

Psychic income and social capital among residents: a pre-post exploratory analysis of the 2010 FIFA World Cup in South Africa

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Purpose

Researchers have noted a heightened sense of excitement from hosting mega sport events (i.e., psychic income) among residents of host nations (Burgan & Mules, 1992). However, the idea that psychic income translates into longer-term benefits, such as increased social capital (Misener & Mason, 2006), has not been tested. This study investigated the change in psychic income and social capital among South African residents prior to and after the 2010 FIFA World Cup. Two research questions were posed: (1a) did psychic income differ pre- and post-WC; (1b) were there differences by gender, age, and race; (2a) did social capital differ pre- and post-WC; (2b) were there differences gender, age, and race?

Literature review

Ritchie (1984) identified several social impacts associated with hosting events including increased community spirit and pride. Kim and Petrick (2005) found that the social benefits of hosting the 2002 FIFA World Cup were highest among women and older residents. However, while continued support for the existence of psychic income exists (e.g., Gursoy et al., 2011), questions still linger regarding the long-term influence of specific social legacies (e.g., Smith, 2009). One direction for social legacy research may be the translation of psychic income into social capital (Misener & Mason, 2006). Putnam's (2000) ideas about building social networks, trust, reciprocity and civic engagement through community participation provides the conceptual support for such a link. This idea is especially germane to the South African context, since an important goal for hosting the 2010 FIFA World Cup was nation building (Van Der Mierwe, 2007).

Method

A one group-pretest-posttest pre-experimental trend design (Gursoy, et al., 2011) was employed to examine resident perceptions of psychic income and social capital in five of the nine host cities, three months prior and eight months post-event. Respondents were selected using systematic random sampling in high traffic city areas. The questionnaire contained four measures of psychic income (Fredline, 2006), five dimensions of social capital (Onyx & Bullen, 2000), and demographics. Data were analyzed using frequencies, ANOVA, MANOVA, and MANCOVA. The pre-event $n=1,749$ and post-event $n=2,020$ samples were demographically comparable. Pre-event: mean age 29.7

years; 58% male and 42% female; 82% Black and 10% White. Postevent: mean age 30.1 years; 55% male and 45% female; 79% Black and 12% White.

Results

Before the WC, psychic income was high: increased community spirit ($M=4.11/5.00$), increased national pride and patriotism ($M=4.08/5.00$), feeling good about self and community ($M=4.18/5$), and bringing people together in celebration ($M=4.31/5.00$). The four items were aggregated ($\alpha = .79$) and a one-way ANOVA revealed that psychic income significantly increased post WC ($F=2.89.4$ $p<.001$). Examining the effect of demographics on psychic income (i.e., with pre and post-event as the covariate), the overall MANCOVA model test was significant ($F=1.56$, $p<.001$, $\eta^2=1\%$). Univariate tests revealed that residents differed on gender ($F=1.91$, $p<.05$, $\eta^2=9\%$), race ($F=2.16$, $p<.05$, $\eta^2=1\%$) and age ($F=1.82$, $p<.05$, $\eta^2=8\%$). However, the effect sizes are small (Cohen, 1988). For social capital, the MANOVA revealed an overall significant change in social capital pre and post the WC ($F=31.38$, $p<.001$, $\eta^2=5\%$). The effect size for this change was small. Univariate tests revealed that the social capital dimensions of *Collective Action* ($F=139.75$, $p<.001$, $\eta^2=3\%$); *Social Connections* ($F=43.69$, $p<.001$, $\eta^2=1\%$); *Tolerance of Diversity* ($F=17.34$, $p<.001$, $\eta^2=5\%$) significantly decreased post WC; and no significant change was found for *Trust and Safety* ($F=1.10$, $p=.29$) or *Value of Life* ($F=1.16$, $p=.28$). When social capital was examined by demographics (i.e., with pre-post as the covariate), the overall MANCOVA model was significant ($F=28.51$, $p<.05$; $\eta^2=5\%$). Univariate tests revealed racial differences for all social capital dimensions with Black South Africans reporting the highest means.

Discussion

Psychic income was high before the WC (Burgan & Mules, 1992). Interestingly, eight months following the event, psychic income had increased somewhat counter to warnings about post-event "let-down" (Ritchie, 1999). Regarding social capital, levels changed, but not always in the desired direction with some dimensions decreasing. Also notably, Black South Africans tended to perceive higher levels of social capital than other racial groups. Perceptions about social connections, tolerances of diversity and collective action decreased, while trust and safety and value of life remained constant. Perhaps Black South Africans have a closer connection to football than rugby or cricket the sports of previous world cups hosted by South Africa (Van Der Mierwe, 2007). Although, with moderately high means and low effect sizes, the practical value of these differences should be viewed cautiously. Overall, while the event raised psychic income, the long-term contribution of improved social capital appears negligible. Perhaps this is another case of not leveraging the WC for longer-term social benefits (Chalip, 2006). Alternatively, perhaps the excitement generated by these events lasts longer than generally thought and it is psychic income that needs to be harnessed for longer term benefits for the host country.