petroleum as the main life style of this community."

"Shrimp and petroleum as the people's livelihood."
Table 18. Frequency and Percentage Distribution of Respondents according to Their Perception of Whether the Festival Is a Mechanism for Emphasizing Important Community Sentiments

<table>
<thead>
<tr>
<th>Perception of the Festival As a Mechanism for Emphasizing Important Community Sentiments</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, very much</td>
<td>71</td>
<td>41</td>
</tr>
<tr>
<td>Yes, fairly much</td>
<td>32</td>
<td>18</td>
</tr>
<tr>
<td>Yes, but not too much</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>No</td>
<td>31</td>
<td>18</td>
</tr>
<tr>
<td>Uncertain</td>
<td>35</td>
<td>20</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>174</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
"The importance of shrimping for a living."

"Environmental awareness of our shrimp and petroleum resources and their significance to the residents of Morgan City."

About one-third of these respondents, 31 percent (N=33), mentioned the emphasis placed in the festival upon the importance of Catholicism. It is interesting to note that most of those respondents who specified Catholicism mentioned it within the context of beseeching God's blessing for the community's seafaring men and their harvest, both seafood and petroleum. Typical of the responses so classified are the following:

"Catholicism as typified by the blessing of the fleet by the priests."

"Catholic religious beliefs emphasized in connection with the people's work—shrimp and petroleum."

In addition, 9 percent (N=10) specified the emphasis placed in the festival upon "other" community beliefs, values, or sentiments, whereas 7 percent (N=8) did not mention any specific community beliefs, values, or sentiments.

Subhypothesis 1: Festival attenders who are residents of Morgan City are more likely to perceive the festival as a mechanism for emphasizing important community sentiments than non-residents.

Table 19 shows that there is no statistically significant difference between Morgan City residents and non-residents regarding their perceptions of the festival as a mechanism for emphasizing important community sentiments.
Table 19. Respondents' Perception of Whether the Festival Is a Mechanism for Emphasizing Important Community Sentiments by Morgan City Residence: Percentages and Frequencies (in parentheses)

<table>
<thead>
<tr>
<th>Does Festival Emphasize Present or Former Community Sentiments</th>
<th>Morgan City Resident</th>
<th>Never Have Been</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>23.6 (21)</td>
<td>20.8 (10)</td>
<td>22.6 (31)</td>
</tr>
<tr>
<td>Yes, somewhat</td>
<td>23.6 (21)</td>
<td>33.3 (16)</td>
<td>27.0 (37)</td>
</tr>
<tr>
<td>Yes, very much</td>
<td>52.8 (47)</td>
<td>45.8 (22)</td>
<td>50.4 (69)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
<td>99.9</td>
<td>100.0</td>
</tr>
<tr>
<td>N=</td>
<td>(89)</td>
<td>(48)</td>
<td>(137)</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 1.501; 2 \text{ d.f.}; p \leq .472 \]
It is very apparent that the majority of both Morgan City residents and non-residents thought that the Louisiana Shrimp and Petroleum Festival served as a mechanism for emphasizing important community sentiments.

Slightly more than three-fourths of those respondents who were either present or former Morgan City residents, 76.4 percent (N=68), stated that the festival served as a mechanism for emphasizing important community sentiments—52.8 percent (N=47) responding "Yes, very much" and 23.6 percent (N=21) responding "Yes, somewhat." About one-fourth of these respondents, 23.6 percent (N=21), indicated that the festival did not serve as a mechanism for emphasizing important community sentiments.

About four-fifths of those respondents who had never been Morgan City residents, 79.1 percent (N=38), stated that the festival served as a mechanism for emphasizing important community sentiments—45.8 percent (N=22) responding "Yes, very much" and 33.3 percent (N=16) responding "Yes, somewhat." About one-fifth of these respondents, 20.8 percent (N=10), indicated that the festival did not serve as a mechanism for emphasizing important community sentiments.

The first subhypothesis, stated in null form, is that there will be no association between perception of the festival as a mechanism for emphasizing important community sentiments and place of residence. The chi-square value of 1.501 at two degrees of freedom does not indicate that there
is an association between the perception of the festival as a mechanism for emphasizing important community sentiments and place of residence. The null hypothesis is, therefore, accepted.

Subhypothesis 2: Festival attenders who are long-term Morgan City residents are more likely to perceive the festival as a mechanism for emphasizing important community sentiments than short-term Morgan City residents.

There was no statistically significant difference between festival attenders according to length of Morgan City residence regarding their perceptions of the festival as a mechanism for emphasizing important community sentiments. Table 20 shows that the vast majority of Morgan City residents in almost all of the length of residence classes indicated that they perceived of the festival as a mechanism for emphasizing important community sentiments.

Slightly less than one-half of those respondents who had resided in Morgan City for a period of 1-5 years, 45.5 percent (N=5), stated that the festival served as a mechanism for emphasizing important community sentiments--36.4 percent (N=4) responding "Yes, very much" and 9.1 percent (N=1) responding "Yes, somewhat." Slightly more than one-half of these respondents, 54.5 percent (N=6), indicated that the festival did not serve as a mechanism for emphasizing important community sentiments.

All of those respondents who had resided in Morgan
Table 20. Respondents' Perception of Whether the Festival Is a Mechanism for Emphasizing Important Community Sentiments by Length of Morgan City Residence: Percentages and Frequencies (in parentheses)

<table>
<thead>
<tr>
<th>Does Festival Emphasize Community Sentiments</th>
<th>1-5 Yrs. a</th>
<th>6-10 Yrs. a</th>
<th>11-15 Yrs. a</th>
<th>15+ Yrs.</th>
<th>Nonresident</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>54.5 (6)</td>
<td>0.0 (0)</td>
<td>20.0 (1)</td>
<td>30.2 (13)</td>
<td>17.7 (11)</td>
<td>24.2 (31)</td>
</tr>
<tr>
<td>Yes, somewhat</td>
<td>9.1 (1)</td>
<td>57.1 (4)</td>
<td>40.0 (2)</td>
<td>11.6 (5)</td>
<td>33.9 (21)</td>
<td>25.8 (33)</td>
</tr>
<tr>
<td>Yes, very much</td>
<td>36.4 (4)</td>
<td>42.9 (3)</td>
<td>40.0 (2)</td>
<td>58.1 (25)</td>
<td>48.4 (30)</td>
<td>50.0 (64)</td>
</tr>
</tbody>
</table>

Total 100.0 100.0 100.0 99.9 100.0 100.0

N= (11) (7) (5) (43) (62) (128)

χ² = 8.094; 4 d.f.; p < .088

a Combined for χ².
City for a period of 6-10 years, 100.0 percent (N=7), stated that the festival served as a mechanism for emphasizing important community sentiments—42.9 percent (N=3) responding "Yes, very much" and 57.1 percent (N=4) responding "Yes, somewhat."

Four-fifths of those respondents who had resided in Morgan City for a period of 11-15 years, 80.0 percent (N=4), indicated that the festival served as a mechanism for emphasizing important community sentiments—40.0 percent (N=2) responding "Yes, very much" and 40.0 percent (N=2) responding "Yes, somewhat." One-fifth of these respondents, 20.0 percent (N=1), indicated that the festival did not serve as a mechanism for emphasizing important community sentiments.

About seven-tenths of those respondents who had resided in Morgan City for a period of more than 15 years, 69.7 percent (N=30), stated that the festival served as a mechanism for emphasizing important community sentiments—58.1 percent (N=25) responding "Yes, very much" and 11.6 percent (N=5) responding "Yes, somewhat." About three-tenths of these respondents, 30.2 percent (N=13), indicated that the festival did not serve as a mechanism for emphasizing important community sentiments.

The second subhypothesis, stated in null form, is that there will be no association between the perception of the festival as a mechanism for emphasizing important community sentiments and length of Morgan City residence. The
chi-square value of 8.094 at four degrees of freedom does not indicate that there is an association between the perception of the festival as a mechanism for emphasizing important community sentiments and length of Morgan City residence. The null hypothesis is, therefore, accepted.

Subhypothesis 3: Festival attenders who are employed in the shrimp and/or petroleum industries are more likely to perceive the festival as a mechanism for emphasizing important community sentiments than attenders who are not employed in the shrimp and/or petroleum industries.

There was no statistically significant difference between those festival attenders who were employed in the shrimp and/or petroleum industries and those who were not so employed regarding their perceptions of the festival as a mechanism for emphasizing important community sentiments. It is obvious that both groups overwhelmingly perceive the festival as a mechanism for emphasizing important community sentiments (see Table 21).

Almost four-fifths of those respondents who were employed in the shrimp and/or petroleum industries, 78.8 percent (N=41), indicated that the festival served as a mechanism for emphasizing important community sentiments—51.9 percent (N=27) responding "Yes, very much" and 26.9 percent (N=14) responding "Yes, somewhat." About one-fifth of these respondents, 21.2 percent (N=11), indicated that the festival did not serve as a mechanism for emphasizing
Table 21. Respondents' Perception of Whether the Festival Is a Mechanism for Emphasizing Important Community Sentiments by Occupation in Shrimp and/or Petroleum Industries: Percentages and Frequencies (in parentheses)

<table>
<thead>
<tr>
<th>Does Festival Emphasize Occupation in Shrimp Occup</th>
<th>Occupation Not in Shrimp and/</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community Sentiments and/or Petroleum in Shrimp and/</td>
<td>or Petroleum Industries</td>
<td></td>
</tr>
<tr>
<td>Industries</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>21.2 (11)</td>
<td>23.5 (19)</td>
</tr>
<tr>
<td>Yes, somewhat</td>
<td>26.9 (14)</td>
<td>28.4 (23)</td>
</tr>
<tr>
<td>Yes, very much</td>
<td>51.9 (27)</td>
<td>48.1 (39)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
</tr>
<tr>
<td><strong>N=</strong></td>
<td><strong>(52)</strong></td>
<td><strong>(81)</strong></td>
</tr>
</tbody>
</table>

\[ \chi^2 = .190; 2 \text{ d.f.; } p \leq .909 \]
important community sentiments.

The responses of those festival attenders who were not employed in the shrimp and/or petroleum industries were very similar. Slightly more than three-fourths of these respondents, 76.5 percent (N=62), indicated that the festival served as a mechanism for emphasizing important community sentiments—48.1 percent (N=39) responding "Yes, very much" and 28.4 percent (N=23) responding "Yes, somewhat."

About one-fourth of these respondents, 23.5 percent (N=19), indicated that the festival did not serve as a mechanism for emphasizing important community sentiments.

The third subhypothesis, stated in null form, is that there will be no association between perception of the festival as a mechanism for emphasizing important community sentiments and type of occupation. The chi-square value of .190 at two degrees of freedom does not indicate that there is an association between perception of the festival as a mechanism for emphasizing important community sentiments and type of occupation. The null hypothesis is, therefore, accepted.

Perception of the Festival As a Mechanism for Perpetuating Community Traditions and Customs

Festival attenders were asked if the festival helped to perpetuate community traditions and customs. As Table 22 reveals, more than five-sixths of the festival attenders interviewed, 84 percent (N=147), stated that it did—60
Table 22. Frequency and Percentage Distribution of Respondents according to Their Perception of Whether the Festival Is a Mechanism for Perpetuating Community Traditions and Customs

<table>
<thead>
<tr>
<th>Perception of the Festival As a Mechanism for Perpetuating Community Traditions and Customs</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, very much</td>
<td>105</td>
<td>60</td>
</tr>
<tr>
<td>Yes, fairly much</td>
<td>33</td>
<td>19</td>
</tr>
<tr>
<td>Yes, but not too much</td>
<td>9</td>
<td>5</td>
</tr>
<tr>
<td>No</td>
<td>16</td>
<td>9</td>
</tr>
<tr>
<td>Uncertain</td>
<td>11</td>
<td>7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>174</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
percent (N=105) responding "Yes, very much," 19 percent (N=33) responding "Yes, fairly much," and 5 percent (N=9) responding "Yes, but not too much." Less than one-tenth of the respondents, 9 percent (N=16), stated that the festival did not perpetuate community traditions and customs, whereas 7 percent (N=11) stated that they were uncertain.

Those festival attenders interviewed who indicated that the festival helped to perpetuate community traditions and customs (N=147) were asked to specify which community traditions and customs were perpetuated by the festival. Multiple responses were permitted. Most of these respondents, 85 percent (N=126), mentioned one or more community traditions and customs. Three very interrelated responses were most frequently mentioned. Slightly over one-third of these respondents, 35 percent (N=52), mentioned that various aspects and events included in the festival helped to perpetuate the importance placed upon shrimp and/or petroleum in the community. Similarly, 22 percent (N=33) mentioned that the historic custom of Blessing the Fleet, devoted to the blessing of the community's seafaring men and their harvest, shrimp and petroleum, was perpetuated. One-third of these respondents, 33 percent (N=41), mentioned that the festival as a traditional custom designed to bring people in the local community together on an annual basis was perpetuated. In addition, 7 percent (N=10) mentioned "other" community traditions and customs, whereas 14 percent
(N=21) did not specify any specific community traditions and customs which were perpetuated.

Subhypothesis 1: Festival attenders who are residents of Morgan City are more likely to perceive the festival as a mechanism for perpetuating community traditions and customs than non-residents.

An examination of Table 23 reveals that there is no statistically significant difference between Morgan City residents and non-Morgan City residents regarding their perceptions of the festival as a mechanism for perpetuating local community traditions and customs. It is readily apparent that both Morgan City residents and non-residents overwhelmingly perceived the Louisiana Shrimp and Petroleum Festival as a mechanism for perpetuating local community traditions and customs.

Slightly less than nine-tenths of those respondents who were either present or former Morgan City residents, 86.7 percent (N=91), stated that the festival served as a mechanism for perpetuating local community traditions and customs—64.8 percent (N=68) responding "Yes, very much" and 21.9 percent (N=23) responding "Yes, somewhat."

Slightly more than one-tenth of these respondents, 13.3 percent (N=14), indicated that the festival did not serve as a mechanism for perpetuating local community traditions and customs.

Practically all of those festival attenders
Table 23. Respondents' Perception of Whether the Festival Is a Mechanism for Perpetuating Community Traditions and Customs by Morgan City Residence: Percentages and Frequencies (in parentheses)

| Does Festival Perpetuate Present or Former Community Traditions and Morgan City Resident | Never Have Been Total Morgan City Resident |
|---|---|---|
| No | 13.3 (14) | 3.6 (2) | 10.0 (16) |
| Yes, somewhat | 21.9 (23) | 32.7 (18) | 25.6 (41) |
| Yes, very much | 64.8 (68) | 63.6 (35) | 64.4 (103) |
| Total | 100.0 | 100.0 | 100.0 |
| N= | (105) | (55) | (160) |

$\chi^2 = 5.05; \text{ 2 d.f.; } p < .080$
interviewed who were non-residents, 96.3 percent (N=53), stated that the festival served as a mechanism for perpetuating local community traditions and customs—63.6 percent (N=35) responding "Yes, very much" and 32.7 percent (N=18) responding "Yes, somewhat." Only 3.6 percent (N=2) of these respondents indicated that the festival did not serve as a mechanism for perpetuating local community traditions and customs.

The first subhypothesis, stated in null form, is that there will be no association between perception of the festival as a mechanism for perpetuating local community traditions and customs and place of residence. The chi-square value of 5.05 at two degrees of freedom does not indicate that there is an association between the perception of the festival as a mechanism for perpetuating local community traditions and customs and place of residence. The null hypothesis is, therefore, accepted.

Subhypothesis 2: Festival attenders who are long-term Morgan City residents are more likely to perceive the festival as a mechanism for perpetuating community traditions and customs than short-term Morgan City residents.

Table 24 shows that the vast majority of Morgan City residents in all length of residence classes indicated that they perceived the festival as a mechanism for perpetuating community traditions and customs. There was very little variation in response by Morgan City residents according to
Table 24. Respondents' Perception of Whether the Festival Is a Mechanism for Perpetuating Community Traditions and Customs by Length of Morgan City Residence: Percentages and Frequencies (in parentheses)

<table>
<thead>
<tr>
<th>Does Festival Perpetuate Community Traditions and Customs</th>
<th>1-5 Yrs.(^a)</th>
<th>6-10 Yrs.(^a)</th>
<th>11-15 Yrs.(^a)</th>
<th>15+ Yrs.</th>
<th>Nonresident</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>7.7 (2)</td>
<td>14.3 (1)</td>
<td>0.0 (0)</td>
<td>17.6 (9)</td>
<td>5.6 (4)</td>
<td>10.0 (16)</td>
</tr>
<tr>
<td>Yes, somewhat</td>
<td>15.4 (4)</td>
<td>57.1 (4)</td>
<td>0.0 (0)</td>
<td>25.5 (13)</td>
<td>28.2 (20)</td>
<td>25.6 (41)</td>
</tr>
<tr>
<td>Yes, very much</td>
<td>76.9 (20)</td>
<td>28.6 (2)</td>
<td>100.0 (5)</td>
<td>56.9 (29)</td>
<td>66.2 (47)</td>
<td>64.4 (103)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

\(^a\)Combined for \(\chi^2\).
length of residence in the community.

Over nine-tenths of those respondents who had resided in Morgan City for a period of 1-5 years, 92.3 percent (N=24), stated that the festival served as a mechanism for perpetuating community traditions and customs—76.9 percent (N=20) responding "Yes, very much" and 15.4 percent (N=4) responding "Yes, somewhat." Less than one-tenth of these respondents, 7.7 percent (N=2), indicated that the festival did not serve as a mechanism for perpetuating community traditions and customs.

Slightly less than nine-tenths of those respondents who had resided in Morgan City for a period of 6-10 years, 85.7 percent (N=6), stated that the festival served as mechanism for perpetuating community traditions and customs—28.6 percent (N=2) responding "Yes, very much" and 57.1 percent (N=4) responding "Yes, somewhat." One respondent, 14.3 percent, indicated that the festival did not serve as a mechanism for perpetuating community traditions and customs.

All of those respondents who had resided in Morgan city for a period of 11-15 years, 100.0 percent (N=5), stated that the festival served as a mechanism for perpetuating community traditions and customs. All of these respondents answered "Yes, very much."

Over four-fifths of those respondents who had resided in Morgan City for a period of more than 15 years,
82.4 percent (N=42), indicated that the festival served as a mechanism for perpetuating community traditions and customs — 56.9 percent (N=29) responding "Yes, very much" and 25.5 percent (N=13) responding "Yes, somewhat." Slightly less than one-fifth of these respondents, 17.9 percent (N=9), indicated that the festival did not serve as a mechanism for perpetuating community traditions and customs.

The second subhypothesis, stated in null form, is that there will be no association between perception of the festival as a mechanism for perpetuating community traditions and customs and length of Morgan City residence. The chi-square value of 5.741 at four degrees of freedom does not indicate that there is an association between perception of the festival as a mechanism for perpetuating community traditions and customs and length of Morgan City residence. The null hypothesis is, therefore, accepted.

Subhypothesis 3: Festival attenders who are employed in the shrimp and/or petroleum industries are more likely to perceive the festival as a mechanism for perpetuating community traditions and customs than attenders who are not employed in the shrimp and/or petroleum industries.

There was no statistically significant difference between those festival attenders who were employed in the shrimp and/or petroleum industries and those who were not so employed regarding their perceptions of the festival as a mechanism for perpetuating community traditions and
customs. As Table 25 shows, both groups overwhelmingly perceive the festival as a mechanism for perpetuating community traditions and customs.

Practically all of those respondents who were employed in the shrimp and/or petroleum industries, 95.4 percent (N=62), indicated that the festival served as a mechanism for perpetuating community traditions and customs—66.2 percent (N=43) responding "Yes, very much" and 29.2 percent (N=19) responding "Yes, somewhat." Only 4.6 percent (N=3) of these respondents indicated that the festival did not serve as a mechanism for perpetuating community traditions and customs.

The responses of those festival attenders who were not employed in the shrimp and/or petroleum industries were very similar. Slightly under nine-tenths of these respondents, 87.7 percent (N=79), indicated that the festival served as a mechanism for perpetuating community traditions and customs—63.3 percent (N=57) responding "Yes, very much" and 24.4 percent (N=22) responding "Yes, somewhat." Slightly over one-tenth of these respondents 12.2 percent (N=11), indicated that the festival did not serve as a mechanism for perpetuating community traditions and customs.

The third subhypothesis, stated in null form, is that there will be no association between perception of the festival as a mechanism for perpetuating community traditions and customs and type of occupation. The chi-square
<table>
<thead>
<tr>
<th>Does Festival Perpetuate Occupation in Shrimp Industry</th>
<th>Occupation Not in Shrimp Industry</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>4.6 (3)</td>
<td>12.2 (11)</td>
</tr>
<tr>
<td>Yes, somewhat</td>
<td>29.2 (19)</td>
<td>24.4 (22)</td>
</tr>
<tr>
<td>Yes, very much</td>
<td>66.2 (43)</td>
<td>63.3 (57)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
<td>99.9</td>
</tr>
<tr>
<td>N=</td>
<td>(65)</td>
<td>(90)</td>
</tr>
</tbody>
</table>

χ² = 2.791; 2 d.f.; p ≤ .248
value of 2.791 at two degrees of freedom does not indicate that there is an association between the perception of the festival as a mechanism for perpetuating community traditions and customs and type of occupation. The null hypothesis is, therefore, accepted.

Perception of the Festival As a Mechanism for Promoting Local Culture and Products

Festival attenders were asked if the festival helped to promote local culture and products. Table 26 shows that over five-sixths of the festival attenders interviewed, 83 percent (N=145), stated that it did--56 percent (N=98) responding "Yes, very much," 20 percent (N=34) responding "Yes, fairly much," and 7 percent (N=13) responding "Yes, but not too much." Only 12 percent (N=21) of the respondents indicated that the festival did not promote local culture and products, whereas 5 percent (N=8) stated that they were uncertain.

Those respondents who indicated that the festival helped to promote local culture and products (N=145) were asked to mention which local products and elements of culture were promoted by the festival. Multiple responses were permitted. Two responses stood out among those mentioned: petroleum, e.g., oil, petroleum, the petroleum industry, and shrimp, e.g., shrimp, shrimping, seafood, the seafood industry. About three-fourths of these respondents, 72 percent (N=104), stated that shrimp products were promoted, whereas
Table 26. Frequency and Percentage Distribution of Respondents according to Their Perception of Whether the Festival Is a Mechanism for Promoting Local Culture and Products

<table>
<thead>
<tr>
<th>Perception of the Festival As a Mechanism for Promoting Local Culture and Products</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, very much</td>
<td>98</td>
<td>56</td>
</tr>
<tr>
<td>Yes, fairly much</td>
<td>34</td>
<td>20</td>
</tr>
<tr>
<td>Yes, but not too much</td>
<td>13</td>
<td>7</td>
</tr>
<tr>
<td>No</td>
<td>21</td>
<td>12</td>
</tr>
<tr>
<td>Uncertain</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>174</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
approximately one-half of these respondents, 48 percent (N=70), mentioned petroleum products. In addition, about one-fourth of these respondents, 24 percent (N=35), mentioned "other" local products and elements of culture including boating equipment, local arts and crafts, e.g., painting and ceramics, and square dancing. However, none of these "other" local products and elements of culture were mentioned by more than 5 percent of these respondents. Clearly, shrimp and petroleum products are the focus of attention at the festival. This is rightfully so insofar as they constitute the community's principal resources and means of livelihood.

Subhypothesis 1: Festival attenders who are residents of Morgan City are more likely to perceive the festival as a mechanism for promoting local culture and products than non-residents.

There was no statistically significant difference between Morgan City residents and non-residents regarding their perceptions of the festival as a mechanism for promoting local culture and products (see Table 27). The vast majority of both Morgan City residents and non-residents thought that the Louisiana Shrimp and Petroleum Festival served as a mechanism for promoting local culture and products.

Almost nine-tenths of those respondents who were either present or former Morgan City residents, 86.4 percent
Table 27. Respondents’ Perception of Whether the Festival Is a Mechanism for Promoting Local Culture and Products by Morgan City Residence: Percentages and Frequencies (in parentheses)

<table>
<thead>
<tr>
<th>Does Festival Promote Local Culture and Products</th>
<th>Present or Former Morgan City Resident</th>
<th>Never Have Been Morgan City Resident</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>14.3 (15)</td>
<td>10.5 (6)</td>
<td>13.0 (21)</td>
</tr>
<tr>
<td>Yes, somewhat</td>
<td>25.7 (27)</td>
<td>33.3 (19)</td>
<td>28.4 (46)</td>
</tr>
<tr>
<td>Yes, very much</td>
<td>60.0 (63)</td>
<td>56.1 (32)</td>
<td>58.6 (95)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
<td>99.9</td>
<td>100.0</td>
</tr>
</tbody>
</table>

N= (105) (57) (162)

$\chi^2 = 1.252; 2$ d.f.; $p < .535$
(N=90), stated that the festival served as a mechanism for promoting local culture and products—60.0 percent (N=63) responding "Yes, very much" and 25.7 percent (N=27) responding "Yes, somewhat." Only 14.3 percent (N=15) of these respondents indicated that the festival did not serve as a mechanism for promoting local culture and products.

The responses of those festival attenders who were non-residents closely paralleled those of the Morgan City residents. About nine-tenths of the non-resident respondents, 89.4 percent (N=51), stated that the festival served as a mechanism for promoting local culture and products—56.1 percent (N=32) responding "Yes, very much" and 33.3 percent (N=19) responding "Yes, somewhat." About one-tenth of these respondents, 10.5 percent (N=6), indicated that the festival did not serve as a mechanism for promoting local culture and products.

The first subhypothesis, stated in null form, is that there will be no association between perception of the festival as a mechanism for promoting local culture and products and place of residence. The chi-square value of 1.252 at two degrees of freedom does not indicate that there is an association between the perception of the festival as a mechanism for promoting local culture and products and place of residence. The null hypothesis is, therefore, accepted.
Subhypothesis 2: Festival attenders who are long-term Morgan City residents are more likely to perceive the festival as a mechanism for promoting local culture and products than short-term Morgan City residents.

Table 28 shows that the overwhelming majority of Morgan City residents in all lengths of residence classes indicated that they perceived the festival as a mechanism for promoting local culture and products. There was very little variation in response by Morgan City residents according to length of residence.

Over four-fifths of those respondents who had resided in Morgan City for a period of 1-5 years, 84.0 percent (N=21), stated that the festival served as a mechanism for promoting local culture and products—52.0 percent (N=13) responding "Yes, very much" and 32.0 percent (N=8) responding "Yes, somewhat." Less than one-fifth of these respondents, 16.0 percent (N=4), responded that the festival did not serve as a mechanism for promoting local culture and products.

All of the respondents who had resided in Morgan City for a period of 6-10 years, 100.0 percent (N=7), stated that the festival served as a mechanism for promoting local culture and products—57.1 percent (N=4) responding "Yes, very much" and 42.9 percent (N=3) responding "Yes, somewhat."

Four-fifths of those respondents who had resided in
Table 28. Respondents' Perception of Whether the Festival Is a Mechanism for Promoting Local Culture and Products by Length of Morgan City Residence: Percentages and Frequencies (in parentheses)

<table>
<thead>
<tr>
<th>Does Festival Promote Local Culture and Products</th>
<th>1-5 Yrs.</th>
<th>6-10 Yrs.</th>
<th>11-15 Yrs.</th>
<th>15+ Yrs.</th>
<th>Nonresident</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>16.0 (4)</td>
<td>0.0 (0)</td>
<td>20.0 (1)</td>
<td>13.5 (7)</td>
<td>12.3 (9)</td>
<td>13.0 (21)</td>
</tr>
<tr>
<td>Yes, somewhat</td>
<td>32.0 (8)</td>
<td>42.9 (3)</td>
<td>0.0 (0)</td>
<td>28.8 (15)</td>
<td>27.4 (20)</td>
<td>28.4 (46)</td>
</tr>
<tr>
<td>Yes, very much</td>
<td>52.0 (13)</td>
<td>57.1 (4)</td>
<td>80.0 (4)</td>
<td>57.7 (30)</td>
<td>60.3 (44)</td>
<td>58.6 (95)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
<tr>
<td>N=</td>
<td>(25)</td>
<td>(7)</td>
<td>(5)</td>
<td>(52)</td>
<td>(73)</td>
<td>(162)</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 1.57; 4 \text{ d.f.}; p < .997 \]

*aCombined for \( \chi^2 \).
Morgan City for a period of 11-15 years, 80.0 percent (N=5), stated that the festival served as a mechanism for promoting local culture and products. All of these respondents answered "Yes, very much." One respondent, 20.0 percent, indicated that the festival did not serve as a mechanism for promoting local culture and products.

Slightly less than nine-tenths of those respondents who had resided in Morgan City for a period of more than 15 years, 86.5 percent (N=45), indicated that the festival served as a mechanism for promoting local culture and products—57.7 percent (N=30) responding "Yes, very much" and 28.8 percent (N=15) responding "Yes, somewhat." Slightly more than one-tenth of these respondents, 13.5 percent (N=7), indicated that the festival did not serve as a mechanism for promoting local culture and products.

The second subhypothesis, stated in null form, is that there will be no association between perception of the festival as a mechanism for promoting local culture and products and length of Morgan City residence. The chi-square value of .157 at four degrees of freedom does not indicate that there is an association between the perception of the festival as a mechanism for promoting local culture and products and length of Morgan City residence. The null hypothesis is, therefore, accepted.
Subhypothesis 3: Festival attenders who are employed in the shrimp and/or petroleum industries are more likely to perceive the festival as a mechanism promoting local culture and products than attenders who are not employed in the shrimp and/or petroleum industries.

An examination of Table 29 reveals that there is no statistically significant difference between those festival attenders who were employed in the shrimp and/or petroleum industries and those who were not so employed regarding their perceptions of the festival as a mechanism for promoting local culture and products. It is readily apparent that the overwhelming majority of both groups perceived the festival as a mechanism for promoting local culture and products. Slightly more than nine-tenths of those respondents who were employed in the shrimp and/or petroleum industries, 92.1 percent (N=58), indicated that the festival served as a mechanism for promoting local culture and products—60.3 percent (N=38) responding "Yes, very much" and 31.8 percent (N=20) responding "Yes, somewhat." Less than one-tenth of these respondents, 7.9 percent (N=5), indicated that the festival did not serve as a mechanism for promoting local culture and products.

More than four-fifths of those respondents who were not employed in the shrimp and/or petroleum industries, 84.1 percent (N=79), indicated that the festival served as a mechanism for promoting local culture and products—56.4 percent (N=53) responding "Yes, very much" and 27.7 percent
Table 29. Respondents' Perception of Whether the Festival Is a Mechanism for Promoting Local Culture and Products by Occupation in Shrimp and/or Petroleum Industries: Percentages and Frequencies (in parentheses)

<table>
<thead>
<tr>
<th>Does Festival Promote Local Culture and Products</th>
<th>Occupation in Shrimp and/or Petroleum Industries</th>
<th>Occupation Not in Shrimp and/or Petroleum Industries</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>7.9 (5)</td>
<td>16.0 (15)</td>
<td>12.7 (20)</td>
</tr>
<tr>
<td>Yes, somewhat</td>
<td>31.8 (20)</td>
<td>27.7 (26)</td>
<td>29.3 (46)</td>
</tr>
<tr>
<td>Yes, very much</td>
<td>60.3 (38)</td>
<td>56.4 (53)</td>
<td>58.0 (91)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
<td>100.1</td>
<td>100.0</td>
</tr>
<tr>
<td>N=</td>
<td>(63)</td>
<td>(94)</td>
<td>(157)</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 2.22; \ 2 \text{ d.f.}; \ p > .329 \]
(N=26) responding "Yes, somewhat." Slightly less than one-fifth of these respondents, 16.0 percent (N=15), indicated that the festival did not serve as a mechanism for promoting local culture and products.

The third subhypothesis, stated in null form, is that there will be no association between perception of the festival as a mechanism for promoting local culture and products and type of occupation. The chi-square value of 2.22 at two degrees of freedom does not indicate that there is an association between the perception of the festival as a mechanism for promoting local culture and products and type of occupation. The null hypothesis is, therefore, accepted.
Chapter 6

SUMMARY AND CONCLUSIONS

INTRODUCTION

This study was undertaken to obtain benchmark information on the characteristics, participation patterns, and attitudes of attenders at Louisiana's oldest chartered harvest festival—the Louisiana Shrimp and Petroleum Festival. This festival has been held annually at Morgan City, Louisiana, since 1935. Community action theory provided a conceptual perspective for determining the possible social integrative effects of the festival upon the community.

The data utilized in this analysis was obtained from personal interviews conducted with 174 persons who attended the 1976 Louisiana Shrimp and Petroleum Festival. The interviews were conducted at various sites on the festival grounds from Saturday, September 4, 1976, through Monday, September 6, 1976. Only individuals eighteen years of age or older were interviewed. The study procedures were designed to make the sample of respondents as representative of festival attenders as possible even though it was impossible to work out a systematic random sampling procedure. These procedures included: (1) selecting numerous interviewing sites to maximize representation, (2) conducting interviews during different time
periods during the day, and (3) selecting different days for interviewing to provide representativeness over the entire time period.

SUMMARY OF FINDINGS

The major findings or conclusions derived from the study may be summarized as follows:

Demographic Characteristics of the Festival Attenders

1. Three-fifths of the festival attenders were males, while two-fifths were females.

2. Three-fifths of the festival attenders were married, whereas nearly one-fourth were single. Fifteen percent were either divorced, separated, or widowed.

3. The mean age of the festival attenders was 35.7 and the median age was 33.5. However, the largest percentage of festival attenders, 30 percent, were in the eighteen through twenty-four years of age category.

4. Approximately one-fourth of the festival attenders had a total annual family income of $7,999 or less; about one-fourth had family incomes ranging from $8,000 to $13,999; one-fourth from $14,000 to $19,999; and nearly one-fifth $20,000 or more.

5. Slightly more than one-fourth of the festival attenders had achieved less than a high school education, whereas one-third had graduated from high school. Nearly one-fourth had either some college, a two year college
degree, or some vocational training after graduation from high school. Approximately one-fifth had acquired a four year college degree or had undertaken at least some graduate work.

6. Nearly three-tenths of the festival attenders held positions classifiable as either "professional, technical, and kindred workers" or "managers, officials, and proprietors." An additional three-tenths held positions classifiable as either "clerical and kindred workers," "sales workers," or "craftsmen, foremen, and kindred workers." About one-fourth held positions classifiable as "operatives and kindred workers" or "laborers." The remainder were either "students" or "retired."

7. Two-fifths of the festival attenders indicated that their job or their spouse's job was directly related to the shrimp and/or petroleum industries--Morgan City's two principal sustaining industries.

8. Practically all of the festival attenders, 94 percent, were Louisiana residents, whereas only 6 percent resided in other states.

9. Morgan City, the site of the festival, is located in St. Mary's Parish. Over one-half of the festival attenders interviewed lived in St. Mary's Parish and an additional 7 percent lived in a contiguous parish, i.e., St. Martin, Terrebonne, Assumption, or Iberia. One-third of the respondents lived in other Louisiana parishes, while 6
percent lived in a state other than Louisiana.

10. Two-thirds of the festival attenders either presently lived in Morgan City or in the immediately surrounding area or had lived there in the past, whereas one-third had never lived in Morgan City.

11. Almost three-fifths of the respondents who presently lived in Morgan City or in the immediately surrounding area had lived there for at least fifteen years or longer; 5 percent lived in Morgan City from eleven to fifteen years; 7 percent from six to ten years; and three-tenths for a period of five years or less.

Characteristics of the Festival Outing

1. Although festival officials utilized a diversity of methods to advertise and promote the festival, about one-half of the festival attenders indicated that their awareness of the festival was largely attributable to the knowledge they possessed about this annual event due to their living in the Morgan City community or in the immediately surrounding area. In addition, about two-fifths of the respondents heard about the festival through friends, family members, or relatives; one-fourth learned about the festival through the newspapers; one-fifth through the radio; and about one-tenth through television.

2. About two-thirds of the festival attenders had attended the festival one or more times prior to this year's
attendance, whereas one-third of the respondents indicated that this was their first attendance at the festival.

3. Most of the festival attenders traveled relatively short distances to come to the festival. Over one-half of the respondents traveled nine miles or less to get to the festival. In addition, about one-tenth of the respondents traveled between ten and forty-nine miles and an additional one-tenth traveled between seventy-five and ninety-nine miles. Only about two-tenths of the respondents traveled more than one hundred miles to get to the festival.

4. About two-fifths of the festival attenders attended or planned to attend the festival for three days; one-fifth attended or planned to attend the festival for two days; and two-fifths attended or planned to attend the festival for only one day.

5. About three-fifths of the festival attenders attended or planned to attend the festival on Saturday, September 4; four-fifths attended or planned to attend the festival on Sunday, September 5; and about two-thirds attended or planned to attend the festival on its last day, Monday, September 6.

6. Most of the festival attenders, seven-tenths, characterized the nature of their trip to the festival as holiday outing, day-off trip, or weekend or overnight trip. This is not too surprising insofar as the festival is held over the Labor Day weekend. Very few respondents characterized
their trip to the festival as a business trip or as a major or minor vacation.

The Group Nature of the Festival Experience

1. Almost nine-tenths of the festival attenders were members of groups consisting of two or more members; only 11 percent of the respondents reported that they came to the festival alone.

2. Two person parties were the modal size group, with about one of every four groups composed of only two people. In addition, about one-third of the respondents came to the festival in a group composed of either three or four persons and about one-fifth of the respondents came to the festival in a group comprised of either five or six persons.

3. The median party size was 3.5 people.

4. Attendance at the festival is typically a family affair. Single families consisting of a husband and wife, with or without children, comprised about one-third of the parties. In addition, about one-fifth of the groups were composed of two or more families, whereas about one-tenth of the parties were composed of a single family plus one or more friends or relatives.

Participation and Attitudes of Festival Attenders

1. While attenders visited the festival for a
variety of reasons, three reasons stood out among the responses given—entertainment, meeting and socializing with people, and amusement for the children. About two-fifths of the festival attenders mentioned entertainment, i.e., recreation, enjoyment, or something to do, whereas about one-fifth of the respondents mentioned meeting and socializing with people, i.e., seeing friends and to renew acquaintances. About one-seventh of the respondents mentioned amusement for the children.

2. The festival events and activities most frequently attended were: the blessing of the fleet and/or boat parade (53 percent), the midway (42 percent), power boat races (36 percent), street parade (35 percent), fireworks (25 percent), and the arts and crafts show (17 percent).

3. The festival events and activities which were enjoyed the most by festival attenders were: the blessing of the fleet and/or boat parade (42 percent), walking around and seeing and socializing with people (22 percent), power boat races (20 percent), street parade (15 percent), and the midway (14 percent).

4. Less than three-tenths of the festival attenders mentioned events and activities at the festival which they considered to be dull or uninteresting. In fact, only one activity, the midway, was mentioned by at least one-tenth of the respondents (11 percent). The next most frequently cited aspects of the festival which were considered to be
dull or uninteresting were the various festival-related lunches and breakfasts.

5. Recreation (47 percent), meeting and socializing with people (23 percent), developing a sense of community feeling and belonging (22 percent), and learning about Morgan City and its history, culture and industries (12 percent) were the most important benefits respondents said they derived from attending the Louisiana Shrimp and Petroleum Festival.

6. Over two-fifths of the respondents mentioned a gigantic shrimp wrapped around an oil derrick as the object or symbol which best reflected the significance of the festival for the local community. In addition, one-fifth of the respondents mentioned a shrimp related symbol or object alone without any reference to petroleum, whereas 2 percent of the respondents mentioned a petroleum related symbol or object without any reference to the shrimp. These symbols or objects demonstrate the significance of the shrimp and petroleum resources and their attendant industries for the residents of Morgan City and the immediately surrounding area.

7. Over one-half of the festival attenders considered litter and garbage to be a problem at the festival, whereas slightly over two-fifths of the respondents indicated that traffic and parking was a problem. Slightly under two-fifths of the respondents identified the
sanitation and restroom facilities as constituting a problem at the festival and about one-fifth of the respondents considered rowdiness and lawbreaking to be a problem. In addition, slightly more than one-tenth of the respondents indicated that the present festival buildings and ground facilities for exhibiting were a problem.

8. When given the opportunity to provide specific suggestions for improving the festival, three suggestions were most frequently mentioned by the festival attenders; centralization and/or relocation of the festival in order to eliminate excessive traveling and to prevent attenders from having to go to undesirable areas of the city to engage in certain events and activities, the provision of grandstands at festival events to improve spectator comfort and vision, and the involvement of more local people and organizations in the planning and staging of the festival so that the festival will remain primarily a local affair.

9. About one-fifth of the festival attenders indicated that they or members of their group participated as contestants and/or exhibitors in such events as the arts and crafts show, street parade, blessing of the fleet and/or boat parade, and the coronation ball and court show.

10. One-tenth of the festival attenders indicated that they or members of their group had contributed to the planning and staging of the festival. Most of these persons were members of local civic groups, community service
agencies, and church groups which were traditionally involved in the planning, sponsoring, and staging of particular festival events and activities.

11. Almost one-half of the festival attenders, 48 percent (N=83), indicated that they or members of their immediate group for whom they were economically responsible patronized or planned to patronize the various midway thrill rides. They spent or planned to spend a total of $1,302 on midway thrill rides or an average of $15.69 per respondent. Insofar as the median size of festival groups was 3.5 persons, the average expenditure per person in a festival party for this activity during the festival was $4.48.

12. Slightly less than one-half of the festival attenders, 46 percent (N=80), reported that they or members of their immediate group for whom they were economically responsible patronized or planned to patronize the midway games of chance and/or sideshows. They spent or planned to spend a total of $1,356 on these activities or an average of $16.95 per respondent. Insofar as the median size of festival groups was 3.5 persons, the average expenditure per person in a festival party for these activities during the festival was $4.84.

13. About four-fifths of the festival attenders, 81 percent (N=140), stated that they or members of their immediate group for whom they were economically responsible patronized or planned to patronize the food and drink
concessions on the festival grounds. They spent or planned to spend a total of $3,636 on food and/or drink or an average of $25.97 per respondent. Insofar as the median size of festival groups was 3.5 persons, the average expenditure per person in a festival party for this activity during the festival was $7.42.

14. Exactly one-half of the festival attenders, 50 percent (N=87), indicated that they or members of their immediate group for whom they were economically responsible spent or planned to spend money for such items as groceries, meals, gifts, and toilet articles in Morgan City outside the festival grounds. They spent or planned to spend a total of $4,727 or an average of $54.33 per respondent. Insofar as the median size of festival groups was 3.5 persons, the average expenditure per person in a festival party for these items during the festival was $15.52.

15. About one-tenth of the festival attenders, 9 percent (N=16), reported that they or members of their immediate group for whom they were economically responsible stayed or intended to stay at local motels or hotels while attending the festival. These 16 correspondents stated that they stayed or intended to stay a combined total of 31 days in local motels/hotels. They spent or planned to spend a total of $775 or an average of $48.43 per respondent. Insofar as the median size of festival parties was 3.5 persons, the average expenditure per person in a
festival party for this service during the festival was $13.84.

16. Asked to specify what they considered to be the main criterion for measuring the festival's success, almost one-half of the festival attenders mentioned the extent of community involvement and community feeling generated, whereas slightly over one-fourth of the respondents mentioned attendance figures. In addition, about one-tenth of the respondents mentioned the number of events, exhibitions, and concessions at the festival and one-tenth specified the monetary success of the event.

17. One-half of the festival attenders indicated that the festival was very good, while one-third evaluated the festival as fairly good. Only 15 percent of the respondents evaluated the festival as either not too good or disappointing.

18. Almost four-fifths of the festival attenders reported that they planned to attend the festival the following year.

Perception of the Festival As a Mechanism for Bringing People in the Local Community Closer Together

1. The overwhelming majority of the festival attenders, 85 percent, reported that the festival served as a mechanism to help bring people in the local community closer together. Two-fifths of these respondents indicated that the festival helped to bring people in the local
community closer together because the planning and staging of the festival required Morgan City residents and local organizations, clubs, community service agencies, and churches to work together throughout the year. An additional two-fifths of these respondents stated that the festival helped to bring people in the local community closer together by functioning as a major social event at which people could socialize with friends, relatives, and acquaintances.

2. There was no statistically significant difference between Morgan City residents and non-Morgan City residents regarding their perceptions of the festival as a mechanism for bringing people in the local community closer together. The vast majority of both Morgan City residents and non-residents perceived the Louisiana Shrimp and Petroleum Festival as a mechanism for bringing people in the local community closer together.

3. There was no association between the perception of the festival as a mechanism for bringing people in the local community closer together and length of Morgan City residence. The overwhelming majority of Morgan City residents in all of the length of residence groups indicated that they perceived the festival as a mechanism for bringing people in the local community closer together.

4. There was no statistically significant difference between those festival attenders who were employed in
the shrimp and/or petroleum industries and those who were not employed in the shrimp and/or petroleum industries regarding their perceptions of the festival as a mechanism for bringing people in the local community closer together. The vast majority of both groups perceived the festival as a mechanism for bringing people in the local community closer together.

Perception of the Festival As a Mechanism for Emphasizing Important Community Sentiments

1. Three-fifths of the festival attenders reported that the festival served as a mechanism for emphasizing important beliefs, values, and sentiments which were essential to the life of the Morgan City community. Regarding the particular beliefs, values, and sentiments which were emphasized, over one-half of these respondents specified the emphasis placed in the festival upon the importance of the shrimp and/or petroleum resources and their attendant industries for the livelihood of the Morgan City community. In addition, about one-third of these respondents mentioned the emphasis placed in the festival upon the importance of Catholicism. It is interesting to note that most of those respondents who specified Catholicism mentioned it within the context of beseeching God's blessing for the community's seafaring men and their harvest, both seafood and petroleum.

2. There was no statistically significant difference between Morgan City residents and non-residents
regarding their perceptions of the festival as a mechanism for emphasizing important community sentiments. The vast majority of both Morgan City residents and non-residents perceived the Louisiana Shrimp and Petroleum Festival as a mechanism for emphasizing important community sentiments.

3. There was no statistically significant difference between festival attenders according to length of Morgan City residence regarding their perceptions of the festival as a mechanism for emphasizing important community sentiments. The overwhelming majority of Morgan City residents in almost all of the length of residence groups indicated that they perceived the festival as a mechanism for emphasizing important community sentiments.

4. There was no statistically significant difference between those festival attenders who were employed in the shrimp and/or petroleum industries and those who were not so employed regarding their perceptions of the festival as a mechanism for emphasizing important community sentiments. The vast majority of both groups perceived the festival as a mechanism for emphasizing important community sentiments.
Perception of the Festival As a Mechanism for Perpetuating Community Traditions and Customs

1. More than five-sixths of the festival attenders reported that the festival served as a mechanism for perpetuating local community traditions and customs. Regarding the community traditions and customs which were perpetuated, most of these respondents mentioned the historic custom of the Blessing of the Fleet which is devoted to the blessing of the community's seafaring men and their harvest—shrimp and petroleum. In addition, most of the respondents mentioned the festival itself which as a traditional custom is designed to bring people in the local community together on an annual basis.

2. There was no statistically significant difference between Morgan City residents and non-Morgan City residents regarding their perceptions of the festival as a mechanism for perpetuating community traditions and customs. The vast majority of both Morgan City residents and non-residents perceived the festival as a mechanism for perpetuating local community traditions and customs.

3. There was no statistically significant difference between festival attenders according to length of Morgan City residence regarding their perceptions of the festival as a mechanism for perpetuating community traditions and customs. The overwhelming majority of Morgan City residents in all of the length of residence groups indicated
that they perceived the festival as a mechanism for perpetuating community traditions and customs.

4. There was no statistically significant difference between those festival attenders who were employed in the shrimp and/or petroleum industries and those who were not so employed regarding their perceptions of the festival as a mechanism for perpetuating community traditions and customs. The vast majority of both groups perceived the festival as a mechanism for perpetuating community traditions and customs.

Perception of the Festival As a Mechanism for Promoting Local Culture and Products

1. Over five-sixths of the festival attenders indicated that the festival served as a mechanism for promoting local products and elements of culture. About three-fourths of these respondents stated that shrimp products were promoted, whereas about one-fourth mentioned that petroleum products were promoted.

2. There was no statistically significant difference between Morgan City residents and non-residents regarding their perceptions of the festival as a mechanism for promoting local culture and products. The overwhelming majority of both Morgan City residents and non-residents perceived the festival as a mechanism for promoting local culture and products.

3. There was no statistically significant difference
between festival attenders according to length of Morgan City residence regarding their perceptions of the festival as a mechanism for promoting local culture and products. The vast majority of Morgan City residents in all of the length of residence groups indicated that they perceived the festival as a mechanism for promoting local culture and products.

4. There was no statistically significant difference between those festival attenders who were employed in the shrimp and/or petroleum industries and those who were not so employed regarding their perceptions of the festival as a mechanism for promoting local culture and products. The overwhelming majority of both groups perceived the festival as a mechanism for promoting local culture and products.

CONCLUSIONS AND IMPLICATIONS

One of the major conclusions derived from this study is that the Louisiana Shrimp and Petroleum Festival constitutes a routinized communal event according to the criteria established by community action theorists. The principal findings which support this contention are presented below.

According to the community action theorists, one of the important guidelines for identifying an activity or event as constituting a part of the universe of community actions is the extent to which the persons who are involved
in or are influenced by the event are members of the local community, i.e., they are residents of the locality. Insofar as two-thirds of the festival attenders interviewed either presently lived in Morgan City or in the immediately surrounding area or had lived there in the past and three-fifths of those respondents who presently lived in Morgan City or in the immediately surrounding area had lived there for at least fifteen years or longer these indices provide convincing evidence that the majority of the festival attenders at the Louisiana Shrimp and Petroleum Festival can be identified with the Morgan City community. The identification of the attenders with the Morgan City community is further evidenced by the fact that most of them traveled relatively short distances to come to the festival. In fact, 43 percent of the festival attenders interviewed traveled five miles or less to get to the festival, while an additional 9 percent traveled between six and nine miles.

An event or activity is also deemed to be a part of the universe of community actions by community action theorists when local groups and social institutions are involved in the activity and when persons who occupy positions of important communal significance and relevance are involved in the event or activity. Numerous local civic organizations, community service agencies, church groups, and clubs were found to be instrumentally involved in the planning, sponsoring, and staging of festival activities and
events. For example, the following festival events and activities were sponsored by local groups and organizations: the bass tournament was sponsored by the Morgan City Bassmasters; the art exhibit was sponsored by the Twin City (Morgan City and Berwick) Art Guild; the ceramics and crafts show was sponsored by the Friendly Ceramics Guild; the street dance was sponsored by the Festival Association; the football jamboree was sponsored by the Morgan City High School T-Club; the Plantation Breakfast and Style Show was sponsored by the Krewe of Galatea (a prominent Morgan City women's club); a luncheon honoring the visiting festival queens was sponsored by the Morgan City Volunteer Fire Department's Ladies Auxiliary; the coronation court show and coronation ball were sponsored by the Festival Association; a coffee and breakfast honoring past festival kings and queens was sponsored by the Festival Association and served by the Morgan City-Berwick Business and Professional Women's Club; festival information and souvenir booths were manned by members of the Desk and Derrick Club; the Hospitality House Seafood Plate Dinner was sponsored by the Civitans; and the regatta on Lake Palourde was sponsored by the Morgan City Power Boat Association. In addition, representatives of these broad based community organizations together with prominent local community officials such as the mayor, city council members, fire chief, police chief, Catholic and Protestant clergy, judges, and legislators presided over and
participated in key festival program events such as the coronation court show and coronation ball, the blessing of the fleet and boat parade, fireworks show, street parade, and various festival-related luncheons and breakfasts.

Community action theorists also note that an activity or event is most likely to be a part of the universe of community actions when the name of the locality or some other symbol commonly used as a sign of collective reference is used in connection with the activity or event. Over two-fifths of the festival attenders interviewed mentioned a shrimp wrapped around an oil derrick as the object or symbol which best reflected the significance of the festival for the local community. This, in actuality, is the official locality symbol of Morgan City. An additional one-fifth of the respondents mentioned another shrimp or petroleum related symbol or object. These symbols indicate the significance of the shrimp and petroleum resources and their attendant industries for the residents of Morgan City and the immediately surrounding area.

Morgan City's locality symbol was utilized in virtually all of the festival's major activities and events. The following examples illustrate the extensive use of the locality symbol in the festival's events and activities: (1) the symbol appeared on both the cover of the official festival program and the program of events brochure; (2) the symbol decorated the vestments of the clergy who
celebrated the mass at Lawrence Park and blessed the fleet; (3) the exciting finish to the fireworks display was the setting off a gigantic firework figurine shaped in the form of the locality symbol; (4) the locality symbol was featured on the crowns and scepters worn and carried by the festival king and queen who presided over the coronation ceremonies and other official festivities; (5) the locality symbol adorned numerous decorated boats in the boat parade; (6) various artistic depictions of the symbol were represented on the floats in the street parade; (7) numerous pins, pennants, hats, T-shirts, pendants, and bumper stickers bearing the locality symbol were distributed and sold at the festival; and (8) several entries in the arts and crafts show featured artistic depictions and representations of the locality symbol.

According to community action theorists, an event or activity constitutes a part of the universe of community actions when it contributes positively to community solidarity and identity-maintenance. The overwhelming majority of the festival attenders interviewed perceived the festival as a significant mechanism of social integration in the Morgan City community.

Eighty-five percent of the festival attenders reported that the festival served as a mechanism for bringing people in the local community closer together. Two-fifths of these respondents indicated that the festival
helped to bring people in the local community closer together because the planning and staging of the festival required Morgan City residents and local organizations, clubs, community service agencies, and churches to work together throughout the year. An additional two-fifths of these respondents stated that the festival helped to bring people in the local community closer together by functioning as a major social event at which people could socialize with friends, relatives, and acquaintances.

Three-fifths of the festival attenders interviewed reported that the festival served as a mechanism for emphasizing important beliefs, values, and sentiments which were essential to the life of the Morgan City community. Regarding the particular beliefs, values, and sentiments which were emphasized, the respondents most frequently mentioned the emphasis placed in the festival upon the importance of the shrimp and/or petroleum resources for the livelihood of the Morgan City community.

More than five-sixths of the festival attenders interviewed stated that the festival served as a mechanism for perpetuating local community traditions and customs, principally the historic custom of the Blessing of the Fleet which is devoted to the blessing of the community's seafaring men and their harvest—shrimp and petroleum. In addition, most of the respondents mentioned the festival itself which as a traditional custom is designed to bring people in
the local community together on an annual basis.

Over five-sixths of the festival attenders interviewed indicated that the festival served as a mechanism for promoting local products and elements of culture. Most of these respondents mentioned shrimp and petroleum—Morgan City's two principal resources.

Community action theorists also note that an activity or event is most likely to be a part of the universe of community actions when the action is relevant to the problems or needs related to or derived from the common use of the particular area by its permanent residents. The following words of Alberta B. Jendron, 1976 president of the Louisiana Shrimp and Petroleum Festival and Fair Association, taken from her presidential message to festival attenders and participants clearly acknowledge that the festival is derived from the common use of the Morgan City area by its permanent residents:

Without the thousands of people actively engaged in inland and offshore marine jobs and their families as residents of the area, we would have no occasion to celebrate as we do each Labor Day weekend. Our prayers for the safety of our "men of the fleet" are utterly sincere (Louisiana Shrimp and Petroleum Festival Association, 1976:1).

This statement clearly alludes to the fact that the celebration of the festival is for the purpose of directing the attention of the members of the Morgan City community to the importance of shrimp and petroleum in the life of their group. It is interesting to note that two-fifths of the
festival attenders indicated that their job or their spouse's job was directly related to the shrimp and/or petroleum industries—Morgan City's principal sustaining industries. As previously noted, most of the respondents mentioned a shrimp wrapped around an oil derrick as the object or symbol which best reflected the significance of the festival for the community.

As indicated in Table 30, and as mentioned previously, there was no statistically significant difference between festival attenders regarding their perceptions of the festival as a mechanism of social integration, i.e., as a means of bringing people in the local community closer together, emphasizing important community sentiments, perpetuating community traditions and customs, and promoting local culture and products, according to place of residence, length of residence, and type of occupation. The vast majority of all festival attenders overwhelmingly perceived the festival as such a mechanism.

Therefore, a crucial question which must be addressed is: How can this lack of difference in perception of the festival as a mechanism of social integration be accounted for? Several factors seem relevant in terms of providing a plausible explanation.

Firstly, it must be recognized and understood that the Louisiana Shrimp and Petroleum Festival relates closely to life, work, and image of the Morgan City community and
Table 30. Summary Table of Respondents' Perceptions of the Festival As a Mechanism of Social Integration by Place of Residence, Length of Residence, and Type of Occupation

<table>
<thead>
<tr>
<th>Place of Residence</th>
<th>NSA*</th>
<th>NSA</th>
<th>NSA</th>
<th>NSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Length of Residence</td>
<td>NSA</td>
<td>NSA</td>
<td>NSA</td>
<td>NSA</td>
</tr>
<tr>
<td>Type of Occupation</td>
<td>NSA</td>
<td>NSA</td>
<td>NSA</td>
<td>NSA</td>
</tr>
</tbody>
</table>

*NSA = not significantly associated.
it serves to call them to the attention of the "outside" world. In this respect the festival is the optimum mechanism to convey to "outsiders," as well as to permanent residents, the ways in which the Morgan City community is uniquely distinctive and special. Through the festival's events and activities the local community can emphasize this distinctiveness and uniqueness in a very colorful, spectacular, and often dramatic fashion. In effect, all attenders are the recipients of a "sensual bombardment" which is specifically and intentionally designed to make them aware of important community sentiments, traditions, customs, and elements of culture and products. Therefore, even though some attenders may not have been identified with the Morgan City community according to the indices of place of residence, length of residence, and type of occupation, what they saw and experienced at the festival permitted them to develop an almost instantaneous awareness and appreciation, at least in a cursory fashion, of important community sentiments, traditions, customs, and elements of local culture and products. Consequently, what local Morgan City residents may already know by virtue of living and working in the community, "outsiders" may be able to acquire, in at least a superficial manner, through attendance at the festival. Although important qualitative differences may exist regarding the attenders' perceptions of the festival according to the indices of place of residence, length of residence, and
type of occupation, the questions utilized in the study may not have been sensitive or precise enough to detect this important difference.

Secondly, it must be reiterated that practically all of the attenders were Louisiana residents and a sizable percentage of the attenders, although not identified with the Morgan City community by the indices of place of residence, length of residence, and type of occupation, lived in relatively close proximity to Morgan City (see Table 1). It is very likely that the minimal distances involved were not so great as to divorce these attenders from a knowledge of Morgan City, its culture, activities (including the festival), and the influences of the two principal historical occurrences which have had such a dramatic impact upon the Morgan City community and the immediately surrounding area—the discovery of big gulf shrimp and offshore oil. It should also be recognized that the importance of the two historical occurrences have transcended the boundaries of the Morgan City community. Both events, but primarily the discovery of offshore oil, have had statewide as well as international significance. Therefore, although some attenders were not "of" the community, it seems probable that they were knowledgeable of the community and its distinctive culture, resources, traditions, sentiments, lifestyle, and activities.

Thirdly, it was assumed that attenders who were
employed in the shrimp and/or petroleum industries would be more likely to perceive the festival as a mechanism of social integration than attenders who were not employed in the shrimp and/or petroleum industries since the festival is devoted to acknowledging the importance of these two industries for the Morgan City community. Although no significant association was discovered, it should be noted that many of those attenders who indicated that their jobs were not directly related to these industries specified that they clearly understood and appreciated the importance these industries have had upon the community through circulating millions of dollars in the area. Therefore, although not employed in the shrimp and petroleum industries themselves, they recognized the contribution of these industries and the people who work in them to the success of their own professions and businesses.

The utilization of the community action theory in this study of the Louisiana Shrimp and Petroleum Festival suggests that it provides a useful tool by which to analyze actions having community relevance. However, it is evident that there are numerous unresolved problems in the study of community action. Most importantly, more adequate methods of delineating the universe of community action must be developed. That an action is or is not a community action according to the criteria specified by the community action theorists is too restrictive. The criteria used as a
basis for identifying local actions which have community relevance certainly are not exhaustive and they are in need of additional refinement and attention toward making them more amenable to operationalization. Additional empirical work is required to test both the validity and appropriateness of the identified indices of the concept of community action.

SUGGESTIONS FOR FURTHER RESEARCH

An apparent area of neglect in the present study was the lack of race comparisons regarding the perceptions of the festival by attenders. The failure to make such comparisons was dictated by the fact that blacks, as the writer was apprised beforehand by festival officials, generally do not attend the festival. In fact, only 2 percent (N=4) of the respondents were blacks, whereas 98 percent (N=170) were whites. The lack of blacks in the sample made meaningful race comparisons impossible. However, this issue might be a profitable area for further research. Why do blacks not attend the Louisiana Shrimp and Petroleum Festival? What kinds of factors might account for the limited participation by blacks in the festival? Although the festival appears to be a mechanism of social integration for the local community, does it only serve as such a mechanism for a specific part of the community? Could this exclusion from this important routinized communal event possibly serve as a source of
conflict and have potentially disintegrative effects upon the community? These are questions which warrant serious consideration.

Information was not obtained regarding the religious characteristics of festival attenders. Insofar as such key festival events as the Mass in Lawrence Park and the Blessing of the Fleet have their roots in Catholicism and Catholicism was mentioned by about one-third of the respondents as an important community sentiment emphasized in the festival, a closer examination of the religious influence upon attendance at and participation in the festival seems in order.

It would also be valuable to determine in a more extensive manner the degree of cooperation which local civic groups, voluntary organizations, and churches exhibit in their efforts to plan, sponsor, and stage the festival. A systematic look at the composition of these groups and the nature and type of work which is involved would be beneficial. An analysis of these groups, many of which have differing and often competing objectives, which come together in the interest of coordinating their activity for community-wide goals would be of significant importance.

In addition, it would be profitable to extend the analysis of the festival to include an investigation of the participation patterns and attitudes of exhibitors, contestants, officials, dignitaries, and judges. This would
provide a broader perspective of the festival.

Finally, it must be stated that this study's findings should be treated with a certain degree of caution since nonprobability sampling was utilized. Nonprobability sampling made it impossible to estimate the probability that each person who attended the festival would be included in the sample. In other words, there is no assurance that each person who attended the festival had an equal chance of being included in the sample, i.e., the sample may not be representative. Of course, precaution was exercised, where possible, to minimize these problems. The study procedures were designed to make the sample of respondents as representative of festival attenders as possible even though it was impossible to work out a systematic random sampling procedure.

These suggestions and limitations are not presented to detract from the findings. Rather, they are stated for the purpose of identifying research questions which, when addressed, will contribute to an even greater understanding and appreciation of the Louisiana Shrimp and Petroleum Festival.

Hopefully, the benchmark information obtained in this exploratory case study will provide festival planners, directors, and other interested parties with an increased understanding and appreciation of the Louisiana Shrimp and Petroleum Festival, its functions and social consequences,
and a knowledge of the characteristics, participation patterns, and attitudes of festival attenders. A comprehension of these matters should provide them with a sound basis for planning future festivals, initiating necessary and desired changes, and insuring the successful continuation and perpetuation of this most significant and meaningful routinized communal event.
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Warren, R.L.


Warner, W. L., M. Meeker, and K. Eels
APPENDIX

INTERVIEW SCHEDULE FOR THE ATTENDERS OF THE LOUISIANA SHRIMP AND PETROLEUM FESTIVAL
THE LOUISIANA SHRIMP AND PETROLEUM FESTIVAL

Interview Guide for Visitors to the Louisiana Shrimp and Petroleum Festival

Date of Interview:________________ Time of Interview:________________
Interviewer:________________________

PART I

1. Place of Residence:
   Nearest City or Town_______________________________
   County or Parish_______________________________
   State__________________________________________
   A) Do you live in town?_____ Yes_____ No
      If yes, what is the approximate population of the town?____
   B) If no, do you live on a farm?_____ or in the open country, but not on a farm?____
   C) How many miles did you travel to get to this festival?____

2. Is this first time you have attended this festival?  
   _____ Yes _____ No  
   If no, how many times (including this year's attendance) have you attended this festival?______________________________

3. How did you learn about this festival this year: (Check as many as applicable)
   _____ 1. Television  
   _____ 2. Radio  
   _____ 3. Newspaper  
   _____ 4. Festival brochure (from what organization or agency?)  
   _____ 5. Posters or advertisements placed in places of business or public buildings  
   _____ 6. Through a friend, family member, or relative  
   _____ 7. Live in the community (common community knowledge)  
   _____ 8. Heard about it while attending another Louisiana fair or festival  
   _____ 9. Other (explain) ________________________________

4. For what reason(s) did you decide to attend this festival? (List below in order of importance, if more than one reason)
   ________________________________________________
   ________________________________________________
   ________________________________________________
5. How many days did you or do you plan to attend festival events and activities?  

A) Which days?  Saturday  Sunday  Monday

B) For each day listed ask—Did you or do you plan to spend all day, most of the day, or just take in one or two events?  

Saturday  Sunday  Monday

PART II

6. Did you come to the festival alone?  Yes  No

A) If no, how many persons are there in the group in which you came (including yourself)?  

B) Which of the following best characterizes the composition of your group?

1. Single family without children
2. Single family with children
3. Two or more families
4. Family plus friends or relatives
5. Group of friends
6. Organized group
7. One person alone
8. Other (explain)  

7. What is the nature of your trip to this festival, that is, is it a:  

(NOTE: If 1 or 2, see part a below)

1. Major annual vacation
2. One of several shorter vacations
3. Weekend or overnight trip
4. Day-off trip
5. Holiday outing
6. Combined business and pleasure trip
7. Combined visit to relatives and/or friends and pleasure trip
8. Other (explain)  

a) If you checked vacation trip above, was this:

1. Your main destination
2. One of several planned stops
3. An unplanned stop
4. Other (explain)  

PART III

8. If you are from out of town, are you staying or do you intend to stay at a local motel/hotel?  Yes  No
If yes, how many nights do you intend to stay?_____________

Approximately how many other expenses associated with your trip will be spent locally—outside the festival grounds? (i.e., estimate cost for groceries, meals, gifts, gasoline, toilet articles, etc.)__________________________________________________________________________________________________________________________

9. Which of the major events or activities have you visited or do you plan to visit?__________________________________________________________________________________________________________________________

10. Have, or will, you or members of your group patronize the various carnival rides? Yes No

If yes, about how much did you or do you plan to spend on this type of entertainment?__________________________________________________________________________________________________________________________

11. Have, or will, you or members of your group patronize the various games, raffles, etc. which are part of the festival? Yes No

If yes, about how much did you or do you plan to spend on this type of entertainment?__________________________________________________________________________________________________________________________

12. About how much did you or will you or members of your group spend on food and drinks on the festival grounds?______________

__________________________________________________________________________________________________________________________

13. Have, or will, you or members of your group participate as a contestant in any of the festival events? Yes No

If yes, explain:__________________________________________________________________________________________________________________________

14. Have, or will, you or members of your group participate as an exhibitor or have items for display in the festival? Yes No

If yes, explain:__________________________________________________________________________________________________________________________

15. Have, or will, you or members of your group participate in pageants, parades or other activities associated with the festival not previously mentioned? Yes No

If yes, explain:__________________________________________________________________________________________________________________________
16. Did you or members of your group help with the planning and preparation for this festival? ___Yes ___No

If yes, explain________________________________________

PART IV

17. What is your overall impression of this festival?

___1. Very good
___2. Fairly good
___3. Not too good
___4. Disappointing

18. In your opinion, which of the following should be the main criterion for measuring a festival's success?

___a. Attendance figures
___b. Profit
___c. Number of exhibitions, concessions, and events
___d. Extent of community involvement and community feeling generated
___e. Other (specify) __________________________

19. What do you feel are the most enjoyable aspects of this festival?

________________________________________

A) In your opinion, which events or activities stand out?___

________________________________________

B) Which events or activities are dull or uninteresting?___

________________________________________

20. In your opinion, what are the most important benefits which people experience from attending this festival? Explain. (If more than one benefit is given, number in order of importance)

________________________________________

________________________________________

________________________________________

21. In your opinion, does the staging of this festival help bring people in the local community closer together?

___1. No
___2. Yes, but not too much
3. Yes, fairly much
4. Yes, very much
5. Uncertain

If yes, how does it help bring people in the local community closer together? (Explain)

22. In your opinion does the staging of this festival help perpetuate community traditions and customs?
1. No
2. Yes, but not too much
3. Yes, fairly much
4. Yes, very much
5. Uncertain

If yes, which community traditions and customs does it help perpetuate and how? (Explain)

23. In your opinion, does this festival help promote local culture and products?
1. No
2. Yes, but not too much
3. Yes, fairly much
4. Yes, very much
5. Uncertain

If yes, which local products and elements of local culture are promoted and how? (Explain)

24. In your opinion, does the staging of this festival emphasize any important beliefs, values, or sentiments which are essential to the life of the community?
1. No
2. Yes, but not too much
3. Yes, fairly much
4. Yes, very much
5. Uncertain

If yes, which beliefs, values, or sentiments which are essential to the life of this community are emphasized and how? (Explain)
25. Are there any objects or symbols which, in your opinion, reflect the significance of this festival for the community? __Yes ___No ___Uncertain

If yes, which objects or symbols are these and how do they reflect the significance of this festival for the community? (Explain)

________________________________________________________________________

________________________________________________________________________

26. In your opinion, thinking of the time, work and expense involved, is a festival worthwhile for a community? __Yes ___No

(Explain)________________________________________________________________________

PART V

27. Have you experienced any problems or had any unpleasant experiences while attending this festival? __Yes ___No (Explain)

________________________________________________________________________

________________________________________________________________________

28. I am going to read you a list of common problems experienced at festivals. Please state whether or not you consider each of these areas to be either (1) no problem, (2) a moderate problem, or (3) a bad problem at this fair or festival.

Rating

__1. Traffic and Parking
   Describe: __________________________________________

__2. Sanitation and rest-room facilities
   Describe: __________________________________________

__3. Litter and garbage
   Describe: __________________________________________

__4. Rowdiness and lawbreaking
   Describe: __________________________________________

__5. Buildings and ground facilities
   Describe: __________________________________________
6. Crowd Control
Describe: ____________________________________________

7. Other(s) (Specify) ________________________________________

29. Do you have any suggestions for improving this particular festival?
   ___ Yes ___ No If yes, list in order of importance.

   _______________________________________________________

30. Do you plan to attend this festival next year? ___ Yes ___ No
   Explain: ______________________________________________

PART VI

31. Age: ___________

32. Sex: _____ 1. Male
       _____ 2. Female

33. Race: _____ 1. White
       _____ 2. Black
       _____ 3. Other (Specify)_____________________________

34. Marital Status: _____ 1. Never married
       _____ 2. Married
       _____ 3. Divorced or separated
       _____ 4. Widowed

35. Are you retired: ___ Yes ___ No

36. What is your major occupation when you are working?
   a. Job or position title: ________________________________
   b. Type of business: _________________________________
   c. Describe what you do: _____________________________
      
      If you are a farmer, are you:
      _____ 1. a day laborer
      _____ 2. manager
      _____ 3. owner-operator
      _____ 4. renter
      
      NOTE: Please indicate the size of the farm you work on in acres ___.
37. Is your job or your spouse's job directly related to the shrimp or petroleum industries? Yes No

If yes, explain: ________________________________

38. How much formal education have you had?

1. Did not go to school
2. Grade 1-7
3. Eighth grade
4. Some high school but did not graduate
5. Graduated from high school
6. Went to vocational school after graduating from high school
7. Some college, but did not graduate
8. Two year college degree
9. Four year college degree
10. Graduate work

39. Income: Which of these income groups represents your total combined income from all sources? (Instructions: It would be best to first find the range of income—from $5,000; $5,000-$10,000; $10,000-$15,000, etc., then attempt to specify the yearly income)

<table>
<thead>
<tr>
<th>Under $5,000</th>
<th>$0-999</th>
<th>$5,000-$10,000</th>
<th>$5,000-5,999</th>
</tr>
</thead>
<tbody>
<tr>
<td>$1,000-1,999</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$2,000-2,999</td>
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<tr>
<td>$3,000-3,999</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$4,000-4,999</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>$5,000-7,999</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>$6,000-6,999</td>
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<td></td>
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<tr>
<td>$7,000-7,999</td>
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<td>$8,000-8,999</td>
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</tr>
<tr>
<td>$9,000-9,999</td>
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<td></td>
</tr>
</tbody>
</table>

| $10,000-$10,999 |       |               |             |
| $11,000-11,999 |       |               |             |
| $12,000-12,999 |       |               |             |
| $13,000-13,999 |       |               |             |
| $14,000-14,999 |       |               |             |

| $15,000-$15,999 |       |               |             |
| $16,000-16,999 |       |               |             |
| $17,000-17,999 |       |               |             |
| $18,000-18,999 |       |               |             |
| $19,000-19,999 |       |               |             |

| $20,000 or more (How much?) |       |               |             |

40. Do you now live in Morgan City or in the immediately surrounding area? Yes No

a) If yes, how long have you resided here? __________________________

b) If no, have you ever lived in Morgan City or in the immediately surrounding area? Yes No If yes, how long ago? __________________________ For how long? __________________________
41. Where did you live most of the time before you were 18 years old?

__1. On a farm
__2. In the country, but not on a farm
__3. In a city or town (if in a city or town, please give population) ____________________

Thank you very much for your time and assistance.

It is greatly appreciated.
VITA

The author of this dissertation was born July 14, 1950, in Oshkosh, Wisconsin, and attended parochial schools in Wisconsin, Alaska, and Colorado, graduating from St. Mary's High School in Colorado Springs, Colorado, in May, 1968. Upon graduation from high school, he entered Ottawa University, Ottawa, Kansas. He received a Bachelor of Arts degree, Summa Cum Laude, having majored in Sociology, in May, 1972. Upon graduation from Ottawa University, he enrolled in the University of New Mexico, Albuquerque, New Mexico. He received a Master of Arts degree in Sociology in August, 1974. In the Fall of 1974, he enrolled at Louisiana State University pursuing doctoral work in Sociology, minoring in Social Welfare-Corrections.

While engaged in his doctoral work at Louisiana State University, he served as a Correctional Treatment Administrator and Penologist in the Louisiana Department of Corrections. He also served as the Director of the Victim/Witness Assistance Bureau at the East Baton Rouge Parish District Attorney's Office. Since August, 1977, he has been employed as an Assistant Professor at Wichita State University, Wichita, Kansas, in the Department of Administration of Justice.

The author is married to the former Sara Lynn Thiele. At present, she is the Assistant Director of the Wichita Foster Grandparent Program.
Candidate: Stephen Earl Doeren

Major Field: Sociology

Title of Thesis: The Social Integrative Effect of Fairs and Festivals on Local Communities: A Study of the Shrimp and Petroleum Festival in Morgan City, Louisiana

Approved:

[Signatures of Major Professor and Chairman, Dean of the Graduate School, and Examining Committee members]

Date of Examination: April 17, 1978