

FROM TURKEY TROT TO TOAD SUCK: THE
GEOGRAPHY OF ARKANSAS FESTIVALS

By

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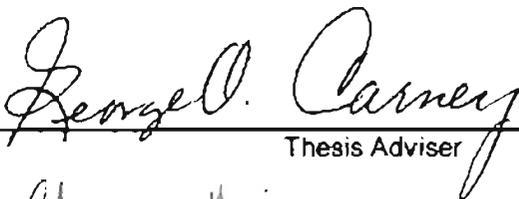
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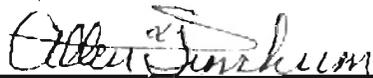
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CHAPTER I

Introduction

Festivals have been a part of human history since there was cause to celebrate. Today, these special events may have strayed from their founding roots whether spiritual, symbolic, cultural or environmental, but these occasions are nevertheless very worthwhile recreation opportunities, rewarding both to individuals and to the communities that host such events. (Robinson and Noel, 1991)

The multitude of activities that are available in which to participate, the expense of long-term leisure, work commitments by one or more members of the family, and the many daily tasks that must be managed cause the working family to limit the time they spend together. As a result, long-term vacations, in some instances, are being abandoned in favor of short term, easily accessible, flexible leisure activities. Festivals are a natural choice of activities to fill this void, as they are short term, and generally offer several different types of entertainment to please a broad range of ages and interests. Specifically, a festival is defined by Robert Janiskee, a cultural geographer and an expert on festivals in the United States, as "formal periods or programs of pleasurable activities, entertainment or events having a festive character and publicly celebrating some concept, happening, or fact" (Janiskee, 1991, 34.) Jim Davis, another cultural geographer who studies festivals in Missouri, uses a similar definition. It is important to note that county and state fairs are not included as festivals in this research. Though these events were originally organized and run by individuals within the community or county, groups that travel from county to county providing rides, food and games now make up the majority of activities at these events. This service has taken the originality from state and county fairs, and made them less representative of the area, so they are excluded from this study. Additionally, these events were not included in the studies done by Janiskee or Davis, and are omitted in this research to promote compatibility.

Several different types of festivals span the spectrum: from popular to folk culture, from urban to rural in location, and from items that interest the young to activities that interest the "young at heart". These celebrations are reflections of the people that attend them and the

interests of the host community at large. With that in mind, much can be learned about a community by what kinds of festivals are held there.

Additionally, a strong understanding of how festivals are planned and managed from one year to the next may add to a better understanding of the community. Is the economy in need of a boost? Is the focus on bringing people together? The reasons for the development of the festivals could shed light onto the needs and goals of the communities within a state.

Finally, as communities develop and redevelop, many different strategies are used. One method is to attract people to the location by hosting festivals and celebrations. How are the festivals used in these redevelopment strategies? What types of festivals are most commonly associated with redevelopment plans?

Arkansas

Arkansas is selected as the location for this study because of its diversity. The state's heritage is derived from a blend of western, southern, and Ozark cultural influences. The climate is generally mild, but has four distinct seasons. Because of the physical geography variation within the state, Arkansas produces a variety of agricultural goods, including grapes, cotton, rice and wheat. Outdoor sites such as hot springs, mountains, rivers, and lakes support a wide range of lifestyles. Communities range from large progressive urban areas to small conservative towns that have remained virtually unchanged since the early part of the twentieth century. The result of this diversity is an area rich in variety, steeped in a mixture of traditions, and flexible in its offerings to visitors and residents alike. (Arkansas Tour Guide)

The variety that is available in the state of Arkansas makes the location ideal for the study of festivals. The blend of traditions, lifestyles, and attractions in various regions of the state give local flavor to the events held within them. Festivals in Arkansas are as diverse as the state in which they are held. The geography of festivals in Arkansas focuses on time, region, and festival type. These factors serve as indicators of the diversity that is so apparent within the state.

Problem Statement

The spatial distribution of festivals in the United States varies according to time of the year and type. This pattern is due to many factors, including climate, population, and culture. In order to present the most accurate and complete view of the distribution of festivals in the United States, smaller areal units must be examined.

In this case, the counties within the state of Arkansas were selected so the distribution of festivals is examined more thoroughly. Research compiled by Janiskee and Davis organizes festivals into eleven categories. In order to maintain the compatibility of studies of festivals, the same categories are used in this study. Moreover, these categories are employed because they are appropriate for kinds of festivals taking place in the area. The category "sport festivals" was not included in the other studies, but is a necessary addition to this research effort. The types of festivals are listed in table 1.1.

Table 1.1 Twelve Types of Festivals

Food and beverage	Harvest	Music	Arts and Crafts
Fine arts	Community	Seasonal	Historical
Wildlife	Ethnic	Holiday	Sport

By dividing the types of festivals into these groups, it is possible to determine which type of festival is emphasized in Arkansas and which festival types are less popular. Additionally, since the study area is limited to Arkansas, the study focuses on patterns within the state at the county level. Specifically, three research questions are addressed in this study: Where are festivals held in the state of Arkansas? What types of festivals are held in Arkansas? How are festivals used in urban redevelopment in Arkansas?

In order to answer these questions, this study is divided into two parts. The first identifies festival types and locations within the state of Arkansas. Patterns are identified according to type

of festival, total number of festivals per county, number of festivals per capita by county, and times that festivals are held. Figure 1.1 shows a map of Arkansas counties.

The following research problems are evaluated:

- 1) The festivals of Arkansas are distributed unevenly throughout the state.
- 2) Harvest, Holiday, Food/Drink, Arts and Crafts, Community, Historical, Seasonal, Sport, and Wildlife festivals are found in rural communities in Arkansas.
- 3) Fine Arts, Ethnicity, and Music festivals are located in urban areas in Arkansas.
- 4) The festival season in Arkansas begins in April and ends in October.
- 5) The number of festivals in Arkansas has increased over time with a large period of growth during the past twenty years.
- 6) Both food and drink sales and live music performances are found in at least 75 percent of Arkansas festivals.

The second part of the study is to examine the use of festivals in urban redevelopment in Arkansas. Case studies examining two cities in each of the six regions established in the Arkansas Tour Guide and produced by the Arkansas Department of Parks and Tourism are completed in order to evaluate specific plans concerning the use of festivals in redevelopment strategies. Figure 1.2 shows those regions.

Methodology

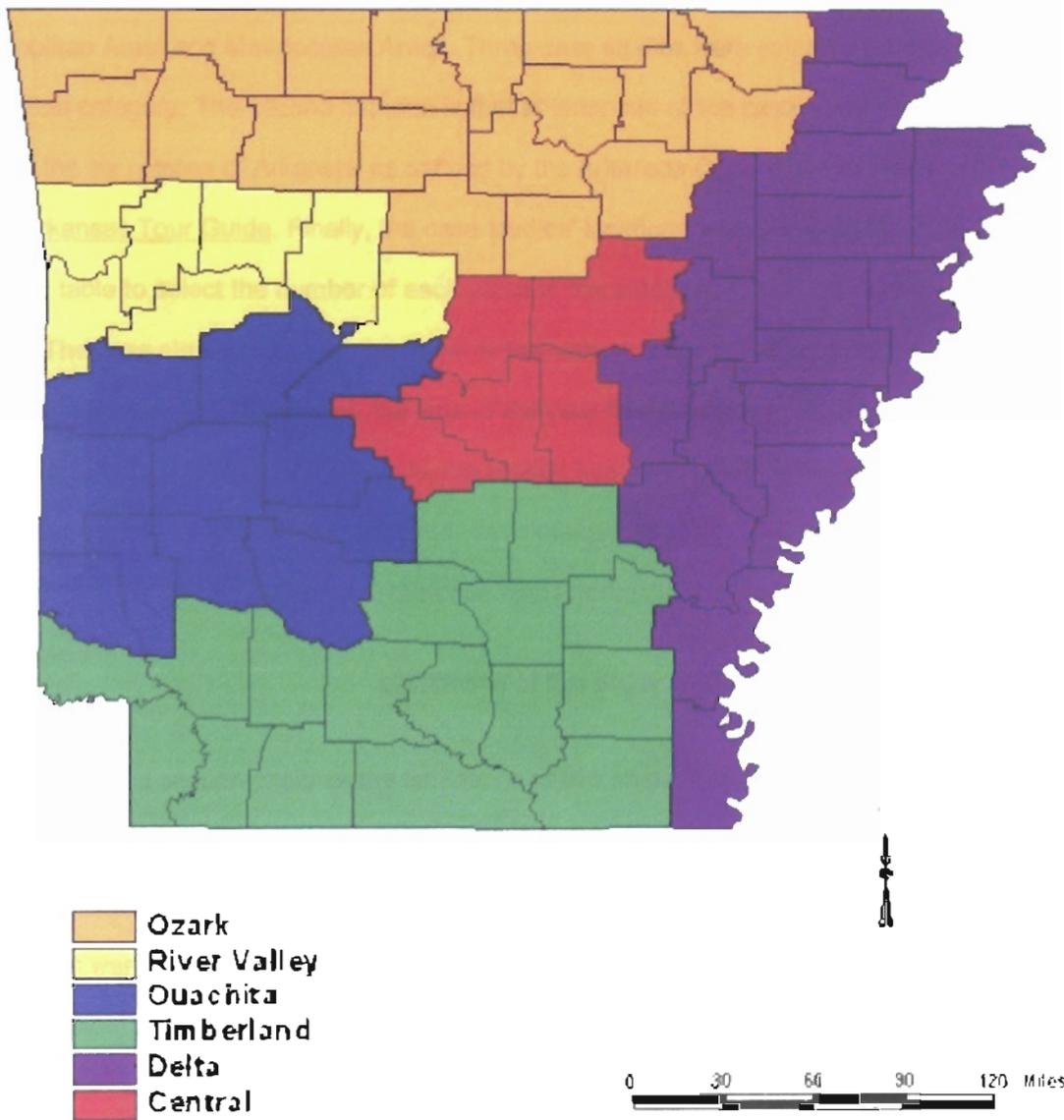
The study area of this research is the state of Arkansas, more specifically, the seventy-five counties within the state. The study area was selected because county level data are manageable and accessible. Additionally, the seventy-five counties in Arkansas facilitate the visibility of any patterns that may exist within the variability of festival occurrences.

Data are gathered primarily from the Arkansas Calendar of Events and are supplemented with data from twelve regional tourist associations in the state. This ensures the most complete

Figure 1.1 Arkansas Counties



Figure 1.2
Tourist Regions



and consistent coverage of the state. The United States Census data and projections are used to ascertain the population for each county and the total population of the state.

A Microsoft Access database is used to organize the data and is used in a Geographic Information System to visually display pertinent patterns and distributions in ArcView GIS. By identifying the location and types of festivals in Arkansas, it is possible to detect areas that are employing festivals to meet their needs. Twelve cities were selected to serve as case studies. The case studies were chosen according to two criteria. The first is population. Four categories of populations are used in this study: 2,500 and fewer; 2,501 to 14,999; 15,000 or more, but not Metropolitan Area; and Metropolitan Areas. Three case studies were selected from each population category. The second criterion is that at least one of the case studies is located in each of the six regions of Arkansas as defined by the Arkansas Department of Parks and Tourism in the Arkansas Tour Guide. Finally, the case studies' locations were selected by using a random numbers table to select the number of each place in the database.

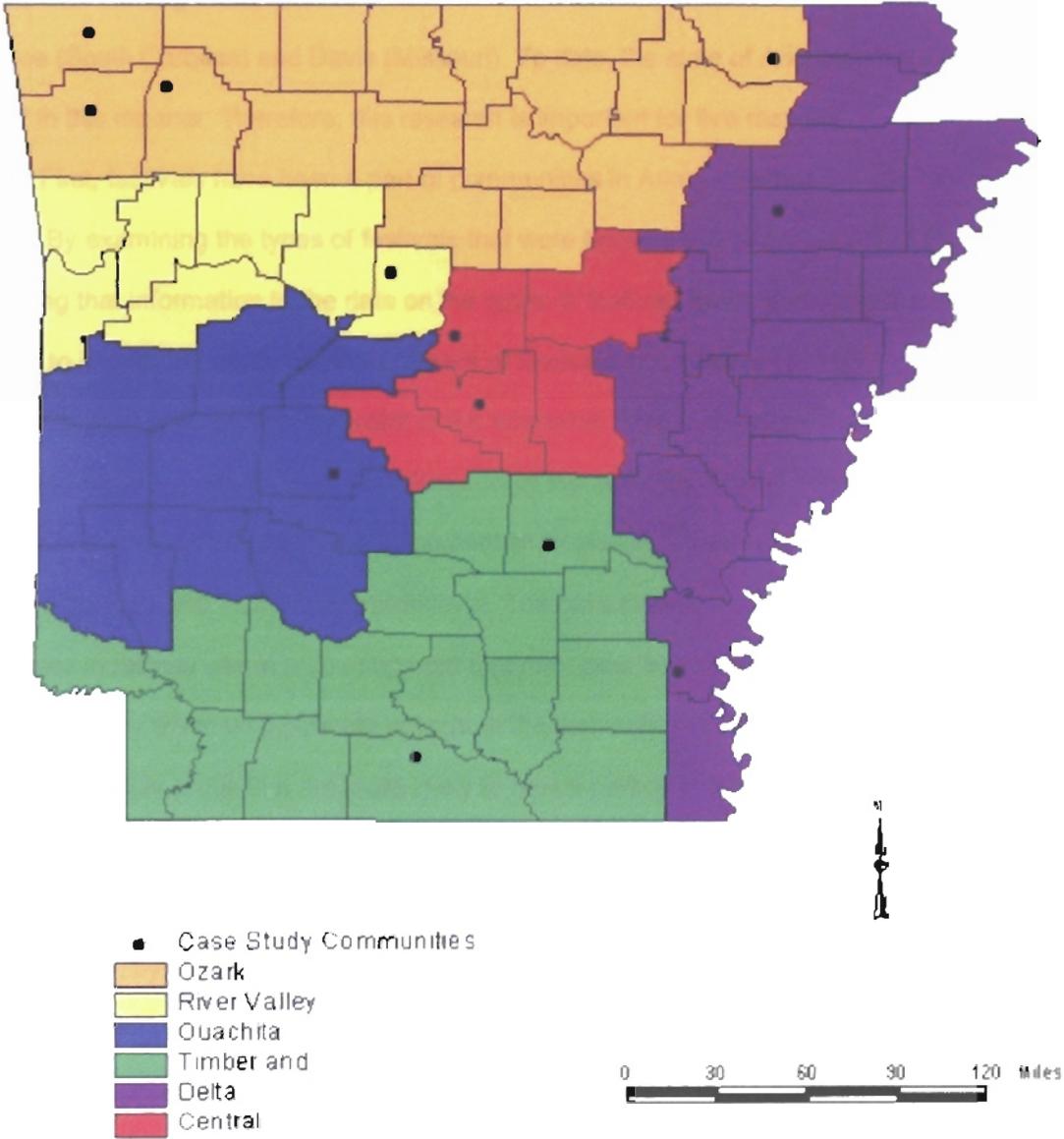
The case studies focus on the types of festivals employed, the population of the host cities, the sponsor of the festival(s), the time of the year the festival is held, the activities included, the estimated attendance of the festivals, the reason behind the festival development, and whether or not the festival is part of a larger development strategy. Figure 1.3 identifies the communities selected for inclusion in the case study portion of the research.

Limitations of this Study

This final section explores the limitations of this study. The first limitation is that it examines only one state, and as state boundaries are imposed on the land, some patterns may cross state lines. A second limitation is the choice of data collection. If more sources of information were used, including information from each chamber of commerce in the state, a more complete picture of festival activity would have been established. Finally, the study is limited because of a lack of records on festivals no longer active. This excluded festivals that once existed, but have since been discontinued.

Figure 1.3

Case Study Communities



While there are limitations in this study, it is hoped that this research contributes significant information about festivals in Arkansas. And, while it covers only one state, the information provided adds to knowledge about festivals not only at a local and state level, but also gives insight into festival activity in the region, and in the nation.

Project Significance

Few cultural geographers have studied the phenomena of festivals and similar celebrations. Among those who have focused on the location of festivals on a county level are Janiskee (South Carolina) and Davis (Missouri). To date, the state of Arkansas has not been studied in this manner. Therefore, this research is important for five reasons.

First, festivals have been a part of communities in Arkansas since the late nineteenth century. By examining the types of festivals that were taking place in the history of the state and comparing that information to the data on the types of festivals currently held in the state, it is possible to identify trends in the development of festivals in Arkansas.

Second, festivals are important to the economic base of the state and are used in urban and rural redevelopment strategies in cities across the state. By looking at specific cases across the state, the role of festivals in redevelopment strategies in Arkansas is examined regionally within the state as well as on a statewide level. The case studies provide insight into the differences in festival use in redevelopment that may exist between urban and rural areas.

Third, by examining patterns present in the distribution of festivals in the state, it is possible to identify areas that are more likely to host a particular type of festival, areas that host many festivals, and areas that host few festivals. This valuable information provides insight into the diversity that exists within the state.

Fourth, by examining the types of activities taking place in festivals in Arkansas, it is possible to identify the general trends for festival activities in the state. This information is important as it provides insight into regional or statewide preferences in community leisure activities and insight into regional or statewide interests.

Finally, this research helps scholars gain a more thorough understanding of festivals in Arkansas. Because the research is designed to be compatible with work done on festivals in Missouri and South Carolina, a more complete understanding of the geography of festivals in the United States is possible.

CHAPTER II

Literature Review

From the "Festival of Two Rivers" to the "Wings Over the Prairie Festival" to "Oktoberfest," Arkansas offers a wide range for those interested in festivals. Many books have been written about festivals in general. The field of tourism has contributed significantly to the understanding of festivals in the United States. Unfortunately, with the exception of a few articles, geographers have contributed little to the field of knowledge in this area. Fortunately, festivals have been the topic of scholarly research in other fields. The following is a review of that literature.

Three portions comprise this literature review. The first focuses on festival types and resources. The second concentrates on festival management. The third emphasizes the use of festivals in urban redevelopment.

Festivals

Although the literature on festivals from a geographical perspective is sparse, even less is written specifically about festivals in Arkansas. Travel guides offer a preponderance of information on festivals in Arkansas. The majority of travel guides included in this research offer considerable information such as schedule, activities, sponsors, and venues, on the festivals that are mentioned in the guides, but include only a fraction of the festivals actually taking place in Arkansas annually. Historic Festivals: A Traveler's Guide by Armando Moreno lists five festivals. Festivals USA by Kathleen Thompson Hill lists fifteen. Festivals Sourcebook by Paul Wasserman and Edmond L. Applebaum offers sixty-one festivals. An Article "Harvest Festivals" by Alice M. Geffen and Carole Berglie, freelance writers for Organic Gardening, lists five. The Complete Guide to Music Festivals in America by Carol Price Raben lists only two. By far, the most complete list of festivals in Arkansas is the Arkansas Calendar of Events, a product of the Arkansas Department of Parks and Tourism. It lists 367 annual festivals in Arkansas.

No state level studies of Arkansas festivals have been conducted. However, Janiskee's state level study of rural festivals in South Carolina contributes significant information to the field in his article, "Rural Festivals in South Carolina." The study examines the history, distribution, scheduling, duration, activities, and venues associated with rural festivals in the state. He finds that festivals in South Carolina have originated over a four-decade period. He determines the festival season runs from April to October and lists common activities and venues. Finally, he speculates on the future of festival development in South Carolina. The study, however does not include urban festivals, nor does it divide the festivals into type. However, the framework of the study is one that could be applied by geographers to study festivals in any state. Janiskee's study, with minor but calculated adjustments, is adopted as the framework for this research.

A second article by Janiskee, "South Carolina's Harvest Festivals: Rural Delights for Day Tripping Urbanites" provides information on themes, scheduling, seasons, location, attendance, activities, and benefits of harvest festivals. Janiskee reveals three themes of harvest festivals in South Carolina: crop, livestock and poultry, and hunting and fishing. He observes the season extends from April to December, and that at least one harvest festival per year is held within a fifty mile radius of every household in South Carolina. With this information, he establishes what is called the day-tripper range (fifty miles). Additionally, he finds urban visitors are drawn to these rural events, which attract between 5,000 and 25,000 participants. Finally, he explores the tangible and intangible benefits of hosting festivals including increased revenue, increased civic pride, and recreation.

Janiskee also contributes to the study of festivals in South Carolina in his article "Community Festivals in the Carolina's." This article explores scheduling, activities, and weather, in the context of community festival staging. He determines festivals are typically one to three day events generally held on weekends or holidays. He identifies three peak periods of festivals in South Carolina: spring, around July 4th, and mid fall. Additionally, he notes that time of year is important due to weather and temperature. He determines summer months are the best for

northern states, but in the south, the heat becomes a deterrent. He also notes some activities are common throughout the year, but some change according to themes and season.

Finally, Janiskee's article "Historic Houses and Special Events" analyzes events related to historic houses. The author concludes three ways a historic house is included in an event: house tours, living history portrayals, and community festivals. In the first two instances, the houses are central to the events. However, in the third instance the houses may merely play the role of backdrop for the event taking place. Janiskee concludes though they may not be central to community festivals, historic houses are essential to the community's leisure infrastructure, and are promoted by the community festivals that take place around them.

Davis has also researched festivals at a state level. His Master's thesis entitled "Apples to Watermelons: A Geography of Show-Me-State Festivals" evaluates urban and rural festivals in the state by dividing them into eleven types. In the thesis he explains distribution patterns and finds that festivals are distributed unevenly throughout the state with some counties hosting more festivals than other counties. He also determines that, festivals in Missouri tend to be located in rural areas. However, some categories of festivals are associated with rural settings while others are associated with urban settings. Davis also observes the festival season in the state is from April to October. He also concludes over one-half of the festivals in the state are sponsored by the local area chamber of commerce and more than one-half of the festivals occur on city streets and in downtown areas. Davis also finds that festivals in Missouri are a post World War II phenomenon and the number of festivals held in the state has increased over time. Finally, he concludes food and drink sales and live music are key elements in festivals in the state of Missouri. Davis uses Janiskee's studies in South Carolina as a framework for his research, with some modifications. Both Janiskee and Davis provide a framework that is used, with a few key additions, in this research.

Folklorist Beverly J. Stoeltje provides three approaches for festival research, in her article "Festival in America." They are generic feature, symbolic action, and festival structure. Festival structure relates most directly to this research. It incorporates eight aspects of festival organization that should all be considered in festival research. Time and place, opening

ceremony, ritual, drama and contest, concluding event, music and food, outside performers, and participation are all identified as information needed in order to develop an accurate picture of the community and the relationship between normal life and the festival atmosphere. Several of these aspects are considered in this research.

Folklorists Theodore and Lin Humphrey, in their book We Gather Together: Food and Festivity in American Life, explore the symbolism of food and the way it is used in festival context. The book is a set of essays that explore food at festive events in a qualitative way. While the book was intended to provide information on symbolism of food in various settings, it is valuable to this research because it shows the importance of food in celebration and describes ways food is employed by festival organizers and participants.

Qualitative articles describing the positive aspects and benefits of festival attendance abound. In her article "Festivals for Feasting", Dana Adkins Campbell, a staff writer for Southern Living, provides a good example of one with her description of food festivals in the south. She approaches the article from a vacation planning perspective and brings the events to life through a colorful description of four southern food festivals. The author relates scheduling, location, activities, and themes for each festival while emphasizing the sense of place attached to each event.

"Hands on History: Harvest Festivals" by journalist Mary Blair Dunton is another descriptive article that emphasizes the history that can be passed from one generation to the next through participation at harvest festivals. The article highlights festivals throughout the United States and lists several at the end. Her approach glorifies the spirit of the harvest festival and acquaints readers with the setting, meaning, and importance of those celebrations.

Freelance author and photographer Greta Pratt's book, In Search of the Corn Queen, is a visual and written qualitative exploration of harvest festivals. The book emphasizes the performance aspect of festivals with the local members of the community acting and visitors participating as an audience. It focuses on the strengthening of the community through festivals and the sense of place created by them. The emphasis on the creation of a sense of place and

the importance of community members and visitors alike makes this book valuable to this research.

Finally, the Arkansas Tourguide, a product of the Arkansas Department of Parks and Tourism, is a qualitative work that outlines the beauty and diversity found in the state. It includes information on destinations, attractions, maps, accommodations, scenery, natural resources, climate, and parks. The most applicable information lies within the sections on festivals, and the descriptions of the regions within the state. It is within these sections the reader gleans a certain understanding of what is offered, available, and at the heart of Arkansas activities.

Festival Management

Colin Michael Hall's book, Hallmark Tourist Events: Impacts, Management, & Planning, explores the way festivals are organized. Hall, a professor at the University of Otago, looks specifically at themes of festivals, including nine types, festival activities, sponsors, managers, and reasons for hosting festivals. In addition, he investigates demographics of people attending the festivals, including age, marital status, education, and income. Finally, he examines six reasons for attendance at festivals. He does not include a festival season, or venues in his research. However, this work is important because it includes information about almost every aspect of festival management. Many aspects of this research including themes, sponsors, activities, and reasons for hosting festivals are included in this research effort

Folk Festivals: A Handbook for Organization and Management, a book by festival organizers, Joe Wilson and Lee Udall, explores organization and management of folk festivals. The most significant contribution to this research is the examination of the five types of folk festivals: indigenous festivals, which are festivals grown out of a particular culture and controlled by individuals from the culture being celebrated; evolving indigenous festivals, which are indigenous festivals that are made to appeal to persons not of the cultural group; commercialized indigenous festivals, which are designed to attract tourists; non-community monocultural festivals, which have not grown from a particular culture, are not organized by people of the culture being represented, and do not attempt to involve people of that particular culture; and multicultural folk arts festivals, which present materials of many cultures. This method of organization is important

as it emphasizes the people involved, their cultural background, their role in management, and the reasons for hosting the festival.

Anne Robinson and Jean-Guy Noel suggest potential research opportunities in the article "Research Needs for Festivals: A Management Perspective." Robinson and Noel recognize five management functions including: purpose of festival and understanding of participants; schedule and physical production such as layout, parking, and security, communications such as promotion, marketing, and management of volunteers and workers; funding including grants, sponsors, fundraisers, and sales, and evaluation of the event based on successes and failures. The authors advocate the importance of each of these factors when doing management research. They also explore the advantages and disadvantages of six different types of researchers, including students, university faculty, internal (management), private sector, government, and festival association. This look at management functions and advantages and disadvantages of groups of researchers would be useful to festival managers interested in finding properly evaluating their special event, and is of value to this research in that it provides an overview of festival management and the kinds of activities involved in hosting a festival.

Janiskee's "Some Macroscale Growth Trends in America's Community Festival Industry" explores the growth of community festivals in the United States. The article chronicles festivals from pre 1930 to 1991, and explores five periods of growth. The first includes the Great Depression and World War II, ending in 1946. From 1947 to 1950, a period of growth took place, ending with the onset of the Korean War. The third period began in the mid 1960s and ended in 1981. This period is the first to show larger actual numbers as well as a larger rate of growth. The fourth period extends from 1982 to 1984. During this period, the rate of growth slowed. The final growth period spans from 1985 to 1991. Though this period also experienced a slower growth rate than earlier periods, the actual number of festivals is the largest of any in the research. This information is valuable in that it can be compared to the history of festival development on a state level, or by theme on the national or state level.

Donald Getz, a professor of management at the University of Calgary, and Wendy Frisby, a professor of leisure management at the University of British Columbia, wrote the article

"Evaluating Management Effectiveness In Community Run Festivals." It provides a framework for evaluating management effectiveness. Getz and Frisby examine themes, events and attractions, marketing, funding, and organization, and offers suggestions for increasing management effectiveness. The article is valuable as it provides insight into those portions of festivals that are important from a management perspective.

Wendy Frisby and Donald Getz again contribute to the understanding of festival management in their article "Festival Management: A Case Study Perspective." In this article, the authors use three case studies to determine how the tourism potential of the events could be improved. Like their other article, the authors describe events and activities, organization, and funding. However in this research they also record the age of the events, season, setting, and attendance. The authors provide recommendations for festival managers and tourism agencies. As with their other article, this research provides insight into festivals from a management perspective.

Festivals in Downtown Redevelopment

"Cities are Fun: Entertainment Returns to the City Center" by John Hannigan, a University of Toronto sociology professor, documents redevelopment strategies in the 1970's, 1980's, and 1990's, ending with the place of an entertainment economy that is gaining popularity. This article nicely pairs redevelopment strategies with decades of significance, which promotes the understanding of the events, and the reasons that changes in strategies were made.

Kim Sukkoo, a Washington University economics professor, examines urban development in the United States from 1690-1990 in her article "Urban Development in the United States, 1690-1990." The author attempts to explain both the pattern and pace of this development. Sukkoo finds two turning points in the urban development of the United States. The first occurred between the late nineteenth century and the turn of the twentieth century with a shift from an agricultural to a manufacturing economy. The second occurred in the mid twentieth century with a shift toward service economy (Sukkoo, 2000). The value of this article is it sets the

stage for further investigation into urban, and specifically downtown, development in the United States.

"Downtown Redevelopment Strategies in the United States: An End of the Century Assessment" by Kent Robertson, a community studies professor at St. Cloud University, continues where Sukkoo's article terminates by examining the decline of American downtowns and redevelopment strategies that have been used to bring about new activities. The author reports seven major strategies including: pedestrianization, indoor shopping centers, historic preservation, waterfront development, office development, special activity generators, and transportation enhancement. Robertson also mentions housing, hotels, entertainment, and cultural attractions as minor strategies. Finally, the author makes seven recommendations for downtown redevelopment; each designed to promote the uniqueness and individuality.

A second article by Robertson, "Can Small-City Downtowns Remain Viable? A National Study of Development Issues and Strategies," examines thirteen problems in fifty-seven small-city downtowns. Several redevelopment strategies are examined: historic preservation, Main Street approach, pedestrianization improvements, waterfront development, large activity generators, downtown housing, transportation improvements, and tourism. Robertson offers the same seven recommendations for small-city revitalization as he does for larger urban areas. They are: maintain high density levels, emphasize historic preservation, develop true civic places, do not suburbanize downtown, enforce strict design controls, stress street level activity, and plan for a multifunctional downtown. These two articles are important as they provide valuable information about the place of special events and festivals in history. Additionally, downtowns are often the venue for festivals. It is important to see what redevelopment strategies are being used, and how festivals are being partnered with them.

CHAPTER III

The Growth and Development of Arkansas Festivals

This chapter explores two related aspects of festivals. The first is the development and growth of Arkansas Festivals. The second topic investigated is festival experience.

Growth and Development

Arkansas festivals have occurred since the 1890s. This section focuses on festivals that have transpired continuously since they were first developed. While 367 festivals take place in the state every year, dates of origin were available for only 233 festivals. The lack of date of origin is due to missing or incomplete records, or unpublished data.

First, it is important to become familiar with the physical and political features of the state including counties, major highways, rivers, and mountains (Fig. 3.1). The state capitol, Little Rock, is also depicted. It is significant to note that although not marked on the map, the Mississippi River makes up the majority of the eastern border of the state.

The next map is of the six tourist regions of Arkansas as delineated by the Arkansas Department of Parks and Tourism (Fig. 3.2). This is helpful in interpreting the patterns that can be seen in the next several maps. These maps show festival development by decade beginning before 1900 and ending with the 1990s.

Two festivals originated before 1900 (Fig. 3.3). Both are located in the far northwest corner of the state within the Ozark region. Gravette Days originated in 1892, and the Annual Tontitown Grape festival began in 1897. These festivals are located in an area that was home to the Fayetteville Female Seminary, a pioneer school for girls during this time period. This area of high population density may explain the early development of festivals in the area.

No new festivals appear for the next 30 years. The 1930s brought four new festivals (Fig. 3.4). Three of the four festivals are located in the delta region of the state. This activity in the Delta region is due to the sixty two percent increase in population that the delta region was

Figure 3.1
Physical Features of Arkansas

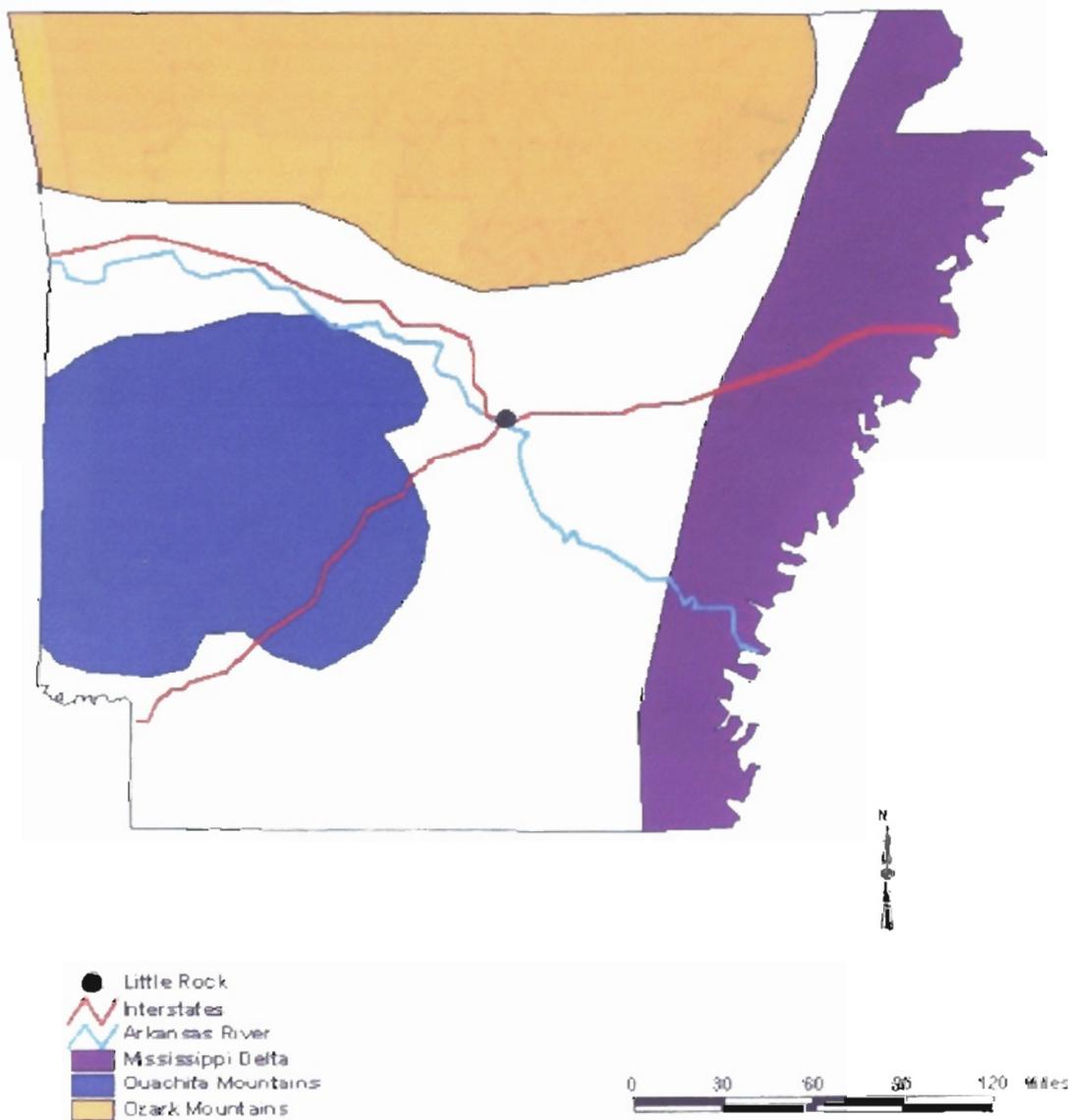


Figure 3.2
Arkansas Tourist Regions

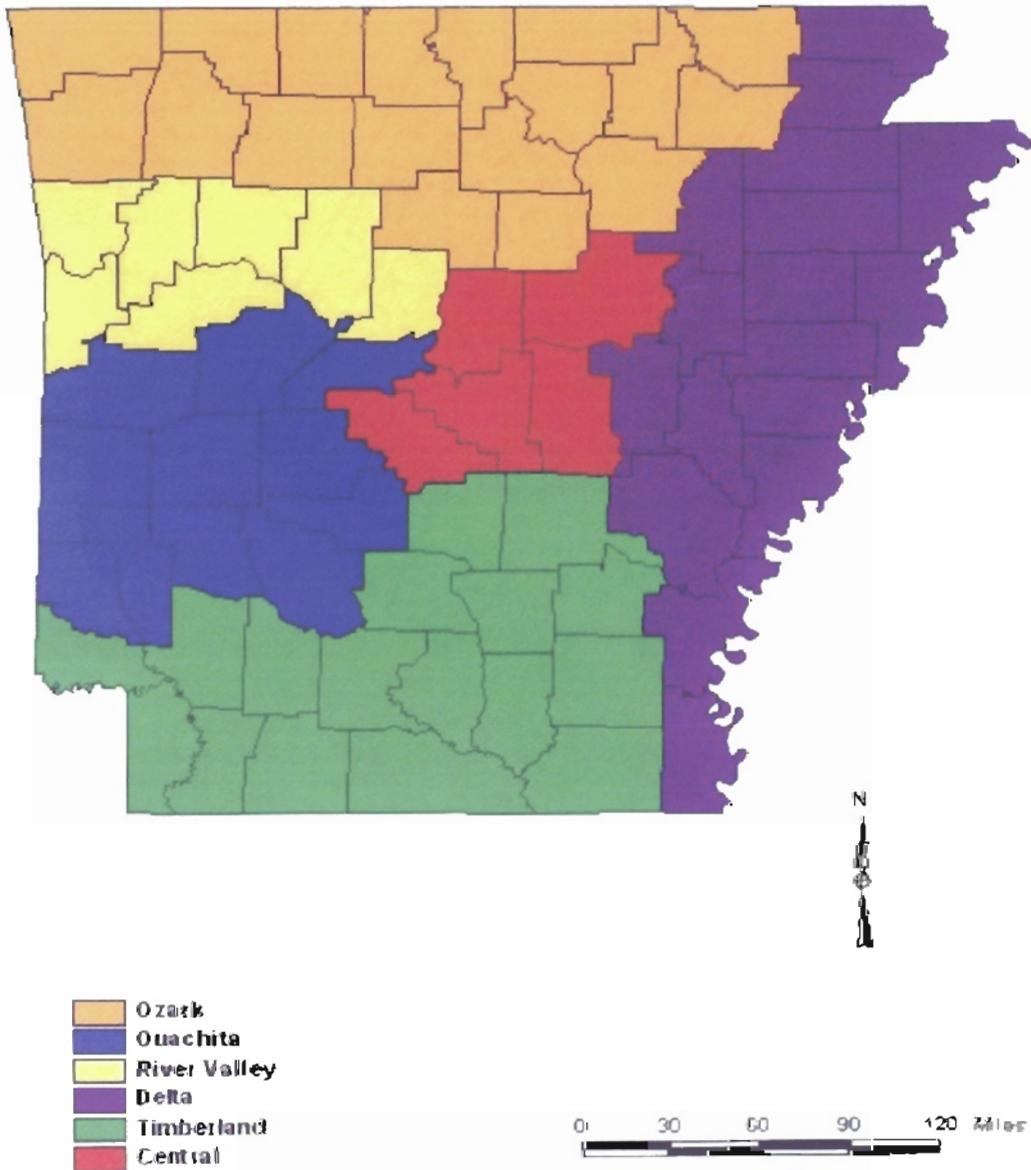


Figure 3.3
Pre-1900s Festivals

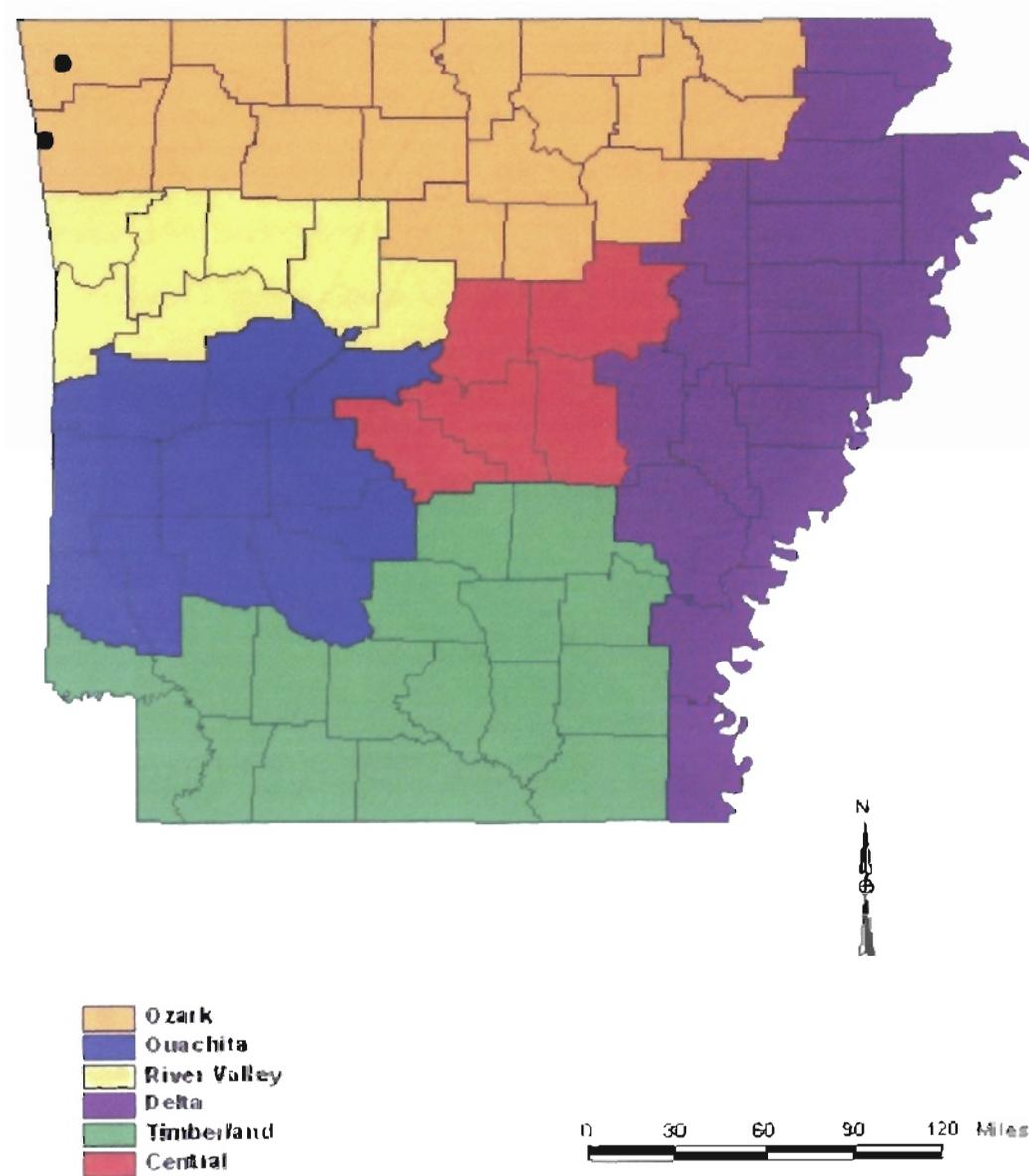
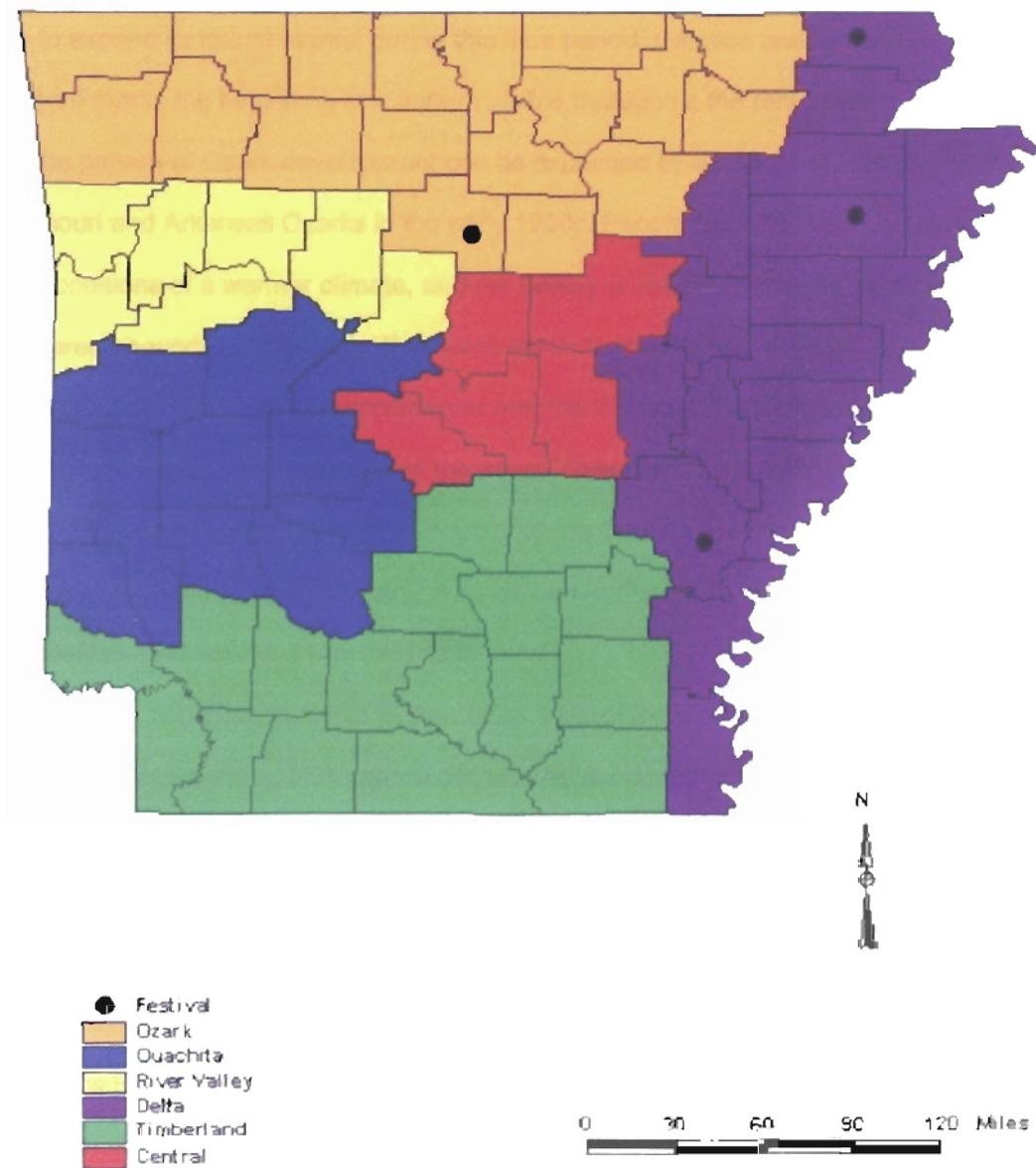


Figure 3.4
1930s Festivals



experiencing, while in general, the rest of the state experienced a decrease in population. (Hanson and Moneyhon, 1989) Festivals were active in this portion of the state during this time period, primarily as a source of entertainment.

Festivals originating during the 1940s are located in the northern part of the state with four of the six festivals in the Ozark region (Fig. 3.5). Though this region was experiencing a drop in the population in some counties during this time, some counties were experiencing growth. This overall stability in the region, combined with a tradition of tourism, allowed the area to continue to expand its tourist market during this time period. (Hanson and Moneyhon, 1998) This development marks the beginning of a pattern visible throughout the remainder of the maps.

The pattern of Ozark development can be explained by a trend that started with tourism in the Missouri and Arkansas Ozarks in the early 1900s. People came to the area looking for the healthier conditions of a warmer climate, and the beauty of the hills, streams, and forests with which the area abounds. Additionally, they were drawn to the springs, streams, and rivers for fishing. Festival development was encouraged with the introduction of railroads, improved roads, and hydroelectric dams. The popularity of the novel "Shepherd of the Hills", written by Harold Bell Wright in 1907, introduced the rest of the country to the Ozarks. And, as the locals took advantage of the growing tourist industry, they encouraged more growth by developing accommodations and activities with tourists in mind.

Eight new festivals appeared in the 1950s. Five of the eight, or 63 percent, are located in the Ozark region of the state. This pattern can also be explained by the development of tourism as an industry in the Ozarks. Additionally, there is some development in the southeastern corner of the state (Fig. 3.6). While the overall population of the state continued to decline during the 1950s, the areas marked by the increased festival activity are ones that had increased in population since the 1910s, and many were towns with populations of 1,000 or greater. Some areas, such as Fayetteville, were reaching 10,000 people. (Hanson and Moneyhon, 1998)

Festival development in the 1960s is still concentrated in the north. Four of the seven festivals originated during this decade are located in the Ozark region. This is due to the strong tourist market as well as a steadily increasing population within the region. (Hanson and

Figure 3.5
1940s Festivals

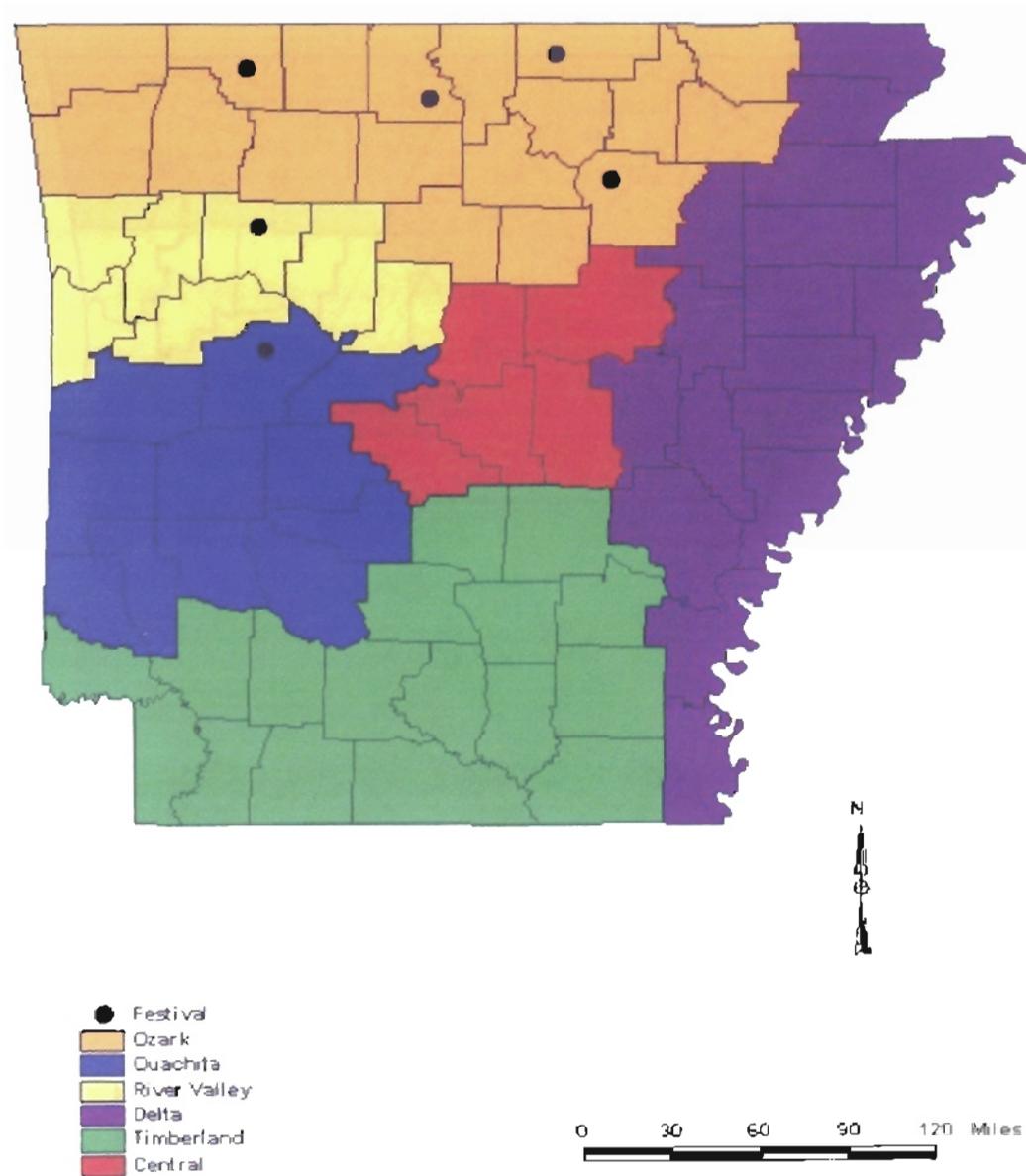
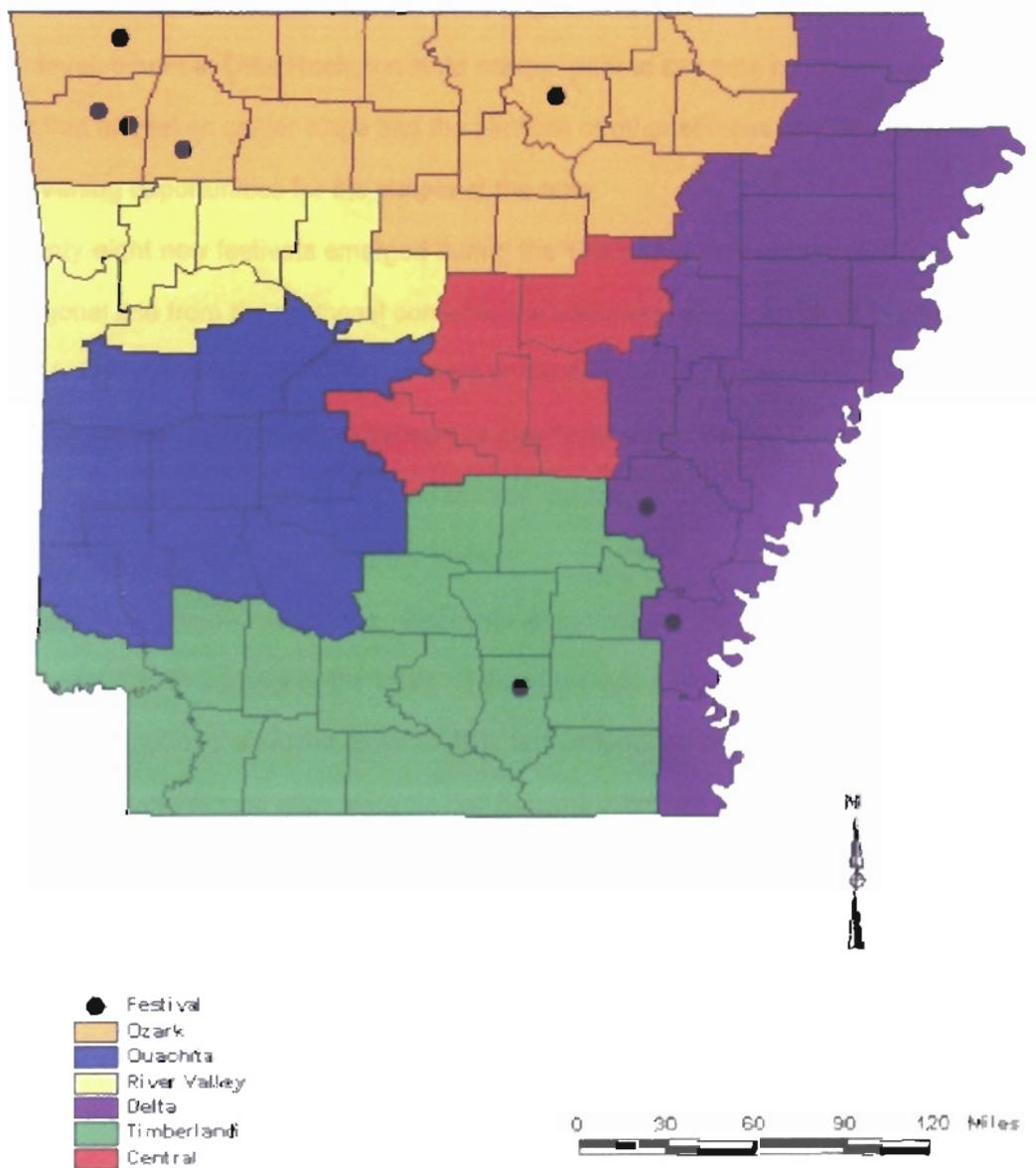


Figure 3.6
1950s Festivals



Moneyhon, 1998) For the first time, there is some development in the southwestern corner of the state (Fig. 3.7). The general population in this area was dropping at this time. However, the towns represented may have been experiencing a population gain at the time.

During the 1970s, new festivals began to appear throughout the state. This boom in festival development in Arkansas coincides with festival expansion all over the United States. The Ozark region has the most development with seven festivals followed by the Central region and the Ouachita region with six each (Fig. 3.8). For the first time, there is development in every region of the state. It is also the first time a festival originated in the central region of the state. The lack of development in Little Rock, the state capitol, prior to this time could be due to the racial unrest that had taken center stage and the plethora of other sources of entertainment, offering intervening opportunities for the people of the area.

Seventy-eight new festivals emerged during the 1980s (Fig. 3.9). Notice that if you were to draw a diagonal line from the northeast corner to the southwest corner, most of the festival development is taking place to the north and west of the line. And again, the region with the greatest increase is the Ozarks, with 41 percent of new festivals during this decade. This pattern can be explained by the previously mentioned tourism industry in the Ozark region and the spread of this industry to other regions of the state.

This pattern continues during the 1990s with an increase of 96 new festivals. In figure 3.10, one can see that 35 percent of the festivals that developed during this decade are in the Ozarks region. Also notice the cluster of festivals in and around the central region of the state. These festivals were developed after festivals had become a proven way to draw tourists to an area. The festivals were sometimes developed in conjunction with other types of activities designed to draw tourists, and thus increase revenue for the cities.

Finally, figure 3.11 shows the distribution of all festivals currently on the calendar of events in Arkansas. This map illustrates that 38 percent of all festivals taking place in the state are located in the Ozark region. This is more than double the percentage of any other region. Again, notice the majority of festivals in the state are located to the north and west of the diagonal

Figure 3.7 1960s Festivals

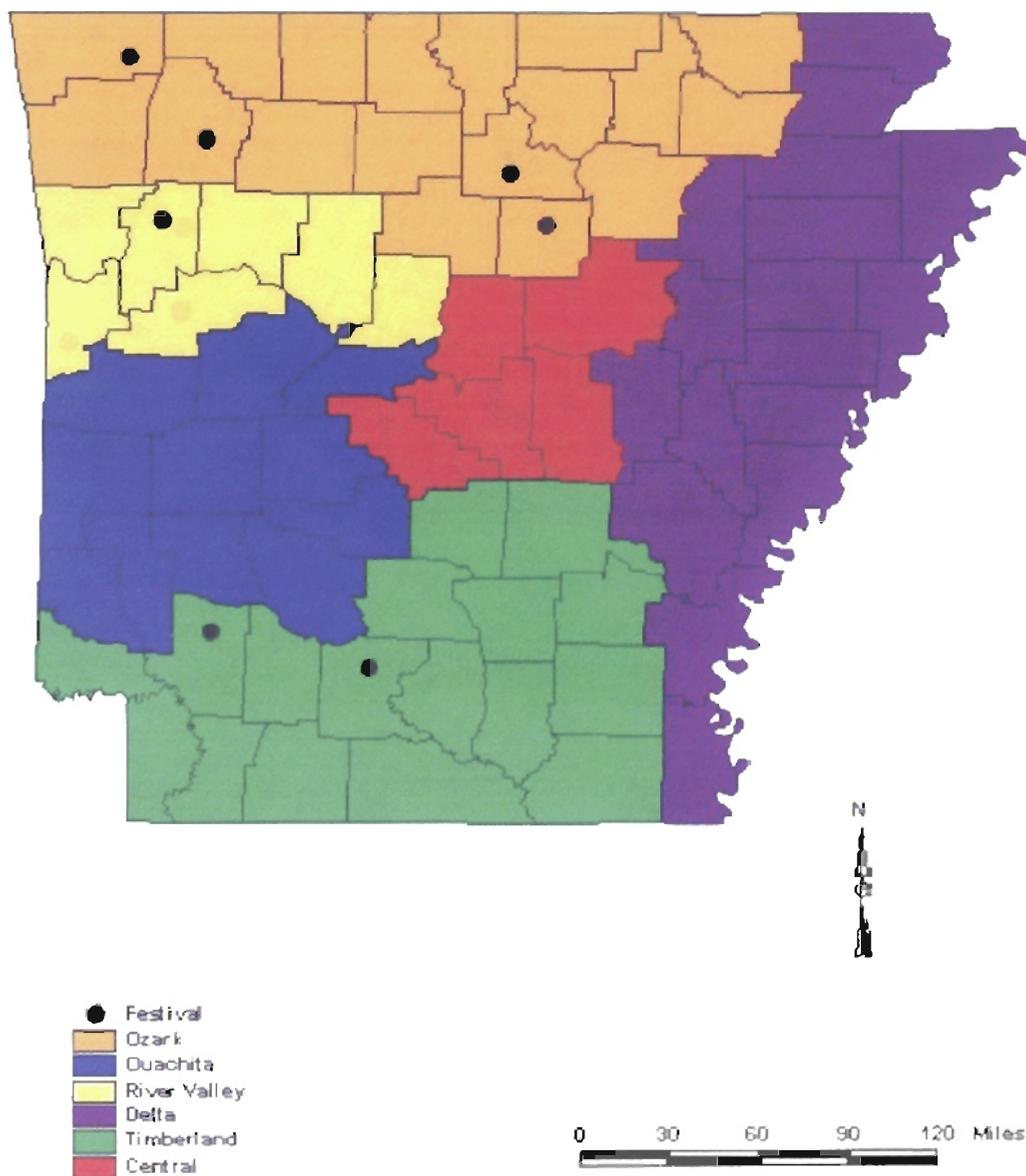


Figure 3.8
1970s Festivals

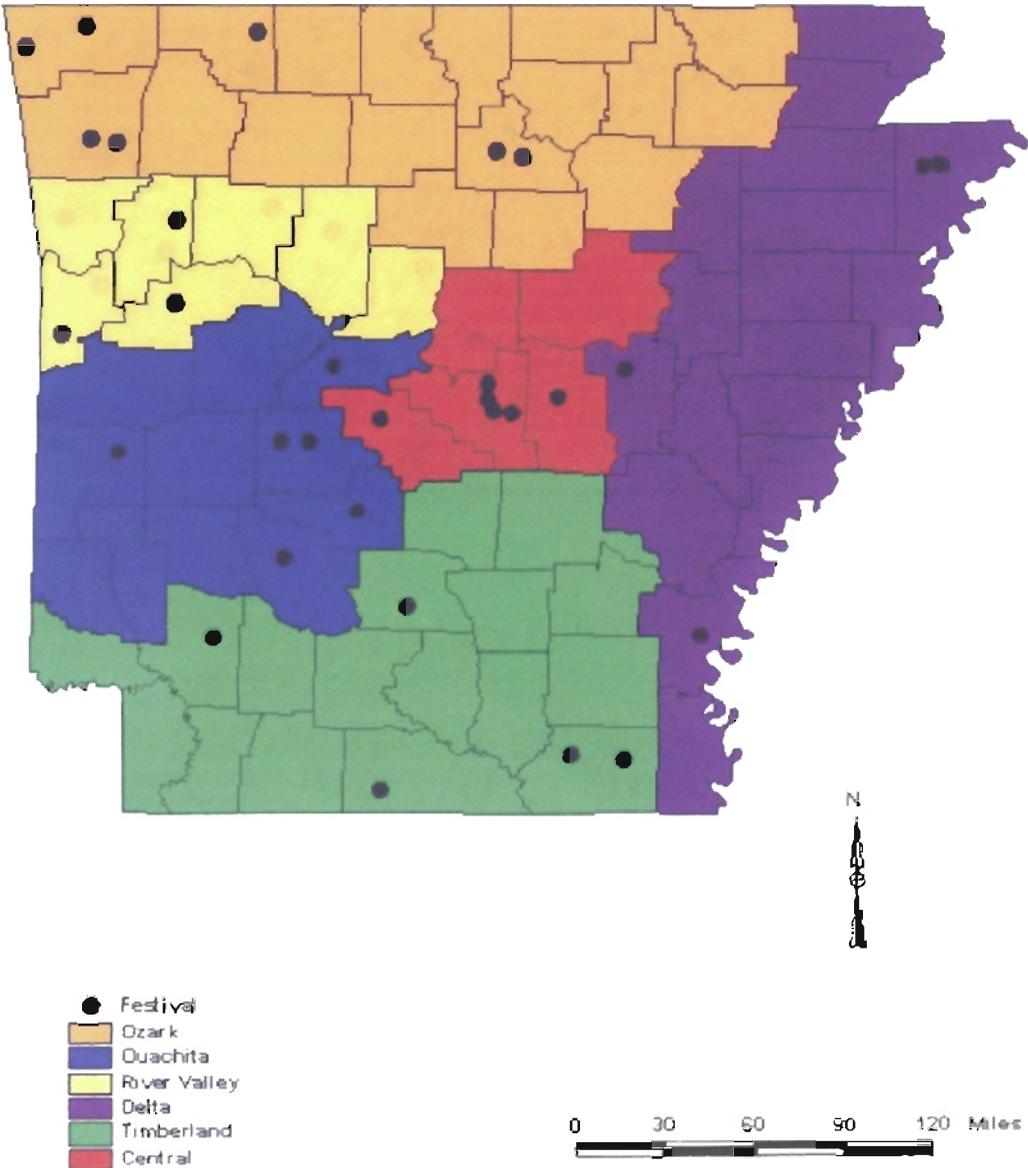


Figure 3.9
1980s Festivals

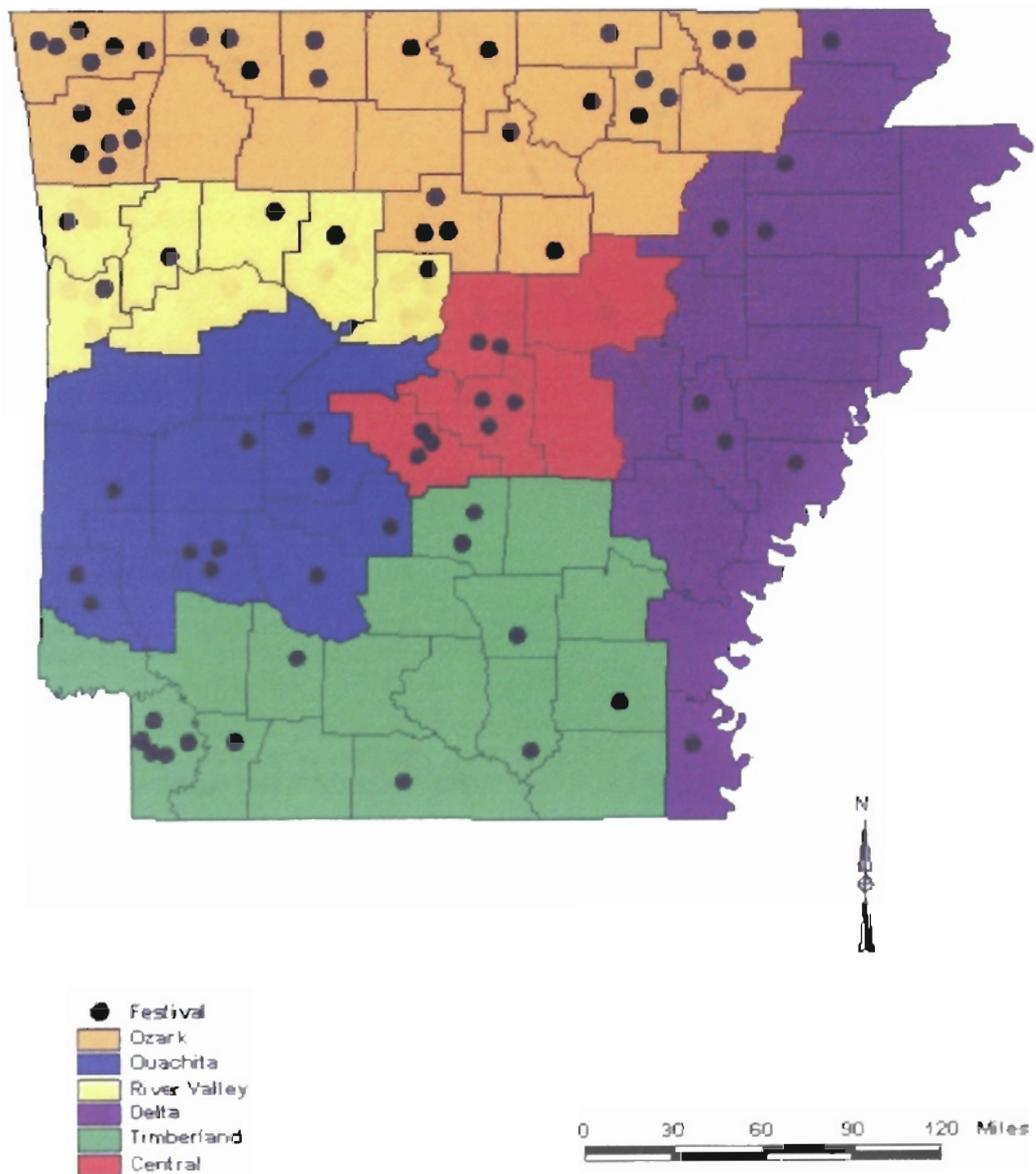


Figure 3.10
1990s Festivals

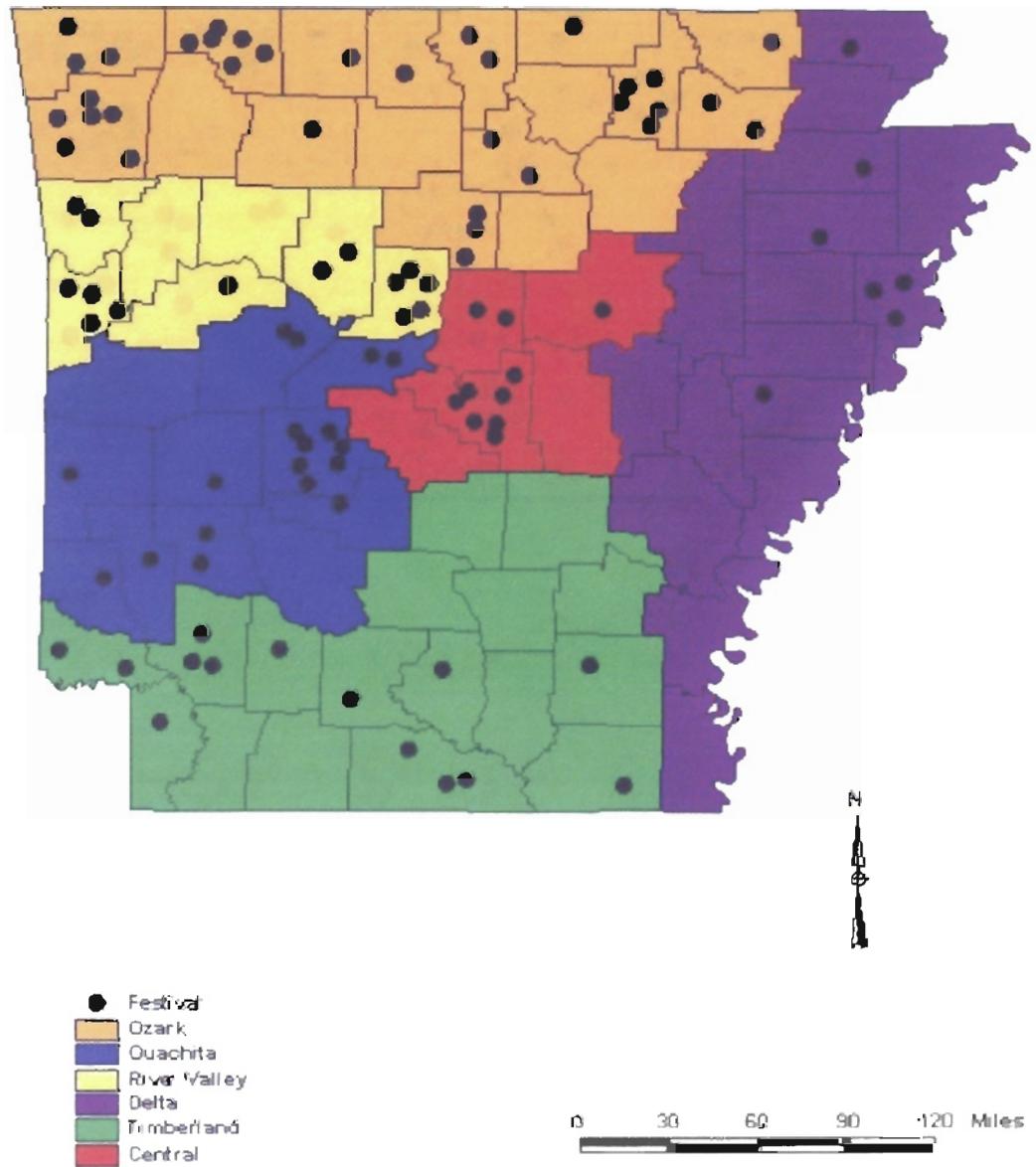
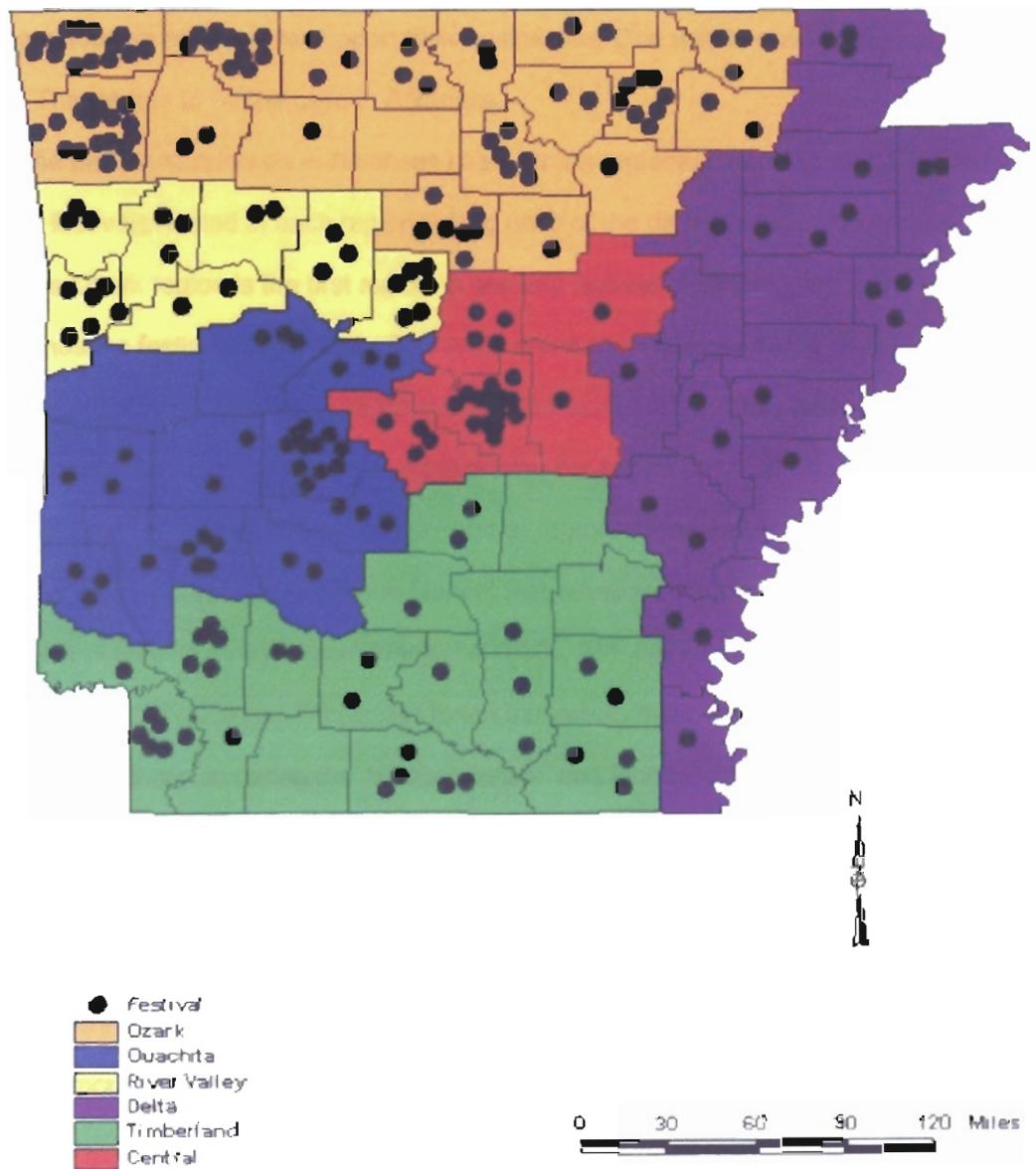


Figure 3.11 All Festivals



line. This pattern can be explained by the continuation of the tourism industry that has become very ingrained in the livelihood of this region of the state.

The statewide pattern of festival development stems from tourism, which first developed in the Ozark region. At the same time, industry was developing in Little Rock. As rail lines, roads, and modern accommodations spread throughout the state, the tourists did as well. People living in areas not suited for large-scale agriculture, such as the Ozarks and the Ouachitas, resorted to other means of income: tourism. People living in urban areas, such as the central region, encouraged tourism as a way to support their businesses. One way to draw tourists is to host festivals. This seems to be the case in Arkansas.

The pattern of festivals in Arkansas has a strong regional base. Figure 3.12 shows the number of festivals hosted in each region during each of the decades examined above

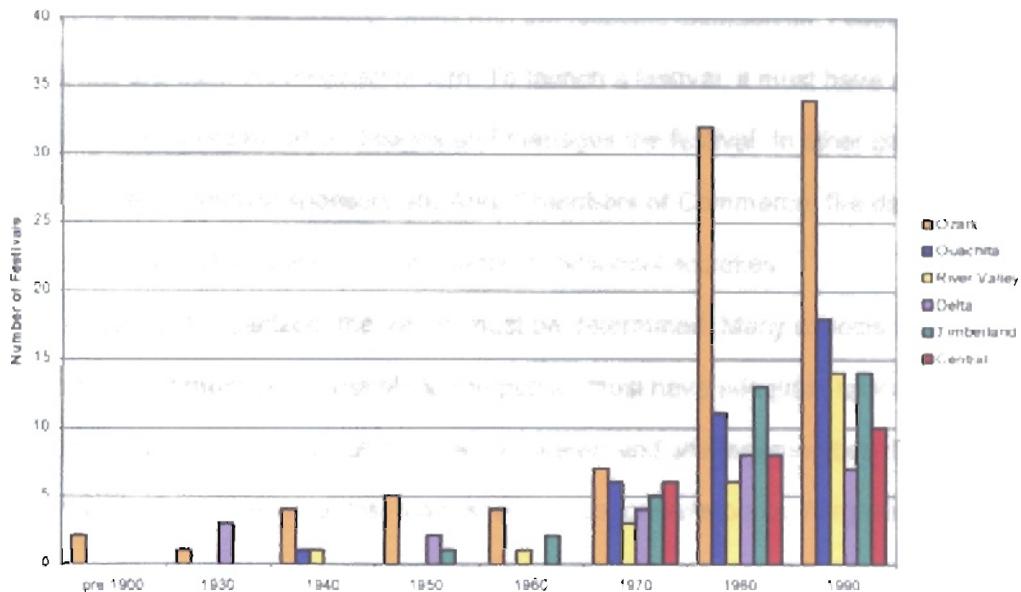
The Ozark region is the first region to see any festival expansion and is the leading region for hosting festivals in the state. The large number of festivals taking place in the Ozark region stems from the tourism that began there in the early 1900s. It has been encouraged by increasing populations since the 1960s. Additionally, the region has marketed its festivals and tourist attractions on a larger scale than have other regions of the state.

The River Valley region has one festival that developed during the 1940s. However, development of festivals truly began during the 1960s, with the number of festivals doubling with each of the following decades. This is due to the increasing number of people moving into the state, and into that region during the 1960s. (Hanson and Moneyhon, 1989)

In the Ouachita region, one festival developed during the 1940s. Then during the 1970s, the region booms, increasing by over 50 percent in each of the following decades. This coincides with the increase in festivals on a national level. It is also, in part due to the increasing population in the state during that time.

The increasing population also plays a role in the Timberland region. Festival development in the area begins in the 1950s and continues without a break through the 1990s. The number of festivals originating during each decade doubles through the 1980s.

Figure 3.12 Festival Development by Decade



The Delta region has two isolated peaks with three festivals originating during the 1930s and two developing during the 1950s. These peaks are due to increased population during those time periods. The increase during the 1930s and 1950s was due to the growth of agriculture in the area, when the rest of the state was experiencing a decrease in population due to the poor economic position of the state at the time (Hanson and Moneyhon, 1989). As expected, the number of festivals developed during the 1970s, 80s, and 90s increases with each decade.

Finally, in the Central region festival development does not take off until the 1970s. As mentioned above, this is probably due to the fact that prior to that time, the heart of the region, Little Rock, was experiencing racial problems that were the center of attention. The resolution of the racial problems coincides with the dramatic increase in festival development nationally that took place during the 1970s, as well as an increase in population in the state. Thus, with the racial problems under control, an increasing population and a national boom in festival development under way, the time was right for festival development in the Central region.

Festival Components

The second section of this chapter deals with the festivals themselves. Festival sponsors, venues, and events, are each investigated in turn. To launch a festival, it must have a sponsor. In some cases, one group or organization designs and manages the festival. In other cases, it is a group effort. Examples of festival sponsors are Area Chambers of Commerce, fire departments, museums, state or local parks, downtown merchants, or historical societies.

After sponsors are organized, the venue must be determined. Many aspects must be considered in this step. It must be accessible to the public, must have adequate space for parking and festival activities, and must have suitable electric, water, and shelter amenities. Common venues in Arkansas include: town squares, main streets, local or state parks, fairgrounds, malls, museum grounds, schools, and churches.

Finally, festival activities include a large spectrum of events depending upon the season during which the festival is hosted. Winter activities include caroling, light displays, and tree lightings. Fall events typically include hayrides, pumpkin carving, and costume contests. Summertime activities include swimming, cardboard boat races, skiing, and fishing. Festivals in the spring include flower shows or herb shows.

Some activities take place no matter what the season. Food and drink sales, live music, dancing, races and contests, beauty pageants, and parades are present at almost all events. Arts and crafts, games, rides, livestock shows, car shows, and local art displays are also common.

In summary, the overriding theme of festival development in Arkansas is the growth of tourism in the Arkansas Ozarks and the diffusion of festivals throughout the state as a way to draw tourists to support local economies. With this in place during the first half of the twentieth century, the national boom in festival development during the 1970s gave the festival industry the encouragement necessary to make it a strong part of the Arkansas economy. Additionally, though festival locations extend from one corner of the state to the other, the festival experiences, including sponsors, venues, and activities, are similar throughout the state.

CHAPTER IV

The Spatial Distribution of Arkansas Festivals

In this chapter, the spatial distribution of festivals is examined from three perspectives. The first is to analyze festivals by tourism region. The second is to study festivals by county. The third is to evaluate festivals by type. Festivals can be found in every county in Arkansas with the exception of one: St. Francis. This deviation is interesting because the county exhibits many of the same characteristics as other nearby counties such as low population, low average income, and similar climate.

Festivals by Tourism Region

The Arkansas Department of Parks and Tourism divides the state into six tourism regions. These regions are based on the physical attributes of the state: Ozark region, River Valley region, Ouachita region, Timberland region, Delta region, and Central region.

Table 4.1 shows the number of festivals hosted in each of the six tourism regions, as well as the number of counties in the region. The Ozark region includes the largest number of counties and hosts 140 festivals held annually, the largest number of any region. The Timberland region follows with 55. The lowest number of festivals held is in the Central region with 35 festivals held annually.

Table 4.1 Number of Festivals and Counties by Tourism Region

Region	Number of Festivals	Number of Counties
Ozark	140	18
River Valley	47	7
Ouachita	50	11
Timberland	55	17
Delta	40	17
Central	35	5

Festivals by County

There are 75 counties in Arkansas. Figure 4.1 shows the distribution of festivals by county. Notice that if a line were drawn from the northeastern corner of the state to the southwestern corner, the counties with the most festivals tend to be to the north and west of the line. There are essentially four regions within this area: the Ozark region, the Ouachita region, the River Valley region, and the Central region. This pattern of festival distribution is explained by the tourism industry that is centered and deeply rooted in this area.

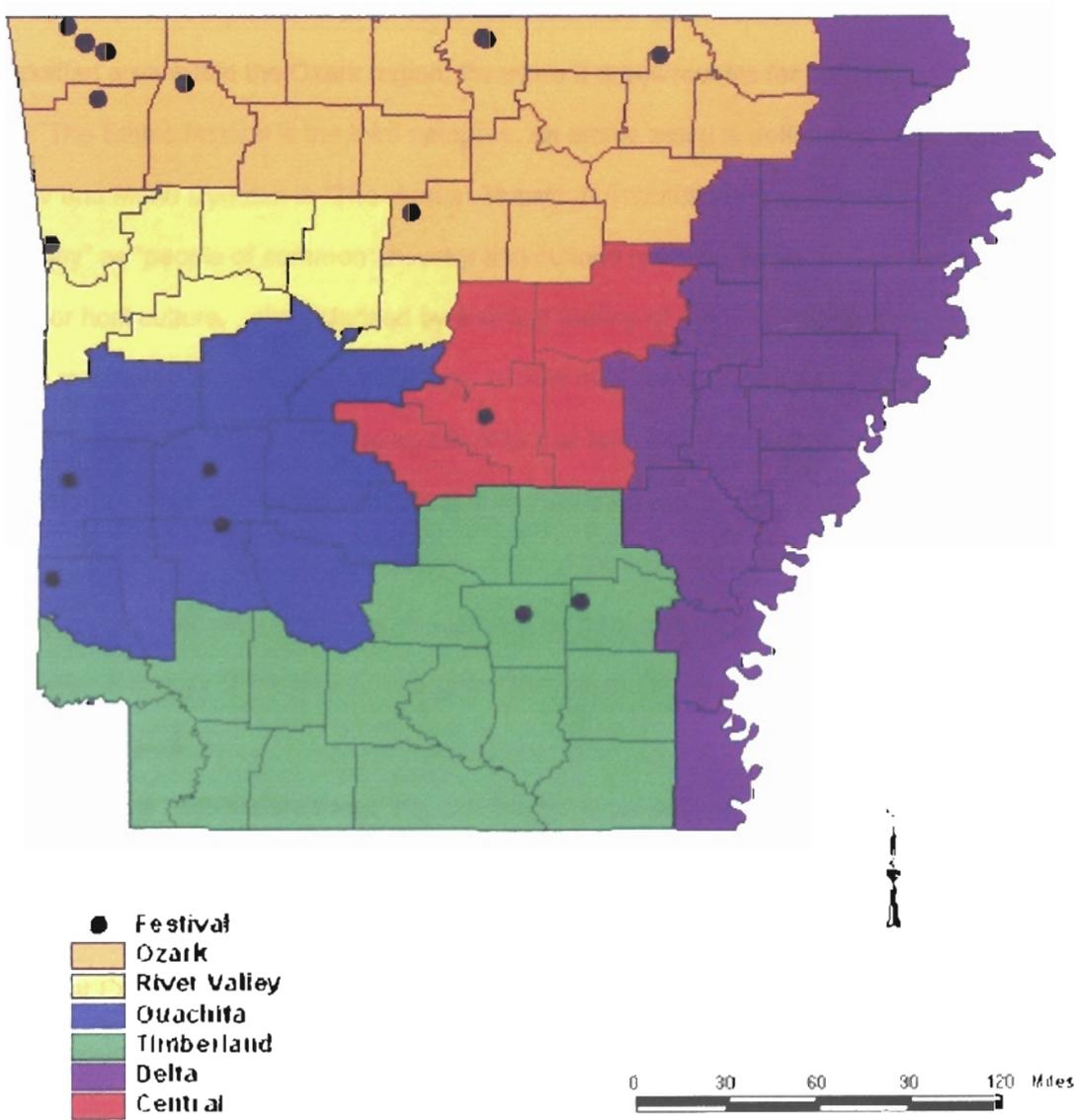
Distribution of Festivals by Type

The twelve types of festivals are: Arts and Crafts, Community, Ethnic, Food and Beverage, Fine Arts, Harvest, History, Holiday, Music, Nature, Seasonal, and Sport. Each type of festival is mapped.

Figure 4.2 shows the distribution of Arts and Crafts festivals in Arkansas. These festivals typically focus on such handmade items as baskets, quilts, candles, and soaps. There are 21 of these festivals that take place annually in the state. However, no arts and crafts festivals exist in the Delta region. The Ozark region accounts for 11 of the 21 festivals. There is a cluster in the northwest corner of the state. This concentration of arts and crafts festivals in the Ozark region could be due to the pioneer tradition in that area. This tradition was established by poor, rural settlers that depended upon natural resources to make goods needed for survival. The skills and methods developed have been handed down from one generation to the next, and are a source of pride for people of the region today.

The second type is the Community festival. These events focus on the spirit of the community with emphasis on the present, rather than the past. Turkey Trot and Toad Suck are two of the 103 community festivals that take place annually in Arkansas. Turkey Trot is a festival that takes place in Conway each year. Its name is derived from a story about the area that told of the crews of boats that were stranded on the Arkansas River when the water was down. It seems that the men would frequent a tavern while they were stranded waiting for the water level to rise.

Figure 4.2
Arts and Crafts Festivals



The locals said they would “suck on the bottle until they'd swell up like toads.” Turkey Trot is held every year in Yellville during the month of October. With the holidays approaching, the community includes the turkey as a part of the celebration, as it will be on the tables of many of the participants during the coming months. Turkeys are given away, and in the past, they were released into the crowd from the top of the courthouse, or from passing airplanes. Figure 4.3 shows these festivals are located throughout the state. The cluster of festivals in the northwest corner of the state is a pattern that remains constant. This could be due the fact that this is a metropolitan area within the Ozark region, therefore it draws tourists for both regions

The Ethnic festival is the third category. An ethnic group is defined by Terry Jordan-Bychkov and Mona Domosh in “The Human Mosaic: A Thematic Introduction to Cultural Geography” as “people of common ancestry and cultural tradition, living as a minority in a larger society, or host culture. . . characterized by a strong feeling of group identity or belonging.” Ethnic festivals may celebrate one shared heritage, or they may celebrate several different ethnicities at one time. The nine festivals celebrating ethnicity that take place annually are shown in figure 4.4. Seven of the nine ethnic festivals are located in the Ozark region. This pattern is partially explained by looking at the specific festivals. Five of the seven festivals located in the Ozark region deal with “folk” festivals, Scottish festivals, or hillbilly festivals, all of which are associated with the ethnic history of the region. The grape festival in Tontitown stems from the Italian heritage of the area.

Fine Arts festivals are those that celebrate artwork such as painting, sculpture, film, and the like. Fifteen fine arts festivals are held in Arkansas every year. Notice again; on figure 4.5, the cluster in the northwest corner of the state. This cluster is in part due to the University of Arkansas at Fayetteville, which is located in the area and is host to several of these festivals. Other festivals, such as the ones located in Little Rock, North Little Rock, Hot Springs, and Fort Smith, are hosted by museums in their respective communities.

The next type of festival celebrates something that all people seem to enjoy: food and drink. These festivals can focus on a product of the area, such as wine, or a food that might be

Figure 4.3
Community Festivals

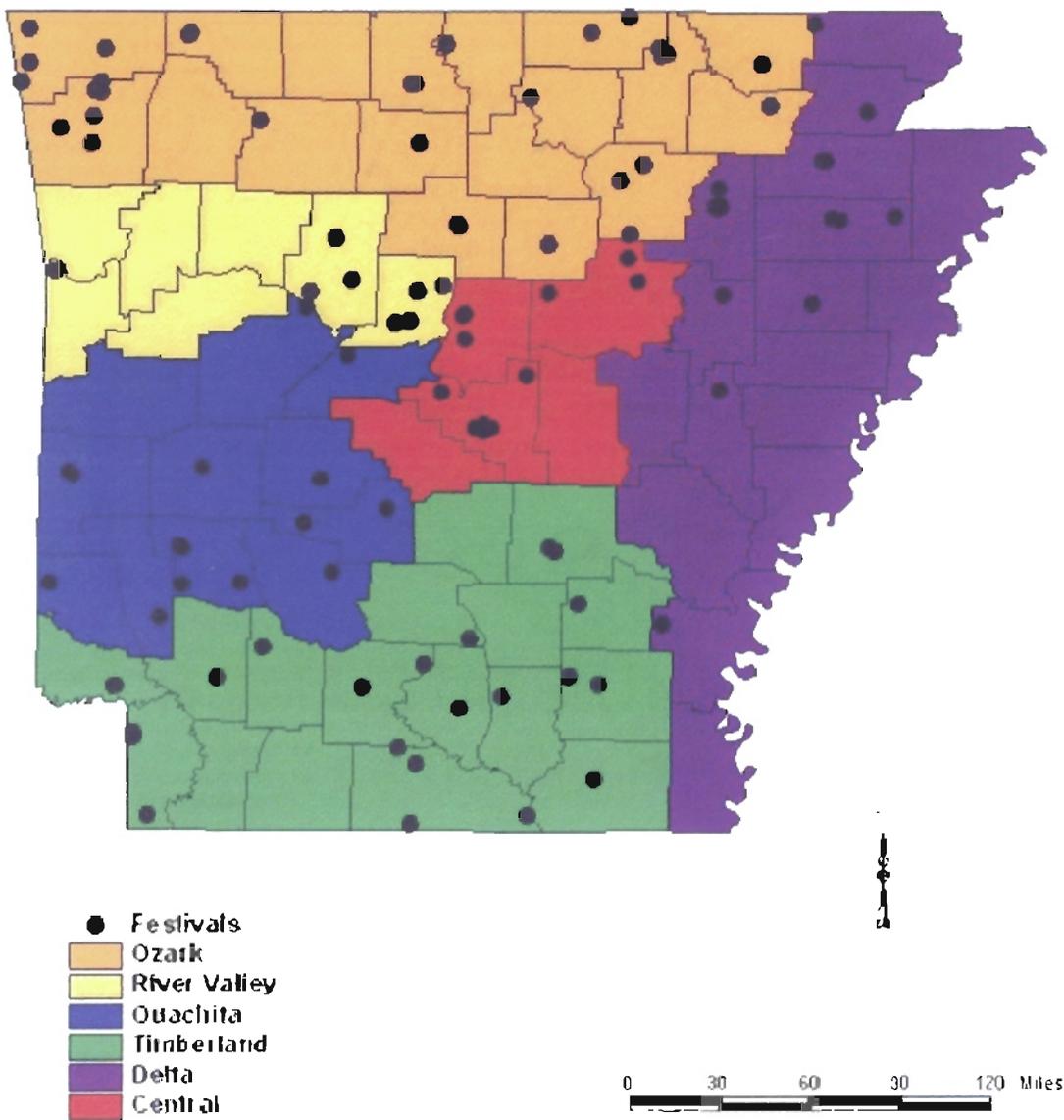


Figure 4.4
Ethnic Festivals

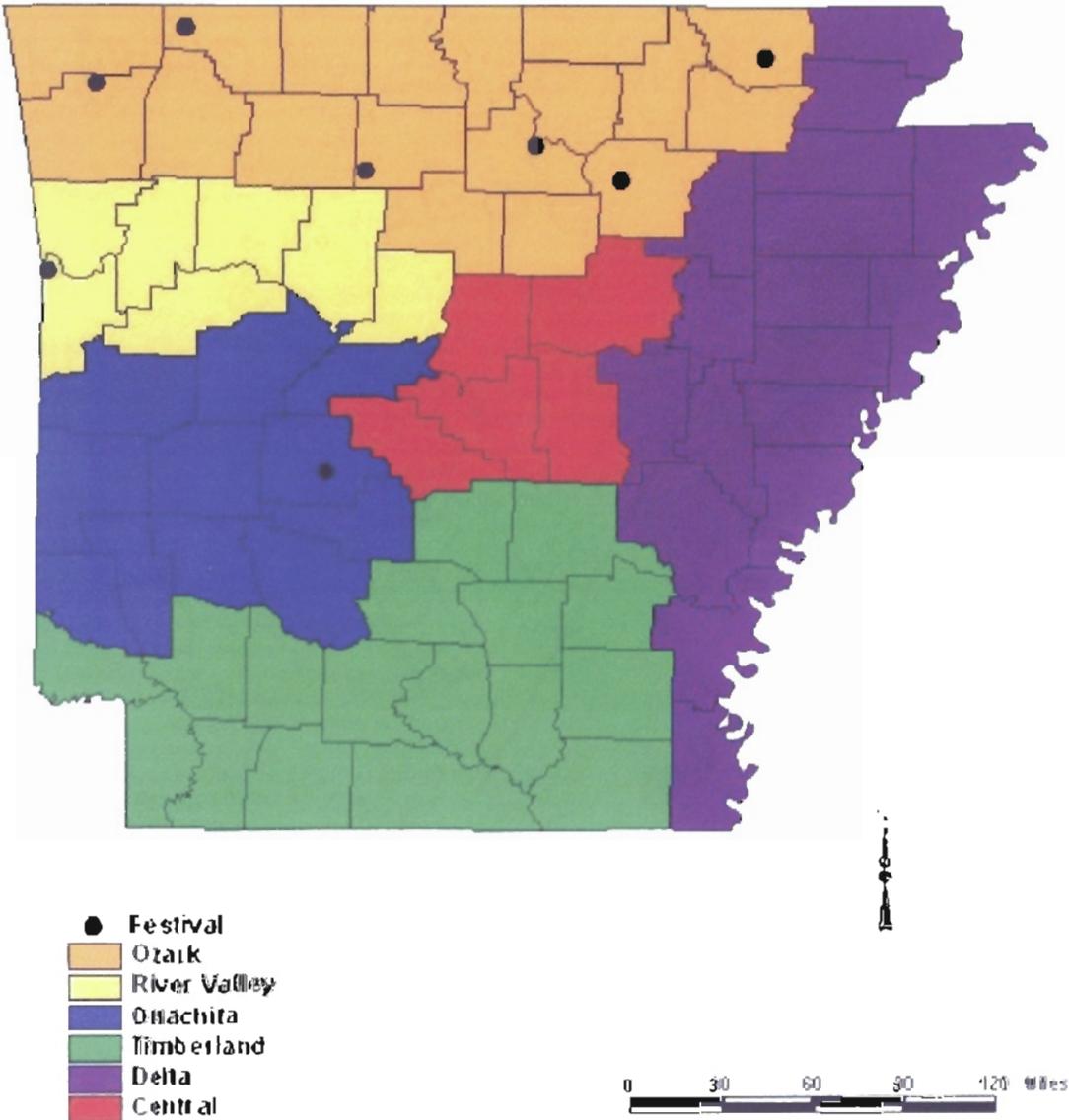


Figure 4.5
Fine Arts Festivals

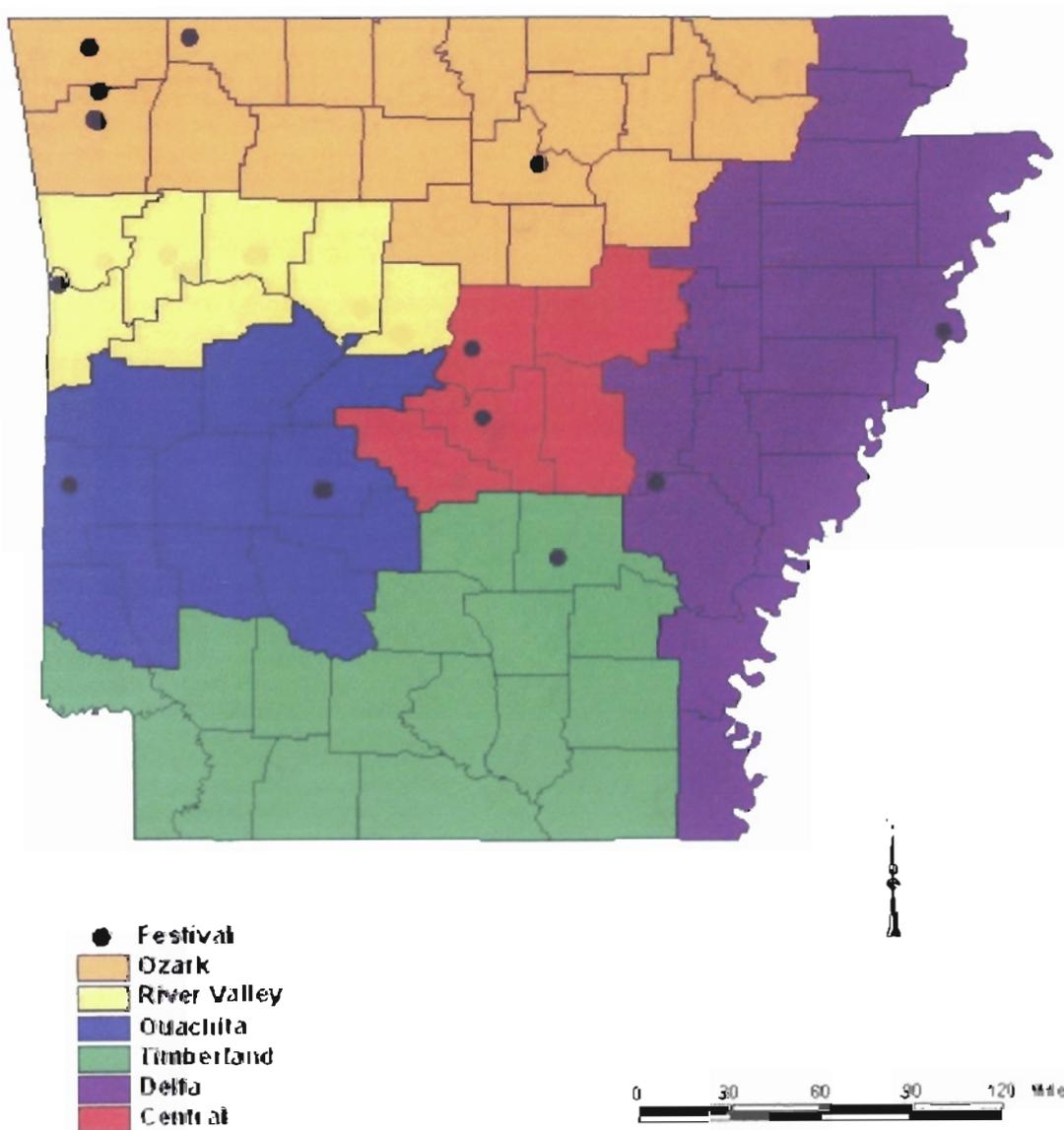
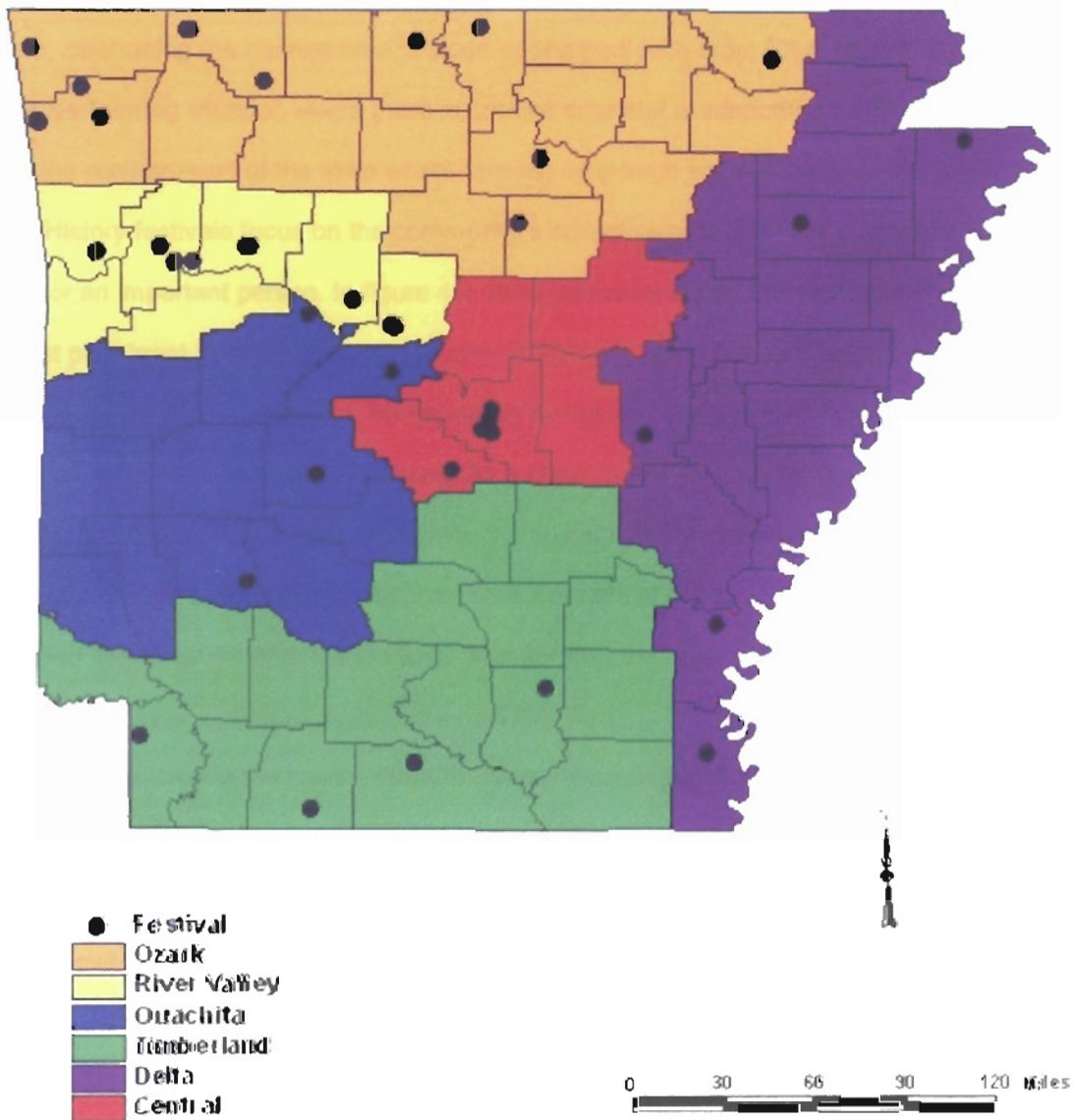


Figure 4.6
Food and Drink Festivals



made anywhere such as chili. There are 40 annual food and drink festivals. The distribution of these festivals is shown in figure 4.6. The most prominent pattern is the strip of festivals that runs right along a major transportation corridor, Interstate 40, which roughly parallels the Arkansas River. This corridor is visible in several of the maps

The sixth type is the harvest festival. These events extol a crop that is grown and harvested locally. Eleven harvest festivals are held annually. Figure 4.7 shows that seven of the eleven are located in the northern portion of the state. Again, the pattern can at least partially be explained by exploring the festivals specifically. Eight of the eleven festivals are simply "harvest" festivals, celebrating the harvest time, instead of one particular crop. This would make sense in a small scale farming situation where there is not one crop that is supporting the family. This is the case in the northern part of the state where farming on a large scale is not a viable option.

History festivals focus on the community's collective past and may emphasize a historic building or an important person. In figure 4.8, there are several patterns worthy of investigation. The most prominent is, once again, the cluster of festivals along the transportation corridor mentioned earlier. This pattern can be explained by the fact that this area has served as a transportation corridor for several decades. As a result, many famous people passed through the area, and many significant events took place in the small towns that were developed as a consequence of the traffic through the area. One example of this type of event is the wagon trains that started in Fort Smith and headed west. Additionally, the bank robber Jesse James and Hangin' Judge Isaac C. Parker, also frequented the area.

The next type is the holiday festival. These festivals focus on Christmas, Independence Day, Easter, Halloween, and other popular holidays. Figure 4.9 shows the distribution of the forty-one holiday festivals that take place annually. The festivals seem to be located throughout the state. However, it is clear that there are many more to the north and west of the diagonal line mentioned earlier than to the south and east of it

Twenty-five music festivals are held each year in Arkansas. They celebrate jazz, bluegrass, gospel, country, and rock music. This is the only category that has an almost even split between urban and rural festival activity. It is appropriate to mention at this time that many of

Figure 4.7
Harvest Festivals

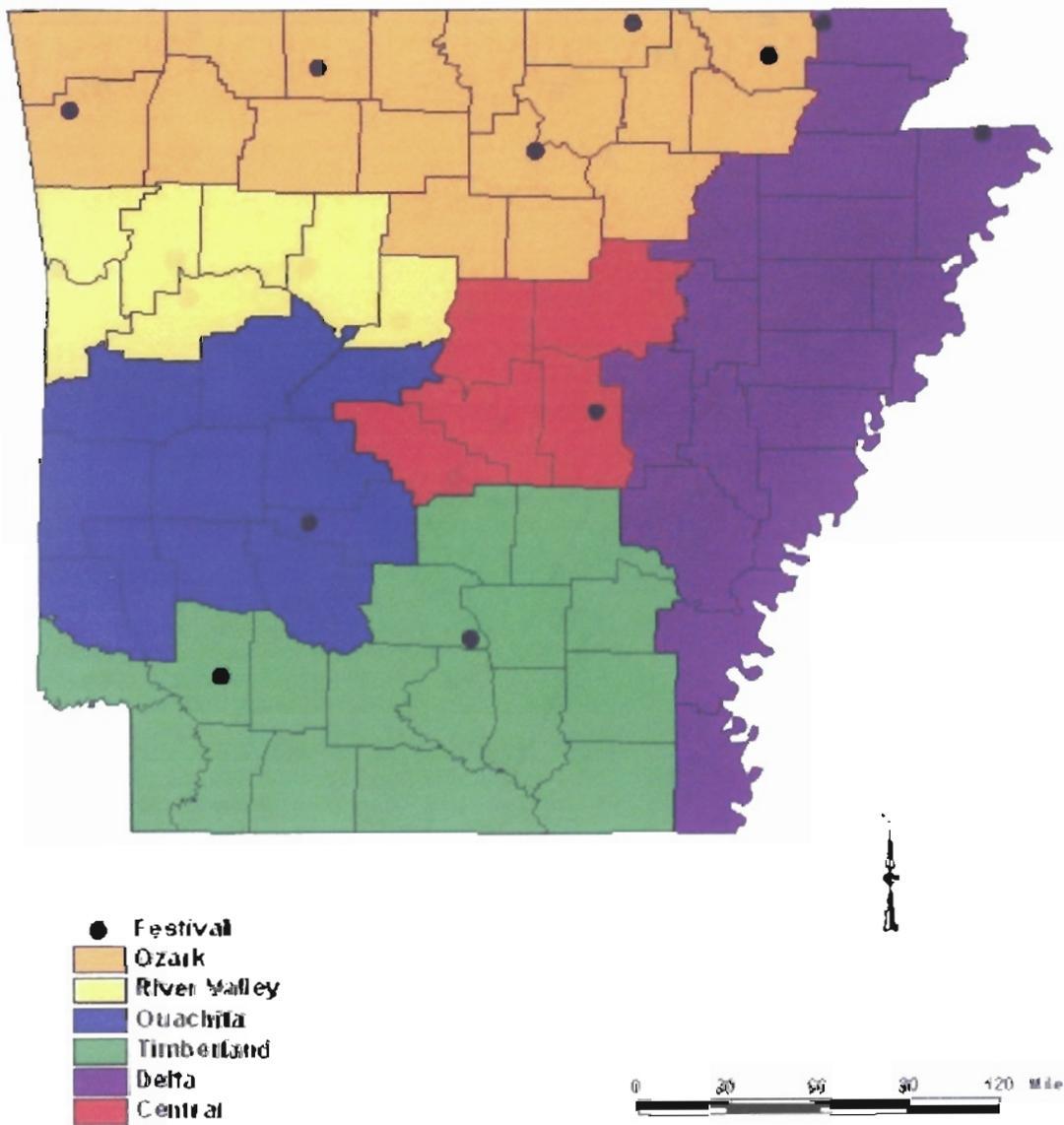


Figure 4.8
History Festivals

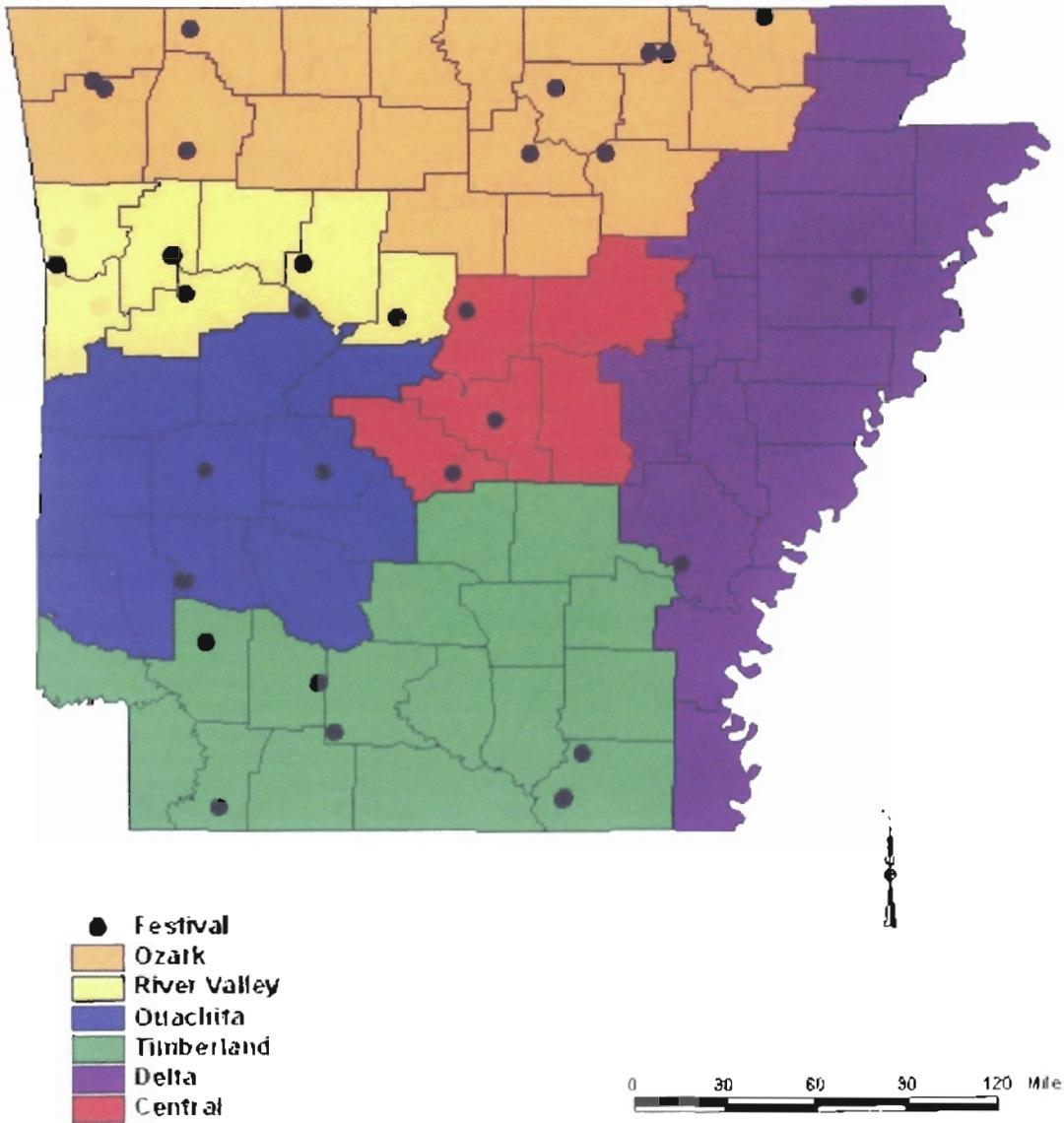


Figure 4.9
Holiday Festivals

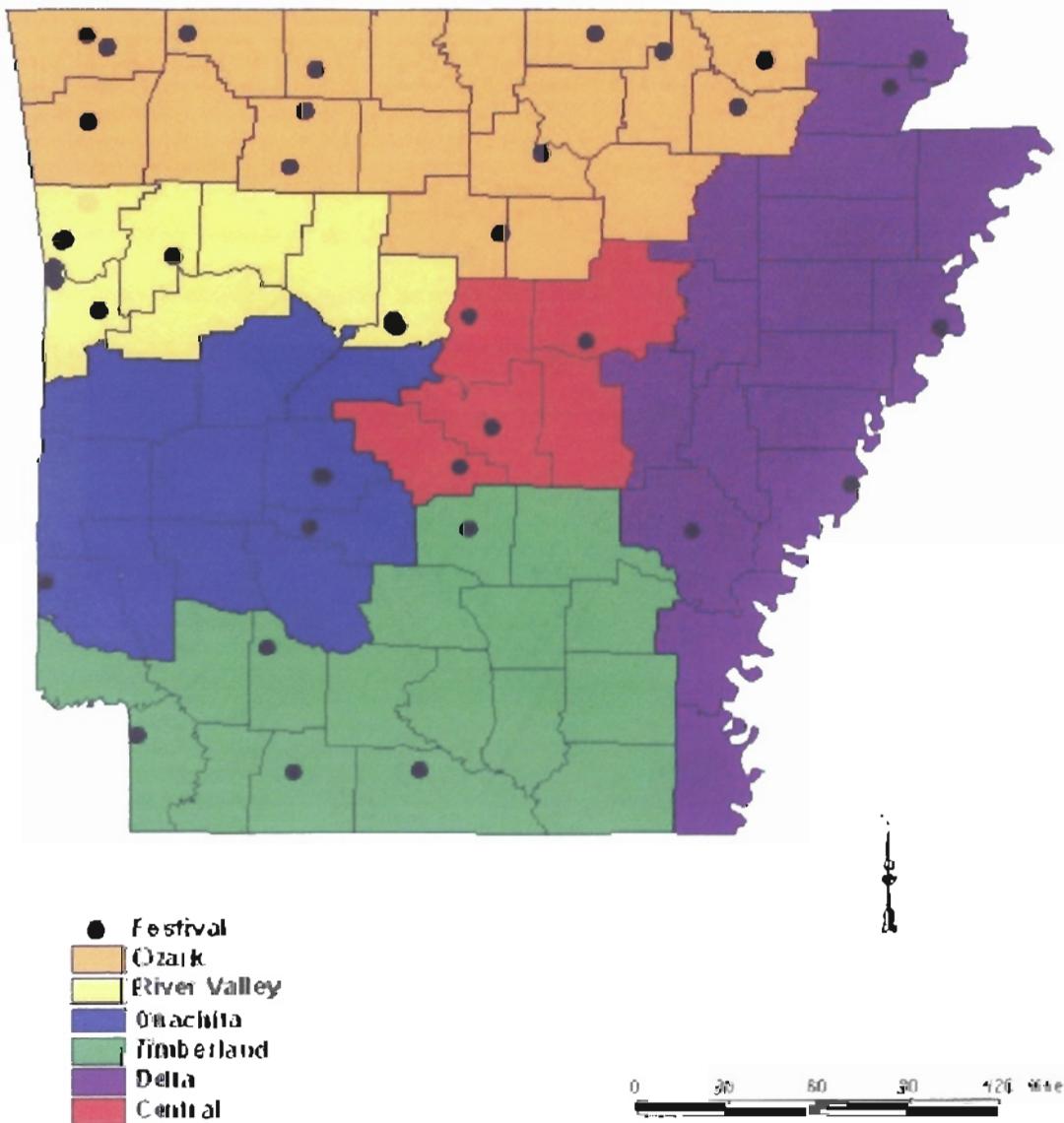
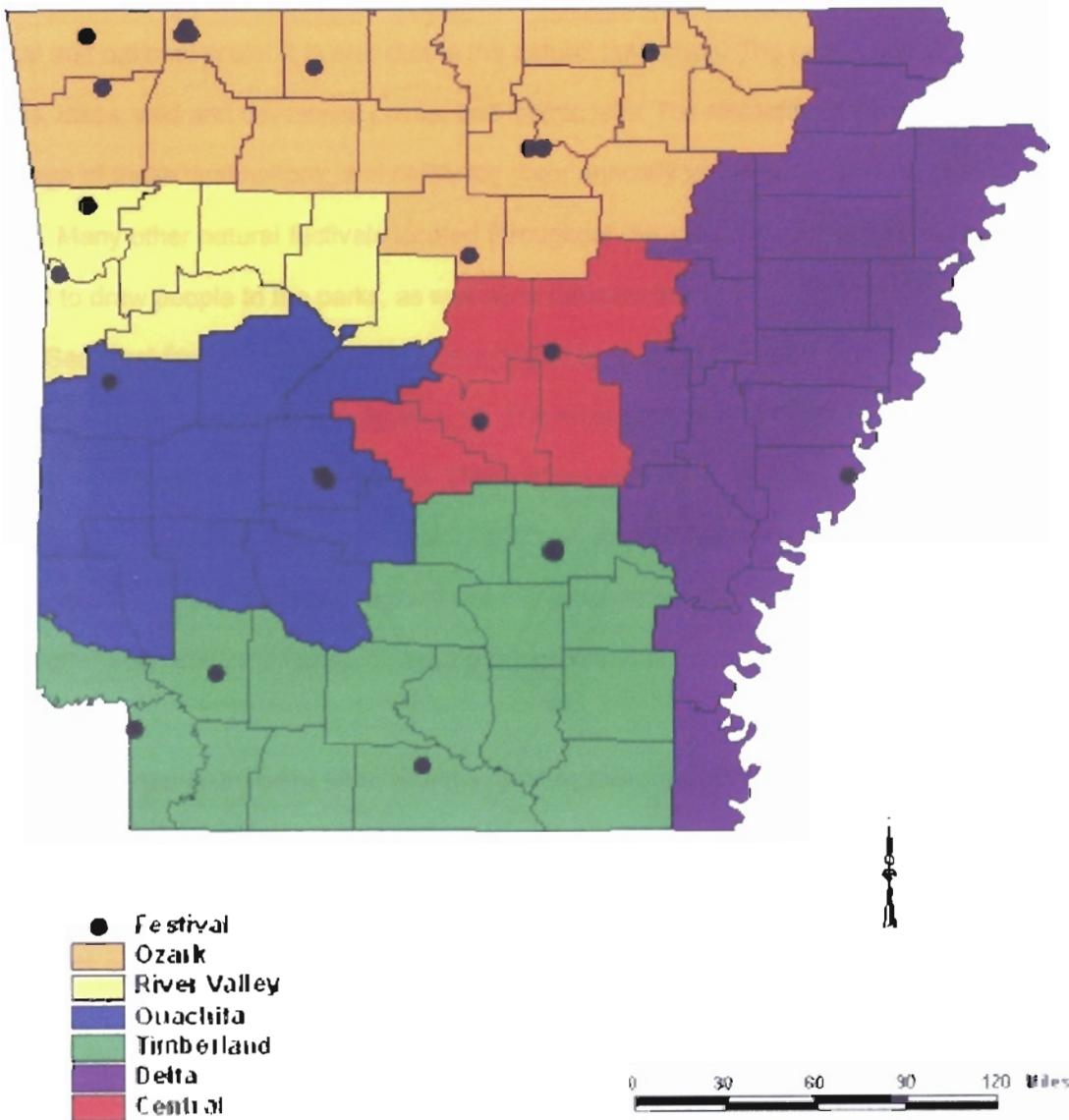


Figure 4.10
Music Festivals



these categories overlap. Music is present at almost all festivals. However, at these festivals music is not just present, it is the main event. Figure 4.10 shows these festivals are also located on the north and west side of the state. It should be noted that several communities hosted more than one music festival annually.

Nature festivals glorify the out of doors. All nature festivals in Arkansas have themes. Common themes are birds, reptiles, and flowers. Figure 4.11 shows the distribution of the seventeen events that take place annually. Seven of the 17 (roughly 40%) are located in the Ozarks region. The abundance of Nature festivals in the Ozarks is due to advertising on a regional and national scale. It is also due to the natural landscape. The region boasts many streams, lakes, wild and developed caves, and scenic hills. The residents of the area have taken advantage of these destinations, and celebrate them annually for personal, as well as economic reasons. Many other natural festivals located throughout the state are hosted by state parks, and are used to draw people to the parks, as well as to educate them.

Seasonal festivals celebrate the changing of temperature, foliage, and activities. Several patterns of interest can be seen in figure 4.12. The most prominent is the cluster that includes the Ozark, River Valley, and Central regions. These areas, and particularly the Ozark and River Valley regions, are known for their fall colors and host several fall festivals. Spring festivals are particularly attractive to these two regions as well, as winters in the Ozark and River Valley regions offer very little entertainment. Spring brings with it numerous outdoor entertainment possibilities.

Finally, the last type of festival is the sport festival. A map of this type can be seen in figure 4.13. This category includes athletic sports, racing, hunting, fishing, and the like. Five of the seven are located in the Ozarks region; the other two are located in Hot Springs. The Ozarks region hosts celebrations like Troutfest in Bull Shoals, while Hot Springs hosts two annual celebrations focusing on horse racing

Though the twelve types of festivals examined in this chapter are very different in theme, they seem to have something in common in their general pattern of distribution. In almost every case, the Ozarks region hosted the greatest number of festivals in each category. The types of

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Figure 4.11
Nature Festivals

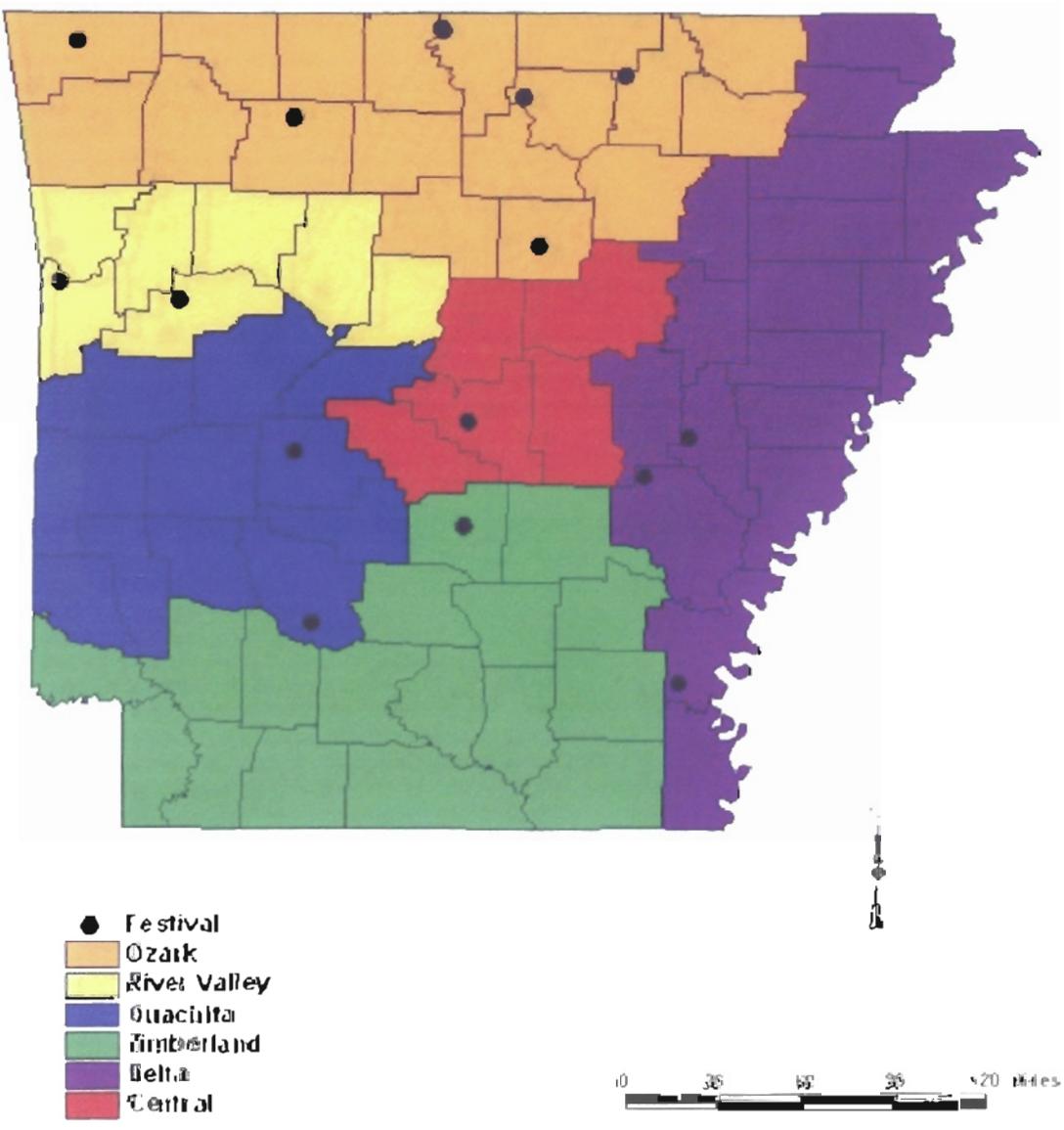


Figure 4.12
Seasonal Festivals

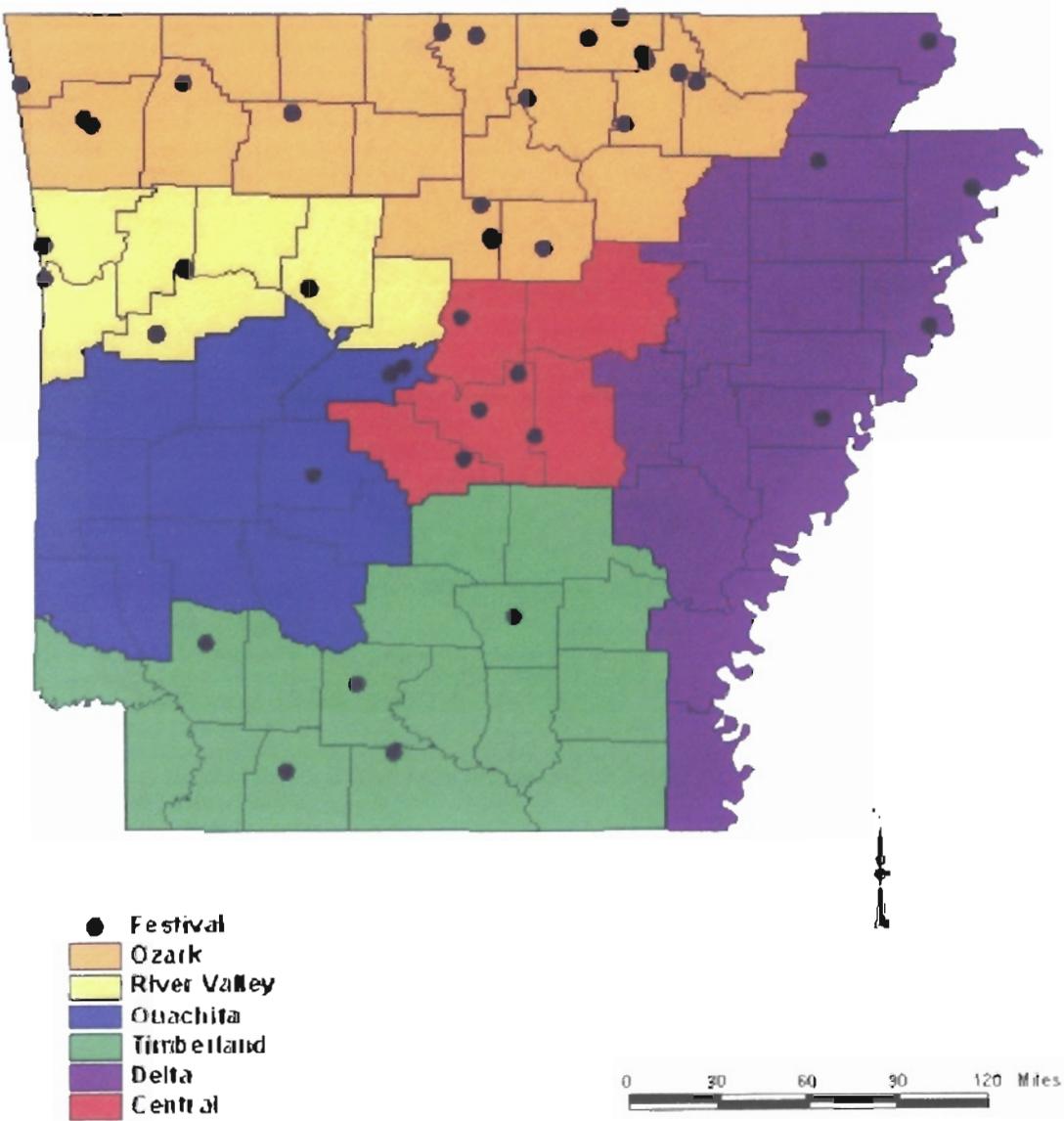
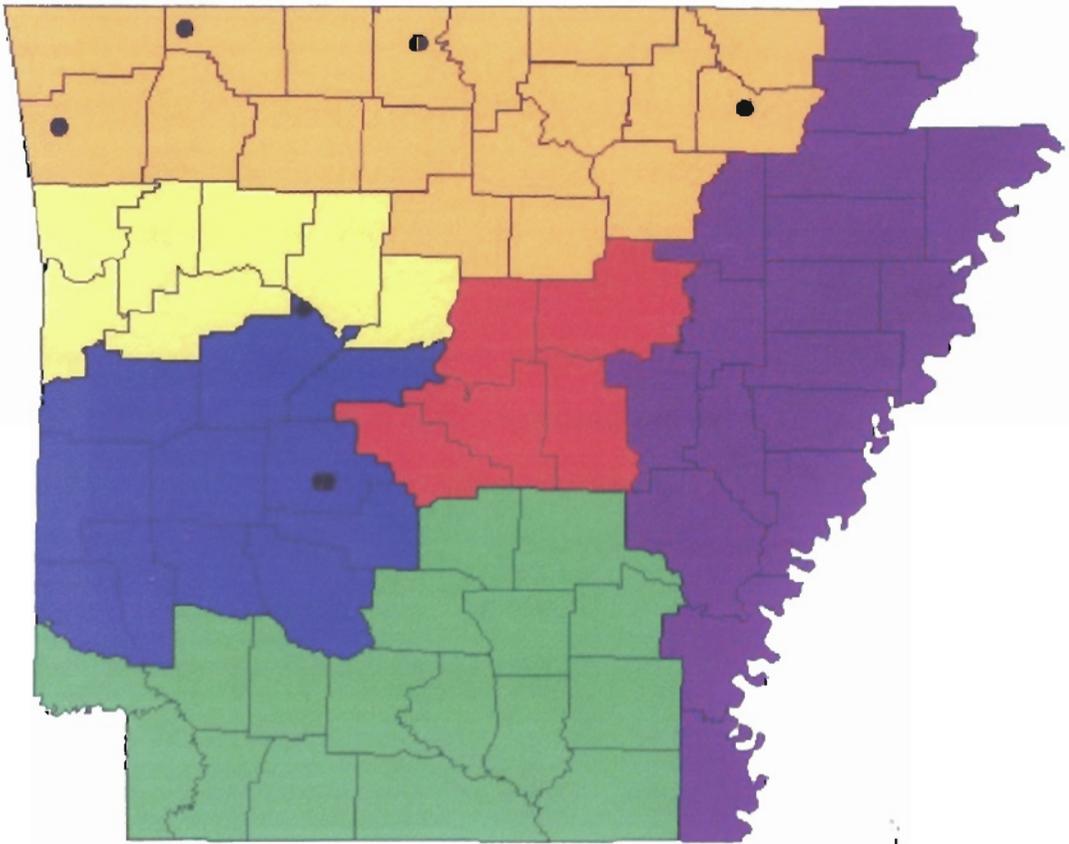
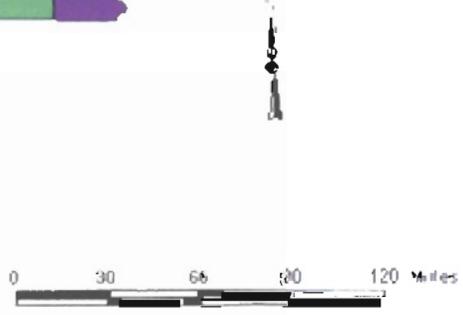


Figure 4.13
Sports Festivals



- Festival
- Ozark
- River Valley
- Ouachita
- Timberland
- Delta
- Central



festivals seem to have in common the tendency to be located in the north and western portions of the state. Another pattern of importance, and deserving of more research, is the cluster of festivals along Interstate 40 and the Arkansas River transportation corridor visible in several of the maps. While it is logical that festivals would be popular in such a high traffic area, the reason behind the particular festival type chosen remains unclear.

CHAPTER V

Rural vs. Urban Festivals

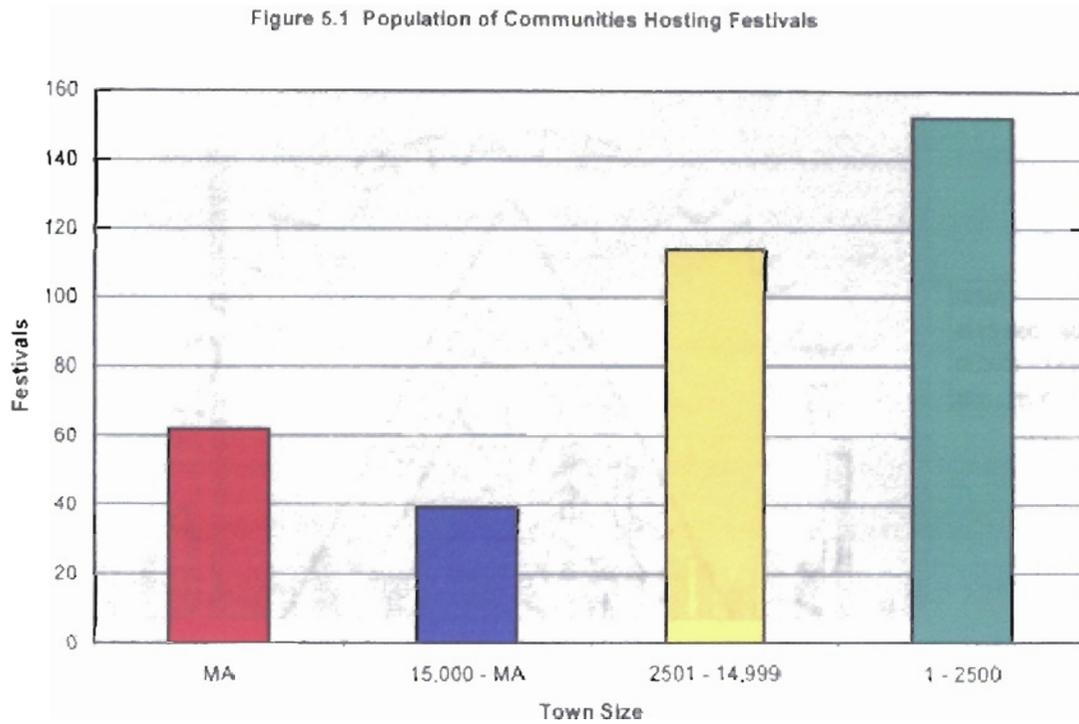
Arkansas festivals take place in communities of all sizes. This chapter is designed to explore rural and urban aspects of festival activities in four ways. For the purpose of this research, host communities have been grouped into four categories according to population, and the twelve types of festivals used in previous chapters are used here. The first method to examine festivals is to evaluate the overall pattern of rural and urban festival activity in the state. The second is to consider each of the twelve types of festivals individually to determine whether they are more commonly located in rural or urban areas. The third is to investigate rural and urban festival activity from a tourist region perspective. Finally, the fourth is to examine the pattern of rural and urban festival activity for each of the four population categories described below.

The first category is communities with populations of 2,500 people or less. The census bureau uses this as their guideline for rural communities. The second category is from 2,501 to 14,999 people. These two categories combined comprise the group considered rural for the purposes of this research. The third category consists of communities with populations of 15,000 or more, but not considered a metropolitan area by the census bureau. The final category includes only metropolitan areas, as determined by the census bureau. The last two categories combined cover the urban group.

Arkansas Rural and Urban Festival Activity

The first objective of this section is addressed in Figure 5.1. It is a graph of populations of towns hosting any festivals. Notice that communities with populations of 2,500 or less host the most festivals per year with 152. The next largest category is communities with populations of 2,501-15,000. This group hosts 114 festivals annually. Thus, it is apparent that festivals in Arkansas are predominantly a rural phenomenon with 72% of all festivals held annually located in

rural communities. This is partially due to the number of rural communities located in the state, and their dependency on festivals as a large source of income.



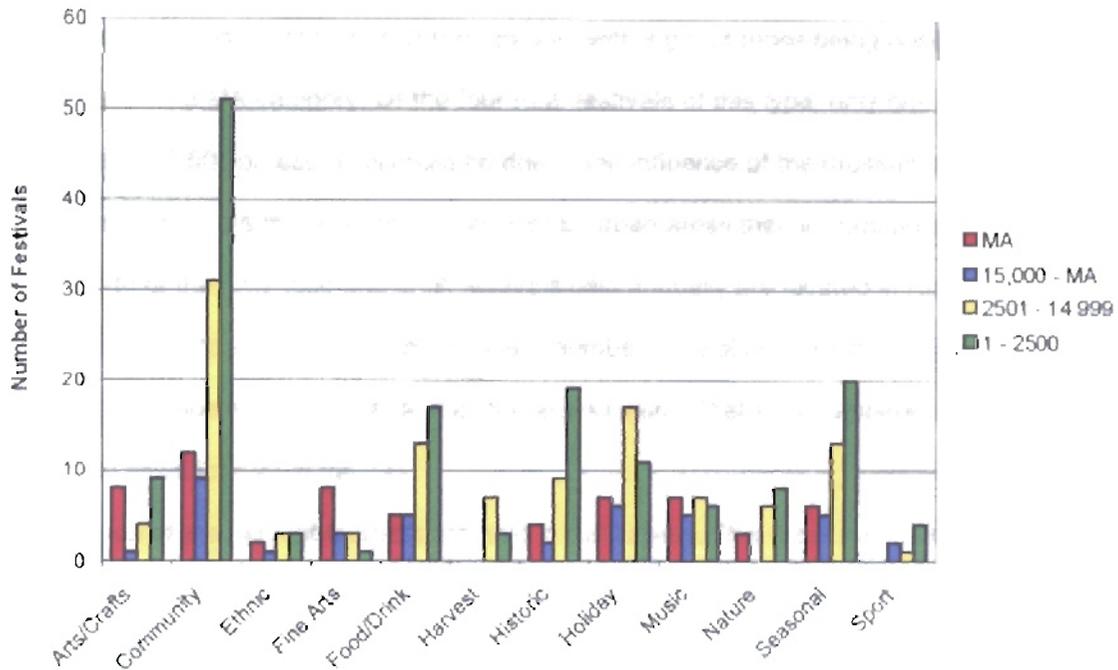
Rural and Urban Festival Activity by Type

The second objective of this chapter is addressed in this section. Each of the twelve types of festivals is investigated in turn, beginning with arts and crafts festivals. Figure 5.2 shows the number of each type of festival held in each of the four categories.

Thirteen of the 21 total arts and crafts festivals are held in communities of less than 15,000 people. The largest number in any category is nine, in towns of 2500 or less. Also of importance is Metropolitan Areas, which host almost as many arts and crafts festivals annually as the smallest category of towns. This is probably due to the spread of arts and crafts into popular culture, and its subsequent incorporation into festivals in urban areas.

Like arts and crafts festivals, community festivals are well represented in rural areas. However, unlike arts and crafts festivals, community festivals have a small representation in urban areas. In fact 50 percent of community festivals are hosted by towns with populations

Figure 5.2 Number of Each Type of Festival by Population Category



of 2,500 people or less. Communities of 2,501-14,999 hold another 30 percent of these festivals. This means that overall, 80 percent of community festivals are held in rural towns. This could be due to the fact that smaller towns are more focused on unifying the people of the area, and celebrating commonly held values, as well as providing entertainment for its citizens.

Six of the nine ethnic festivals are located in rural areas. The explanation for the pattern lies in the individual festivals. These festivals are focused on themes like hillbilly, Scottish, or folk, all of which are related to the ethnic history of the Ozark region and are significant to the backgrounds of people native to the area. These festivals are located primarily in the Ozarks region, and the region in general is made up of rural communities with only a few exceptions. Additionally, the tendency to identify with these types of shared heritage is more common in rural

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areas than in urban areas even within the Ozark region. This is probably due to fact that in the urban settings of the state, a larger number of people have migrated into the area, and do not identify as strongly with these themes.

Fine arts festivals are the only category of the twelve types investigated that is primarily located in urban areas. Eleven of the fifteen festivals taking place annually are located in communities with populations of 15,000 or greater, with eight of those being hosted by communities in the MA category. Of the four rural festivals of this type, only one is held in communities of 2,500 or less. This could be due to the influence of the museums, universities, and galleries, which are more commonly located in urban areas than in rural areas.

Thirty of the forty food and drink festivals held annually are located in rural areas. Again, this pattern seems to exist because of the sheer number of rural communities in the state, and their need to provide entertainment and encourage tourism. There is no apparent pattern according to specific festival themes.

All ten of the harvest festivals are held in rural areas. This is not surprising, since rural communities in general have a more agricultural lifestyle and would be more likely to celebrate the bounty of their labors. It is interesting that the majority of them are included in the category that spans from 2,501- 14,999 people. This pattern might be driven by the desire of the smallest communities to host festivals that might have a larger tourist draw. Additionally, it might be because of their limited ability to host multiple festivals, and their emphasis on community festivals.

Thirty-four festivals of history festivals are held every year. Twenty-eight history festivals (of 34 total) are held in areas with populations less than 15,000. Interestingly, nineteen are held in communities with populations of 2,500 or less. This is because of the importance placed on founding parents and important events or sites in rural communities. This is a way of unifying members of the community, and adding importance to the community, both of which promote civic pride. Larger towns and urban communities have more to offer members of the community as far as activities, current projects, and entertainment, and so do not have to focus on historical

events to promote civic pride. Additionally, urban centers do not focus as much on unifying the public. Their focus tends to be on drawing tourists in order to further economic gain.

Next holiday festivals are investigated. Forty-eight holiday festivals are held annually, with two-thirds of those being held in rural areas. In this case, the driving factor behind the distribution is again, the number of rural communities in the state. Many holiday festivals are held annually, and the urban communities are well represented. However, because there are so many rural towns that host festivals in the state, the distribution appears to be skewed.

Thirteen of the twenty-five music festivals are found in rural areas. This type of festival has an almost even distribution between urban and rural festivals. Also, communities in each of the four categories of population host almost the same number of music festivals annually. The largest number of festivals held is seven, and the smallest is five. The pattern can be easily explained when the ubiquitous use of music in festivals is considered. Additionally, music is something that is not bound by physical region or population size. The types of music vary greatly over space; however, its place in daily life is relatively unchanging on a community scale.

Fourteen of seventeen nature festivals take place in rural communities. This phenomenon is probably due to the importance of the natural surroundings to people living in rural areas. Whether harvested or hunted, a large source of food, and income for many, comes directly from the natural environment in their immediate surroundings. This is not the case in urban settings. Therefore, it follows that rural dwellers would be more apt to celebrate this source of livelihood than would urban dwellers.

Seasonal festivals are the next to be examined. Thirty-three of the forty-four festivals of this type take place in rural areas. Again, this pattern has to do with a rural lifestyle and the dependence on the land that many times goes along with it. Spring is a time of renewal no matter where you are, but it is a particularly important and busy time in rural settings. Festivals are a way to take a break from work and to celebrate the rebirth of the natural surroundings. Fall brings with it a few reasons to celebrate. One is the harvest. Another is that winter is ahead, and options for entertainment in rural settings will again be limited to mainly indoor activities for the next several months. Fall festivals serve as a final outdoor celebration for the season.

Finally, there are seven sport festivals held annually. Rural communities host five of the seven festivals. The explanation for this pattern lies in the individual festivals taking place. Rural festivals of this type commonly focus on individual sports like hunting and fishing. These are predominantly rural activities. The sport festivals taking place in urban areas are focused on team sports like baseball and basketball.

Rural and Urban Festival Activity in Tourist Regions

The third portion of this investigation focuses on festival activity in each of the six tourist regions. The first region to be examined is the Ozark region. As Figure 5.3 shows, festivals in the Ozark region are unevenly distributed according to town size. Over one half of the festivals taking place in the region are located in communities with 2,500 people or less. One hundred and eleven of the total 140 festivals taking place in the region are located in rural areas. This is due to the limited number of urban areas in the region. All twenty-nine festivals included in the MA category are located in the Springdale-Rogers-Fayetteville metropolitan area located in the northwest corner of the state. This is the only MA in the region.

Festival activity in the River Valley region is a little more evenly distributed between rural and urban areas. While thirty-one of the forty-seven total festivals are located in rural settings, only the category ranging from 2,501 to 14,999 people hosts significantly more festivals than any other category annually.

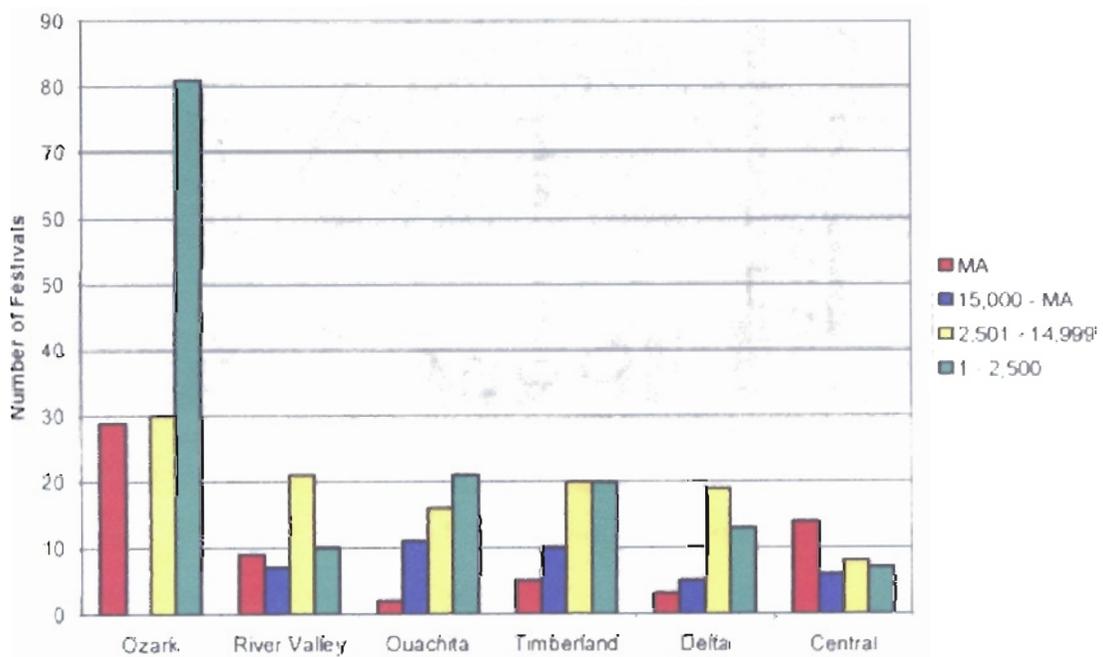
The Ouachita region is unique in that it is the only region in which the number of festivals decreases as each level of population increases. Thirty-seven of the total fifty festivals located in this region are hosted in rural communities

Forty of the fifty-five festivals held in the Timberland region are located in rural communities. Twenty are held in each of the two rural divisions. The category including MAs has the least number of festivals with five held annually.

The Delta region hosts forty festivals annually with thirty-two held in rural areas. As in the river valley region, the population category with the greatest number of festivals is 2,500 to 14,999.

In the Central region, Metropolitan Areas host the largest number of festivals in this region, with fourteen. This is the only region in which that occurs. The remainder of the thirty-five festivals held in the region are distributed almost evenly among the other three population categories.

5.3 Number of Festivals in Each Tourism Region by Population Category

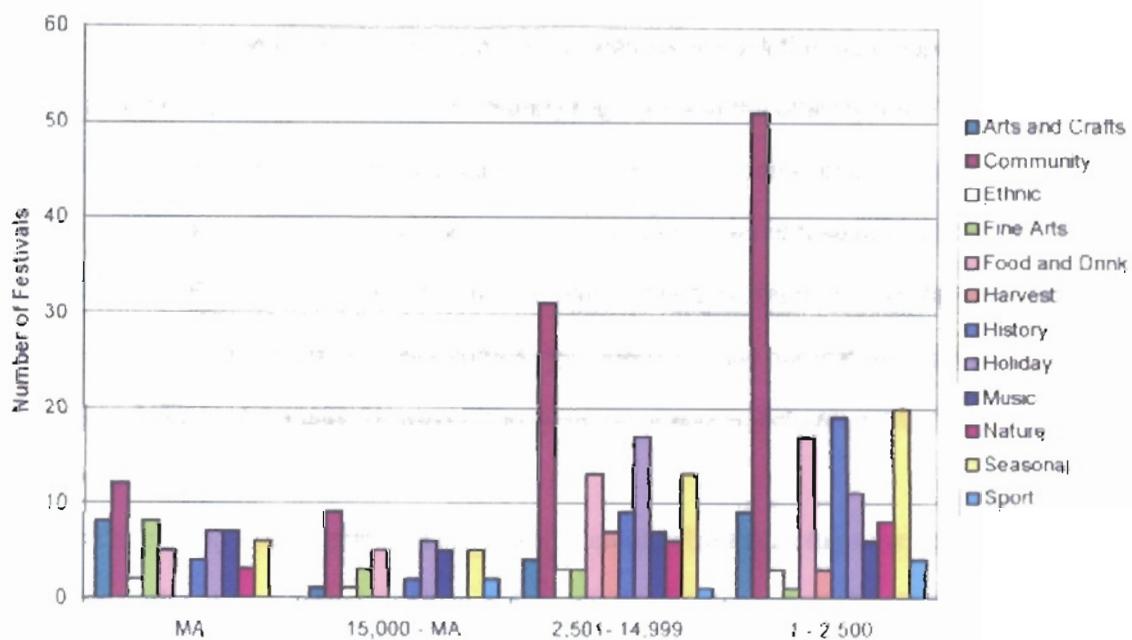


Festival Activity in Each Population Category

Each population category has a unique emphasis on particular types of festivals. The final section of this chapter deals with each of the four population categories in turn. The first explored is the group that includes communities with populations of 2,500 or less. As Figure 5.4

illustrates, the most common type of festival hosted in this group is the community festival. There are more than double the number of community festivals than any other festival type within this population bracket. There is a secondary set of popular festivals that includes food and drink festivals, history festivals, and seasonal festivals. Food and drink festivals and holiday festivals are common types in all population categories.

Figure 5.4 Number of Festivals In Each Population Category by Festival Type



Communities with populations of 2,501 to 14,999 have a lot in common with festivals in the group that ranges from 1-2,500. Community festivals, food and drink festivals, and seasonal festivals are also popular in this category. However, the big differences are that historic festivals are not very popular in this population group, and that holiday festivals are the second most popular category of festivals. The emphasis on community festivals in these rural settings is probably due to an effort to bring about or maintain a sense of unity among people living in the communities.

The next category investigated includes communities with at least 15,000 people that are not considered Metropolitan Areas by the census bureau. Popular festival types within this group are much the same as the ones listed above. Community festivals are again the most popular. Food and drink festivals, holiday festivals, and seasonal festivals make up a set of secondary types of festivals. The difference, in this case, lies in the addition of music festivals as one of the most popular categories. Additionally, it is important to note that there are no harvest or nature festivals hosted by communities in this population category.

The final population category to be examined includes only Metropolitan Areas. This category is similar to the others in that community festivals are still the most popular. However, the difference between the number of community festivals and the other types of festivals is not as extreme as in the other population groups. Another significant difference is that arts and crafts festivals and fine arts festivals are the second most popular types of festivals held in this population group. Finally, as in the previous population category, there are two festival types that are not represented in this bracket. Not surprisingly, there are any harvest festivals hosted in Metropolitan Areas in Arkansas. However, the absence of sports festivals in Metropolitan Areas is less expected.

In concluding this chapter, it is important to emphasize the state pattern of festival activity is rural. Ten of the twelve individual types of festivals are rural in nature. Music festivals are almost evenly split between rural and urban festival activity, with only one more festival located in rural areas than in urban communities. The only type of festival in Arkansas that is predominantly an urban phenomenon is the Fine Arts festival.

Only one of the six tourist regions, the central region, was more urban in its festival activity. Finally, while the types of festivals hosted in each population group varies, the community festival is the largest group in each of the four categories.

CHAPTER VI

The Festival Season

Festivals occur throughout the year in Arkansas. This chapter is designed to show when the majority of festivals occur, thus establishing a festival season for the state. Additionally, through a series of graphs, each festival type is examined in order to see whether each type of festival has its own season, or shares the overall season. Finally, the number of festivals occurring each month is examined according to tourist region to see if festival seasons vary according to relative location within the state.

Arkansas Festival Season

Overall, festivals in Arkansas take place during a season that extends from April to October. Figure 6.1 displays the number of festivals per month in Arkansas. The largest single month is October with ninety-seven followed by September with fifty-seven and May with fifty-three. Though the festival season begins gradually, the majority of months have more than twenty festivals. April has been selected as the beginning of the season because it is the first month of the year to have more than twenty festivals. October has been named the end of the season, as there is a large difference in the number of festivals between October, which has 97 and November, which has only seventeen.

This statewide season is due to factors such as seasonality and holidays, but the main reason for the pattern is weather. Figures 6.2 and 6.3 show the average high temperature and average precipitation, respectively for five selected Arkansas cities. The cities selected are Bentonville, Texarkana, Paragould, Monticello, and Little Rock. Figure 6.4 shows a map of the location of the cities

Figure 6.1 Number of Festivals by Month

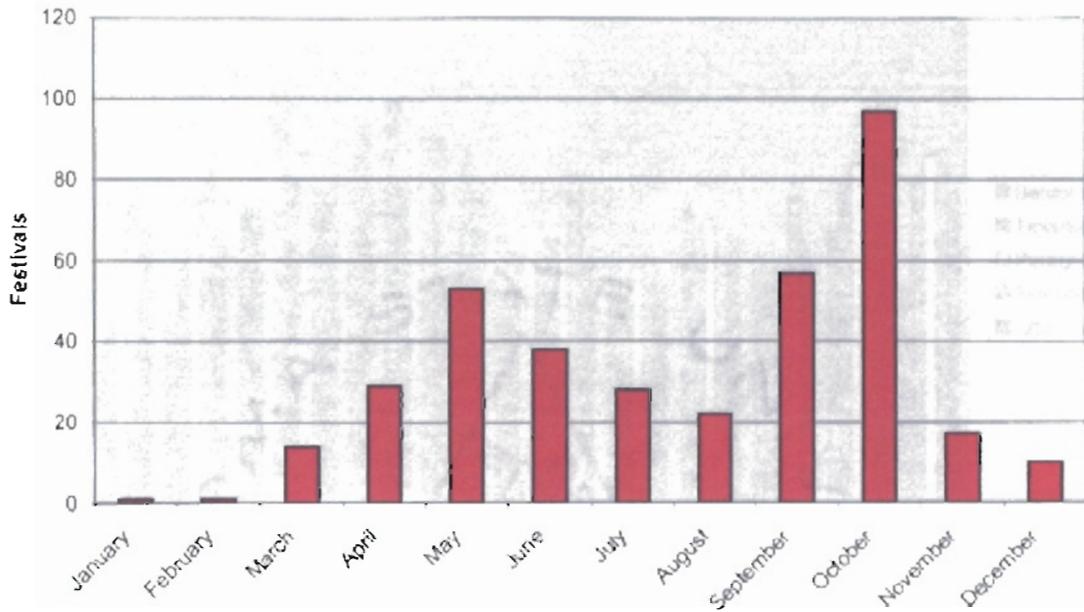


Figure 6.2 Average High Temperatures

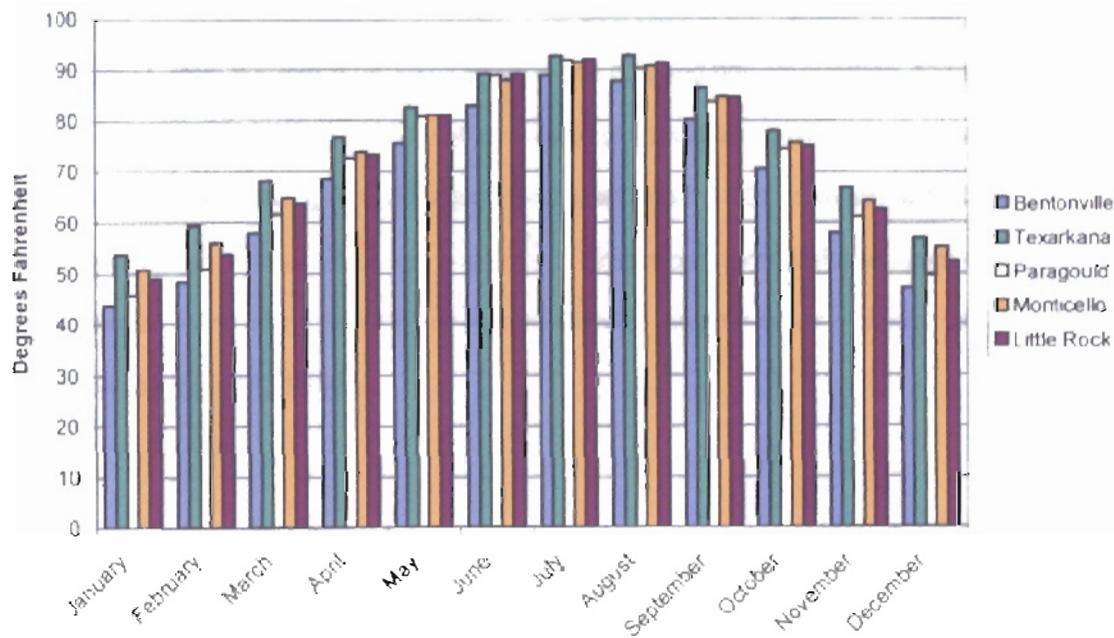
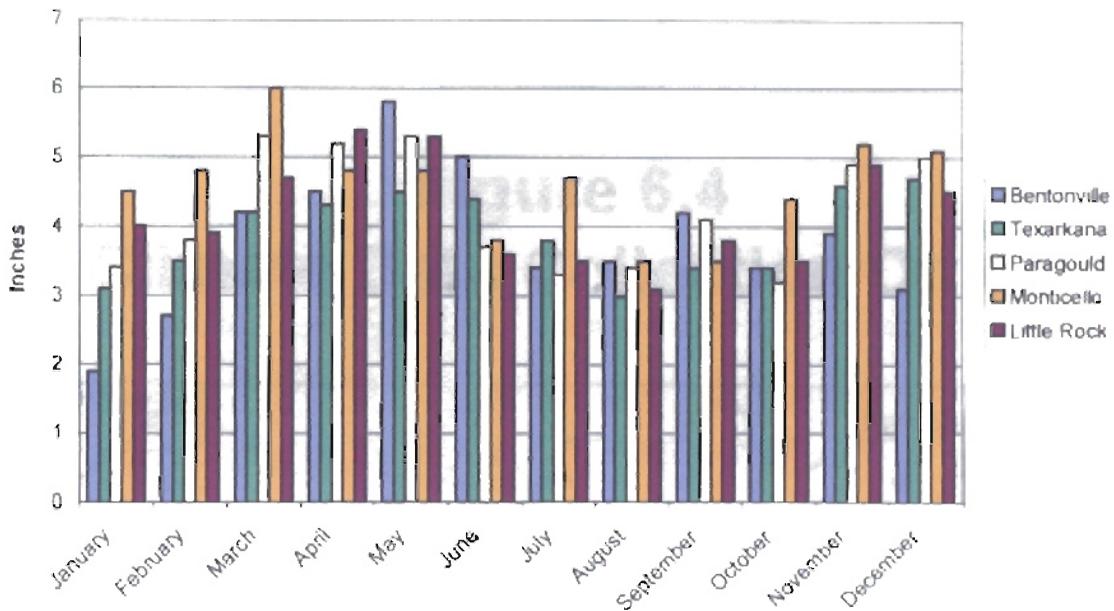
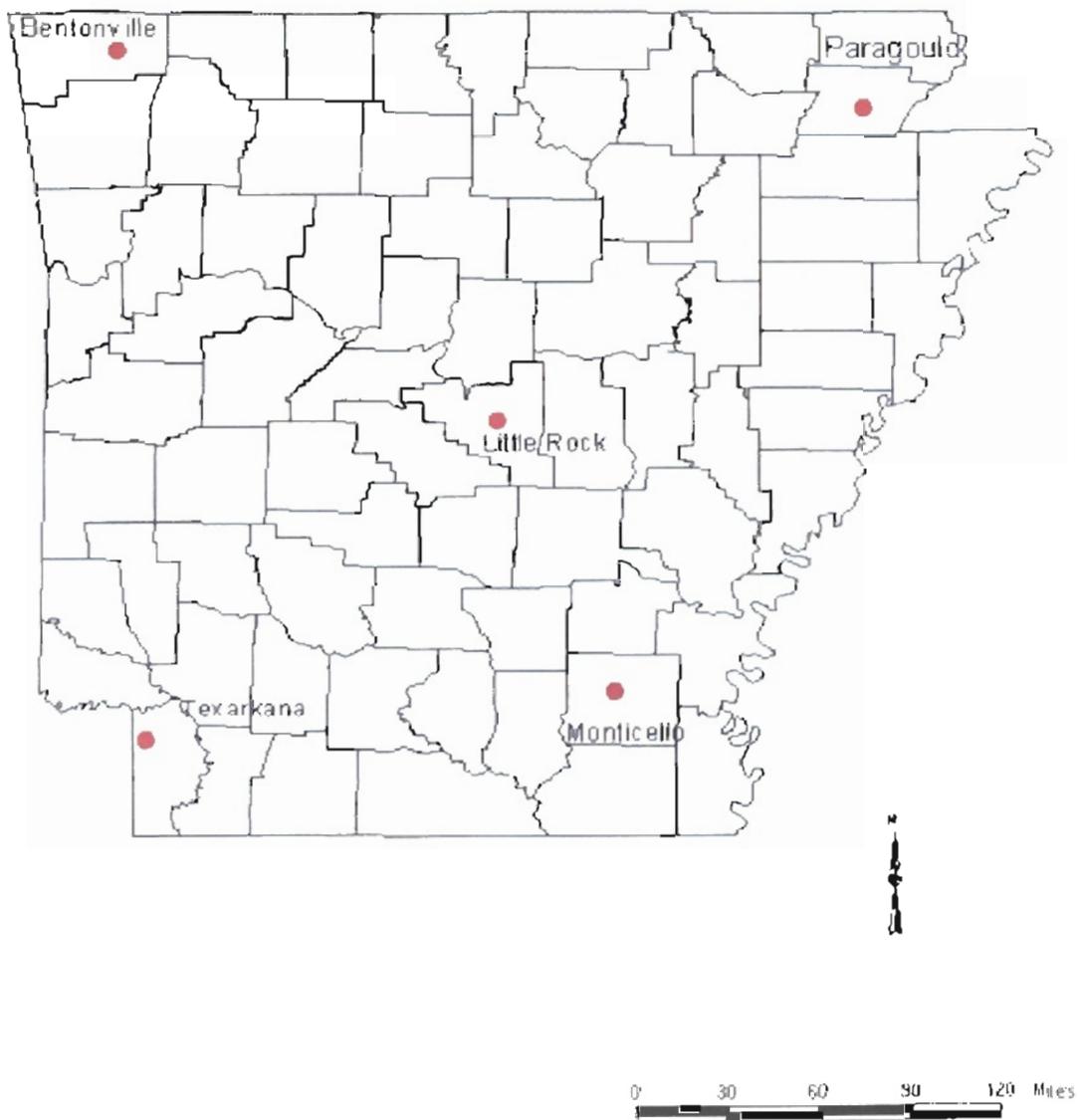


Figure 6.3 Average Precipitation



Notice that the festival season begins slowly in March when the average high temperature reaches the 60s. The first dip in festival activity takes place in June when the temperatures reach the high 80s on average. This decrease in the number of festivals continues through August while the temperatures remain in the 80s and 90s on average. Finally, in September, the temperatures begin to fall, and festival activity increases. Festival activity reaches a peak in October when temperatures have decreased into the 70s on average and the summertime pattern of less rain is still in effect. In November, temperatures again reach the 60s, but precipitation increases, discouraging festival activity. And the onset of winter inhibits festival activity until the following March.

Figure 6.4 Climate Data Collection Cities



Festival Season by Type

Now that the festival season for the state has been established, it is important to look at each festival type individually. Figure 6.5 shows the seasons for arts and crafts, community, ethnic, fine arts, food and drink, and harvest festivals. Figure 6.6 shows the seasons for history, holiday, music, nature, seasonal and sport festivals.

The first type examined is arts and crafts festivals. Twenty-two festivals of this type are held in Arkansas annually. One half of them are held during October. This peak in arts and crafts festivals coincides with the statewide pattern of festival activity, which peaks in October. Other important months are May and September, both of which have four festivals. This pattern of spring and fall arts and crafts festivals may be explained by the idea that during the less active hot summer months, and cold winter months, people have time to prepare arts and crafts items for sale during the more temperate spring and fall.

Community festivals begin with the statewide season in March and exhibit a decrease in festival activity during summer months, as does the statewide pattern. One hundred three festivals are held annually. Peak months are May and September with the numbers dropping on either side of both months. This decline in the number of festivals hosted between May and September follows the statewide pattern. This is probably due to the high temperatures typical of the summer months. However, the peak month for community festivals is September, while in the statewide pattern it is generally in October. The reason for this could be planning. The large number of harvest and seasonal festivals taking place during October might cause planners to set festival dates before that very active month.

Ethnic festivals take place during two distinct seasons. Four of the nine festivals held annually take place from April to June. The other five are held between September and November. While the season for ethnic festivals follows the statewide trend of decreased numbers during the summer months, it also extends the season by one month with a relatively strong representation of ethnic festivals taking place in November.

The next category of festivals to be examined is the fine arts festivals. There are only fifteen held annually in Arkansas. The season for this type of festival is unique. There are two

separate portions to it. The first extends from April to June with each month having two festivals. The second includes September and October with each month having three festivals. The peak of festival activities during September and October roughly follows the statewide pattern. The drop in festival activity during the months of November and December also follows the statewide pattern. The lack of fine arts festivals during the summer and winter months is not explained by climatic patterns, since these festivals are typically held indoors and would not be deterred by the weather.

Forty food and drink festivals occur annually in Arkansas. The season begins slowly in March and continues according to the statewide pattern. There is a drop in activity during the hot summer months, and a peak during October.

Figure 6.5 Number of Arts and Crafts, Community, Ethnic, Fine Arts, Food and Drink, and Harvest Festivals by Month

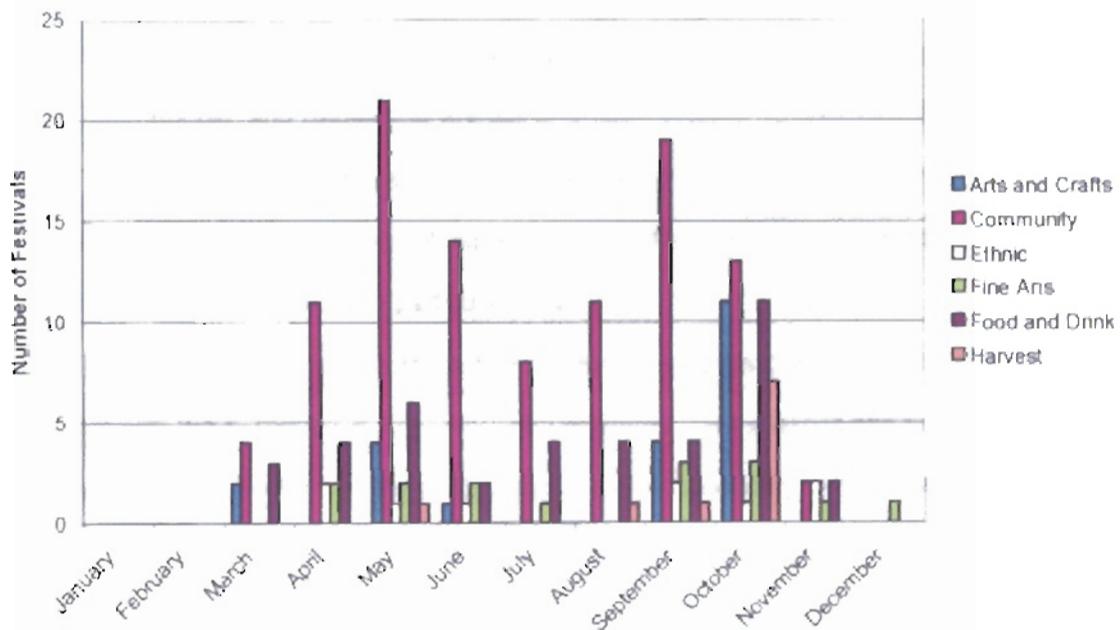
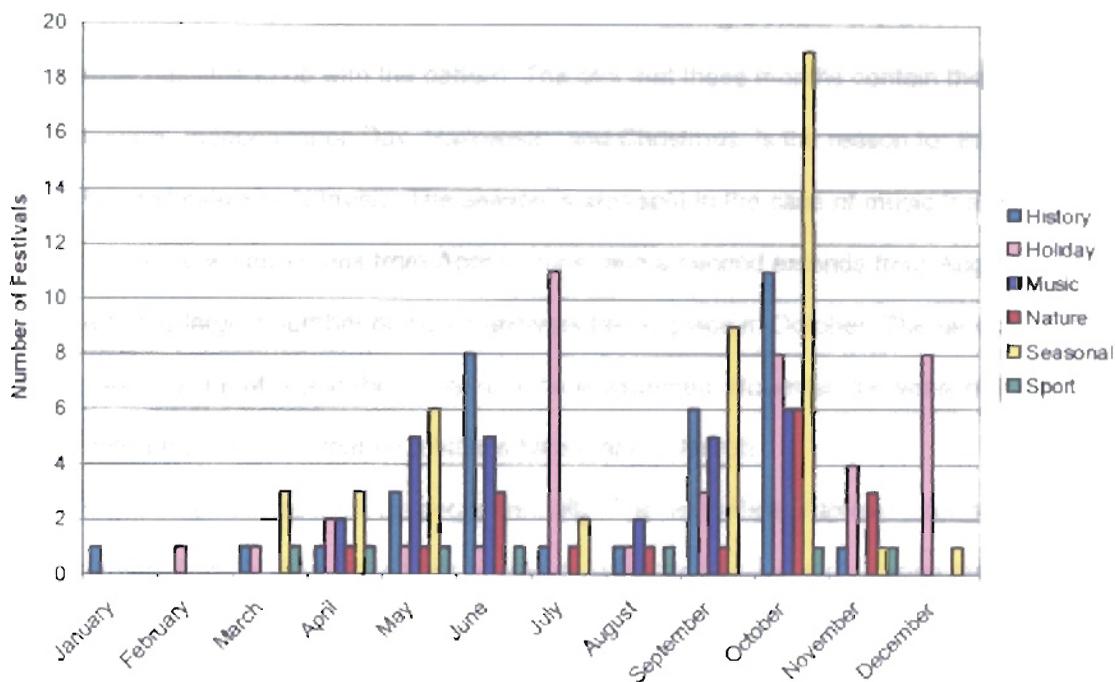


Figure 6.6 Number of History, Holiday, Music, Nature, Seasonal, and Sport Festivals by Month



Only ten harvest festivals are held annually in the state. Seven of the festivals are held in October. May, August, and September are the only other months represented, each having one festival. The peak of harvest festival activity follows the pattern of statewide festival activity and is not surprising. The harvest festivals taking place during the other months are probably due to differences in harvest season for a particular crop.

The next category investigated is historic festivals. At least one festival is held during each month with the exception of February and December. Two seasons can be identified. The unexplained peak during the months of May and June are secondary to the peak extending from September to October. This dominant peak during the month of October and the decline of festival activity during the summer months and the winter months follows the statewide pattern. However, the activity during January is an unexplained deviation from the statewide pattern.

At least one holiday festival is held each month in Arkansas, with the exception of January. Two distinct time periods appear to be popular for holiday festivals. July has the highest number of holiday festivals followed by an equal number during October and December. In this case, weather has little to do with the pattern. The fact that these months contain the most popular holidays, Independence Day, Halloween, and Christmas, is the reason for this pattern.

The next category is music. The season is also split in the case of music festivals in Arkansas. One peak period runs from April to June, and a second extends from August to October, with the largest number of music festivals taking place in October. The lack of festivals during the summer months and the winter months is expected. However, the season deviates from the statewide pattern in that no festivals take place in March.

Only thirteen nature festivals occur annually. The festivals are spread throughout the year with each month from April to November having at least one festival. Only during three months are multiple nature festivals held annually: June, which has two, October, which has four, and November, which has two. This season follows the statewide pattern in its peak during October. However, it deviates because of the lack of festivals during March.

The next category to be explored is the seasonal festivals. Forty-four festivals seasonal festivals are held annually in Arkansas. This season is also split with the months from March to May being secondary to the season including the months of September and October. The peak during the month of October follows the statewide pattern. However, the festival activity taking place in July, which is host to only two festivals, but is the only summer month represented in this case, deviate from the statewide pattern. It can be explained by the weather associated with each of the seasons. Spring and fall are the most temperate seasons while summer and winter are the least attractive for hosting festivals.

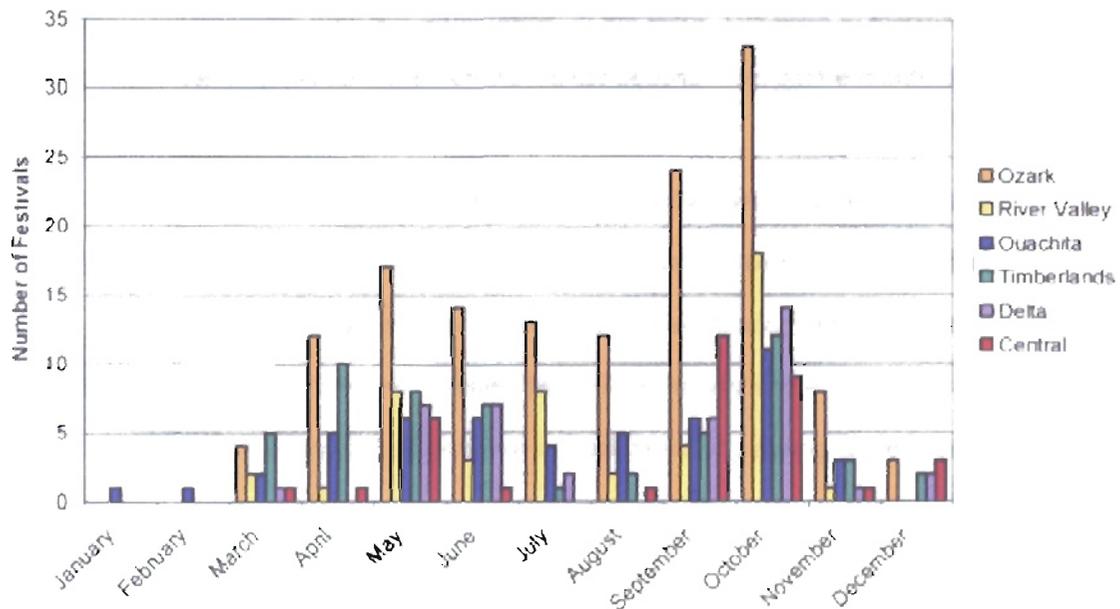
The final category to be explored is the sport festival. No clear season can be distinguished in this case as one festival is held in the months of March, April, May, June, August, October, and November. While the pattern generally extends during the expected months, the lack of a peak in festival activity during October, and the presence of lack of a decline in festival

activity during the summer months make this type of festival deviate from the overall statewide season.

Festival Season in Tourist Regions

As festival seasons vary from type to type of festival, so do they vary from tourist region to tourist region. In this section, festival seasons in each of the six tourist regions are investigated in turn. Figure 6.7 shows the distribution of festivals throughout the year in each tourist region

Figure 6.7 Number of Festivals in Each Tourist Region by Month



The first investigated is the Ozark region. Notice that the pattern in the Ozark region follows the statewide season almost exactly. This is because the largest number of festivals held annually take place in the Ozark region, and so have most of the control over determination of the state season.

The River Valley region festival season is also very similar to the statewide pattern. The exception is the month of July, which normally would be a month of relatively low festival activity

However, in this case, it is second in festival activity only to the month of October. Additionally, the month of April has a lower number of festivals than is represented in the statewide pattern.

The festival season in the Ouachita region deviates from the statewide season. January and February both have one festival, which when compared with the number of festivals in later months, is a significant number. These months typically have extremely low festival activity, due to the cold weather. The explanation for this is that these festivals are held indoors. However, the rest of the season follows the statewide pattern with a decrease in festival activities during the summer months while the most active month of the year is October.

The Timberlands region closely follows the statewide season pattern. The season begins in March with festival activity peaking in April and October. There is a decrease in festival activity during the summer months, particularly in July and August. This is because the Timberlands region is consistently hotter than any other region in the state. The peak in activity during April is a deviation from the state pattern in which May is the second most active month of the year for festivals.

The most active month in the Delta region is October, with fourteen festivals. October is followed by May and June with seven each. The festival season begins in March; however, the lack of festivals during April is a deviation from the statewide season pattern. There is a decrease in festival activity during the summer months, particularly in July and August. The season ends, as does the statewide season, with a decrease in festival activity during November and December.

The final region to be examined is the Central region. This region holds loosely to the statewide festival season pattern. While the season does begin in March, it does not increase in April as expected. Moreover, while there is a decrease in festivals during the summer months, the peak month for festival activity in the Central region is in September instead of October. Additionally, while the state season pattern shows a decrease in festival activity during the months of November and December, the Central region only shows the decrease in November. The month of December actually has an increase in festival numbers.

In summary, the festival season for the state of Arkansas is from March to October. Weather plays a major role in establishing a festival season for the state. Some festival types do not precisely fit the mold. However, some exceptions can be explained by considering the lack of control over timing the event in cases like holidays and the harvest. Some other festival seasons are not so easily explained. This is the case when considering sports festivals, nature festivals and music festivals. Overall, however, each individual festival type loosely holds to the pattern set by the state season.

This is also true when considering the festival season in each of the six tourist regions. While the Ouachita region festival season extends further into the early months of the year than expected, and the Delta and Central regions have seasons that extend further into the later part of the year than does the state season, the regions generally fit with the state pattern of festival activity.

CHAPTER VII

Festivals In Downtown Redevelopment

Many different techniques are used to draw people into downtown or business districts of communities. In the past, these techniques have included increased shopping, festival market places, and the addition of ethnic or cultural districts. This chapter explores the place of festivals in downtown redevelopment strategies. Twelve communities were selected as case studies and are investigated in turn.

In each study, the historic development of the area, population, festival type(s) hosted, time of year, reason for hosting the festival, and other redevelopment strategies are discussed. Figure 7.1 shows the number of each festival type in Hindsville, Weiner, Plumerville, McGehee, Pocahontas, and Texarkana. Figure 7.3 shows the number of each festival type located in Hot Springs, Conway, Pine Bluff, Fort Smith, Bentonville/Fayetteville/Springdale, and Little Rock/North Little Rock.

Hindsville

Hindsville is located in Madison County in the Ozark tourist region. It is a small town that is just south of Highway 62/412 that crosses the northern half of the state. Sixty-nine people currently reside there. (Hindsville, 2000)

Two festivals take place annually in Hindsville. One is an arts and crafts festival that occurs during October and the other is a seasonal festival that celebrates springtime in May. These festivals were started during 1953 and 1960, respectively. Though the festivals were launched as a way to provide entertainment to local people, they are currently large tourist attractions. An estimated 130,000 people attend each festival each year.

Figure 7.1 Number of Each Festival Type in Hindsville, Weiner, Plumerville, McGehee, Pocahontas, and Texarkana

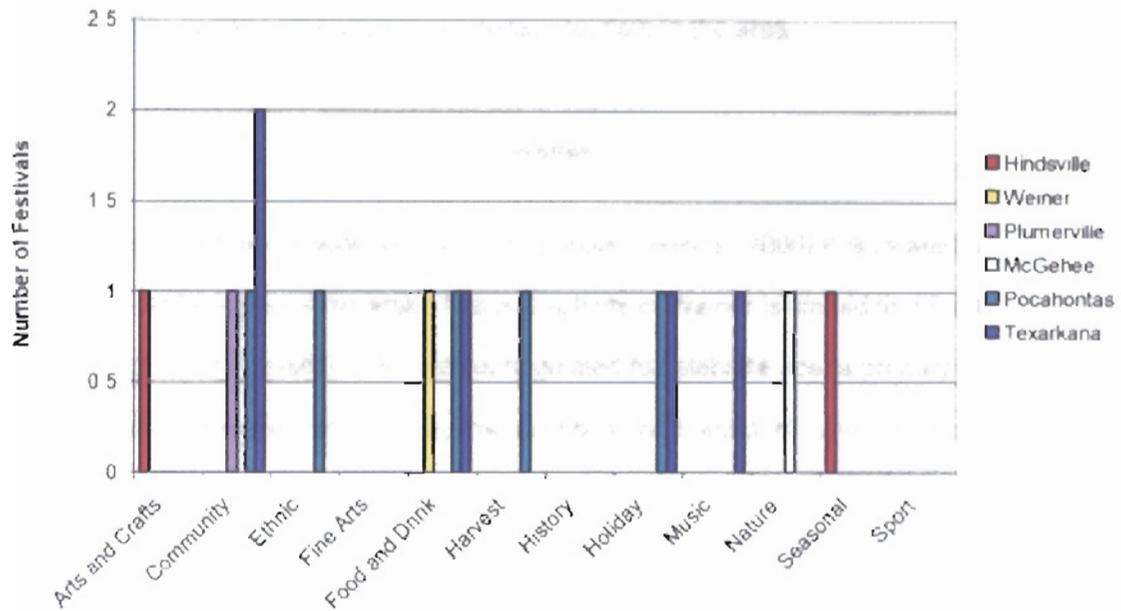
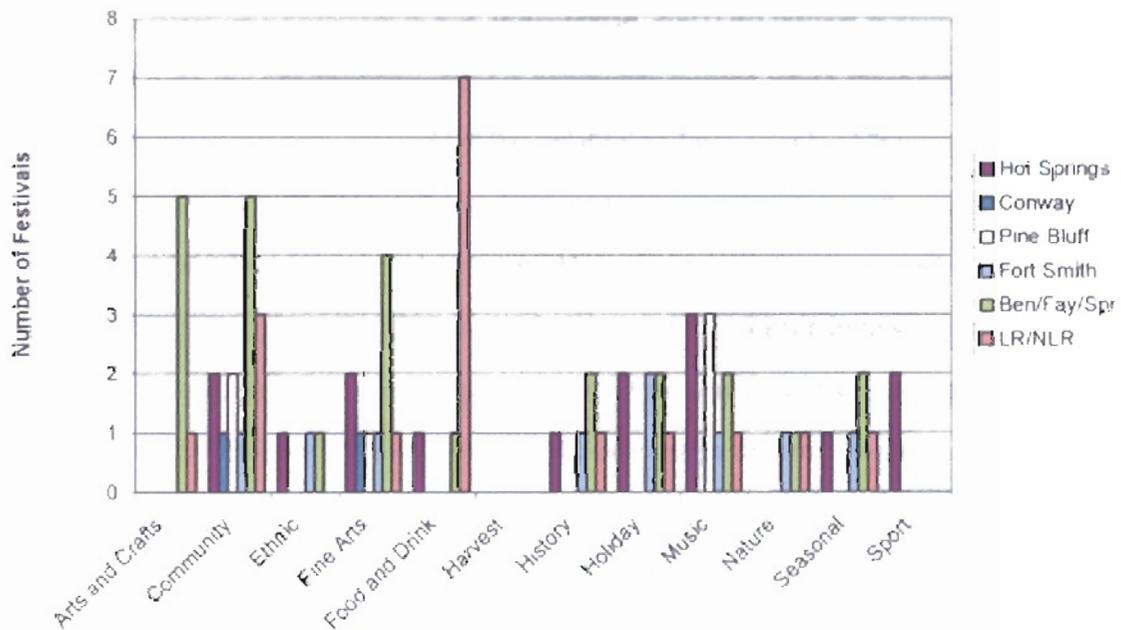


Figure 7.2 Number of Each Festival Type in Hot Springs, Conway, Pine Bluff, Fort Smith, Bentonville/Fayetteville/Springdale, and Little Rock/North Little Rock



The festivals are held at War Eagle Mill, and while the town of Hindsville gains economically from tourist money spent in area restaurants, hotels, grocery stores, gas stations, and the like, little is done otherwise to encourage tourism in the area.

Weiner

Weiner is a town of approximately 730 people. (Weiner, 2000) It is located in Poinsett County in the Delta region of the state. Festival activity in Weiner is limited to a harvest festival that takes place every October. The festival originated to celebrate rice, a primary crop in the region. The celebration includes cooking competitions, food and drink sales, music, entertainment, arts and crafts, and rice harvesting methods and rituals.

The festival draws people from the town, county, and region. Again, local clubs and associations provide entertainment to citizens. However, outside of this festival, little is done to draw tourists to the area.

Plumerville

The town of Plumerville is located in Conway County within the River Valley region of the state. The population of Plumerville is 832. (Plumerville, 2001) No festival activity is recorded in that area until 1989 with the development of a community festival, which takes place each October. This festival is a type of homecoming celebration for residents of the area.

It is a source of entertainment, and a way of celebrating tradition, unity, and a shared way of life. This festival does not draw a large crowd. However, people from surrounding towns do attend in small numbers. Economically, the festival is helpful as it encourages spending at area grocery stores, convenience stores, and gas stations. Once again, no main street program or historic preservation association is actively trying to encourage visitors to the area.

McGehee

The town of McGehee was named after the McGehee family, which came to the area from Alabama in 1857 and is located on the 240 acres originally purchased by members of the McGehee family. When the railroad came into McGehee in 1878 and continued south and southwest, people began to move into the area. The town was incorporated in 1906. (Paulson, 1998)

Today the economy of the area is largely dependent upon agriculture. The railroad, which was historically important to the area, has been largely replaced by the trucking industry. The town has grown from a population of 400 in 1879, to a community of roughly 5,000 citizens.

McGehee hosts only one festival, Naturefest, which is held annually in June. This could be due to several factors. One is the number of intervening opportunities in the area. There are thirty-seven clubs and organizations in McGehee serving its population of almost 5,000 people. These organizations provide entertainment for the members of the community. In addition, other city wide projects, such as the city beautification program, allows for the community to be unified in an effort to show their pride for their town.

Pocahontas

Pocahontas is located in Randolph County, which is part of the Ozark region of the state. The town currently has a population of 6,151 people. (Pocahontas, 2001) Five festivals are held in the town each year: a community festival in July, a food festival in August, a harvest and a holiday festival in October, and an ethnic festival in November.

The festivals located in Pocahontas were developed during the 1980s and 1990s, after the boom in festival development swept across the nation, as a way to encourage tourism. While the effects of the festival include entertainment and a stronger sense of community, the cause of the development seems to be a desire to draw tourists and to encourage economic gain

Texarkana

Texarkana was established during the 1870s, when two railroads met at the Texas-Arkansas state line. The first town lots were sold by the railroads in 1873. The town was named because of its location on the border of Arkansas and Texas, and its proximity to Louisiana. The town is actually split by the state line. In fact, the courthouse straddles the line with equal parts of it on either side.

The division created many problems. During the late 1800s, bootleggers and desperados plagued the town, and were able to escape the law by stepping over the state line and into another jurisdiction. The leaders of this divided city were not able to pull it together until the 1940s. (Paulson, 1998) What started as a railroad town of approximately 200 people has grown to be a major crossroads in the South and boasts a population of 22,631 in Arkansas, and around 50,000 including Texarkana, Texas.

Only five festivals are held annually in Texarkana each year, with two taking place in April, two in September, and one in October. Festivals are not the only way that the town is promoting itself. The area is steeped in history, and there is much to do in Texarkana, including shopping, numerous museums, theaters, parks, and historic sites. The combination of these activities has been successful in boosting the economy of the area.

Hot Springs

Hot Springs is a resort town located approximately fifty miles southwest of Little Rock, and located within the Ouachitas tourist region. The area has a long history. It was considered hallowed ground to the Native Americans of the Mississippi basin, and it is believed that in 1541 Hernando deSoto discovered the thermal springs around which the community is centered. The forty-seven hot springs gush almost one million gallons of water each day. (Paulson, 1998)

During the early 1800s, European visitors were already making use of the medicinal qualities of the hot springs during the spring, summer, and fall months. The first hotel was built in 1820. The first real resort season for the area was the summer of 1832, and became even more popular when a stage service from Little Rock was initiated in 1835. Though the town was

incorporated in 1851, it continued to struggle until the late 1880s, when a hospital was established by the federal government to make use of the hot springs. (Paulson, 1998)

At one time, the resort town depended upon its thermal waters for economic activity. Today, however, the Victorian buildings, and art and sculpture galleries, which are architecturally and historically significant, encourage tourism in the downtown area. Three lakes with hundreds of miles of shoreline, Hot Springs National Park, and Oaklawn Park horse racing also draw people to the area. As an additional source of entertainment for community members and tourists, fifteen festivals hosted annually were established in the 1970s, 1980s, and 1990s. The festivals, which take place in January, April, May, June, July, September, October, and November, aid in drawing tourists to the area year round.

Conway

Conway, incorporated in 1875 with a population of 200 people, was developed around the railroad, and particularly the Conway Station, on what is now the Union Pacific Line. The town was dependent on the railroad, which supported the predominantly farming economy by transporting the cotton produced in the area to market. However, the 38,000 people who live in Conway today take great pride in other aspects of their community's history. (Paulson, 1998)

Hendrix College, originally founded as the Central Institute and located in Altus, was founded in 1876. The University of Central Arkansas, founded as Arkansas Normal School, followed in 1907. Central Baptist College was founded in 1952. These three educational centers now comprise the heart of the town.

Conway is not as dependent on tourism as other areas of the state. As home to two colleges and one university, the economy is partially supported by student populations. And, only thirty minutes from the state capital, Little Rock, it serves as a bedroom community for commuters. Additionally, shopping, museums, amusement parks, theaters, dining, state and local parks, and historical and architectural sites abound.

Only two festivals, a fine arts festival and a community festival, are held annually. The fine arts festival is hosted by the University of Central Arkansas, and draws crowds locally, and from surrounding towns. The community festival, Toad Suck Daze, is nationally known for its unique theme and consistently draws thousands from around the state, region, and country. This celebration serves to unite the people of the community to share a common past. Public support of college and university activities also serves as a means of unification. There are no downtown redevelopment plans in place in Conway at this time, because there is no need. The area is growing rapidly, and the town is focused on accommodating the growth rather than on creating it.

Pine Bluff

Pine Bluff was settled in 1829 by the family of Joseph Bonne, whose home served as the first county seat of Jefferson County. The population slowly increased over the next two decades, and by 1850 had grown to 460 people. The railroads dramatically increased the economic growth during the last two decades of the nineteenth century. The Pine Bluff Arsenal, opened around 1919, served the United States by producing chemical warfare equipment until it was closed by President Richard Nixon. Today, it continues to house chemicals set for destruction.

During the 1960s the McClellan-Kerr Navigation System was completed, making Pine Bluff the only slack-water harbor on the Arkansas River. The city handles more tonnage of barge traffic than any other port on the Arkansas River. (Paulson, 1998)

Today, the city boasts a population of more than 57,000 people. The town is host to many different activities and sources of entertainment. Historical sites, shopping, dining, nightlife, natural parks, theaters, and museums are plentiful. Pine Bluff hosts six festivals annually including three music festivals, two community festivals, and a fine arts festival. These events take place in the months of March, April, June August, and October. These festivals are hosted as a way to draw tourists to the area, and are successful. Thousands attend the events each year

Fort Smith

The town of Fort Smith developed around a military fort established in late 1817. It was named for General Thomas Smith at the federal garrison in St. Louis, and was originally intended to promote peace between the warring Osage and Cherokee Indian tribes. Fort Smith straddles the border between what became the state of Arkansas and what was known at the time as "Indian Territory," located in present-day Oklahoma.

Fort Smith boomed when, in 1848, gold was discovered in California. The gold rush brought immigrants to the town to begin the southerly route west. The town faced hard times during the Civil War, and was occupied by the Confederate and Union soldiers numerous times. During the early to mid 1900s, Fort Smith experienced several growing pains. Several sections of the town had been abandoned and had become home to hobos and derelicts. Thanks to a restoration and preservation program that was started in the 1960s, Fort Smith has reclaimed previously abandoned sites, and celebrates the men and women who tamed the frontier.

Among the historic attractions, the preserved buildings, and the shops, restaurants, and other tourist attractions, nine festivals are held annually to encourage tourism in the area. Community, ethnic, fine arts, history, holiday, music, nature, and seasonal festivals take place during the months of March, June, July, September, and October each year. The festivals are used as a complementary attraction to the historical sites that abound in the area.

Bentonville/Fayetteville/Springdale

The communities of Bentonville, Fayetteville, and Springdale make up one Metropolitan Area, according to the census bureau. The sites are located in the northwest corner of the state. Bentonville was developed during the 1860s with a population of about 500 people. The town grew up around an Osage post office. The town grew slowly, but experienced a setback during 1862 when it was burned by Union troops. The town recuperated slowly, and was once again, a well-established small town, when Sam Walton opened Walton's 5-10 during the 1950s. This

store was the beginning of the Wal-Mart chain of stores that has now become the top retailer in the country.

Fayetteville was founded during the 1820s, and remained a frontier town. During the 1830s, 1840s, and 1850s the town experienced problems with desperados and vigilantes who plagued the citizens and discouraged growth. In spite of that, Arkansas College, and Van Home's Female Institute were established. During the Civil War, the town was occupied numerous times by both the Union and Confederate troops because of its location along a major transportation corridor in northwestern Arkansas. Finally, in 1874, Arkansas Industrial University was established. The opening of the University, along with the development of the St. Louis and San Francisco Railroad stimulated the local economy, and helped transform the town into what it is today: the leader in higher education and college sports in Arkansas (Paulson, 1998)

Springdale, located between Bentonville and Fayetteville, was established in 1868 around the Shiloh Primitive Baptist Church. The town was boosted in 1881 with the St. Louis and San Francisco Railroad. Today, the headquarters for Tyson foods, the largest producer of chickens and hogs in the United States, is located in Springdale.

Their combined population is more than 88,000 people, with 15,000 living in Bentonville, 42,000 residing in Fayetteville, and 31,000 living in Springdale. Twenty-four festivals are held in this area annually: eight in Bentonville, seven in Fayetteville, and nine in Springdale. These events take place throughout the year, with only the months of January, February, and August lacking in festival activity.

A wide variety of other events exist in these communities, including theater, museums, sporting events, shopping, and outdoor activities. In each case, however, the communities are growing at a rapid rate. These communities are busy providing new amenities to accommodate the growth. They are not currently concerned with downtown redevelopment

Little Rock/North Little Rock

Little Rock and North Little Rock make up a second Metropolitan Area, in which the state capitol is housed. Seven families from North Carolina settled the community in 1806. Little Rock is a river front town and grew with the introduction of steamboat traffic on the Arkansas River. Its population increased to 2,167 in 1840. As one of the largest cities west of the Mississippi it appeared to be in a prime location to benefit from the westward movement. Unfortunately, manufacturing in the area failed, as did the town's attempts to diversify economically. Nonetheless, the town grew.

Unlike many cities in Arkansas, Little Rock did not experience the ravages of the Civil War. However, it did experience an ethnic change in its population as a result of the war. This would set the stage for the racial conflict that would wreak havoc on the city during the 1950s and 1960s.

North Little Rock, originally called Argenta, is located across the Arkansas River from Little Rock, and was established as a result of the Memphis and Little Rock Railroad during the 1850s. The city was incorporated as North Little Rock in 1917. Today, the combined population of the cities is around 238,000 people. Unlike Bentonville/Fayetteville/Springdale, the Little Rock/North Little Rock Metropolitan Area is not growing at a rapid pace. The downtown area of the city is suffering as a result.

One way this situation is being combated is by hosting festivals. The seventeen festivals that are held annually in this area were all developed during or after the boom in festival development that started in the 1970s. These festivals include each type of festival with the exception of ethnic, harvest, and sports festivals. The events happen during the months of March, May, September, October, and November.

In addition to the festivals taking place, emphasis has been placed on other means of redevelopment. A River Market district has been developed along the Arkansas River, including a brewery, shops featuring local artists, clothing, jewelry, and the like, restaurants, an open-air market, and a pavilion for live music or other entertainment. Additionally, the Alltel Arena was built

and houses sporting events. These developments have improved the activity in the downtown area, particularly in the evening and on weekends

Festivals play a large role in the unification of members of a community. They celebrate commonly held interests, histories, and values. They provide entertainment in areas where there may not be many options available. They support the local economy by attracting tourists who will spend their money in local grocery stores, gas stations, convenience stores, car and boat rental businesses, hotels, souvenir shops, and the like. Festivals are valuable in many ways. However, they are not the only way to encourage tourism.

As cities work to encourage growth in their area, many times diversity in attractions is one of the keys to success. Therefore, increasingly, while festivals are employed, other attractions are offered as well. Many times, the other attractions serve as venues for festivals, as is the case with many festivals in Little Rock.

Overall, festivals seem to be one of the most popular redevelopment strategies because they are accessible to large or small communities, are flexible in theme, and time of year, and require less investment than a permanent structure, such as a convention center or sports complex. Therefore, while these communities vary in their histories, their populations, and their needs for entertainment, economic support, and civic pride boosters, they all have in common the desire to host festivals as part of the answer to their objectives

CHAPTER VIII

Summary and Conclusions

In conclusion, five sections are addressed. The first examines each of the six hypotheses listed in chapter one. The second compares these findings to Janiskee's results in his article "Rural Festivals in South Carolina." The third compares these findings to Davis's work in his thesis "From Apples to Watermelons: The Geography of Missouri Festivals." The fourth section explores the festivals and culture in Arkansas. The fifth section examines the limitations of the study. The final section suggests future festival research efforts.

Major Findings

The first research problem states that festivals of Arkansas are distributed unevenly throughout the state. This hypothesis is accepted. Seventy-four of the seventy-five counties in the state host festivals on an annual basis. (Fig. 4.1) Fifty-three of the counties host between one and five festivals, fourteen host between six and ten festivals, four host between 11-16 festivals, and three host 17 or more festivals annually. (Fig. 4.1) The uneven distribution can also be seen when looking at festivals by tourism region. The lowest number of festivals is in the central region with 35. The highest is in the Ozark region with 140 festivals held annually.

The second and third research problems are concerned with whether each type of festival is located in an urban or a rural area. As predicted, arts and crafts, community, food and drink, harvest, history, holiday, nature, seasonal, and sport festivals are predominantly found in rural areas. This means that more than fifty percent of each festival type is found to occur in populations of 15,000 or less. Also as predicted, fine arts festivals and music festivals are primarily found in urban areas. Music festivals are almost evenly divided between urban and rural settings with only one more music festival held in urban locations than in rural locations. Only ethnic festivals were incorrectly predicted to be located predominantly in urban areas, when in fact, they are most commonly found in rural areas.

The fourth research problem states that the festival season extends from April to October. This hypothesis is accepted. Additionally, each individual festival type falls roughly

within that range. The primary deviations exist in the number of festivals taking place during the middle of the season when statewide, festival activity drops. Other deviations exist in the beginning or ending month of festival activity, with some individual seasons beginning before the statewide season, and some extending into months beyond the statewide season. The statewide season is primarily attributed to weather.

Research problem five states the number of festivals has increased over time with a large period of growth over the last twenty years. This hypothesis is accepted. Up until the 1970's only fifty-eight festivals had been developed. During the 1980's, another seventy-eight were developed. The 1990's produced another ninety-seven festivals. This shows that during the last twenty years the number of festivals has more than tripled the number occurring during the 1970s

The sixth, and final research problem, is that food and drink sales and live music are found in at least 75 % of Arkansas festivals. This hypothesis is accepted. Of those surveyed, 100 percent of festivals provided food and drink sales. Music is offered at 99 percent of the festivals surveyed.

Comparison with Findings by Janiskee

In his article, "Rural Festivals in South Carolina," Janiskee found that the festival season extends from April to October. This is also the case with festivals in Arkansas. This season is attributed to weather patterns in both instances. The high temperatures during the summer and the cold temperatures during the winter months influence the low number of festivals that take place in those seasons. The mild temperatures during the spring and fall are perfect for outdoor entertainment.

Janiskee investigated the history of rural festival development in South Carolina. He found that festivals developed over a four-decade period, beginning slowly in the 1960s and rapidly growing from 1970s to present. This rate of increase also occurred in Arkansas

"South Carolina's Harvest Festivals: Rural Delights for Day Tripping Urbanites" by Janiskee shows a harvest festival season from April to December. This is not the case in

Arkansas. The harvest festival season begins in May and ends in October. The difference probably has to do with the types of crops harvested. However, Janiskee does not provide the name of the festival, nor the type of crop celebrated.

In his article, "Community Festivals in the Carolinas," Janiskee shows three peak periods of festival activity: spring, July 4, fall. In this case, festivals in Arkansas do not fit the pattern. There is a peak in spring and one in fall, however, there is a decrease in festival activity during the summer months, including July. One cause of this difference might be that Independence Day celebrations were included in the Holiday festival category in this research.

Comparison with findings by Davis

Davis, in his thesis, "Apples to Watermelons: A Geography of Show Me State Festivals," found that Missouri festivals were unevenly distributed. This is also the case in Arkansas.

Davis also found that arts and crafts, community, food and drink, harvest, historic, holiday, seasonal, wildlife, and music festivals are rural, while ethnic and fine arts are urban in Missouri. The only differences in Arkansas are that music festivals are urban and ethnic festivals are rural. The explanation for the differences in ethnic festivals is that most ethnic festivals in Arkansas are located in Ozark communities celebrating hillbilly or folk culture in the area. Ethnic festivals in Missouri are focused on such ethnic groups as Japanese, Hispanic, and French, and these populations are centered in urban areas such as Kansas City and St. Louis.

The festival season extends from May to October in Missouri. In Arkansas, the season is from April to October. However, in both places, the season is primarily due to weather patterns. The difference in the beginning of the seasons has to do with the warmer temperatures occurring earlier in the year in Arkansas than in Missouri.

Food and drink sales and live music are key elements in both Missouri and Arkansas. Ninety-five percent of festivals in Missouri have food and drink sales as part of their festivals while 100 percent of festivals surveyed in Arkansas have them. Live music is found in 83 percent of Missouri festivals compared to 99 percent of festivals surveyed in Arkansas.

Festivals and Culture in Arkansas

According to the Encyclopedia of Southern Culture, edited by Charles Wilson and William Ferris in 1989, festivals in the South celebrate aspects of heritage or livelihood. They focus on customs, traditions, and products of the region. They have helped to preserve culture in the South. This holds true for the state of Arkansas, a Southern state.

Festivals in Arkansas reflect the rural lifestyles of much of the population. From the popularity of arts and crafts to the types of foods celebrated (rice, barbecue, and fresh vegetables) to the types of music celebrated (gospel, blues, bluegrass, and country) festivals provide a window into the everyday lives of people living in the state.

Just as lifestyles of people vary from place to place, so do festival experiences vary. Festival music in the Ozarks is predominantly country and bluegrass, while in the Delta and the Central region of the state, blues is common. Harvest festival themes vary by the types of crops raised. History festivals depend upon the specific past of each place, including significant people, important developments in industry or manufacturing, battles fought, or architecturally significant homes.

In the past, these variations were more clearly defined. As better and faster methods of transportation have developed, people have become more mobile, and more able to visit other places, move to other towns, and experience other ways of life. What might have started as a folk tradition in one location, may be taking place in many areas due to its adoption into popular culture. An example of this is the arts and crafts movement that has taken place in the last decade.

While some events may not be taking place in the areas where they were first developed, they are preserved by their popularity among a new generation of people. However, adoption of new ideas into areas sometimes hinders the preservation of traditional practices. Realistically, outdated methods and practices fade away, and are replaced by newer ideas and trends. This takes place in festivals as it does in many areas of life.

Therefore, while the culture of the state of Arkansas is reflected in its festivals, the reflection is a mix of traditions, values, and ideas that have spread by means of migration patterns, the increasing importance of economics, and popular culture. Increasingly, lines dividing culture regions are blurred and even lost in the shuffle of activities, methods and ideas.

Suggested Areas for Further Study

While this study only covers one state and includes only those festivals that are still active, there are many other areas dealing with festivals that need investigation. What are other possibilities for festival research? First, other states need to be studied. Only Missouri, South Carolina, and Arkansas festivals have been studied at the state level. The next step would be to make comparisons between and among states. Additionally, regional patterns could be investigated and compared. Finally, once all states are studied, a composite picture of festivals in the country could give researchers a more complete understanding of the cultural geography of the United States.

Economic aspects of festivals, the demographics of attendees, and the distance people are willing to travel could all be researched. Sponsors, activities, and venues could be given more attention. This would provide more insight into the mechanics of festival planning and development.

Other areas that have not been investigated to date include festivals in leisure activities, and the link between festivals and community identity. Why are festivals hosted? What does a festival say about the host community? How do the demographics of the community influence festival activities, particularly in communities with older festivals having established traditions?

Finally, the study of festivals could be approached from a historic perspective. Who was responsible for festival development? Why were particular themes selected? What size community was capable of hosting a festival in the past? How far would people travel to attend? While these topics might be difficult to research, they would provide insight into the festival as a

cultural phenomenon. Festivals are part of the cultural landscape. This research, from Turkey Trot to Toad Suck, reveals Arkansas's place in this landscape.

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VITA 2

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