When the spin stops … it’s more than a bike race: an exploratory study of the role of a sport tourism event, the Tour Down Under, in building social capital in rural South Australia

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When the spin stops…it’s more than a bike race: An exploratory study of the role of a sport tourism event, the Tour Down Under, in building social capital in rural South Australia.

A thesis submitted to the Graduate College of Management, Southern Cross University, in partial fulfillment of the requirements of the degree of Doctor of Business Administration; July, 2012.

Presented by candidate:

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Declaration

I certify that the work presented in this thesis is, to the best of my knowledge and belief, original, except as acknowledged in the text, and that the material has not been submitted, either in whole or in part, for a degree at this or any other university.

I acknowledge that I have read and understood the University's rules, requirements, procedures and policy relating to my higher degree research award and to my thesis.

I certify that I have complied with the rules, requirements, procedures and policy of the University (as they may be from time to time).

Nigel Jamieson
July 2012
Acknowledgements

One of my greatest enduring legacies from my parents is the love of learning and the unbridled warmth and encouragement they showed me from an early age to pursue study and my dreams. This manifested itself in my love of school and then embracing the notion of lifelong learning. It has been always about the journey, not necessarily about the destination.

One of my enduring memories from my High School education is the enthusiasm and passion many of my teachers had for their individual subject areas and this in turn engendered much of my early passions. One of which was learning and the value of education which has led to a long line of study and a range of subjects and qualifications ranging from education, recreation, and outdoor education to leisure studies, sports administration and tourism. Thankyou Birdwood High School!

My love of travel and of sport – both of which have played a huge role in my life – have been combined to enable me to enjoy both the journey and finally the destination, this thesis!

Jenny – for her patience, passion for learning, her support and continual push for perfection – I am always indebted – thank you deeply! To my family, for their initial encouragement and their continued love and support and the invaluable gift of a great education, a simple thank you is never going to be enough! But thank you anyway!

Thanks also to Eric Schwartz for starting me on the final part of this current journey way back in 2005 and Barry Elsey for rescuing me from the thesis wilderness– his pragmatic, irreverent manner and ultimately sensible counsel in addition to his sage advice on my thesis has been highly valued and enjoyed. As part of this current “journey” I would like to acknowledge Alex for her editing, Kim and Wendy for the formatting, Maddy for her support and blind eye and Keone for her elephant memory. To my friends for their interest and encouragement – the drinks are on me!

Some more thanks could not ignore my mentor and friend, Rob “Horrie” Chaplain. His valued mentoring, irreverence and disdain of silly “rules” has always imbued me with a confidence and conviction to do what is right! A man with a sharp creative mind, always extending boundaries, and without peer in his field his advice over many years has been gratefully accepted.

“Education is not filling a bucket but lighting a fire” said William Butler Yeats so thank you for lighting the fire must go to my early teachers such as Mr. Schulz and Mr. Weisner and my High School teachers, though to University Professors such as Dr. Gary Howat, Dr. Joseph Kurtzman and Dr. Dennis Howard. My late, good mate Dr. John Fisher, who goaded me along the way to pursue more study as the “rite of passage” he so fervently believed in, is not forgotten. All those nameless acquaintances, colleagues and students who have motivated me, some unwittingly, along the journey, a sincere thank you! To Ellen, from Oregon, here is living proof I was an academic all along!

Finally the interview subjects who so willing and graciously gave of their time and experiences in a truly giving and trusting manner – they so vividly demonstrated true social capital and the powerful force it can be – a sincere thank you to all of you!
When the spin stops…it’s more than a bike race: An exploratory study of the role of a sport tourism event, the Tour Down Under, in building social capital in rural South Australia.

Sport and tourism can play a major role in the bringing together of communities. The social cohesion that emanates from this interaction can make an important contribution to life in general, but rural life in particular in South Australia. Some towns have been struggling in recent times with high out-migration, bad seasons, loss of services and general low morale. A sport tourism event could well be seen as a fillip for the community and this study looks at seven towns and the role a particular sport tourism event, the Tour Down Under (TDU), plays in building the social capital of the community involved.

Many studies concentrate on the economic impact of sport tourism events but fail to contemplate the social impacts which can be just as important and meaningful for those involved. The economic rationalists of the world want to dissect, measure, plot, and statisticalise the figures from countless economic studies. But what really happens to the people who are actually running the events, staffing the information booths, intersections and generally freely giving their time and effort for the successful conduct of these events?

After closer, more in-depth investigation it can be demonstrated that sport tourism events play an important role in creating ‘social capital’ and helping communities develop trust, openness and respect for different individuals and groups. These events may not be the panacea of all ills but they can possibly go a long way to alleviating some of the rural malaise and feelings of isolation they are feeling at this present time.

Seven rural towns in South Australia, the scene of recent involvement with the Tour Down Under cycling race, were chosen for the research. A leading figure involved in the event, the so called bellwether, from each town was interviewed to gauge if the event helped improve community pride, developed networks, helped reciprocity and generally raised the morale of the community. Then utilizing the snow-ball sampling procedure 2-3 groups from each of the seven towns were “nominated” representing over 60 respondents to in-depth largely unstructured interviews to see what their reaction was to the same sorts of measures.

What was found was this event, the TDU, contributed to the building of bonding social capital in the communities investigated but had a negligible effect on the bridging social capital. There was certainly a propensity to view the TDU in a favourable light but much more could be done to fully engage the community and act as a strong catalyst to develop social capital in a more holistic and sustainable manner. Much more needs to be done in this area to accurately measure social capital and the role that sport tourism events could contribute more to the community strength and social cohesion.
Table of contents

Chapter 1 Introduction ......................................................................................................... 1
  1.1 Background to the research ........................................................................................ 1
  1.2 Social capital and sport tourism events – the research question ......................... 8
  1.3 Research Methodology ............................................................................................ 9
  1.4 Limitations of the research ................................................................................... 11
  1.5 The format of the thesis ....................................................................................... 12
  1.6 Conclusion ........................................................................................................... 12

Chapter 2 Literature review ............................................................................................... 13
  2.1 Introduction ........................................................................................................... 13
  2.2 Foundations of sport tourism ............................................................................... 16
  2.3 Historical Foundations of Sport Tourism ............................................................. 20
  2.4 Categories of sport tourism ................................................................................... 24
  2.5 Review of models, constructs and linkages of sport tourism ................................ 27
  2.6 Events and Event Management ........................................................................... 32
  2.7 Social capital ....................................................................................................... 35
  2.8 Social capital and community development ....................................................... 53
  2.9 Benefits of social capital ..................................................................................... 60
  2.10 Types of social capital ......................................................................................... 61
  2.11 Word of warning ................................................................................................. 64
  2.12 Signs of social capital ......................................................................................... 65
  2.13 Social capital and sport tourism events .............................................................. 65
  2.14 Conclusion ........................................................................................................... 69

Chapter 3 Methodology ..................................................................................................... 73
  3.1 Introduction ........................................................................................................... 73
  3.2 Theoretical framework ......................................................................................... 73
  3.3 Methodology ........................................................................................................ 82
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.4 Qualitative approach</td>
<td>86</td>
</tr>
<tr>
<td>3.5 Sampling</td>
<td>87</td>
</tr>
<tr>
<td>3.6 The interview process</td>
<td>89</td>
</tr>
<tr>
<td>3.7 The Data</td>
<td>101</td>
</tr>
<tr>
<td>3.8 Limitations</td>
<td>112</td>
</tr>
<tr>
<td>3.9 The sample regions</td>
<td>115</td>
</tr>
<tr>
<td>3.3 The sample towns</td>
<td>119</td>
</tr>
<tr>
<td>3.4 Contributions to future research</td>
<td>123</td>
</tr>
<tr>
<td>3.5 Conclusions</td>
<td>127</td>
</tr>
<tr>
<td>Chapter 4 Results and discussion</td>
<td>130</td>
</tr>
<tr>
<td>4.1 Introduction</td>
<td>130</td>
</tr>
<tr>
<td>4.2 The Towns</td>
<td>130</td>
</tr>
<tr>
<td>4.3 Social Capital</td>
<td>136</td>
</tr>
<tr>
<td>4.4 Q1a</td>
<td>138</td>
</tr>
<tr>
<td>4.5 Q1b</td>
<td>140</td>
</tr>
<tr>
<td>4.6 Existing conditions for building social capital</td>
<td>156</td>
</tr>
<tr>
<td>4.7 Q2</td>
<td>165</td>
</tr>
<tr>
<td>4.8 Other benefits</td>
<td>186</td>
</tr>
<tr>
<td>4.9 A word of warning</td>
<td>190</td>
</tr>
<tr>
<td>4.10 Q3</td>
<td>192</td>
</tr>
<tr>
<td>4.11 Exploratory Framework</td>
<td>205</td>
</tr>
<tr>
<td>4.12 Conclusion</td>
<td>211</td>
</tr>
<tr>
<td>Chapter 5 Findings and recommendations</td>
<td>213</td>
</tr>
<tr>
<td>5.1 Introduction</td>
<td>213</td>
</tr>
<tr>
<td>5.2 Finding #1: Sport tourism events build social capital</td>
<td>214</td>
</tr>
<tr>
<td>5.3 Finding #2: Build communities through festival celebrations</td>
<td>221</td>
</tr>
<tr>
<td>5.3 RECOMMENDATION #2:</td>
<td>231</td>
</tr>
</tbody>
</table>
Table

Table 1 Tour Down Under Benefits ................................................................. 7

Figures

1.1 Area of Research ................................................................. 10

2.1 Gammon and Robinson Framework .................................................... 28
2.2 Touristic Experience ................................................................. 29
2.3 Sport tourism ........................................................................... 30
2.4 Supply and demand ................................................................. 30
2.5 Demand Side Sports Behaviour ............................................... 31
2.6 Supply Side Sports Behaviour .................................................. 32
3.1 Social capital and community .................................................. 74
3.2 Adelaide Hills ......................................................................... 116
3.3 Barossa .................................................................................. 117
3.4 Fleurieu Peninsula .................................................................. 118
3.5 Clare Valley ........................................................................... 119
4.1 Social Capital theory building alternative ............................... 206
4.2. Social capital exploratory framework ..................................... 206
4.3 Dimensions of social capital .................................................... 208
4.4 Ingredients of social capital ...................................................... 209
Chapter 1 Introduction

Once the spin stops…it’s more than a bike race: An exploratory study of the role of a sport tourism event, the Tour Down Under, in building social capital in rural South Australia.

This chapter provides an overview of the study undertaken with the background to the event, the research and the research questions suggested by the literature. A justification for the study is then given followed by a brief explanation of the research methodology. Finally key assumptions and limitations of the research are detailed.

Sport and tourism can play a major role in the bringing together of communities. The social cohesion that emanates from this interaction can make an important contribution to life in general, but rural life in particular, in South Australia. Some towns have been struggling with high out migration, bad seasons, loss of services and low morale. A sport tourism event could well be seen as a fillip for the community. This study looks at seven towns and the role a particular event, the Tour Down Under (TDU), plays in building the social capital of the community involved.

The intention of this study is to examine sports event management practice in the TDU with special reference to its impact at the local community level. The concept of social capital will be used as an illuminative device for throwing light on the intangible aspect of the event. Given the complexity and difficulty of both defining and measuring social capital there is no intention to reinterpret existing theory of social capital

1.1 Background to the research

Sport plays such an important role in Australian society that it is almost inevitable that as we look closer and in more detail at its origins and to its place in our psyche we see what a pivotal role it plays in a variety of ways.  

Sport has long played an important social and cultural role in Australia. It provides a form of social glue which binds communities and creates a broader, more unified society. Sport has enriched the Australian language and added to its humour. (Human Rights and Equal Opportunity Commission 2006, p.14)

Of course there is evidence to suggest that it plays a major part in rural life in particular as several community studies have indicated (Dempsey 1990; Wild 1974; Greble 1979; Bourke 2001 in Tonts & Atherley 2005, p.125). This centrality in rural life enables social interaction, helps the community health through a sense of belonging and identity and provides a vehicle for overcoming socio-cultural differences. In addition to this it plays a welcome diversion to the rural problems confronting modern Australia. These adverse rural impacts affected by wider processes of economic and social restructuring such as farm amalgamations and business closures coupled with the resultant service withdrawal, population ageing, and outmigration are just some of the problems facing
rural populations. Sport and sport events offer an affordable form of both socialisation and recreation in areas that have experienced drought or floods, low commodity prices and falling farm and business profits. Sport still remains an important part of the social structure of rural communities.

This is a nation that declares public holidays for horse races! On closer investigation it can be seen that sport plays an important role in creating ‘social capital’, helping communities develop trust, openness and respect for individuals and groups.

_Sport has been used as a channel of self-esteem both individually and to the nation as a whole. In some situations fervent dedication to sport has helped overcome societal class divisions. Energy was put into the support of and participation in sport rather than into class bitterness and other prejudices. (Parker 1996, p.1)_

This results in greater levels of cooperation and a higher level of social cohesion within these communities in which very little else can seemingly do with such success. It is the social glue that some may suggest society needs to encourage and nurture as much as possible. Sport may be dismissed as being frivolous, but it is the social glue that binds all levels of society. This thesis will investigate the role it has in building social capital.

_Social capital is an umbrella term used to describe the institutions, relationships, attitudes and values that govern interactions among people and contributes to economic and social development. (Human Rights and Equal Opportunity Commission 2006, p.4)_

In early 1980 an audacious move by a group of forward thinking Adelaide business people proposed to the Federation Internationale de l’Automobile (FIA) and the Formula One Constructors Association (FOCA), to run a race as part of the 1985 Formula One series. This bid was successful and Adelaide revelled in the party atmosphere under the marketing title of “Adelaide Comes Alive” for many years. The Australian Grand Prix ran until 1995 when a bitter bidding war broke out and eventually Melbourne won the rights to stage the event.

_Following a bidding war in 1996, the resulting loss of the Australian formula One Grand Prix to Melbourne, Victoria, after eleven highly successful events staged in Adelaide, was felt deeply by the South Australian community. (Allen et al 2011, p.390)_

The fallout was widely felt and resulted in the South Australian Government, through the events arm Australian Major Events (now Events SA), trying to replicate the excitement generated by the Grand Prix with a range of events. These included the Le Mans New Year’s Eve event in the Adelaide Parklands in 2000, to the International Rose Festival and the International 3 Day Equestrian Event. Coupled to these new developments other events such as the International Film Festival in 2002 and the existing arts events, the Adelaide Festival, WOMADelaide and the Adelaide Fringe Festivals were all concentrated into the month of March known locally as “Mad March”.

Chapter 1 Page 2
The Le Mans New Year’s Eve Event, called the Race of a Thousand Years in 2000 never quite captured the imagination of the Grand Prix devotees and despite having a nine year contract it was only ever a one-off event which was largely bankrolled by wealthy American business man, Dan Panoz. The Rose Festival failed to blossom with a limited audience while the 3 Day Equestrian Event has been beset with financial hurdles and various Government bailouts in order to stay afloat but again with limited spectator appeal.

The Adelaide “Clipsal” 500 was drafted into the raft of events designed to “replace” the Grand Prix and since 1999 has been part of the highly successful Australian V8 Supercars series. The event used most of the Grand Prix course but was shortened on the public streets to avoid disruption and upset to the locals in terms of traffic congestion, detours and public transport. This disruption was a major factor in the opposition to the Grand Prix in the later years of its existence and precipitated the Victorian Government to “pounce” and wrest the event away from Adelaide.

Even today there are residual feelings of disappointment and tinges of regret of what transpired but new events went a long way toward healing the “pain”. That the loss of the Grand Prix is still deeply embedded in the Adelaide psyche is best summed up by Mr. Dave Eddy. As a spectator at the 2012 Tour Down Under (TDU), 15 years after the last Grand Prix event was held in Adelaide, he said “Who needs the Grand Prix when we have the Tour Down Under.” (The Advertiser, Party time as sun, sea and cyclists bring out celebrating crowds, 21 January 2008, p.4)

A concern to the government, however, was the biennial nature of the three iconic arts events for the state. The Adelaide Festival and the Adelaide Fringe had run in even-numbered years since the 1960s, and WOMADelaide had run since its inception, initially as a part of the 1992 Adelaide Festival, in the alternate, odd-numbered years. Other events were sought and bid for and in 1999 one successful such bid was a bike race. This event ultimately became known as the TDU and showed signs of filling a void left by the Grand Prix.

The response was to put more time, effort and resources into the TDU and its obvious sport tourism benefits. People both spectate (there have been reports of over 100,000 people watching the opening sprint race around Adelaide streets) and participate (the community ride has attracted over 8,000 participants) in the event. The TDU has had the additional benefit of being a showcase for the state of South Australia with the stages of the event rotating around various tourism regions. Resultant media coverage is beamed into many European locations; such is the popularity of cycling in that part of the world.

Designed to attract visitors, and locals, to the destination they allow the State and Adelaide to showcase what it has to offer. Sport tourism events are powerful image builders. The unique feature of sport tourism is that both spectating and participation can be just as important in many ways as the actual event itself and in this regard the TDU is seen as ideal for the state. Reportedly large numbers of cycling enthusiasts are
descending on Adelaide and environs to see the professional riders, combining this with their own rides and vacation time.

1.1.1 The Tour Down Under (TDU)

The TDU is owned and managed by Events South Australia, a division of the South Australian Tourism Commission (SATC) on behalf of the South Australian Government. The Tour generally features stages surrounding Adelaide, which vary from flat to moderately undulating. There are no large mountains in the area, giving specialist climbers few opportunities to show their particular skills. It is an ideal way for professional cyclists to “ease” into their season when the weather is not conducive to good training in the depths of the European winter and without the gut wrenching mountain climbs they have to endure later in their year.

The race starts on the third Tuesday of January every year and attracts riders from across Australia and the world. The week-long event brings the top World Tour professional cycling teams to race on the streets of Adelaide and regional South Australia. The first stop on the world cycling calendar, the TDU starts the cycling year with a street race followed by five stages, concluding with a final street race and presentations in the heart of the Adelaide central business district on the Sunday of the tour week.

In 2005, the TDU was promoted by the Union Cycliste Internationale (UCI) to the international rating of 2.HC, the largest and highest ranking outside Europe. In 2008 the TDU became the first UCI ProTour event outside Europe, and the following year it became the inaugural event of the UCI World Ranking calendar. The UCI World Tour brings together the world’s greatest road races such as the Tour de France and the Giro d’Italia. The UCI World Tour begins in Australia in January with the TDU and concludes in October with the Giro di Lombardia, in Italy. The quality of the sporting show is guaranteed thanks to the participation of the best teams – and therefore the best riders – in all the UCI World Tour events. The 18 UCI ProTeams, carefully selected according to ethical, financial, administration, but above all sporting criteria, participate in all the events on this calendar (UCI, 2012).

The TDU achieved a coup when cycling legend and cancer survivor, Lance Armstrong, made his comeback to professional road cycling at the 2009 race. Crowds immediately “spiked” and his return in 2010 was again greeted by record crowds and unprecedented media coverage as was his final ride in 2011. The TDU has also seen Tour de France winners, Oscar Pereiro, Alberto Contador, Cadel Evans and Carlos Sastre all racing in South Australia, alongside Aussie legends Stuart O’Grady, Robbie McEwen, and Allan Davis. In fact “All Tour de France winners of the last ten years have competed at the TDU at some time in their career” (Conlon, 2009). This fact testifies to the bona fide nature of the importance of this event which started quite small in 1999.
The South Australian Government, seeing the popularity of the event and perceiving it not just as a bike race, has transformed the TDU into a festival of cycling. A range of associated events and festivals create a massive party atmosphere across South Australia. Amateur cyclists can also get involved in the action, with the SKODA Breakaway Series, which gives people the chance to ride part of the World Tour race route, in a competitive atmosphere.

The TDU has a companion event, the community challenge variously called the Be Active Tour, the Mutual Community Challenge Tour and now the Bupa Community Challenge reflecting the sponsorships involved over the years. This is one of Australia’s fastest growing recreational events, held over the route the professionals’ race on the Friday every year. The inaugural event in 2003 was known as the Breakaway Tour and attracted more than 600 riders. In 2004 the number of riders increased to 1,400 when the event was known on as the Be Active Tour. The 2005 tour saw more than 1,900 riders leave Salisbury, Williamstown and Angaston in 30 degree heat to tackle the hills and roads of stage 2 in an effort to cater for all ages, abilities and fitness levels. In 2007 the name changed again and it was joined by other events such as the Mutual Community Fun Tour and Powerade mini-tour for children. The new events were designed to increase the popularity of the event and attract people who did not ride regularly. Its popularity peaked in 2010 when there were over 8,000 participants, all eager to ride the same route, or part thereof, as the professional riders do that same day.

To provide visitors with more reasons to attend, opportunities to participate and ‘linger longer’ in South Australia, a full calendar of associated events has been created to form the Santos Festival of Cycling.

The Santos Tour Down Under invites the whole state to the party, by taking the race through South Australian regions. The race typically starts and concludes with exciting Adelaide city street circuits, with Stage 1-5 being held in regional South Australia. The Santos Tour Down Under provides a significant contribution to the state's tourism industry and showcases the attractions of South Australia to the world through global television coverage (TDU, 2011).

The Festival of Cycling has a formulaic approach. The Team Presentation is free and held prior to the start of the Cancer Council Helpline Classic, another series of races for amateur cyclists from around Australia. This event is where each team of riders and their manager are presented to the media and public. The Legends’ Night Dinner features celebrity guest speakers and participants gain an insight into the lives of some of the “stars” of the peloton.

The Club Tour, the official supporters club of the event includes membership packages, reserved VIP seating and catering at various stages and catered functions at the Hilton Adelaide Hotel and exclusive experiences like a tour of the
Adelaide City Council Tour Village on the eve of the event. These events demonstrate the sport tourism nature of the TDU where both participants and “spectators” are well catered for and are encouraged to become involved in the festival.

While a lot of the Festival of Cycling events are centred on Adelaide the Best Dressed Town Competition does provide an opportunity for other communities to be involved. Towns, businesses, houses, community parks and gardens are decorated to create atmosphere and entice spectators to stay longer and spend more. The competition is open to all towns/suburbs along the event’s race routes. The winners’ roll call highlights the diversity of places that have entered into the spirit of the event. Places such as Tailem Bend, One Tree Hill, Mannum, Stirling, Lobethal and Willunga reflect the diverse locations that have successfully embraced this competition.

The Best Dressed Town Competition is an initiative of Events South Australia and has been a part of the event since the first TDU in 1999. Entrants can choose to enter one of the following categories such as Best Dressed Town, Best Dressed Private Residence and Best Dressed Commercial Property.

Rivalry between communities is as competitive as the race itself. Towns take pride in their win and strive for even higher standards each year. Efforts of nominees do not go unnoticed by the teams and visitors to South Australia who love the support and atmosphere created (TDU, 2012).

Daily and overall prizes are awarded for each category with prizes including signed jerseys, gift packs and garden products. One such prize is a truckload of mulch for the successful town! This research will contend that this is one of a few opportunities to enhance the community aspect of the TDU and could well be developed more to maximise the building of social capital.

The TDU has been successful on the National stage by winning the 2011 Australian Event Award. This awards program rewards innovation, recognises excellence and unites the entire Australian Events Industry. In winning the best event in the Tourism Awards in 2011, beating among other events ironically the Australian Grand Prix in Melbourne, it received the Best Tourism Event honours for a third consecutive year.

The 2011 tour had record crowds, with over 780,000 people lining the streets, more than 7500 recreational riders in the Mutual Community Challenge Tour and around 2000 people at the annual Legends’ night dinner.

Significantly, more than 37,000 people from interstate and overseas travelled to South Australia to watch the 2011 Santos Tour Down Under, injecting $43 million into the State’s economy.
The event garnered more than 280 hours of television coverage, ensuring South Australia’s beautiful city, spectacular coastlines and world-renowned wine regions made their way into homes right across the world (Hill 2011).

1.1.2 Tour Down Under Benefits

Such state wide events and festivals are not without cost and the government is at pains to highlight the economic benefits and the exposure of the state at every opportunity. Table one reflects the most recent available figures of the TDU:

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<tbody>
<tr>
<td>Total attendance (crowd figures)</td>
<td>548,000</td>
<td>760,500</td>
<td>770,500</td>
<td>782,393 people</td>
</tr>
<tr>
<td>Event specific visitors</td>
<td>15,100</td>
<td>36,200</td>
<td>39,700</td>
<td>37,056 visitors from interstate and overseas, who stayed a total of 335,401 nights in South Australia</td>
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<tr>
<td>Spending by Tour visitors</td>
<td>$1,141</td>
<td>$1,078</td>
<td>$1,047</td>
<td>$1,169 per visitor</td>
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<td>Economic impact</td>
<td>$17.3m</td>
<td>$39m</td>
<td>$41.5m</td>
<td>$43.3 million into South Australia’s economy</td>
</tr>
<tr>
<td>Media coverage</td>
<td>$43m</td>
<td>$226m</td>
<td>$124 million of editorial media coverage and 262 hours of TV coverage</td>
<td>$154 million of editorial media coverage and 284 hours of TV coverage</td>
</tr>
<tr>
<td>Teams</td>
<td>18 teams plus one wild card</td>
<td>18 teams plus one wild card</td>
<td>18 teams plus one wild card</td>
<td>18 UCI ProTeams comprised of 133 riders from 30 countries</td>
</tr>
<tr>
<td>Community Challenge ride</td>
<td>3404</td>
<td>7127</td>
<td>8,099</td>
<td>7,512 people participated</td>
</tr>
<tr>
<td>International &amp; interstate riders in Community Challenge</td>
<td>717</td>
<td>1997</td>
<td>2426</td>
<td>2186 participated</td>
</tr>
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Table 1 sources: www.tourdownunder.com.au and Australian Bicycle Council

While figures are impressive there is contention about the methodology of obtaining them. The primary sources are very difficult to find and validate. The TDU has been reluctant to provide any original reports and economic impact studies and even Freedom of Information requests have failed to show the sources and how these figures were obtained. This veil of secrecy, almost bordering on subterfuge, has cast grave doubts in the minds of many outside the Government.
The Opposition tourism spokesman, David Ridgeway, recently commented “A Liberal Government will change the culture of secrecy which pervades the State Tourism Commission and be open and honest about where your taxes are spent relating to tourism.” (*The Advertiser*, Tourism Commission punt ends in $1m loss, 20 March 2012, p.22) With a lack of validity and reliability being able to be ascertained because of this secrecy it would suggest that other elements associated with the TDU could well be emphasised in a more convincing manner.

One of the considerations of this thesis will be the lack of emphasis on the less tangible, but equally important, aspects of sport tourism management such as the social impact. Increased civic pride, a growing sense of community and of belonging, the inherent increase in trust and reciprocity can emanate from such events but these are all largely ignored in most documents and reports accessed in this research. While it is politically expedient to emphasise the economic impact to justify the expense, no figures have been released about the cost to tax payers to stage the TDU, the social impact can be an even better justification that should be elucidated at every opportunity.

### 1.2 Social capital and sport tourism events – the research question.

The thesis will investigate the role that sport tourism events have in building social capital in towns with a start and or finish of the TDU. While there seems to be a dearth of research and relevant articles to draw upon there is a trend towards increased interest in this concept. (Kim, Boo, Kim 2013; Mair & Whitford 2013; Deery, Jago & Fredline 2012). As increasingly our rural towns are isolated and feeling vulnerable because of a raft of issues combining at the same time society needs to investigate ways of keeping the community feeling valued and worthwhile. In this supposed age of social networking and connectedness many rural communities are feeling marginalised and under threat. Reasons for this concern will be explored and a context established as to why the building of social capital is of vital importance in this day and age.

While some research has centred its attention on sport and the building of social capital, and now more recently festivals and the role they play, specifically, sport tourism or events have not been a focus. The TDU is a quintessential sport tourism event inviting both participation (the Community Challenge) and spectating of the professional riders over a number of stages. Much of the appeal is because amateur riders can also ride to the start and or finish of the stages and be involved every day in their cycling pursuits.

The influx of visitors, both active amateur cyclists and tourists to view the TDU, has created some additional considerations. Has this attributed to the building of social capital or caused more dislocation and angst among the locals? How do they feel about the purported economic impact? These issues all serve as a backdrop to the research questions.
The research questions are:

1a. How does involvement in a major sport tourism event, like the TDU, help build social capital in the rural communities of South Australia?

1b. What kind of social capital might be built by the TDU sport tourism event - is it bonding or bridging?

2. What are the perceived benefits of the TDU for the rural communities that played host to the major sport tourism event?

3. What is the ‘room for improvement’ in the event management of the TDU by Events SA especially for the host communities?

1.3 Research Methodology

A series of in-depth, largely unstructured individual interviews with bellwethers of a variety of rural towns as well as organisers of, and participants in, the Community ride will be conducted in order to research the role the TDU event plays in building social capital. In addition to these individual one-on-one interviews there will be focus group interviews for every nominated town. These may be local service or sporting groups who have a role to play in the staging of the event and who have local insights into the event and how it operates. Where possible secondary sources such as newspaper reports, Local Government Authority’s (LGA) minutes and any individual reports from the peripheral groups (Community Associations, newsletters etc.) will be considered to gain an overall picture of the social impact of the TDU. Official Government reports will be accessed where available.

The role of events in the future plans of the state and the resources promised by the Government will also be investigated against the backdrop of the growing importance of both the events and sport tourism industries. As greater awareness is gained about the impacts of these industries many will be surprised at the magnitude and importance of such an event as the TDU.

The rural areas of South Australia are hurting and with outmigration, diminishing services, feelings of isolation and neglect all playing on the psyche of those in rural areas it is imperative to keep the areas buoyant and feeling valued. The TDU provides an excellent vehicle for this. The study will explore the role it can play in building social capital in areas that are struggling in recent times. The rural areas studied in a series of in-depth interviews which have had a start and/or finish in the past five years include the following:

1. Lobethal – new in 2012 with a start but the TDU has passed through on numerous occasions.


4. Hahndorf - long history of continual involvement with finishes 2003-2008 and 2010 as well as often passing through. In 2012 it chose not to bid.

5. Clare– relatively new involvement but with a start in 2010 and a finish in 2012.


7. Stirling – due to its close proximity to Adelaide has had a long history of continual involvement with starts in 2006-2008 and more recently finishes in 2009-2012.

8. Mount Pleasant and Gumeracha while not having a start or a finish in the TDU have had a number of intermediate sprint finishes and a pivotal role in the Community Challenge in 2012. Both towns have been alternative starting and finishing locations for those amateur riders not wanting to do the whole stage.

Further explanations of these towns and their regions can be found in chapter three, the research methodology section of the thesis.

This research demonstrates that the TDU provides an opportunity to build social capital. The social impact for participating towns is both broad and far reaching.
1.4 Limitations of the research

The research employs a qualitative interpretative research method and as such does not attempt a measurement of social capital other than individual’s thoughts and opinions. Collier (2002) identified that social capital is difficult, if not impossible to measure directly and that for empirical purposes the use of proxy indicators would be necessary. Social capital has constructs that are inherently abstract and require subjective interpretation in their translation into operational measures (Grootaert & Van Bastelaer 2002; Narayan & Cassidy 2001). So while it is hard to measure social capital directly, its benefits can be inferred from its powerful effects and this exploratory study seeks to identify these effects on a community.

Further difficulties arise with the choice of indicators to measure social capital and the multiple dimensions that perhaps would best serve this requires sets of indicators to be effective (Cox & Caldwell 2000). Considerations of measurement of social capital inevitably reflect the conceptual debates about social capital itself, in particular, whether social capital can be measured at an individual or community level (Baum & Ziersch 2003).

Measurement of social capital is therefore well beyond the scope of this research but this is obviously a limitation and an area for further research with a scale and or system employed to measure it before, during and after events. Measuring social capital clearly has merit however, as Fukuyama (2001) states, ‘one of the greatest weaknesses of the social capital concept is the absence of consensus on how to measure it’. (p.12)

The issue with this includes the most comprehensive definitions of social capital are multidimensional, incorporating different levels and units of analysis. Another second issue is any attempt to measure the properties of inherently ambiguous concepts such as "community", “civil engagement”, "network" and "organization" is correspondingly problematic and beyond this research scope.

Cavaye (2004c) identified the following issues in the measurement of social capital that remain unresolved:

- A clear understanding of the context and purpose of the measurement of social capital
- Understanding the limitations of evaluation and measurement, and ensuring that the interpretation of measures is held within these limitations
- The practical mechanics of gaining community feedback such as community representation and coverage, feedback to communities, use in local decision making, and resourcing measurement
- Benchmarking vs. measures of incremental change
- Dealing with qualitative information, diversity, variation and complexity
- The nature and rigor of indicators
• The interpretation and use of measurement information
• How evaluation itself can contribute to fostering social capital. (p.13).

Finally, relying solely on interviews and archival media reports and what minimal LGA reports were available could be viewed as a limitation. This reduced the validity and reliability of research and made triangulation difficult. Very little could be done to improve this situation given the lack of cooperation from the TDU organisation and the owners of the event, the State Government of South Australia. Repeated attempts to access this information proved problematic and while recognised as a limitation this could not be easily rectified.

1.5 The format of the thesis

Chapter two is the literature review of subjects such as Sport Tourism, Event Management and Social Capital and provides the theoretical constructs explored or wanting to develop further as a result of this thesis.

Chapter three consists of the research methodology explained in greater detail while chapter four looks at the analysis of data collected during the research. Finally, chapter five deals with the findings and makes recommendations regarding the research issues and future opportunities for rural towns wishing to attract sport tourism events.

1.6 Conclusion

The TDU has grown from an inauspicious event greeted by scepticism and guarded optimism, to one of the biggest events in South Australia and indeed Australia. It has won various Tourism Awards and it has been a success on the South Australian sporting landscape. Its role in building social capital in the towns it involves will now be investigated.
Chapter 2 Literature review

2.1 Introduction

The Tour Down Under (TDU) is a significant sport tourism event which is held annually in Rural South Australia. It relies on the major input of towns hosting the event. The local community supplies much needed volunteer labour and significant infrastructure assistance in order for the event to run smoothly and successfully as it has since its inception in 1999.

While much is traditionally done in research of the economic impacts of sport tourism events very little has been done on the social impacts of such an event and more specifically the role it may play in building social capital. (Deery, Jago & Fredline, 2012; Robertson, Rogers & Leask, 2009) The aim of this research is to investigate the role the event plays in building networks and interrelationships fostering trust, reciprocity and contributing to social norms. In short, does it, and if it does, how does it, contribute to building social capital in these rural communities and what is its importance?

The examination of sport tourism events are part of a larger field of event studies, which also include cultural, business and community events. By definition, events have a temporal component, being held as a ‘one-time or infrequently occurring event outside a normal program.’ (Getz 1997, p. 4). This creates an important distinction between other sports associations and clubs where participants have ongoing and frequent interactions. Festivals and events are “Prime manifestations of the experiencing economy (Pri & Gilmour, 1995) engaging memory, stimulation, entertainment and acting as a dynamic for many other outcomes” (Robertson & Frew 2008, p. VII). However, they also offer communities a chance to work together to create and deliver the event itself and to develop social capital through the preparation and staging of the event (Arcodia & Whitford 2007).

Events can be considered as temporary community projects where the challenge is to develop a concept of community that can provide spaces for the social self and civic engagement to emerge (Arai & Pedlar 2003). Researchers have discussed the role of social capital in relation to festivals where events can offer opportunities to develop social cohesion, trust, mutuality, co-operation and openness (Derrett, 2003; Mackellar, 2006; Moscardo, 2008).

Sport tourism events and festivals associated with them have been lauded for “enhancing community spirit and well-being”. (Spaaij & Westerbeek 2010, p.1356) Social capital is seen to contribute to social cohesion and harmony, reciprocity, stimulating bridges and social development. “The idea that sport has wider social ‘functions’ beyond the game itself is of course not new, social development through sport has a long history”. (Spaaij 2009a, p.1110)
Events that encourage regional community residents to interact in positive ways and develop effective relationships contribute directly to social capital. Such events, when connected to the regional setting or traditional culture can also indirectly contribute to social capital through developing and strengthening local sense of place and regional social identity (Moscardo 2008, p. 29).

There is also evidence from several researchers that community events in the form of festivals and celebrations positively contribute to the mental health and wellbeing of communities providing opportunities for communities to utilise local strengths to work together to create and manage community celebrations that enabled a range of creative and collective activities (Hilbers 2005).

Some commentators, however, would suggest that ownership and development of the event from within the community can offer more opportunities for social development than events which are imposed upon a community. Events created by the community may develop a greater sense of place as communities design and create elements which reflect their environment and heritage (Derrett 2002). Sport events imposed upon a community by governments, or sports management companies may not be embraced in the same way by all residents, and can be resisted through protest actions (Fredline & Faulkner 2001).

Glasgow City Council concluded from a study in 2002 that “At a community level, community organised events can be a powerful tool in stimulating community involvement, pride and a sense of identity.” (cited in Robertson & Frew 2008, p.49). It went on to suggest “… that community involvement and thus community gain, is best achieved via small scale events that are organised by the community themselves.” (p.49)

Events are the socio-cultural glue which binds our communities and ultimately our nation together. (Spaaij 2009b) They are occasions to share our traditions, to connect with one another and to express our cultural heritage. (Allen et al 2010) They offer opportunities to celebrate, to remember and to showcase the very best of our cultural and creative endeavours. (van der Wagen & White 2010) In short, events are important. Governments have been quick to seize on this aspect of events and have directed their energy and money toward building a portfolio of them in recent years.

The Sport tourism events industry has been one of significant growth and expansion, particularly from the 1960’s (Richards & Palmer 2010; Goldblatt 2002; Getz 2007) for a number of reasons. These include destination image making, regeneration and renewal, economic impact generators, tourist attractions, overcoming the continual problem of seasonality in tourism, contributions to the development of local communities and businesses and support of key industrial sectors. Richards & Palmer (2010, p.9) using the Cape Town Major Events Marketing Strategy as an example, argue
that 'cities, governments and the private sector have all invested in creating, sustaining and developing a wide range of festivals in order to reap a number of benefits'. These include:

- improvements to the quality of life in the city;
- creative activity;
- the growth of audiences;
- the creation of partnerships;
- recreational and educational opportunities;
- economic and social benefits;
- national and international profile raising; and
- meeting civic objectives (Richards & Palmer 2010, p.19).

The widespread benefits of events have now come to challenge the previous dominance of the importance of built heritage in the cultural and economic development strategies of cities and towns because events are more flexible than certain types of fixed physical infrastructure, they have a greater ability to offer 'spectacle' and 'atmosphere' and events can cost less and achieve greater impact in the short-term (Richards & Palmer 2010, p.19).

With all these benefits in mind, Governments and private operators have scrambled to provide a range of events for their constituents and consumers realising a boom time for events. The growth of the industry has been strong and sustained showing no signs of slowing in the near future (Getz 2007; Goldblatt 2002). Since the early 1980s, one of the most frequent applications of economic tools to arts, culture, and mega-events has been the economic impact analysis. The focus of such studies has been to convince policy makers and the general public that the continuation of sponsoring events should be supported for their economic contributions and contributions to tourism (McHone & Rungeling 2000).

In more recent, harder economic times there has been a tendency of Governments to want quantifiable assessments (Reid 2007) in order to justify return on investments and appease their constituents with impressive economic impact results (Delamere 1997). Consequently the equally important social benefits have been downplayed or overlooked because of this insistence and the often intangible natures of the social effects have largely been ignored.

Over the past decade there has been a proliferation of literature on the changing economic and social conditions in rural Australia (e.g. Cocklin & Dibden 2005; Cocklin & Alston 2003; Gray & Lawrence 2001; Pritchard & McManus 2000 cited in Tonts & Atherley 2005 and in Budge 1996; Fraser et al 2005; Smailes 2000 cited in Reid 2011, p.21). However, with rural areas in decline having taken hits with drought, falling population, reduced demand for goods and services and their subsequent removal, drain of young people to the city (outmigration), stagnating or falling property prices and lack of employment opportunities the question may be posed “So does an event galvanise the community and create social capital?” Can events provide the necessary impetus for communities to be engaged and build upon their existing connections? Hence this
attempt to investigate and research the effects of sport tourism events on building social capital.

2.2 Foundations of sport tourism

As St. Augustine is purported to have said (and roughly paraphrased) “the world is like a book, not to travel is to read but the first page” (Thinkexist.com). It seems that many people have taken his words to heart as the tourism industry has undergone unprecedented growth and expansion in recent decades. “Tourism is widely regarded as the growth industry of the 1990’s, continuing into the twenty first century. The 1980’s and the early 1990’s have seen an enormous explosion…” (Hall 1998, p.1). There seems little to suggest that this trend has not continued as we go further into the new millennium. This obviously augurs well for the future of tourism, and sport tourism is well-placed to take advantage of this recent comparative “boom”.

Sport tourism is a relatively new, special interest segment, of the tourism industry and serves to illustrate the broad spectrum of tourism studies. The many perceptions of what constitutes tourism are reflected in the multitude of definitions of tourism. Leiper has argued that “an inter-disciplinary approach is required for the study of tourism. An inter-disciplinary approach integrates concepts and ideas from different disciplines or fields within the one approach” (in Hall 1998, p.4). Hall continues and says that “each discipline and area of scholarship and research has as one of its first tasks the identification of the things which comprise the foci for study” (p.5). Naturally for sport tourism this is doubly difficult because both foci, sport and tourism, have a rich and long history of research, discussion and debate.

2.2.1 Tourism:

The broad range of definitions concerning tourism has both physical and social components and can range from something as simple as “all short term visitors into an area for any purpose - other than to commute to work” (Hall 1998, p.7) to something more complex such as:

> tourism is essentially about people and places, the places one group of people leave, visit and pass through, the other groups who make their trip possible and those they encounter along the way. In a more technical sense, tourism may be thought of as the relationships and phenomena arising out of the journeys and temporary stays of people travelling for leisure or recreational purposes (Hall 1998, p.6).

These definitions have expanded to include:

> the sum of all the phenomena and the relationships arising from the interactions of tourists, business supplies, host governments and host communities in the process of attracting and hosting tourists and other visitors (Goeldner & Ritchie 2006, p. 4).
Standeven and De Knop based their definition on MacCannell’s (1996) emphasis on cultural experience and this definition appeals to them because sport tourism is involved with the activities they are engaged in.

*The temporary movement of people beyond their own home and work locality involved experiences unlike those of everyday life. The experiences might take place as part of a holiday or as an ancillary to business travel (Standeven & De Knop 1999, p.10).*

The United Nations in 1963 used the relatively simple definition “any person visiting a country, other than that which he usually resides, for a period of at least twenty four hours” (Standeven & De Knop 1999, p.9). Of course this ignores the domestic tourist and the visitor. Since the early 1990’s there has also been an increasing propensity to differentiate between visitor, tourists and excursionists. This just serves to make the task of a clearer definition even harder:

*Interestingly, the inclusion of same day travel ‘excursionist’ category makes the division between recreation and tourism even more arbitrary, and there is increasing international agreement that ‘tourism’ refers to all activities of visitors, including both overnight and same day visitors (United Nations 1995, p.5).*

As Holloway said in 1994, “Conceptually, then, to define tourism precisely is an all but impossible task” (Holloway 1994, p.3).

### 2.2.2 Sport:

It has been widely discussed that “sport derives its root meaning from ‘disport’ meaning to divert oneself. It carried the original implication of people diverting their attention from the rigours and pressures of everyday life” (Edwards 1973). While there has been debate about the various definitions it seems they are not as wide ranging as those for tourism. “Sports are institutionalised competitive activities that involve physical exertion or the use of relatively complex physical skills by individuals whose participation is motivated by a combination of personal enjoyment and external rewards” according to Jay Coakley (1998, p.119). More institutionalised definitions have been put forward with the Council of Europe defining sport in 1992 as “all forms of physical activity, which through casual or organised participation, aim at improving physical fitness and mental wellbeing, forming social relationships, or obtaining results in competition at all levels” (Standeven & De Knop 1999, p.8).

This definition does not acknowledge the non-competitive activity or pursuits that may well form the basis of the majority of future sport tourism activities. Standeven and De Knop suggest that sport includes:
the whole range of any competitive and non-competitive active pursuits that involve skill, strategy, and/or chance in which human beings engage at their own level, simply for enjoyment and training or to raise their performance to levels of publicly acclaimed excellence (p. 8).

Harry Edwards writing in 1973 said that sport:

 involves activities having formally recorded histories and traditions, stressing physical exertion through competition within limits set in explicit and formal rules, governing roles and position relationships and carried out by actors who represent or who are part of formally organised associations having the goal of achieving valued tangibles or intangibles through defeating opposing groups (Kelly 1982, p.195).

Lynch and Veal suggests a much simpler, but therefore broader, definition of sport:

 as one of the forms of activity which make up leisure. Sport conjures a range of activities which generally involve rules, physical exertion and/or coordination and competition between participants. Sports may also involve environmental challenge (Lynch & Veal 1997, p.242).

John Kelly in his seminal book, ‘Leisure’, reduces it even more to define sport as, “…organised activity in which physical effort is related to that of others in some relative measurement of outcomes with accepted regularities and forms” (Kelly 1982, p.196).

2.2.3 Sport tourism:

While there is no universally accepted definition of sport (Standeven & De Knop) a number of the sport tourism commentators (Kelly 1982; Gibson 2003) fundamentally discuss the fact that sport is about a diversion from normal activity and that there is a structure and organisation that differentiates it from many recreational pursuits. This differentiation between various types of sport (competitive and recreational) causes even more confusion. As Turco, Riley and Swart suggest “Defining sport tourism is difficult because defining sport is equally difficult” (2002, p.14). Turco, Riley and Swart therefore take the step of suggesting two types of definition, a hard and soft definition. The hard definition is “sports tourists travel outside their usual environments for the primary purpose of active (participant/organiser/official) or passive (supporter/spectator) engagement in competitive sport” (Turco, Riley & Swart 2002, p.8). The soft definition is “these sport tourists travel outside their usual environment for the primary purpose of active (participant/spectators) engagement in a recreational sport” (Turco, Riley & Swart 2002, p.8).

Hall states that “special tourism is travel for people who are going somewhere because they have a particular interest that can be pursued in a particular region or a particular destination” (1998, p.269). Sport tourism could obviously be one
particular segment of special interest tourism. Other definitions that have been more particular include European authors, Standeven and De Knop who say:

Sport tourism is all forms of active and passive involvement in sporting activity, participated in casually or in an organised way for non-commercial or business/commercial reasons, that necessitate travel away from home and work locality (Standeven & De Knop 1999, p.12).

Neirotti (cited in Hudson 2003, p.2) broadly defines sport tourism as:

travel away from one’s primary residence to participate in a sport activity for recreation or competition, travel to observe sport at the grassroots or elite level, and travel to visit a sport attraction such as a sports hall of fame or water park.

This definition has drawn criticism however, as some suggest “Such a definition, while useful in providing the elements of sport tourism, is actually too broad” (Deery, Jago & Fredline 2007, p.236).

Whatever your penchant, the marrying of sport and tourism can only serve to confuse and frustrate those of us concerned with definitions. Perhaps Gammon and Robinson are correct in their assumptions that the best way to approach the subject should be to take the lead of Kurtzman and Zauher (1997) and have two distinct starting points:

either from a sporting perspective or a touristic one. If, for example the prime motivation is in sport, then the touristic element would act as a secondary reinforcement and vice versa if tourism was the main point of interest (Gammon & Robinson 1997, p.4).

This leads to their hard definition of the sport tourist as:

someone who has an active or passive participation at a competitive event” while the softer definition of the sports tourist, “would be someone who specifically travels and who is primarily involved in active recreational participation of a sporting/leisure interest (Gammon & Robinson 1997, p.4).

Gibson stated that sport tourism had three distinct behavioural sets “Leisure-based travel that takes individuals temporarily outside of their home communities to participate in physical activities, to watch physical activities or to venerate attractions associated with physical activities” (cited in Weed 2008, p.9). She goes on to explain in later works that:

Like mainstream sport and tourism research, work in sport tourism necessitates a broad based knowledge of concepts and theories from both the parent disciplines and from related fields of study such as leisure studies. To understand sport tourism we can apply a range of theories and concepts from such parent disciplines as economics, management, sociology, anthropology, geography and so on (Gibson 2004, p.259).
Hinch and Higham put forward a framework where they derive their research considerations from the activity, spatial and temporal dimensions of the area. “Sport is positioned as the activity dimension, while the temporal and spatial dimensions are derived from tourism.” (Weed 2008, p.9) Weed and Bull state that “Sports tourism is a social, economic and cultural phenomenon arising from the unique interaction of activity, people and place.” (Weed 2008, p.17) Hinch and Higham go on to develop this further in later work when they suggest that:

> sport tourism is defined as sport-based travel away from the home environment for a limited time, where sport is characterized by a unique set of rules, competition related to physical prowess and a playful nature (cited in Gibson 2003, p.207).

Faulkner, Tideswell and Weston in Gibson (2006) argue that there are a number of key elements that comprise sport tourism:

> Essentially they argue that sport tourism is event related and that any definitions should include events as the focus...

- Sport tourism is event related
- The focus for sport tourism is competitive sport
- ‘Participants’ in sport tourism may be attendees, officials or competitors
- The motivation to participate in sport tourism is intentional

There are specific outcomes from sport tourism that affect; the individual, the community, the state/nation. (Gibson 2006, p.249)

### 2.3 Historical Foundations of Sport Tourism

Of course this development of links between sport and tourism has not been a recent phenomenon. The links date back to ancient Greece in the zenith of its civilisation in the fourth-fifth Century B.C and in a variety of ways. One of the most visible links was the Ancient Olympic Games, that was first conducted in 776 B.C and which has fascinated a large number of scholars and academics and led to the development of its own distinct discipline, called Olympism. The Olympics history need not be repeated here because of the plethora of books and articles on the subject, but some comment should be made as to the importance of the games as a unifying force amongst the Greek states and the high importance placed upon the games. Herodotus, the highly regarded contemporary writer of the time, was quick to praise the games in many areas of his classic, The Histories, “The men had come to boast of the excellence of the organisation of the Olympic Games, which they thought, could not possibly be run better or more fairly…” (Herodotus 1973, p.193).
Not only did the Greeks travel long distances every four years to see this festival but, “They came from all over to participate in or merely to watch the various competitions in the Pythian games at Delphi or the Isthmian and Namean Games both near Corinth” (Finley 1963, p.51). Surely here are the first sport tourists who participated or spectated at Games and festivals all over the Greek States. Modern estimates (Standeven & De Knop, Werner 1999) had the crowds numbering 40,000 and this was the earliest recorded example of sport tourism. It may also be one of the first examples of the power of sport tourism as a vehicle for peace. “Hostilities must be suspended by all countries from the day on which the hieromenia was announced…the curse and the fine would be the penalty for anyone doing violence to a traveller on his way to Olympia for the festival” (Werner 1977, p.124).

A more “concrete” illustration of the importance of these games lies in the splendid ruins throughout the Greek and Roman worlds with stadia, hippodromes, palaestra and gymnasia abounding, providing vivid examples of the scale, size and importance of these games. It would seem that the Games also provided evidence of the various classes in the Greek world and their associated modes of travel served to highlight these class divides. “Many, like Socrates went on foot to Olympia, while others landed at the mouth of the Alphea and went up the river…The middle class made the journey on horseback or on a horse drawn vehicle” (Werner 1977, p.124).

The Romans seemed to have a greater emphasis on more sedate activities particularly the health and socially orientated baths, or thermae. Here they could relax, engage in debate and generally contribute to their health and well-being, something they held highly:

*In Rome alone there were almost nine hundred baths…the ease of travel and the spread of the Empire led to the patronage of foreign towns such as Spa in Belgium, Bath in England…all of which became fashionable resorts for travelling Roman Officials (Standeven & De Knop 1999, p.15).*

Sport tourism was helped in the Roman Empire by the then magnificent network of roads and the relative peace of this civilisation enabling relative ease of travel:

*The Roman combination of empire, roads the need for overseeing the empire, wealth, leisure, tourist attractions, and the desire for travel created a demand for accommodations and other tourist services that came into being as an early form of tourism (Goeldner & Ritchie 1996, p.13).*

As Standeven and De Knop (1999) noted, “The popularising and the survival of ball games (two currently popular forms of Sport Tourism) are probably due to the Roman’s disposition to travel” (p.15). Of course the Romans preferred spectating to participation particularly in the gladiatorial combats and the fierce nature of these:

*The so called “games” generally included gladiatorial shows, wild beast fights, chariot racing and theatrical shows. It is probable that the cruel*
contests between men and men or men and beasts were a legacy to Rome from the Etruscan domination though throughout the Mediterranean there existed nature festivals and sports of similar kind (Barrow 1972, p.106).

The Colosseum and other examples of stadia proved the Roman’s thirst for combat and there is no doubt they were enthusiastic travellers:

With an army to protect it and a civil service to administer it, the Empire gave freedom of travel...the movement of men was an extensive as the movement of goods...these and many more thronged roads and sea-routes (Barrow 1972, pp.97-98).

The Romans were able to indulge in travel, philosophy and the arts largely due to the rise of slavery and a leisure class, but they were also allowed to mingle and encouraged to travel in less hostile circumstances compared to the Greek world (Barrow 1972). This soon changed as the world plunged into the dark ages and became more insular and isolated:

The decline of the (Roman) Empire was accompanied by the decline of tourism...the collapse of the Roman Empire in the fourth and fifth centuries spelled disaster for the pleasure travel and tourism in Europe (Goeldner & Ritchie 1996, p.26).

It was not until the middle-ages and the rise of Catholicism that tourism started to emerge. “Had not Spanish, French and English monarchs taken to jousting, horse racing, hunting, court tennis and yachting, sporting activities may not have survived the puritan purge” (Standeven & De Knop 1999, p.16). This often Royal interest in jousting, crossbow tournaments, fencing and real tennis helped promulgate past times that “suffered” from the intellectual activities of the Renaissance. Only “Sports suitable for promoting the health of “young gentlemen” were promoted. Dancing, wrestling, tennis and archery were popular, but fencing was regarded as of insufficient importance” (Standeven & De Knop 1999, p.16).

The promotion of these scholarly pursuits and the education of gentlemen led to the widely acknowledged “Grand Tour”. This was initially made by diplomats, business people and scholars who travelled to Europe for an educational experience. This developed into what Baker suggested was travel, combined with physical activity as “young gentlemen strove to be more active than contemplative and physically adroit as well as learned” (p.61). This type of travel characterised most of the known types of the earliest forms of sport tourism as well as the continued importance of the spa. This was somewhat revitalised from Roman times but from the mid-seventeenth century when the medicinal benefits of mineral waters were widely touted “spa tours became established as fashionable centres in which to stay and find commercial recreation” (Walton 1983, p.193). An extension of this became the popularising of the seaside resort or holiday, which focussed on the benefits of fresh sea air and outdoor pursuits such as swimming, sailing and sunbaking:
The nineteenth century was a hugely significant period in the development of both sport and tourism due to the industrial revolution. Urbanisation, stipulated working hours, automatization, the monotony of the workplace, and slowly rising standards of living were all factors that contributed to the development of both sport and tourism in the nineteenth century (Standeven & De Knop 1999, p.19).

From an Australian perspective the creation of a colony in 1788 and subsequent expansion saw the rise of recreation planning, particularly in Adelaide where parklands were built into the urban environment for the specific enjoyment of the population living in South Australia. The Aboriginal people were semi-nomadic and no mention of the word “leisure” appears in any later day interpretation so this paper will simply cover significant historical landmarks for white settlement. Much of our early sport and leisure was similar to the “mother country” with cock fighting, bull fighting, boxing and horse racing being of particular popularity. Early race meetings sprang up throughout the colony and travel to these important days of celebration became some of the earliest recorded examples of sport tourism.

The tyranny of distance, long known as a recurrent theme in much to do with Australian life, did cause problems with the population but the exuberance the Australians showed in sport overcame many of these problems and travel to major areas to watch cricket, tennis and Australian Rules Football became commonplace (Lynch & Veal 1997) in the early twentieth century.

As the world emerged from the dark ages there began a “tremendous growth of sports club, associations and federations throughout diverse countries of the world” (Zauhar 1997, p.102). Sports became popular again through teams and league affiliations and the development of the railroad helped make travel easier and more accessible to most. People started to travel to watch games and throughout the nineteenth century there were occurrences and significant milestones in sport tourism events particularly in horse and yacht racing, baseball in North America and cricket in U.K. and Australia, where it served to unite often isolated and previously insular communities.

While much more could be written about the historical foundation of sport tourism with Zauhar (1997) doing much in this regard, it is not possible given the scope of this all-encompassing research. The historical foundations of port tourism are rich and diverse and the rise of the Modern Olympics alone, for example, could lead to much discussion and interpretation in this area. As the twentieth century evolved, the rise of the Olympics, the importance of cruise ships, the onset of commercial air travel and the beginning of mass travel through Thomas Cook and the use of tours, all became important catalysts for growth in sport tourism:

Throughout history sports proved to be and still do a great motivator for travel and tourism. From the initial ‘informative years’ of sport development interest and enthusiasm the phenomenon has invariably grown into mass worldwide tourism frameworks – implicating a gamut of sports activities and contests (Zauhar 1997, p.134).
2.4 Categories of sport tourism

Kurtzman and Zauhar (1997) have done extensive research into types of sport tourism and have categorised it into six distinct categories. They include attractions, cruises, tours and resorts and sport tourism events. (Kurtzman 1995, p. 22) The one which shall be used in this research is the events category, however a brief overview of the others follows.

2.4.1 Sports attractions

These attractions primarily lure the tourist to the location where they engage in active participation or spectating. “If the attractions met tourist’s expectations, they also provide the primary source of satisfaction” (Turco, Riley & Swart 2002, p.36). They may have continuing attractions or intermittent ones and can often provide tourist visits in traditional down times (i.e. tours of stadiums in the off seasons). “The potential for sports stadia to be developed as an all year-round visitor attractions is closely linked to the growth in the day visitor market and in special interest tourism” (Stevens & Wootton 1997, p.52).

It is expedient to collapse some of the attractions, like Turco, Riley & Swart have done, into three sub-categories –

[1] Natural Resource Based Attractions – these may include natural and external standards such as canoeing, rock climbing, sailing, and wind surfing to name just a few.

[2] Human-made attractions – these venues will try to replicate natural settings – such as indoor rock climbing walls, indoor ski slopes, and water slides.

[3] Human reproduced attractions – these have a focus on education and entertainment and include stadium tours, Olympic sites (complete with museums perhaps) Halls of Fame, bars and restaurants with a sports theme, sports museums and sports conferences, card shows or swap meets. Many cities have made viable and important tourist attractions out of the stadium tours, the Olympic facilities, the historic sports fields and of course, the extremely popular Halls of Fame, no matter what the sport nor the location of the museum.

2.4.2 Sport tourism tours

This category is one that may not initially be associated with the profession, but which may grow to become an integral part of sport tourism. Groups ranging from incentive travel - a major initiative of the past decade - to sport team travel or tours with sporting activities or venues as their primary focus, will all fall under this category.
Some distinguishing characteristics according to Kurtzman (1995) may be specific visitation to one or more attractions, combined visits to attractions and events, attendance to a specific number of major sport events in one or more locations, participation in conferences or workshops as well as attendance at major sport events or tours related to the natural attractions of a region for physical reasons such as bush walking or windsurfing.

2.4.3 Sport tourism resorts

This category probably provides the most visible and concrete examples of sport tourism. This includes the very permanent infrastructures in resort complexes with a focus on sports facilities and activities.

Some of these resort sites focus on specific, highly developed skills; some cater to recreational sporting activities. However, installations may vary from site to site extending from “high level” international standards to campground services (Kurtzman & Zauhar 1997, p.18).

Club Med would be the most significant of these resorts although tennis ranches made famous by Tony Roche, Pat Cash and Lew Hoad, just to name a few, are the Australian examples of sport tourism resorts.

2.4.4 Sport tourism cruises

Closely allied to the idea of sport tourism resorts is the cruise category of the industry. Here again it can be witnessed a resurgence in popularity with the new cruise liners looking more and more like floating hotels and resorts. “Cruise Liners, like clubs, now compete to have the ultimate features” (Standeven & De Knop 1999, p.106). The whole cruise industry has evolved significantly since the early days of essentially passenger transport. “The cruising industry is now growing rapidly and is one of the major areas of tourism growth as we enter the new millennium” (Dowling & Vasudavan 2000, p.17).

Traditionally the “sports” involved in cruises may not rigidly fit our definition of sport tourism but any cruise that has sports or sporting activities, or is hosted by sports personalities, would now fit into the sport tourism cruise category:

Another product on the holiday sport activity market is the cruise vacation: once notorious for the high life and relaxation of the wealthy, the cruise vacation also has entered the activity market. Different cruise lines now offer a full array of sports and activities including snorkelling, scuba diving, aerobics and jogging (Standeven & De Knop 1999, p.106).
2.4.5 Sport tourism events

The tourism industry is clearly a global phenomenon. Sport too is an important part of our lives. “Today, sport is regarded as the world’s largest social phenomenon” (Kurtzman 2001, p.1). The combination of the two in a manifestation such as sport tourism, can play a major role in the world, but much is still needed to be done in order to capitalise on the advantages that this amalgamation may present.

The globalization of the tourism industry has several significant strategic implications... It increases the complexity of doing business from learning to find and manage employees with a diverse background in different countries to designing and delivering products uniquely suited for special interest travel markets. And it requires new knowledge, i.e. knowledge beyond what is known and deemed to be necessary knowledge by practitioners (Go & Moutinho 2000, p.315).

The mutual benefits that both sport and tourism can garner are important as the global reach extends. “There exists important affiliations between sport and tourism in promoting domestic, national and international friendship and understanding amongst individuals, groups and communities” (Kurtzman 2001, p.1).

Some of the most globally popular and insignificant sport tourism events fall into this category which novices, to the whole concept of sport tourism, could think as the extent of the profession. The Olympic Games, the World Cup of soccer, rugby and cricket, the Golf Majors of the world, the Davis Cup of tennis, the World Series of Major League Baseball, the Formula One racing circuit, the Indianapolis 500 and the America’s Cup are often viewed as the flagship of the sport tourism profession. Easily recognised, spectator-based and bringing much economic gain, these events serve to provide an easily defined category that can be viewed as having largely positive benefits with much visitation and with the majority of participants coming to the region purely for the reason of viewing the spectacle.

Spectacle or spectacular is the key word with the Olympics growing to enormous proportions along with the World Cup of soccer:

The 1994 World Cup soccer craze generated excitement, visibility, and in some cases, significant revenue for numerous destination throughout the United States. Before, during or following the big games, events are used to attract, capture and motivate spectators, regardless of the game’s outcome, to keep supporting their favourite team (Goldblatt 2002, p.13).

It is easy to see this category in those major hallmark events but equally important and far more prolific are the smaller, often regional, events that are enormous in scope and variety in themselves. “Those communities that do not have the facilities to attract the larger conventions are increasingly turning to
event tourism as a means of putting heads in beds during the off-season and weekends” (Goldblatt 2002, p.14). These can be Regional or National Championships or festivals, they can be marathons, fun runs and novelty events such as an Ekeden relay, they can be major regattas, State finals and local derbies between national professional sporting teams. In short, the list can go on and on and serves to illustrate how wide-reaching and important the industry of sport tourism can be:

*The worldwide events industry has, in the last 10 years, received a much higher profile. Mega-events such as the Olympic Games and the Football World Cup have received a level of media coverage that has made it very difficult for all but the most isolated of populations to ignore (Harris 2004, p.103).*

While many people outside the profession see this category as the only one that has any meaning to them when the term sport tourism is used, at least it is a starting point. It gives a tangible example of what the discipline can mean and provides a focus for some discussion and common ground. Of course the major characteristic of this category is that it is largely spectator- based, that is, activities that attract tourists of which a large percentage are spectators. “Furthermore, these sports tourists have the potential to attract non resident media, technical personnel, athletes, coaches and other sports officials” (Kurtzman & Zauhar 1997, p.19) Hallmark and mega events, which Getz discusses in some detail, dominate this category:

*Major one-time or recurring events of limited duration, developed primarily to enhance the awareness, appeal and profitability of a tourism destination in the short and/or long term. Such events rely for their success on uniqueness, status or timely significance to create interest and attract attention (Getz 1991, p.51).*

It also provides a growing number of sports tourists with the opportunity to actually participate rather than spectate. This is particularly true in the field of Masters Games and nostalgic events or re-creations. Events with a cultural association, The Bay to Birdwood Vintage and Veteran Car Rally in South Australia, the Dragon Boat Festival of Hong Kong or the Caber Tossing Competitions or Highland Games of Scotland, for example belong in this category.

### 2.5 Review of models, constructs and linkages of sport tourism

Being a relatively new segment of the broader tourism discipline, sport tourism has few models or constructs in place. Lack of constructs highlights the current relatively embryonic state of the profession. The constructs that do exist, however, appear to come from differing perspectives, making any comparisons difficult.
Gammon and Robinson (1997) have a broad theoretical framework that “not only illustrates the variety of customer motivations but also highlights particular sport and tourism categories” (p.3).

They approach the concept of sport tourism from two ways – one with a sport base and one with a tourism base, each with their hard and soft definitions as alluded to earlier in the chapter. While they conceded this sub-division of soft and hard categories is not new they clearly wish to demonstrate that there are “four distinctive fields of study, each with quite different organisational, financial and academic methods and implications” (Gammon & Robinson 1997, p.4).

Gammon and Robinson have approached this model with several premises – one being the breadth and scope of the subject area and the “myriad of diverse areas of research and interest” (1997, p.2). This has led them to their conceptual framework that serves to illustrate the clear parameters of the subject and comes from customer motivations when engaging in this phenomenon called Sport Tourism.

Of course the major limitation of this model is the fact that “the model takes no account of repeat visits, age and experience over time. These factors obviously change the typology of the sport and tourism consumer adapting differing categories at different times” (Gammon & Robinson 1997, p.6). At least the authors acknowledge this limitation, but generally the model does provide food for thought and a good starting point for discussion rather than giving direction that it may boldly assert is the way to follow.

Standeven and DeKnop (1999) put forward their model after much discussion of the Haywood and Kew model of sport. Haywood and Kew examined three main dimensions of sport; challenge, conditions of the challenge and the response. It is enthusiastically received by Standeven and De Knop who suggest that the model is:
a very satisfactory form of analysis through which a wide range of activities can be categorised as sport without ambiguity (a problem of some other analyses). It can also help to understand the nature of the appeal of selected sporting activities and sensitises us to extant and potential links to tourism (1999, p.51).

Their resultant model however, attempts to embrace the experiences of physical activity and places it in a two dimensional classification. Their classification scheme uses a grid of eight segments and each of the segments illustrate a particular experience in a particular setting.

![Figure 2.2](cited in Standeven, J. & De Knop, P. 1999, *Sport Tourism*, p.64)

"The grid allows us to plot the position of different sporting activities in different touristic settings according to the nature of the activities and the geographical resources in which they take place" (Standeven & De Knop 1999, p.63).

While this may well be the intention of the authors, it is unwieldy and confusing and it does little to clearly differentiate between the segments seen in the Gammon and Robinson model. Their convoluted attempt at explaining the model with the grid system and the use of solid lack lines seems confusing. While their model focuses on the inherent nature of sport tourism experiences it does not, at their own admission, focus on the participants and the forms of participation.

Kurtzman and Zahaur (1997) integrate sport tourism motivation with destinations and the settings in which they take place. The generation of the phenomenon comes from the core or hub of the model, called the “Focus Sports,” that are the sporting activities. The spokes of their model, shown below, are the various categories, discussed earlier,
where sport tourism can occur and include human made, social, economic, natural and cultural settings.

![Diagram](image_url)

**Figure 2.3** (cited in Turco, D.M., Riley, R. & Swart, K. 2002, *Sport Tourism*. p.4)

The model goes further and has what is called the outer rim which refers to other types of tourism where sport tourism can occur such as incentive tourism, adventure tourism and festivals. Finally the “roadway” is the graphic way of showing the various motivations that may drive a person to engage in sport tourism and allows for movement from one motivation to another, something that the Gammon and Robinson model ignores almost all together. Self-actualisation covers the intrinsic benefits, competitiveness the spectating, and formal and informal sports are for both spectating and/or participating. This is an infinitely clearer way of showing what sport tourism is about, and its level of understanding and flexibility is much greater than Standeven and De Knop’s. It also allows for greater depth of understanding than that of Gammon and Robinson.

A further model that has been put forward is Donald Getz’s supply and demand model. This relatively simple, but narrowly focussed, model concentrates on intermediaries that typically are “organisations that create sporting events to attract tourism or they help organisations have events to their destinations” (Turco, Riley & Swart 2002, p.9). Traditionally, and following on from the focus of this author, they are business and convention bureaus and can include tour operators, travel agents and marketing organisations to name just a few. On the demand side are obviously the people likely to travel to those events such as teams; participants and the officials, while on the supply side there are the hospitality services, organisers, sponsors and local media.

![Diagram](image_url)

**Figure 2.4** (cited in Turco, D.M., Riley, R. & Swart, K. 2002, *Sport Tourism*. p.9)

Turco, Riley and Swart (2002) try to build on this particular model with only moderate success by using the intensity of involvement in sport tourism. Their model has the demand side of sports behaviour as a series of concentric circles radiating out from the
active core and is based on their primary involvement, secondary involvement and tertiary involvement.

The inner circle (the first “active” one which is confusing in itself because both are named the same) represents the people actively involved in the physical exertion of the activity regardless of its competitive or recreational purpose. This circle best illustrates those who are participating while the second active circle is for those who are actively involved but not participating (i.e. officials, coaches, organisers etc.) The third ring, the Sports circle, comprises spectators and supporters while the final ring, the Incidental circle, are people who attend a sporting event as an incidental activity. On the supply side, as the concentric circles move outward “the suppliers of goals and services become less involved with sport tourism and more involved in meeting the demands of non-tourists who need their services” (Turco, Riley & Swart 2002, p.12).

Again active involvement is the core of this model and because they demand services and supply at the same time the participants are the integral parts of the supply side of sports behaviour. The authors suggest that there are other occupiers of this core and include museums, stadiums, neutral sports challenges and various human made attractions. This just serves to confuse the model, but the rest of the concentric rings are relatively self-explanatory with the active involvement ring meaning the organisers and promoters and the peripheral businesses are those that have a sport theme or relationship.
“This model is purposely simplified to describe the hierarchy of intensity with which various groups use or serve the sport tourism industry” (Turco, Riley & Swart 2002, p.10). This model has a minor role in the overall understanding of the linkages between sport and tourism. It does not describe the settings or the types of activities in sport tourism. It only serves to add a limited model to other more comprehensive models.

2.6 Events and Event Management

Getz, Harris and Goldblatt are some of the authors with a wealth of experience in this field who believe that event management is moving toward greater professionalism. “With the beginning of a new century (2000 and beyond) we will certainly witness substantial growth and increasing maturity in the event management field” (Getz 2000, p.3). With this move toward greater professionalism comes more clarity about what are events and their various “spinoffs” or alternatives such as festivals and hallmark events. Goldblatt and Nelson (2001) suggest special events are “A unique moment in time celebrated with ceremony and ritual to satisfy specific needs” (Goldblatt & Nelson 2001, p.181) while Getz (1991) says special events are:

> Major one-time or recurring events of limited duration, developed primarily to enhance the awareness, appeal and profitability of a tourism destination in the short and/or long term. Such events rely for their success on uniqueness, status or timely significance to create interest and attract attention (p.51).

Van der Wagen (2010) suggests events are characterised by the following:

- “They are often ‘once in a lifetime’ experience for participants
They are generally expensive to run
They usually take place over a short time span
They require long and careful planning
They generally take place once only, although many are annual or more frequent
They carry a high level of risk, including financial and safety risk
There is often a lot at stake for the individuals involved, including the event team” (p.2).

Bowdin et al (2001) suggest “Even in the high-tech era of global media, when people have lost touch with the common religious beliefs and social norms of the past, we still need social events to mark the local and domestic details of our lives” (p.2). This gives greater importance to events such as the TDU where people can intersect in meaningful ways and build the social capital which is so important for a rural community. Watt quotes Wilkinson when defining special events and says:

*A special event is a one-off happening designed to meet specific needs at any given time. Local community events may be defined as an activity established to involve the local population in a shared experience to their mutual benefits (Watt 1998, p.1)*.

In this day of mega and hallmark events the importance of local special events should not be lost or forgotten. Shone and Parry (2004) argue a special event is:

* [a] phenomenon arising from those non-routine occasions which have leisure, cultural, personal or organizational objectives set apart from the normal activity of daily life, whose purpose is to enlighten, celebrate, entertain or challenge the experience of a group of people (p.3)*.

The progression from these definitions is “event management is a function requiring public assembly for the purpose of celebration, education, marketing, and reunion and is a process that includes research, design, planning, coordinating, and evaluation of events” (Goldblatt & Nelson 2001, p.71). Getz (2008) suggests that:

*Event management is the applied field of study and area of professional practice devoted to the design, production and management of planned events, encompassing festivals and other celebrations, entertainment, recreation, political and state, scientific, sport and arts events, those in the domain of business and corporate affairs (including meetings, conventions, fairs, and exhibitions), and those in the private domain (including rites of passage such as weddings and parties, and social events for affinity groups) (p.404)*.

There has been some confusion between the terms event tourism and sport tourism but the article by Deery, Jago and Fredline, (2004) serves to put this in perspective. They suggest sport tourism has at its core, sport event tourism in much the same way as Kurtzman and Zahair (1997) suggest. “What links all these definitions, however, is the idea that sport tourism is event related” (Deery, Jago, & Fredline 2004, p.239) and they go on to suggest “Sport tourism, in this context, is often event related” (p.240). Another
A piece of research led by Goldblatt contends that sport tourism and event tourism is used almost interchangeably by some. “Special event tourism is a planned activity such as a fair or festival or parade that promotes tourism in a destination” (Goldblatt & Nelson 2001, p.182) while Getz suggests “Event tourism is not usually recognized as a separate professional field” (Getz 2008, p. 406) and suggests “There is no real justification for considering event tourism as a separate field of studies” (Getz 2008, p.406).

As Getz reports:

*The term ‘event(s) tourism’ was not widely used, if at all, prior to 1987 when The New Zealand Tourist and Publicity Department (1987) reported: ‘Event tourism is an important and rapidly growing segment of international tourism’. An article by Getz in 1989 in Tourism Management (‘Special Events: Defining the Product’) developed a framework for planning ‘events tourism’. Prior to this it was normal to speak of special events, hallmark events, mega events and specific types of events. Now ‘event tourism’ is generally recognized as being inclusive of all planned events in an integrated approach to development and marketing (Getz 2008, p.405).*

Even if there is no consensus on definitions, the subsets and spinoffs there are many commonalties between these terms:

*First all planned events have one or more special purposes, and are of limited duration. Each is unique in its blend of management, program, setting, and participants or customers. An examination of these elements and how they interact is the logical, integrative starting point (Getz 2000, p.1).*

While much research has been undertaken on mega-events and hallmark events it is the relatively ignored category of special events that may well make up the majority of all events being conducted. Getz (1997) suggests a special event is:

*a one-time or infrequently occurring event outside the normal program or activities of the sponsorship or organising body and to that customer or guest, a special event is an opportunity for leisure, social or cultural experience outside the normal range of choices or beyond everyday experience (p.4).*

One area of research that is of interest to this proposed research and may well have “cross-over” is research by Arcodia and Whitford (2007) that has been undertaken with festivals and social capital where festivals are regarded as “a public celebration that conveys, through a kaleidoscope of activities, certain meanings to participants and spectators” (Goldblatt & Nelson 2001, p.78). Falassi has defined festivals in the classical cultural-anthropological perspective as: “a sacred or profane time of celebration, marked by special observances” (in Goldblatt & Nelson 2001, p.78). Festivals celebrate community values, ideologies, identity and continuity.

More reflective of the modern approach, Getz, (2005, p. 21), defined them as “themed, public celebrations” (in Getz, Andersson & Carlsen, 2010, p.30). The TDU has been variously called the “Festival of Cycling” in the past and the media have called it a
festival at times in the past and the commonalities have been strong. Perhaps it could be classed as another subset of the sport tourism events category? The SATC offers a more comprehensive definition of festival:

Festivals are celebrations of something the local community wishes to share and which involves the public as participants in the experience. Festivals must have as a prime objective a maximum amount of people participation, which must be an experience that is different from or broader than day to day living. It is not necessary to extend hands on experience by more than one day, though it is often economically desirable (Arcodia & Whitford 2007, pp.2-3).

There is much commonality between festivals and sport tourism events to explore this in more detail during the course of this research.

2.7 Social capital

While the definition of events is relatively straightforward, the same cannot be said of social capital. What exactly is social capital? The concept of social capital has become very popular but its precise definition and measurement is still rather unclear. The fabric of a community and the community pool of human resources available to it are often called its “social capital.” This term refers to the individual and communal time and energy that is available for such things as community improvement, social networking, civic engagement, personal recreation, and other activities that create social bonds between individuals and groups such as involvement in staging sport tourism events.

What is clear, is social capital is a relatively new multi-faceted concept, made popular by Putnam (2000) and media reports emanating from his study and more recently his book, *Bowling Alone*, where he explores the concept in some detail in relation to sporting groups and associations:

That the literature on social capital ‘has grown explosively’ is demonstrated conclusively by Fine’s (2000) comprehensive review of the use of the concept. Its rise in popularity came very suddenly, it having been coined near the beginning of the 20th century and used only occasionally and sporadically before the 1980s (Warde & Tampubolonp, 2002, p.156).

The first official use of the term "social capital" was by L. Judson Hanifan in 1916 when he wisely noted the need for, and importance, of renewed community involvement to sustain democracy and development. Prophetically he suggested the demise of community events led to people becoming less neighbourly and in turn the community's social life gave way to family isolation and community stagnation. Once he had identified the problem Hanifan went on to outline how social capital could he fostered placing great emphasis on events and community or shared recreation experiences (Degraff & Jordan 2003, p.20). He wrote:
those tangible substances count for most in the daily lives of people: namely good will, fellowship, sympathy, and social intercourse among the individuals and families who make up a social unit...if [an individual comes] into contact with his neighbor, and they with other neighbors, there will be an accumulation of social capital, which may immediately satisfy his social needs and which may bear a social potentiality sufficient to the substantial improvement of living conditions in the whole community (1916, p. 130) (Giorgas 2007, pp.207-208).

The term did not take off markedly until there were some theoretical development of the concept attributed to French sociologist Bourdieu and American sociologist James Coleman (Portes 1998). Bourdieu (1986) wrote about the interaction of three sources of capital: economic, cultural, and social and this seemingly triggered a renewed interest in the term while Coleman (1988) focused on the role of social capital in the creation of human capital (Dika & Singh 2002, p.32).

Bourdieu (1986) was the first sociologist to systematically analyse the concept of social capital when he defined social capital:

\[
\text{as the aggregate of actual or potential resources linked to possession of a durable network of essentially institutionalized relationships of mutual acquaintance and recognition}.... \text{Social capital is made up of social obligations or connections and it is convertible, in certain conditions, into economic capital (Dika & Singh 2002, p.33).}
\]

Social capital is still in the "emerging excitement" phase of the life cycle typical of an umbrella concept (Hirsch & Levin, 1999 in Adler and Kwon 2002, p.18) but it is important in the context of sport tourism events as a number of authors (Putnam 1995, Tonts 2005, Chalip 2006, Nicholson & Hoye 2008, Walseth 2008) “have stressed the value of sport and leisure associations for social capital” (Blackshaw & Long 2005, p.240). Any community structure that contributes to social cohesion, trust, mutuality, co-operation and openness is therefore very important. “The challenge is to develop a concept of community that can provide spaces for the social self and civic engagement to emerge” (Aria and Pedlar 2003, p.185) and this is where working together and being involved in a sport tourism event is very useful.

The appeal of this thesis to leisure scholars and professionals is that it places an all too often overlooked property of leisure to the fore. Always uneasy about relying on the economic contribution of leisure, here was a means by which it could be seen to contribute to regeneration. Leisure, whether sport, arts or socialising, does not have to be valued only because it can create employment, generate income or improve health, but because it brings different people together (Blackshaw & Long 2005, p.244).

All the authors and users consider social capital to be vested in personal contacts and interpersonal connections and interactions. The importance of networks is paramount and a consistent theme in all the writings. However, there is little agreement after this and there has been considerable debate over definitions, and a number of articles have

As a result of a number of studies, governments at all levels have become increasingly active in encouraging people to adopt physical activities and events as a regular part of their lifestyle and contribute to a healthier community (Coalter 2007; ABS 2006; Baum 1999; Nicholson & Hoye 2008). It is argued that sport and recreation provides opportunities and settings for social interaction, sharing common interests and enhancing a sense of community (Larkin 2008; Misener & Mason 2006; Burnett 2006; Tonts 2005). However, the particular impacts of participation as well as the processes by which participation contributes to community wellbeing are not well defined. Social capital is often defined as being a resource available to individuals and communities founded on networks of mutual support, reciprocity and trust. This is of course an area of considerable interest because of its links to individual and community wellbeing. The associational nature of sport and events as well as sporting clubs is sometimes seen as a forum for the creation of social capital (Tonts 2005; ABS 2006).

The concept of social capital has become increasingly popular in a wide range of social science disciplines. Social capital is understood roughly in these disciplines as the goodwill that is engendered by the fabric of social relations and that it can be mobilized to facilitate action. Providing opportunities for social interaction as a contributor to quality of life is important. Sporting activities and events contribute to the development of stronger social networks and more cohesive communities, strengthening community engagement and capacity building. They provide opportunities for social engagement, often with alternative peer groups, which can create awareness of difference and break down barriers for individuals and communities. Sport can be used as an engagement mechanism to build relationships with ‘hard to reach’ individuals or groups. It can open up alternative channels that enable local people to obtain advice and information on a wide range of health, social, education and employment issues. Sport plays an important role in creating ‘social capital’ and helping communities develop trust, openness and respect for different individuals and groups. This can lead to greater cooperation and a higher level of unity and social cohesion within those communities. Social capital is an “umbrella term used to describe the institutions, relationships, attitudes and values that govern interactions among people and contributes to economic and social development” (Human Rights and Equal Opportunity Commission 2006, p.271).

The concept of social capital, like “sense of community”, applies to communities in both the geographic and relational sense, and should be considered distinct from individual characteristics (Lochner, Kawachi & Kennedy 1999, p.265). Community events in the form of events, festivals and celebrations do positively contribute to the mental health and wellbeing of communities, according to a study by Hilbers (2005). That is, collectively there were opportunities for communities to utilise local strengths to work together to create and manage community celebrations that;
enabled people to engage in activity they found enjoyable and meaningful;
were creative and allowed people to express themselves and to showcase their skills;
provided an opportunity for people to socialise;
created new networks and groups;
led to bonding within groups;
created or strengthened relationships between communities, differing subcommunities and between organisations and subcommunities including subcommunities often marginalised by the mainstream;
fostered skill development (eg artistic, event management, technical) and provided people with practical experience in creating community based initiatives; and
fostered dialogue across communities (Hilbers 2005, p.33).

Social capital is the product of social interactions with the potential to contribute to the social, civic or economic well-being of a community-of-common-purpose. The interactions draw on knowledge and identity resources and simultaneously use and build stores of social capital. In this regard events such as the TDU may well draw the community closer together because of these interactions and the trust built up and the shared values and norms that various groups may well demonstrate.

Social capital is produced and used in everyday interactions and these interactions only make sense in the framework of a set of purposeful community activities (Falk & Kilpatrick 2000). Banding together to help stage a start and/or finish of the TDU may well be the ideal situation for these interactions.

The core intuition guiding social capital research is that the goodwill that others have toward us is a valuable resource. By "goodwill" we refer to the sympathy, trust, and forgiveness offered us by friends and acquaintances (Adler & Kwon 2002, p.18). What’s more, social capital is "convertible" (Bourdieu, 1985) which means it can be which can typically be used for different purposes such as gathering information or advice. Moreover, social capital can be "converted" to other kinds of capital: the advantages conferred by one's position in a social network can be converted to economic or other advantage (Adler & Kwon 2002, p.21);

Social capital is the goodwill available to individuals or groups. Its source lies in the structure and content of the actor’s social relations. Its effects flow from the information, influence, and solidarity it makes available to the actor (Adler & Kwon 2002, p.23).

This definition encompasses internal and external ties and allows social capital to be attributed to both individual and collective ‘actors’. It also encompasses the social capital that is available to an actor by virtue of already established ties from the social capital that the actor can mobilize by creating new ties (Adler & Kwon 2002, p.23).

Sport tourism events such as the TDU provide that very opportunity to meet and make
new acquaintances and hence build social capital as well as provide a vehicle for strengthening already established networks.

Essentially, social capital is about the type of connections people make with one another and the possibilities that open up to these people as a result of their connections. For the purpose of this research two definitions are used to illustrate the complexity of the concept; first from Lin (2001) and the second from Putnam (1995). Lin (2001) defines social capital as the resources embedded in a social structure that are accessed and/or mobilized in purposive action. Lin (2001) notes that this definition holds three distinct elements: the resources (e.g. knowledge, skills, money) embedded in the social structure; the accessibility of individuals to these resources and the use of these resources by individuals to achieve some desired ‘purposive’ action (Dale & Sparkes 2011, p.478). Putnam suggested that social capital had 'features of social organization such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit' (Putnam 1995, p. 67).

Woolcock has a broad understanding of social capital as “encompassing the norms and networks facilitating collective action for mutual benefit,” (1998, p.155) and he concludes that, ‘definitions of social capital should focus primarily on its sources rather than its consequences’ (1998, p.185). Portes, another oft quoted writer in this area of social capital, however observes that, "Whereas economic capital is in people's bank accounts and human capital is inside their heads, social capital inheres in the structure of their relationships" (1998, p.7). Portes has a focus on the structure and outcomes of social relationships while Fukuyama (1995) focuses on trust as a way to build economic organisations. Falk and Harrison (1998) suggest that social capital is a term used to describe the social organisation and productive synergy underpinning community 'spirit'. Strong traditions, networks, norms and trust are areas characteristic of community spirit and this may well resonate when people are asked what is social capital?

*Social capital consists of the stock of active connections among people: the trust, mutual understanding and shared values and behaviours that bind the members of human networks and communities and make cooperative action possible (Cohen & Prusack, 2001, p. 4).*

This suggestion of creating social norms and values common to the community in which they operate it one that resonates through a number of studies. The connectedness and community spirit

...underlies the creation of social norms and trust, the idea being that social norms of honesty and cooperation are disseminated through overlapping networks, and that when an individual learns to trust others (who used to be strangers) through repeated interactions, the individual will also learn to trust other people who remain strangers (Bjornskov, p.22).
In a study by Adler and Kwon (2002) they listed some 25 definitions, which ranged from this simple definition from Belliveau, O'Reilly and Wade: "an individual's personal network and elite institutional affiliations" (in Adler & Kwon 2002, p.20) to 

*the sum of the actual and potential resources embedded within, available through derived from the network of relationships possessed by an individual or social unit. Social capital thus comprises both the network and the assets that may be mobilized through that network (Nahapiet & Ghoshal 1998 in Adler & Kwon 2002, p.20).*

While the meanings or definitions may be unclear they certainly are not isolated and lacking in variety. Bourdieu says it is "the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance or recognition" (Adler & Kwon 2002, p.20) while Portes says social capital is "the ability of actors to secure benefits by virtue of membership in social networks or other social structures" (Adler & Kwon 2002, p.20). Coleman goes further and suggests

*Social capital is defined by its function. It is not a single entity, but a variety of different entities having two characteristics in common: They all consist of some aspect of social structure, and they facilitate certain actions of individuals who are within the structure (Adler & Kwon 2002, p.20).*

Fukuyama is simpler in the definition of social capital:

*the ability of people to work together for common purposes in groups and organizations* or "Social capital can be defined simply as the existence of a certain set of informal values or norms shared among members of a group that permit cooperation among them (Adler & Kwon 2002, p.20).

Social capital is often defined as the “features of social life - networks, norms, and trust - that enable participants to act together more effectively to pursue shared objectives” (Putnam, 1995, pp.664-665). In broad terms, social capital relates to the resources available within communities as a consequence of networks of mutual support, reciprocity, trust and obligation (ABS 2004). Social capital has been noted as a force that can help bind society together by transforming individuals into members of a community with shared interests and assumptions about social relations (Newton, 1997). The oft used phrase, social glue, describes this perfectly and although Atherley (2006) contends that it is recognised that social capital was “difficult to quantify in an objective sense, it was still acknowledged as a resource for developing or maintaining social vitality and economic prosperity” (p.348).

It seems that a number of authors (Atherley 2006, Tonts 2005, Smailes 2002) suggest that social capital is particularly important in sporting and social groups in rural areas.

*According to Bourke (2001, p.122), social relations including social ties, power relations and social capital are important to everyday life in rural communities.*
She states that local sporting clubs are a main focus of community life and participation in, or exclusion from, such groups affects residents’ daily life, social networks, community integration and flow of information. There is no doubt that sport is an integral part of rural life due to its role in the formation of social networks (Jones and Alexander, 1998) and in helping create a sense of belonging (Dempsey, 1990; Smailes, 2002 in Atherley 2006, pp.349-350).

These authors believe that individuals, communities and organisations have the capacity to develop their own social capital, and that such capacity can be found in participation in networks; in the opportunities to develop trust and form new relationships across age, ethnic, religious and economic lines; and by embedding the notion of pooled resources as a benefit to all (De Graaf & Jordan, 2003).

One interesting characteristic of social capital (as a form of capital) lies in its capacity to be stored and drawn upon. It can, therefore, be depleted which has implications for the TDU. The matter of accumulation and stores lends itself to defining social capital in terms of resources of various kinds:

Interesting analogous questions arise, then, as to whether one can have an overdraft of social capital. Thinking of a banking parallel, for example, would the concept of ‘going into the red’ on one’s social capital account be likened to social capital opposite characteristics such as ‘mistrust’ (no trust), ‘isolationism’ (no networks), rugged individualism and criminality (no norms)? Or is an overdraft in a social capital account where one borrows stores of networks, norms and trust in order to re-establish one’s own stores? And what might it mean to ‘borrow’ stores of social capital? (Falk & Harrison 1998, p.7).

This reflects some later day thinking of Stephen Covey (2004) when he speaks of the emotional bank account and making deposits and withdrawals. Care must be undertaken by the TDU, or any sport tourism event organisers, of going to the well too often and making too many withdrawals.

Smailes (2002, 89) noted that the social interaction which occurs through participation in sporting teams, community clubs and special interest groups, particularly rural and/or agricultural organisations, plays an important part in shaping and/or reinforcing patterns of community identification and community belonging (Atherley 2006, p.350).

It would therefore suggest that a useful tool in building social capital is sport or events in a rural community where the stocks may already be quite strong.

Events are the socio-cultural “glue” which binds our communities and ultimately our nation together. They are occasions to share our traditions, to connect with one another and to express our cultural heritage. They offer opportunities to celebrate, to remember and to showcase the very best of our cultural and creative endeavours. In short, events are important.
Is South Australia taking full advantage of conducting events such as the TDU? Is South Australia maximising the opportunities to “exploit” this propensity to engage our communities and further add to the social capital of these sporting associations and event networks? Part of the problem has been the lack of measurement for this somewhat elusive concept of social capital. The predisposition has been to take the “easy” option and concentrate on the “concrete”, more tangible economic benefits. This has slowly changed with some authors suggesting the economic benefits are not as pronounced and favourable as the host communities may suggest (Baade & Matheson 2002; Chalip & Leyns 2002; Gratton, Dobson & Shibli 2000). Physical and economic capital is well known and illustrated by multi-million dollar infrastructure legacies left behind by mega- and hallmark events. Considerably harder to quantify, which subsequently attracts less academic attention and has lower appeal is the social impacts including the building of social capital (Misener & Mason 2006).

Some of the social benefits of sport participation, identified in this section, include improved personal self-esteem and self-confidence; improved community identity and cohesion; the promotion of community pride and ownership; and the promotion of ethnic or cultural harmony. Conducting and being involved in sport tourism events, if done properly, can therefore surely only be good?

Thus, in broad terms, social capital relates to the resources available within communities as a consequence of networks of mutual support, reciprocity, trust and obligation. Further, it can be accumulated when people interact with each other within their families, workplaces, neighbourhoods, local associations, and also in other types of formal or informal meeting places (ABS 2004). It has been argued that social capital can contribute to: social cohesion and harmony; economic and social development (through access to shared resources, including labour and capital); lower crime rates; and more effective democratic procedures (Field 2003).

Social capital has also been said to constitute a force that helps to bind society together by transforming individuals (with little social conscience or sense of mutual obligation) into members of a community with shared interests and assumptions about social relations, as well as a shared sense of the common good (Newton 1997, p.576). Few other things have more of an impact on social capital than sport and leisure (Blackshaw & Long 2005) and as an extension; involvement in sport tourism events like the TDU must be good for building social capital for at least two reasons.

The first is the bond and connections made between people who participate in an activity together, for instance members of a team or an organisation working toward a common goal such as successfully conducting an event. The second is to do with identity. The bonds created between members of an organisation or sporting club who meet regularly to participate in an activity together such as planning an event must help contribute to social capital.

Social capital refers to those stocks of social trust, norms and networks that people can draw upon to solve common problems or assist each other in things like sport tourism.
events such as the TDU. Networks of civic engagement, such as neighbourhood associations, sports clubs, and cooperatives, are an essential form of social capital, and the denser these networks, the more likely that members of a community will cooperate for mutual benefit. Social capital is an old concept, but a recently discussed phenomenon, as it has attracted the imagination of mainstream media and political opportunists. The concept could be traced, it is argued (Cuthill 2003) to Ancient Greek times but Putnam has “sensationalised” it in recent times because of his book, Bowling Alone. In it, Putnam contends that the concept or notion of social capital is seen as “features of social life—networks, norms, and trust—that enable participants to act together more effectively to pursue shared objectives” (Putnam 1995b, pp. 664-665).

Putnam suggests:

For a variety of reasons, life is easier in a community blessed with a substantial stock of social capital. In the first place, networks of civic engagement foster sturdy norms of generalized reciprocity and encourage the emergence of social trust. Such networks facilitate coordination and communication, amplify reputations, and thus allow dilemmas of collective action to be resolved (1995, p.66).

He also goes on to suggest that the important signs of social capital such as membership of school-service groups (mostly parent-teacher associations), sports groups, professional societies, veterans' groups, and service clubs are all no longer popular and showing decrease in numbers (Putnam 1995). All these concepts of modern society have conspired to make the prevalence and importance of social capital decline in Putnam’s opinion. Doubt about some of his research has been cast by some authors who suggest this is a rather simplistic way of looking at the decline of “social capital.” “Putnam’s analysis immediately provoked widespread interest. Many academics criticized his analysis and methodology strongly” (Halpern 2005, p.210). This decline is attributed to, among other things, change in work patterns and the rise of individualism as opposed to the concept of communitarianism (Jarvie 2003).

Coleman’s (1988) interpretation of social capital is the most frequently cited in the educational literature related to social capital. Coleman proposes that social capital is intangible and has three forms: (a) level of trust, as evidenced by obligations and expectations, (b) information channels, and (c) norms and sanctions that promote the common good over self-interest (Dika & Singh 2002, p.33). Like Bourdieu, Coleman also highlights the importance of social networks. The World Bank also places importance on these networks when it says:

Social capital is associated with concepts such as “community”, “trust” and “networks”. It refers to the institutions and relationships that shape the quality and quantity of a society’s social interactions. Social capital is not just the sum of institutions which underpin a society – it is the glue that holds them together (World Bank n.d.).
These networks and the resultant social trust facilitate coordination and cooperation which interests this researcher, and the role that sport tourism events play in galvanizing the rural communities that become involved.

*Social capital consists of the stock of active connections among people: the trust, mutual understanding and shared values and behaviours that bind the members of human networks and communities and make cooperative action possible (Cohen & Prusack, 2001, p. 4 quoted in Cunningham 2002, p. 90).*

### 2.7.1 Dimensions of social capital

Whatever the definition, social capital has several dimensions or characteristics that are commonly identified by a number of authors (Cavaye 2003, ABS 2004, Bullen & Onyx 1998). These include trust, reciprocity, participation in networks, a sense of the 'commons', proactivity, co-operation and community cohesiveness (“the bond that glues”) and they lead to mutually beneficial outcomes. Aspects of social relations characterised by reciprocity and trust that enable individuals, groups and institutions to interact and work together are all important elements of social capital. Fukuyama says it is

*The ability of people to work together for common purposes in groups and organizations” or "Social capital can be defined simply as the existence of a certain set of informal values or norms shared among members of a group that permit cooperation among them (Adler & Kwon, 2002, p.20).*

#### 2.7.1.1 Trust

“Trust is one of the most significant components of social capital and therefore measuring its function is an important element in community or other social audits” (Cox 2002, p.9). A community event such as the TDU with a satisfactory outcome for those having trusted others, should lead to an increased capacity to take the sort of risks that trust involves. Those who have good experiences are likely to trust new situations and strangers. Inequality and perceptions of unfairness may destroy trust.

“Trust seems to be produced by cultures that show respect for difference, fair play in resource distribution, and conflict resolution based on reasonably egalitarian relationships” (Cox 2002, p.10). Distrust is often present in groups that have suffered discrimination and unfair treatment so it is important for events such as the TDU to demonstrate fairness and equity. Where this is part of the history of relationships within and between groups, it is difficult to establish a basis for working together and solving past and present problems. Pre-existing tensions or distrust may hinder the capacity to build social capital so it is important for the organisers to be aware of any simmering tensions or distrust. Most towns are relatively self-
sufficient and do not rely on outside groups or organisations other than the TDU and they need to build more trust to help facilitate this growth of social capital. Favouring one group over another in even simple things like placements of food stalls can do a lot to harm relationships and cause some doubt amongst groups which is working against the chance to build social capital.

Exploring the causes and residual effects of bad relationships and the misuse of power can cast some light on the problems that need to be overcome. The emphasis on trust in this context is not to be confused with blind faith or naivety, but is recognition that issues of discrimination, inequality and other forms of favouritism need to be fixed before trust can be built and good community relations and strong societies and associations are achieved (Cox 2002).

Trust entails a willingness to take risks in a social context based on a sense of confidence that others will respond as expected and will act in mutually supportive ways, or at least that others do not intend harm. As Beem (1999) put it:

\[ \text{Trust between individuals thus becomes trust between strangers and trust of a broad fabric of social institutions; ultimately, it becomes a shared set of values, virtues, and expectations within society as a whole. Without this interaction, on the other hand, trust decays; at a certain point, this decay begins to manifest itself in serious social problems... The concept of social capital contends that building or rebuilding community and trust requires face-to-face encounters (p. 20) (quoted in Finkel 2010, p.277).} \]

Adequately defining “trust” in a given social context is a prerequisite for understanding the complexities of human relationships. Sometimes trust is a choice; in other cases, it reflects a necessary dependency based on established contacts or familiar networks. Distinguishing between these two ends of the continuum is important for understanding the range of people’s social relationships and the ability of these relationships to endure difficult or rapidly changing circumstances (Dudwick et al 2006, p.16).

Trust “entails a level of comfort and positive mutuality in interpersonal relations” (Onyx & Leonard 2010, p.383) while networks, norms and trust helped local people work together for their mutual benefit (Putnam 1993; Flora 1997). Trust, as a component of social capital, is critical for the formation of cohesive relationships between individuals, within a community, organisation or a society as it can engender relationships which can be relied upon. Trust leads to cooperation between individuals and organisations and it can build the
common good and the social and economic wellbeing of the whole community.

Delaney and Keaney’s (2005) research into the connection between trust and social capital revealed several key findings. The first key finding indicated that participation in sport is linked to social capital. This was found from the very strong correlations between the level of sports membership, and the levels of social trust and well-being in the United Kingdom. According to Delaney and Keaney (2005), those countries with higher levels of membership in sports groups also have higher levels of social trust.

Another key finding indicated that sport attracts more volunteers than any other activity, except for religious ones, and that sport volunteers undertake a wide range of tasks. Some of these tasks include assisting the organisation and running of events, the raising of funds and handling of finances, sitting on committees, to name just a few. According to Delaney and Keaney (2005), these tasks not only benefit the sports sector but they also provide valuable transferable skills that can contribute, among other things, to civil renewal (or community regeneration).

Reid (2007) in her study of the consequences of events in rural Australia commented:

Greed has the potential of creating distrust among the community, therefore weakening the networks and relationships that exist. Without trust the connectedness of these networks and relationships is diminished, thus not enabling social capital to be utilized or developed.

Issues and effects of greed can be overcome through transparency of event organizers, effective planning and communication, as well as reporting mechanisms (Reid 2007, p.96).

This is particularly pertinent when looking at it in the light of community engagement and the opportunities presented to the State and Local Governments in conducting the TDU.

2.7.1.2 Reciprocity

Reciprocity is the process of exchange within a social relationship whereby ‘goods and services’ (meaning exchange of any kind) given by one party are repaid to that party by the party who received the original ‘goods and services’. Reciprocal relations are governed by norms, such that parties to the exchange understand the social contract
Reciprocity is a mutual exchange where both parties have something to gain.

As Putnam puts it, generalized reciprocity involves "not 'I'll do this for you, because you are more powerful than I,' nor even 'I'll do this for you now, if you do that for me now,' but 'I'll do this for you now, knowing that somewhere down the road you'll do something for me'" (1993: 182-183). The norm of generalized reciprocity resolves problems of collective action and binds communities. It transforms individuals from self-seeking and egocentric agents with little sense of obligation to others into members of a community with shared interests, a common identity, and a commitment to the common good (Adler & Kwon 2002, p.25).

Reciprocity is closely linked with feelings of belonging and the generation of bonding capital and it also is about working for the common good, in this case the community involved in the TDU, "without fear nor favour".

Selfless behaviours with a commitment to the

'norm' through the idea of consensus; recognition of obligations, reciprocity and responsibility to others; solidarity; and trust; which is largely drawn through social networks, particularly in the form of voluntary associations, which in Putnam’s (1993, 2000) work consist in large part of sport and leisure clubs (Blackshaw & Long 2005, p.241).

The individual or organisation provides a service to others, or acts for the benefit of others at a personal cost, but in the general expectation that this kindness will be returned at some undefined time in the future in case of need. In a community where reciprocity is strong, people care for each other's interests. In short, social capital is a collective asset that grants members social “credits” that can be used as capital to facilitate purposive actions. It is present, for instance, when an organisation perhaps lends some equipment to individuals or another group who want to use it for the purpose of helping conduct the TDU. “Like other forms of capital, then, social capital is premised upon the notion that an investment (in social relations) will result in a return (some benefit or profit) to the individual” (Lin, 2001 in Glover 2004, p.145).

Given that social capital is obtained by virtue of membership in different social structures (Portes, 1998), its maintenance and
reproduction are made possible only through the social interactions of members and the continued investment in social relationships. “To possess social capital,” writes Portes (1998), “an individual must be related to others, and it is those others, not himself, who are the actual source of his or her advantage” (p.7). In short, individuals and community organisations have limited resources themselves (in terms of human and economic capital), so they access other resources through their direct and indirect social ties, which they use for purposive actions. This is social capital at work and it is an investment in social relationships through which resources of other actors can be accessed and borrowed (Lin, 2001). Social capital is, therefore, embedded in social relations, but its access and use reside with the individual and/or the organisation (Glover, 2004).

2.7.1.3 Social norms

Social norms provide a form of informal social control that eliminates the necessity for more formal, institutionalised legal sanctions. Social norms are generally unwritten but commonly understood formulae for both determining what patterns of behaviour are expected in a given social context, and for defining what forms of behaviour are valued or socially approved.

Some people argue that where social capital is high, there is little crime, and little need for formal policing. Where there is a low level of trust and few social norms, people will cooperate in joint action only under a system of formal rules and regulations. These have to be negotiated, agreed to, litigated and enforced, sometimes by coercive means, leading to expensive legal transaction costs (Fukyama, 1995).

Social capital is a subjective phenomenon composed of a range of values and attitudes of citizens that influence or determine how they relate to each other.

*Particularly important are attitudes and values relating to trust and reciprocity because these are crucial for social and political stability and cooperation. Treated in this way, social capital focuses on those cultural values and attitudes that predispose citizens to cooperate, trust, understand, and empathize with each other—to treat each other as fellow citizens, rather than as strangers, competitors, or potential enemies. Therefore, social capital is important because it constitutes a force that helps to bind society together by transforming individuals from self-seeking and egocentric calculators, with little social conscience or sense of mutual obligation, into members of a community with shared interests, shared assumptions about social relations, and a sense of the*
common good. Trust and reciprocity are crucial aspects of social capital. As Simmel (1950, p. 326) wrote, trust is "one of the most important synthetic forces within society" (Newton 1997, pp.575-576).

It is also recognized that people tend to work best with those people and organizations who share the same values. Two individuals who share the same values are more likely to form a trusting relationship faster. Therefore, the shared values and norms can significantly speed up the establishment and development of social capital. People are much more effective and efficient if they understood and shared the same values of the organisation that they work or volunteer for (Kay 2005, p.165).

2.7.1.4 Networks

One of the most common characteristics used by authors studying social capital is the existence of strong networks and this is probably no more evident than when dealing with events such as the TDU. Networks and communities are at once the source and shape of social capital in organizations, the primary manifestation of cooperative connections between people. Analysing them reveals information about existing social capital; supporting them encourages social capital growth.

They are a prime source of a sense of membership and commitment, the places in organizations where people feel most at home and most responsible for one another. They are sites of organizational learning and the main places where knowledge develops. Almost all the theorists who write about social capital make networks (and their close relations, communities and practices) central to their analyses. Some even define social capital solely in terms of networks (Cohen & Prushak 2001, p.55).

Francis Fukuyama defines a network as "a group of individual agents that share informal norms or values beyond those necessary for ordinary market transactions" (Cohen & Prushak 2001, p.57). A basic tenet of almost all social capital theories is that a network is one of the most powerful assets that any individual can possess. It provides access to power, information, knowledge, and to other networks—the totality of which provides a much better indicator of how "well-off" one is than many more acknowledged sources of wealth or advantage (Cohen & Prushak 2001, p.59) this is the sum of the parts is greater than the individual type of thinking and is crucial for the success of social capital.
Social capital is the sum of the resources, actual or virtual, that accrue to an individual or group by virtue of possessing a durable network of more or less institutionalised relationships of mutual acquaintance and recognition (Bourdieu and Wacquant, 1992: 119) (Warde & Tampubolonp 2002, p.157).

Of course it is vitally important to understand and nurture these groups and networks in order to harness the “common good” that can arise from strong social capital.

Understanding the groups and networks that enable people to access resources and collaborate to achieve shared goals is an important part of the concept of social capital. Informal networks are manifested in spontaneous, informal, and unregulated exchanges of information and resources within communities, as well as efforts at cooperation, coordination, and mutual assistance that help maximize the utilization of available resources (Dudwick et al 2006, p.12).

Informal networks can be connected through horizontal and vertical relationships and are shaped by a variety of environmental factors, including kinship and friendship. Another kind of network consists of associations, in which members are linked horizontally. Such networks often have clearly delineated structures, roles, and rules that govern how group members cooperate to achieve common goals and are important elements when considering sporting or service associations.

These networks also have the potential to nurture self-help, mutual help, solidarity, and cooperative efforts in a community. “Linking” (vertical) social capital, on the other hand, includes relations and interactions between a community and its leaders and extends to wider relations between the village, the government, and the marketplace (Dudwick et al 2006, p.12).

Reid in her study of rural Australia and the consequences of events came up with five major domains that pointed to the importance of networks in these communities.

One, the networks and interactions domain referred to themes such as relationships and facilitators of networks within the community. Two, the affective domain involved emotive and intrinsic characteristics that arise from rural events, such as community spirit and pride, sense of unity, and motivation. Three, the learning and developing domain incorporated themes such as education, skill development, and community capacity building characteristics. Four, the socioeconomic domain discussed themes that would generally be included as economic impacts, although they have an effect upon the ability
of individuals and community to secure and achieve a quality of life. Five, the physical domain refers to themes affecting the physical aspects of the community which have consequences for the quality of life of residents (Reid 2007, p.97).

Key to all uses of the concept of social capital is the notion of more or less dense interlocking networks of relationships between individuals and groups that exist are of great importance. This should never be overlooked nor understated. People engage with others through a variety of lateral associations and these associations must be both voluntary and equal. Social capital cannot be generated by individuals acting on their own. It depends on a propensity for sociability, a capacity to form new associations and networks.

_Membership implies connection: the trust, understanding, and mutuality that support collaborative, cohesive action. It implies commitment to the group and the work, cooperation, and the willingness to do more for a job that is not "just a job" (Cohen & Prushak 2001, p.61)._

Connectedness is perhaps the most fundamental aspect of social capital, and participation in conducting a sport tourism event self-evidently encourages people to come together. If people do not participate the other elements of social capital will not happen (Carnegie Research Institute 2006). The combined effect of trust, networks, norms and reciprocity creates a strong community, with shared ownership over resources known as the ‘commons’. This commons is owned by no-one, yet used by all. Only where there is a strong ethos of trust, mutuality and effective informal social sanctions against "free-riders" can the commons be maintained indefinitely and to the mutual advantage of all.

_The degree of connectedness and engagement in voluntary organizations is reflected in the availability of social capital in a community (Lin, 2001b). It is mostly community-based organizations that play a leading role in establishing social integration and the mobilizing of labour and cultural activities that constitute different forms of human agency (Edwards and Hulme 1992)(Burnett 2006, p.285)._

Mackeller (2006) in a study of events and festivals and the role of networks concluded:

_The results demonstrated the importance of recognizing existing networks in regional communities and maximizing existing ties. The results also suggest that from these existing networks, it is possible for events to leverage opportunities for promotion and marketing, but also leverage opportunities for development and innovation (Mackeller 2006, p.53)._
2.7.1.5 Cooperation and proactivity

It is all well and good to consider the “feel good” factors of reciprocity, trust and norms and values but unless this transforms into the “do good” factor then social capital becomes a mute force.

Collective action and cooperation are closely related to the dimension of trust and solidarity, however, the former dimension explores in greater depth whether and how people work with others in their community on joint projects and/or in response to a problem or crisis. It also considers the consequences of violating community expectations regarding participation norms (Dudwick et al 2006, p.19).

Proactivity implies a sense of personal and collective efficacy and refers to the active and willing engagement of the community in wanting to assist and work together (Bullen & Onyx 1998). The development of social capital requires the active and willing engagement of citizens within a participative community. This is quite different from the receipt of services, or even of human rights to the receipt of services, though these are unquestionably important. Social capital refers to people as creators, not as victims (Bullen & Onyx 1998).

Coleman (1988) defined social capital as aspects of social structure that facilitate community members taking action. He felt social capital included obligations, expectations and the trustworthiness of community structures; information channels; and norms and effective sanctions. OECD defined social capital as "networks, together with shared norms, values and understandings that facilitate cooperation..." (OECD 2001). This spirit of cooperation must be present in order for the next characteristic to be of any value.

2.7.1.6 Commitment to action

What is implicit in several of the above categories is a sense of personal and collective efficacy. Individuals are empowered to the extent that they have a measure of control over the institutions and processes that directly affect their well-being (World Bank, n.d.). The social capital dimension of empowerment and political action explores the sense of satisfaction, personal efficacy, and capacity of network and group members to influence both local events and broader political outcomes.

Empowerment and political action can occur within a small neighborhood association or at broader local, regional, or national levels. Each level has its own importance and should be considered separately, as well as in conjunction with the
others. This dimension also considers social cleavages, whether related to gender, ethnicity, religion, regionalism, or other factors. Key-informant interviews with political and labor leaders, together with representatives of the judicial system and media, are also important for exploring this dimension (Dudwick et al 2006, p.25).

"Social capital," wrote Coleman (1988, p. 98), "is defined by its function - Like other forms of capital, social capital is productive, making possible the achievement of certain ends that in its absence would not be possible." Putnam (1993) also partly defines social capital in terms of its ability to "improve the efficiency of society by facilitating coordinated actions." This is important in the context of the TDU because it can manifest itself in physical, concrete ways such as staffing road blocks, helping with decorations and cleaning up the town after the tour has left. This commitment to action is an important characteristic of social capital that is sometimes ignored or dismissed unfortunately.

The fact that opportunity may lead to empowerment and investment in volunteering is a worthwhile choice for the individual and has ramifications for the community as a whole.

The rational choice of becoming a volunteer is based on the principle of investing human capital as a trade-off for future economic capital where social capital relates to opportunities of access to a structured programme that may legitimize the claim of personal and social empowerment (Field, 2003)(Burnett 2006, p.289).

This collective action or commitment to wanting to “do good” must be acknowledged and valued.

Social capital, then, is a resource to collective action. That resource comprises the norms and sanctions of trust and reciprocity that operate within social networks. The structural components of networks such as ‘size’, ‘density’ and the extent of ‘closure’ and relational aspects such as ‘inequality’ shape the social capital capacity of a network. The outcomes of the social capital within a network comprise a variety of forms and scales of collective action (Winter 2000, p.5).

### 2.8 Social capital and community development

Social capital is seen as one of the essential ingredients of sustainable communities, as it facilitates regional growth and enables community renewal and this is the element which interests this research. Where there are high levels of social capital in a community people will:
- Feel they are part of the community;
- Feel useful and be able to make a real contribution to the community;
- Participate in local community networks and organisations;
- Pull together for the common good in during times of crisis, such as bush fires;
- Welcome strangers; and
- All help out with something without one person doing everything (adapted from Camden Council 2003).

There are a number of key elements of social capital that help contribute to the regional development. These are the elements that are about participation and connections in the community and those that are the building blocks from which social capital can be developed. Those relevant to sport tourism events are:

2.8.1 Participation and Connections:

1. Participation in the life of the local community, such as volunteering, attendance at community and sport tourism events, membership of sports clubs, and being involved in community action.

2. Work connections, such as feeling part of a team at work, and feeling part of the local geographic community at work.

2.8.2 Building Blocks:

3. Feelings of trust and safety, ability to trust most others, and feeling that the local community is “home”.

4. Value of life, such as feelings of value as a person in the community and satisfaction with what life has meant (adapted from Camden Council 2003).

The role of social capital in development is something that has increasingly interested researchers and authors but rarely does this translate into policy or action by Governments. This is a lost opportunity to harness this collective action and help build development. It has to be present like the other forms of capital for this development to happen.

*Social Capital has meant different things to different people. There is no consensus on sources of its origin and processes of formation. However, there is growing recognition of the role of social capital in development. The differences in outcomes of development initiatives cannot be explained by differences in material inputs. A broad consensus is emerging that development initiatives should take into account the role of social capital that is shared knowledge, understandings, values, norms, traits, and social networks to ensure the intended results (Dhesi 2000, p.200).*

Conversely the social capital evident in some communities could well hinder development or collective action if the members of the
community wish to exercise that right. This is a word of warning to the TDU organisers who must be cognisant of because it could work against them in the long term.

*Social capital has some other properties which distinguish it from other forms of capital. It improves with use but deteriorates with disuse. The social capital can be considered as an accumulation of various types of intangible social, psychological, cultural, institutional, and related assets that influence cooperative behavior (Dhesi 2000, p.201).*

The lines of communication, the call for collective action and the networks that exist within social capital can be harnessed for community development.

*Most people can recognize social capital as being the connections and trusting contacts that people make while going about their daily business. These contacts can then be used on a mutual and reciprocal basis to further the development of a community (Kay 2005, p.163).*

Community regeneration (or civil renewal) is one of a number of government strategies in the United Kingdom intended to take a community-based approach to tackling problems such as deprivation and inequality (Skinner, Zakus Cowell, 2008). The theory is that through the process of capacity building among the local population, combined with the opening up of the systems and structures of governance, the spirit of self-improvement and self-help will be rekindled. Communities themselves will then become a powerful force in rebuilding and regenerating local areas, helping to tackle problems like poverty and poor health.

In relation to the capacity building element of civil renewal, social capital has an important role to play (Delaney & Keaney, 2005). Indeed, as a general rule, places with high levels of social capital are safer, better governed and more prosperous compared with those places with low levels of social capital (Putnam, 2000) It can be built by several methods.

Firstly, through the social activity and membership of sports clubs (which is one of the key forms of associational life identified by Putnam as being important for social capital). Secondly, it can be achieved when sports groups create networks which extend beyond the participants themselves, for instance among groups of parents or supporters of a local team, or volunteers who help run an activity. Thirdly, it can be achieved when bonds between different groups of people are created. In other words, sport and sporting events can help build shared identities.

*The second review, the Denham Report, investigated community cohesion and building shared social capital. The report concluded that “sporting and cultural opportunities can play an important part in re-engaging disaffected sections of the community: building shared social capital and*
The conducting of events and/or festivals is particularly important for the psychological wellbeing of individuals and the community and may provide the impetus for the community to keep going in the face of adversity, particularly within rural communities. Greed and “power plays” have the potential of creating distrust among the community, therefore weakening the networks and relationships that exist.

Without trust the connectedness of these networks and relationships is diminished, thus not enabling social capital to be utilized or developed.

Issues and effects of greed can be overcome through transparency of event organizers, effective planning and communication, as well as reporting mechanisms (Reid 2007, p.96).

There is ample evidence of the benefits of community celebrations for the wellbeing of the community, not just the participants.

Furthermore, upon achieving a common goal such as the staging of a festival, the impending community celebration serves to further increase the development of social capital via the generation of community spirit and a general sense of goodwill. (Arcodia & Whitford 2007, p.15)

Misener and Mason (2009) suggest “the concepts of community and community development have numerous, and often contested meanings” (p.773) and clarification is useful. They go on to suggest “Community implies both a geographical proximity of persons, as well as some social commonality that binds people and networks together” (p.773). This is a useful starting point for further discussion on community development and capacity building.

Community development in this context is closely aligned to the definition used by the Tolka Area Partnership (2013) which says “it is the process that seeks to build strong, sustainable communities by bringing people and groups together for the good of the wider community and society” (p.1). Misener and Mason (2009) have a similar definition which suggests “building active and sustainable local communities based on social justice and mutual respect “(p.773). Community development is action that helps people to recognise, and importantly, develop their collective ability and potential. It helps organise a community to respond appropriately and in timely fashion to their problems and needs. As Kenny (2011) suggests:

The link between community development and social capital is important … The principles and practices of community development – such as the principles of social justice and human
rights for example - require mutuality. Processes and practices involved to facilitate the fulfilment needs of a community such as meetings and collective action, involve trust and cooperation (p.8).

Importantly to this study she goes on to suggest the issue of empowerment and collective action. This greater control over their communities is something that cannot be easily achieved when viewed in the TDU context as the event is currently being staged. Cursory, tacit approval at best is sought by most LGA’s before the event is bid for.

*From a community development perspective a corollary to the principle of empowerment is the recognition that people’s lives are interrelated... Thus, another principle of community development is the commitment to collective action*” (Kenny 2011, p.28).

Participation and collaboration are just two tenets of community development which requires mutuality, trust and commitment to a cause or event. It also involves sharing of information and a “strategy for activity and action that draws on the combined wisdom and abilities of all members of a group” (Kenny 2011, p.28). By strengthening active engagement in society or a community the community can truly develop. In many instances this community development can be enhanced by a common ‘enemy’ such as a natural crisis (famine, fire or flood for example). “The idea of social capital beings from an interest in people’s ability to associate with each other” (Kenny 2011, p.125).

The TDU provides the impetus and if handled correctly could be a major factor in community development when precious little vehicles, other than a crisis, exist.

*As Winter (2000: xviii) points out, a common feature of the understandings of social capital is ‘the vital role that the quality of social relationships and engagement in civic affairs plays in creating a good society’ ... Social capital is a resource that can be developed through particular types of social relationships (Kenny 2011, p.125).*

‘Habits’ of cooperation and shared responsibilities from collective endeavours only serve to strengthen social capital and a sense of community (Putnam 1995 cited in Kenny 2011). What better way than to work together on a sport tourism event such as the TDU? Community organisations provide the site and events the vehicle, for engagement required for the development of social capital. “The voluntary and generally egalitarian structure of community organisations facilitate the trust, reciprocity and open communication that are necessary for a sense of shared responsibility” (Kenny 2011, p127).
Closely allied to this is the concept of teamwork which should be an essential ingredient of the successful staging of the TDU. “Team work depends on actual trust between people who might share many ideas, assets, activities and problems” (Kenny 2011, p.278).

Kenny goes on to say:

> A team is more likely to work if its purpose is clear, if procedures, tasks and roles and responsibilities are understood and developed collectively: if all its members feel wanted and valuable… It is important to remember that teamwork, while providing space for ‘giving voice’ … is a way of getting things done. (p.278)

Cleaning up for the event, putting out banners and decorations and generally taking pride in appearance of individual towns are simple but important barometers of people’s collective action and desire to present themselves in the best light. The sport tourism events like the TDU provide that catalyst by bringing visitors and tourists to that town.

Community development is the active involvement of people and sharing of skills, knowledge and experience and the collective action that can be harnessed is impressive. Using this sharing and creating events that enhance community development is important for rural towns in South Australia, a fact recognised by elements of the State Government in their Building Sustainable Communities: A resource kit publication.

> By working in partnerships with communities and agencies the Government is supporting initiatives that re focussed on assisting communities to utilise their capabilities and assets to develop self-reliance and economic prosperity. (South Australia Government 2002, foreword)

Tellingly, amongst the 32 case studies of this publication nothing is remotely close or attributed to the TDU and peripheral community festivals. As Beeton (2006) says “the word community is derived from the Latin ‘communitas’ which refers to the very spirit of community” (p.4) In the first stage of planning an event such as the TDU a common goal or purpose can come from an outside agency or government, and be accepted as a worthwhile by the community provided the communication is clear and consistent. Even at this initial stage of event planning it is possible and prudent to involve communities in the initial planning discussions. Ensuing engagement with the event however may vary depending upon the quality of collaboration during the next stages. At this point Councils and community groups evaluate the proposal, and may make an offer of goodwill to become involved with the event. In so doing they offer their services and knowledge to the event organisers and risk trusting the entry of a new organisation in their existing business and social networks.
Once allowed into the community network, event managers have the opportunity to identify the skills, knowledge and existing capital of community groups. In this second crucial stage, communities can feel valued, or excluded, and new relationships can be formed with other community groups, or other towns. Expectations for the delivery of services and information are established on both sides of the relationship. Once these organisations are identified, relationships are either positively or negatively developed through the management of opportunities to build trust and reciprocity. Event managers can create and exploit opportunities to build trust through reciprocity, and simple measures such as returning phone calls.

Community inclusive tourism strategies assist community well-being and sustainability and needs to be an integrated process (Beeton 2006) and not imposed upon an unsuspecting and unreceptive community. “Well-being is also a tourism asset that can be used to further enhance community outcomes and well-being if managed” (p.80). Sport tourism events should be an integral part of an overall tourism strategy but no reference to the TDU in this regard could be found in the State Tourism Strategic Plan.

Closely aligned to community development is community capacity building. The central element for building capacity is primarily in the education and training realm, but it is expanding to include other forms of development, particularly in relation to community development. There are four different kinds of capacity:

1. organisational capacity
2. technical capacity to deliver specific services
3. infrastructure capacity; and
4. community capacity (Beeton 2006, p.89)

Training is vital and yet nothing is offered via or through the TDU. “By developing communities and tourism they build the capacity of the community to achieve their own or greater objectives” (Beeton 2006, p.90). Either accredited or non-accredited training should be offered to build the community capacity to put on other events during the year in the community by having a pool of well trained and experienced event managers or volunteers. Unfortunately there is no provision for this capacity building throughout the planning and conducting of the TDU in any of the towns investigated. A major opportunity is lost or deemed to be ‘too hard’.

Beeton (2006), writing in the context of tourism developing good community spirit and social capital, says:

*In determining what areas need attention in terms of increasing the capacity it is crucial to understand the levels of social capital in the community. Simply put, social capital, refers to the community’s social assets such as the extent and quality of members’ involvement with others in their community.*
Engagement and trust between community members are essential ingredients of social capital. The connectedness of social networks, particularly where the members of these networks share social norms, trust and reciprocity, is valuable in fostering cooperation to achieve common goals (Jones 2005)” (Beeton 2006, p.91).

In the tourism industry there are various types of tourism management that are considered to have positive effects on community. (Beeton, 2006) Sport tourism events is one such that needs to be effectively to harness this community capacity building.

The most readily identified group are the festivals, as they are usually community based and driven. A 'good' community based rural festival reflects rural community standards, priorities and imagery, usually in a positive manner, which is what tourists are looking for. Of course, it can also perpetuate incorrect images and negatively commodified products. (Beeton 2006, p.157)

The point has been made “that support from local communities is vital to enabling tourism to develop as a prominent financial contributor. For tourism to succeed in small communities, projects must reflect community values and encourage a sense of pride” (South Australia Government 2002, p.31).

Community development involves collaboration between groups, government and citizens who act not in self-interest but for the ‘common good’. There is no evidence of the SA State Government acting in this manner when viewed in terms of the majority of towns where the TDU operates.

2.9 Benefits of social capital

Clearly the benefits are many and varied and perhaps the most treasured of the five traditional ‘capitals’ (human, financial, physical, social and intellectual):

Social capital should be the pre-eminant and most valued form of any capital as it provides the basis on which we build a truly civil society. Without our social bases we cannot be fully human. Social capital is as vital as language for human society (Cavaye 2004, p.2).

The motivation must be evident though for a community to harness this sometimes powerful force. The community must see involvement and commitment to action as worthwhile, particularly with the absence of immediate or certain returns.

...the sources of organizational social capital lie in trust and "associability"-"the willingness and ability of individuals to define collective goals that are then enacted collectively (Adler & Kwon 2002, p.25).
Not surprisingly, most of the major critical dimensions or characteristics that have to do with social capital have issues of trust and mutuality. Four dimensions that are really important when considering the benefits of social capital are:

1. Knowledge. How well do people know what others know? How strong and well-founded are network members’ reputations for having relevant up-to-date knowledge? Information flows better with strong social capital and good communication is a key. It “facilitates access to broader sources of information and improves information's quality, relevance, and timeliness” (Adler & Kwon 2002, p.29).

2. Access. Since time is a scarce resource in knowledge-intensive environments, getting access to the people who have knowledge can be difficult. This has been a problem with the TDU since its first forays into rural towns and communities and must be improved to capitalise on the strong existing social capital.

3. Engagement. Engagement means actively listening to an inquirer, working with that person and his problem to provide genuinely useful knowledge and advice, not just a quick "dump" of information. A sense of connection with the other person and the issue is more valuable than knowing a lot. Meetings and/or an opportunity to access the “right” people is very important.

4. Safety. Even in networks, which are relatively flat and non- hierarchical, people are sensitive to nuances of power and position and to issues of individual reliability. Before seeking knowledge, network members need to feel safe that their admissions of ignorance and need will not be used against them (Cohen & Prushak 2001, p.76).

Another benefit of social capital is solidarity. “Strong social norms and beliefs, associated with a high degree of closure of the social network, encourage compliance with local rules and customs and reduce the need for formal controls” (Adler & Kwon, 2002, p.29). The networks work more effectively together and they “enable persons with agency to engage a broader cross section of citizens, collective mobilization” (Dale & Sparkes 2011, p.489).

In the context of sport tourism events in rural settings, social capital is important for a sense of belonging and it has an integral part of community life in rural areas. Its role in fostering social interaction, a sense of place, community cohesion, and a range of physical and mental health benefits, contribute significantly to the well-being of rural citizens (Tonts 2005).

2.10 Types of social capital

There are two types of social capital most prevalent in current research one is bonding capital and the other is bridging social capital. Bridging social capital is the type that creates a bridge between individuals or groups that did not already exist. Bridging social capital relates to ties across heterogeneous groups such as friends and colleagues and this would be seen as sporting groups in the context of assisting with the TDU.
Bonding social capital on the other hand exists between individuals or collective groups and only serves to further strengthen those ties. Bonding social capital refers to relations between relatively homogenous groups such as families and ethnic groups. The cohesiveness becomes greater as the trust and reciprocity builds. This type of social capital would exist within the sporting or service groups helping conduct the TDU.

Bonding capital (links between people like each other) - valuable in and of itself, insofar as bringing people together increases opportunity for participation and those bonded together in sport are likely to participate more frequently than they would otherwise. By encouraging frequent participation, bonding capital also delivers other outcomes, like getting healthy. Sport is generally recognised as playing a significant role in building bonding capital (Carnegie Research Institute 2006, p.2).

This would, by extension, apply to conducting sporting events.

If the TDU is found to contribute to the building of social capital in the rural communities in South Australia it may be useful to see if it is bonding or bridging social capital. More effort could be directed toward bridging the gap between some of the organisations and/or individuals in order to strengthen that “glue that binds communities.”

Since the conceptualisation of social capital, Putnam has identified several different types, and these include: formal and informal; thick and thin; inward and outward looking; and bonding and bridging. Putnam recognises different types of social capital by distinguishing between bonding and bridging capital.

Of all the dimensions along which forms of social capital vary, perhaps the most important is the distinction between bridging (or inclusive), and bonding (or exclusive.) Bonding social capital is good for undergirding specific reciprocity and mobilizing solidarity. Bridging networks, by contrast, are better for linkage to external assets and for information diffusion (Warde & Tampubolonp 2002, p.158).

Bonding and bridging social capital is similar to inward and outward looking social capital. Bonding social capital refers to trust and reciprocity within dense or closed networks. It tends to be inward looking and reinforces exclusive identities and homogenous groups, for example bonds within a closely-knit sporting club. Bonding social capital is evident when people who already know each other are brought closer together.

By contrast, bridging social capital refers to wider overlapping networks that generate broader identities and reciprocity, for example links between people from other social groups which may differ in religion, ethnicity, or socio-economic status. Bridging social capital is evident when people who did not previously know each other, are brought together (Putnam, 2000; Tonts, 2005; Atherley, 2006).

The notion of social capital that he expounds in association with this has two principal facets:
- bonding, the ties and interaction between like people (inward looking and exclusive); and
- bridging, the inter-group links (outward looking and inclusive) (Blackshaw & Long 2005, p.241).

Formal social capital refers to that found in organisations with membership requirements and regular meetings, such as in clubs and associations. Informal social capital refers to that found in non-formal gatherings, such as random games of basketball or where people are gathered at a bar. Thick social capital is closely interwoven and multi-stranded. It represents a type of social capital found when individuals work, play or worship together. Such strong ties are defined in terms of frequency of contact and closeness. On the other hand, thin (or weak) social capital represents thin ties which might exist among individuals who are only acquaintances and who only share a few friendship groups.

For inward looking social capital, this type tends to promote the material, social or political interests of its members, such as in a private golf club. Outward-looking social capital refers to individuals who concern themselves with public goods, such as seeking the common good, for instance those individuals who belong to environmental groups (Putnam & Goss, 2002; DeGraaf & Jordan, 2003 in Atherley 2006b).

A ‘thick’ versus ‘thin’ social capital is best described as thick social capital having a closely interwoven and multi-stranded connection, such as individuals who work and play together. Such strong ties are defined in terms of frequency of contact and closeness, while a weak or thin tie might exist among individuals who are acquaintances and share few friendship groups.

Bonding social capital refers to links with others who are broadly similar in kind, bridging social capital to the links a community has with others that are different, to whatever degree. The effect of social capital can be better understood if there is a clear focus not just on these different forms, but on the interaction between them and on how this interaction changes over time (‘interaction’ is used here in the lay sense, not in the statistical sense of interacting variables). One can have bonding social capital without bridging but not vice versa. Almost any form of social life involves bonding, whether the basis for the bonds is predominantly normative or functional. An individual may ‘possess’ bridging capital but be socially unaccepted, but a social unit with no bonding social capital is hard to imagine. Bonding may be tight or loose, but tightness or looseness does not itself tell us that much about the effects. Bonding has its limitations, for those who are within the group as well as those excluded, but defining at what point bonding becomes dysfunctional is difficult (Schuller 2007, p.15).

More recently a third type of social capital has been identified and this has been termed the “linking” social capital which is characterised by Woolcock (2001 in Dale & Sparkes 2010). Linking social capital relates to connections with people in power, whether they are in politically or financially influential positions. Linkage social capital connects the civic community to political decision-making and financial resources and
relates ‘to the capacity to lever resources, ideas and information from formal institutions beyond the community’ (Woolcock, 2001b, p. 13 cited in Dale & Sparkes 2010, p.480).

Linking social capital reaches out to unlike people in dissimilar situations, such as those who are entirely outside the community, thus enabling members to leverage a far wider range of resources than are available within the community. (Spaaij 2009b, p.1135)

Unfortunately there was no evidence of this happening with the TDU and the community which was disappointing but not entirely unexpected given the attitude demonstrated by the Events SA organisation.

2.11 Word of warning

However, not all authors respond to social capital as a positive phenomenon. While it has many “redeeming” features there is also a dark side referred to by Cavaye. “Social networks are embedded in different sectors of communities and social capital can support unhealthy norms. It can reinforce existing cleavages in communities and lead to social cartels prone to corruption.” (Putnam 1995 cited in Cavaye 2004). Tonts (2005) also warns

There is a growing body of literature which cautions against over-emphasising the positive attributes of social capital, arguing that the formation of dense social networks based on trust and reciprocity might also have negative outcomes (Tonts 2005, p.146).

Social capital may well serve to “alienate” or continue to provide the social divide of people in a community. Closely allied examples to events are the elite golf clubs, the last bastion of male “dominance” in many cases, which serve to alienate parts of the community with exclusive membership criteria:

Social capital can consist of not only trust but also mistrust; information transferred between people can also be misinformation; and unjust norms can be perpetuated. Strong bonding social capital can reduce tolerance of outsiders, stifle innovation and disagreement, support unhealthy norms, and cause people to reject alternatives (Knack, 1999; Kern, 1998 cited in Cavaye 2004, p. 5).

So social capital can have both positive and negative implications and in some cases, social capital can be linked to problems such as racism, sectarianism, social exclusion, and corruption (Field, 2003). Strong bonds within sporting clubs or organisations can make them homogeneous in their membership but at the same time relatively hostile towards outsiders (Putnam 2000; Delaney & Keaney 2005; Tonts 2005; Atherley 2006) and even promote social exclusion.

Social capital is not always ‘a Good Thing’. The development of social capital can, for example, have an adverse effect on equal opportunities when jobs are filled through networking or on the grapevine rather than through public advertisement. Networks and connections are usually formed and trusting relationships developed between people who share the same values. This can actively exclude others and not
allow new and different people to become part of a network – this cannot be healthy or desirable. However, we all have the potential to be exclusive and by recognizing social capital as a real concept we can begin to counter some of its negative aspects and at the same time use the more positive elements for the development of our local communities (Kay 2006, p.170).

### 2.12 Signs of social capital

The development of social capital requires adequate levels of five basic attributes:

- **Interest**: People show attention to what is going on outside their immediate circle, can recognise others’ needs and express respect for diversity of views and customs.
- **Participation**: There is engagement and interest in working collectively for common purposes.
- **Trust in people**: People are willing to trusting others, whether familiar or unfamiliar.
- **Trust in institutions**: People are prepared to work for change within the democratic process of government, and through the legal system.
- **Capacity to resolve conflict civilly**: People feel comfortable exploring and accepting the different and new (Cox 2002, p.10).

Social capital might be evidenced in things such as volunteers with indicators shown by the number of people and the hours they contribute and the strength of clubs (sporting and service) and associations. Importantly to this study they can also be shown by events and the role they have of drawing people together, including spectating.

### 2.13 Social capital and sport tourism events

While nothing specific has been written on sport tourism events and social capital there have been a few recent studies which have “skirted” around the topic of this proposed research. Some (Arcodia & Whitford 2007; Tonts 2005; Tonts & Atherley 2005; Vail 2007) have concentrated on the aspect of sport and social capital, highlighting the importance of sporting clubs to the declining rural population. Others have studied the role of general social impacts of events on communities from a tourism point of view (Small & Edwards 2003; Reid 2007) without actually concentrating on social capital while still others (such as Derrett 2005; Schwarz & Tait 2007; Moscado 2007) have discussed the role of social capital in relation to festivals.

Nicholson and Hoye edited a book in 2008 entitled *Sport and Social Capital* yet nothing was specifically directed at sporting or sport tourism events and social capital. There was quite an emphasis on social capital and sport policy but nothing specifically on volunteering at events and the role that it may have in building social capital. As they suggest:

*It makes little sense to ignore the social capital concept, particularly given that its political, as well as academic currency appears to be growing rather than diminishing... there is an implicit, if not explicit link between sport and social*
capital in the public and political imagination. Thus far the academic research on
the relationship between sport and social capital has not been of sufficient critical
mass to determine the nature or extent of this link, let alone determine its
legitimacy (Nicholson & Hoye 2008, p.8).

None of the research has solely concentrated on events and social capital although some
authors (Doherty & Misener 2008; Tonts 2005; Cuskelly 2008) have concentrated on
the role of volunteers at sporting events which has many similarities to a sport tourism
event such as the TDU and provide an insight into some of the issues. “It is the nature of
relationships in a network that determines the extent to which social energy in the forms
of trust, cooperation, and reciprocity are engendered” (Doherty & Misener 2008, p.123).
Parallels can be easily drawn with sport tourism events, and in the absence of a body of
work regarding events and social capital the connection between sport and social
capital, can be both useful and meaningful. Coalter has done much work on this in the
U.K. and says:

Participation in the arts and sport has a beneficial social impact. Arts and sport
are inclusive and can contribute to neighbourhood renewal. They can build
confidence and encourage strong community groups (Coalter 2007b, p.538).

In another report commissioned by the Scottish Executive Central Research Unit
Coalter suggests this about community development and volunteering in sport:

- Because of its high social and economic value, volunteering in
  sport offers possibilities for the development of a sense of self-
  esteem and social purpose.

- ‘Bottom-up’ approaches, which build on and assist existing (or
  emerging) programmes provide a greater sense of involvement and
  ownership. Where sports projects provide a contribution to wider
  aspects of the community they are more likely to be sustainable
  (Coalter, Alison, & Taylor 2000, p.3).

However, while parallels can be drawn, nothing specific about sport tourism events and
their role in building social capital are noticed. With such a long and storied history,
sport and the importance it holds in Australian society and rural areas in particular, it is
no surprise that it is claimed as important for social interaction and community health.
Tonts and Atherley suggest:

Sporting clubs in particular are often regarded as a central element in rural life,
yet have rarely been discussed in the geographical and other social scientific
literature. The limited research that has been undertaken has focused largely on
the role of sporting clubs in promoting a sense of community identity and

They rightly contend that there have been very few detailed studies about the role of
sport and its place in community health but focus their study on economic and social
restructuring. Tonts in another study in 2005 focuses on competitive sport and social
capital trying to redress the problem of previous studies concentrating on facility
provision, health promotion and facility management:
This apparent oversight is all the more interesting given the growing body of research on rural social and economic conditions and, in particular, the role of social capital in rural communities. Understood simply as norms of reciprocity and associational life (Das, 2004), social capital is often regarded as resource that can contribute to social cohesion, resilience and adaptability (Tonts 2005, p. 137).

While obviously not solely concentrating on sport tourism events, the study is the closest to the proposed research and provides some insight into the issues and problems. Closely allied to this line of research, but again concentrating on the sporting events and broader social consequences in a community setting, not necessarily rural, is the work by Misener and Mason. The study by Misener and Mason conducted in 2006 has synergy with the proposed research. While it is Canadian in origin, and concentrating on sporting events, in cities it does touch on community development gained through sport. They contend in their findings that:

Given that opportunities for participation in community have become limited (Putnam, 2000), and sporting events bring large numbers of people together and involve the local community, we argue that new social networks are being created through participation, planning, volunteering, and often consumption of, events (2006, p.50).

What is both appealing and reinforcing, is their findings go on to contend that the social capital construct can provide a meaningful context for exploring the impacts of sporting events on community:

In particular, we contend that Coleman’s (1988, 1990) theory of social capital as it relates to issues of community networks, relationships of trust and reciprocity, and social inclusion, be used to begin to develop an evaluative measure for appreciating the social impact of sporting events on community (Misener & Mason, 2006, p.52).

Reid (2007) has tried to identify broader social consequences of rural events such as family relations, moral conduct and safety issues without necessarily discussing social capital. Rogers and Ryan (2001) look more broadly at the triple bottom line and social well-being indicators and have areas of interest that may be of use but again it is in general terms. Deery and Jago (2010) look at the social impacts of events and the role of anti-social behaviour in a broader context and parts of the study are of use. Vail (2007) in her study ‘Community Development and Sport Participation’ touches on some of the elements this proposed research is concerned with but really is more interested with addressing the issues of declining sport participation and community collaboration.

Shared participation and involvement in learning activities has a role in enhancing social capital according to Falk and Kilpatrick (2000) and Molloy (2002) provides some evidence that conducting festivals and events can be categorised as a learning activity. Event organisers, management, volunteers, stakeholders of various sorts and even participants can all learn from festival and event management. “This opportunity to learn new skills and enhance existing skills can be seen as part of building community capacity.” (Moscado 2007, p.25) Anything that encourages these characteristics in
regional Australia would naturally be welcomed and nurtured if they were done in a logical, well planned and timely manner.

*Events that encourage regional community residents to interact in positive ways and develop effective relationships contribute directly to social capital. Such events, when connected to the regional setting or traditional culture can also indirectly contribute to social capital through developing and strengthening local sense of place and regional social identity* (Moscado 2007, p.29).

To achieve this, ongoing education and individual development is required. Events provide the “breeding ground” for creating skills and knowledge among the community, which can be used to facilitate and foster future community development opportunities as well as maintaining and developing social and human capital within rural communities (Reid 2007).

It has been suggested that community festivals have the capacity to raise social capital by their potential community engaging and identity reconfirming properties (Derrett 2003; Finkel 2006).

By far the most prolific source of literature closely allied to the proposed topic comes from the realm of festivals. Many similarities exist between festivals and sport tourism events as discussed earlier in this paper and the literature is fruitful and aligns quite closely to the research topic. Hilbers (2005), Schwarz and Tait (2007), Moscado (2007) and even Arthur and Andrew (1996) all look at regional festivals or sporting events and analyse, or at the very least discuss, the role of events in community development. Some even concern themselves directly with the concept of social capital:

*It is apparent that sense of community is a very strong concept in the value and beliefs systems of societal members. However, there needs to be some influence that builds this sense of community. One such influence is social capital — a social science concept that traces its origins back to sociology and economics, focuses on the concept that membership of a social group grants requirements, responsibilities, and benefits on individuals* (Schwarz & Tait, 2005, p. 127).

This is both reassuring and affirming given the paucity of these concepts in relation to sport tourism events. It is also encouraging and somewhat comforting to see work carried out by Small (2007) and Small and Edwards (2003) where they devote effort toward developing a framework for evaluating the socio-cultural impacts of festivals suggesting the proposed research is not without merit.

The traditional ideas of festivities helping to build bridges between people and between people and place can be seen to provide significant social benefits to individuals and society. According to Finkel (2010) the sociologist Fred Quin believes the purpose of cultural festivals must be development or marketing related. It is a rather new phenomenon and is indeed very limiting given the valuable potential community festivals have for restoring civic engagement and participation.
Driscoll and Wood (1999) even go as far as to coin the term “Sporting capital”. In short, the number of articles and the range of literature in festivals and the development of community and even using the term ‘social capital’ augurs well for making comparisons between sport tourism events and social capital.

2.14 Conclusion

When making the preliminary literature review there are themes and areas of research which are quite fruitful and purposeful and of course there are corresponding areas that need more research. However, on the whole this topic seems to have some rich sources of literature to explore in depth as the research progresses.

With any research proposal and preliminary literature review there is a feeling of intrepidation and concern that the topic may well be too ‘obtuse’ and without merit. The researcher is reassured by the course material when it says:

*the literature review does not focus purely on one's specific detailed research topic but reviews related literature. Many researchers find there is very little current literature available about their specific topic. They then worry that they cannot write a literature review. Such concern is understandable, but there is no need for concern. After all, a literature review is about much more than just the specific research topic: a literature review places the topic in a larger context, reviews literature about that larger context, and identifies literature that is related to one's own topic (SCU 2006, p.12).*

Events and festivals have research undertaken that has been dominated by economic benefits and even ways to measure that impact. (Crompton; Mules & Faulkner; Dwyer et al) Little in comparison has been done about the social benefits of holding festivals and events in a region in Australia and its role in building social capital. This paucity of reporting and research has been addressed by several authors but there is still much to do in this area. The rural communities in particular have been hurting

*Rural communities, in Australia, have undergone significant social, demographic and economic changes in response to harsh climatic conditions, declining agricultural commodities and producers’ terms of trade, outmigration and reduced servicing (Budge, 1996; Cawley, 1994; Cloke, 1996; Fraser et al., 2005; McKenzie, 1994; Productivity Commission, 1999). As a consequence, rural residents are struggling, emotionally and psychologically. In this context, events within rural communities provide important social and recreational opportunities for the community to come together. However, the planning and organization of events relies increasingly on the involvement of multiple stakeholders with differing agendas (Reid 2011, p.20).*

A lot of the research focussed on the role of events in rural areas has largely concentrated on the negative impacts in terms of tourism objectives and destination marketing. The literature also concentrates on community opportunities for recreation
and leisure and infrastructure legacies that can benefit the local community but not as Reid (2007) suggests

Events have also contributed to a sense of community, community pride, and spirit within host destinations, thus improving the quality of life of residents. The educational and cultural understanding benefits of events have also been widely recognized (Reid 2007, p. 90).

She also says

An event provides the opportunity to bring people together within a social environment to celebrate their and others’ achievements; thus, events are integral for individuals as well as communities as a whole (Reid 2007, p.89).

Part of the problem is the fact that measuring social capital is difficult and beyond role of the present study.

Mere statistical analysis cannot provide an understanding of the richness of community life and the network mechanisms of individuals and groups to obtain access to a myriad of intended and unintended outcomes of specific value within the context it finds expression (Arai and Pedlar, 2003). It is inevitable that various studies rely on qualitative data that provides an in-depth analysis and understanding of the multifaceted nature of social capital in different social spaces and in a particular time frame (Glover 2004; Verweel 2005) (Burnett 2006, p.286).

Reid is not alone as Stone also suggests

The ad hoc mixture of measures, indicators and outcomes drawn upon in secondary analyses have no doubt contributed to the confusion which exists between social capital theory and measurement, despite providing some early indications of the usefulness of social capital as a concept. (Stone 2001, p.1)

While measurement remains a vexed issue (Putnam, 2001) there has been, however little research to quantitatively measure social outcomes as well as recognised in recent articles (Lee, Cornwell & Babiak, 2012; Spaaij 2009b). As a result, the proper roles and values of sport based social initiatives emanating from sport tourism events like the TDU may be undervalued and under leveraged to most of the stakeholders. For all the relatively recent research on events and festivals and their social consequences the quantified empirical evidence is sparse (Lee, Cornwell & Babiak 2012; Spaaij & Westerbeek 2010; Robertson, Rogers & Leask 2009).

Schuller (2000), while perhaps being pessimistic, does have a pertinent point when he suggests

It may be that social capital will never be fully measurable, but will appear as too much of a moving target to be pinned down by conventional techniques. Thus, as suggested above, whatever the analytical quality of social capital, in the sense of its capacity to yield valid and tested information, it may arguably have most strength as a heuristic device, opening up new issues, stimulating fresh hypotheses, and prompting creative policies or initiatives. (p.33)
While the author acknowledges the three interrelated constructs of social capital, community capital and community well-being, the research for this paper does not allow for the latter two but that would be a logical progression in further research. Social capital has the “key characteristics of networks and relationships that facilitate mutual or collective action, trust, social cohesion, shared norms and cooperative behaviour” (Moscado 2007, p.25).

Focussing on social capital alone will overcome the problem that Giorgis (2007) suggests where “More often than not social capital has been used interchangeably with related concepts such as ‘community capacity’ or social cohesion” (p.205). So much more research will be required in this area as a better understanding of the role of sport tourism events in building social capital is developed.

The fabric of a community and the community pool of human resources available to it are often called its “social capital.” This term refers to the individual and communal time and energy that is available for such things as community improvement, social networking, civic engagement, personal recreation, and other activities that create social bonds between individuals and groups such as involvement in staging sport tourism events. Many references call it the ‘social’ glue that binds communities.

Despite the conjecture, debate and sometimes “fuzzy meanings” as well as Spaaij and Westerbeeks’ assertion that “Social capital is a contested concept… There is no single, generally accepted definition of social capital” (2010, p.1358) social capital will be defined for the purpose of this study as:

Social capital consists of the stock of active connections among people: the trust, mutual understanding and shared values and behaviours that bind the members of human networks and communities and make cooperative action possible (Cohen & Prusack, 2001, p. 4).

Research question number one begs the question of what is social capital and is the reason why the literature was explored to give a clearer meaning of the ‘social glue’. This helped to arise at an accepted view of the meaning of social capital that was both palatable and understood by the participants in this study. This was important so as not to confuse them with a myriad of theories, frameworks and jargon which would not serve any purpose.

Another consistent factor throughout the literature review was the paucity of specific sport tourism events and social capital building research. There has been some attention regarding sport and social capital (Nicholson & Hoye 2009; Andersson & Lunberg 2013) and some limited interest in social capital and events (Arcodia & Whitford 2007) but this has largely been focussed on the festival goer or attendee and not necessarily those who conduct the event on either a paid or volunteer basis. The literature review in this area was focussed on exploring the second research question. While Spaaij and Westerbeek (2010) suggests there is strong evidence that sport provides opportunities for the development of sport and social capital (p1360) the fact remains there is very
little empirical research carried out in this area. Deery, Jago and Fredline (2012) reiterate this when they assert that there is a “lack of qualitative inquiry” (p.63).

Lee, Cornwell and Babiak (2012) add to this argument when they say:

Although sport has been frequently recognized as a powerful means to promote education, culture, social equity, environment, sustainable development and peace, there has been little theoretical and empirical evidence to substantiate these claims. (p.37)

Research question number three required reflection on event management practices and the balance of the literature review would be open to criticism if this was ignored. Again, there is a growing area of research in this realm (Getz 2008; Andersson & Carlsen 2010; van der Wagen 2010; Bowdin et al 2001) as well as increased activity in the provision of tertiary education in this field that could not be avoided.

The foundations of sport tourism were important to consider and to make the distinction between both sport and tourism but also the similarities as well. The review highlighted that events are one element of sport tourism which is a diverse and complex phenomenon. The intention was to examine sports event management practice in the TDU with special reference to its impact at the local community level. The concept of social capital was used as an illuminative device for throwing light on the intangible aspect of the event. There was no intention to reinterpret existing theory of social capital however it was important to clarify the definition of social capital used in this study as well as the dimensions regularly found.

Chapter three will explore the methodology used in this research.
Chapter 3 Methodology

3.1 Introduction

This chapter explains and justifies the methodology employed by the author in this research. The qualitative unstructured in-depth interview process was preferred over a number of other methods. The information wanting to be gathered, the relative ease to achieve this data collection, the rich narratives and the stories waiting to be told proved this method most appropriate. Furthermore this method was employed due to the difficulty in gaining meaningful Government reports and access to official TDU information.

In addition to the primary collection of information in the form of the interviews, other secondary sources were researched in order to paint a more complete picture. The most valuable were the archival newspaper reports from the Adelaide daily newspaper, The Advertiser, and several of the local newspapers serving the regions where interviews were conducted. This of course raises issues of objectivity but could not be avoided given the lack of Government or ‘corporate’ memory. Some of the available LGA annual reports and specific reports pertaining to the TDU were also researched and these provided more insight into how the communities cooperated in conducting the TDU. Given the issue of gaining any meaningful assistance from the Events SA, and having to invoke Freedom of Information Act measures, it does not therefore give extensive cover of contributions from other valued sources characterised ‘as “grey” literature’ (Denyer & Tranfield, 2006, cited in Robertson, Rogers & Leask 2009, p. 158), such as public and private sector reports. There has been “an attempt to fuse all contributions outside the realm of the peer reviewed journal” (Robertson, Rogers & Leask 2009, p. 158) but the material has been limited in its scope and usefulness.

3.2 Theoretical framework

Event management has developed as a fast-growing field of studies in universities internationally while festival management is emerging as a distinct sub-field (Getz 2000; Goldblatt 2002; Harris 2005). This is promising for social impacts such as building social capital. There seems to be little consideration of this aspect in sport tourism. The commonalities between festivals and sport tourism events are strong and lend themselves to exploration of their role in building social capital.

All researchers conducting festival management studies can benefit from a framework that defines the scope of their field. Unfortunately, in terms of sport tourism events and social capital there is a definite lack of theoretical framework. The fundamental problem is:

That of developing a theoretically sound, comprehensive, systematic, and workable framework for deciding what to compare and how to meaningfully assess the
findings. The wider the expected differences, such as those between festival types or within different settings and cultures, the more important it becomes to develop a dynamic and widely adaptable framework. It should also encourage both theoretical advances and the expansion of practical knowledge for managers (Getz, Andersson & Larson 2007, p.30).

While the literature review is designed to make the researcher aware of existing theories and models used to interpret and better understand social phenomenon there is a distinct paucity in this area of the research. The current research undertaken provides an opportunity to build theory rather than to test it where some authors suggest if you are writing a qualitative thesis you should not worry too much at this stage if you cannot see a role for theory in your project at this time.

In all the literature review and the theories explored this conceptual model of festivals and the development of social capital by Arcodia and Whitford (2007) below probably best serves for the theoretical framework given commonalities between the sport tourism events and festivals. While it comes from a participant’s point of view (rather than organisers) at the very least it serves as a useful starting point from which to proceed.

![Figure 3.1 (Arcodia & Whitford 2007, p.7)](image-url)
Arcodia and Whitford (2007) studied extant literature on key characteristics of festivals as distinct from other events thereby making this potentially different from a sport tourism event. The second aim of their study was to investigate the current uses of the notion of social capital in a variety of disciplines within the academic debate. As such theirs was a literature review or desk audit in a study that did not directly involve actual participants or festival goers.

As they rightly contend, “the key characteristics of festivals as distinct from other events” (p.2) which sets their study apart from this study in some regards. However, while not completely transferable there are enough parallels to use their framework as a starting point in the absence of any other closer linked studies. The TDU and peripheral activities such as the community events could be classified as a festival in part under the definition by Usyal, Gahan and Martin cited by Arcodia and Whitford which they mark “as the cultural resources of an area that makes possible the successful hosting of visitors” (p.2). A key characteristic is the “sense of community and celebration engendered by an occasion which is a public and freely accessed social gathering” (p.3). However as they conclude “further research is required to investigate the connection between festival attendance and the development of social capital” (p.15).

Although there are growing efforts to measure social capital (Leeder & Dominello, 1999), the concept is difficult to benchmark quantitatively as discussed in this study already. Arcodia and Whitford contend that this may provide some explanation as to why a great deal of attention has been devoted to the economic rather than the social benefits of festival attendance.

Although there are now tenuous attempts at exploring the correlation between festival attendance and the development of social capital, an inherent danger brought about by the current economic rationalist environment (Pusey, 1992) may lie in attempts to measure economically social capital and potentially jeopardize its very essence. (Arcodia & Whitford 2007, pp.5-6)

This could support the author’s assertions that spending time and energy on measuring the social capital increased or decreased by the TDU may well be counterproductive. The main compelling argument of the lack of comparable studies may well lie in the very different emphasis taken by the vast majority of studies which focus on economic rather than social issues.

Arcodia and Whitford contend that festival attendance develops social capital by providing the community with specific opportunities for accessing and developing community resources, improving social cohesiveness, and providing a focus for celebration. This is more closely allied to the current study but they rightly assert that “further research is required to investigate the connection between festival attendance and the development of social capital... participants’ and organizers’ perceptions of social capital, and the relationship between social capital and economic impacts.” (p.15)
So Arcodia and Whitford’s (2007) framework was investigated in the absence of anything else which served to illustrate the point that very little exists in the domain of social capital and sport tourism events. This is particularly true of those who contributed to the running of the event or associated community showcase be it a festival, town display or other like events. While Arcodia and Whitford’s framework has some parallels it focuses exclusively on the festival participant and as such is fundamentally different to this study. While all the elements of their theory are not transferable to a sport tourism event such as the TDU there is enough “common ground” to use it as a starting point as they “argue the benefits that a host community may derive from participating or staging festivals.” (p2)

They openly suggest their paper uses the notion of social capital in a heuristic sense which cannot, at this stage, produce measurable responses, but nevertheless has the potential to challenge underlying assumptions and provide useful opportunities for theoretical exploration. Although the links between the development of social capital and festival attendance are still theoretically tenuous, it is possible to identify some clear connections (Arcodia & Whitford 2007, p.6). This notion is supported by the author of this study which does not attempt to measure social capital but recognises the further theorising or building of frameworks which may assist or stimulate further research in this area. Dwyer, Mellor, Mistilis, and Mules (2000) warned that the “success of a festival or event should not only be measured by direct economic contributions, but also incorporate positive and negative impacts concerned with the physical, political, and social environments of a festival” (cited in Arcodia & Whitford 2007, p.8) Again, this is consistent with the current study which recognises sponsoring bodies need to justify their expenditure in supporting events but not at the exclusion of socio-cultural effects or impacts.

The underlying proposition in this paper is that while there are clearly significant economic benefits to communities that host them, festivals are primarily social phenomena with the potential to provide a variety of predominantly positive social benefits (Arcodia & Whitford 2007, p.15). Looking at other allied areas, there has been little research to quantitatively measure social outcomes from sport. Due to “the fact that the social outcomes from sport are in the ‘difficult to measure’ construct category” (Lee, Cornwell, Babiak 2012, p.24) Their study also highlights the fact that little agreement has been reached on how to approach evaluation and what core criteria should be measured (p.25)

Although sport has been frequently recognised as a powerful means to promote education, culture, social equity, environment, sustainable development and peace, there has little theoretical and empirical evidence to substantiate these claims. (Lee, Cornwell & Babiak 2012, p.37)
In summary, there has been consistent support for the potential of sport for social development directly and indirectly but for all the initiatives undertaken, the quantified empirical evidence is sparse.

Consequently, it is vitally important to widen the current discourse pertaining to festivals beyond the dominant economic frameworks which are predominantly concerned with the development of economic capital, and to incorporate debate in relation to utilizing festivals as a vehicle for the development of social capital. (Arcodia & Whitford 2007, p.15).

Similar thoughts are shared by this author when they suggest:

Moreover, there is a need to further develop more sophisticated indicators of the effects of festivals on social capital. However, it is important that these measures of social capital are not benchmarked within an economic framework. (Arcodia & Whitford 2007, p.15).

There are various reasons why economic rather than social problems are easier to quantify and ‘label’. However the temptation to go down that familiar economic path must be resisted.

It is not always clear what the nature of the problem is at the beginning of the research project. For this reason a grounded theory like approach lends itself to most forms of exploratory study especially in those domains where not much is known such as in the proposed research topic.

When it comes to research, we sometimes arrive at the research question with at least a few informal theories (either weak or strong) about what might be occurring. In these circumstances the theoretical framework for a study is closely tied to the stance and orientation of the researcher (SCU 2006, p.33).

The first step in a qualitative study may begin with a vaguely formed question[s] and therefore the key research questions posed were:

1a. How does involvement in a major sport tourism event, like the TDU, help build social capital in the rural communities of South Australia?

1b. What kind of social capital might be built by the TDU sport tourism event - is it bonding or bridging?

2. What are the perceived benefits of the TDU for the rural communities that played host to the major sport tourism event?

3. What is the ‘room for improvement’ in the event management of the TDU by Events SA especially for the host communities?
With an emphasis on the “praxis” and using the principles of event management the research will also make recommendations for future TDU events and their social interactions in rural South Australia in Chapter five.

3.2.1 Grounded theory and the knowledge paradigm

Qualitative methods are used to describe and examine the nature of peoples’ ideas and perceptions of the world. Grounded theory relies on theoretical sampling, which involves recruiting participants with differing experiences of the phenomenon so as to explore multiple dimensions of the social processes under study. Examining social capital, and the role sport tourism events may assist in building that phenomenon, is ideally suited to grounded theory first conceptualised by Glaser and Strauss.

While numerous variations of the original idea exist, they all have the following components in common:

- simultaneous data collection and analysis;
- pursuit of emergent themes through early data analysis,
- discovery of basic social processes within the data,
- inductive construction of abstract categories that explain and synthesize these processes,
- sampling to refine the categories through comparative processes, and
- integration of categories into a theoretical framework that specifies causes, conditions, and consequences of the studied processes (Marvastri 2004, p.6).

Grounded theory gives special importance to two ideas. The first is the emphasis on theorising close to the data and the constant comparison method. The other central theme of grounded theory is a commitment to the development of theories or plausible relationships proposed among concepts and sets of concepts. In grounded theory what was unacceptable in traditional research is perfectly acceptable, even desirable and required. Grounded theory research is nonlinear; it does not proceed in an orderly manner though a predetermined sequence of steps. The theory tested and the questions asked may change drastically and in unpredictable ways across the study. The grounded theory approach allows researchers to begin with general topics or unformed questions and then refines answers and questions as the study progresses.

Those arts, of problem framing, implementation, and improvisation, make up reflective practice and reflective research. They are as artistic as they are scientific and that also appeals to the author. “That is, they call for decisions in context and on the fly rather than relying on the use of planned sequences of action. They also call for thoughtful and careful attention to, as well as understanding of, the context in which the research occurs” (Willis 2007, p.204).

Schon (1987) uses the terms ‘reflection in action’ and ‘reflection on action’ to refer to the type of thoughtful work in context that many interpretivists believe
should be important principles in research. He also calls this “artistry” to contrast it with technical approaches.

But the trials are not randomly related to one another; reflection on each trial and its results sets the stage for the next trial. Such a pattern of inquiry is better described as a sequence of ‘moments’ in a process of reflection-in-action. Thinking reflectively about what we have done, and are doing, leads to reformulations of the problem as well as to experimentation. New approaches are tried, sometimes discarded, sometimes adopted or revised again (Willis 2007, p.204).

Qualitative researchers in the interpretive tradition are reflective in Schon's sense of the term. They conduct “messy, complicated, and sometimes frustrating research that depends on the thoughtful innovation of the researcher rather than the application of technical requirements” (Willis 2007, p.204). The subjects of this type of research have perspectives on and interpretations of their own and others’ actions. As researchers we are required to gain as much information as possible from these interpretations and perspectives.

Smith and Weed (2007) suggest that in relation to understanding rather than describing sports tourism behaviours, “it may be that a break from (this) positivist dominance is required, with the employment of research approaches deriving from an interpretivist epistemology perhaps being more appropriate” (Smith & Weed 2007, p.250). They cite a study by Downward which demonstrated clear positivist hegemony in sports tourism research epistemologies (Weed 2006) and go on to suggest this positivist dominance can be self-perpetuating in that it may encourage researchers to apply positivist methods on the basis of convention rather than epistemological appropriateness.

Interpretivists view individual experience as not only relevant but crucial to the fabric of social reality in which people develop relationships with one another. In this sense, contrary to positivism, interpretivism is an “inside-out” approach to social science; that is, the reality is dynamic and responsive to the fluctuations of human interaction, perception and creation of meaning (McQueen 2002 in Willis 2007, p.193).

From interpretivist and critical perspectives, multiple perspectives often lead to a better understanding of the situation. As Klein and Meyers (1998) put it,

The principle of multiple interpretations requires the researcher to examine the influences that the social context has upon the actions under study by seeking out and documenting multiple viewpoints along with the reasons for them. The analysis of reasons may include seeking to understand conflicts related to power, economics or values. Moreover the researcher should confront the contradictions potentially inherent in the multiple viewpoints with each other, and
Interpretivist social science is much more inclusive than extreme positivism because from the positivist viewpoint there is only one “correct” answer. In contrast, the interpretivist paradigm allows multiple positions to be taken into account when attempting to analyse a situation (McQueen 2002 in Willis 2007, p.194).

Interpretivist researchers seek methods that enable them to understand in depth the relationship of human beings to their environment, and the role these people play in creating the social fabric of which they are a part. They are not searching for an objective, external answer to their questions, because they view the world through a series of individuals' eyes. In fact, methods that purport to offer objective or “correct” information are contrary to the interpretivist position of subjectivity. People have their own interpretations of reality, and interpretivists choose methods that encompass this worldview (McQueen 2002 in Willis 2007, p.194).

Another key point is that interpretivists do not see themselves separate from the process of research and accept and value personal data. Recognising biases and values and acknowledging them is all part of the process and something this author has had to deal with to the best of his ability. Participant observation embraces this standpoint and enhances a researcher's ability to probe deeply into the phenomenon under study (McQueen 2002 in Willis 2007, p.195). In a qualitative study the process of making meaning is emergent. That is, what you are studying, the data you are collecting, and how those data are to be handled, change and emerge across the life of the study. They are not prescribed in detail beforehand. Instead, they emerge from your exploration of the environment and the data collected. They are constructed in the context of the study (Willis 2007, p.202).

Grounded theory studies have similar modes of carrying out their qualitative research and some sources of data are the same such as “interviews and field observations, as well as documents of all kinds” (Strauss & Corbin quoted in Denzin & Lincoln 1998, pp.159-160). Narratives are potentially of importance to researchers who are interested in people and their experiences.

Narrative constructionism is committed to interpretivism. Its primary emphasis is not on cognitive scripts or the inner realm of individuals but on narratives as a vehicle through which our world, lives, and self are articulated, and the way in which such narrative functions within social relationships (Smith & Weed 2007, p.252).

Narrative implies an inquiry in which researchers invite individuals or groups to share with them their personal life stories or tales of key moments and/or phases.
in their life (Plummer 2001 in Smith & Weed 2007, p.253). In contrast to life history research, however, narrative inquiry does not always seek the histories of people but rather the tales people tell. The people interviewed for this study were more than willing to share their stories or tales.

In recent years, the use of ‘tales’ in sport research has been advocated by a number of authors (e.g. Sparkes, 2002; Gilbourne, 2006; Sugden & Tomlinson, 2007), with Sparkes (2002) proposing that we are all, researchers included, tellers of tales, and that how we represent people’s lives matters. Sparkes further notes that narrative inquiry is one way to help in the process of interpreting and representing the experiences of sports people (Smith & Weed 2007, p.253).

As implied above, narrative inquiry is supported by the philosophical assumptions of interpretive paradigms (Kidd 2002; Smith 1989; Sparkes 1992 quoted in Smith & Weed 2007, p.253). It thus differs significantly from positivistic approaches in its underlying assumptions that there is neither theory-free knowledge nor a single, absolute truth in human experience that can be found via methods. Consequently, as it is concerned with experiences and individual perspectives, a narrative approach has been adopted in this study. In this respect Gergen (1994, pp. 263–264 in Smith & Weed 2007, p.256) contends that narratives ‘only appear to generate meaning by virtue of their place within the realm of human interaction. It is human interchange that gives language its capacity to mean’, and stories need to be supplemented by other people and their stories and actions to mean anything at all.

Researchers draw upon many techniques and sources for the collection and analysis of narrative data. For example, the internet, autobiographies, letters, journals, ethnographic field notes, diaries, obituaries, photograph albums, poetry, newspapers, magazines, television, and participant observation can be used. However, undoubtedly the most pervasive source of data is the interview. Yet in narrative research this is rarely the type of highly structured, rigidly employed, rapid snapshot interview that is often employed by what Wolcott (1995) calls ‘closet quantifiers’ (Smith & Weed 2007, p.260).

Interviews are best often conducted in an open-ended, mostly unstructured format. They may take place on multiple occasions over time with an explicit shift toward an interview format that is more likely to generate ‘messy’ rather than ‘neat’ data; high rather than low contextual meaning; and high as opposed to low interviewee control. Furthermore, such interview formats are favoured by narrative researchers because they are much more conducive to the construction of stories (Smith & Weed 2007, p.260).
3.3 Methodology

3.3.1 Justification of research method

The in-depth interview was adopted as the preferred methodology to capture the real story. People willingly shared about social capital, their community and the role the event, the TDU, played.

*The depth interview is a constructed dialogue focused on a creative search for mutual personal understanding of a research topic...The discourse must be open; no two interviews are the same... The goal is to seek deeper collective interpersonal understanding. The validity or quality of the interview craft is seriously jeopardized with further standardization (Miller & Crabtree 2004, p.196).*

The use of interviews as a methodology is quite often an onerous task because working with words and their multiple meanings is more difficult than working with numbers. It requires clarifying, stop off points, and going off on tangents, while numbers are far less ambiguous (Miles & Huberman 1984, p.54).

*The interview is a dance of intimacy and distancing that creates a dramatic space where the interview partners disclose their inner thoughts and feelings and in the interviewer knowingly hears and facilitates the story and recognizes, repairs, and clarifies any apparent communication missteps (Miller & Crabtree 2004, p.196).*

Interviews are also generally recognised (Miles & Huberman 2002; Denzin & Lincoln 2003; Miller & Crabtree 2004; Durrance & Fisher 2005) as a good approach to gather in-depth attitudes, beliefs, and anecdotal data from individual research subjects as this method and personal contact might elicit richer and more detailed responses. Of course in-depth interviews provide an opportunity to probe and explore questions and are particularly useful for getting the story behind a participant’s experiences. While interviews are time consuming and resource intensive they are generally easier for respondent, especially if what is sought is opinions or impressions. As this was the aim of the exploratory study this methodology seemed to be pertinent.

The research methodology employed gathering of information through;

1) Participation in the in-depth interviews
2) Some very limited direct observation, and
3) Analysis of documents and materials to identify the reasoning behind decision making and
4) organize the data into patterns for the purpose of reporting results.

The interviews were largely un-structured and consisted of 12 face-to-face, one-on-one individual in-depth interviews with the bellwethers of each town. These also included one Metropolitan LGA which served as a good example of how to involve the community as a contrast to rural areas and the Community Challenge
(amateur ride) organisers. In addition there were 15 focus group interviews conducted representing over 65 people, involved in various roles in the TDU. The research was exploratory in nature so therefore the interviews were used to identify information that could be used to refine and develop further investigation. As there was a relatively low population interviewed, quantitative methods were inappropriate. The complex information varied considerably, lending this research to in-depth interviews:

*The creative depth interview is an entranceway to narrative understanding. It is a situated, encapsulated discourse balancing intimacy and distance, which opens the way to understanding how particular individuals arrive at the cognitions, emotions, and values that emerge from the conversational journey. It is an adventure in sensemaking. The purpose is to construct a metanarrative of the many stories heard from the many interview partners. This interpretive process is on-going and informs each subsequent interview (Miller & Crabtree 2004, p.200).*

The interviews involved a continual questioning process and the search for new questions; these were largely cyclical in nature as the search for the main issues was slowly revealed, like the layers of an onion. The content and processes of every interview were refined until a firm pattern of data emerged with no new information being presented – this is the convergence interview process at its simplest and most applicable for this exploratory study.

*Interviews are analyzed as they are collected, and modifications in the guide or changes in the sampling strategy are made before the next series of interviews. The understanding of "truth" emerges within the research process and not in a significance level at the end (Miller & Crabtree 2004, p.200).*

It seemed everyone had a story to tell and were more than willing to share that story. Whether it was because they were passionate supporters of the community and/or the event, or perhaps they have had few opportunities to share their “take” on the event and the community, but the overriding commonality was there was never a shortage of data to work with!

*Although unique and with high statistical validity (i.e., they accurately measure the concept in question), a bank of quantitative scales is not sufficient to measure and understand the complexities of the social impacts of events (Wood 2009, p.176).*

Complementary methods such as discussion forums, resident panels, and web-based communities were explored. Only one town used these forms of social networking hence these tools yielded little data. More fruitful were the discussion or focus group forums used to promote better understanding and to explain the concept of social capital. These enabled exploration of ideas and concepts demonstrating how social capital is enhanced by the TDU. The focus groups were varied and membership included organisers, community leaders, sponsors, local
businesses, and participants. No bellwethers, LGA members or any sponsoring organisations were included in the discussions in order to encourage “freedom of speech”. The measures provided by the quantitative research, described feelings, behaviours, and actions, and were therefore enhanced by explanation and deeper understanding. This led to additional research and/or the refinement of the findings as these focus groups provided a barometer of attitudes, feelings, and behaviours. People gave more freely of their ideas and feelings in the focus groups, and were certainly more critical of various organisations’ roles in presenting the TDU in their town. The one-on-one interviews were more guarded, and less likely to be contentious, whereas the groups sometimes became a free-for-all in terms of harsher criticisms and advice.

Indeed, in his discussion of evaluation research, within the text “Real World Research,” Robson (2002) stresses the inevitable “politics of evaluation” and the greater need, therefore, for “meticulous attention to the design and conduct of the study, and to ensuring the legitimate concerns of gatekeepers have been taken into account” (p. 212). These criteria can be incorporated through the identification of “agendas” prior to the research being undertaken and through maintaining an open dialogue with interested parties before, during and after the research (Wood 2009, p.177).

Throughout the research it was an aim of the author to explore issues and have an eye for ways of better improving the nexus between the TDU and the local community. Many of the rural towns selected in the study have been “hurting” in recent years for a variety of reasons and it was an expressed self-conscious desire to seek recommendations in order to improve the sport tourism event in future years. Wood highlights this when she says:

Research in the “real” social world needs to be flexible and inventive and, in order to have any validity, needs to be triangulated and supported through techniques that are at times composite, iterative, or longitudinal in nature. This, of course, suggests a complexity and resource intensity that may not sit particularly well with public sector practitioners. The challenge has therefore been to make these techniques accessible to those who can benefit from their use while maintaining their integrity and usefulness (Wood 2009, p.177).

Triangulation was attempted by looking at secondary sources such as Government and LGA reports, media archives and specific reports from town committees, or casual observations of every start and finish in the 2012 event.

The author was comfortable with the interview process and researching the various techniques was of value. Throughout the specific literature a consistent word of warning for interviewers was to keep the people interviewed (the interviewees) talking. One of the best weapons that has been used to good effect with investigative journalists for example is the ‘pregnant pause’. At no stage was this ever an issue as the subjects were always willing to provide an insight into the TDU and what they believed it did, or did not, do for their community. There was
little need for encouraging deeper insight with a request for further explanation and more specific information as this was freely and willingly given in many magnificent gestures that took the author aback on more than one occasion.

Community cultural festivals are a phenomenon in a real life context. They can be examined in a descriptive manner through narratives collected by participants. The study's qualitative approach to data collection allows for the diversity and variability evident in individuals' perspectives on their sociocultural environment. Data is drawn from surveys, interviews, focus groups, print tourist and promotional material, photographic images, media analysis and critical participant observation (Derrett 2003, p.36).

What follows the interviews is the astringent process of pulling materials together and constructing it in a manner that makes it understandable for the reader.

3.3.2 The research process

The research commenced in earnest with a series of interviews after initial research to ascertain who are the major “players” in the various communities involved in the TDU. The first port of call was the actual TDU Management team who initially gave some useful starting contacts and an idea of the major “bellwether” in the various towns that stage, or have staged the event. The bellwether is a person who assumes the leadership or is at the forefront (dictionary.com 2012) of a group or movement, and was derived from the bellwether sheep that had the bell and led the flock. Perhaps in more modern vernacular it could be classed as a “mover and shaker”.

The TDU Management team then withdrew from the process and did not provide any meaningful assistance from this point on. While this was disappointing, it provided the researcher with the opportunity to find the true bellwethers, without prejudice from the TDU organisers. Some emerged from the initial contacts, others from the press associated with the event and still others came from some sources such as general informal discussion at the end of previous group interviews.

This purposive sampling provided more relevant interviews and reduced interviews with both individuals and groups who had little or no interest in the subject or the event. This would have been an unnecessary waste of time and energy and while it may have served as a juxtaposition of the good and bad elements of the event it was not within the intended realm of this research. All those selected for interviews granted them, and willingly gave of their time and were more than happy to share ideas, thoughts and feelings although some were very aware of guarding their confidentiality.
3.4 Qualitative approach

The rich stories that emanated from the interviews were gratifying and enlightening. They represented much greater and more meaningful data than a survey or questionnaire.

*However, undoubtedly the most pervasive source of data is the interview. Yet in narrative research this is rarely the type of highly structured, rigidly employed, rapid snapshot interview that is often employed by what Wolcott (1995) calls ‘closet quantifiers’ (Smith & Weed 2007, p.260).*

This was why the interviews were conducted in an open-ended format. It may have taken longer to code and make some sense of the interview, but it was worth it.

*This is because narrative researchers let go of traditional epistemological beliefs often associated with a highly structured formats and hope, instead, to delve beneath the surface into the subjective world of embodied and feeling human beings. Consequently, there is an explicit shift toward an interview format that is more likely to generate ‘messy’ rather than ‘neat’ data; high rather than low contextual meaning; and high as opposed to low interviewee control. Furthermore, such interview formats are favoured by narrative researchers because they are much more conducive to the construction of life stories (Smith & Weed 2007, p.260).*

Narrative practice aims to simultaneously study what people say or do and how they make it meaningful. The assumption here is that social life, and narratives in particular, are shaped through a set of practices and conditions that make them meaningful.

Reid in her study of social consequences or impacts of rural events struggled to justify the use of anything but a qualitative approach as she says “This article has consistently argued that the use of negative or positive categorizations does not allow for differing social constructions of those impacts or the ‘shades of grey’ to emerge (Reid 2007, p.97). She went on to suggest:

*Had a quantifiable social impact assessment tool been utilized in this research, the identification of a number of social consequences, which had limited application within existing tourism and events literature, would not have resulted. These social consequences included themes such as trust and respect, breaking down social barriers, releasing stress and tension, forgetting hard times, being affiliated with success, a resistance to change, the effects of costs associated with attending, expectation of government assistance, and greed (Reid 2007, p.97).*

Of course the lack of definitive measurement of social capital is neither without flaws nor criticism but the intangible nature does not help the cause in using an existing scale or even contemplating a new one. Cavaye suggests:

*Social capital retains many interpretations and expectations - unlike financial capital or physical capital. It remains hard for policy analysts to grasp; government and the private sector often struggle to see it as part of core business;*
measuring social capital requires sophistication and flexibility; and a service delivery culture in many agencies and businesses struggles to incorporate it. Much of this is due to the very nature of social capital. It is necessarily intangible, often has indirect benefits and outcomes, rarely involves a clear cause and effect, and doesn't suit traditional performance indicators and measures of inputs and output (Cavaye 2004, p.3).

However perhaps the most compelling argument against any quantitative study is mounted by Bullen and Onyx:

*The social capital scale developed in the study, like all empirically derived scales, is simplistic. That is both its strength and its weakness. Its weakness lies in the fact that no scale can deal adequately with the subtleties and complexities of human life, and what basically refers to the quality of life. It is nonsense to try and reduce the value of connectedness in the life of the community, to a number! (1998, p.7).*

### 3.5 Sampling

The cost of interviews, in terms of time, money and effort proved worthwhile. The richness of information obtained from the interviewees justified the initial intelligence about the best resources. The sampling strategy was purposeful, and not random. In choosing interviewees, participants were chosen to gain relevant rather than representative information. Those who were selected for one-on-one interviews were from a variety of roles and places within the “hierarchy” of each town. They included among others a Mayor, a Chief Executive Officer of a LGA, and four LGA officers with a brief as the major organiser for their respective LGAs of the TDU.

In addition six prominent community leaders from both local associations and trade/tourism organisations who were major contributors of the TDU were involved. They may have made significant contributions in terms of volunteers and/or provision and assistance with infrastructure, traffic marshalling or simply promoting the TDU. Finally assorted “others” included organisers of the Community Challenge and a LGA officer from the City of Prospect who served to provide a contrast to the rural areas and was a very good example of how to involve and engage the community in the event.

All interviewees were from towns that had experienced a TDU start and/or finish in recent times. The interview times varied from before the 2012 event to after the event and in several of the cases if they were conducted before the event there was follow up contact to evaluate how the TDU measured up in their eyes. This was a deliberate mix so as to avoid the euphoric “honeymoon” period after an event when a more critical eye cast over the whole TDU was required. The interviews were all covered in the period between November 2011 and March 2012 and in every occasion the one-on-one interviews preceded the focus group interviews for that particular rural town.
A study by Stokes using convergent interviewing techniques to investigate event tourism (Nair & Riege 1995; Rao & Perry 2002; Woodward 1997 cited in Stokes 2007, p.149) thought convergence was obtained after six to ten interviewees. The author was more than comfortable with the final total numbers of interviews conducted. “Importantly, these individuals were found to be ‘information rich’ and provided a breadth and depth of insights on the issues” (Patton 1990 in Stokes 2007, p.149). Setting up a matrix of the issues and themes to emerge also enabled the author to gain a clear picture of the level of convergence as new interviews were added (Stokes 2007; Gillham 2000).

The author ensured that the scheduling, geographic dispersion, and one-on-one nature of interviews served to impede data contamination. At no time did the author become aware of any other interviewees that knew about the process or any of the questions asked from previous interviews.

The data analysis employed a naturalistic approach, looking at a selection of South Australian rural towns in a descriptive rather than prescriptive manner, to determine what are the similarities, if any, in the driving forces behind the TDU and its role in that town. The sample included towns with recent participation, with past participation and those who have chosen to discontinue participation with the Tour Down Under. The towns where group sessions were conducted included:

- Stirling – long history of continual involvement (interviews conducted during and after the 2012 event)
- Lobethal – new, first time involvement (interviews before and after the 2012 event) for a start/finish although often involved with the event passing through the town.
- Hahndorf - long history of continual involvement (interviews conducted before the 2012 event) although nothing in 2012
- Tanunda – intermittent history of involvement (interviews conducted before and after the 2012 event) with another Barossa Valley town, Angaston.
- Strathalbyn – on and off involvement due to various reasons (before the 2012 event)
- Clare – involved for the first time in 2010 (interview conducted after the event in 2012)
- Yankalilla – no further involvement any longer after 2006 (interview before the 2012 event)

A more detailed analysis and “snap shot” of both the regions and the towns is included in sections 3.9 and 3.10 of this chapter.

Convergent interviewing in an unstructured way was the method employed for the interviews. This also became a way to select the next person or group of people to interview. This approach also gave a valuable lead to the next questions to use when
gathering information from a group of people. It “combines some of the features of structured and unstructured interviews, and uses a systematic process to refine the information collected” (Gelman 2007).

The person deemed “most representative” of the population was the first person interviewed (the bellwether). They then nominated the group or persons involved in the group process as “next most representative, but in other respects as unlike the first person as possible”. This was often the case as the bellwethers sought to provide a contrast to their official stance and were eager for the study to be balanced, and perhaps some of their thoughts vindicated or confirmed. They often preceded their comments with the disclaimer “but you should talk to x as they may have a different take on things”. As Gelman mentions; “This sounds ‘fuzzy’; but in practice most people use it quite easily” (Gelman 2007).

He goes on to suggest:

*The sampling method seems fine. In practice the real worry is getting people who are too much alike, thus an extra effort is made to get people who are different. This makes sense to me. In practice I suspect it probably won’t be better than sampling random people from the population (unless n is really small), but in many settings you can’t really get a random sample, so it sounds like a good idea to intentionally diversify (Gelman 2007).*

Each person was asked largely “content-free” questions on the general topic at hand. Probe questions were added to later questions to test the extent of apparent agreement between people and to explain apparent disagreements.

### 3.6 The interview process

The convergent interviewing technique was employed during the initial one-on-one interviews with the key players. Convergent interviewing has been seen as a useful inductive qualitative method to investigate under researched areas (Rao & Perry 2003). “Convergent interviews serve to collect, analyze, and interpret qualitative information about a person’s knowledge, opinions, experiences, attitudes, and beliefs through a series of interviews that converge on important issues.” (Carson, Gilmore, Perry, & Gronhaug 2001a; Dick 1990; Nair & Riege 1995 cited in Rao & Perry 2003).

It is a technique “used to collect, analyse and interpret qualitative information about a person's knowledge, opinions, experiences, attitudes and beliefs through using a number of interviews which converge on important issues (Dick 1990; Nair & Riege 1995 cited in Rao & Perry 2003, p.237). Dick also believes that it is a useful and valuable research tool when there is some doubt about the information to be gathered (Dick 1998).

*Essentially the convergent interviewing is a series of in-depth interviews with experts that allow the researcher to refine the questions after each interview, to*
converge on the issues in a topic area. In each interview after the first one, the researchers ask questions about issues raised in previous interviews, to find agreements between the interviewees, or disagreements between them with explanations for those disagreements (Rao & Perry 2003, p.237).

This was ideal for the research because in the “early stages of theory building not much is known about the topic area and several qualitative methods may be used to refine research issues and reduce uncertainty about a research topic” (King 1996 cited in Rao & Perry 2003, p.237). The technique seemed more appropriate for this research because of the exact reasons given by Rao when she says it provides “a way of quickly converging on key issues in an emerging area; an efficient mechanism for data analysis after each interview; and a way of deciding when to stop collecting data” (Rao & Perry 2003, p.237). As Dick suggests:

*It may now be apparent that convergent interviewing combines some of the key advantages of both unstructured and structured interviews.*

*Unstructured interviews (without specific questions) collect broad information. But they can be hard to interpret.*

*Structured interviews (conducted like a face-to-face survey) collect information efficiently. But you may never know if you asked the right questions (Dick 1998).*

While the interviews were largely unstructured the process was quite structured. “You analyse the information systematically. You use only relevant information from earlier stages in subsequent stages. The systematic approach extends to sampling, data collection, and particularly interpretation. This helps to improve efficiency and reduce bias” (Dick 1998). The focus or reference groups were used after the first initial stages of 12 one-on-one interviews because they are “exploratory and developmental phases of a research where little is known about a somewhat subjective phenomenon (Morgan & Krueger 1993; Stewart & Shamdasani 1990; Cox et al 1989; Crimmons 1988; Calder 1980; Goldman 1962)” (Rao & Perry 2003, p.239).

The three main strengths of convergent interviewing according to Rao, Dick and others are its exploration of areas lacking a theoretical base. It allows for flexibility and refinement of the issues throughout the process. It permits all issues, even those unforeseen, to be identified and explored and provides a rich vein of ideas and thoughts to surface. This was true of the economic and tourism benefits that were not necessarily in the realm of this study, but in the end could not be ignored because of the number of times interviewees brought up these subjects. Thirdly as Dick contends “subjective data is refined through the use of convergence and discrepancy that adds objective methods to the refining of subjective data” (Dick 1990 quoted in Rao & Perry 2003, p.239).

Adhering to the National Standards of research was of paramount importance:

2.2.1 The guiding principle for researchers is that a person’s decision to participate in research is to be voluntary, and based on sufficient information and
adequate understanding of both the proposed research and the implications of participation in it (National Health and Medical Research Council 2007, p.19).

Attendance was voluntary and the necessary notification regarding the aims and objectives of the research, the confidential nature of the data collected and assurances that no one would be able to identify the respondents and their comments was given (see Appendix A).

Following on from the National Standards, and in particular 2.2.6, information on the following matters was communicated to participants and they were given an opportunity to opt out of interviews at any time. No one exercised this right during the 27 interviews undertaken. At the commencement of the individual interviews and focus or reference groups the following details were provided to the participants:

- how the research was monitored;
- contact details of the researcher and his supervisor to receive any complaints;
- how privacy and confidentiality would be protected;
- the participant’s right to withdraw from further participation at any stage, along with any implications of withdrawal, and whether it will be possible to withdraw data;
- the likelihood and form of dissemination of the research results, including publication;
- any expected benefits to the wider community;

(adapted from National Health and Medical Research Council 2007, pp.19-20). (See Appendix B).

Of equal importance is section 2.2.4 which says:

The process of communicating information to participants and seeking their consent should not be merely a matter of satisfying a formal requirement. The aim is mutual understanding between researchers and participants. This aim requires an opportunity for participants to ask questions and to discuss the information and their decision with others if they wish (National Health and Medical Research Council 2007, p.19).

Accordingly consent was expressed in writing in all cases. Miller and Crabtree (2004) suggest that:

The interview is better conceptualised as a special type of partnership and communicative performance or event. It is not political oratory, storytelling, rap, lecture, a small group seminar, or a clinical encounter. Rather it is a conversational journey with its own rules of the road (p.187).

However, the ethics must be adhered to and the necessary ground rules clearly delineated before beginning the process and this was strictly followed with all interviews.
Interviewees were left in no doubt about the purpose of this study, the author’s role and the process for the completed study and their rights and responsibilities. The précis about the study was made available at the earliest possible time (see Appendix C). Of course, in this type of study where interviewees may be sharing sensitive and commercial information they were continually reminded about the confidentiality and privacy they were entitled to and this was explained several times during the course of the interviews.

3.6.1 One-on-one interviews

The use of in-depth interviews is useful when relatively few subjects are available as in this case with the twelve identified bellwethers as well as the possibility that information from each subject is likely to vary and in a complex way. Each has their own story to be told in their own right and quantitative data collection not relevant with use of questionnaires and on-line surveys for example not doing justice to the rich data. As Veal (2006) suggests the in-depth interview is ideal for such an exploratory study.

As name implies, the in-depth interview seeks to probe more deeply than is possible with a questionnaire based interview. Rather than just asking a question, recording a simple answer, and moving on, the in-depth interview typically encourages respondents to talk, asks supplementary questions and asks respondents to explain their answers. (p.197)

Stokes and Bergin (2006) discuss the advantages of the one-on-one interview and suggest three main advantages:

Circumstances of unique applicability, especially those involving sensitive or personal topics (Robson and Foster, 1989).

Sampling advantages including greater control over respondent selection, and hence, more depth, context and flexibility in the process of inquiry (Cassell and Symon, 2004).

Preferential outcome, in terms of the depth and comprehensiveness of information that they can yield (Hedges, 1985) (Stokes & Bergin 2006, p.28).

Another reason to employ this methodology followed Berent’s suggestion (quoted in Stokes & Bergin 2006, p28) that this may have been the first opportunity for the interviewee “really to analyse the motivations for a particular action” and more crucially in Berent’s view (and the author’s) was the “unusualness of being listened to, which, together with the anonymity afforded, gives the respondent a feeling of empowerment” (Stokes & Bergin 2006, p.28). This was certainly true in a number of cases with those involved in the TDU and provided them with reflection and insight that they appreciated.
Stokes and Bergin also cite Webb (1995) who listed specific preferential outcomes:

- it is possible to ascribe the views to individual respondents, allowing for more precise interpretation;
- it affords the opportunity to build a close rapport and a high degree of trust, thus improving the quality of the data; and
- it allows for easier expression of non-conformity


These advantages certainly rang true for the author, and as such, the one-on-one interviewees were a valuable source of information. “Individual depth interviews are structurally free from group pressures, and they demonstrated in this comparative study the ability to get under the surface and expose important attitudinal data” (Stokes & Bergin 2006, p.28).

The first stage of the interview process was the identification of, and contact with, the “bellwether” or community leaders who were identified as being important to the TDU event. Once this was done the necessary arrangements were made and one-on-one personal interviews were conducted. The participants were contacted by both telephone and letter to set a time and place of interviews suitable for them, thus maximising the chance of the interviews taking place. Some of the details were supplied by the TDU Management who were happy to supply these details and access to these individuals. Others were obtained from the LGA which in almost all cases have or had a major role (funding and general support) in staging the TDU.

The largely un-structured format invited comments from the community leaders and/or event organizers while allowing them the freedom to discuss what they perceived to be the important elements. A guide list of essential topics ensured that similar information was gathered in relation to each event location. Miller and Crabtree (2004) suggested that a series of “grand tour” questions with associated probes, prompts and follow-up questions is more than enough. These “grand tour” questions “open a space for discovering what others (and yourself) feel about some aspect of the research topic… A good grand tour question engages the respondent in the topic of interest” (2004, p.192). The convergent interview technique was employed in this process because of the uncertainty of the “outcomes” and the shades of grey that may well result. As Wood (2009) suggests:

Understanding can only be gained through using a variety of research methods and recognizing the importance and value of collecting diverse data in order to study the complex social issues involved. Research in the “real” social world needs to be flexible and inventive (p.177).
Miller and Crabtree (2004) saw the interview process as a partnership and a “conversational journey” (p.188). They also contend that “partnership reminds us that there are two active participants involved in “meaning-making work” (p.188). They are not in a hierarchical relationship and the author tried to approach the interviews in that manner.

Egos were largely checked at the door and on only one occasion did the interviewee seem to want to adopt a superior stance. An imbalanced sense of worth, guarded comments, a reluctance to provide insight and attitude towards the author, was the only example of passive resistance on this one occasion. Ironically, later in the process this interviewee was the centre of some vitriolic comments from focus group members who suggested this was common practice of this person and a major reason why they struggled to even be involved in the event.

The convergent interview was structured in the mind of the interviewer, “who follows a plan regarding the kind of information being sought, but who is flexible about the order in which the various pieces of information are brought out” (Whyte 1979, p.57). The author was alert to recognize statements which suggested new questions or even new lines of investigation such as tourism benefits and the community pride in presenting their town in the best possible light. Miles and Huberman (1984) suggest it is a serious mistake to retire from fieldwork or data collection to “work over their notes” (p.49) and it is important to cycle back and forth thinking, and developing strategies, for any new supplementary methods such as observations. After several initial interviews and a consistent invitation to see the “social capital in action” the author entertained this as another data collection point and made some ‘covert’ observations of groups in action during the TDU. The observations would be classified as ‘covert’ but only because the author recognised the stress involved in participation of such events, and saw it as not the ideal time to have any contact with the groups involved. The author saw people and acknowledged them but did not actively engage with them in a formal sense because of time constraints and pressures of the day. There was not enough consistency and rigour to count this as a valid part of the study; it was just a valuable insight into what the interviewees said and what they meant at times in the in-depth interviews.

The major issue with using observations was the fact several of the site where interviews were conducted (Yankalilla, Strathalbyn and Angaston) were actually after their event had been held and if included would have been inconsistent with those towns the author visited and observed during the 2012 race. Veal (2006) revealed some practical problems with observations which are pertinent to the study including admittance to certain areas where those key players were involved and the paranoia seemingly associated with any TDU officials and my involvement following on from my FOI request (see page 91). Coupled with this was the selection of observants issue, problem of recording (video, photographs and the use of same at an event such as the TDU) the intrusion factor and the need
for seeking approval. These all produced their own set of problems which made it almost impossible to consider as a valid and useful data collection method.

A general interview guide was established (Patton 2002; Denzin 1989; Miller & Crabtree 2004) following investigations into the best methods to be employed. Questions were not taken in any particular order and the actual wording of questions was not concrete. The interview guide simply served as a basic checklist during the interview to make sure that all relevant topics were covered, and responses about those issues were made. “An interview guide is prepared in order to make sure that basically the same information is obtained from a number of people by covering the same material” (Patton 2002, p.283). To use the rather non-technical term, “go with the flow”, the interview technique allowed conversations to go where the interviewee wanted; although at times the author had to re-focus the conversation.

This laissez faire technique provided the opportunity to “build a conversation within a particular subject area, to word questions spontaneously, and to establish a conversational style - but with the focus on a particular subject that has been predetermined” (Patton 2002, p. 283). The author found the guide particularly useful in the group interviews where people “chimed in” with different, and often random, thoughts that took the conversation off at tangents that then had to be brought back to the key words or phrases or the main questions posed.

To succeed, the question must be broad, use clearly defined terms, provide necessary time and space perspectives, supply needed facts, stimulate memory, avoid jargon and emotionally loaded words, be easily and clearly understandable, delimit the scope of the question, avoid suggesting an answer, and arouse the respondent’s interest and motivation (Miller & Crabtree 2004, p.192).

It has been widely, and more succinctly, said (Patton 2002; Miles & Huberman 1984; Gillham 2000) that the questions asked in qualitative interviewing must be open ended, singular and clear. Of course it is the aim of an in-depth interview to get the person being interviewed to talk about experiences, feelings, opinions, and knowledge. This comes from establishing a rapport with the person being interviewed. The author looked for common ground or shared acquaintances, six degrees of separation is a concept easily achieved in most situations in rural South Australia, providing a link and establishing a rapport. This varied from knowing the interviewee or a shared acquaintance, finding a common interest, some were indeed cycling or sports fans, or establishing the credibility of the author by associations such as living in the area, attending school and even knowing family members. Building that “bridge to intimacy” as Miller and Crabtree (2004) suggest was important and the first ten or so minutes creating a climate of trust and self-disclosure was time well spent.

The logical sequencing of new questions was not an issue, “informal conversational interviewing is flexible and responsive so that a fixed sequence is
seldom possible” (Patton 2002, p294). However the author was at pains to ensure the early questions were directed at factual, relatively straight forward and non-controversial aspects of the study at the start of the interview. Answers that required minimal interpretation and little room to move onto the more controversial aspects of the study such as communication, community support and interaction with TDU organizers or local LGAs were favoured. Another useful feature of this approach was that the questions were relatively easy to answer; they sometimes qualified the interviewee’s role(s) and they enabled them to talk descriptively. Once these were out of the way and the interviewee was comfortable and the conversation was two ways the author was able to ask for opinions and feelings. At this stage questions deemed “probing” were appropriate and this allowed for eliciting greater detail on areas that were very relevant to the study.

Other important elements of interviewing were observed, singular, clear and unambiguous questions establishing the neutrality of the author. Leading, value laden questions or statements were avoided to ensure the interviewee felt there were no hidden agendas and neutrality was ensured.

*Neutrality means that the person being interviewed can tell me anything without engendering either my favor or disfavor with regard to the content of their response. I cannot be shocked, I cannot be angered, I cannot be embarrassed, I cannot be saddened—indeed, nothing the person tells me will make me think more or less of them* (Patton 2002, p.317).

The use of probes and follow-up questions to “deepen the response to a question, to increase the richness of the data being obtained, and to give cues to the interviewee about the level of response that is desired” (Patton 2002, p.324) was important, particularly for the group interview process. The group interviews sometimes moved to a conversational mode between several groups within the group and probing questions had to be asked in order to elicit more meaningful responses. Use of hypothetical questions, devil’s advocate questions and what Miller and Crabtree (2004) call “housekeeping” probes (such as elaboration, clarification and completion probes) were all used during the course of the interviews.

Probing questions were used to follow up initial responses, or side conversations. While this may have been a good sign of the group feeling comfortable and non-threatened it did provide challenges for the author to take all the conversations in at once. Reluctant to impose strict parliamentary procedure and stifle any of the rich content ensuing, such questions were one method of keeping track of those side conversations. In short, to try to maintain some resemblance of order, was on occasions a challenge! At times elaboration probes were also used in order to clarify positions, or terminology used by the group whether it be “in-house” terms or jargon of that group. This type of conversation would inevitably creep into the
overall group conversations with specific comments or acronyms providing some need for elaboration and clarification.

The maintenance of “control” was the biggest challenge faced during the group interview process. The one-on-one interviews were relatively easy in comparison to the group interviews where there was an insistence on being heard! Even though the author was aware of issues such as asking the right questions, giving the appropriate verbal and non-verbal cues and allowing for the interviewees to have their say and feel like it was valued, it was a constant battle to keep some on track. Long-winded responses, irrelevant remarks, politically incorrect responses and digressions in the interview all challenged the author. It was a constant battle to make time useful and to stop all out attacks on the institutions or people thought to be at fault. Perhaps it was a measure of the rapport established or misguided thoughts on how far this thesis would go in rectifying some of the perceived wrongs, but there seemed to be ‘open season’ on some of the organisers, and at times, individuals involved with the TDU.

3.6.2 Focus Group interviews

A focus group can be defined as “a group of individuals selected and assembled by researchers to discuss and comment upon, from personal experience, the topic that is the subject of the research” (Gibbs, 1997, p.1 quoted in Stokes & Bergin 2006, p.27). This study was keen to utilise the advantages of focus group interviews when it widened its sample through the snowball technique overlaid with socio-demographic variables to ensure a mix of towns was sampled. Snowball sampling is commonly used in qualitative field research (Rubin & Babbie, 2008). Once initial interviews were conducted with the major leaders of every town or region they were asked to supply details of a further two or three names of people and/or groups they believe had the interest, knowledge and fit criteria for selection, hinged on the questions;

1. To whom do you usually go for information and assistance during the staging of the TDU? and
2. Who do you consider as a collective group that has helped during the TDU?

These nominated groups, all of whom were either community and business traders/tourism organisations or sporting or service groups were actively involved in the TDU. Contacted by telephone or email they were asked to be involved in the interview process or focus or reference groups. The groups identified had assisted in the past or present TDUs and they were approached for focus or reference group meetings at a convenient time for all parties. This was usually during (or at the completion) of their normal meeting times so as not to place a burden on those attending. Interviews were conducted in locations mutually acceptable to participants and the interviewer. Using their meeting places was infinitely more palatable to participants and did not seem to pose a threat to them nor preclude any of them from attending and participating. This meant more travel and time for the author but ultimately it was well worth the effort.
Why use focus groups? Zikmund (1997) has written widely on focus groups (cited in Stokes & Bergin 2006, p.27) and summarised the advantages of such group discussions as “10 Ss”:

1. **Synergy** – the group process generates a wider range of information than would accrue from a comparable number of depth interviews.

2. **Snowballing** – respondent interaction creating a chain of thought and ideas.

3. **Serendipity** – a great idea can drop out of the blue.

4. **Stimulation** – respondent’s views are brought out by the group process.

5. **Security** – respondents are more likely to be candid as there will probably be other similar people there, and there is less individual pressure than in a depth interview.

6. **Spontaneity** – because no one individual is required to respond to a question, this encourages a spontaneous response when people have a definite point of view.

7. **Specialisation** – a trained moderator can interview more respondents in a given session.

8. **Structure** – it is easier for the moderator to reintroduce a topic not adequately covered before than in a depth interview.

9. **Speed** – quicker than individual interviews.

10. **Scrutiny** – can be observed by members of the research team

(Stokes & Bergin 2006, p.27).

Efficiency and expediency were the two other major reasons why focus groups were used. The author concurs with Patton when he says;

> Focus groups can be used at the end of a program, or even months after program completion, to gather perceptions about outcomes and impacts. Key community people can be interviewed in groups when their views on a program may be of interest for evaluation purposes (2002, p.336).

Focus groups are also an excellent approach to gather in-depth attitudes, beliefs, and anecdotal data from a large group of patrons at one time (McNamara 1999). Group dynamics might generate more ideas than individual interviews, and time can be effectively used to focus on details regarding issues found rather than ‘wading’ through surveys or other data collection methods. Participants are not required to read or write and obviously the technique relies on oral communication.

A better strike rate was achieved when people were members of a group as they were more likely to give time and did not feel perhaps as “isolated” or “vulnerable” as in a one-on-one interview. They were happy to be involved and be interviewed but only as part of their ‘group’. Of course it must be
acknowledged that focus groups, are not without disadvantages, one of these drawbacks is the possible “groupthink” outcome (Fontana & Frey, 1998). The ‘sheep mentality’ has been evident in other research. This was guarded against to some extent in the group interviews as the bellwethers from the one-on-one interviews were never included.

Focus groups also have the same aim as an in-depth interview, (Quinlan 2011) but in this case the ‘subjects’ interact with each other as well as with the researcher. This makes it ideally suited to smaller groups and “as an alternative to the in-depth interview, when it may not be practical to arrange for individual in-depth interviews but people are willing to be interviewed as a group” (Quinlan 2011, p.201) This certainly rang very true for the cross section of subjects that were found in the focus groups. Quinlan (2011) suggests the use of focus groups is a data collection method that allows a focussed discussion of the phenomenon under investigation and participants are allowed to express themselves in regard to this phenomenon. “Many of the same considerations apply here as in the in-depth interview situation” (Quinlan 2011, p.201) so this consistency was an important consideration when viewed with the in-depth bellwether interviews.

The group interview has its own unique advantages. The group dynamics may produce data that would not be produced through a one-to-one interview process. “The group setting may provide a sense of security for participants, and the group dynamic may encourage the participants to engage more fully and more feely in the process of creating data.” (Quinlan 2011, p.291) Logistically the use of focus groups worked for the purpose of the research as well as it greatly reduced the time and distance travelled to conduct interviews with a larger number of respondents.

The “norming” process is an accepted part of group communication and group dynamics and the group processes can act “to obscure the identification of the range of beliefs, attitudes and motivations, due to group pressures which lead to a consensus view” (Stokes & Bergin 2006, p.35). However this did not seem an issue in any of the group discussions which had lively debate and minor disagreements illustrating some group members were not intimidated by others and felt free to “speak” their minds.

“Group interviews tend to provide much richer data” (Gratton & Jones 2004, p.141) was another over reaching reason for employing group interviews. Miller and Crabtree (2004) suggest “homogenous sampling is particularly important in depth interviews because it is often important to account for cultural and contextual influences prior to the actual interview” (p.191).

Focus group interviews may be used for a full range of evaluation purposes. It enabled the author to canvass a broad range of opinion across the board; however for the most part they were relatively homogenous, like-minded people involved in service, sporting or community groups and very little dissension was evident. In
this type of data collection it requires people willing to express their opinions. This avoids waste of time and effort required to understand reasons for disinterest. This was not within the realm of this study. There was certainly never any circumstance where there were long silences that required prompting for opinions!

Except for one instance, all focus group interviews were conducted in suitable locations with no distractions and feelings of self-consciousness. One was held in a hotel as part of a regular morning meeting time and place and one that the author was not at liberty to change. It was in a secluded part of the building so people were able to converse easily. It was their normal meeting place and therefore was accepted in order to maximise the attendance and the opportunity to interview the committee members. Miller and Crabtree (2004) suggest “grass hut” settings which refer to the “usual, everyday location where the research is discussed, as opposed to a ‘white room’, or sterile context site” (p.195) should be used wherever possible. The principle that you should continue to run focus groups until a clear pattern emerges and subsequent focus groups produce only repetitious information (Hawe, Degeling & Hall 1990) was followed and two proposed groups were not pursued because of this at the end of the research gathering process. They were both service clubs that were difficult to organise meeting times and coordinate their members and while they seemed cooperative they perhaps did not grasp the urgency of the time lines. They were precluded at the end of the interview process because of time constraints and writing deadlines.

The focus groups were obviously interesting micro-studies on group dynamics and a fascinating insight on how they work. However, the focus group interviews were neither a problem-solving nor a decision-making session and the groups at times had to be reminded of this. The participants, a relatively homogeneous group of people, were asked to reflect on the questions posed by the author, listen to other's responses and to make additional comments. “The object is to get high-quality data in a social context where people can consider their own views in the context of the views of others” (Patton 2002, p.335). While they presented challenges for the author, the focus group interviews provided rich data in a highly efficient manner enabling much more information than the one-on-one interviews. People were willing to give of their time freely, and this was due in part to the passion they had for their communities, as well as relishing the opportunity to express their thoughts, opinions and additional ideas which apparently are not sought by the organizers of the TDU. It was made abundantly clear that they considered the lack of counsel or advice sought by the TDU organizers as a “snub” and often expressed the feeling they were being used and not consulted on important matters pertaining to their community.

With the group dynamics issues comes the need to be on top of the group “discussion” which, alluded to earlier, was not always easy. “Facilitating and conducting a focus group interview requires considerable group process skill” (Patton 2002, p.336) and while comfortable in the role played and the data gathered the author would consider a facilitator and a separate note taker if the
opportunity presented itself in the future. Good notes help in sorting out who said what when the tape recording is transcribed later and while confidentiality was assured it was sometimes difficult to attribute comments to group members, particularly with more than one conversation going on at once!

The other problem was the unexpected diversions that occurred in some of the focus groups, particularly in these settings where participants knew each other well. “Conflicts may arise, power struggles may be played out and status differences may become a factor” (Patton 2002, p.336). This was not a major concern but was discernible at times and effort was required to manage the interview so that it was not dominated by one or two people, particularly those where a committee chairperson or LGA Councillor were in attendance. These people were often highly verbal and it was a skill to ensure the entire group was heard and they felt comfortable in expressing their thoughts and opinions. The status difference was evident at times when people like the local Councillor and the grounds person were in the same group and a certain amount of deferring to the more “powerful” figure was witnessed. However in most cases because of the groups interviewed and their roles in the TDU, they allowed everyone to contribute. This added to the richness of the data because of the range of roles and duties performed at the TDU.

3.7 The Data

The adoption of different data collection methods (interview responses and secondary data) and the use of triangulation within the data analysis ensured that the overall level of personal bias within the research context was considerably reduced. This was always a concern because of the intimacy between some of the interviewees and the interviewer (six degrees of separation) and the knowledge about the TDU as a sport tourism event. In addition to this was the author’s personal concern about the lack of cooperation afforded to the research by the TDU. Requests for access to important reports and/or officers of the TDU were repeatedly ignored. These included to the CEO of Events SA on no less than six occasions in both email and telephone messages and to two Ministers of Tourism (there were three different ones during the course of this research highlighting the state of flux of the portfolio). This lack of communication led to the almost unprecedented approach to the author’s local Member of Parliament who tried to access assistance through the Freedom of Information protocol. This was to no avail after waiting for four months for any meaningful information. The author was therefore very cognisant of personal bias and tried to guard against this while both interviewing and writing up the research. However it was still a concern that everyone else involved in the process willingly gave of their time and assistance without question and yet the TDU was not a source of information.

Qualitative researchers concede no research is value free and that it is, therefore, impossible to rule out a certain amount of subjectivity in the way data are interpreted. Our judgment and perceptions are coloured by our beliefs, values and
attitudes. The task for qualitative researchers is to disclose the source(s) of bias through a process of critical reflectivity (SCU 2006, p.48).

While the lack of cooperation from the TDU is disappointing and difficult to both comprehend and accept there is little that can be done about it. It is acknowledged in this research that the personal bias is considered and attempted to be ameliorated. Perhaps one of the other glaring omissions from the limited assistance in the initial stages with the TDU Management team was the lack of a strong history of the TDU. This emanates from either a poor corporate memory or a culture of “closed shop” paranoia. The Government is very reluctant to issue detailed costing of the event, in particular the appearance fees paid to Lance Armstrong in 2009, 2010 and 2011. This lack of transparency was a concern and one wonders if it has had an impact when dealing with other event sponsoring organisations. Was this a contributing factor to the loss of the FI Grand Prix, the Rugby Sevens and the Rio International Tennis Challenge from South Australia in recent times?

3.7.1 Collection of data

All of the 27 interviews were recorded and then transcribed for the purpose of accurate reporting of the content and to check the veracity of the statements. Some of the responses are shared in the following Chapter but confidentiality was a continual consideration throughout the process. Confidentiality was ensured in a variety of ways including not discussing individual comments or recommendations with any one. As this study only had one researcher and not a team to have to consider, no personal or sensitive information was divulged in any focus groups, nor alluded to in any form. Conflicts between the promise of any confidentiality safeguard and reporting statutes must be understood and resolved before the research begins. (Veal 2006; Quinlan 2011) In such situations, it is important that all consent processes and documents and research protocols be designed and administered to describe clearly the limits on confidentiality so that subjects fully comprehend these limits when considering their participation. This was conducted as per the guidelines of the National Research Standards.

Furthermore, as part of interview or focus group, no quotes could be identified nor attributed to any respondent from any other group (sometimes the members may have known other local identities) so particular care was exercised in this regard. No one used or had access to computer or hard copy files when coding and transcribing was done and any confidential information that was deemed to be retained was archived in the researcher’s home office with no access to the public and the information no longer required was shredded. Code numbers and names such as Individual Interviews (II) and Focus Group (FG) were used and not easily identifiable in terms of people and places and the individual interviewees were not clearly identified anywhere in this finished study. In addition to this measures were taken to ensure confidentiality and security of tapes and transcripts of same and destroying them after a period of one month followed recommendations from Veal (2006, p.71).
The possible contamination of data was significantly reduced by only having two to three focus group interviews for every town. Being objective in choices of subjects, interpretation of the information gleaned from interviews and the analysis has been a constant consideration.

_It has been recognised that research cannot be totally objective but the system of analysis is made explicit to construct a meaningful account of the phenomena and the ways in which those meanings emerged. They conclude that satisfying these criteria entails:_

- careful use, interpretation, examination and assessment of appropriate literature;
- careful justification of the qualitative research methodologies employed in a study; and
- careful structuring of data analysis to ensure full descriptive evaluation, and assessment to data of key significance (Clarke & Power 2011, p.12).

### 3.7.2 Recording the data

The importance of getting the quotes and the words correct was not lost on the author.

_No matter what style of interviewing is used, and no matter how carefully one words interview questions, it all comes to naught if the interviewer fails to capture the actual words of the person being interviewed. The raw data of interviews are the actual quotations spoken by interviewees. There is no substitute for these data (Patton 2002, p.347)._  

The interviews were taped and then transcribed the same day or if night interviews took place, the very next day. Data interpretation and analysis is very important and this was a protocol rigidly maintained. Trying to make sense out of what people had been saying and then looking for patterns, and integrating what different people have said, was often difficult.

_The interview is an oral, visual, and kinaesthetic dance between two living, active bodies with multiple levels of communication... The transcription of this performance will never capture that reality. This must be remembered when using the transcriptions for analysis; they are frozen interpretive constructs (Miller & Crabtree 2004, p.200)._  

Notes made in notebooks were then carefully read and used as clarification when transcribing and making sense of any patterns that emerged. The notes were useful when areas of ambiguity or uncertainty emerged and in reviewing the quality of information, which was rarely doubted.
“This period after an interview or observation is a critical time of reflection and elaboration. It is a time of quality control to guarantee that the data obtained will be useful, reliable, and valid” (Patton 2002, p.353). Further notes were made in the margins of note books while the interviews and data were fresh in the mind of the author, another reason why it was important to read the notes as soon as practically possible after interviews were concluded. This allowed time for reflection on what was said, and insights that may have emerged and otherwise lost, if too much time transpired between the actual interview and the transcribing of the interview. These reflective remarks and notes, as a write up from the raw field notes, made the author more aware of one’s own feelings and reactions, insights and interpretations and acted further against any bias that may have crept into later writing. The marginal notes became extremely useful as the writing up progressed and patterns and themes were being coded.

In every case the bellwethers were interviewed first followed by the groups who contributed in some way to the TDU event relating to that town or location. It should be noted that the author had the utmost respect for the people interviewed and was amazed at the time willingly volunteered toward these interviews. Rarely did any interview go less than an hour and some were close to two hours, such was the willingness to state their point of view and often not with the intent to “tear the event down” but to actually provide insight and opinions about how to make it better for all concerned, not just their community. The sense of pride in, and the conscientiousness and commitment to, both the community and the interview process was graciously noted and praised. Thank you notes to the organiser of every group interview and the one-on-one bellwether interviews were both sincere and heartfelt. These groups provided evidence to the author of the true meaning of social capital. They showed trust in each other, the author and the process, they were gracious with their time and the use of their networks to provide further leads and the reciprocity they demonstrated was humbling.

3.7.3 Coding the data

Getting the data into some conceptual and structural workable order was a challenge because of the ambiguity of the spoken word, the wide variety of thoughts and opinions expressed and the interview process itself. The author looked at the field notebook, and using colour coded post-it notes, looked for raw “chunks” of data with wide, vaguely similar themes and then began the process of “drilling down” looking for patterns and summarising segments of data collected. This axial coding did not preclude developing further codes and some new patterns and similar themes did emerge over time. Tourism exposure for their community and the desire to improve the event and recommendations directed to that end were some of the new patterns and themes that surfaced. This stage was the selective coding where opinions, thoughts and comments illustrated the analysis or explained the concepts. There was no double coding as only one researcher did the interviews maintaining the integrity and consistency of the process.
Shaping the data allowed the author to think about what patterns or themes were suggested by the data, and during this stage of coding, memos were made. These were essentially ideas and patterns that occurred that were evident at first glance through the data. The memos were of extreme importance because the period of the interviews spanned over five months and these notes and sometimes encryptive “scribbles” were invaluable in remembering some of the important themes long forgotten. Of course the overriding concern during this phase and the following steps is that the organising, shaping and summarising of the data should lead to better understanding and explanations. Coding, memos and the summary were consistent. “The analytic memo forges a link between the concrete data or raw evidence and more abstract theoretical thinking. It contains your reflections on and thinking about the data and coding” (Neuman 2006, p.464). The more personal observations and thoughts about the comments were the most useful tools in the data analysis phase.

Coding procedures – including the important procedures of constant comparison, theoretical questioning, theoretical sampling, concept development, and their relationships – help to protect the researcher from accepting any of those voices on their own terms, and to some extent forces the researcher’s own voice to be questioning, questioned, and provisional (Strauss & Corbin 1998, p.173).

One of the other interesting observations that Strauss and Corbin make is effective coding is enhanced by ‘theoretical sensitivity’. “This consists of disciplinary or professional knowledge, as well as both research and personal experiences that the researcher brings to his or her inquiry” (Strauss & Corbin 1998, p.173).

This certainly struck a chord with the author who has extensive experience in the field of study and was confident on the coding of major themes and concepts throughout the process.

During or at the end of the study, the researcher may give information back to the actors, in the form of a final theoretical analysis or framework or, more frequently, through observation informed by an evolving theory (Strauss & Corbin 1998, p.173).

This was achieved by sending a précis to all those who indicated, at the time of their interviews, that they wanted a copy of a shortened or summary version of the final findings. This is in keeping with grounded theory which has some obligation toward “society” (Strauss & Corbin 1998) to have some practical application. This is covered in more detail in Chapter Five which includes some recommendations.

Specifically the coding process for this study was as follows:
In order to begin coding the data a system of reading interviews, field notes and transcripts looking for relationships, themes, and concerns was undertaken. This
was done by a series of coloured highlighters, side notes (or memos) from the field notes and any points that seemed significant or relevant. The major five or six re-occurring themes were then transferred to similar colour post-it notes.

A period of reflection followed and then rereading and data sorting, categorizing, and coding significant points in terms of these major issues. Some were easily identifiable and surprising, such as the disdain shown by TDU officials which had an impact on the local groups, while others needed more thought and sub categorisation or a multiple run through of notes and highlights. What did surprise the author were the coherent themes which resurfaced time and time again and in the end could not be ignored. An example of this was the economic benefits (or otherwise) which was not necessarily wanted given the major number of studies undertaken on this element of impact studies. However the sheer weight of post-it notes that were categorised to this theme when they were revisited could not be ignored and discussion had to be made of this issue (see page 156).

Points that were mentioned consistently across the data, along with significant anomalies, were important and they were pursued in the next round of focus groups to see if they were not special or unique circumstances just for that town or particular group of people. The major coded categories were inserted into the appropriate categories in the data coding grid (see Appendix M as example) and this provided the significant issues which began to form patterns.

After completing the data coding grid, two or three like issues were selected to be analysed in more detail. This process was to determine which issues were most significant and not perhaps part of grievances or a particular issue that affected one group only. The following questions guided this selection process.

Can details be located in the notes to illustrate the issues?

Can their relevance be supported and of use to the professional context?

Can connections be made among the issues?

Most typically, when coding, researchers have some codes already in mind and are also looking for other ideas that seem to arise out of the data. When coding in this second, open minded manner, Charmaz (writing in the grounded theory tradition) suggests the following questions about the data being coded:

"What is going on?"

What are people doing?

What is the person saying?

What do these actions and statements take for granted?
How do structure and context serve to support, maintain, impede or change these actions and statements?" (Charmaz 2003, pp. 94-95 cited in SCU 2006)

Coffey and Atkinson (1996) wrote,

*The segmenting and coding of data are often taken-for-granted parts of the qualitative research process. All researchers need to be able to organize, manage, and retrieve the most meaningful bits of our data.* (p. 26).

Care was taken to approach the data in an open minded manner considering what can be coded and begin to note significant patterns in the data. The most common procedure the grounded theorists recommend is ‘constant comparison’. This constant comparison was attempted to be followed so coding was consistent and allowed consideration of the possibility that either some of the data coded did not fit as well (and might therefore be better coded as something else) or that there are dimensions or phenomena in the data that might well be coded in another way (Crabtree & Miller 1999; Ryan & Bernard 2003; MacQueen et al 1998).

Some of the initial themes that emerged included the social benefits, the two major types of social capital and how they were encouraged by participation in the TDU, the tourism benefits, community engagement, leveraging from the event, the community festival, town rivalry and associated civic pride, leadership and communication, TDU management of the event and its effect on the town and perhaps surprisingly the economic benefits (or otherwise) for the region.

Eventually, the large numbers of codes were sorted into some sort of order or into groups. Collapsing some of the themes or comments together was useful and in some cases such as the tourism benefits they were moved together and put in a list of their own. Others were made into sub-codes of a major code.

### 3.7.4 Data Analysis

Once the 27 individual and group interviews were completed the data was analysed. The analysis was based primarily upon these interviews and observations with the interviewees and any secondary sources such as newspaper articles and other information available about the TDU and its social impacts. With the apparent early disinterest shown by the TDU Management to engage with the research, other than provide some useful initial contacts, there was not great deal of information provided by secondary sources such as TDU reports and Government files.

A key feature in qualitative research is that analysis is a process of ‘making sense’ of data. To do this the researcher organises what s/he has seen, heard, read and written. Glesne and Peshkin (1992, p. 127 cited in SCU 2006, p.69) suggest that in working with the data, the researcher will “create explanations, pose propositions, develop theories, and link his/her story to other stories”. A wide
variety of principles and procedures can be applied to this process, including categorising, synthesising, searching for patterns and interpreting the data.

According to Charmaz (2003 cited in SCU 2006), grounded theory employs an inductive approach to construction of theoretical frameworks. The emerging theory is grounded in the data which are analysed in such a way that guides the collection of further data. These new data are used to refine the emergent theory. This simultaneous collection and analysis of data is a feature of grounded theory. From the outset data collection and data analysis are intertwined. Concepts are defined and grouped to form relationships and categories. The categories arise out of the data analysis and are not derived from pre-existing categories which is sometimes a concern in this type of methodology.

Qualitative research involves almost continuous, and certainly progressive, data analysis from the very beginning of data collection and that is why the one-on-one personal interviews were conducted first. Here closer interaction took place and greater clarification of issues were made as opposed to the more open and general group interviews that probably lend themselves to people going off on tangents about other issues. The interviewees were appreciative of being given a “forum” for other issues, something denied of them in the past.

“Category development is a common data analysis technique that aims to gradually and systematically reduce the volume of qualitative data to a manageable mass” (SCU 2006, p.70). Category development began with the development of a coding system used when taking notes in the field and also when viewing final transcripts. The next step was looking for themes and common issues that arose from each piece of data and grouping them. This second type of coding, axial coding, aims to explore links between the emerging codes:

This is akin to making connections between a category and its subcategories. So, while open coding adopts a micro perspective and is reductionistic in the way it breaks down data, axial coding puts the data back together again by looking for links between newly coded data (SCU 2006, p.70).

The idea of this form of data analysis is to end up with a set of categories that encapsulates the variety of responses found, and to which further analysis and theorising can be applied. This has been referred to as theoretical sampling where the researcher continually reformulates emerging theory as new data are analysed from the field (SCU 2006, p.74). This saw certain strengths in some of the elements of social capital, such as trust, being developed by an involvement in the TDU, whereas other areas, for example reciprocity, may not be as well defined or to the forefront of the interviewee’s minds. The final and interpretative phase of data analysis was selecting codes with the view to developing a story as this is part of the ultimate goal of developing a model or theory:

Here the researcher adopts a macro perspective as the big picture begins to emerge. Selective coding is more conceptual than open coding which
proceeds on a line by line basis. It is here that patterns in the data become building blocks of emergent theory (SCU 2006, p.74).

The final data analysis consisted primarily of description and interpretative analysis of the cultural behaviour of a group or individual interviewed, and was particularly useful in the research where actual measurement of the social phenomenon, social capital, is out of the realm of the study. “Of course, many of the things that interest us in social settings are not directly observable and therefore are not easily measured” (SCU 2006, p.42).

Finally:

Qualitative researchers concede no research is value free and that it is, therefore, impossible to rule out a certain amount of subjectivity in the way data are interpreted. Our judgment and perceptions are coloured by our beliefs, values and attitudes (SCU 2006, p.48).

The task for qualitative researchers is to disclose the source(s) of bias through a process of ‘critical reflectivity’ and the author was continually mindful of this element of the research, particularly given the potential bias of the researcher when considering sport tourism events as the panacea of all ills!

One very interesting concept expounded by Miles and Huberman (2002) pertinent with the author was “stay self-aware”:

Our own experience has shown us vividly how useful it is to maintain a part of your attention on the processes involved in analysis—from the selection of research questions through coding, the creation of displays, data entry, conclusion drawing, and verification. Only through such sustained awareness can regular self-correction occur—not just during specific analysis episodes, but over time, as the methods themselves iterate and develop. We have suggested supports for self-awareness in the form of documentation logs and—perhaps most essentially—“critical friends” who can supportively counter your taken-for-granted approaches and suggest alternatives (Miles & Huberman 2002, p.5).

3.7.5 Reliability and Validity

Traditional approaches to research have been judged against conventional criteria of reliability and validity. Validity has been seen as the assumption of causality without researcher bias, and reliability, as the ability of the research measures to capture the data specified by the research, repeatedly, consistently and with the likelihood of generating similar results in similar conditions (Lincoln & Guba, 2003). There are four more recently developed dimensions to these criteria:

1. Credibility – which equates to the issues of internal validity.
2. Transferability – matched with external validity and more relevant to qualitative research than generalisability.
(3) Dependability – related to reliability. This recognises that knowledge generated is bound by time, context, culture and value (Decrop, 2004). This then focuses attention on the correspondence between the data recorded by the author and what actually occurred in the setting.

(4) Confirmability – associated with objectivity.

The concepts of validity and reliability are based on the assumption that the researcher is looking for “universals” and therefore want to conduct research that is generalisable and replicable. However, interpretive research does not accept either of these as foundational goals of research. The emphasis on generalisability assumes that there are general laws, whereas the interpretivist views one’s reality as socially constructed.

Reliability, in the traditional sense, refers to the extent that research findings can be replicated by other similar studies. Of course, because of the process of interviews, finding the same people and asking the same or even similar questions is problematic and unrealistic. As argued by Lincoln and Guba (2003), the more important question becomes one of whether the findings are consistent and dependable with the data collected.

As the researcher understood it, in qualitative research the goal is not to eliminate inconsistencies but to ensure that the researcher understands when they occur. Thus, it becomes incumbent on the researcher to document her procedures and demonstrate that coding schemes and categories have been used consistently. Toward this end, inter-rater reliability (Miles & Huberman, 1994) was established by asking colleagues to code several interviews (Bloomberg & Volpe 2008, p.36).

This school of thought suggests colleagues should be co-opted to code several interviews, thereby establishing ‘interrater’ reliability. This process of checking on the consistency between raters reduces the potential bias of a single researcher collecting and analysing the data. This was attempted on a limited basis and seemed rather time consuming and ultimately fruitless but it was done purely for credibility and could be viewed as a limitation because of its narrow scope.

An aspect of credibility involves checking on whether the interpretation of the processes and interactions in the setting are valid. Typically, qualitative researchers collect multiple sources of data and where possible this was attempted with secondary sources mainly in the form of reports and media archives. The information provided by these different sources should be compared through triangulation to corroborate the researcher's conclusions and in a general sense this was attempted but again because of the variety of subjects interviewed this was not entirely satisfactory. The essential idea of triangulation is to find multiple sources of confirmation when drawing a conclusion. With this approach the goal is to increase the validity of the findings by collecting data from multiple perspectives (Denzin 1989).
As Hammersley and Atkinson point out, ‘one should not adopt a naively “optimistic” view that the aggregation of data from different sources will unproblematically add up to produce a more complete picture’ (1983: 199, as cited in Silverman 2001: 235). Piecing several perspectives together does not mean that at the end the errors cancel each other out to produce a net effect of ‘Truth.’ A more theoretically enlightened approach to triangulation is to see it as a way of adding complexity and depth to the data and analysis. In this way, social phenomena are approached as multi-sited narratives, each narrator's account is worthy of analysis in its own right (Marvasti 2004, p.44).

Methodological triangulation involves confirmation across three different data collection methods such as interviews, observations, and life histories. “The rationale for this strategy is that the flaws of one method are often the strengths of another, and by combining methods, observers can achieve the best of each, while overcoming their unique deficiencies” (Denzin, 1989, p. 308). Triangulation can also be done across sources of information (e.g., interviews with three different types of respondents), across settings (e.g., observations in the home, at school, and in the neighbourhood), across theories, across researchers, and across studies.

Even if triangulation is not a good fit with interpretive forms of qualitative research there is still a need to conduct research in such a way that the consumer has some confidence in what is stated. Scholars such as Denzin, Mavastri and Willis have suggested a number of ways to do that:

- **Member checks.** A more interpretive approach to developing conclusions is called member checks. As data is collected and analysed, check the emerging conclusions with the participants in the study. This was not possible with the group interviews because of their diverse membership and the difficulties associated with reconvening again but the possibility for future studies would have some merit. It is possible that this procedure could generate antagonism or disapproval if the analysis challenges people's ideas and images of themselves or others.

- **Participatory research.** An even more interpretive approach is generally used in the various forms of participatory research. Here, rather than being presented with any conclusions by the researcher, the participants are actively engaged in the formulation of conclusions. This would have been more appropriate for the study if it had had a major focus on improving the TDU as a community event and has merit for future research. However, some respondents may not be interested in reading the analysis and participating in the process.

- **Extended experience in the environment.** Another way of supporting hermeneutic research is to spend time in the environment under study. This operates on the tenant that the more one experiences the environment, the more you have the opportunity to understand it. Unfortunately this was not logistically possible for this research.
- **Audit trails.** The concept of an audit trail is basic to accounting practice where gaps or omissions in the research undertaken are investigated. Documentation, from the gathering of raw data to the analysis and subsequent reporting, is essential. As ideas and emerging concepts or theories begin to form, keep a record of when they emerged, the data used to support them, and how they were refined and expanded. This was done in a limited way but certainly not in an extensive and systematic manner and again could be viewed as a limitation.

### 3.8 Limitations

In terms of other limitations of this research the question to pose is “How is Social Capital Measured”? Social capital has been measured in a number of innovative ways, though for a number of reasons obtaining a single "true" measure is probably not possible, or perhaps even desirable (Woolcock & Narayan 2000). The issues with this include the most comprehensive definitions of social capital are multidimensional, incorporating different levels and units of analysis. The second issue is any attempt to measure the properties of inherently ambiguous concepts such as "community", “civil engagement”, "network" and "organization" is correspondingly problematic and beyond this research scope and finally:

> Few long-standing surveys were designed to measure "social capital", leaving contemporary researchers to compile indexes from a range of approximate items, such as measures of trust in government, voting trends, memberships in civic organizations, hours spent volunteering (Woolcock & Narayan 2000, p.239).

There is considerable debate and controversy over the possibility, desirability and practicability of measuring social capital, yet without a measure of the store of social capital, its characteristics and potential remain unknown (Durlauf 2002; Falk & Harrison 1998). Coupled with this is the complexity surrounding measurement and evaluation of sport tourism events and festivals.

> For festivals and events the complexity of the theoretical, methodological and ethical determinants that surround a field of study still in the process of confirming and safeguarding its academic and professional legitimacy, mean that all new methodological application have risk. (Robertson, Rogers & Leask 2009, p.158)

Perhaps unfortunately there seems to be a desire to reduce the concept of social capital into a measurable, ‘identifiable commodity’ a trend that is sometimes lamented by commentators in this area.

> Social science has become a statistical act, overwhelmingly concerned with using correlation co-efficients to express the effect of one thing on another – or, to use the jargon, to discover and isolate the independent variable that has the greatest influence on the dependent variable. Civic virtue can be understood as Putnam’s contribution to an ongoing quest for the magic independent variable that will explain economic development. (Lemann cited in Schuller 2000, p.30)
Measuring social capital may be difficult, but it is not impossible, and several excellent studies have identified useful proxies for social capital, using different types and combinations of qualitative, comparative and quantitative research methodologies but again these are largely for another day when concerned with this research. (Woolcock & Narayan 2000) While it may not be impossible to measure social capital many issues in the measurement of social capital remain unresolved, such as:

- A clearer understanding of the context and purpose of the measurement of social capital
- Understanding the limitations of evaluation and measurement, and ensuring that the interpretation of measures is held within these limitations
- The practical mechanics of gaining community feedback such as community representation and coverage, feedback to communities, used in local decision making
- Benchmarking versus measures of incremental change
- Dealing with qualitative information, diversity, variation and complexity
- The nature and rigour of indicators
- The interpretation and use of measurement information
- How evaluation itself can contribute to fostering social capital (adapted from Cavaye 2004, p.13).

Overall the task is daunting and in the scope of this research it was not possible to attempt measures of social capital because it is such a dynamic, ever changing process, involving more than simple cause and effect, or investment and return such as found in economic impact studies. As Halpern suggests:

> One of the reasons why economists and others don’t like the concept of social capital is that it appears very difficult to measure... this still leaves a formidable measurement task for any researcher or government brave enough to attempt a ‘social capital audit’ (Halpern 2005, p.31).

Perhaps this is the real reason why economic impact studies abound and in comparison there is a great paucity of studies regarding social capital and events. “Finally, social capital is unlike other assets that economists call "capital" because investments in its development do not seem amenable to quantified measurement, even in principle” (Solow quoted in Adler & Kwon 2002, p.22).

Another recognised limitation is perhaps the difficulty of the study overall and its attempt to answer the research questions posed.

> For festivals and events the complexity of the theoretical, methodological and ethical dilemmas that surround a field of study still in the process of confirming and safeguarding its academic and professional legitimacy, mean that all methodological applications have risk (Robertson, Rogers & Leask 2009, p. 158).

Finally the desire to quantify and somehow reduce the concept of social capital to a measurable has its dangers.
But the issue is not so much whether anything of interest or significance will emerge, but whether overmuscular measurement applications will result in a still nascent concept becoming so waterlogged that it sinks. (Schuller 200, p.31)

Other limitations acknowledged that could be levelled at the research include restricted sample size, although in total over 80 people were represented in this interview process, and reliance on certain techniques for gathering data. This can be defended because of the lack of freely available Government reports and the absence of cooperation from Events SA. This was completely unavoidable given their attitude and deficiencies in terms of transparency which seems to be common characteristics of the Tourism Commission. As the Opposition spokesperson for tourism, David Ridgway commented “A Liberal Government will change the culture of secrecy which pervades the State Tourism Commission and be open and honest about where your taxes are spent relating to Tourism” (The Advertiser, Tourism commission punt ends in $1m loss, 5 March 2012, p.22). The issues of researcher bias and participant reactivity have been discussed. The author is acutely aware of this being a potential problem that has been recognised and addressed. The author believes that no research project is without limitations and that some thought to the shortcomings of this research has been given.

Of course the subjective nature of interviews and the emotions of those involved will always attract some criticism. While some like Harris (2006 cited in Smith & Weed 2007) argue for greater epistemological and methodological diversity others will suggest the subjectivity is a limitation.

Many sociological theories can be perceived as ‘managing and controlling’, as opposed to ‘empowering and emancipating’. This then marginalises or distorts the voices of the researched. At times we need to better acknowledge the specifics of time and place, and also of the studied individual/group themselves (Harris, 2006, p. 155 in Smith & Weed 2007, p.251).

However the richness of the data gained is in the author’s mind far better than the limitations levelled at such a methodology. The interpretation and development of understanding and layers of meaning is obviously subjective as is what is being said and how it is said.

... when people tell stories they interpret and give meaning to the experiences depicted in their stories. In the process of interpreting experiences through storytelling, ‘people activate subjectivity, emotionality, and available frames of narrative intelligibility (Smith & Weed 2007, p.256).

People were keen to share their experiences partly because they had never been asked before but also because they were passionate about their communities and what they could do for them by contributing to the TDU. As Smith and Weed (2007) have said:

Furthermore, whilst such talk about narrative inquiry is important and more is needed, it is vital that researchers also get on and do the research—whatever the narrative research they may responsibly choose to do.
Clearly, then, there is much work to be done in relation to narrative. Of course, none of this is easy or straightforward. However, it is not impossible. For us, the effort and risks involved are worth taking because when narrative inquiry is done well and does work it provides a powerful means of understanding sports tourism in new, different, and exciting ways. It is a vocation ripe with possibilities (Smith & Weed 2007, p.265).

3.9 The sample regions

The seven rural towns investigated in this study were in the following four major tourism areas or regions of rural South Australia:

3.9.1 Adelaide Hills

With quality food and wine, an abundance of wildlife and spectacular postcard scenery around every bend, the Adelaide Hills is one of South Australia’s rare gems. For “foodies”, there is an abundance of cellar doors, restaurants, cafes and providores, as well as farmers’ markets in quaint towns including Hahndorf, Lobethal, Mount Barker, Stirling, Uraidla and Woodside. A strong German heritage is felt in Lobethal and Hahndorf and this heritage has been restored or retained in a variety of ways which have been supported by legislation to enhance this unique character. Barely 30 minutes from Adelaide’s city centre and 45 minutes from the airport, is it easy to experience a change of pace in the Adelaide Hills. It stretches from the Barossa Valley in the north, to Kuitpo Forest in the south. As the Tourism SA site suggests “Bring your bike and see just why the Santos Tour Down Under loves the Adelaide Hills. Learn about the European settlers and how their culture, food, architecture and art shape life in the Adelaide Hills today” (SATC, 2011). There are three major shopping precincts in the Adelaide Hills, two of which figure regularly in the TDU. Hahndorf, Australia’s oldest German settlement, the garden village of Stirling and thriving Mount Barker, which because of issues of overcrowding and congestion, with little traffic alternatives around the city centre, has been deemed as “too hard” at the moment to have either a start or a finish component of the TDU. Using the Adelaide Hills as a base for more touring it has Adelaide CBD, the Barossa and the Fleurieu Peninsula all within an hour’s drive.
3.9.2 Barossa Valley

Just an hour’s drive north of Adelaide lies the Barossa Valley – the heart of Australian wine and the most recognisable tourist region of South Australia. Comprising the Barossa and Eden valleys, the region has an ever-changing and diverse landscape. Rows of vineyards connect rolling hills, interspersed with charming villages; native bushland and pristine working farmland all serve to make this area appealing to the visitor (SATC, 2011). The valley’s living heritage can be found in its historic towns, beautifully preserved buildings and chateaus, gourmet food and wine and bustling farmers’ markets. There is a strong sense of cultural identity and community spirit, which adds to the charm of the region. It has long been regarded as Australia’s wine capital and it features more than 80 cellar doors. In terms of a famed wine region, the roots of the Barossa stretch back to 1839 with the arrival of early settler Johannes Menge (SATC, 2011). In April 1839 he described the district as, "The cream, the whole cream and nothing but the cream." Aside from an amazing array of wines and wineries to discover, there are regional arts and a rich, pioneering history worth exploring, including the short-lived gold rush of the 1860s.
3.9.3 **Fleurieu Peninsula**

South of Adelaide, and within an hours travel is a region acclaimed for its picturesque coastline and award-winning vineyards. This is where gourmet food and wine meets the sea. Sample premium wines from McLaren Vale, go walking, surfing or fishing on beautiful sandy beaches, or take a hike through the coastal beauty of Deep Creek Conservation Park (SATC, 2011). Further around the coast you’ll find Victor Harbor, South Australia’s most popular seaside town, with its horse drawn tram, historic Cockle Train and whales playing just offshore in the winter months. The Fleurieu Peninsula has a real beach culture with all beach goers from surfers to families laying on the sand, eating fish and chips and soaking up the sun. The Fleurieu Peninsula’s green hills are bounded by cliff tops, beaches, coves and the winding Murray River and make it one of the most visually stunning regions of South Australia. The river pans out and forms a beautiful, calm pool at Goolwa and much history can be felt as well as the abundance of natural charms such as the conservation parks and marine reserves.
3.9.4 Clare Valley

North of Adelaide this is the furthest the TDU reaches in rural South Australia. Settled in the 1840s and named after County Clare in Ireland, the Clare Valley has it all in terms of tourism destinations and the TDU has been keen to involve it in recent times. There are heritage towns and trails, boutique wineries, museums and galleries and some of the world’s best Riesling. Linked by scenic roads and framed by farms and vines, the Clare Valley is an idyllic combination of the practical and picture postcard. The Clare Valley has more than 40 cellar doors and its wineries lie along a narrow 40 kilometre corridor, between Auburn and Clare. The towns are spaced closely together and this geographical advantage has seen the development of the Riesling Bike Trail which began construction in the 1980’s. The trail runs for 36 kilometres along the old Riverton to Spalding railway line and was one of the first “rail-trails” on South Australia and so has a long history of being cycle friendly. The main trail runs between the towns of Auburn and Clare, with a new section terminating 9km north of Clare at Barinia Siding. Clare Valley is home to an emerging gourmet food scene, an opportunity taste the best locally grown produce served in beautiful historic buildings. There are many boutique businesses in these historic bluestone buildings.
The regions are a diverse group of distinct tourism regions each with their own characteristics and each chosen for both the route for the TDU which changes every race and the tourism destination possibilities that are strongly encouraged by the marketing accompanying the TDU race.

### 3.3 The sample towns

The individual towns where the study was carried out, grouped according to their regions, are:

#### 3.3.1 Stirling

16 km from GPO and is administered by the Adelaide Hills Council. Its population is about 2800, though the town has largely merged with neighbouring townships such as Crafers and Aldgate. Founded in 1888, Stirling grew rapidly as a result of the expansion of both apple growing and market gardening to satisfy the demand of the expanding city of Adelaide. It was also developed as a residence for Englishmen who could not cope with Adelaide's hot summers with the “Summer Residence” of the Governor not far away.

Today, farming has declined as more of the region has been urbanised, with many Stirling residents commuting to Adelaide daily. It is a popular location for a morning ride from Adelaide and is seen as a cycle friendly venue with many cafes and eating places. Its climate is temperate and is ideal for the TDU and it has featured strongly in its 13 year history having either a start or a finish.
the past five years, and most events it features a loop (or two) around the challenging hilly surrounding areas and through the steep main street route.

Interviews were conducted with the Adelaide Hills Council, Stirling Business Traders, the Hut community Centre and the Stirling Rotary Club.

### 3.3.2 Lobethal

A small community of 1600 people located approximately 35km from Adelaide in the picturesque Adelaide Hills – Lobethal has been regularly involved in the TDU with the tour passing through on a number of occasions because of its close proximity to Adelaide, Stirling and Hahndorf. Known in war times and after for its Onkaparinga Woolen Mills it now is better known for its Christmas Lights display and festival which has sprung from this long tradition (over 60 years) of local resident’s decorating their properties with various colored light configurations. It too is located in the Adelaide Hills Council local government area, and is nestled on the banks of a creek between the hills and up the sides of the valley. The mill buildings are now used by a number of cottage industry and handcraft groups. Lobethal, which is German for "valley of praise”, had a start for the first time in 2012 having grabbed the attention of the Race Director for its community efforts in decorating the town in 2011 when the TDU route passed through the town. The town has had a long history of staging events with it conducting the 1939 Australian Grand Prix, ironic because the TDU was one event that replaced the modern day Australian Grand Prix held around the street circuit in Adelaide before its move to Melbourne. Lobethal was settled in by Prussian immigrants, who initially went to Hahndorf but were alerted to good land in the upper Onkaparinga Valley. Many of their traditions remain to this day, although the town is not as overtly Germanic as Hahndorf or Tanunda. (wikipedia n.d.)

Interviews were conducted with the Adelaide Hills Council, the Lobethal Progress Association, and the Lobethal Business Traders.

### 3.3.3 Hahndorf

Similar to Lobethal in its original immigrants came to Australia to escape religious persecution and is only 18km away with a population slightly bigger at around 1800 people. It is one of the Adelaide Hills' most famous towns, and is Australia’s oldest surviving German settlement and being only 27km from the Adelaide GPO it is an important tourist destination. There’s still a strong German flavour in Hahndorf, most evident in the smallgood outlets and German bakeries that line the bustling main street. Hahndorf is in the District Council of Mount Barker, and it regularly participates in TDU with a start/finish in 2010 and 2011. The town is immensely popular with visitors from all over the world as well as locals and many premium businesses have set up their shops in this iconic town. When visiting Hahndorf, the most striking features that greet visitors are the over 100 year old elm and plane trees
that line the Main street and the original 'Fachwerk' buildings, many beautifully maintained or restored to original conditions (SATC, 2011). Hahndorf has a unique 'village feel' about it and the Main Street is lined with eateries, souvenir and gift shops, clothing and leather goods and craft outlets and galleries which are a strong attraction to the visitors there for the TDU.

Interviews were conducted with the Mt. Barker Council, the Hahndorf Business and Tourism Association, the local traders and the Hahndorf Community Association.

### 3.3.4 Tanunda

77km from the GPO situated in the Barossa Valley, north east of the state capital, Tanunda was settled by Prussian immigrants in 1842. The town derives its name from an Aboriginal word meaning water hole and its population is approximately 3500. The German heritage of Tanunda is still present today. The town has a male choir the Tanunda Liedertafel, the history of which is thought to date back to 1868. There is also a Kegel (bowling) club and the Tanunda Town Band celebrated 150 years as a band in 2007 and is the oldest brass band in the southern hemisphere (SATC, 2011). It is the centre of the wine making Barossa Valley and regularly shares either a start or a finish with another similarly sized Barossa Valley town, Angaston. Either of the towns has been involved every year since the TDU began and the Barossa Council is the LGA and is seeking to take advantage of the cycling heritage being developed by having its own “rail – trail” bicycle trail. In 2012 it had both a finish and was the completion point for the full Community Challenge ride, the Bupa Community Challenge.

Interviews were conducted with the Barossa Council, the Angaston Town Committee and the Mt. Pleasant Community Association.

### 3.3.5 Clare

Further north of the Barossa is the almost equally famous wine making area, the Clare Valley with its “jewel in the crown”, the township of Clare. Situated 136 km north of Adelaide, this is the furthest point that the TDU reached in 2012 and followed on from a successful staging of the event in 2011, the first time the region hosted the TDU. Clare has a population of approximately 3000 people with more counting the surrounding smaller townships who use the centre as its Regional Hub. History has it being settled in approximately 1839 and Clare today is a vibrant rural town and regional centre. A diverse local economy of grape-growing, wine production, broad acre farming (including wheat, barley, beans and canola), livestock rearing (merino sheep, cattle, pigs, chickens), light manufacturing and tourism drive a booming, resilient local economy (SATC, 2011). The town boasts major chain stores, three hotels, several restaurants, and regular services such as Post Office, newsagent, a library and petrol stations. A myriad of accommodation options are available from back-packing to caravan and motor-home parks, hotel, motel, bed &
breakfast and holiday cottages (Wikipedia n.d.) The Riesling Trail is an important part of their overall Tourism Strategy and Clare is governed at the local level by the District Council of Clare and Gilbert Valleys.

Interviews were conducted with the District Council of Clare and Gilbert Valleys which convened the committee with oversight of the TDU involvement.

3.3.6 Yankalilla

An agriculturally-based town situated on the southern Fleurieu Peninsula in South Australia, located 72 km south of the state's capital of Adelaide. The town is nestled in the Bungala River valley, overlooked by the southern Mount Lofty Ranges and acts as a service centre for the surrounding agricultural district. In the early stages of the colonisation of the state, Yankalilla was a highly important location, but its close proximity to Adelaide and the advent of fast transport has greatly diminished this position. The Yankalilla district has European history dating back to the first settlement in South Australia, with coastal areas colonised in the late 1830s. In 1938 over 5,400 acres (22 km²) of land around Yankalilla was surveyed for sheep and dairy activities, but the current location of the town came into being four years later. Its population is only around 550 and Yankalilla and its districts, comprise the District Council of Yankalilla, the local government area. It has not had a long involvement with the TDU although it did stage a finish in 2006 in stage three of the TDU.

Interviews were conducted with the District Council of Yankalilla, the Yankalilla Business Traders and the Yankalilla Football Club.

3.3.7 Strathalbyn

A town in South Australia, in the Alexandrina Council. The town has a population of 3900 people and town was founded in 1839. Strathalbyn was once connected by broad gauge horse tram to Goolwa and Victor Harbor from 1869, and the line was extended to Mount Barker and Adelaide and upgraded for steam engines from 1884. It was cut off again in 1995 when the main line was converted to standard gauge. Steam Ranger still run historic tourist trains on the isolated broad gauge line, including stops at Strathalbyn. The town comes from two Gaelic words - 'strath' meaning 'broad valley' and 'Albion' meaning 'hilly land' and it is 56 km from the Adelaide GPO approximately 70 km from Yankalilla which is located west of it across the lower reaches of the Mount Lofty Ranges (SATC, 2011). Strathalbyn has a long, but not continuous, involvement with TDU but not in 2012 because of the LGA, the Alexandrina Council, choosing to put its energies into a Federal Government programme, ‘Just Add Water: Goolwa Arts 2012’.

Interviews were conducted with the Alexandrina District Council, the Strathalbyn Business Traders and the Lakes Tourism organisation.
The study also had interviews with Gumeracha and Mt. Pleasant as part of the Bupa Community Challenge as they hosted starts and finishes of this community ride.

### 3.3.8 Gumeracha

Gumeracha is a township set in the Torrens Valley region of the northern Adelaide Hills, 36 km north-east of Adelaide and set in the rolling hills, the town is surrounded by vineyards, olive groves, orchards and farmland. The population of 700 is a mixture of long-standing residents connected to farming, horticulture or viticulture, and commuters working in the metropolitan area. People of the town are proud of the town’s heritage, community spirit and friendly welcoming atmosphere. The TDU has regularly gone through the town and while it has been the site for finishes for the sprint jersey it has not had a start or finish of the TDU proper. This year it featured a finish for the Bupa Community Challenge ride as well as a start for those not wishing to ride from the very beginning in Norwood in metropolitan Adelaide.

### 3.3.9 Mount Pleasant

A town situated at the northern end of the Adelaide Hills region of South Australia, 55 kilometres east-north-east of Adelaide and on the edge of the traditional Barossa and Eden Valleys. It is located in the Barossa Council local government area and was originally settled in the late 1830s with flocks of sheep and started cultivating wheat crops. Gold was found in the district in the 1860s but the deposits were small and the miners soon moved on. The town grew slowly, never being anything more than a small service centre for the surrounding region and in recent decades has been a site for “hobby farmers” and daily commuters as there is no major employer in the town and some services have either been cut or reduced and centralised to bigger population areas in the Barossa Valley. It has a population of around 600 people and still features an annual Agricultural Show and like Gumeracha featured a finish for the Bupa Community Challenge ride as well as a start for those not wishing to ride from the very beginning in Norwood in metropolitan Adelaide.

### 3.4 Contributions to future research

While the interview process can be replicated in future, the fluid and dynamic composition of the groups will change. The social nature of these interviews which makes qualitative research so rich and dynamic will change as the group dynamics take hold. These would indeed be different even if the interviews were followed up at a later date by the author with the same group composition. However, the research still provides either some direction or stimulates some thought for future research efforts.

As Chalip (2006) rightly suggests:
Although we know a great deal about social capital (Portes, 1998) and community (Shinn & Toohey, 2003), we have yet to explore the means by which to capitalise on celebration and camaraderie in order to build social capital and enhance community.

There are, however, some useful hints in the literature. Liminality enables discourse, and it can bring together groups that might otherwise not come together. These outcomes enable formation of new networks, and can have both cognitive and affective impacts (Chalip 2006, p.120).

New social relationships are forged or existing relationships are strengthened and additional social capital is enabled as people “bond” over sport tourism events. These relationships are often across gender, age and social class, not always possible in many other spheres of twenty first century life, and this invites more research as greater emphasis is placed on the social benefits of events.

Although social networks are widely regarded as a pivotal component of social capital (Portes, 1998), we know very little about how relationships are forged or strengthened via events. We do know, however, that social networks play a significant role in health (Poortinga, 2006), community development (Bull & Jones, 2006), and entrepreneurial success (Jenssen & Koenig, 2002) (Chalip 2006, p.122).

He goes on to correctly say:

We need to learn more about the means to foster celebration and camaraderie at events ... We need to become more adept at theming, particularly beyond event spaces. This includes finding and using complementarities between arts and sports. Most importantly, we need to identify means to capitalise upon and then use the social effects that our events enable (Chalip 2006, p.123).

Roberston, Rogers and Leask writing in 2009 suggest the principle of achieving the right balance between the needs of organisers and stakeholders can be explored further in the assessment of socio-cultural impacts. Research design should reflect that each category of stakeholders may place a different value on a particular impact than another. This is something that certainly was not looked at in the present study in lieu of logistical considerations. One particular group of positive stakeholders were interviewed and it did not take into account other groups that may not have supported the whole concept of the TDU but have a legitimate right to be canvassed.

However, the notion of ‘contested meaning’ is important to the study of socio-cultural impacts as it recognises the roles stakeholders play and their differing perspectives. While the initial research stage only explores the views of festival directors, the design of research questions must reflect wider perceptions and understandings. Likewise, future research will need to incorporate the views of a wider range of stakeholders. (Robertson, Rogers & Leask 2009, p.162)

More research also needs to be undertaken by the LGAs involved in the running of the TDU. As the call for greater justification of the monies spent becomes louder they will...
need to evaluate the event on their own terms and provide research findings to appease both stakeholders and constituents.

...if events are going to be used strategically by local government then it is vital that information is gathered during and after each event in a systematic and objective way. Only through thorough evaluation can it be ascertained whether or not the event or events programme is meeting its strategic objectives. These objectives are likely to be a combination of economic and social change (Wood 2006, p.38).

Wood also rightly contends that much emphasis is placed on impact studies before the event but not often after the event.

The importance of studying the longer-term effects of the events is recognised and that these effects will be felt by local people (whether they attended or not) and also community groups and local businesses (Ritchie and Smith, 1991). This would therefore require a system of “follow up” research undertaken at set time intervals (Wood 2006, p.40).

Closely allied to this notion would be questions such as “How long does the social capital built by events, last?” More in-depth longitudinal studies with resources allocated to them to make them serious pieces of research could look into measuring intangible things such as civic pride, quality of life and feelings of belonging after sport tourism events have come and gone.

Social capital is like a bank balance and has a limited ‘shelf life’ and must be sustained in order for it to be continued to be regarded as a community asset. It can be increased but just as easily its stocks can be decreased as it is different to other forms of capital in that it does not remain static.

If social capital is well used, its stock is increased for further use in other areas which may be unrelated, but when social capital is not used, the community progressively loses its capacity to access it (Hemmingway, 1999)(cited in Arcodia and Whitford 2007, p.5).

Trying to bring a community closer together may extend beyond the need for community celebrations. Greater attention could be brought to the design of space for events – not the current exclusive enclaves of the “rich and famous” or the local councillors (see Appendix L) but true community spaces. There seems to be limited attention to the actual event space. Could it be better planned to provide opportunity for the community, and visitors, to interact and encourage the building of social capital?

Greater emphasis needs to be given to the qualitative in-depth interviews utilised in this research. As Wood suggests succinctly:

Although unique and with high statistical validity (i.e. they accurately measure the concept in question), a bank of quantitative scales is not sufficient to measure and understand the complexities of the social impacts of events. Complementary methods are needed such as discussion forums, resident panels, and Web-based
Discussion forums are used to better understand and explain the findings from the quantitative surveys by presenting these findings to a group from the host community. The measures provided by the quantitative research, which can only describe feelings, behavior, and actions, are therefore enhanced by explanation and deeper understanding. This may lead to additional research and/or the refinement of the findings (Wood 2009, p.176).

Of course the oft mentioned problem of access to information could be a source of other research in the future. Gaining access to the methodology behind the economic impact studies and the figures produced for television coverage in overseas countries could indeed provide some different slant on the benefits of sport tourism events in South Australia. No doubt greater access to Government reports and figures without the “spin” could make the case clearer for public expenditure. This improved access would also provide one method of better triangulation. Greater use of more careful observations of those engaged in the events and more in-depth and structured interviews with a wider sample, even including those who opt out of being involved, could be other avenues of further research.

As Reid (2007) has said “It has only been in recent years that a shift in focus of this research has occurred, with greater recognition being attributed to the social consequences of events (Delamere 1997, 2001; Delamere, Wankel, & Hinch 2001; Fredline, Deery, & Jago 2005; Fredline & Faulkner 2002a, 2002b; Fredline, Jago, & Deery 2003; Hall & Hodges 1996; Reid 2004; Small, Edwards, & Sheridan 2005; Wood 2005). However, much of this research has focused on urban and large-scale events, overlooking the social consequences of smaller or rural-based events” (Reid 2007, pp.89-90). There is still much to do in this area. While the political need to validate use of public money for the conducting of events is acknowledged, it is the less tangible effects that still need much more research.

There has been an avoidance of support from governments for social consequence studies due to the intangible nature of their effects and because longer term studies that measure consequences well after the event has finished are not forthcoming. Social impacts tend to be treated as externalities to the more quantifiable and politically popular economic impact studies (Delamere, 1997) (Reid 2007, p.91).

As Deery, Jago and Fredline (2012) rightly contend success of tourism in many regions is so dependent on the support of the local community, it is vital that tourism’s impact on the host community is understood, monitored and managed. To manage the impact of tourism on the local community, it is essential that its impact not exceed limits deemed as acceptable within the community. “Understanding the reasons why certain behaviours and outcomes of tourists impact upon members of the local community is needed so that appropriate management strategies can be put in place” (p.72).

This is a common call that needs to be heeded in the future.
3.5 Conclusions

This chapter explored the methodology employed in this research and justified its choice. This study uses a qualitative grounded theory like approach to investigate the experiences of rural communities in dealing with the Tour Down Under, a major sport event in Australia, and further explores the role of the event in building social capital. From this inductive research a framework is suggested to explain the relationships between the sport tourism event development process and building social capital in rural communities.

The study set about to qualitatively examine one major event in South Australia, and as such has inherent limitations to its generalisability. “In undertaking qualitative research, it is important to be specific about the level at which the study is being done and the probable lack of generalisability of the findings” (Deery, Jago & Fredline 2012, p.71). However as suggested by Lipscombe (1999) subsequent readers may ‘weigh their own thoughts and experiences against the description’ of the stakeholders perceptions. The emergent theory may also be tested further in other sport event contexts, notwithstanding the complexities of ‘measuring’ social capital as mentioned in this chapter.

The canons and procedures required of grounded theory research described by (Charmaz, 2006; Edwards & Skinner, 2009; Woodside et al., 2004) were utilised to gain a complete picture of the social phenomena. However, given the contentious and ongoing debate about the “correct” method and interpretation of grounded theory (Edwards & Skinner 2009; Weed 2009 and 2010, Holt, N. & Tamminen 2010a and b) and not wanting to complicate the matter further this study is best described or explained as a qualitative exploratory concept with grounded theory like research methods. Weed (2010) probably best sums it up when he says

_I fully agree that a single viewpoint is inappropriate and, as such, I have no desire to assume the role of methodological lawmaker, methods pollicema, nor, indeed of the methodological Department of Corrections. My analysis is simply that: my analysis._ (p.416)

Data were collected through stakeholder interviews and analysis of documents and materials. Focus groups were also selected based upon known connections within the community. In-depth interviews were un-structured (Crabtree & Miller, 1992) and consisted of 12 face-to-face, sessions with the community leaders of each key town for the event. In addition there were 15 focus group interviews conducted in the regions, representing over 65 people, involved in various roles in the TDU. Selection of suitable persons to interview was made possible through the leaders of organisations in each community and by adopting a snowballing technique to identify other participants (Neuman, 1997).
As suggested by Miller & Crabtree the

*Interviews are analyzed as they are collected, and modifications in the guide or changes in the sampling strategy are made before the next series of interviews. The understanding of ‘truth’ emerges within the research process and not in a significance level at the end.* (2004, p. 200)

In every case the community leaders were interviewed first, followed by the groups who contributed in some way to the TDU event relating to that town or location. Interviews were conducted until data saturation occurred and no new themes emerged (Corbin & Strauss, 1990).

The study utilised a qualitative exploratory approach to the research to gain insight into the ways in which a major sport event can engender social capital in rural communities. A grounded theory like method was adopted, using an interpretivist paradigm to understand the relationship of human beings to their environment, and the role these people play in creating the social fabric of which they are a part. The researcher did not see himself separate from the process of research and accepted and valued his own personal data. The researcher recognised the biases and values and acknowledged them as part of the process (Willis, 2007) including his experience in the events industry.

While the use of grounded theory has gained acceptance in the leisure and tourism research community (Hardy, 2005; Lipscombe, 1999; Piggott, 2010; Wilson & Little, 2005; Woodside, MacDonald, & Burford, 2004), it is less well utilised in sport tourism research. Debates over its efficacy and application (Holt & Tamminen, 2010a; Holt & Tamminen, 2010b; Weed, 2009, 2010) have perhaps reduced its attractiveness as a valid method of research in this area, and yet Smith and Weed suggest that in relation to understanding rather than describing sports tourism behaviours, ‘it may be that a break from (this) positivist dominance is required, with the employment of research approaches deriving from an interpretivist epistemology perhaps being more appropriate’ (Smith & Weed 2007, p.250). Interpretivist methods may also assist us to understand the ‘known unknown’ of the impact of sport tourism events on the beliefs and attitudes of the host population (Grunwell, Ha, & Martin, 2008).

While the extent of literature required for grounded theory is contentious, the author took the view that a thorough understanding of social capital and its application in the sporting literature would be essential to the study, and would be used as a ‘slice of the data’ in later stages of analysis (Edwards & Skinner, 2009). The literature provides discussion of an ongoing debate, initiated by the original researchers and augmented by differing schools of thought on the "correct" method and interpretation of grounded theory (Edwards & Skinner 2009, p.335) but these methods were most closely aligned to the study. On balance, it was considered that given the exploratory nature of the research, and the relative absence of a strong theory field of publications specifically addressing events like the TDU, the research was more like a grounded theory design than anything else. The use of grounded theory was more in the spirit of things than a close adherence to its protocols. It was never insisted that the methodology had to copy
grounded theory in form but rather became a general approach to understanding what was going on at the community level when the TDU started or finished. As such grounded theory was not such a prominent feature of the design but nonetheless a useful way of generally describing how data was collected.

The qualitative un-structured in-depth interview process was preferred over a number of other methods because of its suitability to the information wanting to be gathered, the relative ease to achieve this collection of data and because the rich narratives and the stories waiting to be told. Archival media reports were also used as the main secondary source of information about the TDU and its impact on local communities. The secondary data also included some of the LGA annual reports and specific reports pertaining to the TDU.

The inclusion of social capital as a construct was more about addressing an intangible claim of the TDU event that it somehow had a value adding effect at local community level. This proved difficult to investigate because Events SA was extremely reluctant to cooperate and provide any meaningful data or information on their intentions, something continually referred to in this thesis. It was decided to nonetheless to incorporate the social capital aspect into the research as it made the study more interesting as a discussion point at the local community level. It was regrettable that Events SA was not willing to engage in a discussion of this aspect of the research.

Chapter four will explore the data and include findings pertaining to the research questions
Chapter 4 Results and discussion

4.1 Introduction

The research undertaken for this thesis centres on the role that a sport tourism event had in building social capital in rural South Australia. Through a series of in-depth interviews undertaken with key personnel who were involved in the TDU over both recent and past events a number of key findings emerged.

The structure of the interviews enabled many findings to surface and in the large amount of data gathered, four main themes emerged. The most pertinent was the role of the sport tourism event, in this case the TDU, had in building social capital in the rural towns that were investigated and researched. This was contingent on several key factors being present and these will also be discussed in this chapter. In addition to this key element of the research the omnipresent factor, the economic impact of a sport tourism event, could not be ignored and will be considered. While not the focus of the role of the events in building social capital it was always present and discussions often led to this rather polarising element. In some cases it directly impacted on social capital because of a sometimes “them and us” stance taken by the business traders as opposed to the community groups or the sponsoring LGA. As a direct result of this potentially conflicting or polarising stance the economic impacts need to be examined in terms of social capital.

Another key finding contributing to the building of social capital is the role that tourism plays in the social impacts and the community pride that emanates when a strong community wants to present their destination in the best possible light. A major focus of any sport tourism event is the tourism element, and in the case of the TDU, the emphasis is strong and is seen as a major positive for, and by, the community.

The final finding that could not be ignored was a consistent theme of, for want of a better description, signs that the honeymoon period, or the Doxey irritation index (Weaver & Lawton, 2010, p.251), was reaching an end. The communities that have multiple involvements with the TDU almost universally wanted to comment on how the organiser could better engage their communities in a manner that would ensure continued cooperation and to avoid the bankrupting of the social capital stocks. This was a surprising, but strong theme, which ran throughout most of the towns not in the euphoria stage as described by Doxey.

4.2 The Towns

The towns and their particular modus operandi were different and highlighted some of the major reasons why the TDU contributed more to building social capital in some rather than others. While the towns and regions have been described in Chapter three, it is worthwhile examining the manner in which they were involved with the TDU.
A brief description of the towns follows:

4.2.1 Stirling

This involvement was largely organised through the LGA which made an investment to mitigate the risks and wanted broad appeal to a wide spectrum of their stakeholders. They had conducted community events in the past but relied on community groups to carry out these events. The LGA had been able to attract separate sponsors to the TDU finish to offset costs. They used the TDU as a backdrop for a corporate event where sponsors, suppliers and assorted VIPs were invited, on the race day, to a tent right on the track. This was an excellent public relations vehicle for the council.

The LGA had sponsored a community event the night before the TDU in past years but this had been cut due to budget constraints. There was evidence that the community had a relatively high level of trust, with the oft comment that ‘Stirling was a tight knit community’.

4.2.2 Lobethal

This town was incredibly reliant on the leader of the progress association to galvanise the community and become the driving force in bringing the community together. The leader had time, energy and the motivation to happily act as a catalyst for the community. However the progress association was a separate entity and did not have representatives from all the community groups like “regular” associations. The Lobethal Community Association is composed of individuals who have an interest in the welfare of the township and hold regular meetings to discuss issues, plan projects and provide volunteer opportunities.

The town had conducted community events in the past, most notably the well-known Lobethal Festival of Lights, and been able to attract separate sponsors for an International sculpture competition as well as the TDU finish to offset costs.

4.2.3 Hahndorf

The initial involvement with the TDU was again driven by a leader who happened to be involved with the LGA in a paid role. Upon his retirement the role of bidding and organising the day fell to either the Community Development or Tourism Officer. The underlying philosophy was it had to be all about the community. The leader would call a community meeting and run it. Those attending were volunteers from within the council, the local bike club, local bands and community groups. His overriding belief was that events were great for community development and as he believed strong social capital existed anyway, it really was a community development role.

He observed that the council was seemingly more recently interested in tourism, not events, and consequently there was no TDU start or finish in 2012, with a saving in investment of about $45,000. He believed that the 2000 Olympics
rubbed off on community. There was a sense of pride and the proof that events could deliver for the community. The timing of the TDU was opportune for the LGA. His one lasting piece of sage advice was never review an event with the balance sheet on the table because the intangible, unmeasurable things were often the most valuable. As the saying attributed to Oscar Wilde suggested the “bean counters” knew the cost of everything but the value of nothing.

4.2.4 Tanunda

This town did things differently, and most other LGAs could well adopt their system and structure. Run by a very enthusiastic LGA employee they have had advantages over other towns and regions because they seem to be assured of at least one town in the Barossa hosting a start or finish. This has resulted in a stability and certainty about their involvement and they have appointed both a Regional committee convened by the council, and then town committees. Every town in the Barossa LGA has representation on the regional committee which has a brief to maximise opportunities, and what is best for the region as a whole, as opposed to a particular town.

In close concert with the region’s involvement with the TDU they have used the event as a catalyst for tourism promotions such as “Barossa by bike”. They have attracted regional development and Federal Government money (up to $5m) to build bike tracks similar to the successful Riesling Trail of the Clare Valley. They have now completed almost 80 km of bike trails, this has turned into a growth industry for the region with a number of the prominent wineries financing their own spurs off the main trails to lead to their establishments.

The central Regional committee was responsible for the community festivities and they had sub committees which looked after various elements of the TDU such as road closures, site selections, the Community Challenge ride and promotion and marketing in a highly structured but effective system. As mentioned previously this model could well be adopted by a lot of other towns and regions where multiple towns are within the one LGA. It is a practical use of resources and very little is left to chance as an effective communication system is adopted by the LGA. In fact there is evidence to suggest the TDU could share ideas at regular meetings using the Barossa Valley systems as a model for those towns holding a stage start or finish for the first time.

4.2.5 Clare

The tourism profile suits the LGA and its international marketing because of the wine region. The LGA has Section 41 committees to engender “cross pollination” and these have worked well. The community’s initial thinking was it’s ‘only’ a sporting event but this quickly grew into something else! Keen community observers were quick to see the social benefits. The local Mayor, an important catalyst for the TDU, believed there was a residue of north-south divide resulting from council amalgamations of 1990’s. This event provided the opportunity to
become a cohesive team and the TDU put this to the test as the trust element was huge and some bridging social capital was evident. The steps in the process conducted by the LGA were to call for committee members to seek input and assistance with 30 people responding of their own volition. The Mayor thought there was evidence of good bonding social capital. He believed this was because it was a “neutral” event (although the Australian Green Edge team may change this) with no parochial, tribal influence like traditional sports. It was starting with a blank page therefore it was essential that social capital developed particularly trust and reciprocity.

The modest seed funding of $1500 from the LGA stimulated interest and allowed the community the excuse to be themselves, to band together and support each other. The street party, the evening before the race finish, was primarily for the locals. Here the local businesses featured gourmet food and wine, there were competitions such as oyster shucking at the “top pub” and local music. The community participated enthusiastically with awards being presented on the actual day of the TDU finish. The street party before the TDU may not work in the future according to the Mayor but the community feels part of something bigger at the moment.

After the finish there was a festival on the oval with music and competitions. Unfortunately hot weather and the previous night’s celebrations saw everyone “bombed out” so attendance was disappointing. The Mayor observed that with only 8000 in the LGA there were too few people for all the festivities. Enthusiastic council staff who took on roles in addition to normal duties, a big factor in the success of the finish, were also exhausted by that time. They had adopted the creed of “nothing you cannot achieve” and demonstrated the social capital that existed in Clare. TDU assistance was purely operational and focused on the constraints such as writing on roads, use of bunting, and any sponsorship that contravened TDU agreements. The local community looked for spin offs in other areas and it built confidence, trust, and creativity. The mutual support and respect was palpable and the Mayor thought it gave permission to be “people” suppressed by conformity - it is a conservative and economically secure and safe community - to be, and act, outside those confines. In addition to Clare, every town in the LGA had its own street party giving the towns the chance to highlight and showcase their individual “personalities”. This saw social capital developed across the area rather than in Clare alone.

The total cost to the Council was in the vicinity of $80,000 but this was largely off-set with fundraising activities such as a Mayoral function in the week previous to the finish. The LGA took a conservative and pragmatic approach, taking pains to “tone down” the economic impact anticipation before the event to avert disappointment. As with several other successful areas it was important to have some “Champions of the cause” and in this case the Mayor and the LGA CEO were important catalysts.
4.2.6 Strathalbyn

Strathalbyn has alternated at times with Goolwa, both within the same LGA. There was a suspicion of an undertone of ‘Strathalbyn versus Goolwa’ with the council amalgamation still raw as each town looked carefully at who was more favoured. In this LGA the emphasis was put back on the community if they want to be involved – in particular the Strathalbyn Business Association and the Lakes Tourism and Traders. They have a sub-community festival where they invite expressions of interest and use their Rotunda as a central focus. The park’s central location is ideal and goes back to past days with the village green idea and a common community meeting ground. This is where all the food stalls are grouped when the TDU is conducted in Strathalbyn. The ‘picnic in the park’ theme requires collaboration and cooperation while the park is the ideal focus for pre-race and post-race entertainment.

The LGA spends much of its time and energy on the infrastructure including the ‘park and ride’ concept. This is run by community groups who benefit from the proceeds. There is a noticeable pride in the community, one example being the Ashbourne Rd fence which is decorated by the garden club. The LGA calls an information meeting to assess interest and community support. All service groups get involved as the TDU is a good fundraiser for them. The community talks more before the TDU, trust and share ideas more but they do have a history of community events and other festivities. Two such events are the Christmas pageant and the ‘Duck race on the Angas River’ run by the local Rotary Club. The community are pro-active, bringing in others and they “pull together” well to conduct events.

Strathalbyn had a finish in 2011, but not 2012, and probably would not be involved again until 2014 because of a major federally funded community arts programme where the region is using grant money to provide value to the area. “Just add water - Goolwa Arts” is a two year community project which is anticipated to take time, energy and effort and with a funding figure around $1.8m the arts, tourism, and events department will be fully busy with this program. Goolwa is the third South Australian town to be chosen for this programme. Port Augusta and Murray Bridge are two other towns which have benefitted from such funding for regional centres for arts. This two year project sees the first year deal with infrastructure. This has a lasting legacy as opposed to the TDU, with three main venues having major upgrades and facelifts. The second year sees over 140 community events conducted in the area.

4.2.7 Yankalilla

Strong existing social capital was discernible and some evidence of the bridging social capital between commercial traders who “did not cut each other’s throats” (apparently a past behavioural trait). The cost of conducting a finish of the TDU was considerable and the LGA was reportedly very reluctant to ever host the
event again. A combination of bad luck, hot weather and large numbers of amateur riders saw bikes stuck in bitumen, the resulting cost of resurfacing both the netball courts and the road surface saw considerable losses that far outweighed the benefits. The LGA reported no idea of economic benefit, evidence of too much guess work when relating to figures quoted and no idea of tourism flow on. They were not even provided with package highlights of what went to air in Europe, one of the major reasons for selling the concept of TDU and council investment, so they seemed reluctant to be involved again in the short to medium term.

4.2.8 Prospect

As a contrast to some of the rural towns Prospect City Council showed an amazing sense of community and worked hard to have a lasting community impact with their slogan “This is where we live and proud of it!!” They promoted their first TDU start as a community, rather than a tourist, event. Reflecting this focus they had their community development department of council involved as much as their event department. As a result a lot of their focus, and resources, was on a community street party the night before the actual TDU start. This was part of a month long celebrations that had a focus on bicycling. This included ‘bespoke’ a themed celebration featuring ‘Bikeart’ where local artists created art works using bike parts (see Appendix E). Part of the Prospect art gallery was given over to the local rate payers who were asked to send photographs of themselves with bikes to give a real feeling of involvement (See Appendix F).

Using a flexible approach to get “more bang for their bucks” they moved their successful fashion event from November to January to coincide with the TDU start. This move, supported with extra funding brought an outcome beyond expectations. The Council funding was approximately $138,000 but through local surveys and evaluation groups they believe the money generated for the local traders and business community was 117% on return on investment (ROI). The City Council made a conscious decision to make the TDU community event a ‘family friendly focus’ unlike Unley, another City Council which has a community event before the TDU start. This event features a theme of food and wine and has had trouble with drunkenness and “loutish” behavior in the past. The Prospect event had a most successful child and parent retreat organized and run by the SA Playgroup at their venue in the main street. The ubiquitous jumping castle and special activities for children were well received by all in attendance and alcohol was only permitted in certain areas of the street. Unlike some LGAs in the rural areas they took a keen interest and “hands-on” approach to site management with a Council Officer assigned to that one task of site manager.

The council was proactive in appeasing the business traders. A designated trader’s liaison person was appointed and a specific guide was printed. The guide included a loyalty programme to promote repeat business and ideas to maximize opportunities and assist in business development. It was an ‘across Council’ team
effort with only 50 employers in the council highlighting the fact that with enthusiastic leadership a lot could be achieved in terms of community involvement.

Despite a lot of resources and enthusiasm the council still encountered some resistance or seemingly small-mindedness with some of the service clubs opting not to attend a “compulsory” pre-event meeting. They cited “commercial confidentiality” to explain their absence; however, this prevented some coordination in the sales of food and drinks. This lack of sharing or demonstration of social capital was disappointing to the organisers who followed the philosophy of “You don’t lose, you get” with fervor. The city council charged everyone except service clubs but provide all the infrastructure for better risk management, ease of control, uniformity, consistency, and safety.

4.3 Social Capital

What is social capital? As mentioned and discussed in chapter two there are many and varied definitions that purportedly cover the meaning of social capital. This and the difficulty to measure social capital has perhaps seen it relegated to the “too hard basket” in discussions about sport tourism events. One thing is recognised, it “…was difficult to quantify in an objective sense, it was still acknowledged as a resource for developing or maintaining social vitality and economic prosperity” (Atherley 2006, p.348).

Among the characteristics highlighted in the literature review of chapter two were increased levels of trust, increased cooperation and productive use of networks, a shared vision of purpose and a general commitment to action. There was also the concept of greater reciprocity and shared norms and values. While some of those interviewed were not intimately familiar with the term they were, on further prompting, aware of the general concept. They were equally aware of the role that events played in building social capital.

*The social nature of events contributes to a positive atmosphere and sense of occasion to be evident within a community. This is important for all communities, especially rural ones that have suffered from an unprecedented number of negative circumstances over past decades (Reid 2007, p.95).*

There was an obvious connection between voluntary association, service and sporting clubs because of the long term connection and tradition of these associations with an already strong existing social capital. As many of the groups interviewed were from such clubs that may have skewed the opinions of the author but this was an important consideration to take into account. They had an obvious predisposition to help their community and enhance it in any way they could. They had a vague awareness, at the very least, of the concept.
The term social capital was first used in the early 1900s when Hanifan referred to it as ‘those tangible assets that count for most in the daily lives of people: namely goodwill, fellowship, sympathy and social intercourse among the individuals and families who make up a social unit (Atherley 2006, p.349).

While Putnam has captured the imagination of the media in recent times it was Eva Cox, in her Boyer lectures of the mid 1990s, made perhaps more immediate sense to Australians.

Cox claimed that social capital was the ‘social fabric or glue’ that tied members together in a given locality and that the bonds of sociality were important keys to the effectiveness of group processes (Cox, 1995; Cox, 2000). She also argued that, by demonstrating the ways in which social relationships are also resources that strengthen communities, (even those subscribing to the prevailing ethos of economic rationalism) people might grasp the way in which the ‘bottom line’ cannot only to be measured in dollars, but also by the associations and actions of citizens (Atherley 2006, p.349).

The author is very clear that the TDU provided opportunities for those that were engaged in the process and that it strengthened that social glue and sustained those relationships after the circus had come and gone.

According to Bourke (2001, p.122), social relations including social ties, power relations and social capital are important to everyday life in rural communities. She states that local sporting clubs are a main focus of community life and participation in, or exclusion from, such groups affects residents’ daily life, social networks, community integration and flow of information (Atherley 2006, p.349).

The sense of belonging and contributing to the community is an important consideration when investigating the reasons why people were involved in the TDU.

Smailes (2002, p.89) noted that the social interaction which occurs through participation in sporting teams, community clubs and special interest groups, particularly rural and/or agricultural organisations, plays an important part in shaping and/or reinforcing patterns of community identification and community belonging (Atherley 2006, p.350).
4.4 Q1a:

How does involvement in a major sport tourism event, like the TDU, help build social capital in the rural communities of South Australia?

There is little doubt in the author’s mind that sport tourism events, such as the TDU, have a major role to play in building social capital provided they are handled in the correct manner. Throughout the interviews conducted, even though some of the Interviewees may not have completely understood what social capital was, examples of social capital were evident in the majority of cases.

There was a very clear and consistent message in terms of how the event built social capital. It was almost universally expressed in a positive nature. The theory supported the fact the sport tourism event, in this case the TDU, provided an impetus for the positive feeling of the community working together and provided an unequivocal “yes” to building social capital. People interviewed were almost universal in praise for the event playing such an important role. After further investigation and research there was very strong evidence that the social capital developed was bonding rather than bridging in nature.

Sure, we saw other groups more often than usual but we were not going to make new friends over night (Interviewee Focus Group (FG) #4).

The TDU event provided the opportunity and the right to work together as a community, but there was little “cross pollination” amongst groups to suggest a great deal of bridging social capital was taking place. The lack of community meetings in the planning phase, when engagement and consultation are necessary, proved a stumbling block.

Good if we met and had some planning sessions but the council is hopeless (Interviewee FG#1).

We operate in little cliques – we don’t deal with others very much and there is no opportunity for wider community meetings that don’t happen which is a pity in my mind (Interviewee Individual Interview (II) #11).

The TDU is a unique event in that it was stated, on more than one occasion, that is was a “neutral” event, i.e. there was a lack of parochialism and taking sides as in other sporting events. The community could come together for the purpose of providing a good event and showing their town in the best possible light. There were not enough opportunities for social capital in the event itself because of its limited time frame of a few hours but this building of social capital was maximised with other peripheral activities. Festivals, community concerts or novelty events such as the time when politicians raced down the main street of Hahndorf all add to social capital.
We used to have a community event which was good and then council canned it in typical fashion. Something that was good for the community and it was taken away (Interviewee FG #4).

The benefits were not without personal and organisational costs and many who were willing to go the “extra yards” were rewarded by their efforts. Involving the schools, difficult at this time of the year without school in session, was one of the areas where organisers had some success. Having students make welcome signs and “adopt” certain teams enabled a good, all inclusive feeling. The use of local musical talent in terms of bands and performers was always a good social capital builder as the local community pride became evident.

It was good to see the town put on a show! (Interviewee FG#3)

Other communities that provided a range of activities from celebrity scooter races featuring politicians to games for children all reported favourable comments and a sense of pride in “putting on a good show”. The TDU, in the author’s mind and a number of those interviewed, has largely missed opportunities to provide good feelings about their event by providing nothing other than logistical assistance.

You ask what contact and help we get from the TDU organisers? Nothing! And sadly in addition to that it is very hard to initiate and we even have minimal contact with LGA X who have a very much laissez faire approach to the whole thing! (Interviewee FG #4)

The interaction (of the TDU) with the public or community is very limited. It makes us feel like second class citizens who don’t know anything about what’s good for our town or community – very disappointing! (Interviewee FG #8)

There were of course, pockets of parochialism and outmoded thoughts about “saving their own patch” or a false sense of worth and the need to protect their own work. This was somewhat understandable with some older age demographics in these groups that have not moved on with their thinking. There was an apparent need to build greater trust, an essential element of social capital.

Trust and respect were included within the networks and interactions domain as relationships are dependent upon trust. Community participation and networks also are dependent upon trust; therefore, opportunities of bringing people together to facilitate this are important for a community. Respect was a consequence of an individual being perceived to be doing a good job. Therefore, trust enabled people to work together and to develop relationships and networks, with respect occurring if an individual was perceived to be doing their assigned role competently (Reid 2007, p.95).

A resistance to change, and a propensity to consider that past times were better contributed to this mindset and acted as a potential impediment to the reinvigorating of
both their community and their organisation. It is little wonder that some organisations find themselves with declining membership numbers with this attitude.

Greed has the potential of creating distrust among the community, therefore weakening the networks and relationships that exist. Without trust the connectedness of these networks and relationships is diminished, thus not enabling social capital to be utilized or developed. Issues and effects of greed can be overcome through transparency of event organizers, effective planning and communication, as well as reporting mechanisms (Reid 2007, p.96).

4.5 Q1b:

What kind of social capital might be built by the TDU sport tourism event - is it bonding or bridging?

The two types of social capital, bridging and bonding, were evident in one form or other for the majority of the towns and people interviewed. Without doubt bonding social capitals, which helped bring the homogenous groups closer together, was most prevalent. Better use of communication, another finding discussed later in this chapter, would perhaps have assisted in building the bridging social capital. However, much of the information discovered from interviews suggested that many groups still worked as distinct silo’s and did not network, and in extreme cases, did not trust the other organisations. In one LGA it became almost impossible to gather information on what every group would be selling at their booth before the race start. They cited the “commercial confidentiality” clause of their involvement and would not divulge, even to the organisers, the extent or menu of food and drinks proposed for their stall. This was a so called “service club” which demonstrated the extremes in terms of “keeping their hands close to their chests”.

In isolated cases there was evidence of the bridging capital being utilised to source materials and resources in order to assist towns. Lobethal successfully sought assistance from Mannum, who were not involved in any way in the 2012 race, to borrow bikes for their displays at the start of stage two, Angaston has lent flags and ribbons to both Williamstown and Mt. Pleasant in the past. However, no great sharing of resources other than these isolated cases came to light during the course of the research. Much more evident was the attitude of looking after their own patch and not sharing ideas and resources between towns and locations and certainly not between individual LGA’s who almost seemed to be competing for the kudos of the best LGA, even though no such category existed.

There was some discussion about the two LGA’s of Prospect and Clare (as a start and finish of stage one) being more collaborative in the future and perhaps having displays of each area’s produce, products and businesses but that was only at an embryonic stage
and was “shelved for perhaps next year”. There would need to be more evidence of this type of bridging social capital to suggest it was major feature of the TDU.

4.5.1 Bonding social capital

As discussed in chapter two there are two major components of social capital. Bonding social capital is “evident when people who already know each other are brought closer together, and bridging social capital occurs when people who did not previously know each other are brought together” (Atherley 2006, p.350).

According to Cox (1998, p.3 cited in Atherley 2006, p.350), any consideration of social capital must include “reference to attitudes towards strangers because it has to do with the ways in which people bridge differences, display resilience under stress, resolve conflicts and share values across diverse groups.” This makes the study even more pertinent to investigate social capital because these voluntary associations are often working to provide services and information to tourists, “strangers” coming into their communities.

Sport and sport tourism events help to contributed in the formation of tightly knit communities and helped create a sense of local pride with bonding social capital being the most evident (Tonts 2005) and this research would concur with those assertions.

The proliferation of voluntary associations in assisting with, and conducting their own, TDU activities is an obvious advantage regarding social capital.

Through voluntary associations people are able to participate in focal practices, and move beyond individual benefits and experience, to form collective networks. For communitarians, voluntary associations and institutions play an important role in maintaining civil society and community. It is in the context of such dense networks that embody reciprocal social relations that social capital is most powerful (Putnam, 2001) (Arai & Pedlar 2003, p.197).

An example of bonding social capital was one town had a bar-b-cue on the Sunday following the TDU as a thank you and de-brief meeting. This was later followed up with a coffee meeting at a local coffee shop sponsored by a local volunteer couple serving to further bring that particular association together even more.

It was very generous of them and more positive community spirit that we need! (Interviewee II#4)

Others reported that they were just happy to have a common goal in the form of the event as opposed to a crisis which also brought together the community.
Look, I think it bolstered morale and community spirit. There was this team/community spirit of pulling together which was good (Interviewee II#6).

It was nice to have a fun a community event allowing people to mix and enjoy each other’s company (Interviewee II#8).

I reckon the social benefits were phenomenal (Interviewee FG#6).

It was good in showing locals and visitors that our community is strong and people can work together to get results (Interviewee II#4).

It brings the community together, all working for something worthwhile rather than a fire or a flood which is the only other way we come together (Interviewee II#7).

The TDU played a pivotal role in building social capital generally in the community when much needed enthusiasm, skills and knowledge were added to community organisations. In many cases the event was almost seen as pseudo community development which many thought should be the local council’s role. Some Interviewees were critical of their LGAs not providing enough support and advice when it was an opportunity to build social capital and sustainable organisations. These organisations could have acted to take the “heat” from the council or assist council in some limited sorts of community development.

We needed more incentive style contests for local citizens, particularly the young, to give them extra reason to get involved (Interviewee FG#3)

Volunteers provide the backbone of so many notable Barossa events and community facilities. The Tour Down Under was a brilliant day for the community. The region secured a Best Dressed Town Award and will host back to back Stages of the 2010 Tour (Barossa Council, 2009).

Still more could be done by forging complete partnerships between the TDU (State Government) and the LGAs. More emphasis on the event as part of the community celebration could be done because, other than the community decorations competition there is not much for the local community. A more concerted effort to make it a celebration would further enhance the building of social capital.

For the community it is fabulous – it galvanises the community (Interviewee FG#10).

Community association had it as its major fundraiser (Interviewee FG#1).

It’s not like it is a fantastic spectator sport! What’s in it for the locals? Why not have a Community Fair for both the local community and visitors then everyone benefits, everyone gets involved – the Council can provide insurance, Lions Club marshals and so on (Interviewee FG#1).
Let’s make it a party – get locals out of their houses to provide a better atmosphere (Interviewee FG#5).

Post event evaluation – the council debrief – the TDU have an awards ceremony, brief de-brief which concentrates on problems, you know issues to improve and also serves to enhance relationships or maintain relationships (Interviewee FG#10).

Still more were ambivalent to the long term effects of the event. Many of the recent authors of events suggest leaving a legacy and leveraging off events (Chalip 2006; Weed 2006; Arai & Pedlar 2003; O’Brien & Chalip 2007; Karadakis & Kaplanidou 2010) but there is little evidence of this filtering down to practical ideas in the towns. Part of the problem may be the temporary nature of their involvement and not knowing until about six months before the actual event that they may feature with a start and/or finish. This does not serve the planning element well and the race to the event becomes frantic and compressed as a result.

It lifted the town profile in the short term. Long term we are yet to see if any benefits are gained. (Interviewee FG#6)

Was it good for overall community – not sure – varied results for the traders, not much for the locals now with the community festival no longer the night before (Interviewee FG# 4)

The majority however were supportive of the event as a vehicle for building trust and networks. Communitarians (Jarvie 2003; Arai & Pedlar 2003; Coalter 2007) suggest that some of the social crises we face in the twentieth first century related to social alienation is due to the globalisation of our world and the emphasis on individualism and competition. This has resulted in a lack of trust, intimacy and relationships.

In liberal theory, the community, once seen as a social necessity, is sometimes reconstructed as a threat to individual autonomy, freedom and individual rights (Frazer and Lacey, 1993). In fact, one of the main criticisms of individualism is that it fails to acknowledge interdependence and obligations in society, a failing which communitarianism attempts to overcome (Arai & Pedlar 2003, p.187).

Building, or rebuilding, trust is a major positive social impact emanating from events, in particular towns with a high level of commuters and limited opportunities to build that trust in everyday existence.

... the emphasis on trust mutuality and cooperation is an attempt to ‘turn a self-defeating concern for individual liberty into a sustainable concern for collective liberty and social justice’ (Newton, 1997, p.576 in Arai & Pedlar 2003, p.187).

Communitarians consider humans as essentially social beings and stress the political priority of cultural practices; they reaffirm the communal and mutually supportive aspects of human life (Frazer and Lacey, 1993). It is in
this context that the collective values of reciprocity, solidarity and community are most apparent (Arai & Pedlar 2003, p.188).

This is reflected in some of the comments from the interviews:

The social side of the event was fantastic for us; we could mix and have a common interest other than a crisis (Interviewee FG#8).

It gives a good opportunity to work with others in the club I may not get to know very well (Interviewee FG#1).

It gave us good PR and we were visible in the community once again (Interviewee FG#9).

It was good warm fuzzy stuff wasn’t it when it was on? (Interviewee II#8)

Events are therefore an ideal vehicle for the building of social capital in our sometimes isolated communities. Inherent in the building of trust is the expectation of reciprocity and the extension of meaningful networks.

... social capital constitutes ‘a force that helps to bind society together by transforming individuals from self-seeking and egocentric calculators, with little social conscience or sense of mutual obligation, into members of a community with shared interests, shared assumptions about social relations, and a sense of the common good’ (Arai & Pedlar 2003, p.192).

Perhaps the LGA’s could demonstrate more social capital between themselves as a “role” model. Much more could be done than the isolated telephoning of a particular high profile Mayor for advice and sharing of ideas. More formal institutions such as working parties, committee meetings to participate in and form strategic partnerships to promote a collegiate feel and even sharing best practice could be adopted to promote this growth of reciprocity and building of networks. Some towns swap decorations but usually within LGAs and not between LGAs. The TDU seems to alternate between Angaston and Tanunda when the Barossa LGA is involved and the towns are united, they share ideas and materials to keep costs down and they demonstrate a spirit of cooperation because of the input from the LGA.

The TDU organization could do much more to promote this social capital and further ideas about this community engagement will be expressed in chapter five of this thesis. Some LGAs had no site plan or coordination of food and services provided. Theoretically, in at least two locations, five sausage sizzles could have been offered in a row. Little opportunity had been given to share ideas (not canvassed, no de-briefs) and build social capital in terms of bridging social capital. It must be noted of course that most SA rural communities are quite homogenous – there is little cultural diversity and the ethnic similarity is quite high so the opportunity for great bridging and bonding social capital may have been reduced.
4.5.2 Bridging social capital

There was very little evidence of bridging social capital and what was really demonstrated was individual cells operating under the loose umbrella of a under resourced, but well-meaning, community organisation. Social capital is supposed to builds bridges but more needs to be done in this regard.

Bridging social capital certainly assists when there are disparate individuals and perhaps because of the largely homogenous nature of the towns researched there was not a “need”. There was some evidence of bridging social capital in a few towns where there was some “distance” between the traders and the residents. This “distance” often increased if traders were residing outside the specific town. Despite the angst, the TDU enabled those towns to come together a bit more, even if it was only for a short time, in the planning phase and the actual day of the event.

*At least for a short time the traders weren’t at each other’s throats which made for a change!* (Interviewee II#1)

Commercial operators or traders did not exhibit bridging social capital in any observations both before and during the event and in fact were the most vocal opponents of the community event. One of them did however come up with the “novel” idea of having a cooperative approach to the provision of food – under the qualification of not for profit organisation. The idea was to demonstrate some bridging social capital and have six food and beverage outlets, pool their collective resources and share profits accordingly. If the local bowls club provided five volunteers and the historical society had 10 volunteers they would get double the share of the profit. This would suggest the characteristics of social capital such as trust reciprocity and the extension of networks, however after the initial meeting no one turned up to subsequent meetings. The old framework of little cooperation and three duplications of the time worn sausage sizzle were evidence that social capital within the commercial traders was not built by the TDU in this destination.

Some examples of bridging social capital were seen in the research. One of the initiatives came from the Hahndorf Business and Tourism Association who organised a bike ride from Hahndorf to see the ‘Lobethal Lights’. A similar event but on a grander scale was the 2012 Boileau Velo cycling event which took place on Sunday March 18th. The South Eastern freeway was closed for the first time for a cycling event which was organised by Bike SA. About 2500 riders converged on the freeway for a ride through the Heysen tunnels to Crafers. “It’s a good opportunity for the family to get out and enjoy a ride together, and also for the more adventurous”, Mr Haag, Chief Executive of Bike SA is reported to have claimed (*The Advertiser*, Cycling success as freeway closed, 19 March 2012, p.4). This is another way the popularity of the TDU can be leveraged and help to build more social capital.
An even wider reaching example of social capital would be the Velo-City conference being held in Adelaide, leveraging off the success of the TDU.

The European Cycling Federation’s four day Velo-City Global 2014 conference will be held outside Europe for only the second time, and will begin after the final stage of the Tour Down Under in January. Lord Mayor, Stephen Yarwood, said the Adelaide City Council would host the conference in conjunction with the State Government, the University of South Australia and other partners. The city council and state government will initially spend $300,000 on the conference. Its 900 delegates from Europe, North America and Asia are expected to bring economic benefits worth several million dollars.

Mr Yarwood said holding the conference after the TDU would ensure Velo-City Global would be part of a continuing festival and involve community events. “The TDU is a tourism event and it stands on it’s own measure. MR Haag, Bicycle SA Chief executive said. “Our vision is ... getting more people on bikes, and we’re still a long way from that” (The Australian, Adelaide wins race for global bike conference 28 January 2012, p.44).

We’ll be inviting communities from around the country to present ideas on a range of pilot programs that will aim to drive the cycling agenda in the health, transport, tourism, sustainability, education and research sector (The Advertiser magazine autumn/winter Bike SA love your ride 3 2012, p.21).

The resultant flow on effect from the TDU has been quite large as it has paved the way for greater cooperation and collaboration for some of the towns. Direct involvement in the TDU has led to Lobethal instigating a system of produce share which was an initiative of the Lobethal Community Association after discussions started during one of their working bees for the TDU. When the recent Adelaide Hills Tourism plan was launched the LGA borrowed bikes as something to show during the launch and a sculpture competition has also emanated from the discussions and bonding during the TDU.

4.5.3 Interviewee responses

No doubt it’s (the TDU) good for the town to bind together – what do they say – the social glue? We get precious little opportunity for this in this day and age. It’s the only time we come together as a community lately unless it’s a flood or fire! (Interviewee FG#4)

But the social capital is palpable in the towns lucky enough to have a start and or finish. The towns which have the TDU go through have negligible impact and only then if the stage is accompanied by the Community Challenge ride. Many simply do not engage and feel perhaps they have little or no chance to show their best “side”.

We do things like put up flags and bunting in spite and despite the Council – but never to spite them! When they chose to activate parts of the Council they can find resources and help that is the envy of our Association but even
though the Tour maybe only touches the outskirts of town like last year we will still get involved because it’s promoting our town and our community assets (Interviewee FG#9).

Those communities that are perhaps not able to compete with larger populations will gravitate towards the starts and finishes and that is felt by visitors.

“We were up in the hills yesterday for the race and it was terrific” Mr. Brian Brophy from Nowra in NSW said “The atmosphere is fabulous – everybody’s getting behind it and we are excited about it.”

A united Victor Harbor community decorated the streets with blue and orange streamers and balloons (The Advertiser, Tour looking great from every angle, 20 January 2012, p.11).

The LGAs of course get constant feedback from their constituents, as it is the rate payer’s money that funds the events, so it is critical that community events are promoted. City of Prospect Mayor David O’Loughlin said he hoped to back up the success of this year’s event by hosting a stage start next year:

“It was widely acknowledged by the community that it was one of the most successful events that the council has put on.”Mr O’Loughlin said. "The feedback from families, visitors and traders was overwhelmingly positive” (City North Messenger, 18 January 2012, p.4).

In addition to this many of the newspaper reports contend that the event has a major role in social impacts in a variety of ways. Clare Valley Wine Makers Incorporated chairman Peter Barry said the region had never seen anything like the preparations for the race.

“For years we have watched it go through other wine areas and wished it was here, now it is our turn and the whole community is involved” he said “There are old bikes hanging out of trees and in people’s gardens everywhere.”

Mr Barry said the race had eclipsed any event held in Clare. It was the first time in 25 years the main street of the town was closed for a festival. The bike race has been credited by locals with everything from building refurbishment to a cease fire in the friendly rivalry between neighbouring Clare and Gilbert Valleys, the latter also basking in the reflected glory of hosting the event (The Advertiser, Tour to land of wine and honey, 19 January 2010, p.4).

A day later these comments were mirrored by the new Clare and Gilbert Valley Mayor, Alan Aughey when he reportedly said “People have been really enthusiastic and creative and it has brought the whole area together for one purpose” (The Advertiser, A sell out: tour gets cash tills ringing, 20 January 2010, p.6).

Two years on and the mantra is similar.
TODAY'S first stage of the Tour Down Under has brought out a sea of colour in the Clare Valley, with towns decorating trees power poles and fences with streamers, bows and spray-painted bikes.

Taking styling cues from their local football teams, Clare has become yellow. Penwortham pink and Watervale red and white.

Clare and Gilbert Valley Mayor Allan Aughey said yesterday that anticipation was high with the 149km event only hours away. "We have been excited since we first heard we would be having the ending of the stage, and a race organiser said it will be the fastest finishes of any of the races," he said.

"What (the race) has done particularly well for us is it has brought us all together," he said.

Clare and Gilbert Valley CEO Roy Blight said the race fitted in well with the region with its existing Riesling Trail, a 27km trail that connects some of the regions best-known wineries. The beautiful thing is that it is a public event that showcases the whole region." he said.

"These guys are some of the best athletes in the world and to have them in our own backyard is fantastic." He said the community had come together to support the event, and even towns such an Mintaro, not directly involved, had gone out of their way to decorate.

"It's a special event that draws a wide range of people, even people that aren't all that interested in bicycling," Mr. Blight said (The Advertiser, Towns ride a wave of colour, 17 January 2012, p.13).

The local weekly newspaper that covers the Adelaide Hills, the Mount Barker Courier, has devoted a lot of coverage to the TDU. In the past five years it has had regular two page spreads and pictorial essays of both visitors and locals enjoying the event.

In 2008 it had a roundup of all the towns enjoying special events that both the locals and their visitors could enjoy. It reported Hahndorf had “one of many community events being held throughout the Hills to enable everyone to share the excitement” (The Mount Barker Courier, Mayor gets on her bike, 16 January 2008, p.12). It went on to report the Hahndorf main street was “to be full of activities starting with a pancake breakfast, children’s games and entertainment, music and competition” (The Mount Barker Courier, Mayor gets on her bike, 16 January 2008, p.12).

The reports from other towns suggested similar activities. Stirling where “a community street carnival from 6pm featuring entertainment, live music, food, stalls and dancing” was going to take place while festivities in Strathalbyn will “
include music, street performers, local produce, face painting, antique bikes, buskers and many more” (The Mount Barker Courier, Mayor gets on her bike, 16 January 2008, p.12).

the event but sadly a decline has occurred in recent years under the guise of budget constraints. Lack of effort expended by sponsoring organisations such as LGAs has seen the demise of many activities and only race day events based around the start and/or finish.

This is a disappointing sign of the times and reduces the opportunities for communities to build the social capital that presents itself when hosting an event such as the TDU. As recently as 2008 Stirling held its annual Community Carnival on the Tuesday night before the next day’s start with that event attracting more than 15,000 people. Adelaide Hills Council Mayor, Bill Cooksley said the event was a roaring success. “The Council’s motto is ‘working together’ and the carnival was a great example of this in action.” he said “By teaming with others we were able to make the event much better than it was with the Council acting alone” (The Mount Barker Courier, Tour a triumph, 30 January 2008, p.12). The change of Mayor, along with a LGA that has perhaps become tired of the event and increasingly concerned with justifying the expense of a community event, approximately $50,000, has caused this unfortunate demise.

Even the local newspaper’s These types of activities were vital in order for the local communities to embrace report from 2011 reflected a change in their attitude:

“The Adelaide Hills Council has organised activities on Thursday at the Stirling library including children's games on the lawns. There will be food and drink stalls and live music in the rotunda. The council will not run a shuttle bus this year so visitors are urged to find a park early and to avoid blocking drive-way's. Parking inspectors will patrol the town and cars obstructing driveways and other thoroughfares will be towed” (The Mount Barker Courier, Hills Tour Towns get set to party, 19 January 2011, p.8).

It hardly seems a welcoming, all embracing LGA who wants the public to be warned about inspectors and seems quite a way from the Council that wanted to “work together” three years earlier and provided a community carnival, l to a stage now where a few children’s activities were being conducted almost as an afterthought?

As a direct result of the underlying quest for a better return on investment, The Adelaide Hills Council opted for a smaller scale celebration in comparison to other years, for the Stirling finish in 2011 but attracted more than 25,000 visitors. "I thought it was a very successful event, there was a very big crowd at Stirling, the streets were lined all the way to Aldgate," Mayor Bill Spragg said. "... We didn't have any complaints from the local traders about the lack of activities, and the streets did again clear very quickly after the event finished." Mr. Spragg said if
the council hosted a finish next year he would like to see more help for people with parking and race viewing as well as assisting the decoration of other towns along the tour route (The Mount Barker Courier, Little town gets into the spirit, 26 January 2011, p.8).

“We would like to see a bit more involvement from the State Government and provide more assistance rather than a cost to the community” he said. About 20,000 people flocked Strathalbyn on Friday for its stage finish as well as the amateur Mutual Community Challenge Tour finish.

The Alexandrina Council's general manager of strategy, environment and economic development, Graham Webster, said the event was "a huge success" (The Mount Barker Courier, Tour riders put Hills in centre lane, 26 January 2011, p.8).

The lead on page one of The Mount Barker Courier (January 19, 2011) reflected this when it announced “Tight spend on tour celebrations” and went on to report:

A ‘street smart’ Stirling is hosting tomorrow’s Tour Down Under finish on a budget, with the Adelaide Hills Council and local traders tightening their belts compared with previous events… Mayor Bill Spragg said the first year the $50,000 budget ballooned out to $100,000 so the council had to rein in costs (The Mount Barker Courier, Tight spend on tour celebrations, 19 January 2011, p.1).

As with any secondary source, caution must be exercised when contemplating assertions made about events and successes of them. The SATC is more than a little biased when they reported in the 2010-2011 Annual Report that:

The Tour was also a huge success for regional South Australia with councils organising a host of activities in the start and finish towns as part of the Santos Festival of Cycling. The community spirit extended to other associated events including the Santos Best Dressed Town Competition, with fierce competition between towns. Tailem Bend was named the overall winner of the competition. A record 20 councils have expressed an interest in hosting a stage of the Santos Tour Down Under for 2012. (South Australian Tourism Commission 2011, p.20)

4.5.4 Media reports

The best dressed town is another rudimentary way of trying to engender community pride aka some elements of social capital but it is the only basic attempt by the TDU to engage the community. While the local press lauded the towns, some opted not to be involved.

What hope have we got as they whiz by us in 30 seconds and they are gone? Town X will always have a leg up because they have a start or a finish just about every Tour (Interviewee FG#11).
As the *Mount Barker Courier* reported the spoils went to towns prepared to work together and make an effort.

Lobethal’s enthusiasm for the Tour Down Under was rewarded with the international cycling event's Best Dressed Town award for 2012.

The town, whose residents spent months creating cycling-inspired sculptures from recycled materials to decorate Main Street for Stage 2 last Wednesday... The judges said the Lobethal community encompassed what the race was about - "the coming together of people from all nations in celebration of what is Australia's biggest cycling event”.

Lobethal Community Association chairman Kathryn Featherstone, whose house won the Best Dressed Private Residence award, said locals told her they enjoyed the event and felt that the town had "pulled together towards a common goal’.

"I believe Lobethal was successful because Loran Pingel and the decorations group worked on features that would be permanent structures within the town," she said.

"We did not decorate the town for the day and then throw the decorations in the bin."

Adelaide Hills Mayor Bill Spragg said the award was a "feather in Lobethal’s cap” and vindicated an invitation last year from organisers to bid for a start and finish in the six stage event for 2012 (The Mount Barker Courier, Lobethal wins best dressed town, 25 January 2012, p.14).

While Lobethal embraced the idea many interviewed were unsure of the status of the “Best Dressed Town” competition and ultimately its value:

_I didn’t know until then that you actually had to apply for the competition – seems a lot of unnecessary work – let’s make it less bureaucratic – why do you have to nominate? Strange that you have to do this! (Interviewee FG#8)_

_I read the criteria and thought what a lot of hog wash! Is the community radiating one area said? Radiating? Please! I thought it was too subjective to even bother! Radiating indeed! (Interviewee FG#4)_

_We had a devil of a time to even get Mrs. X to put her decorations up this year – she didn’t care about any competitions she just decorated her house for the kids in the street but we had to plead with her to even put them up this year – she had to be asked ... she wasn’t going to do it off her own bat (Interviewee FG#8)._

This was one formal area where community involvement was attempted and although it has drawn criticism some towns entered into the spirit of competition and decorated according to themes and or colours. The judging criteria at least reflected some attempt at gauging community effort when it included: “How involved is the community? Is the whole community being pro-active and
contributing to the event? Do visitors (and judges) feel welcomed into the community? Is the community radiating?” (Tour Down Under 2011). See Appendix D for some examples of these decorations.

There is little doubt that this area of community involvement is eagerly promoted by the State Government at every opportunity:

“There’s a bit of competition here to say 'okay, if you want to secure a start or a finish, you're going to have to put on a show.” Mr. Rann, the then Premier was reported to have said. "You're going to have to dress up the town whether it's a rural community or through suburban streets, so the organisers of the Tour Down Under look for who's going to put on the best show” (The Advertiser, Tour hits new heights, 14 June 2011, p.11).

The Lobethal community due to a strong Community Association, and an enthusiastic leader embraced the opportunity to bring the community together in a way rarely done in the past. This is reflected in the address to an open community meeting about the TDU which stated:

The Lobethal community group in the Adelaide Hills is made up of church groups, sporting groups, community groups, interest groups, our shops and hotels, our friends and neighbours. This community has been chosen to host stage 2 race start of the STDU next year. There is every good reason to make it a collaborative effort involving businesses and community, old and young, and offer activities for children and coffee and lunch for the crowd (Lobethal Community Association, Santos Tour Down Under Best Dressed Town Competition, 2011).

The strong social capital already existing in Lobethal was exemplified when two volunteers, generously funded a social function and took all the committee out for coffee in the town when they found out they had won the Best Dressed Town Competition.

Those LGAs who took advantage of this event and saw it as an opportunity to promote the building of social capital were well placed to capitalize on that realization. Onkaparinga Council Mayor Lorraine Rosenberg said the TDU was as much a community event as it was a cycling event.

“Locals have decorated streets along the Tour Down Under route and will vie for title of Santos Best Dressed Town. Most of our work in our local community is done by business, trades and tourism associations and they work with the local community to make sure that the area is really putting on a show for the day... and display the absolute best of our region," she said.

"Along the Esplanade particularly, most of the houses get done up with the flags of different countries with their decorated bikes. It's just such a really fun atmosphere for people to wander around."
“Everybody gets into the spirit of it and there are lots of kids and teenagers around that scream and yell at all the promotional trinkets thrown out by the various sponsors” (The Advertiser, Gearing up for the biggest race in town, 14 January 2012, p.9).

4.5.5 LGA reports

Some LGAs embrace the idea of the TDU as a way of bringing the community together and use it in a strategic way which could be emulated by other LGAs. City of Prospect Mayor David O'Loughlin certainly embraced the idea of the TDU and was elated with the “greatest show on two wheels is coming to Prospect.”

‘To host the Stage One race is a great compliment and the race start will coincide with the opening of our new $4.2m Prospect Road Village Heart Master Plan works. We are thrilled that we can bring the cycling world to our main street and host an event that we hope our entire community will get behind, support, and get involved’ (City of Prospect, 2012).

Launching a whole series of events culminating in a community carnival the night before their scheduled start the Mayor promised:

“This will be an opportune next six months for local businesses to market their product and services to a massive audience, or get local schools involved to take an interest in cycling and perhaps fund raise, even local residents can begin planning a race breakie along the route. We want everyone in Prospect to get involved in some way, big or small. The TDU is far more than an international bike race’ Mayor O'Loughlin said (City of Prospect, 2012).

Perhaps it was the newness of the event to Prospect or the public relations company employed by the Council to promote it but they seemed to leverage off the event much more than some of their “country cousins”. Using the TDU for their benefit they aligned it to their strategic directions in a way that all the community, and not just the visitors, gained from the event.

Strategic Direction 2 – Community Wellbeing - “Activities we will undertake to provide a safe, inclusive and healthy community, proud of its identity, arts, creative pursuits and cultural diversity” which includes the key strategies “Increase awareness of, and participation in existing services, events and programs”. “Promote and encourage creativity and lifelong learning” and “Actively promote a wide range of artistic and creative endeavours, community initiatives and build partnerships with arts, recreation, sports organisations and service clubs, welfare and community based social networks” (City of Prospect, 2012b).

Here is social capital at work!

While the report may show some bias and talks up the role of Council at times, there is no denying the Council worked hard to maximise the opportunity that the
event presented. They went to great lengths to leverage off the event for the good of the community. A community art competition called bespoke (See pictures Appendix E), a designated children’s area utilising the SA Playgroup Association’s facilities during the community carnival, inviting local schools and youth workshop programs as participants and entertainment and a ‘flash mob’ on the morning of the TDU were some examples of this.

In addition to these attempts at community involvement and engagement an integral part of the community carnival was inviting the local service clubs to be part of the mix of traders and stallholders on both event days; all showing how social capital can be built from sport tourism events and all done by a council that has only 50 staff members.

4.1 City of Prospect has a strong tradition of community activities and events for the enjoyment of local residents, the benefit of local businesses and to foster community pride and City creativity. Council is regarded as a leader in community engagement and development through innovative and creative events and activities. The City warmly embraces its community, its history, and the creativity of its people. It offers a welcoming and vibrant atmosphere that is demonstrated through an annual program of events and festivals that are eagerly anticipated and where the whole City comes together to celebrate (City of Prospect, 2012b).

Many of the rural LGAs could well embrace the ideas of Prospect when contemplating ways of better engaging their communities. Their objectives for bidding for the event start also reflected a wider community aspect when they suggested it was a way to support the City of Prospect community strategies; progress public perception of the City of Prospect as a ‘creative community’; extend and support a diverse annual events program staged within the City of Prospect; facilitate broad community involvement in City activities; encourage the implementation of environmentally sustainable practices in the staging of events; and foster a diversity of engagement and increase cultural understanding and integration in the wider community (City of Prospect, 2012b).

The economic benefits and the tourism attraction of the TDU had much less emphasis and perhaps because of this insistence on “community” there seemed little opposition to the total budget for the event of $208,269. Comment sheets placed at the Customer Service Counter and Library and provided positive feedback such as the following:

- “Street Party! – great community event, bumped into lots of Prospect people I know. Race day hot, but fun!” - Bronwen
- “Very well organised” – Elvio
- “Loved it, didn’t everyone?” – Gai
- “Had a great time – very impressed” Cheryl and Tom

(City of Prospect, 2012b).
A heavy emphasis on youth programmes was evident with events such as the Loopy Children’s Ride. This attracted 115 registrations online from a maximum of 150 entrants and was developed as an associated community event for children between the ages of 5 - 12 years so that they might experience the thrill of a racing style circuit. In addition, Ride-a-Bike Right was held and taught and extended children’s safe riding skills. Youth Zone was held at the Community Carnival and included Parkour and BMX demonstrations.

4.21.3 At the debrief with SAPOL, Weslo Security and representatives from the Office of the Liquor and Gambling Commission it was resolutely noted that the 2012 Tourrific Prospect had a strong and special sense of community involvement and a commitment to being inclusive and ‘family friendly’ (City of Prospect, 2012b).

Similar stories abound where the event has acted as a catalyst to building social capital that far outreaches the week long activities and races of the TDU itself. The Mount Barker Courier reported in 2008 about a group of local residents brought together from a mutual love of cycling and providing an opportunity for building new networks and relationships.

The growing popularity of the TDU has increased interest in cycling in the Hills. Burgeoning interest has led to the formation of a new cycling club to the region, but it’s not open to everyone. The new Adelaide Hills Veterans Cycling Club targets only veterans providing you’re never too old or too young to don lycra and take to the road (The Mount Barker Courier, New group of bikies, 5 March 2008, p.4).

This less obvious manner in which an event can be instrumental in building social capital can be mirrored in other parts of the world (Wood & Thomas 2008; Janiskee & Drews 1998).

At an even more local level some of the work by leaders of communities involved in the TDU amply demonstrates the degree of social capital generated by the rural towns.

Monday November 21st November’s working bee was an example of the saying “Many hands make light work”

Nine people brandishing spanners and screw drivers gathered in the shed at the Old Woollen Mill for a working bee. We turned nuts and pushed reluctant rubber tyres until we had a pile of wheels to decorate Lobethal for the 2012 Santos Tour Down Under (K. Featherstone, pers. comm., 21 January 2011).

Further evidence of social capital was in some of the town’s local community newsletters. The Lobethal Community Association publishes Along the Grapevine and reported
... Items are to be decorated by the children in the after school care program at Lobethal Primary School (LPS).

Mr Damian Sheridan’s class at LPS contributed 17 posters with messages of welcome to the town that can be used in shop windows. The kindergarten program will involve children in making items for the occasion.

The Adelaide Hills Council will provide balloons and streamers. The hanging lanterns in the Lights of Lobethal Festival currently on display along Main Street will be used for the event and contribute to the festive atmosphere thanks to the Lights of Lobethal committee (Lobethal Community Association Along the Grapevine, Vol 15 no. 24 Dec-Feb 2011, p.10).

Further research found that the Association reported in an earlier edition under the banner of Racing through Lobethal that:

Communities along the route are encouraged to showcase their festive involvement through appearance, environmental initiative and innovation. Towns that make an effort in dressing their streets have more of a visual impact to television viewers world-wide. The community was consulted on the planning of this event and ideas were given at a meeting on Monday November 22nd. (Lobethal Community Association Along the Grapevine, Vol 15 no. 23 Dec 4-17 2010, p.6).

4.6 Existing conditions for building social capital

Some caveats with sport tourism events helping to build social capital need to be mentioned as they became recurrent themes in the analysis of data for this research. These “conditions” constantly surfaced when talking with community groups and the people involved in staging the TDU in rural South Australia.

4.6.1 Dependent upon leadership

Community engagement is mutual communication and deliberation that occurs between government and citizens and that is why it is imperative government action is linked with community action to progress community and government goals. Community engagement necessarily means participation with a community of people, rather than an individual citizen. This means that engagement arrangements need to incorporate the diversity and dynamics of communities, issues of community representation and power, and the potentially conflicting goals of sub-communities (Cavaye 2003). However, the role of the “bellwether” is very important in enabling the conditions to exist for social capital and its further growth development.
Community partnership involves government and communities in joint decision-making, shared leadership and common goals. Very few groups reported any meaningful interaction with the TDU organisers who have an often reported aloof and tenuous connection with the local people. This attitude would need to be adjusted before both parties could participate equally and fully in a joint learning process (Cavaye 2004b).

Community development fundamentally involves a series of actions and decisions that improves the situation of a community, not just economically, but as a strong functioning community. It is through action, participation and contact that a community becomes more vital. This relies on strong networks, organisational ability, skills, leadership and motivation (Cavaye 2003).

Having an outgoing, hardworking and committed person as the catalyst for staging events such as the TDU is very important. In some cases this was a LGA employee and in others it was the local Community Association leader. A compelling and often charismatic figure to champion the cause is always welcomed but little seems to be done by the TDU to nurture and acknowledge them and even less to contemplate a succession plan. This has proven detrimental to places such as Hahndorf who could not galvanise support for a bid for 2012.

Individual community champions within the four festival organizations demonstrate social entrepreneurship, and provide valuable insights, experience and skills in understanding the needs of the festival. Their personal attributes are placed in the service of the festival's longevity. Some garner local and external support and interest that encourages ongoing investment (Derrett 2005, p.455).

These champions of the cause may well be the saving grace of the TDU as it becomes increasingly hard to justify the dollars spent on the event. They can lobby LGAs, gain sponsors for their own town events and constantly promote the TDU so it remains at the forefront of people’s consciousness during the year. Goodwill toward the event may have dropped away so these leaders need to ‘talk it up’ at all times. It is more than a coincidence that the two most outstanding examples of leadership “presided” over the two most successful towns in 2012 TDU.

Council informed our association about fire extinguishers, fire bans, bar-b-cue permission and so on but nothing else – missed opportunity to build some community links and create some goodwill which they certainly need to do! (Interviewee II#4)

Change is happening (Brass & Krackhard 1999) where bureaucratic, vertically integrated organisations are being replaced by small, flexible organisations (p.179). The network organisation is emerging and this bodes well for events and social capital.
Leadership in a network organisation will invite identifying, locating and organising the necessary competencies across organisational and international boundaries. Effective leaders will become human resource brokers bringing together the right mix of people and technology to offer successfully a product or service. Needed resources will be contracted through an on-going network of intra- or extra-organizational connections. Leadership will require identifying and nurturing potential relationships (Brass & Krackhardt 1999, p.179).

While the “social capital of leaders is perhaps the most ignored, under researched aspect of leadership” (Brass & Krackhardt 1999, p.180) it is clear from this research that it is a critical element in the successful conducting of events in these rural communities. Time and time again, reference was made to those leaders who inspired, led and sometimes goaded others into action but this was critical for the success of the event in terms of the community involvement. Leaders must be connected to call in favours and know who to connect with as well as have the personal charisma, innate strong human capital and the drive to succeed. “The emphasis is on human capital – the attributes, abilities, personality, intelligence, and creativity of the leader” (Brass & Krackhardt 1999, p.181).

The TDU is fortunate to have some strong community leaders who willingly and selflessly give of their time and effort and considerable skills to make sure the TDU is accepted and successful in their respective communities. However, this goodwill is not nurtured in many ways and people are concerned that if some of these leaders retire or move on there is no real succession plan in place. This long term planning is required for ongoing success.

What happens when x goes? He holds everything together – I despair when I think what happens when he retires. The whole thing could fall over very quickly (Interviewee FG#10).

The networks and the social capital these leaders have are often underestimated by the TDU organisers who seem to think they may well be expendable or easily replaced. This does not appear to be the case with their networks built up over many years of community leadership being vital.

The social network perspective assumes that relationships are important because they provide access to, and control of, valuable resources; resources which enable one to make sense of, and successfully operate on one’s environment (Brass & Krakhardt 1999, p.183). 

It takes time and energy to maintain relationships and networks so care must be given not to burn them out particularly if the town has other events requiring additional effort such as Christmas pageants or food and wine festivals.

One need not be an expert in social network analysis to predict that leaders are central to effective organizational networks... If one has the time and energy, simply making lots of connections can be effective, if not very efficient. With the capability of new information technologies to link almost
an infinite set of actors, it makes sense to consider some better strategies to make the best use of one’s connections (Brass & Krakhardt 1999, p.183).

Without a close relationship with many of these bellwethers or community leaders the TDU is vulnerable in many ways unless more is done to nurture and develop these relationships that are very dependent on the existing social capital. A system of mentoring needs to be implemented when seeing potential in others to eventually take the reins when the “baton” is passed. Why not a formal system instituted by the State Government through the auspices of the TDU to actually have succession plans in train for the next generation of community, or even event, leaders?

“Effective community leaders are in touch and listen to all sections of their community…” (Broadwood & Sugden 2009, p.18). These effective leaders galvanise and involve all necessary sections of their communities and work in partnership with them. They may be positional leaders such as Mayors or appointed LGA workers or more simply community leaders who have taken on the role. Whatever their role, or position, they maintain their strong networks and links to people who get things done.

...having strong ties to highly connected, central others is more efficient than links to peripheral others who are not so well connected. The strong tie strategy allows a leader to be central by virtue of a few strong, direct links to others who have many direct links. The leader has indirect access to resources such as information via the links of the highly connected other” (Brass & Krakhardt 1999, p.184).

The key elements of social capital including trust, honesty and reciprocity must be maintained during the relationships and at times there was not that trust when the “appointed” leader was in fact from the LGA. There was not a high level of trust or confidence in some cases and it was therefore better to have a true community leader emerge to take a more convincing and successful transformational leadership role. While not wanting to enter the realm of leadership theory in this study, outside the realm of this caveat of social capital building, it is useful to note that the transformational leader motivates “followers to transcend their own self-interests for the sake of the larger group” (Brass & Krakhardt 1999, p.189).

I think community champions are essential. I can’t even conceive there being any social change or any cultural movement without someone who stands up and says, let’s go in this direction folks, and they work on a vision, they work with goodwill, they collect volunteers around them (pers com. Dunstan, 1999 in Derrett 2005, p.456).

There are challenges for community champions involved with festival organizations including the difficulty of dealing with burned out champions. And there are seasons of them as well. Such leaders should be recognised as seasonal, so that people do it for a while and withdraw. One champion recognises another champion - someone who knows what you went through.
and had difficulty with, and offers to support the existing champion. People with spirit, sustaining the spirit (pers. com. Dunstan, 1999 in Derrett 2005, p.456).

Communication is the lynchpin of strong, effective leadership in the building of social capital and the closed shop mentality of much of the TDU does not augur well for leadership within its ranks. Community newsletters, regular bulletins, use of thank you notes, and a clear consistent message about what can be achieved by the community is critical in the event management of the TDU. In the real community leadership displayed and commented upon in a number of interviews was the theme that the real leaders emerged, not for self-aggrandisement or personal gain, but a sense of belonging and contributing to the community common good. The use of social networking in this regard was also important, something Brass & Krakhardt (1999) commented about “is an awareness of social networks and their importance in gathering information, creating change, acquiring resources, coordinating activities or missions and providing help in personal career advancement” (Brass & Krakhardt 1999, p.189). These real leaders use

> networking beyond these organisationally structured opportunities may involve taking advantage of ceremonies, meetings and social events, as well as joining outside groups such as professional associations and civic groups. The advent of informational technologies such as electronic mail, cell phones, teleconferences, and networked simulations provide additional opportunities (Brass & Krakhardt 1999, p.190).

In past days it was “working the room” but in this day and age it is about being involved across the community and not just the TDU. The truly effective leaders “are accountable to the community and are committed to empowering and developing new leaders” (Broadwood & Sugden 2009, p.18). This is an area of potential downfall in the TDU as it does not seem to have any accountability, to the community nor does it encourage capacity building. “Developing effective community leaders is a key factor when building cohesive communities” (Broadwood & Sugden 2009, p.18).

If no apparent leader exists then steps to institute a system of TDU ambassadors who can relate to the community and it to them should be made. They need to be popular, can be embraced by the local community and ideally would be amongst their ranks and not someone appointed from above by the TDU. The true leaders can provide judicial use of ideas from well meaning, but sometimes ill-informed community groups or members. The community has at least an opportunity to express their opinions through the system of accessible and respected ambassadors. The influence of business traders is undeniable but all sections of a community need to feel they can voice an opinion and be able to influence local decisions.
Leadership plays a crucial role, since it extends not only within groups but also between them, thus simultaneously strengthening cohesion among different groups and introducing new visions or opinions which come from outside the group itself (Burt, 1999 in Reverte & Izard, 2011). This leadership overcomes weak connections due to “structural holes” as those groups with leaders who are strong enough to generate outside connections and efficiently share them with their own group will be in a better position to innovate and consequently increase public interest in the event. Good leaders enhance social capital by their contact with external environments and “are able to trigger knowledge creation and innovation inside their organization …. leaders actually act as a broker as they use their influence and skills to incorporate successful or innovative aspects from other events” (Reverte & Izard 2011, p.41).

The experience and contacts generated by good leadership contribute to incorporate new skills, knowledge, and mechanisms that strengthen the capacity of community building (Moscardo, 2007). Good leadership relies on good “followers”, a readily available supply of good, reliable volunteers. This interaction among locals, in volunteering and participating together in the lengthy preparation of the event, contributes to a heightened level of relatedness as well (Ziakaris 2010, p.15). The danger with the towns observed and interviewed is the ageing population of volunteers with little signs of a propensity of the younger generations to follow their lead.

I really despair when I look around the group – we are not getting any younger – who’s going to take over from us when we’ve gone! (Interviewee FG#1)

4.6.2 Communication is vital

Closely allied to strong leadership is the need for clear and transparent communication. Again Prospect provides some leadership in this regard with a wide ranging series of strategies designed to keep their constituents, ratepayers and stakeholders informed. A Traders Guide was created and distributed in September 2011 to assist Traders to understand the trader, business and stallholder opportunities associated with the 2012 Tourrific Prospect as an associated event of the 2012 TDU. The Traders Guide included a message from Mayor David O’Loughlin, background to both the 2012 Tourrific Prospect and the wider TDU, Council contacts, a guide to how, and options/ideas for getting involved. It also contained logistical information such as set up procedures, sponsorship opportunities and the important road closure and parking information. In addition for the food traders and service clubs invited to participate, there were hints and tips on safe food storage and preparation practices, waste and power management issues.

Prospect saw that good communication is paramount in such events as the TDU and reportedly goes to great lengths to involve many in the Council, both staff and constituents.
4.12.1 The 2012 Tourrific Prospect was a Council wide event that relied on a high level of professionalism, information sharing, flexibility in approach to work, hours of work, ownership of roles and responsibilities and cross divisional staff support. The Events Team was supported by all Council Directors and were encouraged to provide professional development opportunities for a number of Council staff to apply their skills to new areas of operations (City of Prospect, 2012b).

It seems their country counterparts could learn from them as the lack of communication was something that was a constant criticism of the people involved. In great contrast to the care, effort and attention to detail shown by Prospect one LGA in particular did not even provide a site plan for those involved. It was a first come, first served procedure that had all food holders simply guessing what they would find next to them in terms of goods and food sold.

*Person X did not acknowledge our application or our follow up emails to ensure all was in order. We were given no direction and no idea of what was being sold where. Several years ago we were given directions and information sheets, particular about selling drinks. We noticed as the years went by less and less happened and as a result this year we started selling drinks like all other vendors and it became a good seller for us. No one challenged us or even asked for our application!* (Interviewee FG#1)

Communication is important but more important is the notion that it is actually a two way process. Sharing information about road closures and roles of the locals is fine but both LGAs and the TDU organisers need to recognise that it is indeed a two–way process. This would help clarify each group’s roles and responsibilities and what to expect from each other.

Comments from a LGA’s minutes during a feedback session for the TDU revealed the following:

*Greater clarification whose job is whose. Event Coordinator needs to have overall control, delegate and have complete knowledge of what is going on.*

*The major complaint from business owners and residents directly affected by the road closures that there was not enough information prior to the event*

*Commercial groups definitely have a better knowledge of what impacts such a large event has on the town as a whole and the eventual flow on effects. Increased sales, tourism etc.*

*I believe that the businesses and community would love to have this event again with good communication.*

*More obvious, easy to access and further advanced notice, consultation and communication to the community e.g. more x editorials and more community signage leading up to the event and prior to xmas. (sic)*
More communication with major events (Santos) and minor details EG: They were handing out free bottles of water and the child care centre were told they would be the only ones to provide water hence not a success at all for them with it costing them to be there (Survey results supplied by Interviewee II#4).

Feedback from this one town showed that communication must be clear, consistent and continual. Poor communication can be harmful to the building of both types of social capital, bridging and bonding, so great care must be given to this often neglected or overlooked part of effective event management.

The Council’s role was bugger all! About the only enhancement they do is the landscaping which looked good – it’s a good chance for Council to send a message to us rate payers that they do care and are not just revenue raisers! (Interviewee FG#2)

4.6.3 Existing social capital

In some cases the evidence of the TDU building social capital was probably not noticeable because it was already strong. Community based organisations, by their very definition and continued existence, had a marked propensity for social capital so in the towns where these groups were strong the change was hardly noticeable.

Community development fundamentally involves a series of actions and decisions that improves the situation of a community, not just economically, but as a strong functioning community. It is through action, participation and contact that a community becomes more vital according to Cavaye (2003, p.1). This relies on strong networks, organisational ability, skills, leadership and motivation. In short it has a strong social capital pre-disposition already and these towns are going to make the TDU successful.

But lasting development within rural communities also relies on less tangible components of development, such as community ownership, local leadership, action, “rethinking” and motivation. Indeed, the “concrete” benefits of community development, such as employment and infrastructure, often come through local people changing attitudes, mobilising existing skills, improving networks, thinking differently about problems, and using community assets in new ways. These less tangible aspects of vital communities are both the means and the ends of community development (Cavaye 2001, p.3).

Bonding social capital is itself comprised of different but interrelated factors as Onyx and Bullen demonstrated (2000). Key factors in bonding social capital include:

- **Associational density within the community.** Indeed, this is one of the key indicators of the structural aspect of social capital (Putnam 1993; Portes 1998).
• A critical mass of cooperating organisations can stimulate creative, resource-efficient efforts to achieve common community objectives.

While development within and between community-based organizations can lead to instrumental outcomes in terms of completed community projects, participation in these organizations can also build individual and community capacity, thereby contributing to the development of the other capacity indicators discussed here (Cavaye 2003, p.1).

Much more could be done by the TDU by allowing the local communities to be involved more in both planning and conducting the event. New skills learnt and experience gained could immeasurably add to the capacity of the local community and perhaps provide an impetus for other more “local” events and festivals to be developed. Formal training programmes such as internships, traineeships or work experience programmes could be instituted with local providers of training such as TAFE. “These programs provide opportunities for young people in a community to learn new skills/knowledge that in turn can be used within their communities on a paid or voluntary basis” (Harris 2005, p.296).

• Participation in community life. This concerns process rather than structure: signs that people are involved in their community. It involves formal membership in community organizations, but also the informal assistance to neighbours and willingness to engage with community action as needed, on an informal basis (Onyx and Bullen, 2000). This is something that concerns many of the locals interviewed in this research. The ageing volunteer population and the dwindling numbers does not augur well for the future. More events such as the TDU could galvanise a community and add impetus to the volunteer population needing to be promulgated.

• Shared values. Not all values need to be shared but a sense of common purpose is a critical factor in catalysing renewal efforts. The very process of coming together to develop community priorities can provide the impetus for sustained collaborative relationships. However, the TDU does not provide any vehicle in this regard such as town meetings or celebrations of their involvement after the event.

• Trust (Fukuyama, 1995). This involves more than predictability; it entails a level of comfort and positive mutuality in interpersonal relations. Communities are rarely homogeneous and the acknowledgement of difference and the way that conflict is can foster or destroy trust. Sadly some of the communities need to build on this trust by being more open in their planning and forgo organisational goals in preference to community goals. Who cares if they don’t have a sausage sizzle stall this time around as long as they provide opportunities for a community effort?

• Agency. All of the evidence points to the significance of a ‘can do’ attitude in the community (Onyx and Bullen, 2000). It is not enough simply to maintain networks of mutual support, they must also be mobilised into action. Communities that assume control over their own destiny are better able to deal with crises and natural disasters, as well as community events such as the TDU. What is important is resilience, a capacity to act, and an ability to learn from this action. Some of the communities have made initiatives that were quashed by the prohibitive rules of starts and/or finishes.
There is little provision for the participating towns to actually share best practice which is disappointing, and debilitating in the long term, for generating new ideas and ways to do things more efficiently. This is very important for bridging social capital.

The extent to which communities can command their diverse social, professional and information networks to draw upon external expertise, ideas and resources is a crucial feature of generative capacity. Since bridging is not without risk, trusted professionals can play an important role here (Leonard and Onyx, 2003). The wider the range of intellectual, technical and material resources available, the greater the options for negotiating effective and well-resourced development strategies. Active engagement of these networks can expedite community solutions by engaging the necessary technical, political and financial support to ensure success.

In order for social capital to be converted into development, it is likely that other capitals must also be present. Most development will need some financial capital but it is possible that social capital may be used for its accumulation. Human capital can be understood as the sum total of the individual knowledge, skills and physical capacity of people in the community to carry out the necessary actions (Schuller, 2007). In the context of the TDU in the participating towns, local knowledge is important, but so too are the knowledge and skills required of sound event management.

4.7 Q2:

What are the perceived benefits of the TDU for rural communities that played host to the major sport tourism events?

Protagonists for the benefits of sport tourism events (Lamberti 2011; Gibson 2004; Chalip 2006; Smith & Weed 2007) suggest some of the reasons why events should be encouraged include potentially a number of other benefits, such as boosting tourism, building or renovating infrastructures and sporting facilities, enhancing participating communities’ image and helping positive prestige as well as escalating emotional and physical support from local residents (Kim, Kim & Odio, 2010).

In addition to these benefits there is a raft of activities or benefits for the various stakeholders when conducting festivals according to Derrett (2005). Visitors contribute to, and celebrate, cultural diversity; there is substantial repeat visitation because of a connection with the host community and the benefit and value of ‘word of mouth’ marketing. The media could document and editorialise the community image and identity including some of the characters of the region and promote the regional lifestyle of the town. For the business community (local and regional) they could supply and provide feedback to organizers on economic impacts even if in an anecdotal manner, provide sponsorship - “in-kind” or financial, collaborate in packages and promotion, take
an active involvement during event highlighting local products and services, demonstrate local corporate goodwill, and establish links to host destination.

A celebration can bind a community and it can also be an instrument that keeps community a fresh and constantly renewing experience, an elixir that keeps community relevant and responsive to the needs of the times. Annual festivals create a community of witness that marks the passage of time and notes the changing of the guard as new power relations arise and old ones change. Festivals provide service clubs, community special interest groups, local government and businesses with opportunities to raise funds. Such fundraising involves new money with visitors contributing to the common good. These community-based festivals appear to be generated for 'the common good' and reflected the hospitality of each community according to Derrett (2005). There is an emphasis on festivals providing a mechanism to bring diverse factions of the communities into a shared experience and this could help facilitate better bridging social capital. Communities rarely commit to a strategic approach for community development and this is where the TDU could do infinitely more by lending their expertise in planning and marketing, human and financial resources. Having an outside organisation lend support may also reduce external pressures and internal organisational culture that may be ameliorated through the use of community partnerships.

While financial outcomes may not be important profits could go straight back into the community to provide much needed extra resources. Effective community festivals, in for long haul planning and sustainability should be supported by local government strategic plans and have specific festival strategies and support for organizers in the development of their festival. At no stage during the interview process was the author aware of linking the TDU with local rural strategic plans, rather it was “foisted” upon the various communities with little or no attempt at integration with local plans and objectives. The employment of event coordinators (undertaken by only one, Lismore City Council, in a study by Derrett, 2005) allows policy and practice to be tackled in a transparent and equitable manner. This has provided a useful framework to engage other stakeholders and local government can encourage partnership opportunities emphasising what unites rather than what divides a community; generation of mutual confidence and respect; recognition of the inter-relationship between cultural and social activity and demographic trends with concerns for transport, safe streets; recognition that the culture sector constitutes a series of industries and can create employment and enjoyment; integrity – moral uprightness and honesty; and customer focus - staff and services to be focused on the user (Derrett 2005, p.453).

The community’s vision needs to resonate with its particular circumstances and possibilities, including local assets and constraints while connections among appropriate individuals and organizations are nurtured and consolidated. This can be achieved through the deployment of adequate resources including money; people with available time, expertise, skills, knowledge/information; and social relationships and spaces for networking. For festivals to survive they need time to demonstrate that they are addressing issues over long periods which may mean speeding up processes as opportunities arise, or delaying to a more acceptable timeframe (Derrett 2005, pp.457-458).
The active participation by individuals, groups and formal institutions of differing types and levels in community cultural festivals helps the longevity of such festivals. The people factor looms overwhelmingly large in these festivals. Allowing key stakeholders significant opportunities to be involved, to collaborate and feel empowered, ensures the survival of these events. Again this critical community involvement looms large. The outcomes and benefits for those engaged in the preparation, delivery and consumption of the festivals demonstrates that satisfaction with specific relationships has influenced the longevity of each festival.

Community participation is increasingly interested about the health of older people as well as the benefit for communities (Wheeler, Gorey & Greenblatt 1998; Young & Glasgow 1998; Swindell & Mayhew; 1998 in Burden 2000).

When volunteerism is theorised in terms of social capital, the developmental and empowering aspects of volunteering assume particular significance. Social capital accrues where individuals work collaboratively towards common goals and in the process build systems of mutual trust” (Burden, 2000, p.355).

Extra resources for the development of volunteers are required. Many organisations interviewed lamented the fact that volunteer numbers are declining and the age profile is increasing. People are less inclined to volunteer when they sense they little or no say in the direction of the event they are volunteering for and feel used.

...the element of self-direction that aligns volunteering with leisure is lost once “common” goals are imposed from above rather than negotiated amongst the people concerned. ... The identification of common goals by the participants themselves is central to both action research and to community building and is pivotal in the establishment of relationships that are non-exploitative (Burden 2000, p.355).

Unfortunately this lack of participative decision making and lack of true consultation is missing in the planning of the TDU.

They used to ask us what we would like to do during the TDU but now we are just told to go and stand on that corner – it sort of takes the fun out if it all! (Interviewee FG#2)

With much of the planning in isolation and without true community consultation, it is difficult for any meaningful bridging social capital to occur. Working in silos largely prevents the richness of relationships between people that is the core of social capital.

... it is the connections between people, as well as individual enablement, which appears to be significant in the process of empowerment... and which underpins the concept of social capital (Burden 2000, p.356).

Again the lack of a concerted effort to coordinate training and volunteer development is a concern for the future. New recruits will be required to assist with new and future TDU events.
Involvement by the individual in collaborative meaning-making leads to the development of individual skills, competencies and enjoyment as well as the social infrastructure which supports the continuing democratic process of negotiating community. This infrastructure may accumulate both in the individual and in the community in a developmental process which results in cultural and social capital (Burden 2000, p.362).

In recent times there has been a lot written and researched about volunteers in sporting events (Cuskelley, Australian Sports Commission, Coalter) and trying to retain them. Things such as a simple thank you event are basic volunteering “rights” seemingly ignored by the TDU! Whether it be the responsibility of TDU or LGA this is just a relatively easy way to engage them and create goodwill. Recognition is always an inexpensive and effective way to “reward” these volunteers.

Event Director Barry Wilkins is the man behind the scenes but insists that, despite spearheading the organization, the workers and volunteers who put up road blocks and organize decorations are the whole reason the day can happen (The Mount Barker Courier, Transforming a town for a day, 20 January 2011, p.10).

Community participation is critical and the events can provide engines for tourism development and collaborative tourism development in particular (Lamberti et al 2011) and “these events may in fact encourage all relevant stakeholders to cooperate” (Lamberti et al 2011, p.1474) and provide a stimulus for community participation in tourism development. To make tourism development sustainable and have the local community truly “buy into” the process “it is imperative to establish a participative approach where decisional bodies (in general governmental) involve the relevant stakeholders in the decision-making process” (Lamberti et al 2011, p.1476).

This participation is critical, and several authors have argued this approach “that community involvement is not only socially responsible or ethically appropriate, but it is also a necessary step for the success of tourism development initiatives in the long term” (Lamberti et al 2011, p.1476). Failure to engage the community in this decision making process can, according to Lamberti et al, lead to all manner of problems and difficulties:

... when an organization does not involve the relevant stakeholders in decision making, it either (i) may be affected by “bureaucratic paternalism” i.e. the situation in which agencies suppose (often erroneously) to know what is best for the community, leading to possible internal inertia working against change; or (ii) may be too biased by the interests of the elites responsible for making decisions, generating disparity in the benefits for the community. In this case, disparity generates indifference, if not hostility, in part of the community, and this affects the success of the initiatives taken to develop tourism in both the short and long term (Lamberti et al 2011, p.1476).

There is a real danger of this happening unless greater community participation is sought from the local community. Regional tourism officers operate in all the towns and very rarely do they seem to be consulted in terms of leveraging off the TDU event.
Community participation, therefore should overcome these problems by directly involving stakeholders in decision-making and/or assessing and emphasising the benefits and negative impacts for all the stakeholders when evaluating the various alternatives (Lambert et al 2011, p.1476).

There seems to be a distinct lack of consultation and the participative approach largely ignored by the TDU and the SATC. To rectify this must be a priority, before the community is “lost” and gives up any idea of contributing their ideas and collectives wisdoms. While the costs and benefits of tourism (tangible and intangible) emanating from events remain a source of debate (Fourie & Santana-Gallego) and the call is for a bottom-up approach rather than an emphasis on justifying the outcomes, there is irrefutable doubt that the TDU does not engage their stakeholders and communities enough.

Tourism is also suffering from commodification, the malaise of being all the same and needing something different, which sport tourism events can provide.

The global expansion and standardisation of tourism creates an often predictable approach to the provision of tourism facilities and experiences, to the extent that vernacular identity becomes irrelevant in the face of an international norm (MacLeod 2006, p.226).

With the rural South Australia lacking iconic tourism images and destinations it is imperative we embrace the idea that

Tourism destinations are no longer simply regions favoured for their natural beauty (for example, the traditional resorts such as the Alps, the French Riviera and the Lakes District) but are places marketed in terms of their connections with events, people and contemporary themes (MacLeod 2006, p.227).

4.7.1 Economic impact or benefits

While it was not the brief of this thesis to consider the economic issues they did arise in a manner which had to be addressed to some extent. There is no doubt economic impacts are evident and important for many sport tourism events, although many towns involved in the TDU suggested they did not see a lot of direct benefits.

The majority of businesses, other than food and beverage outlets, demonstrated little or no economic benefit. There were isolated instances of a small increase in sales for the event but certainly a discernible drop off in the local trade custom because of access and perceived overcrowding issues. The regular customer, the lifeblood of the towns, simply kept away for the duration of the event. In the case of one town and the community challenge, participants brought cars up and parked them in the main street for up to two days, effectively clogging up the parking and access for the locals.

The butcher I know lost up to $3000 leading up to the event because no one came to town (Interviewee FG#13).
It would be fair to say that we would need to do some soul searching before committing the group once again? (Interviewee FG#3)

Our group wasted its time being involved - only made $100 (Interviewee FG#3).

Well done to all involved. I think the street being shut so early didn’t help a lot of people, but I also know it was for a reason (Interviewee FG#2).

The Newsagent I think his day was good but mainly for batteries and sim cards (Interviewee FG#2).

X tyres I know lost money but perhaps they were not pro-active in telling customers they could still access the shop? (Interviewee FG#8)

It is ironic those who stand to prosper the most are the most outspoken about lack of opportunities! The traders in the majority of towns were vocal, sometimes vitriolic and the loudest critics when it came to the supposed benefits. Some simply closed for the day (see Appendix G) whiles others were resigned to the fact that it was not going to be startling trade. Stirling Business Association chairman Peter Oborn said traders could see enormous benefit in hosting the finish and had noticed more people in the town in the week before and after the TDU but experience had taught them that a large financial outlay for food stalls and street party entertainment was not cost effective.

"Our experience is that on the day people come and then they go and within half an hour the town is deserted." he said. "The people still come to see the race and we try to make the town us attractive as we can but for us it's more about the long-term growth of marketing and business.... We're a bit more street smart about how we spend our dollar all year around” (The Mount Barker Courier, Tight spend on tour celebrations, 19 January 2011, p.11).

The Association used to put substantial money into the Stirling Community Event, the night before, but since it’s axing by the Adelaide Hills Council they have directed the money elsewhere, most noticeably this year in the production, printing and distribution of a Stirling brochure designed for all year round and not just one event.

They would rather put their limited monies into events which have more of a community benefit such as the Autumn Festival, Christmas Pageant and the Open Garden programme (Interviewee FG#2).

One trader, under the cloak of anonymity, suggested those who did visit were hardly going to make record takings for the traders. These MAMILs (Mature Aged Men in Lycra) are unlikely to be repeat customers and basically catch their breath for the return ride and are not big on outlaying substantial amounts of money.
The cyclists in the week before and after are not big spenders. In fact they sit on a water or a coffee for a long time and just take up seats more than anything (Interviewee FG#4).

First year with community ride was fantastic for business. I’d rather that than the actual Tour itself any day! (Interviewee FG#4)

We have observed food sales get less and less as lots of community groups have stalls and bike riders bring own mixture of energy foods - just as hotel observed and provided evidence of falling trade (Interviewee FG#4).

Our hotel has seen the takings declining every year – novelty wears off particularly for the locals (Interviewee FG#4).

How many bike shorts do you see with money pockets – do you know what I mean? The Lycra Lunatics are hardly big spenders! (Interviewee FG#2)

The hire place had to close for the day, x workshop closed due to access and the nursery and wood yard all near the finish with access issues so they just give up - no business so they go home (Interviewee FG#1).

The traders and various community groups do not really interact much and in fact some traders even have a division which is not conducive to bridging, or bonding, social capital. One town has a notorious divide between “main” and “high” streets and while they had limited interaction, the first thing they did in years together, they still remained cautious and wary of each other. Another town said their traders were not engaged with the community mainly because many live outside the district.

It was almost universal in the interviews that TDU starts were better for business and loops through towns were good. The community ride was considered the best by far and should be vigorously pursued at all cost when bidding commences. It was also observed that the week before and week after the TDU saw a gradual increase in trade as they try or test run the route. The issue many bemoaned was how to keep them longer on the day?

Mr. Spragg said the Stirling community found most race goers went home soon after the event or went down to Adelaide (The Mount Barker Courier, Tight spend on celebrations, 19 January 2011, p.1).

As a number of authors (Getz 1997; Delphy 1998; Gibson 2004; Hall 1998; Higham 1999) concur events have

...the potential of/ability of events to showcase a region and to draw tourism to the area, as well as providing leisure and recreational opportunities to the host community and tourists (Reid, 2007, p.90).

Attracting tourists to the area is one thing but getting them to stay is another thing. The TDU and the SATC must leverage off the event more.
Since leverage requires that the host destination’s assets (tourism assets, media assets, complementary events, etc) be brought to bear, the event is studied with reference to the efficacy with which the host destination’s product and service mix was employed to enhance the event’s impacts. The ultimate objective is not merely to evaluate what was done, but rather to learn in order to improve future leveraging efforts (Chalip 2006, p.113).

While the state, as a whole, has gained from the exposure from the worldwide television exposure (see table 1) what have the individual regions gained in terms of the tourism benefit if they cannot retain some of these visitors over a longer period or attract repeat visitation in the future? Chalip (2006) puts forward a number of ideas how events can do more to leverage off the event and some of these bear repeating here:

Sociability outside the venue is enabled when attendees are encouraged to arrive early or to stay late in order to picnic or tailgate (i.e. share food, drink, and camaraderie in the parking area before the event). Event organisers can prompt and facilitate sociability outside the venue by the policies they choose and the facilities they provide.

Litter bins, portable toilets, picnic benches, food and drink vendors, and rules that permit early arrival and late departure in parking and surrounding open spaces can prompt and facilitate socialisation around the event venue (Chalip 2006, p.114).

Much more could be done regarding this idea but without an overarching “organiser” or community development person dedicated to this type of planning and organising most towns will do very little in this regard.

It is now common for events to include social activities in the lead-up to the event itself. For example, in the week leading up to the Preakness (the final event in horseracing’s Triple Crown) a number of activities were organised, including running events, sailing events, ballooning events, parades, concerts, and pub crawls (Chalip 2006, p.115).

Several of the LGAs have done this early in their involvement with the TDU with good results but unfortunately several others have cut such celebrations or associated events because of budgetary constraints. This is a pity because these events can certainly enhance community pride, provide vehicles for training and experience for local event managers and also provide the catalyst for the building of social capital by providing networking opportunities, a focus on an event for the community, rather than visitors and helps build trusts and opportunities for reciprocity.

Garcia (2001) has argued that arts events can be useful complements to sport events because they can increase a sport event’s psychographic reach by adding to the array of entertainment that is provided. This is an attractive idea not merely because it suggests that sport and the arts are more complementary than normally perceived, but also because the arts would
seem to provide useful means to enhance the celebratory atmosphere around an event (Chalip 2006, p.116).

Only one LGA, and that was the Prospect City Council, has tried that association despite most other towns having either a designated art gallery or vibrant arts community. With direction and leadership from the TDU these ideas could be incorporated into the overall event. This would add another dimension for the event and widen the appeal to those non-sporting people.

Opportunities to buy food or souvenirs, enjoy ancillary entertainments, or try a new product are all commercial, but they can also contribute in a positive way to the celebrations and socialising that event attendees do, as the many examples cited so far illustrate (Chalip 2006, p.119).

The businesses that wanted to embrace the issue of the limited access and pre-plan obviously did better than those who complained and lamented their regular lost trade. Some business owners reported their lowest takings during the week on the day of the TDU. Other reports suggested there was extra trade but it took some extra promotion and an entrepreneurial spirit to attract them. One such shop emblazoned the message “You look good in lycra – come in!!” (Appendix J) across their billboard in front of their shop in an effort to attract custom.

I own a café too and I had medium takings but I had to do a lot of promotions etc. (Interviewee FG#4)

We have seen mixed responses – children store in Woolworths mall was bedlam – massive day of takings, but Woolworths were way down’ cos the car park was closed off. (Interviewee FG#4).

Overall it could be certainly said the economic impact that is promulgated by TDU is considerably less in real terms for the rural towns. Many actually commented perhaps cynically that it was a “Great job by the spin doctors” who work overtime on this economic aspect.

You don’t make up on the lost trade no matter how many come back next day(s) (Interviewee II#8)

The absence of official reports or even access to them from the contracted company, MacGregor Tan, who carried out the impact research, makes it very difficult to ascertain the real impacts in rural towns overall, not just the state and metropolitan areas. With high leakage rates and lack of critical economic impact statements for the rural towns this aspect of the TDU will always suffer from conjecture and debate.

External catering – not much – they are looking after locals and only use ‘outsiders’ if there is a gap in provision (Interviewee FG#5).
Over all the years the TDU has come through there was one written complaint after all this because of access to the delivery van – think and plan ahead! (Interviewee II#11)

The access problem can be alleviated by a shuttle bus to car parks – they’re not insurmountable problems! Think! Plan! Act! We give special access to meals on wheels so you just need to think ahead (Interviewee II#10).

We survey the business community post event and 2011 was a relatively cold day we got results that said they had the same takings as a surf weekend on a cold day (Interviewee II#6).

As Samdahl notes,

Tourism has been promoted for the economic revitalization it can bring to a region but researchers have given little attention to the inequitable ways that this wealth gets distributed among community members, or to which segments of the population are served through the tourism industry” (1999, p.121 quoted in Daniels, Norman & Henry 2004, p.181).

It is obviously politically expedient to ensure the money spent on the event, which has never been revealed in the history of the TDU, is justified by the increase in tourism visitation and favourable economic impact figures. Political observers or commentators also have reservations and without release of the original reports no one can verify some “rubbery” figures. Dr. Dean Jaensch writing in The Advertiser wrote:

...another component is that Armstrong is here with a reportedly very large ‘appearance fee’ rumoured to be about $2 million. As he stated, this has become standard practice for attracting sport stars, I have often wondered about the economic benefit that is always claimed...

The third and most important component is the Rann Government’s refusal to be open about it. For a government that says it is in favour of freedom of information and open government it is hard to see the justification for refusing to tell the public what appearance fee was paid to Armstrong (Jaensch 2010).

Eminent academic in the field of tourism economics, John Crompton, has said the following about the political use of economic figures:

Most economic impact studies are commissioned to legitimize a political position rather than to search for economic truth. Often, this results in the use of mischievous procedures that produce large numbers that study sponsors seek to support a predetermined position...

Economic impact analyses have an obvious political mission. They invariably are commissioned by tourism entities and usually are driven by a desire to demonstrate their sponsors’ positive contribution to the economic prosperity of the jurisdiction that subsidizes their programs or projects (Crompton, 2006, p.67).
Perhaps more tellingly he goes onto to suggest:

_There is a sound conceptual rationale for economic impact studies, and they have a legitimate political role in informing both elected officials and taxpayers of the economic contributions of tourism to community residents’ prosperity. However, this legitimacy is predicated on the studies’ being undertaken with integrity. Because the motivation undergirding them usually is to prove the legitimacy of the sponsor’s economic case, the temptation to engage in mischievous practices is substantial. In some cases, the practices are the result of ignorance and are inadvertent, but too often they are deliberate and enacted with intent to mislead and distort (Crompton, 2006, p.67)._

This author’s own experience of vainly trying to access even the methodology behind the economic impact assessments could suggest this is a very real consideration to be taken into account.

_Consultants supposedly are hired to provide independent evidence, but in many cases, that evidence is manipulated or selectively presented to tell clients what they want to hear. “And what they want to hear is that their event or team or whatever is going to generate a lot of money” (Dunnavant 1989, p. 3). A consulting organization that fails to deliver the economic-impact numbers that its client expects is unlikely to receive either repeat business from that client or new commissions from others. The motive of sponsors frequently is to seek proof to support an established position, and clients expect to get what they pay for! (Crompton, 2006, p.69)._

This concern was also raised by the South Australian Centre for Economic Studies with the Head of this independent Centre, Michael O’Neill, suggesting the research underpinning the figures should be made public.

_The Government should be encouraged to release reports that are claiming the success of events such as the Clipsal 500 and the Tour Down Under. We are looking here at the public’s willingness to pay for major events such as those that promote the state, and that’s why taxpayers need to be informed about the claimed benefits of these major events._

_Professor O’Neill said he had requested a copy of the research report in previous years, but it had not been provided (The Advertiser, Tour Down under economic benefit research kept secret, 24 March 2011, p.30)._

Having to revert to attempting some access through the Freedom of Information Act is hardly a transparent and open method of dealing with people. This fact is not lost on some of the volunteers and community leaders.

### 4.7.2 Media reports

One of the most vexing findings from the research is the value of the event to traders throughout South Australia. _The Barossa Herald_ reported on page one of
its January 25 edition in 2012 that “Tanunda’s cafè trade was given a lifesaving business transfusion last weekend”.

From daylight on Friday morning to close of business Saturday night Murray St. was awash with coffee and cold drinks leading the charge out of the dining establishments. The Bupa Challenge ride and stage 4 on Friday followed by the Cruise On hot rod show on Saturday proved an economic goldmine. Every cafè business along the Murray Street reported outstanding sales figures as food and drinks were replaced nearly as quickly as they (sic) put on sale.

Apex Bakery took more than double its normal takings for a Friday and shop manager Corey Fechner said it was the shop’s biggest day “We struggled – we were n’t anticipating that many people. We were packed 4-5 deep from 11am to 3pm they emptied the drinks fridge twice” (The Barossa Herald, Mega bucks for Tanunda businesses, 25 January 2012, p.1).

John Radzevicius of Die Barossa Wurst Haus, said the two events back to back had been tremendous for Tanunda. “It is no secret times have been tough in all businesses but the Tour Down Under followed by Cruise On was fantastic. “John said. “Without doubt it was one of the best days in my 16 years here- it was something the Barossa needed.”

Keils was another business to report a record day with cold drinks proving very popular as well as their coffee, baguettes and toasted sandwiches.

The sweet tooths were around with Carmel from Kathy’s Old Fashioned Sweet Shop recording excellent patronage (The Barossa Herald, Mega bucks for Tanunda businesses, 25 January 2012, p.1).

These types of reports echoed those of two years previously which said “There were plenty of businesses that enjoyed the economic benefits that big crowds bring. Tanunda’s Kells Fine Food ad Coffee was just one example. “We made a killing” Tamie Tamke (Manager) said. “Takings were certainly up compared with a normal Tuesday.

Wohlers, another Tanunda business, also benefitted from the attention the race brought to the region. David Wohlers explained the event’s presence was phenomenal. “The Rumours Cafè was extremely busy with people wanting food and drinks.”

At Tanunda Style 109, Jill Beitz reported that trade was down on a usual day, but the shop frontage was crowded with cycling spectators (The Barossa Herald, Barossa bids for whole stage, 27 January 2010, p.3).

A critical almost throwaway line in the same report highlighted the issue of economic benefit when it reported “Businesses that did not offer food and refreshments did not always share in the boom, but this could be attributed to the Main streets being closed off for many hours (The Barossa Herald, Barossa bids for whole stage, 27 January 2010, p.3).
Here lies the dilemma, apart from isolated incidents where quite extraordinary events happened for no reason, “The jeweller in town was having a very ordinary day until someone from Queensland in town for the tour walked in and bought a $2000 watch!” (Interviewee FG#4) most of the traders aside from people selling food and drink lamented the fact they could not have their regular customers come into town and suffered from the event.

The media, using the South Australian Government media releases in most cases without little investigation are quick to quote the economic impacts figures given to them.

With an estimated economic benefit to the state of more than $40 million it is no wonder country businesses, such as Clare Cafe, love it when the tour comes to town. “It has been hectic all morning. We had a street party last night and there are people everywhere when the race is on,” a waitress said (The Advertiser, Blazing saddles, 18 January 2012, p.10).

Perhaps more plausible, although there still may be elements of personal agendas, was a report from two years previous in The Advertiser, which was titled ‘A sell out – tour cash tills ringing’ which reported more direct figures from those on the shop floor, so to speak.

Clare and Gilbert Valley Mayor Alan Aughey said business along the route had reported selling out of the stock they had organised for the day. About 10,000 people had “punched well above their weight” despite being the farthest stage of the race from Adelaide.

Clare Valley Children’s Centre parent Rachel Bird said the centre used the race to hold one of its biggest fundraisers for the year, starting at 5am and taking $5000 from selling 840 bacon and egg muffins (The Advertiser, A sell out, 20 January 2010, p.6).

The Mount Barker Courier reported in 2008 that:

Tourists came to the region in droves, delighting traders who claimed the legs of the International cycling event were their most profitable trading days of the year. Hahndorf Inn Director Andrew Holmes said his business dished up almost 600 meals and went through nine kegs of beer on Wednesday “We are up almost 30% for the same day of trading on last year’s event. It’s our biggest trading day for the year and we were flat out from breakfast onwards. Mr Holmes said.

Strathalbyn Mayor, Kim McHugh said the town enjoyed its biggest crowd for a staged event of 20,000 “It was a really great day for everyone involved and we couldn’t be happier with the way it ran.”

“It brings a lot of people to the town that would n’t usually come through here and so it has really helped to boost the local trade” (The Mount Barker Courier, Tour a triumph, 30 January 2008, p.1).
The economic impact is always an issue that causes controversy and even in 2009 the local *Mount Barker Courier* newspaper had a lead article which reported a group of councils, including Adelaide Hills and Mt Barker, wanted the State government to prove the regional economic benefits of hosting the TDU event. The Southern and Hills Local Government Association believed some local councils were finding it increasingly difficult to justify spending ratepayer’s money to help stage the event and wanted the cost benefit information. The Association had at the heart of the complaint that the $15,000 to $30,000 in licence fees each has to pay the State Government for the privilege of hosting the start or the finish of a stage was too excessive. This fee, when added to extra running costs such traffic management and promotion, results in some councils paying more than $100,000 to host the event.

'We’re not saying it's not a great event,’ Association executive officer Fred Pedler said, ‘but at the end of the day there are costs the councils are meeting and some of the councils reporting having trouble supporting this’ (*The Mount Barker Courier, Value for money*, 21 January 2009, p.1).

In addition to the SA Local Government Association, suburban and regional councils contribute around $500,000 in cash and in-kind support for the TDU. A dozen councils in the southern and Hills region paid $145,000 in licence fees and another $265,000 in other costs. Adelaide Hills Council set aside $50,000 to host the finish at Stirling in January 2009, including the $20,000 licence fee, while Mt Barker spent more than $22,000, including $15,000 for the licence, and offering other in-kind support, for the stage start at Hahndorf.

Mr Pedler said his association wanted the State Government to prove some visitor numbers and regional economic benefit information so councils could make informed financial decisions. According to Mr Pedler, the Government told the association that the licence system was based on the way the Tour de France was run and if councils wanted cost benefit information, they would have to provide it themselves!

"The reality is that all of the councils within the 100km arc of Adelaide ... are becoming of the view that this is costing more and more with no data and it is becoming more difficult to justify," he said (*The Mount Barker Courier, Value for money*, 21 January 2009, p.1). If the economic benefit is as great as claimed by the State Government surely a small percentage could be given to the participating councils towards costs or perhaps seed monies for the community events.

Adelaide Hills Council Mayor at the time, Bill Cooksley remained convinced of the economic benefits of staging an event but said he supported the association's push for information. "Participating councils have to pay substantial fees to the Tour Down Under organisers," he said. "I believe that, in light of the other costs incurred by councils, these fees should be waived. I support the approach being
Mayor Cooksley said the council should support local businesses and events such as the TDU brought new visitors to the region who often came back for another look. Mt. Barker Council acting chief executive Bill Chandler said hosting a stage was money well spent, securing televised coverage of Hahndorf that would be beamed to millions around the world. “That puts Hahndorf, one of Australia's most exciting tourist destinations, well and truly on the map,” he said. “The SA Tourism Commission suggests that the overall economic impact of the Tour Down Under on the State will be $41.5m and Hahndorf will share in that,” Mr Chandler said. He said it was unlikely the council would continue to host stages at Hahndorf if it did not believe the benefits outweighed the cost in funding and resources (The Mount Barker Courier, Value for money, 21 January 2009, p.14).

There is no denying the tourism benefits but it too could be better served by having some hard data and better empirical evidence. There is plenty of anecdotal information that suggests the towns and regions are busier when the event is being run but they require better tracking of repeat visitation, where the tourists come from (interstate or international?) and how much they actually spend in the town or region.

*We would love to be able to have the time and resources to track visitation and increased growth figures in takings and attendance at other tourist sites but the reality is we are a small organisation that relies heavily on volunteer labour and it would be simply out of our reach under the current funding model* (Interviewee FG#10).

The tourism destination value is largely unknown and speculated upon of course for political gain but the event has been hailed a boon for Hills tourism, drawing international and interstate visitors to the region and showcasing the area to the world through overseas media coverage.

Mt Barker Mayor Ann Ferguson said the event continued to be a success and that the turn out at the Hahndorf stage finish was fantastic. The Mt Barker Council spent $30,000 to host the finish in 2011 and Main Street was packed with people, kept entertained by live music and celebrity and novelty bike races as they awaited the arrival of the peloton. "I think it is vital for Hahndorf and SA to show off its countryside and attractions ... it's showcasing the State" (The Mount Barker Courier, Tour de terrific, 27 January 2010, p.12).

*Adelaide Hills Mayor Bill Cooksley said Stirling's Stage 3 finish on Thursday was a "stunning success. The crowd was enormous, enthusiastic but well behaved." he said. The event is great publicity for the whole of the Hills. People come from all over Australia and from overseas. The race experience gives them a taste of what we have to offer and I am confident that many of them come back to visit when things are not quite so crowded."*
Alexandrina Mayor Kym McHugh said the tour was a fantastic opportunity for us to showcase the Alexandrina region. "Over the years many people have come back to the region after visiting for the Tour and the local, national and international media exposure the region received is invaluable," he said (The Mount Barker Courier, Tour de terrific, 27 January 2010, p.12).

The Mt Barker Council failed to win a bid for a start or finish this year but its tourism and events manager Barry Wilkins was keen to secure an event for 2013. He organized last year’s finish at Hahndorf and produced a full day of activities. However, even with the organizer fee, his budget came in at $35,000 and he said the money was well spent. “I’ve been doing events on a limited budget my entire life” he said “…At the end of the day you can’t buy the publicity that corporate Hahndorf gets nationally and Internationally” (The Mount Barker Courier, Transforming a town for a day, 20 January 2011, p.10).

Not all towns have the wherewithal and experience of Barry Wilkins but it does not require huge resources and effort to put on community events given the high social capital already existing in some of these towns. Gumeracha regularly throws a party for spectators as they cheer on the riders when they pass through the town. Under the auspices of the Torrens Valley Community Centre, volunteers hosted an "On Your Bike" celebration with free face painting and a jumping castle in front of the town hall in 2009 when a DJ played music, with a sausage sizzle, drinks and refreshments available. Macclesfield, a small town of 800 in the southern Adelaide Hills, holds an annual Family Day party to mark the event and has regularly filled its streets with brightly decorated bikes and embraces the TDU at every opportunity. The main street is closed for the event and transformed into a market, with stalls and shops selling breakfast, other food and drinks and local produce. There is street entertainment, featuring local musical talent, wine tasting of the local wineries in the area and a best dressed bike competition for children.

Macclesfield was named the best dressed town along the Stage 4 leg of the high profile cycling tour. The small community was galvanised in a huge effort to decorate more than 80 bikes and display them around the town for Friday's event.

A Family Day event with 22 stalls selling food, wine and local produce, plus live music added to the atmosphere, which drew hundreds of visitors throughout the day. Judges praised the community's use of recycled materials in making their decorations, as well as the party atmosphere.

"Many other elements such as the markets, fair and music all helped to create a great atmosphere of color and creativity, really making Macclesfield a standout along the race route," they said.

The Macclesfield Business and Tourism group, which organised the event, now plans to make it an annual attraction. Committee member Corinna Steeb said the group was "thrilled" at the win.
"The town is very excited and we look forward to participating in this event again" (The Mount Barker Courier, Little town gets into the spirit, 26 January 2011, p.11).

This is social capital at work with the heavy emphasis on volunteer work to enable it all to happen. Harnessing the volunteer capacity, calling upon proven and trustworthy networks and making it happen are all examples of social capital being used for community good.

Hahndorf welcomes the ride and spectators, even if they don’t have a start and/or finish and they host live music along the town's main street in a celebration while the Strathalbyn Cycling and Picnic Day is held in the Soldiers Memorial Gardens with food, wine, entertainment and face painting and a vast variety of stalls of food and drink when the tour finishes (see Appendix K).

The TDU guys are great operationally but give us nothing in terms of the wider community. Give us something even in-kind stuff like bunting and barricades or even some help for the toilets we hire. Something to let us know what we do is appreciated! (Interviewee FG#12)

4.7.3 Tourism benefits

With a sport tourism event such as the TDU it would stand to suggest the tourism benefits are important and this was very evident in the general discussion that ensued from the interviews. It was universally accepted that the TDU was very good for the rural areas of South Australia where the TDU runs and this was also reflected from the many newspaper reports in the past five years.

Recognition of the community development potential of sport tourism (Daniels, Norman & Henry, 2004) and the emphasis on social impacts and social capital in this research has perhaps at times overlooked the actual benefit of sport tourism to the overall tourism industry.

Sport tourism makes an important contribution to local and national economies and appears to have substantial potential to further build on this contribution. It is estimated that sports tourism in Australia accounts for approximately $3 billion per annum (Deery & Jago 2005, p.378).

This is a fact not overlooked by the local communities and a consistent theme that did emerge from the bank of interviews conducted. Many of the towns craved both the tourist input, and were very open to providing them with a good experience, as well as the “new” dollar that accompanied some of these tourists. They were open to increased travel flows because they were largely happy with the perception that there was greater awareness of the destination and chances of repeat visitation in the future.

Participative sports events have shown to be an effective way to attract new visitors and to generate return visits. That is because participative sport
events, like speed week resorts, target consumers who seek opportunities to share their holidays with others who share an interest in a particular sport (Delpy 1998, p.34).

They did however, still lament the lack of consultation and a concerted effort to maximise this opportunity. This is another important consideration when assessing the benefits of sport tourism events.

The importance of strategic planning and management has been recognized widely in the literature and continues to be refined and debated both in industry and academe. Components of strategic planning include the development of definite time horizons, detailed allocation of resources to the various elements of the plan and the establishment of conduits for the communication of the plan. The key element, however, is the coordination of the planning and the implementation of the plan (Deery & Jago 2005, pp.378-379).

A somewhat surprising “by product” or other emergent theme was the pride the local communities had in presenting their town in the best possible light for the tourists. (see examples in Appendix H) This helped build social capital in a “secondary” manner because people banded together to produce activities and volunteered for stalls and marshalling so the town looked good and acted efficiently.

Visitors want an experience and want an event they don’t necessarily want to come and shop here – why would they? So we need to give them a bit extra! (Interviewee FG#12)

Great vehicle for Hahndorf (Interviewee FG#5).

The traders complain but overall “fantastic” massive free exposure that money can’t buy – low cost and exciting thing to happen to Hahndorf (Interviewee II#11).

Put Lobethal on the map, really showcased our town (Interviewee FG#3).

We looked great and proved to everybody what a fabulous town we are! It brought the community together in a common cause to rally behind a new opportunity (Interviewee II#4).

We need to give them (tourists) reasons to stay longer – perhaps a special breakfast? (Interviewee FG#10)

We get great exposure to many and rallying together to showcase the town is a really important part of the TDU and what it gives us (Interviewee FG#6).

However there were still some negative comments about the resources and efforts going into the tourists, and not the locals, which did not please some.

All the darn festivities are to keep visitors as long as possible but nothing about catering for the locals!? (Interviewee FG#14)
I think we could do better in terms of how we present (town X) maybe based on a theme about the town and its produce or on a historical theme for example (Interviewee FG#10).

Today show (channel 9 were sponsors and telecast the last stage live) had live crosses and good for brand x but not the association – LGA offered bikes and balloons and do their bit with the landscaping – other than that quite passive involvement other than operational elements (Interviewee FG#4).

4.7.4 Media reports

“The whole region went to display last week, thanks to a bike race. Locals, day trippers from Adelaide, interstate and International cycling fans all got a taste of what the region has to offer. Television coverage beamed images of Barossa villages, vineyards and Gawler’s historic Murray St. around the world” (The Barossa Herald, Barossa bid for whole stage, 27 January 2010, p.3).

The visitor information centres around the region were hectic and people from all walks of life volunteered to help put their communities on the map

“These are great community events with lots of volunteers” said Jaci Thorn, Barossa Tourism Manager. “Everyone, even day trippers got to see what the Barossa is all about.”

In Tanunda this resulted in a festival day with plenty of action timed to fit in with the professional cyclists who zoomed though the town. In Gawler the volunteer spirit was recognised with the “best dressed” town award for stage two of the tour. The region adopted a green and gold “history” theme that complemented a host of community activities (The Barossa Herald, Barossa bid for whole stage, 27 January 2010, p.3).

The other newspaper of the Barossa Valley, The Leader, ran a page one banner in 2010 announcing “Tanunda Tourism Boost”. It went on to say “Thousands of people converged on the region yesterday for the Tour Down Under injecting a significant amount of money into the region.

According to Chairman of the Barossa TDU working party, Dennis Gifford, the annual event is a major boost for the region. ‘The fact that race is in the Barossa is just fantastic.’ Mr Gifford said. ‘The Santos Tour Down Under puts the Barossa on a world stage and with the coverage of SBS, the Barossa is going worldwide.’

Mr Gifford said the Santos Tour Down Under is invaluable to local businesses and the community has embraced the opportunity to support local industry.

According to Mr Ian Light, Manager of the Tanunda Hotel ‘There are so many people who come up to the Valley for a look at the town and while they are here want a bite to eat or drink’ Mr Light said.
'Some people might not have been to the region before and are staying up here the night before the race... while they are here to see the tour, they might sneak off to some wineries in the morning, which is all great for business’ (The Leader, Tanunda tourism boost, 20 January 2010, p.1).

The report goes on to quote another local, David Wohlers who says, the stage one finish in Tanunda is the single biggest marketing tool of the Barossa and Tanunda will be beamed to televisions the world over. “This puts the Barossa up front and it puts us on the map.” Mr Wohlers said. “We are really excited about this great chance to promote the Barossa and Tanunda” (The Leader, Tanunda street party, 13 January 2010, p.22).

In a definite sign of the times Kim Michelmore from Lyndoch shared his thoughts on the Leader Facebook page touting it as a success.

After 12 years at last the TDU is starting to have an impact on our communities - for the first 10 years it was a bit “ho hum” but now we are seeing more interstate and importantly overseas visitors following the race around the countryside (The Leader, Facebook snippets, 28 January 2010, p.5).

While the exposure is almost universally accepted as vital and a boon to the region’s tourism profile it is again without empirical evidence. To support the idea that this exposure converts to greater visitor numbers throughout the year must be backed up by a modicum of research and not those rubbery figures alluded to earlier in this chapter.

This year, after all the years of the TDU being here it is the first year I have had anyone book my B&B for the expressed purpose of watching the race. It has not given me any more business ever and really it is just a pain with more people parking across drive ways and leaving their cars here for the proceeding days so they can make the dash back to Adelaide when it all finishes (Interviewee FG#10).

It is clear that ways of trying to maximise the opportunities presented to the rural towns must be explored in greater depth. In a special magazine of the major newspaper in Adelaide, The Advertiser, for autumn/winter 2012 organised by Bicycle SA it was conceded local businesses did well, albeit briefly. But when the TDU convoy moves on they were left to lament the abrupt end of this tourist explosion.

Peter Woods, chair of the Riesling Trail management committee in the Clare Valley, acknowledges the TDU’s direct impact was only brief; but he is confident it has done a lot to promote the valleys credentials as a year-round cycle-tourism destination. “People who follow the Tour tend to want to get back to wherever the start for the next day is, so it’s very hard to keep them around” Wood says (The Advertiser magazine autumn/winter Bike SA love your ride 3 p.18).
“The main benefit from the TDU for a place such as Clare is to hopefully get some exposure on the international and interstate map as to where we are. Then tourists come back later on” (The Advertiser magazine autumn/winter Bike SA love your ride 3 p.18).

Shaun De Bruyn, the SATC’s manager of experience development says the SATC recognises there is a significant opportunity to benefit from the “halo effect of the TDU”. He adds that the SATC is looking toward greater capitalisation on the TDU but mentions commercial opportunities only and nothing about community involvement and engagement “We’re looking at how we can commercialise more of our cycle tourism opportunities.” (The Advertiser magazine autumn/winter Bike SA love your ride 3 p.19) This must be communicated in a more far reaching and capable way for the SATC to be effective in their “reach.”

We get left off the map in many respects from the Commission who don’t understand we have limited resources and need help in a variety of ways. They don’t often communicate or consult with us and we sometimes find out about critical campaigns and things by other means which sometimes embarrasses us all here (Interviewee FG#10).

The common theme of better, more effective communication is evident when those interested in tourism benefits emanating from the TDU share their opinions.

We never got a DVD of the television package that supposedly went to air in Europe, we just got a bunch of rubbery figures about how many homes it went to but never saw what it was. We could never track the benefits either because sometimes in may take people five years to come to our region – they store it away in the back of their holiday plans and it may ‘surface’ years later – how are we to know?(Interviewee II#1)

People with vested interest and perhaps hidden agendas will always come out looking for a positive “slant”. Premier Mike Rann “is spruiking the 2009 TDU as the biggest sporting event in SA history which will make reach 150 million homes around the world by television” (The Advertiser, Fans line up to see king of the road, 14 January 2009, p.9). However the empirical evidence to support this claim has not been found.

It was no surprise that HTC Team Columbia boss Bob Stapleton was reported as saying: “The State Government and businesses should not underestimate the global marketing power the TDU had in terms of reaching tourists and investors” (The Advertiser, It’s our Tour de Great, 25 January 2010, p.7).

Richard Comyns, of Henry's Retreat Bed and Breakfast at Willunga, said the TDU was great for tourism. “The bed and breakfast always books out - that was probably booked about six months ago,” he said (The Advertiser, Gearing up for the biggest race in town, 14 January 2012, p.9).
Blessed with cooler weather than the first day of racing, Lobethal pulled no punches to show race organisers that the region’s small towns and communities gave the green light to Tours of the future sending a full day rolling through the Hills, Crowd estimates for the event route topped 110,000 - a record for Stage 2.

Inspired by Australia’s first Pro-Tour team, GreenEDGE, Lobethal was awash with green hats, streamers and banners as the crowd packed into the main street for a glimpse of the compact start. The town of 1800 swelled with a party atmosphere, with breakfasts held in front gardens, sidewalk coffees aplenty and entertainment.

In Woodside a small but enthusiastic crowd waited to cheer the show-stealing pair and then the peloton through. “This is such a great event for the Hills townships” Oakbank resident Jackie Sanders said. “It gets people into small towns, people who have never been up this way or stopped in the towns. It’s great for all the townships to have people visit of we have then stopping to have a meal at the pub or a pie from the bakery” (The Advertiser, Hills have a green edge, 19 January 2012, p.11).

4.8 Other benefits

When considering this question a number of things came to the fore. One was the apparent lack of training for event staff from the local towns. A number of people interviewed thought some sort of investment in the future to assist in the sustainability of events relied on good, well trained staff.

Events provide the “breeding ground” for creating skills and knowledge among the community, which can be used to facilitate and foster future community development opportunities as well as maintaining and developing social and human capital within rural communities (Reid 2007, p.96).

Another focus group thought some resources could be put toward getting the youth involved and providing some training for them. As one “bellwether” commented running an event was analogous to conducting an orchestra with all the diverse elements. Another commented it was like a chemical reaction – you can have all the elements but the reaction may be varied if not mixed together correctly. Event management is not easy and therefore it requires a coordinated and careful approach to maximise the chances of success.

… the product of event management – the event itself – is complex. In particular, it is a result of the intangible nature of event outcomes and the multiobjectives of the event, introduced by the numerous stakeholders. It is reflected back and contributes to the structure complexity of the event management (O’Toole, 2011, p.123).

Training of staff is a critical part of events. Unfortunately this task is often given, as part of a work portfolio to the person who has a passion for the arts or sport rather than the
necessary skills or training. Possessing the right attitude and being passionate about something does not always provide the best possible workforce.

_We need better “equipped” staff for events – why don’t we have training or concessions to TAFE courses or run some short courses to give us a better trained pool of people to call upon to run these events – this is sadly lacking (Interviewee FG#1)._ 

Some of the people came from the Community Development section of LGAs while some had designated events Departments which handled the TDU. Job titles don’t tell everything but one that stood out was Events and Cemetery Coordinator! A job everyone is dying to do! A consideration that needs to be considered is the increasing specialisation required by event managers as the complexity of the overall event increases. It is simply not about putting the traffic cones out on the road anymore!

_I also believe there will be a growing need for planners and policy analysts who must deal with complex issues related to events, from many different perspectives (e.g. social cultural, economic, environmental) for whom Event Studies provide a necessary foundation. As well, there will certainly be a rising need for higher education and lifelong learning in this profession of event management (Getz 2007, p.7)._ 

Similar comments came from the groups that have a para-professional part in the TDU. A strong feeling persisted that while the community contributes so much to the event then there should be more lasting legacies from the event. Being involved and playing a leading role should be something for the locals to aspire to, however this involvement should be acknowledged.

_Care needs to be taken that they (TDU) don’t wear out their welcome – it’s fine to come and say we want that building there and that community asset for our people but local people are getting tired of this – x has worn out his welcome here and has put enough noses out of joint that the social capital is almost bankrupt. Its got to the stage where we are expected to help but we are saying as an association ‘What are we getting out of it’?? (Interviewee FG#10)_

A number of texts and articles about event management often say that leaving a “how to” manual or a legacy of some sort is very important. The TDU takes a lot from the community but leaves nothing of substance. If there is no real widespread economic benefit for the individual towns then why not concentrate on the social impact and conscious building or encouragement of social capital?

_Many practitioners simply do not have an academic background, do not seek research findings, and are probably ill equipped to understand research and theory pertaining to events (Getz 2007, p.7)._ 

That is abundantly clear with the lack of cooperation afforded this author from the TDU and the SATC and their apparent disinterest in any type of research other than the obligatory, and often meaningless, economic impact study..
This is also the realm of event tourism, wherein events have specific roles to play in attracting tourists, fostering a positive destination image, acting as animators and catalysts (Getz 2007, p.13).

The author believes the problems with lack of engagement and failure to embrace any alternative views on how to grow the event into much more than a bike race stems from the organisational culture of the TDU management and Events SA.

The extent to which residents are involved with events, from volunteering to ownership, and including citizen power to influence the decision-making process, can determine or moderate many social, cultural and political outcomes (Getz 2007, p.307).

4.8.1 Bread and circuses

It was suggested that the way to keep the general populace happy was to give them food and entertainment. The term ‘bread and circuses’ emanated from classical times to support this notion. These simple means of appeasement were a political ploy then and it seems now to be replicated in South Australia. It does certainly downplay the importance of the rural towns, and their intelligence, by not using them for much more than operational elements of the TDU such as car parking sites and road closure advice. This somewhat oversimplified and shallow assessment of what will appease the local population could well be the undoing of the TDU.

The collective information, local knowledge and using more of the inherent social capital found in rural South Australia has largely been ignored by the organisers of the TDU. Annual de-briefs are held but usually involve the emergency services, LGAs and the chosen “few” according to a number of the Interviewees. Service clubs and groups are keen to be involved to gain insight into how they can maximise the opportunities presented to them on their door steps – a rare occurrence in rural South Australia but they are largely excluded. Is there more to these events than just bread and circuses?

Increasingly, sport event production is about spectacle rather than festival (Alomes, 2000; Archetti, 1999; Buschmann, 1996), crowd management rather than crowd relations (Abbott & Geddie, 2001), and economic impact rather than social value (Dwyer et al., 2000; Kim & Uysal, 2003). This should come as no surprise insomuch as risks must be managed (Berlonghi, 1990), spectacle has media value that festival cannot match (MacAloon, 1989), and public event provision must be justified in politically expeditious terms (Emery, 2002; Larson & Wikstrom, 2001) (Chalip 2006, p.111).

In this time of rural difficulty society needs to work harder on providing greater benefits from these events.
4.8.2 Interviewee responses

With the TDU now being seen as more than ‘just a bike race’ it is an opportune time to showcase examples of best practice. The valuable insights gained would support new towns and/or regions wanting to make their bid. Fact sheets, case studies or guest speakers from stand out communities prepared to share their stories can only increase community involvement.

*We sometimes get invited to a de-brief but it’s always for the TDU benefit and they rarely want to hear our ‘beefs’ – it would be nice to share ideas from other towns and councils on how they went about things so we could share ideas and get better next time (Interviewee FG#2).*

The lack of corporate knowledge is appallingly obvious when dealing with the TDU and one wonders if it is a deliberate ploy to hide facts and figures or just “sloppy” management which cares little for anything except the successful conducting of “their” event.

Being heard is important for those involved at all levels.

*I gave up going to any de-brief because all its about is what cone was placed where and why – no real sharing of ideas ever came out of it and it became a waste of time for me (Interviewee FG#9).*

*I kind of think they are afraid to ask for our perspective because the feedback may not always be positive. They do an awful lot that’s good but my organisation would like to have some input because collectively we have a great deal of experience and expertise but we are never valued in our opinions and ideas. A pity really (Interviewee FG#10).*

*They (the TDU) didn’t event bother to turn up to our de-brief this year. Yes they sent an apology but they did not see it important to travel up to our meeting – what else would they have on this time of the year? Why could n’t they make the effort – unless they are front and centre in everything they don’t care or don’t want to know – I reckon it’s rude! (Interviewee FG#10)*

As admitted by the current South Australian Tourism Minister, Ms. Gail Gago, in a recent far reaching media interview, communication could be improved “For instance Events SA is almost an agency within an agency and so, too, there are four or five pillars within the SATC and I think we can improve the way they communicate… They are all beavering away doing some great things but there are opportunities of leveraging off some of that work and get a bigger bang for our buck” (*The Sunday Mail*, Hung out to dry turmoil in SA’s travel industry, 4 March 2012, p.36).
4.9 A word of warning

Closely allied to the findings about communication were the need to be heard and the modicum of empowerment desired by the local communities. Unfettered by political correctness and perhaps buoyed by some form of group bravado, the focus groups were a treasure trove of ideas, opinions and beliefs communicated in a very clear manner. A myriad of issues surfaced as it seemed like the first time they had permission to speak. This opportunity was taken and run with in no uncertain manner! One of the strong themes that surfaced was the danger of taking the local communities, and their leaders, for granted. Here the locals had a clear and strong message to share – ignore us at your peril!

_The arrogance of the TDU people is hard to fathom and swallow – they should be paying us not the other way around. We add value to the event! (Interviewee FG#8)_

_We had a lot of volunteers at first but now it’s becoming increasingly difficult to get anyone – the Council has now put new protocols in place where it is almost impossible to do things as a community group without their rules and timeframes that don’t always suit our volunteers (Interviewee FG#10)._}

_Attend what VIP function? An invitation would be nice for starters! (Interviewee FG#1)_

_We got a fruit basket as a thankyou this year for our volunteers but we put on our own thankyou function (Interviewee FG#2)._

_The corporate tent is the bone of contention for us – it is filled with sponsors and Adelaide folk only – are we not good enough? We contribute greatly to the success of the event but not good enough to even get an initiation (Interviewee FG#5)._

This is almost Volunteering 101! Make sure you give the volunteers recognition, fete them for their involvement with either a thankyou function or hand written cards of thanks (not the photocopied form letter). Provide incentives for them to involved next time, opportunities to feel part of a community or network and above all don’t think a lone photocopied certificate is going to ever be enough! If the Race Director, Mike Turtur, truly believes “The Santos Tour Down Under is not only the biggest cycling race in Australia but it is also a race for the people” (The Weekender Herald, Macclesfield wins best dressed town in stage 4 of the tour down under, 28 January 2011, p.8) he could well do to direct some of the organisers to listen to the people! While it may take some time to build social capital it can evaporate very quickly. Care must be taken to nurture or look after the most valuable asset of the TDU, people helping to stage the event.

_Well I think the honeymoon period is well and truly over. I am continually questioned about why we are involved when it seems to be at the whim of the_
organiser each year – there is no continuity, no way can we adequately plan and
the notice is too short for us to capitalise on the event beforehand. I think we get
better community return on those events they have some control over (Interviewee
FG#6).

Several Interviewees mentioned the concept of the honeymoon being over and in
Doxey’s irridex (Weaver & Lawton, 2010, p.251) this would equate to the antagonism
stage where the locals are openly expressing irritation and opposition. In Doxey’s scale
the locals commence with what he terms “Euphoria” where they view the visitors as
good company or good money. This will gradually slide to the “Apathy” stage where the
visitors are taken for granted and a more formal and commodified annoyance. The
interactions can then quickly subside into saturation with misgivings and antagonism
being plainly evident. The final stage “Antagonism” is the open expression of irritation
and opposition as carrying capacities are reached and exceeded.

When carrying capacities are reached and exceeded, towns are crowded, parking is
difficult and the benefits don’t seem to be as great as those initially expressed by
proponents of the TDU, whether they be TDU organisers, local community leaders or
sponsoring LGAs. This was demonstrated in the graphic account from the 2012 Tour
titled ‘Tacks scattered on cycle route’:

The safety of thousands of riders at the Tour Down Under Challenge was put at
risk by a suspected sabotage attempt in which nails and tacks were spread across
part of their route.

Dozens of riders were forced off the road with punctures after crossing part of the
Springton to Williamstown Rd just hours before Stage 4 of the Tour Down Under
was due to pass. A CFS spokesman said crews called there about 11am found two
sections, about 50 metres apart, covered by a band of tacks and small nails. Mt
Pleasant and Williamstown crews used brooms, leaf blowers and a street sweeper
to clear the road before the scheduled arrival of the professional riders about 1pm.

Race director Mike Turtur said it would be disappointing if the tacks had been put
there deliberately.

"We've got to keep an open mind about this," he said. "It might have been a box of
stuff on the back of a tray top that bounced off. It had no effect on the race
whatsoever."

Police confirmed tacks were found on the road between Springton and
Williamstown, but a spokesman could not say if it was a deliberate act.

"Some riders reported tyre punctures in the Bupa Challenge this morning," he said.
"There is no information to suggest the tacks were deliberately placed on the
road." AdelaideNow readers were outraged at the possibility of a sabotage attempt
on the event. Allan of Tanunda called it "the work of simple minds and cowards in
the extreme" (The Advertiser, Tacks scattered on cycle route, 21 January 2012, p.14).
While a very dangerous and calculated act, if it was intentional, the clean-up and quick action of locals exhibited the fact the TDU still had plenty of social capital to its credit.

*It was pretty quickly hushed up by Mike Turtur, he did a good job of deflecting the seriousness of the act and dismissing it as just an accident, something falling off the back of a track. It was pretty incredible how we coped with the problem – a couple of phone calls and we got the machinery and personnel out there from x and it was all fixed up. The locals were quick to swing into action thank goodness!* (Interviewee FG#10)

The decline in volunteer numbers was a consistent theme from the long term involved areas with comments such as the following being indicative of some of the problems faced.

*Sadly the volunteer numbers have dropped away quickly – I wonder if it is a reflection on the way they are treated by some? We can get a few hardy souls that always turn up to put decorations up but to take decorations down – no one! It (the TDU) loses its charm pretty quickly* (Interviewee FG#10).

*The TDU this year didn’t do anything to help the town – the volunteers were overstretched and it was hard to muster enthusiasm and the troops – the circus has moved on! I think we can be accused of overspending the social capital – TDU, Council us, everyone!* (Interviewee FG#10)

*Setting up and taking down decorations for five minutes worth of activity as they race through? It’s not worth the investment in social capital to rally the troops* (Interviewee FG#10).

The State Government as well as the organiser of the TDU may well need to heed a plaintive plea from one Interviewee when she said:

*Lot of fanfare and fluff but what about us as a community? What are we to gain from the TDU?* (Interviewee FG#10)

It is becoming increasingly clear that the TDU is more than just a bike race! Some of the findings were unexpected and provide good insight into what could be done in order to further enhance this event. These recommendations will be elucidated in the next chapter.

**4.10 Q3:**

**What is the ‘room for improvement’ in the event management of the TDU by Events SA especially for the host communities?**

What is a community? A community is “an area of social living marked by some degree of social coherence. The bases of community are locality and community sentiment.” (MacIver & Page, 1961, p.9 cited in Frankenberg 1969, p.15) Elsey suggests that it is “social relations extending, as it does, beyond the immediate support and mutual obligations of the family and kin into a wider group” (Elsey 1986, p.1). This is very pertinent in relation to the circumstances of the TDU.
Other authors (Chau 2007; Harris 2005; Cavaye 2003) suggest a community is typified by membership; that is its members have a sense of identity and belonging, they share norms and values, they have a sense of mutual influence, whereby they influence and are influenced by each other (reciprocity) and they typically share an emotional connection, such as common history, mutual support, and similar experiences.

A strong community consists of members and stakeholders who understand the community’s social, economic and environmental assets and who work together to ensure the sustainability of resources, as well as working with more disadvantaged community populations to achieve minimum standards across the community (Chau 2007, p.4).

What is community engagement? Harris (2005) neatly defines community engagement as:

interactions of a formal or informal nature between an event and its host community that span a range of activities from information sharing and consultation, to active participation/involvement (Harris 2005, p.291).

Community engagement therefore is the connection between governments, individual citizens and communities on a range of, and in the case of the TDU, program and service issues. It also encompasses a variety of interactions ranging from information sharing to community consultants and in some cases active participation (Cavaye, 2001).

In regards to community engagement, the TDU seems to rarely entertain his notion with an encompassing modus operandi of imposing their thoughts and needs on communities and not engaging them. One of the reasons why interview participants were willing to spend so much time with the author in this process is because it was one of the few times anyone had actually asked them of their opinions and sought “advice”. This is quite evident in the major interaction, the launch of the stages for the TDU, where new routes are announced and a one way communication process is evident. Very little consultation happens and planning is made in isolation in some ways “effective community engagement allows government to tap into diverse perspectives and potential solutions to improve the quality of its decisions” (Queensland Government 2005, p.5). This suggests a very narrow mindset where one of the fundamental elements of event management is ignored.

The ultimate in community acceptance is that events become recognised as ‘permanent institutions’ in their community. Elsewhere we discussed this in the context of stakeholder theory and noted that key supporters have to become committed to the event, generally taking some level of ownership or at least responsibility for it. It can also be suggested that ‘institutions’ can only emerge through strong community support as measured by loyal attendance, committed volunteers and political support – especially in time of crisis. Certainly a congruence of values is required between the event and its community (Getz 2007, p.308).
Getz suggests elsewhere (1989) that

Although much work is required on the links between special events and the impact on community, some tentative conclusions can be drawn. Special events can contribute to community development in several ways, to the extent the following objectives can be satisfied:

- The community has control over the event
- The event is first and foremost directed at meeting community needs
- Local leadership and interorganizational networks are fostered; and
- Event planning is comprehensive, taking into account the social, cultural, economic and environmental dimensions (Getz 1989, p.133).

Rogers and Ryan suggest a greater emphasis on the triple bottom line to make communities more sustainable and the TDU provides a perfect vehicle for this in many ways.

They need (1) to take stock of the human, environmental and economic resources available to them, (2) to develop a shared vision about the way in which these resources are utilised and (3) to develop a means to evaluate progress toward identified goals. They need to build a strategic plan for a sustainable future. Hence, they need analytical tools which are meaningful at the community level. First, though, communities need to engage all parts of the community in the planning process, and to stimulate a desire and willingness to participate (Rogers & Ryan 2001, p.281).

Unfortunately the management of the TDU and any mechanisms that may be established do not appreciate the inherent human capital and collective expertise of the local community and almost dismisses the locals by ignoring their input. Not involving the community denies the opportunity to build the capacity of the community through the acquisition of skills, knowledge and experience.

**Festival management strategies that include consultation and participation of host communities appears to assist in avoiding many of the negative socio-cultural impacts associated with festivals (Arcodia & Whitford 2007, p.10).**

The fundamental element ignored, active participation comes with opportunities for influence. Already there are signs of parts of the communities becoming tired of the intrusion of the TDU, particularly when there is little or no personal benefit accrued by involvement.

*They (TDU) need us more than we need them (Interviewee FG#10).*

*It’s like we are the hicks from the sticks and know nothing! (Interviewee FG#9)*

The TDU needs to be more conscious of the “needs, opinions and experience of their constituents” (Queensland Government 2005, p.5). Public involvement and engagement is an effective means of reconciling different values and perspectives and is a wise and
prudent investment in the future of both the TDU and future events. Steps toward a sustainable community require the following according to Rogers and Ryan (2001):

* A sustainable community:

  · utilises nature’s ability to provide for human needs, without undermining its ability to function over time;
  
  · ensures the well-being of its members, offering and encouraging tolerance, creativity, participation and safety;
  
  · empowers people with shared responsibility, equal opportunity and access to expertise and knowledge, with the capacity to affect decisions which affect them;
  
  · consists of businesses, industries and institutions which collaborate as well as compete, are environmentally sound, financially viable and socially responsible, investing in the local community in a variety of ways (Rogers & Ryan 2001, p.282).

There would be little to suggest that the TDU utilises the community to its full potential and is overly concerned about welfare, empowerment or collaboration and misses a golden opportunity to contribute to the building of communities with which it intersects with.

* A sense of community arises out of the fundamental human need to create and maintain social bonds, to develop a sense of belonging and to further develop a self-identity. In other words, a social, affective (emotional) and/or a psychological need is met. Key to understanding community is the concept of identity (Zakus, 1999). ... This identity formation process is also a fundamental element of sport as well as of communities (Skinner, Zakus, & Edwards, 2008). Membership of a community provides a sense that an individual has invested a piece of themself (central contributor to an individual’s feeling of group membership and to his or her sense of community) to become a member and consequently has an entitlement to belong (Skinner, Zakus, & Edwards, 2005). It results in a sense of belonging, of being a part of something... Community identity and community belonging are a non-tangible benefit of participation in sport (Collins & Kay, 2003). Sport supplies benefits such as improved self-esteem, community identity and unity and can facilitate community development and social inclusion (Vail, 2007) (Skinner, Zakus & Cowell 2008, p.155).

From sound community engagement logically comes the opportunity for community development. Community development is often a difficult set of relationships and processes for citizens to build and maintain. A range of “ingredients” are needed to stimulate and foster development activities as follows (Cavaye 2003 adapted from Shaffer, 1989):

- A slight level of dissatisfaction: motivation and enthusiasm based on a feeling that things could be better.
Belief and expectation of self-help: a belief in the future of the community and a conviction that it will depend on the action of community members for the future to be realised.

Local Leadership: formal and informal leaders who can enthuse and support others, foster shared leadership, accept criticism, and act as local champions for community development efforts.

Collaboration: a strong culture of cooperation and participation.

Cultivation of allies: actively seek, inform, and network with outside supporters.

Working hard and staying with the process, especially when there is a setback.

Focus on specific actions without losing sight of experimental ideas (Cavaye 2003, p.2).

A vibrant community depends on active and broad participation. However, pressures on people’s ability to participate in their community in rural South Australia are building. Many rural and regional people are angry, frustrated and upset about low commodity prices, eroding rural infrastructure, cutbacks in services, the deterioration of communities and perceived lack of government attention (Pritchard & McManus, 2000 in Cavaye 2001, Reid 2007).

Traditional forms of participation are attracting fewer people and people are tending to participate more in events than in organisations (Cavaye, 2001). The disincentives and often subtle barriers to participation can easily reduce the numbers of community members who are involved in their community. Experience is showing that in organising for community development, people are tiring of committees, public meetings and other “traditional” forms of participation.

This raises two issues. First, traditional participation needs to develop as more effective arrangements for deliberation and decision making.

Secondly, people are seeking more informal, temporary and social ways of participating in their community. New forms of community involvement, such as coalitions, temporary commitments and networks of existing community groups are more likely to engage people with very limited volunteer capacity and to encourage broader spectrums of the community (Cavaye 2001, p.8).

The challenge is to create easier ways for people to act on concerns while at the same time retaining legitimacy, efficiency and articulation with the formal processes of community decision making and democratic representation. Hence one of the reasons for the appeal to assist in events and something event managers such as the TDU should access.

The degree of engagement is often commensurate with the effort applied by the organising committees and LGA’s who could well adopt more vigorously some of the basic tenements of community engagement. Guaranteed public participation and involvement, good communication and the feeling that participation in the process may
well influence the decision making of event organizers and how their input affects the
decisions are important considerations. One of the constant laments from Interviewees
was the lack of consultation making them feel almost inferior.

_It’s like we don’t count! We know our community better than anyone but it’s like
they don’t want to know! (Interviewee FG#4)_

Good consultation and engagement may well help LGA’s and the TDU to work together
to achieve quick and balanced decisions but more importantly offers opportunities for
ordinary people to contribute to and influence outcomes which directly affect their lives.
The often heavy handed methods used by the TDU organisers have begun to grate
against the local’s good will.

_I don’t like the way they come into town and treat us almost like second class
citizens. They commandeered our facilities and rise roughshod over us. We wanted to
use our clubrooms to sell food and drinks but they said they would charge us
$2000 for that right because they needed the rooms – the cheek of X to even
suggest that! (Interviewee II#10)_

The “acquisition” of community resources could be more carefully and sensitively
handled without the dictatorial nature of past TDU managers which simply antagonises
the local community rather than engages them. Community engagement is about not
just improving the delivery of the TDU but leaving lasting legacies for communities.
This does not happen at the moment with an underlying feeling borne by this comment
summing up much about the TDU.

_They’re gone within a half hour and all they leave us with is the mess to clean up
(Interviewee FG#8)._

Mutual communication is the key to these issues about the TDU and local communities
but it is very much one way and a “closed shop” when asking Interviewees about their
views.

_They don’t listen and they don’t ask – I guess its one way never to hear any
negatives! What’s that old saying don’t ask the question if you’re afraid of the
answer!? (Interviewee FG#3)_

This attitude is reflected in the dealings with the TDU which this author has found
perplexing. Repeated attempts for information to be accessed even through activating
the Freedom of Information Act seems to be an indication of the way the TDU
management treats its constituents. This is evident when discussing this with the
communities. Community engagement means participation with a community however
it appears the TDU only want to deal with local LGAs rather than directly with the
community and its leaders. TDU really needs to recognise what Cavaye (2004) suggests
“that engagement arrangements need to incorporate the diversity and dynamics of
communities” (p.3).
It appears almost to be a ‘chore’ to deal with community. The accepted methods of community engagement such as consultation, collaboration and active participation are nowhere to be seen in any of the structures established to deal with the local constituents. The more formal lines of communication could be developed in order to be “heard” and the feeling of being able to influence some of the TDU decisions regarding their own community would be welcomed.

They (the TDU) treat us with disdain and like we don’t know anything (Interviewee III#6).

The Barossa Council is one of the LGAs that has a truly representative community advisory committee which works very well. This is because it attempts to engage with the local community and at the very least provides a vehicle for interested, or aggrieved, community members to gain “access”, even if it is at arm’s length, to the TDU. However there are no apparent mechanisms to feedback ideas and thoughts for many of the communities and this is vital for real community engagement. Harris (2005) suggests a number of ways to enlist feedback including public meetings, strategic reviews, workshops, community wide surveys and a contact facility on websites, blogs and chat rooms for those who are inclined to participate on-line.

Good community engagement would symbolise the LGA’s and the TDU’s commitment to open, accountable service and would greatly reduce the alienation which is brought about when members of the community feel they are unable to contribute to decision making (Harris 2005, p.287). As well as providing useful intelligence, community consultation allows a broader range of views to be expressed and more information to be assembled prior to making decisions; surely that is good business practice? This consultation and engagement could range from information sharing and consultation to active involvement in the event.

It is a basic tenement of good event management whether events are hosted by a community, or are conducted by it, for them to interact with a range of stakeholders. Interestingly, such engagement with event stakeholders can be seen as a relatively recent phenomenon, with Haxton (2000, cited in Harris, 2005) noting that it has only been since the mid-eighties that public consultation has been seen as a positive aspect of event planning (Harris 2005, p.288). This accepted basic event management practice that seems to be largely ignored by the TDU. Harris goes on to suggest that some events are organised differently and the extent and type of community engagement that an event will seek will depend on its form, as well as its specific mission, goals and objectives.

In some instances, 'passive' forms of engagement may dominate as the organisers of an event limit their involvement with the communities in which they take place to those actions necessary to conduct the event, such as liaising with council and employing local businesses to perform certain tasks (Harris 2005, p.288).

This is certainly the case of the TDU which has little or no direct involvement with a number of the community stakeholders in this event. While Harris contends that some
events seek a more active engagement with their communities, as the outcomes they seek may depend very much upon the extent and quality of such engagement, the TDU does not demonstrate this level of engagement. The author believes that the TDU would be better served to develop a greater sense of community and involve the community stakeholders in a more vigorous manner. Some towns adopted the appointment, or called for volunteers, of a committee which helped organize the event while others had a more much laissez faire approach. The obvious concern for this is the irrefutable comment:

... that the long term sustainability of an event can be jeopardised if communities are not involved in event planning and conduct. Of particular note in this regard is the ongoing ability of an event to access the reservoir of energy and goodwill that exists within communities that can, amongst other things, generate a ready supply of willing event volunteers (Burr 1997 in Harris 2005, pp.288-289).

This is also true for the community’s leadership structure. Harris (2005) points out, it is often vital to involve in the event planning and delivery process those he describes as a community's "movers and shakers". He believes such individuals have the ability to

provide leadership and get other individuals involved in meaningful roles and to coordinate different agencies and organisations. This is of course is not to say that the broader community should be ignored. In this regard Burr also notes that it is essential to "listen to the local people and to pay attention to the spirit of the community" which can be achieved through assessing the community's attitude towards events, and what the capacity of the resources and infrastructure of the community are (Harris 2005, p.289).

He emphasises that an event must mesh with the identity of the community in which it takes place in a meaningful way. This is supported by Small and Edwards (2003), who believe a community must identify with an event theme in order for them to become engaged. Evidence for such views can be found in a study by Fredline & Faulkner (2002) who, in the context of the Gold Coast Indy car race found that identification with the theme of the event was the most important distinguishing variable between respondents who held positive or negative attitudes towards it (Harris 2005, p.289).

Fredline and Faulkner (2002) believe a conscious effort needs to be made to engage the community in order for the community to accept and even feel ownership of an event. This is essential for the long term viability of the event as the local bellwethers or “movers and shakers” in a community can quickly turn people against the event if they are not engaged or feel disempowered. As Harris suggests another way to assist this engagement is to program and design events which resonate with the broader cross section. Aided by the “neutral” effect of the TDU and the lack of parochial tribalism associated with many sport tourism events (Olympics, AFL and FFA Grand Finals for example) the event should not be so narrow or specialised that it does not reach the broad spectrum of the community.

One of the few areas where the TDU demonstrates the use of community participation incentives is in the town decorations or “Best Dressed Town” award. This connects the
community with the event and helps build social capital through the reciprocity and social cohesion demonstrated by the towns that enter the competition with fervour and enthusiasm. But still more could be achieved with incentives such as inclusion of community organisations in promotion materials, contra-deals on goods and services, and opportunities for individuals to gain new skills through volunteering (Arthur & Andrew cited in Harris 2005, p.290). How often have the local townsfolk been surveyed on their thoughts and feelings on the TDU in any of the locations by either the Local Councils or the TDU? Matarasso suggests possible methods including “questionnaires, interviews, formal and informal discussion groups, and participant observation in order to create a multi-dimensional picture of the social impact of participation” (Harris 2005, p.290).

While there are post event de-briefs involving the LGAs and Emergency Service providers such as CFS, Police and Ambulance with the TDU there was no evidence of a wider community consultation which would be invaluable in gauging local attitudes and issues that need to be resolved. These meetings and de-briefs largely focus on the logistical issues such as car parking, placement of traffic cones and other “mundane” operational elements and are not truly representative in their composition, often dominated by the LGA officers and workers involved. There was an overwhelming community feeling of being “used and abused” at times by the event organisers with the comment quite often expressed by community groups that “they (TDU) come in, use the main street, disappear within 30 minutes and leave us with the clean up!” The reluctance to speak up and complain was also palpable within community groups who feared backlash against their criticisms including exclusion or being blamed for not getting a stage of the next year’s event.

_We use to be asked to de-brief but not this year – seems like they have conveniently forgotten us (Interviewee FG#9)._

Some blame needs to rest with the LGAs who act as “gate keepers” in many ways. The true community leaders are “gateways not gate keepers and are committed to empowering and developing new leaders” (Broadwood & Sugbert 2009, p.18). Only one or two LGAs seem to have an “open” policy where input can be made and is passed to the TDU personnel. They act as conduits whereas others act as protection almost from the “rank and file” community members!

_It’s virtually impossible to get to the TDU people – in the beginning we had some meetings but once they got what they wanted we never saw or heard from them again (Interviewee FG#2)._

Greater involvement in the actual planning and delivery of an event can assist in overcoming resistance or opposition, and avoid decisions that may otherwise cause conflict (Harris 2005, p.288). Community engagement mechanisms such as meaningful participation facilitation and not just “lip service” to any suggestions and inputs as well as easily accessible community input and feedback mechanisms should be considered by the TDU organisers. Inclusion of a feedback/contact facility on the TDU’s website or the use of chat rooms and/or online forums could be one simple measure to enable the
community to feel like they have an input. This does not seem to be the case with the TDU where no real conduit between them and the community exists. Some more formal channels of communication could be open such as a website forum. In this day and age of digital connection and social media networks that is relatively easy to achieve.

"As mobile phones and broadband internet have become ubiquitous, Australians are spending more on communication than ever before... With all that money being spent on sparkling new technologies, surely Australians are more connected than ever before? (Leigh 2010, p.107)."

Why not take advantage of this social phenomenon and engage some of the communities through this medium. Community advisory committees/consultation groups that serve to provide input into the event, or the inclusion of community representatives on the event's organising committees are few and far between. Towns could follow the practice of Barossa Council which has a broadly representative group convened for the purpose of providing community information into the TDU. In too many other cases seen there is no provision for input or feedback, it’s almost as if they are afraid to invite comment.

Programming was also mentioned by Harris (2005) as central to the efforts of event organisers to engage with their communities. Approaches used included

"Targeting of specific community groups to deliver, or assist with, one or more aspects of an event’s program. Such groups included the unemployed (e.g. Woodford Folk Festival), at risk youth (e.g. Floriade) and special interest groups (Harris 2005, p.294)."

This is an approach largely untapped by the TDU and one that would require some investment in the local communities and divestment in the tightly held programming aspects of a start/finish currently employed.

"A number of sampled events sought to encourage community engagement with their event via one or more 'incentives'. Such incentives included the provision of free stall space to non-profit organizations and charities to raise funds, attract new members or raise awareness of a particular issue/cause (e.g. National Folk Festival). Often such incentives come with conditions attached, or are not totally altruistic. The Cherry Creek Arts Festival, for example, works with local arts and cultural groups which supply volunteers to manage interactive activities at the event in return for allowing them to sell their products on-site. Another example is the International East Coast Blues and Roots Festival, which encourages local schools to provide paid parking facilities while the event is on in order to take parking pressure off local streets thus reducing the potential for complaints by local residents. Some events reach out to their communities on an ongoing basis, rather than confine their activities to the period in and around the event itself (Harris 2005, p.295)."

About the only “incentive” the TDU provides to their communities is the best dressed town competition which must be said is limited in its reach, bureaucratic in its implementation and very subjective in its judging. As with much of the TDU’s
interaction it is difficult to gain access to any judging criteria and could be said to play a small part in the overall event, perhaps mirroring the importance of community engagement to the organisers.

While the timing of the TDU is not ideal because of the school holidays another method of community engagement could be the road safety message, particularly for children. This however would require a more radical whole of Government approach which the TDU does not demonstrate a propensity to neither entertain nor facilitate. True cross pollination with Government think tanks using areas traditionally ignored by the TDU, and ultimately the SATC, needs to be adopted so professionals in the field of community development could provide much needed advice and direction.

What was made patently clear in the research process was the diversity and different impacts the TDU has on the local communities. Local communities have experienced very different impacts from both the economic crisis and climate change in terms of drought. Some communities have experienced major disruption and upheaval whilst others have been safe from many of the immediate impacts. Likewise, within communities, individuals may have experienced significant impacts whilst others have not. The impacts may have been made more severe if there was limited ability to influence outcomes.

As a consequence some towns craved for the economic impact, however marginal, while others insisted that the tourism exposure was important for them. The critical planning issue that must not be ignored is “one size does not fit all”! Careful planning, much more detailed consultation with the community and a more professional holistic approach needs to be made in order to maximise any, or all, benefits of the TDU.

While some have never been canvassed for their ideas (hence the success of the focus groups of this study in terms of willing membership and no lack of dialogue) or have not had an opportunity to express them, community members invariably have an opinion on what is good for their community. Staging the TDU is no exception!

Lack of activity on the oval between finish and the actual presentations – 45 minutes waiting – was not good (Interviewee FG#1).

Corporate tent has always been a bone of contention – it’s for sponsors and Adelaide folk only – are we not good enough? Could build relationships and bonding and bridging social capital with LGA/ Government and erase the feeling ‘We contribute greatly to the success of the event but not good enough to even get an invitation’ if we just got an invite. We might not go but it would be nice to be asked! (Interviewee FG#1)

More social opportunities needed – build on interest that it generates – the community festival used to be good – relaxed, good way to network, access easier (road closed but no cordoned off like the actual race day) so people could move around and mix and meet each other (Interviewee FG#1).
All focus of the TDU is directed to the visitor to the detriment and sometimes exclusion of the local – what about the local community? Great opportunity to enhance social capital but largely missed (Interviewee II#8).

The TDU could attempt to build community engagement by actively resourcing this element of the sport tourism event. There is no blueprint of “how to” and this is partly due to the competitive tendering process for the various stages. While it is acknowledged that there are differences in the towns and communities, all involved would benefit from a community liaison person who knew some fundamental community engagement processes and could build on civic pride and “ physic income” generated by the TDU. If not the TDU then perhaps Department of Families and Communities (DFC) or second someone for the duration of the event to assist in this regard.

There is surprisingly little community engagement with the TDU – I would have thought this was an ideal opportunity to make something out of this event (Interviewee II#8).

I don’t have too much negative to say about the TDU people, they do a good job on the nuts and bolts stuff but not much interaction and very little or no feedback to us which is disappointing (Interviewee FG#11).

It’s like it (TDU) is a separate identity which blows in and out of the town leaving little or no legacy. Perhaps they need to consider more community consultation with towns? (Interviewee II#6)

While there are good logistical reasons for issues such as uniformity and risk management there is no insurmountable problem about engaging with local suppliers more and using the community services. The TDU is very much the self-contained travelling circus with little or no reliance on the local community to provide for the start and finish. The reasons behind this, in terms of event management logistical systems point of view, is acknowledged but using the locals more could be one way of getting greater local involvement and “buy in” as well as spreading the economic impact further.

Local suppliers denied by TDU feel aggrieved and potentially could restrict or even stop the chance of building social capital.

Festivals also encourage a more effective use of community resources by giving organizers and participants the opportunity to explore local resources that previously may have remained anonymous, perhaps protected by individual gatekeepers or ethnic social boundaries or otherwise lost within the complex social web of community structures and not generally available for everyone’s use. The social networks that can develop through the organization of festivals have the potential of being maintained far beyond the short life of the festival (Arcodia & Whitford 2007, p.11).
Very little evidence suggests that the TDU management ‘explored’ local resources and in some cases employed outside suppliers in direct competition to the local suppliers. This can be demoralising, disenfranchising and ultimately divisive.

A cornerstone of social capital, reciprocity, could be enhanced by the TDU and LGAs sharing equipment, buying materials and capital improvements to be used all year round and allowing the community groups to share these resources. The TDU want 100% control of all contingencies and be to assured of supply if they bring everything but they then leave the towns to their own devices for everything else with little or no assistance. This could be handled much more effectively.

* Arrogance is ignorance! (Interviewee FG#10)

* We are not the ‘hicks from the sticks’! This community has some really talented and successful people who know what’s good for this community – why not tap into this social capital as you call it and use it to advantage – but please give us back something as well – it’s a two way street remember! (Interviewee FG#13)

The lack, and in one case the removal, of a community festival has been a disappointment for many interviewed. “Festivals can provide heart to a community” (Wheatley & Kellner-Rogers 1998, p.14 in Derrett, 2003, p.39). The TDU is purely a spectacle and a festival would obviously provide participative opportunities for residents. Festivals assist in nurturing and sustaining those things that are important to the members of that community.

* AME (Events SA) is all about spectator numbers, TV ratings and economic impact and nothing on social impacts! (Interviewee II#8)

* No input from TDU about anything except nuts and bolts things – nothing on community engagement or making our community better or more vibrant and sustainable (Interviewee II#2).

* TDU helped operationally with traffic management plans and were generous with time and information in the first year but we have been largely on our own since then (Interviewee FG#10).

Leveraging off the TDU as it passes through a town and/or region is something that the local LGA may not have the necessary experience in, or personnel for, but it is an opportunity that should not be lost. “Although they are transitory, events may be construed as additions to a region's inventory of attractions and, accordingly, they are instrumental in augmenting both the range of markets relevant to the destination and its critical mass of attractions” (Fredline & Falkner 2002, p.763). The lack of attractions in some of the towns that participate in the TDU make this an important aspect to be considered. The lasting effect of media exposure and the hope of attracting new visitors to the TDU as promulgated by the State Government should be a priority if they are serious about the “reach” of the television coverage and yet little or no evidence suggests they have worked with towns or tourist regions to take advantage of this exposure.
Events may have positive or negative impacts on residents. Sound management of the event (and other elements of the destination associated with it) hinges on the ability of those responsible to avoid, or at least ameliorate, the negative impacts and accentuate the positive ones... that a host community that is positively disposed will enhance the tourists' experience and contribute to the destination's attractiveness (Fredline & Falkner 2002, p.764).

While the TDU has a pre-event meeting in Adelaide to launch the event, engender interest and talk about teams and riders nothing is devoted to the social impacts or ways to enhance these impacts. What little interaction they have with the towns is purely operational and while it may be beyond their expertise they may need a community builder in future to leverage off the event. The social dimension may be the most compelling argument for continued support of the TDU. An oft repeated comment was “They need us more than we need them” so it would be prudent for the TDU to engage the community and ask their thoughts and opinions while making them feel wanted and needed. Why not use their collective ideas and thoughts and experiences – they know the community better than anyone! If the locals withdraw their support or engage in passive resistance by not supplying volunteers or making complaints to the LGA they could make it very difficult to conduct the event.

4.11 Exploratory Framework

The open ended grounded theory like, informal, flexible approaches of qualitative research seems inconsistent with a conceptual framework. However as Miles and Huberman (1994 cited in Veal 2006) indicate “conceptual frameworks are just as vital for qualitative research as for quantitative – arguably more so” (p.62). They go on to say “A conceptual framework need not be a straitjacket, it can be a flexible, evolving device”(p.62).

A framework can arise from the literature, in the absence of existing theories or frameworks to build upon. “The aim of the research then is not to validate the framework but to do the opposite and replace it with an improved – and possible very different – model “(p.62)

With this in mind, and the fact there are relatively few specific theories or frameworks regarding sport tourism events and social capital to act as a guide, the following framework is put forward.
This diagram (figure 4.1) suggests that the community perhaps actively seeks the event, in this case the TDU, where in reality this rarely happens. The LGA bids for the event with tacit approval from the community and then expects the community, with little or no resource allocation, to be involved and help deliver the event outcomes.

Some thought was given to what comes first, the event or the community but in the case of the TDU it seems more applicable to use figure 4.2 because in some ways the event is foisted upon the community by the LGA rather than figure 4.1. Importantly there needs to be a two
way process of consultation and resource sharing between the TDU organisers and the community it operates in for social capital to be built upon.

With Arcodia and Whitford (2007) providing one of the few examples of models regarding social capital and events, even though it is primarily the relationship between participants and festivals, the model above (figure 4.2) has been formulated from the literature review and the research and findings of this study. The event is the catalyst for the community to get involved and for the best chance for success in terms of building social capital there needs to be a two way approach to involving the community and having the organisers of the event seeking advice and assistance from the community.

Arcodia & Whitford (2007) contend that

“Festival attendance builds social capital by developing community resources. The organizers who are responsible for the administrative aspects of the festival, whether they are paid workers or not, must interact with the local business and the general community to make arrangements about the festival. This interaction over the period of the festival’s organization raises awareness of community resources and expertise, produces social links between previously unrelated groups and individuals, identifies possibilities for the development of the community’s resources, and generally encourages a stronger interaction between existing community organizations” (p.11).

This could be extended to the TDU given the many synergies between the sport tourism events and festivals as pointed out before in this study.

Tonts has concluded that sport is an important arena for the creation and maintenance of social capital through participation, social interaction and engagement (cited in Lee, Cornwell & Babiak 2012, p.25). Sport tourism events have the same opportunities because of their obvious overlap. While there may be different definitions of social capital “there is substantial consistency across researchers in the dimensions to be included within the construct of social capital” (Lee, Cornwell & Babiak 2012, p.27).

So while there is doubt and debate about what is, and how to measure, social capital (as mentioned in previous chapters) the one consistent thing are the dimensions that should be included within the construct of social capital. “For instance, trust is identified in all research. Participation in community, social proactivity, networks and diversity are prominent in the studies. Admittedly, these components cannot explain all of what construct of social capital might be. They, however, could be efficient indicators” (Lee, Cornwell & Babiak 2012, p.27). In the model proposed the (see figure 4.3) trust, reciprocity, strength of networks, norms and values, levels of cooperation and a joint commitment to action (sometimes called proactivity) are seen as essential characteristics (or dimensions) of social capital.
The success or otherwise of building social capital is predicated by the dependent ingredients such as strength of the leadership in the community and the effectiveness of the communication amongst the stakeholders. These characteristics must be in place for the building of social capital within a community and while they may show differing individual strengths for true social capital they need to be present.

Similarly, each particular important ingredient or component needs to be strong in order to maximise the opportunity for building social capital (see figure 4.4). The ingredients need to be strong in order to maximise the opportunity for all the dimensions to be present.

While strong leadership may be evident it does not follow that good communication exists. If good leadership, decisive decision making and innovative responses to challenges are made in the community they may count for little if the communication of these elements is not strong. Similarly if they do not follow established communication channels the message may well be lost. Likewise if there is not a strong propensity for existing social capital it follows that a lot more time and energy may well be expended by strong leadership in order to build social capital within the community.
Civic pride may lay dormant and is aroused by the tourism element of the TDU. If underlying attitude is not of pride, working from a deficit model the event will need greater leadership and sound communication to overcome this lack of pride. If all elements exist the chance of building social capital are greatly enhanced.

Communication is vitally important in the process of building social capital. Du Bhattacharya and Sen 2009 (cited in Lee, Cornwell and Barbiak 2012) emphasised the importance of effective communication based on the actual societal impact of social initiatives, stating that “stakeholders low awareness and skepticism towards social initiatives are crucial impediments for sponsoring or partnering organisations to maximise business outcomes from their social initiative investment.” (p24). In short, no matter how good the event is if the communications channels are not strong and clear the message will be lost and the “fuzzy” lines will only serve to blur the benefits.

Coupled with the existing level of social capital and civic pride these ingredients will assist in building the characteristics of social capital such as trust, reciprocity and strengthening of networks for example.

Empowerment, personal change, a sense of identity, the building of trust and social inclusion have all been mentioned as an impact of sport and events (Spaaij 2009a; Spaaij 2009b). They contribute to the social fabric of rural communities generating with social capital being the “glue that holds the communities together”. As Spaaij (2009 B) suggests “A recent study concluded that contributions of sport in rural life should not be underestimated. ‘It’s’ role in fostering social interaction, a sense of place and community, and the range of physical and mental health benefits contribute significantly to the well-being of rural citizens” (Spaaij 2009b, p.1133). The event acts as a catalyst for the community or a vehicle for the ingredients or dependent variables such as leadership and civic pride.
While not tested there was anecdotal evidence to suggest distance of the community from major sites of regional cities – does social capital get stronger and stay longer the further the rural town is located from the influence of policy and people from Adelaide for example? The distance from such a capital city, or even a major rural or regional centre could add another dimension to this theory.

In relation to other rural centres in Australia the towns investigated are all relatively small (less than 3,000 inhabitants and some as few as 800 locals) and they are concentrated into four tourism regions of the State. Horticultural and viticultural pursuits dominate their respective economies and tourism has a major role to play in each town. Each LGA works to carve its own identity into the tourism landscape. Hahndorf, for example, is known for its arts and culture and the Barossa known for its wine. While the towns have distinct identities, they have all suffered from the well documented changing economic and social conditions in rural Australia (Cocklin & Dibden, 2004; Gray & Lawrence, 2001; Pritchard & McManus, 2000). Rural areas have been in decline as a result of drought, reduced demand for goods and services and the subsequent drain of young people to the city (outmigration). The population in rural areas has fallen significantly, resulting in reduced opportunities for club based leisure activities.

A case could also be out that the rural malaise facing rural South Australia, and indeed Australia, has been suggested as perhaps a good thing for the development of social capital and sport. “Population decline and technological changes, for instance, have intensified the social connections between residents of different towns, generating new relationships, forms of knowledge and economic opportunities. Voluntary community sport organisations are vital modes in the creation and maintenance of these resourceful social networks” (Spaaij 2009b, p.1113). It would follow that conducting sport tourism events and festivals would also contribute to this phenomenon.

Perhaps more tellingly there is a school of thought which suggests that the real and meaningful social capital comes not from the Government imposed policies or actions but “from the intersection of subtle and complex socio-cultural processes and the adaptive strategies and identity work of individuals and local sport organisations.” (Spaaij 2009b, p.1133) This may be in part due to the endearing nature of sport and events which continue to be the focus of rural communities. When other institutions are diminishing in the rural sector of Australia these sporting organisations, and the events and festivals they help to conduct provide the only real sense of community, source of identity and the feeling of belonging.

The study has clearly identified the key partners involved in collaborative planning to stage a large sport event in a rural town, and can further propose a theory to explain how and why social capital can be developed with these stakeholders as a result. Further, there are implications for each of these key stakeholder groups in terms of the social capital development.

Community groups, and their leaders can expect that social capital outcomes can clearly be attained through their own clubs involvement in sport events to reinforce the trust and cooperation that pre-exists – however they too should be aware that the outcomes are
diminished by poor planning and consultation processes, amongst themselves, and/or between
the event manager. Clear working documents such as site plans and traders guides must be
incorporated in the planning process, and early collaboration in the initial planning phases is
encouraged.

Sports clubs can expect both social benefits and costs from staging government imposed
event. Internal social bonding can be beneficial as the club makes preparations for the arrival
of the event, and excitement builds over the big name sports stars. This can strengthen the
social capital that exists in many rural sports associations. However sports clubs can also
expect a dictatorial attitude from the event managers to take control of resources which the
club may think it has control over. In the end this may create some of the negative outcomes
identified by (Delaney & Keaney, 2005; Putnam, 2000; Tonts, 2005) creating hostility
towards outsiders, and an ‘us and them’ mentality towards the State government.

Event managers and planners can expect a range of responses from communities,
governments and businesses, an understanding of which can help focus resources on dealing
with the most beneficial relationships, and on maintaining relationships from year to year.
Importantly event managers can determine the critical stages to engage with communities in
the planning and development process.

It is argued then, that sport and recreation provides opportunities and settings for social
interaction, sharing common interests and enhancing a sense of community and further that
the associational nature of sport, clubs and events is sometimes seen as a forum for the
creation of social capital (ABS, 2009; Misener & Mason, 2006; Nicholson & Hoye, 2008;
Spaaij, 2009a; Tonts, 2005). The challenge is to maximise those opportunities and have a
range, or calendar, of events to enhance the building of social capital and not simply an
irregular program according to the whim of the TDU management.

4.12 Conclusion

The concept of social capital, like ‘sense of community’, applies to communities in
both the geographic and relational sense, and should be considered distinct from
individual characteristics (Lochner, Kawachi, & Kennedy, 1999). Authors such as
Atherley (2006), Tonts (2005) and Smailes (2002) suggest that social capital is
particularly important in sporting and social groups in rural areas in Australia, where
social relations including social ties, power relations and social capital are important
to everyday life in rural communities. Bourke (2001) states that local sporting clubs
are a main focus of community life and participation in, or exclusion from, such
groups affects residents’ daily life, social networks, community integration and flow
of information. There is both anecdotal and empirical evidence to suggest that sport
is an integral part of rural life due to its role in the formation of social networks and
in helping create a sense of belonging (Atherley, 2006; Zakus, Skinner, & Edwards,
2009) highlighting the importance of sporting clubs to the declining rural population.
It is argued then, that sport and recreation, and by extension sport tourism events, provides opportunities and settings for social interaction, sharing common interests and enhancing a sense of community and further that the associational nature of sport, clubs and events is sometimes seen as a forum for the creation of social capital (ABS, 2009; Misener & Mason, 2006; Nicholson & Hoye, 2008; Spaaij, 2009; Tonts, 2005).

The careful data analysis over an extensive time period yielded some interesting results. The basic research questions about social capital and how it was built upon by the TDU was conclusive in terms of bonding social capital but otherwise negligible for bridging social capital. Some other recurrent themes such as the tourism and economic benefits could not be ignored and were at the forefront of many community members’ thoughts.

Other themes that were not as prevalent but none-the-less could not be ignored either included the somewhat disturbing inclination toward community members becoming blasé about the TDU and doubting its benefits for their community and the apparent need for more specialist training for event personnel. In short there was a need to engage the community more and provide benefits for them.

The data collected provides much food for thought regarding the overall findings and the possible recommendations which are included in the next chapter. As the study is couched in explanatory terms a possible explanatory framework of how events can help contribute to the building of social capital was included. This is the emerging cognitive map from the research and attempts to identify the relationship between both some existing “ingredients”, which social capital is dependent upon, and the relationship between some key dimensions in the process.
Chapter 5 Findings and recommendations

5.1 Introduction

In conducting this research the aim of the author was to elucidate the role that a sport tourism event may have in building social capital in rural South Australia. This chapter will discuss the five major findings from this research and provide some recommendation for action as a result of this research.

The research questions posed in this study were:

1a. How does involvement in a major sport tourism event, like the TDU, help build social capital in the rural communities of South Australia?

1b. What kind of social capital might be built by the TDU sport tourism event - is it bonding or bridging?

2. What are the perceived benefits of the TDU for the rural communities that played host to the major sport tourism event?

3. What is the ‘room for improvement’ in the event management of the TDU by Events SA especially for the host communities?

The findings were a response to the in-depth interviews conducted with over 80 people directly involved in the conducting of the TDU. These findings could be combined into five major areas and then implications and/or recommendations on how to act on these findings have been made.

The five findings include:

1. Sport tourism events do contribute to the building of social capital in rural areas in South Australia despite a number of impediments about how the actual event is conducted. In this case bonding social capital is more evident than bridging social capital. Bonding capital, sometimes referred to as inward looking, links “sameness” while bridging social capital is deemed outward looking in its orientation and is more concerned about “weak ties” and relations across groups rather than within. With greater emphasis on trust, cooperation and community involvement the TDU could break down much of the “silo” mentality of planning and consultation that actively works against bridging social capital. More bridging social capital is possible with better, more inclusive planning. The TDU needs to divest from the logistics of the event and ensure there is more community consultation in planning. The local community must have more ownership and this will help build some much needed social capital between it and the TDU.
2. There are signs of irritation by host communities in locations where they have had a regular involvement over some years. What is required is a celebration of both their community as well as the TDU. Make it fun! The use of festivals in rural areas or some other form of celebration, perhaps back to “re-union” needs to be carefully considered particularly as the event has taken on the term “Festival of Cycling”.

3. Engage the community much more in order for it to feel wanted and valued. Build more trust and reciprocity – give back to the community in forms of formal training programmes, volunteer training, interact with local producers to highlight the region – farmers markets, use local suppliers (scaffold, road and traffic management etc.) and provide work experience programmes to develop skills in local area and ease the “brain drain” from regional areas.

4. Tourists are the “cream on the cake” but community development is important and should be reflected in research efforts. If the TDU is a tourism event, as claimed then make the emphasis, not just for Adelaide, but the whole of South Australia. Put more effort into thinking of ways to attract and retain the visitors longer. This may well require a radical re-think of the event as it now stands with perhaps a finish and then a subsequent start the next morning in the same town or region to attract more economic gains directly to the rural areas and to spread the word and the wealth!

5. Holistic whole of Government approach using professionals outside the limited TDU experience and expertise. It is more than a bike race so use that for the advantage of all South Australians. The TDU needs to divest control and have much more transparency in its management with the community ‘taking up the slack’ in operational and logistical issues allowing a greater research effort to be made.

5.2 Finding #1: Sport tourism events build social capital.

Sport tourism events do contribute to the building of social capital in rural areas in South Australia despite a number of impediments about how the actual event is conducted. In this case bonding social capital is more evident than bridging social capital. Bonding capital, sometimes referred to as inward looking, links “sameness” while bridging social capital is deemed outward looking in its orientation and is more concerned about “weak ties” and relations across groups rather than within. With greater emphasis on trust, cooperation and community involvement the TDU could break down much of the “silos” mentality of planning and consultation that actively works against bridging social capital. More bridging social capital is possible with better, more inclusive planning. The TDU needs to divest from the logistics of the event and ensure there is more community consultation in planning. The local community
must have more ownership and this will help build some much needed social capital between it and the TDU.

There is little doubt that sport events can provide a catalyst for the building of social capital. While it may not be as easy, or politically expedient, to explore these intangible or “soft” outcomes/impacts it does not make them any less valuable.

The concept of social capital has been seen as a means of explaining the potential contribution of events to social good. This concept has attracted a significant amount of attention in recent years as fears over fragmentation of communities and a generalised decline in civic engagement has intensified.

History shows that the easily quantifiable is much more attractive to decision makers that the qualitative “intangibles” often associated with the social outcomes of events (Foley, McGillivray & McPherson 2012, p.91).

Within the context of sport and recreational activity, social capital has gained much currency particularly since the 1990s. Indeed, according to Blackshaw and Long (2005, p.240), few other ideas so closely related to people's leisure lives, have had such an impact as social capital (Atherley 2006b, p.7).

There are a decreasing number of opportunities to engage or come together as a community, outside of the natural disasters or crises and event management is a valuable, positive method of bringing people together. The role of social capital has been examined from a wide variety of disciplines, yet has received little attention in relation to events. It can have many benefits such as enhancing and encouraging entrepreneurship in rural areas if properly managed (Pickernell et al 2007).

The building of strong, collaborative relationships enables the accomplishment of tasks and activities that might not otherwise be achieved through conventional ways of working (Keast et al, 2004; Putnam 1993), playing a bridging role in community capacity building work and helping to link both within and between communities (Pickernell et al 2007, p.7).

Overall, if different sociocultural impacts of an event are strategically managed and leveraged to the wider community, they can lead to an increase or decrease of social capital, for example, the building (or destruction) of trust or improved (or worsened) intergroup tolerance (Misener and Mason 2006; Verweel and Anthonissen, 2006; Kellett et al , 2008)... If the positive impacts outweigh the negatives, social capital is built or enhanced, which is a positive outcome and a potent contribution to positive social development. Social capital then influences people’s intra- and inter-community relationships in terms of bonding and bridging social capital. However, if negative outcomes outweigh the positives, an opportunity for social development is lost and social stagnation or setbacks for communities are likely to occur (Schulenkorf 2009, p.127).

Moreover, social capital, in combination with other elements, is likely to empower regional development when events are held (Moscardo, 2007), particularly considering
its potential to facilitate collective action via relationship networks, shared norms, social cohesion, mutual trust, and cooperative behaviour (Molloy, 2002).

Falk and Kilpatrick (2000) ... argue that at the core of social capital are social relationship networks built from positive interactions between individuals (Moscado 2007, p.25).

Against a positive social background, communities can learn from each other, and working together can generate the belief in a common spirit and mutual trust among their members. An active, inclusive, non-competitive ‘feel-good ’ environment is expected to be beneficial for the participating groups, as the social character of the event engenders communitas and enables the creation of social capital within and among communities... The special leisure atmosphere that is created at sport events is conducive to new contacts and relationships been established (Schulenkorf 2009, p.126).

The positive effects such as increased participation, social accessibility, image enhancement, social cohesion, and group membership are also important (Reverte & Izard 2011). Civic engagement indicates the level of community health and allows individual resources to be transformed into collective attributes and that is why the TDU should be taking the advantage of these conditions.

In addition Keast et al (2004) also suggest that interventions (of which festivals and events could be seen as one type) can provide residual (social) infrastructure via capacity building that can be mobilised at a later time. Also, that neighbouring communities can “borrow” from the social capital generated (Keast, Guneskara and Brown, 2006) via, for example, festivals and special events (Pickernell et al 2007, p.7).

An essential structure of social capital includes civic networks committed to or interested in some social aspect of their community. As well as a commitment to the community the members have to be able to action that commitment. The denser these networks are, the more likely it is that the members of a community are able to cooperate and act. Elements, such as conducting an event or parts of it, which foster cohesion, shared trust, and permanent relationship networks reinforce mutual benefits among the members of an organisation or community.

... localised social capital building, networking and attendant aspects provide a starting point or a platform for the development of regional enterprises.

- **Integrity** - by activating reputational resources associated with membership of a professional association;

- **Integration** - continued community benefits at low or no cost, deriving from embeddedness but activated through expressing autonomy;

- **Linkage** - membership of local and non-local networks by virtue of assets deemed to be of consequence to the interests of these;
Synergy – capabilities to link also to governance bodies, including government programmes and policies.

In this way, localised social capital building, networking and attendant aspects provide a starting point or a platform for the development of regional enterprises.

It is in this context, therefore, that the role of festivals and events may play an important networking and social capital building role, rather than the basic direct economic returns through tourist-related activity with which they have traditionally been credited with (Pickernell et al 2007, p.7).

Civic networks and community resources permit cooperation in at least four senses: they promote solid norms of reciprocity which favour members exchanging favours between themselves; they facilitate coordination and communication by creating channels where information brought by their members is exchanged and can be verified; they give a physical form to past successes and collaborations, which serve as a reference for future collaborations; and they tend to impede opportunists from participating in future benefits (Sirianni & Friedland, 2001).

The development of social capital is inextricably bound to the process of community development and engagement, and supporters argue that events and festivals can assuage feelings of alienation and social isolation experienced in some of the most challenging community circumstances (Foley, McGillivray & McPherson 2012, p.94). Other authors suggest involvement in festivals and sporting events are important ingredients for building social capital.


Misener and Mason (2006) argue that the positive impacts of large- and small-scale events do provide opportunities for community development and involvement, especially when decision-making is decentralised and the communities are empowered to decide on the most appropriate mechanisms for delivering their service needs. In other words, when residents and community groups have power as well as legitimacy and urgency (Foley, McGillivray & McPherson 2012, p.94).

However if social capital is to be maximized the TDU must properly consult and not just pay lip service to this integral part of building social capital. Consultation can be done in a number of ways. Community public meetings are one of the most familiar techniques for increasing awareness about an issue or proposal (DFC). Community meetings are seemingly seldom called by the TDU organisation and rarely by the “sponsoring” LGAs. Opportunities exist to provide information, or to create consultations at community meetings at the invitation of other groups not just about the TDU but other pressing community issues. A well facilitated community meeting can generate a wide range of feedback about a topic and ensure that many people have their say, not just the views of the loudest and most articulate attendees which are too often the case. “Paying lip service to these communities with “mock meetings” in which
major decisions have already been made by organizers is not enough” (Ritchie 1993 in Boyko 2008, p173). Community meetings can be used at the start of, or throughout, a consultative and deliberative engagement processes. There is an increasing danger of a closed shop mentality shown by the TDU and not wider community consultation and this apparent “elitism” is picked up by sections of the community which may come back to haunt the TDU through passive resistance or outright antagonism. Obviously the more inclusive the better should be the case.

If events are to effectively bridge the democratic deficit and contribute to a community’s bank of social capital, then their organisers need to embrace the core values of residents, community groups, and neighbourhood associations (Foley, McGillivray & McPherson 2012, p.97).

In close concert with this consultation a series of inclusive planning strategies should also be embraced. One such strategy is the deployment of advisory committees along the lines of Tanunda’s town committees. Advisory committees are generally made up of representatives from a particular community or interest groups who are appointed to provide specific information on often complex or multi-faceted proposals or issues (DFC). Establishing an advisory committee enables expert and ongoing input into planning and decision-making from a range of groups and agencies that have relevant skills or knowledge. The TDU cannot assume it knows best for these communities, particularly when it has little or no contact from year to year. Circumstances and attitudes change. It would be a welcome barometer of community needs and concerns to tap into this type of committee. Advisory committees are usually used by LGAs, effectively with their own operational meetings, but need wider representation including representatives from the TDU to be more effective.

Another effective planning tool (and also for evaluation) is the use of focus groups. Focus groups are one example of an active participation methodology used to explore the opinions, knowledge, perceptions, and concerns of individuals in regard to a particular topic (DFC) The information gathered can provide important clues to the participants’ attitudes and values as they relate to an issue. Convening multiple focus groups with different community members on the same topic can strengthen an organisation’s level of understanding about issues associated with the topic of concern. In the research for this study there was no evidence of this ever being used by the TDU to gauge community attitudes, this is short-sighted and ultimately dangerous should problems arise. The interviews conducted with groups for this study was reported to be the first time for many to express their opinions, and concerns, about the TDU and how it interacted with their communities and stakeholders.

This study’s focus groups, the wider groups other than the bell wethers, were often praised as one of the few examples of anyone associated with the TDU event undertaking some meaningful feedback and gathering information about what the wider community felt about the TDU. The DFC calls similar consultative approaches learning circles which “provide an effective, practical and democratic opportunity for small groups of people (generally between 5 and 20) to come together to discuss and learn
about issues which are important to them and their community” (2009, p.71). These
learning circles should be used by the TDU and the LGA’s to help explore wider social
and political issues, providing a forum to make decisions and take action. They can be
used at the start of a process to gather people’s ideas and also as a way to measure
people’s understanding about issues and to explore contentious topics. TDU could gain
a lot from this if utilised more for future planning and consultation with a community
growing increasingly wary of the event and the age old question of “What’s in it for
us?”

Applying an inductive grounded case study approach, Moscardo (2007) analysed case
studies from academic literature and government reports relating to a range of event
typologies in Australia, Europe, North America, Asia and Africa.

Core to Moscardo’s (2007) findings and suggested model are community
involvement with regional place and the benefits arising from this. In particular,
focus is given to the difficulty of providing a valid account of the ‘number and
quality of social relationships developed through the event, the level and types of
learning from participation in the event, and the contribution of event coordination
partnerships to other regional activities’ (Moscardo, 2007, p. 30). (cited in
Robertson, Rogers and Leask 2009, p.163)

One of the major findings from the interviews conducted was the need to involve the
community more. In reality, despite the “spin”, not all communities are enamoured with
the event for a variety of reasons. That is why events such as the TDU should play an
active role in engaging their communities. Community engagement is about involving
the community in decision-making processes and the use of the TDU “circus” could
help facilitate greater engagement and the building of social capital. This engagement is
critical to the successful development and implementation of policies and decisions in
government, non-government organisations, the private sector and the community.

This is not done by TDU which imposes on, rather than working with communities,
other than at logistical or operational levels. Another level of cooperation could be the
use of professionals from the Office of Community Engagement, a little known South
Australian instrumentality which provide advice and assistance as part of an overall
holistic Government approach (see finding #5). The TDU sport tourism event could be a
massive vehicle for that planning and providing services more responsive to the needs
and aspirations of communities. Community engagement increases opportunities for
organisations to work closely with communities and stakeholders, to identify inter-
connecting issues and a range of possible solutions. In short it could be a massive fillip
for building social capital!!

Community engagement offers individuals, groups and communities more opportunities
to participate in decisions affecting their lives, what happens in their communities and
the services that organisations provide. There is little provision for that in the current
political climate and something as disarming as a sport tourism event could inform or
engage the most disenfranchised in the community.
There are various advantages of community engagement and benefits such as increased opportunities for different voices to be heard on issues of concern; more active involvement in planning and decision-making; better opportunities for people to work together; more ownership of solutions to current problems; more relevant, effective and efficient services, programs and processes; and greater opportunities for individuals to become empowered and take action on issues important to them;

In addition to this both local and State Governments could make early identification of emerging issues that can be dealt with proactively; have more informed decision-making; and an enhanced reputation by being willing to listen, being open and accountable. Quite obviously consultation is a two-way relationship but this seems strangely off the agenda when the TDU organisation deals with local communities. Some LGAs are doing this but the TDU must take care not to foist this upon towns otherwise resistance will become more evident.

In regional and rural areas the role of sport in creating social capital is further emphasised. The federal government policy, Strong Regions: A Stronger Australia (Commonwealth of Australia, 2001) identifies addressing pressing social issues and community development as priority areas for rural and regional development.

A vibrant non-profit sector is critical to addressing these development priorities given the emerging policy emphasis on building social capital and the adoption in Australia of a social coalition approach to many areas of community need. Of particular interest to researchers and policy makers are the perceived social benefits from engagement with the third sector, such as the building of social capital and the facilitation of community development derived from participation in sport and community sport organisations. Although social capital can be developed anywhere, its production is most commonly associated with the non-profit sector and when social capital stocks are high. It seems that communities that are more resilient and better able to respond to adversity are those with greater social capital. This may be especially critical in rural and regional communities as they face problems associated with aging populations and with declining infrastructure and services (Costello, 2003) (Skinner, Zakus & Cowell, 2008, p.261).

While the sport tourism event may not be the panacea of all ills, it could certainly do no harm by providing forums and opportunities to meet and discuss these issues under the guise of TDU planning and consultation.

In broad terms, social capital relates to the resources available within communities as a consequence of networks of mutual support, reciprocity, trust and obligation (ABS, 2000). Social capital has been noted as a force that can help bind society together by transforming individuals into members of a community with shared interests and assumptions about social relations (Atherley 2006b, p.4).

In summary, sport and sport tourism events are frequently advocated as the “glue” which holds communities together. Authors such as Cairnduff (2001 cited in Skinner, Zakus & Cowell 2008, p.262) suggest that sport can assist in creating communities with
high levels of positive social capital which in turn can make them more resilient to negative outcomes as a result of economic, social and cultural changes. The data on sport involvement suggest that sport is well positioned to impact positively on the building of social capital.

However, while sport may have important cultural and identity characteristics for the nation’s population (Cashman, 1995), sport’s role in the development of social capital and its relationship to the social inclusion agenda and community development in communities has not been systematically studied in Australia and is an area which needs more attention (Skinner, Zakus & Cowell 2008).

However, there is less research that focuses on sport events that are specifically directed towards the building of social capital, the fostering of social values and the enhancement of the quality of life of participants and host communities. The few studies that have been conducted, however, predict that a sense of communitas can be created as a result of sporting events, and that different social and cultural impacts can arise, which are a core source of potential event value or problems (Ingham and McDonald, 2003; Misener and Mason, 2006) (Schulenkorf 2009, p.126).

Although it is difficult to perform quantitative analysis of social capital it is important to begin to carry out empirical studies about social interactions related to event planning and management and this could be a focus for future study.

Beyond the debate over the most effective structural mechanisms to secure meaningful community involvement in, and outcomes from, events, it may also be time to question whether certain types of events and the specific arrangements governing them are more suited to developing social capital (and by definition, positive social outcomes) than others (Foley, McGillivray & McPherson 2012, p.98).

5.2 RECOMMENDATION #1: more time spent on objectives, planning and evaluation in the overall planning of the event with the building of social capital being an important consideration. Include up to date and recognised event management principles as best practice.

5.3 Finding #2: Build communities through festival celebrations.

There are signs of irritation by host communities in locations where they have had a regular involvement over some years. What is required is a celebration of both their community as well as the TDU. Make it fun! The use of festivals in rural areas or some other form of celebration, perhaps back to “re-unions” needs to be carefully considered particularly as the event has taken on the term “Festival of Cycling”.

One of the best ways to build community and a sense of celebration is to hold festivals or activities that recognise the community and its vital role in conducting the TDU.
These festivals could be community run, with seed money from the State Government and aim to build the expertise of the local community. Some of the LGAs have been forced to scrap their community festivals under austerity measures but they are a critical component of the overall festival of cycling promoted by the State Government and should be encouraged as much as possible (see Appendix I).

While there are a number of similarities between special events, such as the TDU, and festivals, to differentiate between them a festival is defined as commonly involving the idea of community in some form and encompasses a celebration of some aspect of this community. (Wood 2009, p.172) A clear demarcation is often also made between infrequent, usually annual, special events, and regular, recurrent events held often through a calendar year (such as weekly sports competitions).

Festivals are therefore “occasions by which a local community can legitimise, establish, display or embellish its collective identity and provide the tourist with the opportunity to temporarily confront and engage with aspects of ‘otherness’ expressed in the context of celebration” (Long & Robinson, 2004, p.8 in Wood 2009, p.172).

A community festival is a series of events with a common theme and delivered within a defined time period. It is developed from within a community and should celebrate and positively promote what the community represents. Community festivals are commonly about participation, involvement; and the creation of a sense of identity and are important in contributing to the social well-being of a community (Clarke & Power 2009, p.7).

The research suggests these community festivals

... must be initiated and led by a community organisation or a community-led partnership. It is not enough to run a festival for a community - the community must play strong part in planning and delivery (Clarke & Power 2009, p.7).

There are many benefits outlined by a variety of researchers (Dimmock & Tiyce 2001; Derrett 2003; Fredline, Jago & Deery 2003; Molloy 2002) and many highlight and emphasise the potential impacts. These range from promoting a general “feel good” factor in the community, through celebration and entertainment, to promoting pride in the region, acceptance of cultures, community cohesion, a feeling of belonging, and more active citizenship (Derrett, 2003b; Quinn, 2005; Richards & Wilson, 2004). Local government festivals, therefore, can promote the area, the local culture and subcultures, participation in arts, sport, and education, and encourage a positive attitude to the event provider, in the TDU example this could be the local council (Wood 2009).

However a fact seemingly lost by both the TDU and some LGAs is the need to engage with the community and providing them with an opportunity to celebrate their people and community.
They (festivals) have a strongly collective dimension and they always functioned as practices through which communities express beliefs, celebrate identities and variously confirm or contest the social structures and value systems that bind them together (Quinn 2006, p.289).

If the festival is put on it should have a major focus on the locals or risk alienation and lack of both attendance and assistance from them.

When a festival focuses on external audiences, it can result in limiting the ability of artists to question, challenge and criticise. If this happens, festivals lose their ‘celebratory energy and capacity to involve’ elements of the local community...

Most festivals cater to a very small artistic and intellectual elite or to transitory social groups such as tourists, rather than the broad community of local residents (Quinn 2006, p.291).

Quinn goes on to make the salient point that:

External orientation much can be lost – and can threaten relationships forged between local populations and their festivals. This is especially so where historically a festival has focused its energies on building strong relationships with the local population, viewing it as a source of ideas, performers, staff, audiences, etc. (Quinn 2006, p.41).

Festivals done correctly, with good planning and focus on the community element, have many benefits for the host community. A major focus of the TDU seems to be on visitors and not locals and this does little to foster a sense of community, (Brennan-Horley, Connell & Gibson 2007). Festivals and or festivities are sometimes on the TDU program but almost exclusively in the context of trying to encourage visitors to the town or region to stay longer – not the galvanising form it may be for the community. Consequently the community often feel like “bit players” not important stakeholders in their own right and yet

Festivals are anticipated to bring multiple benefits to rural communities: to stimulate short-term employment; to improve the skills and capacity of residents to find future work; to enhance social cohesion; and to reinvent places and their images. In short they can place or keep towns on the map (Brennan-Horley, Connell & Gibson 2007, p.72).

However as highlighted elsewhere in this research the “The role of community involvement in festivals is equally important, as local people who identify with or participate in an event are more likely to have a positive perception of it and support it” (Small et al 2005, in Rogers & Anastasiadou 2011, p.389). A study of two Australian festivals by Lade and Jackson (2004) examined the extent to which local support affected their success.

They found that the more successful event featured local participation early in the planning process and that community involvement can increase as the benefits of a festival are demonstrated over time... Alienation of the local community has been a contributory factor in the failure of festivals (Jago et al., 2003; Molloy, 2002). Reasons for alienation include over commercialization and the insensitive use of
festivals’ cultural features to attract tourists for economic gain (Quinn, 2005; Small et al., 2005)... A negative local reaction to an event may also be the result of lack of consultation (Rogers & Anastasiadou 2011, pp.389-390).

In times of social and economic uncertainty and rural decline festivals and events should be important elements in the community development of a town or region. How communities deal with changes depends not only on the “delivery” of services but it “also relies on local people using assets in new ways, working cooperatively, improving networks, mobilising existing skills, and putting innovative ideas into action” (Cavaye 2001, p.109). The outcomes are not only jobs, income and infrastructure but also strong functioning communities, better able to manage change (Cavaye 2001, p.109). In short they have a strong social capital evident in their community.

The effort required to put on a festival can help improve the local skills base, strengthen the bond between people, and build up the community’s confidence and pride in its achievements (Derrett, 2003; Getz, 2007; Guetzkow, 2002; Molloy, 2002) (Rogers & Anastasiadou 2011, p. 389).

Cavaye contends that many initiatives described as community development, often contribute to infrastructure or community organisation, but with little change in community “rethinking”, networks or overall capability. Community engagement for many focuses on the “delivery” of services, initiatives emanating from discrete “silos”, information dissemination and provision of resources to meet perceived needs. These are crucial aspects of community development, but the other part of the process of engagement and partnership that helps local people includes acting on existing motivation (often found in the “bellwethers” of this study), building enthusiasm and confidence, challenging community attitudes and perceptions, “rethinking” apparent needs and redefining community assets, resources. One of the key community development aspects is also building relationships with key individuals inside and outside their communities (Cavaye 2001, p.110) and the TDU provides a unique opportunity to be the initiator of much community development if it regarded itself more than just a start/finish stage or a bicycle race.

In addition the festivals are attractive to communities looking to address issues of local pride and identity, heritage, conservation, renewal, investment and economic development. “The more an event emerges from the local community rather than being imposed on them, the greater that community's acceptance of the event will be” (Derrett 2003, p.36). This is why it is critical for the community to engage in the planning and setting of objectives, it cannot be foisted upon it by the TDU. The community could be greatly assisted by the TDU lending its expertise or resources and providing seed monies but it must rise from the local community to have an effect on building the social capital in a lasting sustainable manner. These festivals and events offer an integrated approach to creating the vibrant communities to which people aspire (Getz 1997; Hall 1994; Dunstan 1994 in Derrett 2003, p.36).

Community participation should be seen as a partnership built upon the basis of a dialogue among the various actors (stakeholders) of a project, during which the
A sense of community is an almost invisible yet critical part of a healthy community. Though hard to define, it includes a community's image, spirit, character, pride, relationships and networking (Bush 2000 in Derrett 2003, p.38). A sense of community comes from a shared vision, where a clear sense of purpose values individuals ideas and contributions. It involves working together on community issues, celebrations and problem solving. Festivals are the face of local democracy. Developing a sense of community is challenging long-term work, building levels of connectedness, belonging and support (Dugas & Schweitzer 1997 in Derrett 2003, p.38). Festivals and events demonstrate the popular definitions of a sense of community through offering connections, belonging, support, empowerment, participation and safety (Derrett 2003, p.38).

The Festival of Cycling is a term used more and more in recent times, by both the TDU organisers and the media, suggesting the festival nature should be enhanced. Numerous LGA’s have used it as a community party before the actual start, usually on the proceeding evening, but they are mainly metropolitan based (Prospect, Unley, Norwood) and one LGA, Adelaide Hills Council at Stirling, has actually recently dropped their community event because of budgetary restraints.

One of the recommendations to enhance social capital would be to instigate a series of festivals in locations having a start and/or finish. These community festivals which could showcase the local produce for example should be staged the night before when much of the infrastructure is in place or after the finish if teams were encouraged to stay longer than the obligatory 30 minutes. The sort of informal participation afforded by festivals and events provides residents with a healthy overarching notion of their community and like in times of crisis they are often more willing to contribute to the solution of community problems. “This social capital, or social glue or social fabric, is now a feature of the regional development agenda” (Cox 1995 in Derrett 2003b, p.52). One of the benefits of festivals is the fact they minimise the gaps between people particularly in a socio-cultural and economic way, giving all the opportunity to celebrate their community. Smith (2007) suggests this “social cleavage” is a growing manifestation of the new social dimensions of rural change and strategies to close this gap would be welcome in any community. A number of interviewees commented that the community festivals already staged by the TDU towns had witnessed locals in the main street that they had literally not seen in years.

Governments recognise that festivals and special events also provide the local community with more than just direct economic returns (Wood 2005). Festivals are also created to achieve a myriad of outcomes including attracting visitors and tourism, but also wider objectives. These often include education, community building, a forum to promote and provide information on government programmes, increased social capital and social inclusion within the community, and positive local impacts of art and culture, creativity and quality of life for the residents (Ferres and Adair, 2005)(Pickernell et al 2007, p.4).
Communities must be central to planning and the TDU needs to embrace what can they do for the community rather than what the community can do for them. It is much more than just blocking roads, placing bollards and staffing car parks! In specific terms of social capital, one of its characteristics is that it helps maintain the social norms of that community (Coleman, Portes, Putnam, Field) and festivals could be couched in such a way as to emphasise the value they recognise in the feelings of ownership and belonging generated for resident participants. The extra dimension of involving visitors has engaged the interest of the tourism sector and should not be ignored. However the main aim of these proposed festivals should be to celebrate the community while providing heart to a community (Wheatley & Kellner-Rogers 1998, p. 14 in Derrett 2003, p.39) as they provide conditions of freedom and connectedness.

The TDU undoubtedly is good for visitors – the most recent official figures for 2011 (Tour Down Under 2012) quote some total visitor nights at 387,793 in a total attendance 782,393 (estimated crowd figures) with event specific visitors totalling 37,056 providing an economic impact of $43.3 million. (Tour Down Under 2012) Community festivals or events are participatory by definition and therefore serve as a good conduit to both the visitor and the TDU. When core values and norms are emphasized in the marketing of these community events a “brand” representing core values becomes a brand which can be used by both the community and tourism sectors and destinations can use festivals in brand building.

The publicity festivals and events can generate for a community can not only have a cumulative impact on the destination but also feeds into the positive and negative image and identity of the community (Derrett 2003b, p.53).

As there seems to be a lack of traditional events or a common history to bring people together with a population increasingly diverse and mobile resulting in dis-connected populations (Leigh 2010) the idea of a community festival should have universal appeal. It is ironic that we have communities which need festivals or events to bring them together in this day and age which is called the “connected age”. Lobethal for example has a large population of daily commuters who cannot share in the celebrations of a start/finish spectacle because of work commitments so having a community festival the night before would be ideal for them. The various towns could also stage back to town reunions helping to build social capital wider than the immediate community. A sense of history, a shared common interest and a connectedness would all result from such a relatively easy event to convene in this age of social networking. This reunion aspect could be an adjunct to the festival or an integral part of it. Either way it is another avenue to build further upon the networks and the social capital of that town. There should be little or no trouble for communities to generate a point of difference and keep the festival or event fresh and vibrant as new talent is showcased such as local musical acts, school and arts groups all contributing to the festival and the overall community wellbeing.

Community wellbeing is identified by the Local Government Community Services Association of Australia (Wills 2001) and incorporates qualities for developing healthy
and sustainable communities plus the activity, participation and interaction between people. These seven elements provide an opportunity to sensitively assess how communities see themselves and measure themselves against a set of criteria, which can meaningfully underpin how a sense of community and place contribute to cultural festivals (see Appendix K).

A community festival would greatly enhance the chances to build social capital as the community would have an opportunity to provide something for all its members or constituents and enable focus to be on them rather than providing a vehicle to appease and please visitors. What then is a community? Within sociology, community is defined in terms of interactions rather than locality, others in the fields of tourism, social geography, health, and arts have tended to move to broader definitions. Communities can therefore be defined by geography, shared interest, shared values or characteristic or collective action (Green & South 2006; Hall & Richards 2003 in Wood 2009, p.172).

“It is a truism to say that festivals build community – but it is worth highlighting the extent and functions of festivals in local communities, and especially in small places” (Gibson & Stewart 2009, p.5). Festivals are pivotal dates on the annual calendars of towns and villages: they support charities and provide opportunities for high schools and service clubs such as Apex, Lions and Rotary to raise funds. Festivals also “bring together scattered farmfolk, young and old and disparate subcultures; they blend attitudes, enlargen social networks and encourage improvements in social cohesion” (Gibson & Stewart 2009, p.5). In addition to these benefits festivals provide rural communities with coping mechanisms at times of drought or flood and economic hardship, and catalyse community in the name of fun. So why not use this catalyst not for the exclusion of locals in favour of visitors, but incorporate them either the day before or during the event. One possibility is to have race or route “loops” pass through “start” towns to encourage crowds to stay.

In the early 1990s Putnam (1993) claimed that the “strengthening of communities could be achieved if a virtuous circle of civic trust, norms, networks and reciprocity was facilitated and sustained” (in Atherley 2006, p.349). He also explained that choral societies, sports clubs and community organizations were important vehicles through which such strength was developed, and that these organizations were good indicators of strong communities (Putnam, 1995). He believes that there are two main mechanisms which allow the creation of social capital through participation in the arts and sport. The use of festivals is a good way to include non-sporting organisations in the “Festival of Cycling”. Communities could have arts and cultural festivals celebrating the local community - Clare has wine and gourmet food, Lobethal and Hahndorf have the German cultural angle and almost every other town can lay claim to some cultural “slant”. As Derrett (2003) suggests destinations, festivals and events need to establish a point of difference in order to attract an audience.

_A Queensland study made the ruling that to qualify for inclusion as a festival, an event had to meet at least one of the following criteria: use of the word ‘festival’ in the event name; it being an irregular, one off, annual or biannual event; emphasis_
on celebrating, promoting or exploring some aspect of local culture, or being an unusual point of convergence for people with a given cultural activity, or of a specific subcultural identification (Gibson & Stewart 2009, p.6).

The same study reported that most festivals remain in the same location year to year (90 per cent) and use the same venues year in, year out (74 per cent). Obviously the start/finish locations are eagerly sought after and the current practice of rotating the start-finish locations, as well as the community challenge ride, would be an ideal way to continue. The TDU is different to most festivals where it was found only six per cent involve a major change in venue, and seven per cent move locations altogether in the data collected from the Queensland study. Only a small number of respondents indicated community, regional based events changed venue across different towns within the same region, to disperse benefits.

While this highlights an issue with the complexity of the TDU a blueprint for a reoccurring festival or help with infrastructure and marketing would be a wise investment when trying to disperse the benefits and engage the local community with an event targeted specifically towards the locals. An obvious recommendation would be to announce the routes earlier, or specifically the start/finish locations, rather than March-April time span of the preceding year which gives less than nine months planning. A calendar of events could be established so communities could plan, organise and budget more associated events or have their festival coincide with the TDU. The actual routes don’t need to be known but start finish towns could be assisted greatly with more warning/notice to maximise such community opportunities.

The economic figures were rather compelling:

...it is estimated that 176,560 full-time and part-time jobs are created directly in the planning and operation of cultural festivals in regional Australia (4.1 full-time and 5.1 part-time jobs per festival in the planning stage; 13 full-time jobs and 12.6 part-time jobs on average created at the time of operation). ... In addition to these figures, organisers claimed that on average another 27 directly related jobs (over 77,000 in total) were created by their festivals in the wider community. Actual conditions and length of employment generated by festivals obviously vary enormously and need to be acknowledged. But in overall terms, festivals are deceptively effective creators of local jobs (Gibson & Stewart 2009, p.5).

Added to this is the fact that even when festivals don’t make much money through ticket sales, they generally catalyse much greater economic benefits for the local community through flow on benefits in sourcing inputs, hiring services, and attracting visitors who stay in hotels and motels, eat out and go shopping. Festivals are lively cells of economic activity, particularly so in small local economies where their relative impact is greater than in urban areas. However, there is a need to resist the seduction of these economic figures alone and also consider the social impacts.

Reflecting this, the stated aims of festivals were more often than not linked to the pastimes, passions or pursuits of the individuals on organizing committees, or to socially- or culturally-orientated ends such as building community (75 festivals, or
Indeed, of all categories of festival aims, ‘to make money’ and ‘to increase regional income’ were the two rarest responses (recorded in only 5 per cent of cases, combined). Unfortunately this rarely happens in the case of the TDU with the almost constant criticism from all interviewees was that “they (TDU) pack up and go within a half hour of the finish leaving us with the cleaning up!” Eating is the only one constant in the flow on benefits because all teams (and many visitors) return to Adelaide at the conclusion of the stage in readiness for the next stage the following morning which always leaves from metropolitan Adelaide. Future contemplation of an ambulatory stage(s) from major rural areas such as Mount Gambier or the Riverland could be a consideration to ensure greater economic benefits for more rural areas of South Australia.

Perhaps the TDU could utilise more of the local hiring of equipment, catering and general services such as waste management, almost a compulsory local content clause to spread this economic impact out further and provide some fillip for local industry or business in rural locations which are invariably on “Struggle Street”.

A festival at the start/finish location or the proceeding evening provides a number of opportunities to enhance the social capital impact of an event such as the TDU.

By bringing together various stakeholders (for example, researchers, industry, academics, suppliers, practitioners, national and international associations) within a sector, business events provide opportunities for face to face networking between individuals and groups. Face to face networking can be seen to provide outcomes in terms of establishing long term relationships. These relationships act as a catalyst for knowledge expansion, research development and research collaborations. In turn, research collaborations can lead to the development of new products and technologies (Business Events Sydney 2010, p.26).

Festivals could also provide opportunities for local organisations, associations, and/or centres involved with the event to raise funds. A number of the local sporting and services clubs were active on the day of the various TDU start/finish locations but reported little or no chance of membership drives with the predominance of visitors to the event. Having a festival for the locals, and some visitors who may wish to gain an insight into the community, could also raise awareness and profiling of the various groups.

In Australia there are literally hundreds of small festivals and events taking place in community halls, showgrounds, public parks, pubs and auditoriums. “Most are modest, advertise locally, and are unknown anywhere else. Individually, events can be tiny even to the point of apparent insignificance. But envisaged cumulatively, festivals are a vibrant, ever-present grass-roots community activity” (Gibson & Stewart 2009, p.14). This is a fact which the TDU should not ignore.
Nearly three-quarters of all festivals surveyed in the Re-inventing Rural study undertaken by Gibson and Stewart said that their local council supported or promoted their festival. They had at least some form of Council support, with just over a third of these receiving funding while only 24 per cent of all festivals indicated they were part of long term economic development strategies. Rarely are festivals positioned by Councils in economic terms or factored into regional economic development strategies and plans. It seems a little ironic that the local authorities are quick to seize any positives from events and festivals (the bandwagon effect), even though these events and festivals “are often staged with insufficient planning, strategy, and forethought” (Wood 2009, p.173).

Nevertheless, the current infrastructure supporting events and their hitherto planning driven by a holistic perspective on the events’ role in regional development represents a robust ground for the cultivation of joint and coordinated strategies to leverage the series of events in the portfolio for tourism, economic and community development (Ziakis & Costa 2011, p.168).

Indeed, herein lays a common characteristic of festivals: their organisers may make no or little direct profit, but instead they catalyse meaningful monetary benefits for their surrounding communities. There is a flow-on effect – through tourism visitation expenditure, through the hiring of local expertise, and sourcing local services and materials. Benefits are felt most by an array of local small businesses that are functionally connected to the festival, such as cafes and restaurants, sound and lighting equipment hire, waste management, hotels and motels, pubs, printers, advertising agencies, legal services and catering companies.

If festivals are not possible then perhaps scaled down activities such as “back to town” re-unions could be instituted during the actual start/finish of the TDU stage. Ziakis (2010) discusses the notion of community reconnection and this could be a valid outcome from a “back to town x” type of festival or activity in the wider community event or festival. Even a “reunion” tent or designated area on the day of the TDU could be a valuable way in which to foster that reconnection and allow old acquaintances the chance to catch up” with visiting friends and relatives. Visiting the community during the TDU provides an “excuse” for many of those that have left the community to return, albeit briefly and with the bike race as a back drop. In many cases, even though brief, connecting with old friends leaves a positive impact on individuals and a desire for further connection.

Despite the difficulties of staging festivals, it did appear that events held in areas of generally low civic pride have the propensity to impact positively upon this and a program of sustained events can help ensure that this change is maintained in the longer term (Wood 2009). However, in areas where civic pride is already high such festivals are unlikely to make a significant difference and may, indeed, result in lower levels for some members of the community who perceive the event as “not for them” (Wood & Thomas, 2006). This type of scale forms part of the recommended framework for event
impact evaluation but it is recognized that further research is required to develop and test similar scales for the other social impacts identified.

The study of festivals and events can reveal much about a community’s symbolic, economic, social, and political life, as events create links between people and groups in a community and between the community and the world (Getz 1997, p.45).

One of the issues for the TDU and the LGAs is the lack of credible, impartial research into the real benefits of the event and this should be high on any future agendas to justify the TDU. Quantitative methods have been used successfully through the development of survey instruments to measure the economic and social impacts of events but nothing systematic nor rigorous has been assigned to the TDU other than economic impact statements. In addition to this, in the course of this study it has not been found to have any research commissioned by LGAs to investigate their role or commitment. Further research needs to be designed that fit the needs of local authority departments in terms of simplicity, robustness, and ease of analysis. (Wood 2006; 2009).

However, whenever possible it was recommended that these were combined with further qualitative data (e.g., from resident panels) in order to give a deeper understanding of the complexities of these impacts rather than merely measuring them.

Understanding can only be gained through using a variety of research methods and recognizing the importance and value of collecting diverse data in order to study the complex social issues involved. Research in the “real” social world needs to be flexible and inventive and, in order to have any validity, needs to be triangulated and supported through techniques that are at times composite, iterative, or longitudinal in nature (Wood 2009, p.176).

It seems that research is not high on any of the organiser’s agendas for whatever reason and therefore the challenge is to first convince both the organisers and sponsors that social impacts are as important (and for some events more important) than economic measures and secondly in developing robust, flexible, and practical methods for measuring such impacts so credible, reliable research can be undertaken.

5.3 RECOMMENDATION #2: - Ensure festivals are aimed at the local residents as well as visitors in order to “celebrate” their involvement in, and commitment to, the TDU.

5.4 Finding #3: Form stronger partnerships and leave more legacies.

Engage the community much more in order for it to feel wanted and valued. Build more trust and reciprocity – give back to the community in forms of formal training
programmes, volunteer training, interact with local producers to highlight the region – farmers markets, use local suppliers (scaffold, road and traffic management etc.) and provide work experience programmes to develop skills in local area and ease the “brain drain” from regional areas.

Engagement is a series of interactions that create and maintain relationships between stakeholders which lead to better informed, more involved, better policy, joint activities and improved community outcome. Unfortunately a very common theme right throughout the interviews for this research was how little engagement there seemed to be between the TDU and the community in which they were “playing”. Some of the things that make good engagement include recognition of the community’s need and involvement with the critical element informing them early and involving them in ongoing ways to establish relationships. It hardly goes without saying that active engagement begins with understanding the community and the unique local relationships and influencers (or bellwethers!)

Three key elements have been described that must be in place to mobilise community involvement (Kaye 2001). The grassroots community must be involved in defining the issues; the grassroots community must be involved in defining solutions and strategies; and the grassroots community must know that it will be given tools and resources to control the implementation of programs and strategies (Kaye 2001) (O’Meara, Pendergast & Robinson 2007, p.159).

In the all-important feedback part of engagement it is imperative to provide timely follow up action, utilising planning skills and the TDU could provide a powerful vehicle for this to occur. With a concerted effort the TDU could evolve as a powerful social capital builder, not just “bread and circuses” for the metropolitan masses but a real power for closer more vibrant and resourceful communities fully utilising their resources, strengths and passions. The SA Government through Events SA could provide clear direction, teamwork, and harness the enthusiasm possessed by the “drivers”, the movers and shakers and the bellwethers of the community who are valued and respected by the local.

Community development is the strengthening of the social resources and processes in a community by developing those contacts, relationships, networks, agreements and activities outside the household that residents themselves identify will make their locality a better place in which to live and work (Ziakus & Costa 2011, p.2).

Attempts to improve community engagement have been a struggle of ideas, expectations and assumptions over a long period of time but some consistent themes recognised by researchers in the filed suggest local relationships and continuity of contact with individuals in government is valued by communities. Have an ambassador for the TDU who is liked by the local community and who is seen more often in that community rather than just for the logistical planning of the race. It has been widely reported that particular individuals both in government and communities play an important part in engagement and this has been borne out by the research from this study. The extent and sophistication of leadership in both communities and government
Fundamental to the ideal of community participation is an emphasis on ‘building from below’ or, in other words, a development that is initiated within communities. Sanoff (2000, pp. 9 – 10) outlines two overriding purposes of participation: (1) to involve people in design and decision-making processes and, as a result, increase their trust and confidence in organisations; and (2) to provide people with a voice in design and decision making in order to improve plans, decisions and service delivery, and to promote a sense of community by bringing people who share common goals together (Schulenkorf 2009, p.124).

In addition some structures, procedures or relationships need to mediate community engagement and a series of regular meetings about the TDU, planning for community festivals and more regular contact could be advantageous. Research has highlighted the critical importance of ‘follow up’ to engagement events or in progressing issues. This is crucial for continued community engagement and the maintenance of local confidence in government. The TDU has a presence for a short period of time but perhaps employing community development staff with their brief to enhance community engagement by playing a coordination role across agencies and agencies need to avoid duplication or “over-engaging”. The author is not convinced this is a potential problem with the consistent criticism running through all interviews that the TDU is invisible until the next time they want to disrupt traffic and cause “mayhem” and want the communities help!

These elements of engagement from general experience add to the elements of sound government-community engagement outlined by Anon (2001) as follows:

- Respect and open mindedness
- Timing e.g. adequate notice and realistic timeframes
- Adequate resourcing
- Accessible information
- Cultural appropriateness
- Accountability
- Partnership
- Maintaining reasonable expectations (in Cavaye 2004b, pp.8-9).

The TDU needs to consider the factors that support elements of community engagement by exhibiting genuine motivation to engage and achieve an outcome for the whole community and not just be a race without many issues. This may well require negotiated expectations and indeed building the very pillars of social capital such as building relationships and trust, accessibility, reciprocity and good communication. More time spent on the continuity of contact; along with a more collaborative focus for the community leaders would be beneficial. Leaders, with decision making legitimacy from their local committee, can influence decisions and create equity of opportunity to participate. This allows broad participation, government accountability for outcomes from engagement and government and community with mutual obligations.
This process involves agencies in a relatively long term process that relies on internal “champions” and enthusiasm, fostering agency social capital, “starting small”, addressing the existing concerns of staff, participation, demonstration of engagement, ways in which agency staff can be involved, consistent leadership, conflict management, realistic goals, and recognition of success.

Community capacity is the interaction of human capital, organizational resources, and social capital existing within a given community that can be leveraged to solve collective problems and improve or maintain the well-being of that community. It may operate through informal social processes and/or organized efforts by individuals, organizations, and social networks that exist among them and between them and the larger systems of which the community is a part (Chaskin 2001 in O’Meara, Pendergast & Robinson 2007, p.156).

Communities have five main forms of capital – physical, financial, human, social and environmental. Community outcomes rely on building not just physical infrastructure or income but also human capital of skills and knowledge, and the social capital of organisation, networks and collaboration. Increasingly a number of Governments have recognised the value of engaging community members in decision-making processes. Broadly, engagement allows governments to tap into wider perspectives, sources of information, and potential solutions to improve decisions and services. It also provides the basis for productive relationships, improved dialogue and deliberation, and ultimately, better democracy (Queensland Government 2005). So developing things such as regular meetings, appointing ambassadors, spending more time with the local community in planning and consultation should not be viewed as onerous tasks. They may well not be within the competencies of the TDU organisation (Events SA) but this event as a catalyst should encourage a “whole of Government” approach to assist with improving this community engagement. One of the mantras of the newly installed Premier of South Australia is “we have lost touch with the people”. Here is a perfect vehicle to begin to alleviate this problem.

South Australia’s own Department of Families and Social Inclusion (formerly the DFC) suggests

Community members are active, feel connected, confident and safe. Such communities are built through people being actively engaged in identifying and meeting their own needs, and through community members, groups and organisations working together to improve social, economic and environmental circumstances (Dept. for Families and Communities 2009, p.10).

The TDU needs to take heed and start acting on the advice of its Government colleagues.

Some of the ways that the influence of the TDU could be spread over a longer period than the week when it comes into town is to leave some legacies. In the case of mega-events such as the Olympic Games or the various sporting world cups this may be in the form of improved facilities or better infrastructure. The TDU seldom provides any impetus for improvements in infrastructure because of its temporary and transient nature.
but this legacy could be the relatively simple provision of some sort of formal training for the local volunteers or youth.

This training could be in the form of accredited training providing subsidised entry into TAFESA courses on event and/or project management or specialist training programmes for locals involved in the TDU.

*Events provide the “breeding ground” for creating skills and knowledge among the community, which can be used to facilitate and foster future community development opportunities as well as maintaining and developing social and human capital within rural communities (Reid 2007, p.96).*

This could be an ideal “fillip” for the local communities that are facing withdrawal of services, outmigration of young people going to bigger regions or metropolitan Adelaide in search of employment, education opportunities and general lack of reasons to stay in their towns.

*Arguably event organizers, performers, athletes, and other participants also gain learning opportunities from events and festivals. This opportunity to learn new skills and enhance existing skills can be seen as part of building community capacity. Here community capacity refers to the skills, knowledge, and mechanisms that support innovation, change, and problem solving (Evans et al., 2005). Not surprisingly community capacity is often seen as relying in part on social capital (Evans et al., 2005). Social capital and community capacity in turn can be seen as contributing to community well-being. According to Cox (1995) and Ulrich (1998) active citizens, equity and justice, and social capital support and sustain prosperous, viable, and attractive communities (Moscado 2007, p.25).*

While evidence suggests the intangible benefits of the building of social capital, increased civic pride and feeling good about themselves and their community is important so are the real and concrete benefits.

*Tangible outcomes also need to be forthcoming if social capital gains are to be made. For example, the development of the social economy can be directly linked to successful events planning ‘as individuals gain new skills and capacities in management, decision making, teamwork, fundraising negotiation etc., so the community is gaining new skills and competence (Foley, McGillivray & McPherson 2012, p.94).*

As the event industry gains in sophistication and the audiences become more discerning, the “close enough is good enough” attitude will not be suitable. The emphasis should be on providing some worthwhile training opportunities for those involved or wanting to be involved on a more regular basis with the conducting of the TDU event. The Training programs provide opportunities for young people in a community to learn new skills/knowledge that in turn can be used within their communities on a paid or voluntary basis for other events.

*And there is a noticeable trend to create fully professionalized events from their very origin, complete with staff, sponsors and venues. As competition for resources*
Social capital provides opportunities and resources for communities to be part of solutions by valuing local talents and skills and acknowledging their capacity to make decisions for themselves. Opportunities to empower communities to make decisions present themselves within the decision making process. Engagement and capacity building can be significant outcomes flowing from the conduct of public events.

*Derrett (2003) argues that festivals and events contribute to community well-being in a number of ways including the creation and enhancement of sense of place which contributes to social identity, and opportunities to build the relationships and networks that create social capital. It can also be suggested that involvement in festivals and events supports learning and skills which contribute to community capacity (Moscado 2007, p.25).*

Financial resources generated by an event can be channeled into the development of various non-profit organizations in order to progress a community's development efforts. Through studies such as those by Gibson and Stewart, Queensland Government and DFC there appear to be an understanding of community needs, a willingness to respond on an ongoing basis to these needs, and open and frequent communication from many community events. Evaluation in its various forms, which underpins an event’s understanding of its community, can therefore be seen as integral to the community engagement process and one which the South Australian State Government, through the TDU, needs to embrace.

Another initiative that the TDU needs to explore is the provision for a network of sport tourism agents or professionals that could help to attract more events to regional South Australia. These could be based in various major regional areas if not long term then perhaps having the expertise available to the various communities over a shorter period of time. The Office of Sport & Recreation have a series of field officers already in these areas so with intensive training in sport tourism to maximise their roles they could encourage regions or towns to bid for various sporting events not previously considered.

*Due to the high demand for various forms of sports tourism, it has become a substantial element in almost every tourist region and an important part of socio-economic regional development. Many regions, especially in rural areas, depend on sports tourism (Tuppen, 2000: 331 in Wasche & Woll 2010, p.191).*

Fostering these types of regional networks is important as communities and practitioners work within local and regional networks already. Such networks involve community members, local government, private businesses and government agencies. A practitioner’s role such as a sport tourism specialist would not be to just to interact solely with communities but to enhance development outcomes by helping regional networks function coherently. This requires investment in relationships, trust and communication (Cavaye 2001). Sport tourism is under-researched and misunderstood on occasions so to have a specialist to maximise the opportunities that undoubtedly will arise in the future is simply good business practice.
As early as 1982, Glyptis described the crucial problem in the organization of sports tourism for the first time: a deficient linkage between actors of sport and tourism. Since then, this finding has been confirmed by many other researchers. In 1997, Weed and Bull showed that strategic cooperation among regional agencies of sport and tourism is only sporadic. Almost at the same time, Gibson noted that ‘at a policy-level there needs to be better coordination among agencies responsible for sport and those responsible for tourism’ (1998: 45). In 2002, she confirmed this statement, noting that there was still ‘a lack of coordination and cooperation at a level of policy and implementation’ (Gibson, 2002: 114) in sports tourism. (Wasche & Woll 2010, p.193).

While there has been some good research undertaken by Breuer (in Wasche & Woll 2010) in regards to successful working networks it is beyond the scope of this study to offer a blueprint or model for these networks. However it is time for the SATC to take the lead and provide blueprints for the regional area becoming reliant on sport tourism. They could provide expertise regarding bidding for events, improving infrastructure through accessing of grants and seed money and general expertise in marketing and leadership. The seemingly preferred “divide and conquer” strategy is no longer sustainable and they must promote interaction, building a community of people working toward common goals of maximising opportunities for the rural/regional areas.

Building community was one of the most common aims of the festivals surveyed for the research conducted by Gibson and Stewart. Not surprisingly, when festival organisers were asked to gauge the extent to which their event ‘benefits the local community’ (on a five point scale from ‘not at all’ to ‘a large extent’), 84 per cent chose ‘reasonable extent’, ‘quite a lot’ or ‘to large extent’. The overall positive story about festivals’ roles in building community is reflected here in a clear trend to deny that there are parts of local communities that oppose the festival (Gibson & Stewart 2009, p.36).

Another insight from the academic literature on festivals is confirmed in this study. That is regarding the extent to which community acceptance of events improves over time, as monetary benefits accrue, as attitudes to outsiders soften, and as residents come to appreciate how festivals ‘put their place on the map’ in terms of publicity and promotion. In response to the statement “Community attitudes have become more favourable since the inception of our event”, only 4.5 per cent of organisers disagreed or strongly disagreed. Twenty seven per cent were unsure; while 64 per cent agreed or strongly agreed. That is why the organisers need to get started with a series of festivals or celebrations for towns because it may take some time before they become accepted and successful.

Local communities have experienced very different outcomes from both the economic crisis and climate change. Some communities have experienced major disruption and upheaval whilst others have been safe from many of the immediate effects. Likewise, within communities, individuals may have experienced significant impacts whilst others have not. The impacts may have been made more severe if there was limited ability to influence outcomes. However these realities must not overshadow the knowledge that entrepreneurship can be fostered; leadership and community engagement facilitated;
regional pride nurtured and opportunities seized. (Charters, Vitartas & Waterman 2011) Essential to moving forward is a vision for growth and that vision is communicated with all stakeholders and constituents.

Community development fundamentally involves a series of actions and decisions that improves the situation of a community, not just economically, but as a strong functioning community. It is through action, participation and contact that a community becomes more vital. This relies on strong networks, organisational ability, skills, leadership and motivation (Cavaye 2003, p.1).

To maximise the opportunities of the TDU a greater emphasis will need to be put on the future sustainability of such an event. This could be achieved through a greater emphasis on research and labour force planning regarding education, training and flexible life-long skill development in communities. The State Government or the LGA needs to invest in the local community and provide these opportunities for both the community and the TDU. A willing and suitable, ready made workforce for the TDU and other community run events would be one of the positive outcomes if such investment was made.

Greater use of the existing social capital should be utilised by fostering entrepreneurship and leadership in the local communities and encourage regional pride. One of the common themes emanating from the discussions from this research is that many of the proposed initiatives were squashed because of the constraints of the TDU sponsorship. While it is understood that the rights of the sponsors need to be protected it seems that some flexibility and common sense could prevail. This prescriptive, tight rein kept on the event is perhaps due to the dictatorial nature of some of the TDU organisers and is viewed as high handed and unnecessary by some communities. Even links from the TDU website to towns and their activities would help enhance the community presence.

In collaboration with regional stakeholders there needs to be a clear future vision for regional areas. This could be helped by establishing relationships with the executive level policy-makers of community based organisations and peak industry organisations and with the Government through the TDU. A series of “think tanks” could be instigated perhaps utilising the regional development offices but which touches “real” people. The TDU needs to establish greater liaison with community-based organisations to mobilise existing and new residents in the 25-64 years age ranges through employment or volunteer activities. Many of these communities already have strong existing social capital and great community capacity so why not build on it?

The evaluation found that the existing capacity of rural communities is one of the important factors when consideration is given to the development of programs for community building. Community building programs should be tailored to the circumstances of each community, working relationships need to be negotiated in a transparent manner, and facilitation is best used to transfer skills to participants through a range of engagement strategies (O’Meara, Pendergast & Robinson 2007, p.163).
Community engagement results in events and festivals better targeted to a local community. There is however, no doubting that these events have a social impact that needs to be considered particularly if they covet to be long term sustainable events.

These social consequences included themes such as trust and respect, breaking down social barriers, releasing stress and tension, forgetting hard times, being affiliated with success, a resistance to change, the affects of costs associated with attending, expectation of government assistance, and greed. As this article has argued, it is important to determine the social consequences of rural events from the perspectives of those who are most affected or influenced by the existence of the event (Reid 2007, p.97).

As with most community events the social impacts are less tangible and more difficult to understand and resolve than the economic impacts (Getz 1991). Fredline, Jago, and Deery (2003) described social impacts as “any impacts that potentially have an impact on quality of life for local residents” (p. 26). Again this does not mean they are any less meaningful and important, in fact the opposite, but there is a tendency for the TDU to focus on the economic measures to the exclusion of all else.

Governments are usually keen to finance such studies in the strongly held belief that results will justify the use of taxpayers’ money in hosting such events. However, while such studies may establish what people spend, very little is known about people’s more general views of such events. It might be assumed, on the basis of the number of spectators, that they attract widespread support but, beyond this, little is known about the views and perceptions of the public. One important group in this respect is local residents, on whose behalf local governments are claiming to act (Bull & Lovell 2007, p.230).

As community leaders and festival organizers become more aware of the needs and priorities of the community, they can better respond to community concerns and work together to maintain an appropriate balance between the social benefits and social costs that emanate from community festivals (Delamere, Wankel & Hinch 2001, p.22).

The social benefits are many and varied and need to be recognised by the State Government.

The social benefits provided by events are now widely recognised, as is the need to measure these benefits in non-economic terms. A variety of terms can be used to identify these social benefits such as, ‘psychic benefits’, ‘community self worth’, ‘civic pride’ and ‘quality of life’ (Fredline and Faulkner, 2000; Gnoth and Anwar, 2000; Jones, 2001; Yeoman et al., 2005) (Wood 2006, p.165).

So these positive social impacts can include building community pride, increasing the involvement of individuals in community activities and social cohesion, providing opportunities for entertainment and local talent, creating better social interaction, increasing cultural and social understanding and improving the community’s identity and confidence in itself. These “feel good” factors should not be ignored. They are usually not mentioned because the long list of negative impacts seems to take
precedence in much of the writing about events as society adopts a ‘glass half empty’ mentality. These negative impacts include a range of anti-social behaviours, crime, congestion, crowding, disruption of community life, community alienation and displacement (Bull & Lovell 2007).

But recent literature on major events identifies their potential to generate a range of positive social effects including: reinforcing collective identities; uniting people; improving self esteem; increasing civic pride; raising awareness of disability; inspiring children; providing experience of work; encouraging volunteering, increasing participation in sport; and promoting wellbeing/ healthy living (Misener & Mason, 2006; Smith & Fox, 2007; Atkinson et al., 2008; Kellett, 2008) (Smith 2009, p.111).

These social benefits should be talked up and encouraged for both the local communities who benefit and the TDU which only pays lip service to building community pride by having a best dressed town competition as their sole contribution. Rather they would emphasise the economic benefits despite some doubt cast over the veracity of those figures (see chapter four). Much more could be done about highlighting the local produce and the sense of achievement that these communities hold. Very little observations were made during the course of this study about the local talent and produce for example and in a state renowned for its food and wine culture it’s a competitive advantage that should be showcased.

There are, of course, far greater benefits to these ‘home grown’ community festivals than mere economic growth (O’Sullivan and Jackson, 2002). They can also provide a showcase for local talents and outlets for local products, ‘create a positive image of the host community, instil community pride, promote clean-ups and fix-ups and make business sponsors happy. (Mayerfield and Crompton, 1995, p.41) (Wood & Thomas 2008, p.151).

In this age of economic rationalism it is easy to quote some economic impacts assessment in order for politicians to justify the expenditure on events such as the TDU. This author believes it is now necessary to place less emphasis on the well-established, economic impact of events. More substantial benefits can be demonstrated through the inclusion of social impacts within service evaluation frameworks and the role of social capital on communities. “Indeed, other authors have repeatedly called for less emphasis on economic impacts and management of the event and more focus on events and community, people, and the environment” (Carlsen, Getz & Soutar 2001; Getz 2000; Harris 2005; Jago et al 2003, Allen et al 2010). This should not lead to the exclusion of economic impact but the development of a more rounded and multidimensional approach. There is a growing amount of literature, within tourism economics, arts and culture, and event studies that consider impact analyses and covers economic, social, cultural, and environmental impacts (see Stone 2001; Small, Edwards & Sheridan, 2005; Schulenkorf 2009).
5.4 RECOMMENDATION #3: – use the advantage of a sport tourism event such as the TDU to more effectively build community in rural South Australia and engage with stakeholders more effectively.

5.5 Finding #4: Integrate sport tourism into local plans.

Tourists are the “cream on the cake” but community development is important and should be reflected in research efforts. If the TDU is a tourism event, as claimed then make the emphasis, not just for Adelaide, but the whole of South Australia. Put more effort into thinking of ways to attract and retain the visitors longer. This may well require a radical re-think of the event as it now stands with perhaps a finish and then a subsequent start the next morning in the same town or region to attract more economic gains directly to the rural areas and to spread the word and the wealth!

One of the more surprising findings from the research is the local community’s importance placed on the role of the TDU bringing tourists to their location. They are happy to show their community off to the best possible advantage and it helps build community pride and confidence in the local community and hence has an impact on building social capital (Home 2000; Veltri et al 2009; Walo et al 1996; Ziakas 2010 in Gibson, Kaplanidou & Kang 2011).

Tourism is being recognised as a powerful vehicle to “enhance the quality of life of visitors and host communities, tourism has been able to contribute to economic, social and cultural development around the globe (Kelly & Nankervis 1998; Hinch & Higham 2004 in Schulenkorf 2009, p.121).”

However there are challenges:

*The challenge in developing a successful tourism program lies in the selection of an appropriate set of amenities capable of (1) appealing to local residents whose political support is needed to approve of the public sector’s investments; (2) attracting new residents (highly talented and productive human capital); and, (3) attracting visitors that extend or advance a vibrant tourist economy (Rosentraub & Joo 2009, p.761).*

Care must be taken in planning and provision of tourism amenities particularly given the transient nature of the TDU route. Some communities may not have the TDU come into their town in three to four years so any momentum built up by the sudden one day influx of tourists may well be lost.

*Increasingly, therefore, temporally limited events, including festivals are seen as important drivers and components of location’s portfolio of tourism products (Ryan 1998) which can also contribute significantly to driving economic development and diversity in a region (Hanssan, 2000; Long et al, 1990; McDonnell et al, 1999) (Pickernell et al 2007, p.4).*
The tendency to be seduced by promises of tourist numbers must be resisted as the panacea of all ills.

The scale of tourism and its growth has attracted the interest of a large number of state/provincial and local government officials who have tried to determine if their communities could capture a larger portion of this economic activity. There has been even greater interest from regions with little population growth, shrinking employment levels, and images as declining areas. Leaders in many of these slow-growth or declining communities – influenced, in part, by the work of Richard Florida (2002) – have invested scarce resources in tourism, sports, and entertainment complexes (Rosentraub & Joo 2009, p.759).

There are others, such as Hall (2006), who suggests, “that policy makers would secure more significant long-term benefits from investment in smaller, but more embedded events rather than pursuing the pot of gold which mega-events are said to represent” (in Foley, McGillivray & McPherson 2012, p.98). A series of events throughout the year all themed around the town’s competitive tourism advantage or the TDU would serve them well, leveraging off the major event in a beneficial manner.

But what can be the immediate benefits of an event portfolio versus single or oneoff large-scale events? First of all, a single event (independently of its scale) is temporal and consequently has only a passing effect on the desirable purposes it is mandated to serve. On the other hand, if a community hosts events throughout the year and finds means to create synergy among them, then the impact of events can be sustained as long as each event in the portfolio complements or reinforces the benefits bestowed by other events. Second, the variety of different events in a portfolio can target and reach diverse market segments, hence increasing the size of a host community’s events market. Third, events of different types in a portfolio can respond to different community issues (e.g. improving quality-of-life, building identity, promoting a healthy lifestyle, etc.) and reach varied segments of the population by appealing to people’s different interests. In addition, different events when bundled in a portfolio can act as hooks for one another and hence bring together segments of the population that might not otherwise meet. Overall, an event portfolio if incorporated in the development policies of cities and regions can yield a range of social and economic benefits (Ziakus & Costa 2011, p.151).

The tendency to put “all the eggs” in the TDU basket must be resisted and perhaps a more concerted effort at a strategic plan needs to be made in order to maximise the opportunities presented by the TDU.

Chalip and Green’s (2001) research ... advocated that communities leverage an event. They argued that it is not sufficient to host a sports event and think that the fans will automatically take advantage of the other tourist attractions and services in the vicinity.

Tourism agencies in communities need to collaborate and develop strategies whereby they target sport tourists and not merely raise awareness of what there is to see and do in a region, but should also develop special events that are likely to attract a particular target market (Gibson, Willming & Holdnak 2003, p.188).
Repeat visitation needs to be a priority because the overwhelming evidence was that the TDU followers rarely stay before and/or after the TDU and greater incentive in the form of festivals or associated events must be made. There is little doubt that the locals look to this influx of visitors on the most part as “healthy” but more work needs to be done to build more “product” to capitalise on this increased interest. Putting on the “best face” possible all helps in what Smith (2009) says is the coalescing effect that events can have on communities.

Janniskee and Drews (1998) also argue that rural festivals attract tourists who would otherwise go elsewhere and through this influx of newcomers serve to strengthen the communities and enrich the quality of small town life. However, commodification of traditions may also represent a threat and ultimately lead to less tourist interest arising from the dilution of community history and practices (Xie, 2004) (Wood & Thomas 2008, p.151).

Greater use of home stays or farm tourism need to be considered and a more enlightened approach to marketing is required. The SATC needs to consider the wider regional visits or for the TDU to stay in areas overnight (have the finish and the next morning start at the same location) to promote visitors staying in the area. The quite hasty departure of tourists after the finish of the TDU may well be a result of not enough things to do or features to visit. Again much more research and thought needs to be undertaken in the area of destination image for the event organisers to better understand the motives of visitors to some start/finish locations as opposed to others.

There are three reasons for investing effort into better understanding the motives of festival visitors. First, this is a key to designing offerings for them. It is a marketing truism that people do not buy products or services, they buy the expectation of benefits which satisfy a need….Finally, identifying and prioritizing motives is a key ingredient in understanding visitors’ decision processes. Thus, it is likely to facilitate effectiveness in other marketing activities (Crompton & McKay 1997, p.436).

The integrated marketing plans using sport tourism as a focus must be of critical importance when trying to capitalise on the TDU. “From the standpoint of using events in the marketing of a destination, a focus on branding requires that destination marketers determine how best to build events into their overall marketing strategy.” (Jago et al 2003, p.4).

Integrating events with the tourism product mix. Community officials believe that events are the driving force for yielding tourism revenues in the community and therefore use its events as attractions for tourists, even though they know that their town will never be a destination for tourists. For this reason, they link events to local attractions, products and services in an attempt to attract nearby visitation or passing by tourists. Their main tools are printed programs of events, fliers and brochures that are available at events. They contain information about attractions and local services such as hotels and restaurants (Ziakus & Costa 2011, p.162).
As a common re-occurring theme of course this requires involving the local community and tourist operators in a comprehensive manner yet to be witnessed when speaking of the TDU and rural areas.

...the successful use of events in destination branding requires cooperative planning and coordination among key players, including event managers, destination marketers, and the destination’s government event organization. Cooperative planning was also seen to be necessary to ensure that facilities and access to destinations were adequate, and that cooperative marketing was obtained. This contention is consistent with other work on branding, which recommends stakeholder cooperation and integrated marketing communications (Jago et al 2003, p.9).

This has not been seen as a strong suit of the TDU! However, for the rural areas to maximise their tourism opportunities, the TDU and its rural stakeholders must be engaged and thinking strategically.

A significant element of the relationship between special events and tourism is the way in which images associated with the event are transferred to the destination, thereby strengthening, enhancing, or changing the destination’s brand (Jago et al 2003, p.4).

Community involvement at every stage of planning was seen as vital to creating a sense of ownership and pride in the event among the community. To be truly successful, it was felt that there needs to be a sense of excitement and occasion in the local community (Jago et al 2003, p.8).

This consistent message or finding is imperative if the TDU is to grow and be accepted by the community in which it operates. Social cohesion and the shape of influential internal networks are important elements in generating a sense of identity and pride among the community. The sense of pride towards an event which contains a strong local identity will contribute to the development of social capital as it fosters links with external networks thus strengthening the event’s external visibility and tourism appeal. The destination marketing is virtually non-existent in the rural areas and this is where a major re-think is required to strategically link destinations with the TDU.

Destination marketing aims to raise awareness of a destination and increase visitation by creating a unique brand that positions and differentiates the destination from others. The attributes upon which destinations compete are commonly shared by several destinations or are easily matched by competing destinations (Henderson, 2000). Consequently, it is critical that destination marketers manage their destination’s brand strategically (Jago et al 2003, p.5).

One of the inherent problems as outlined by Gibson, Willming and Holdnak (2003) is that sport tourists are interested in little else other than the sport and it is hard to entice sport tourists to take part in other community activities, including shopping, when they are in town for an event.
Garnham found that the economic benefits accruing from the event were disproportionate, where some businesses in the immediate vicinity of the games such as restaurants and pubs experienced positive economic benefits, and other businesses away from the games such as retail shopping did not. Garnham suggested, “people were not in a shopping mode but in a partying mode” (p. 148) (quoted in Gibson, Willming & Holdnak 2003, p.182).

This was an observation consistent with the findings of this research and attention needs to be paid to ways to encourage participation in other activities. Another benefit of tourism is the possibility of it being used to counteract seasonality. However the TDU is very much tied into the January timeframe because of the UCI timetable and the Northern Hemisphere winter so that negates any benefit in regards to alleviating seasonality issues. In fact the timing is always an issue because of school holidays, scarcity of people for volunteering because of their own holiday period and the leading in to the “Mad March” time of events and festivals in Adelaide and South Australia.

Events should embrace residents, not cause them excessive inconvenience and domestic markets are worthy of cultivation. The public sector has a key part to play and the support of government, together with a coordinated tourism industry, facilitates the hosting of events and optimisation of their possible contributions to destination development. Events should complement, or at least fail to inhibit, other forms of tourism and be compatible with the overall tourism environment. Heeding lessons from previous events is crucial as is awareness of and responsiveness to developments in the wider world (Henderson et al 2010, p.70).

The benefits for tourism may not be the numbers who visit nor the economic impact they bring, because they may be negligible, but lays in the enhanced pride of a town and/or region. Clearly more effort in research needs to be made in both marketing and

To date, most of the research in the field of special events has focused on events’ economic impact. This is due to the fact that many events require assistance from government in order to be staged, and justification for assistance is often required in economic terms (Mules, 1998). This approach represents a short-term focus on the impact of staging events, rather than a longer term focus on their capacity to raise awareness of a region for future tourism (Mules & Faulkner, 1996) (Jago et al 2003, p.4).

Further investment in, and research of, the effects of events is obviously required here but a major mind shift will be needed by the TDU to place this higher on their agenda.

Despite the significance of events in influencing destination choice, vacation activities, and the timing of travel, little is known about how events can help to brand a destination and, as a result, influence long-term visitation to the destination (Jago et al 2003, p.4).

As a result of the lack of research industry have not fully embraced the sports tourist nor been able to tailor our product to them. Greater use of a destination’s obvious advantages may not have been achieved. Instead of the more traditional approach of visiting attractions, engaging in shopping or perhaps availing them of some limited
cultural tourism Government has not provided the more palatable alternative such as active involvement of bike parks, bike trails and other bike associated sport tourism. In short we as an industry have not fully understood their wants and needs.

Any product or service should be conceived, designed and delivered with the target market’s needs in mind. The famous line from the film Field of Dreams, ‘If you build it, they will come’, is only true if the product or service delivers benefits that consumers desire, and if it does so at a price that consumers are willing to pay to obtain those benefits. From this standpoint, tourism destinations face a unique marketing problem insomuch as each destination has relatively permanent attributes in terms of its natural and built attractions. In other words, the destination and the services it enables cannot be manufactured in the same sense as many other consumer products; rather, the attributes of destinations impose constraints on the design and delivery of products and services they offer. The consequent challenge is to create experiences at attractions that optimally fulfil tourists’ needs and wants (Harrison-Hill & Chalip 2005, p.303).

5.5 RECOMMENDATION #4: – use the advantage of a sport tourism event such as the TDU to more effectively promote the tourism attractions of rural South Australia in a more measured and strategic manner.

5.6 Finding #5: Best practice, holistic event management is essential for future success.

Holistic whole of Government approach using professionals outside the limited TDU experience and expertise. It is more than a bike race so use that for the advantage of all South Australians. The TDU needs to divest control and have much more transparency in its management with the community ‘taking up the slack’ in operational and logistical issues allowing a greater research effort to be made.

There is no doubting the TDU is a feel good time for most South Australians. The attendance at the preliminary free events through the streets of Adelaide is testimony to that fact. However, concerns that the leverage off the event is not nearly enough are justified in the mind of the author. “Unless innovative leverage projects are undertaken, social effects from major sport events are usually consigned to a transient ‘feel-good’ factor” (Smith 2009, p.117). This is the bread and circuses notion as outlined in chapter four. However:

If the ‘feel-good factor’ could be transformed into a ‘do-good factor’ whereby people make sustained efforts to assist their own communities and act more responsibly then events’ social sustainability would be significantly enhanced (Smith 2009, p.117).

The TDU must let go however to enable communities to gain much needed experience and grow their expertise in the area of event management. The old proverb “Give a man
a fish and he will eat for a day. Teach a man to fish and he will eat for a lifetime” could well apply to the management of the TDU. Divest in some control and empower the communities involved and the whole event will be richer for the experience. The centralised controlling element of the TDU is not healthy and requires a major paradigm shift.

Traditionally there has not been a culture of evaluation and indeed research in sport tourism and event management (Allen et al 2010; Arcodia & Franzidis 2006; Carlsen, Getz & Soutar 2001; Getz 2009) while there has also been a distinct lack of strategic planning. The ever present malaise of limited time and money will always loom large in this area of concern and the vicious circle relating to evaluation and objectives (an event without objectives cannot be easily evaluated and objectives for future events need to be based on past event evaluations) is all too present. “A strategic approach could help ground event planning and implementation, as well as the organization of the portfolio without fomenting internal tensions that may hinder community development” (Ziakus & Costa 2011, p.167).

It appears, therefore, that the public sector is funding and organizing a large number and type of events (Jago 2004; Sherwood, Jago & Deery 2005 in Wood 2009) but with little information regarding what they can and do achieve. Their accountability to the citizen is therefore limited in this respect and is an area that needs to be addressed before too long. The TDU seems to assume a “cloak and dagger” approach to funding and payment of appearance money to celebrities such as Lance Armstrong and Eddie Merx.

The need for transparency, to provide evidence of value, and to ensure the achievement of longer term objectives in the public sector means that there is an even greater need for reliable, applicable, and, to some extent, standardized measurement tools and techniques (Wood 2009, p.174).

These need to be practical, easy to implement and require minimal resources yet generate sufficient objective, quantifiable, and comparable data (Wood 2009). Several articles (Fredline & Faulkner 2002; Jones 2001; Delamere, Wankel & Hinch 2001) in recent times appear to present the development of a specific impact evaluation framework from a theoretical basis making use of tools, scales, and an overall methodology that is suitable for the specific needs of many local government and community festival planners. Although these frameworks provides a holistic view of community festival impacts, there is still much work to do on developing a wider range of methods suitable for assessing many of the impacts and adopting them as best practice in the events industry (Wood 2009).

A more measured, strategic approach utilising credible research is something that needs to be seriously considered as the event life cycle grows and towns potentially tire of their involvement or look at new ways to leverage off the event.

Strategic planning is required to prevent the inherent risks of events’ relatedness such as exhausting local resources, hosting monotonously repetitive event elements or exceeding demand for events. In terms of a portfolio’s composition, sport events
are not the only events to be included. Cultural events are also vital components that need to be synergized with sport events in order to create an event portfolio (Ziakus & Costa 2011, p.152).

The objectives set for an event or community festival such as those proposed for each start/finish town will therefore be closely related to these and should be planned for, measured, and evaluated. As it is unlikely that all the potential impacts of a festival will be measured, clear objectives are needed to help focus the evaluation resources and provide a bank of resources from which to draw. While it may well be an onerous task to manufacture an effective measurement of social capital other impacts are often more marked for community festivals and are more closely related to the original objectives of the event.

Of course the return on investment is more acceptably measured in economic terms; any real community gain is often through the more intangible impacts relating to community, society, and culture which are very hard to measure. This has been identified through trialling a range of evaluation techniques covering potential social benefits in a study by Wood, Robinson and Thomas. In the majority of cases these were found to be substantial in comparison to the direct economic impacts. This is where the benefits of more research will undoubtedly bear fruit and should be readily available to the practitioner, community organiser and events industry and not just academia.

These client-driven projects favored quantitative closed questions and large samples, as these were seen as providing “hard data” by the clients. However, whenever possible it was recommended that these were combined with further qualitative data (e.g., from resident panels) in order to give a deeper understanding of the complexities of these impacts rather than merely measuring them (Wood 2009, p.176).

This justifies somewhat the methodology adopted in this study and more should be made of it including events such as the Adelaide Festival, Clipsal 500 Motor Race and even the Festival Fringe as it becomes an annual event. Events SA should play a leading role or provide more resources in order to promote such research and justification to the taxpaying public. The message is not new when the study concludes that a more practical, standardised vehicle for research needs to be adopted. A more integrated and sophisticated approach needs to be adopted by the Government in all manner of areas and not just the tired economic impact study where few actually believe the figures anyway!

There is ample evidence to suggest the benefits of sport tourism events and festivals. These were summarised by the A scoping study of business events: Beyond tourism benefits (Business Events Sydney 2010). These benefits pertinent to this study include growing local knowledge, access to networking opportunities for local practitioners and researchers, networking fosters creation of long-term relationships and as a catalyst for knowledge expansion and research development, fundraising opportunities and raising awareness of broader societal issues.
Until the last few years, event planners and policy makers often failed to address the social impact of events because of the difficulties associated with quantification, the cost of longitudinal work and the less immediate political outcomes attached to it.

However alongside the economic and physical impacts being scrutinised in depth, there is a greater emphasis being placed on measuring the social value of events, especially when policy makers stress these benefits as part of the bidding and delivery objectives for sporting and cultural celebrations (Foley, McGillivray & McPherson 2012, p.100).

“There is a sense that the research into the social impacts of events on communities has ‘come of age’” (Deery & Jago 2010, p.9). This should be capitalised on and resources allocated to this vital area of research.

In addition to the economic impacts, mega sporting events can also produce various social ones. These are less tangible than the former and therefore less publicly newsworthy than the solid facts and figures more usually associated with economic impact. An initial business case for an event may list intangibles, such as civic pride, community cohesion and the sense of spectacle and atmosphere but these elements are rarely evaluated and certainly are not the focus of public sector event measurement toolkits. When an event finishes the local press, organisers, stakeholders and sponsors are presented with the economic bottom line, often as a result of an economic impact study but also in the form of press reports but the social impacts of events can remain vague and unexplored (Bull & Lovell 2007, p.234).

Whether it was from ignorance, arrogance or compliance with an unknown “cone of silence” but the lack of assistance from the Management of the TDU was dis-appointeding and disturbing. This prevailing attitude highlights some of the root causes of the issues found from this research. The local community is largely ignored and used only as a hosting venue without a great deal of consultation and worth overtly conveyed to the local organisers. There is almost a mentality of “throw the dog a bone” and any small assistance package will keep the community happy!

With signs that perhaps the fabled “honeymoon” period is over (Goolwa not interested and the tacks scattered on the road examples from chapter four) it may be time to embrace the community stakeholders, divest the TDU of some of the control and let go of the “reins” a little bit. Community stakeholders enhance the festival's survival by providing a set of assets or strengths individually and collectively. “These can included 'skills and knowledge, leadership, a sense of efficacy, norms of trust and reciprocity, social networks and a culture of openness and learning’” (Labonte 1999, p.1). Key partners or stakeholders can be the local business community, special interest groups in destination communities, regional and local media, individual community champions, festival organisers, residents and visitors. (Allen et al 2010). Utilise their expertise, divesting some control while using the various Government agencies that may well have a better understanding of some of the issues confronting the TDU such as the former DFC (Department of Families and Communities now Department of Families and Social Inclusion).
According to Buchholz and Rosenthal (2005, p. 138), stakeholder management would generally involve taking the interests and concerns of various groups and individuals into account, so that they are “all satisfied at least to some extent, or at least the most important stakeholders with regard to any given issue, are satisfied”. A potential influence on stakeholder representation in events tourism strategy making could be the degree of inclusiveness deemed acceptable by individuals or agencies that guide (deliberately or otherwise) the strategy process (Stokes 2007, p.255).

Again much needed research and further study should focus on more effective ways to get more “bang for their bucks” and adopt a more strategic approach using all stakeholders.

The generally non-strategic use of events also suggests that local authorities are unlikely to utilise marketing information systems to gather information on the effectiveness of their events (other than in basic economic and attendance terms), and therefore fail to justify the event programme in terms of the positive impact on civic pride and quality of life (Wood 2006, p.167).

She goes on to say:

The need to measure the impact of events for monitoring, control and evaluation purposes is agreed upon by the majority of authors (Getz, 1997; Dwyer et al., 2000a; Gnoth and Anwar, 2000; Breen et al., 2001; Bowdin et al., 2001; Jones, 2001), but a review of recent literature shows that the methods used and the aspects of the event being measured vary considerably (Wood 2006, p.167).

Tassiopoulos & Johnson suggest that “events must be evaluated by their success in fostering community development and the social and cultural impacts should be assessed continuously” (2009, p.88). Retrospective research, better than no research, is not really good enough and a more proactive stance needs to be undertaken in order to maximise the impact and plan for future events, not just the TDU.

5.6 RECOMMENDATION #5: – more time spent on wider impacts of the TDU and not just the politically expedient economic impacts – a more coordinated approach to research and evaluation is needed.

5.7 Further research

With the increasingly important role played by LGAs in providing opportunities for their constituents in regards to events there will need to have a commensurate increase in evaluating the economic and social impacts of festivals and events. This will come about because of the increasing need for openness and transparency within local government spending and the requirement to demonstrate a return on the use of public funds. (Wood 2009; Crompton 2006)
However, there is still much to do in firstly convincing organizers and funders that social impacts are as important (and for some events more important) than economic measures and secondly in developing robust, flexible, and practical methods for measuring such impacts. (Wood 2009, p.178)

Research into quantifying the social impacts of events has undoubtedly increased over the last five years (Wood 2009; Fredline, Jago & Deery 2003) but there is still much to be done. There seems to be a greater number of methodologies employed as outlined by Pickernell et al (2007, p.9) but there is still some misunderstanding of the social impacts and also the practice of impact evaluation lacks consistency and comprehensiveness for a wide range of events (Carlsen, Getz, & Soutar, 2001; Sherwood, Jago & Deery 2005, 2000, Wood 2009). This is no doubt to do with the intangibles associated with social impacts which have long been neglected in favour of the more concrete economic benefits (Pickernell et al 2007, p.9).

Festivals and special events may also be seen as types of social enterprise because they are rarely focused solely on profit maximisation but have a range of other goals. These may, explicitly or implicitly, include being important creators of social capital, as well as creating wider economic opportunities for local entrepreneurs, both general and tourism focused ... Such impacts included community development or bringing the community together; social pride; opportunities for family fun; new customers; greater awareness of business; investment in the local area; good publicity and organisation funding... Increasingly however the 'hidden value' of strengthened relations (trust, reciprocity) and improved interactions resulting from increased engagement between people have been identified as important success indicators, at least as a first step initiative (Pickernell et al 2007, p.8).

These studies need to be undertaken over a longer period to include before, during and after events in order to look at the effects of events. Frameworks have been developed (Wood 2009; Fredline, Jago, & Deery 2003) but it is not that easy to measure the social impacts given the complex nature of events and festivals.

The diverse nature of and purpose of festivals and the inherent costs as well as benefits of evaluation itself also need to be taken into account. These efforts are further complicated by the diverse and fragmented nature of festivals and special events, the wide spectrum of purposes for which festivals and special events are supported and the cost benefit ratio of evaluations (Pickernell et al 2007, p.9).

But authors do suggest, despite the challenges and obstacles that it is worth pursuing further longitudinal research.

Combining the economic and socio-cultural importance of these festivals and events in rural areas, along with the greater importance of small business generally and tourism in particular, may suggest therefore that social and network capital building for both social and economic benefit, as both an area for further investigation, and also encouragement (Pickernell et al 2007, p.15).
The idea of putting a portfolio of events together and perhaps have a yearlong series of events with the same themes is also worth pursuing in order to enhance the sustainability of some of these events and the towns they operate in.

Further research … a key principle underpinning the development of festivals for tourism purposes must be to consolidate and enhance the roles that festival practices play in sustaining communities (Quinn 2006, p.291).

From this perspective, future studies should advance knowledge in the ways that a host community may use an event portfolio to serve multiple purposes. This study argues that a holistic approach in event portfolio planning can integrate economic and social development, as well as foster relationships between sport and cultural events. Toward this end, the missing links that can integrate events in development policies/strategies and build knowledge toward the ways an event portfolio can be embedded in a host community’s structures and processes need to be identified (Ziakas & Costa 2011, p.171).

One of the operational issues for the TDU however is the temporary nature of the involvement of some towns as well as the need to “spread” the tour around the various near Adelaide regions. This impedes long term sustainable development of infrastructure and development of efficient systems. Further work needs to be done…

... about the missing links that impede the incorporation of an event portfolio into development policies and how the field of sport tourism can capitalize on the potential of event portfolios...This examination is a starting point for bringing attention into the nexus of issues, rationales and processes that drive host communities to cultivate synergies among different events in order to shape and use an event portfolio in their development agenda (Ziakas & Costa 2011, p.171).

The momentum created by the TDU could be translated into a local calendar of events. This could validate calls from the community to stage their own festivals and events, even when they are not awarded a start/finish of the TDU to continue the momentum built by the social capital engendered by the involvement. Waiting for the next natural crisis to build social capital may well not be the way to go! A case could be plausibly made for at least a two year involvement (start and/or finish) rather than the untenable current situation of being informed barely six months before the race begins. Continuity, building on the momentum generated by the event, must be a consideration in the event operations of the TDU.

Festival attendance can also develop social capital by promoting social cohesiveness given that a festival is often a recurring social occasion in which all members of a community have the opportunity to unite and share a worldview through ethnic, linguistic, religious, and historical bonds (Falassi, 1987) (cited inArcodia & Whitford 2007, p.12).

Closely allied to the momentum generated by the TDU is the idea that

Festivals may not only be a catalyst for revitalizing existing partnerships, but also for new ones. For example, those festivals which involve volunteers provide
opportunities for training and development in a variety of skills and encourage more effective use of local educational, business, and community spaces (Sirianni & Friedland, 2000). (Arcodia & Whitford 2007, p.10).

More rigorous event research and evaluation needs to be undertaken in order to both justify the continual funding of many of these events but also to develop both a culture and a portfolio of credible sport tourism event research.

When festivals and special events are developed with cultural and social objectives in mind, however, there are challenges in actually defining and then measuring and evaluating the specific impacts (Fredline and Faulkner 2002), creating a challenge for policymakers and a research area for academics (Pickernell et al 2007, p.4).

It goes without saying that the research needs to be transparent and open for all to see and share and not the current attitude of keeping everything “in–house” to avoid scrutiny or criticism. The other area of research needs to focus on the qualitative mixed methods of research rather than the past insistence on quantifying the results of sport tourism events.

In order to allow event stakeholders to reflect on their values and attitudes regarding an event, researchers have recently approached social, cultural and environmental event impact research by measurement of community feelings and perceptions. This type of research portrays important community opinions and therefore depicts the overall success or failure of an event.

Although some mixed method approaches to capture participants’ impressions have been developed (Small and Edwards, 2003), many studies still have a quantitative focus and use different scales when investigating people’s perceptions of social and cultural event impacts (Delamere et al 2001; Fredline et al 2003) (Schulenkorf 2009, p.122).

This research should be available to all stakeholders and reflect a different approach by the Government of transparency and engagement.

Last, social and cultural impacts of events have recently received increased research attention, as they have proven to contribute to community well-being and an increase in people’s (perceived) quality of life (Misener and Mason, 2006; Ohmann et al., 2006; Reid, 2006; Small, 2007). Sociocultural event impacts refer to the positive as well as negative consequences of events on a community and consider interpersonal and intergroup relationships, wellbeing, traditions, lifestyles, community services and identity (Delamere et al, 2001). They can therefore be thought of as consequences to human populations that alter the ways in which people live, work, play, relate to one another, organise to meet their needs and generally cope as members of society (Institute for Environmental Studies, 1995). Sociocultural impacts can also be associated with longer term consequences to individuals and groups’ cognition of themselves and their society, such as changes to norms, values and beliefs (Schulendorf 2009, p.125).
Studies have found that events can be used as tools for increasing community spirit, developing identity and self-esteem, enhancing cultural traditions and contributing to skill acquisition and community learning (Misener & Mason 2006; Reid 2007; Schulendorf 2009). The emphasis away from the concrete quantifiable figures needs to seized and greater worth placed on how the community benefits from such events. Power brokers and politicians must adopt a more liberal and comprehensive understanding of return on investment and not be limited by economic terms only – this will take both a major paradigm shift but also greater research effort. Although a return on investment is more acceptably measured in financial terms, any real community gain is often through the more intangible impacts relating to community, society, and culture. This has been identified through trialling a range of evaluation techniques covering potential social benefits. In the majority of cases these were found to be substantial in comparison to the direct economic impacts.

This paradigm shift will involve those wishing to keep the political football of economic figures alive to adopt an outlook for the common good of all stakeholders. Wood (2006, 2009) has long been an advocate of this approach.

In pursuing these research interests it is now necessary to place less emphasis on, the well-established, economic impact of events. This is in line with the growing recognition by the arts and events sectors that more substantial benefits can be demonstrated through the inclusion of social impacts within service evaluation frameworks. Indeed, other authors have repeatedly called for less emphasis on economic impacts and management of the event and more focus on events and community, people, and the environment (Carlsen et al., 2001; Getz, 2000; Harris, Jago, Allen, & Huyskens, 2001). This should not lead to the exclusion of economic impact but the development of a more rounded and multidimensional approach (Wood 2009, p.173).

Again organisers of both the TDU and associated community events must be more strategic in their thinking and have clearly defined objectives upon which to measure their efforts. The ad hoc “she’ll be right” attitude will no longer be suitable in the future when greater accountability and scrutiny will be placed on these events.

Currently, festivals are often hosted with ill-thought-out objectives, which are then not assessed, leaving evaluation to the basics of attendance counts, questionable economic impact measures, and assessment of the functional aspects of the event (Pugh & Wood, 2004; Thomas & Wood, 2003). Current practice within local government festival provision shows a lack of holistic evaluation. In Australia a scrutiny of 84 government agency event assessments found that the rhetoric of “triple bottom line” is being ignored and the focus is essentially economic with no attempt to integrate assessments into a more holistic format (Sherwood, Jago & Deery, 2005) (Wood 2009, p.175).

Wood goes on to rightly point out that good research can provide much needed intelligence to both planners and practitioners in order to produce a better “product” in the future.
From a practitioner point of view, impact information along with wider market intelligence can be used to develop event programs that meet the short- and long-term objectives of the local authority. These may be in terms of economic regeneration, income, community cohesion, civic pride, education, well-being, or indeed promotion of the authority itself. The important aspect is to move away from a mere evaluation of the event itself in terms of audience enjoyment, health and safety, attendee numbers, etc., to measurement of what the event can achieve for those involved and the wider community. As previous researchers (McAdam & Reid, 2000) have found that knowledge management is more developed as a management philosophy in the public sector, the door is open for better and more effective use of event impact evaluation data (Wood 2009, p.182).

Finally, embracing the concept of sport tourism requires the SATC to take a leading role in providing their expertise as there seems to be a predominant view of sport and cultural events as disparate and not as related to each other hosted by the same community (Ziakus & Costa 2011).

Hence, little is known about the relationships of sport events with other genres, about how to develop synergies between sport and cultural events (Garcia, 2001), about the missing links that impede the incorporation of an event portfolio into development policies and how the field of sport tourism can capitalize on the potential of event portfolios. Toward addressing the above knowledge gaps, this study examined the event portfolio of a rural community.

This examination is a starting point for bringing attention into the nexus of issues, rationales and processes that drive host communities to cultivate synergies among different events in order to shape and use an event portfolio in their development agenda (Ziakus & Costa 2011, p.171).

Community involvement through participation, sponsorship, and attendance is important for the long-term viability of festivals and their economic and social sustainability. However, despite an awareness of the importance of community support for festivals (Getz, 2005), there is a lack of research into finding ways to help local people feel included and contribute to their success (Rogers & Anastasiadou 2011, p.388).

A research agenda into sport tourism events with the long term objective of establishing a sport tourism policy should be the ultimate goal for the Government closely allied to the implementation of a network of sport tourism experts through regional South Australia.

5.8 Conclusion

Sport and tourism can play a major role in the bringing together of communities. The social cohesion that emanates from this interaction can make an important contribution to life in general, but rural life in particular in South Australia. Some towns have been struggling in recent times with high out-migration, bad seasons, loss of services and general low morale. A sport tourism event could well be seen as a fillip for the community and this study looked at seven towns and the role a particular sport tourism
event, the Tour Down Under (TDU), played in building the social capital of the community involved.

Many studies concentrate on the economic impact of sport tourism events but fail to contemplate the social impacts which can be as important and meaningful for those involved. The economic rationalists of the world want to dissect, measure, plot, and statisticalise the figures from countless economic studies. The question is what really happens to the people who are actually running the events, staffing the information booths, intersections and generally freely giving their time and effort for the successful conduct of these events?

After closer, more in-depth investigation it can be demonstrated that sport tourism events play an important role in creating ‘social capital’ and helping communities develop trust, openness and respect for different individuals and groups. These events may not be the panacea of all ills but they can possibly go a long way to alleviating some of the rural malaise and feelings of isolation they are feeling at this present time.

Seven rural towns in South Australia, the scene of recent involvement with the Tour Down Under cycling race, were chosen for the research. A leading figure involved in the event, the so called bellwether, from each town was interviewed to gauge if the event helped improve community pride, developed networks, helped reciprocity and generally raised the morale of the community. Then utilizing the snow-ball sampling procedure 2-3 groups from each of the seven towns were “nominated” representing over 60 respondents to in-depth largely unstructured interviews to see what their reaction was to the same sorts of measures.

The findings show this event, the TDU, contributed to the building of bonding social capital in the communities investigated but had a negligible effect on the bridging social capital. There was certainly a propensity to view the TDU in a favourable light but much more could be done to fully engage the community and act as a strong catalyst to develop social capital in a more holistic and sustainable manner. To counter balance the findings from the perspective of the other “side” greater levels of cooperation would be required by the South Australian Government in order to investigate their strategies and sport tourism policies. Further research needs to be done in this area to accurately measure social capital and the role that sport tourism events could contribute to the community strength and social cohesion.

The main intention of this study was to examine sport event management practice. The inclusion of social capital as a construct was more about addressing an intangible claim of the TDU event that it somehow had a value adding effect at local community level. This proved difficult to investigate because Events SA was extremely reluctant to cooperate and provide any meaningful data or information on their intentions, something continually referred to in the body of the thesis. It was decided to nonetheless incorporate the social capital aspect into the research as it made the study more interesting as a discussion point at the local community level. It was regrettable that Events SA was not willing to engage in a discussion of this aspect of the research.
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Appendix A

CONSENT FORM

Title of research project: The exploratory study of the role of a sport tourism event, the Tour Down Under, in building social capital in rural South Australia.

Name of researcher: Nigel Jamieson

Tick the box that applies, sign and date and give to the researcher

I agree to take part in the Southern Cross University research project specified above. Yes ☐ No ☐

I understand the information about my participation in the research project, which has been provided to me by the researchers. Yes ☐ No ☐

I agree to be interviewed by the researcher. Yes ☐ No ☐

I agree to allow the interview to be audio-taped. Yes ☐ No ☐

I agree to make myself available for further interview if required. Yes ☐ No ☐

I agree to complete questionnaires asking me about the TDU building social capital in my community if required Yes ☐ No ☐

I understand that my participation is voluntary and I understand that I can cease my participation at any time. Yes ☐ No ☐

I understand that my participation in this research will be treated with confidentiality. Yes ☐ No ☐

I understand that any information that may identify me will be de-identified at the time of analysis of any data. Yes ☐ No ☐

I understand that no identifying information will be disclosed or published Yes ☐ No ☐

I understand that all information gathered in this research will be kept confidentially for 7 years at the University. Yes ☐ No ☐

I am aware that I can contact the researchers at any time with any queries. Their contact details are provided to me. Yes ☐ No ☐

I understand that this research project has been approved by the SCU Human Research Ethics Committee Yes ☐ No ☐

Participants names/organisation name: __________________________________________________________

Participants signatures: ______________ ______________ ______________ ______________

Date:________________________ Email: ______________ ___________________________________________

☐ Please tick this box and provide your email or mail address below if you wish to receive a summary of the results:
Appendix B

INFORMATION SHEET

The role of a sport tourism event, the Tour Down Under, in building social capital in rural South Australia.

My name is Nigel Jamieson. I am conducting research as part of my Doctorate degree in Business Administration at Southern Cross University. My research project is titled: The role of a sport tourism event, the Tour Down Under (TDU), in building social capital in rural South Australia.

Your name has been given to me by either TDU Management or … (key personnel from each town)
I am inviting major personnel involved in the staging of either a start/finish of the TDU in past 5 years to participate in this study.

What is this research? A series of interviews conducted with key personnel who have staged a start/finish of the TDU seeking their opinions and views on how the event may have galvanised or helped build social capital in their community. Once individual interviews have been conducted then group interviews will take place in each of the towns identified.

What does this research involve? This research involves interviews with both individuals and also reference groups (such as sporting or service groups) from the towns identified. The major issues that evolve will be explored in detail with individual interviewees and the reference groups. The aim of the research is to see if involvement in the TDU helped build social capital in the town involved and ways to maximise future opportunities for the community.

My responsibilities to my participants: While the interviews will be audio taped no one other than myself will hear the tapes – they are for accurate transcription only and will be erased once this is done. At no time in the written research will any reader be able to identify “who said what”. Participant’s privacy and confidentiality will be protected throughout the process and at no stage will identifying information be disclosed or published. Unfortunately no payments can be provided to participants but where possible morning/afternoon tea will be provided.

Participants’ responsibilities for this research:
- participation is voluntary and simply inform me if they wish to leave the research
- travelling time will be at the participants request
- all interviews will be conducted in the town where the TDU has its start/finish
- each interview will be 30 minutes duration and
- a series of questions regarding the TDU and exactly what they will be asked to do

The likelihood and form of dissemination of the research results, including publication:
If the results of this research are to be published, the participant should be aware that the results of this study may be published in a peer-reviewed journal and presented at conferences, but only group data will be reported”.

The researcher will be responsible for the security and storage of the research material.

PLEASE NOTE that a retention period of 7 years applies to University research material.

Participant’s Consent – consent to this research implicit in attending either an individual or group interview. Consent forms will be provided where possible prior to the interview and will be returned to the researcher in a return stamped self-addressed envelope.

Inquiries
Further inquiries about the research can be made to;
Nigel Jamieson
GPO Box 874
Adelaide SA 5001
nigeljamieson@hotmail.com 0412 842 127
or
Barry Elsey (Research Supervisor)
University of Adelaide
Nth. Tce.
Adelaide
Barry.elsey@adelaide.edu.au 0417 887 636

Research Feedback:
The results will be summarised and available for viewing in March 2012. You can request a copy of this summary by emailing the researcher (see above) at this time for a copy of same. The results will also be part of a Thesis that will be available at some later stage in the SCU Library – more details provided to those requesting this when available.

This research has been approved by the Human Research Ethics Committee at Southern Cross University. The approval number is ECN-??-???

Complaints about the research/researchers:
If you have concerns about the ethical conduct of this research or the researchers, the following procedure should occur.

Write to the following:
The Ethics Complaints Officer
Southern Cross University
PO Box 157
Lismore  NSW  2480
Email:  ethics.lismore@scu.edu.au

All information is confidential and will be handled as soon as possible.

Thanking you in anticipation for your cooperation and participation in this research
Appendix C

What is social capital?

Social capital for the purpose of this study:

*Social capital consists of the stock of active connections among people: the trust, mutual understanding and shared values and behaviours that bind the members of human networks and communities and make cooperative action possible (Cohen and Prusack, 2001, p. 4).*

Aspects of social relations characterised by reciprocity and trust that enable individuals, groups and institutions to interact and work together are all important elements of social capital. Fukuyama says it is "the ability of people to work together for common purposes in groups and organizations" or "Social capital can be defined simply as the existence of a certain set of informal values or norms shared among members of a group that permit cooperation among them." (Adler & Kwon, 2002, p.20)

The fabric of a community and the community pool of human resources available to it are often called its “social capital.” This term refers to the individual and communal time and energy that is available for such things as community improvement, social networking, civic engagement, personal recreation, and other activities that create social bonds between individuals and groups such as involvement in staging sport tourism events. Many references call it the social glue that binds communities.

Bridging social capital = relates to ties across heterogeneous groups such as friends and colleagues and this would perhaps been seen as sporting or service groups in the context of assisting with the TDU.

Bonding social capital = on the other hand exists between individuals or collective groups and only serves to further strengthen those ties.
Appendix D

Community decorations
Appendix E

Community art

[Images of community art]
Appendix F

Local engagement through art
Appendix G

“Closed shop”
Appendix H

Community decorations and signage celebrating TDU
Appendix I

Community activities
Appendix I Cont.
Appendix I Cont.
Appendix J

Sales
Appendix K

Community spaces
Appendix K Cont.
Appendix L

Social “exclusion”
Appendix M

Data coding examples of Individual Interviews (II) and Focus Groups (FG)

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<td>- Creates awareness for organisation’s new projects/causes</td>
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<th>II#6</th>
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<td>- Raises civic pride</td>
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<td>- Community event – bread and circuses</td>
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<td>- Television coverage important</td>
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<td>- Infrastructure work or maintenance</td>
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<td>- Non-use of local suppliers</td>
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<td>- Coffee and cake</td>
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<td>- Closed for the day</td>
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<td>- Antagonism from regular customers</td>
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<th>II#6</th>
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<td>- Lack of consultation</td>
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<td>- Poor communication</td>
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<td>- Not involved – de briefs, thank you functions</td>
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<td>- “seizing” of community assets</td>
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**Specific example**

**Name:** Social impacts (green post it)

**Brief description:** Social impacts – when issues involving the social fabric of the town involved social capital is raised

**Full description:** a wide gamut of topics covered under social impacts but the major re-occurring ones were raising profile of organisation or town and training local workforce

**Qualification:** social capital may well need more explaining to illicit some response regarding this concept – may allude to social glue for example as a more popular term.

**Exclusion:** when in passing and is more a comment about community engagement.

**Example:** We got to know more about some of the other organisation’s and how they set up, established their patch and went about promoting themselves.