

Book Chapter

SOCIAL CONSTRUCTIONS OF VALUE: MARKETING CONSIDERATIONS FOR THE CONTEXT OF EVENTS AND FESTIVAL VISITATION

By Rihova, I., Buhalis, D., Moital, M. and Gouthro, M.B.

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Abstract

This chapter reflects on different perspectives on value and their application to the study and marketing of events and festivals. Historically, the presence of customer value has been captured in service literature as judgement perception of various benefits customers attribute to a marketer's offering, with more recent perspectives conceptualising 'co-created' value in experience. Events and festival marketing has adopted both perspectives. At the same time, however, it has not recognised the potential value of event and festival visitors spending time cooking with their families, dressing up, jamming together and engaging in various other routine practices. The chapter advocates a shift from more traditional value perspectives to a holistic representation of socially constructed value in practice. This is argued to permit deeper insights into the appeal of events and festival visitation, as well as into the wider significance of the social aspects of events and festivals visitation.

Social constructions of value: marketing considerations for the context of events and festival visitation

1. Introduction

The social aspects and implications of events and festival visitation have been increasingly associated with the ability of events to drive local and regional development and enhance place meanings (Gibson & Connell, 2012), to build community cohesiveness (Richards, de Brito & Wilks, 2013) and to help develop social capital (Arcodia & Whitford, 2007). Events impact studies tend to focus on the immediate and tangible value of an event for local stakeholder networks. Nevertheless, as Wilks (2012) and a small number of other scholars (Begg, 2011, Kim & Jamal, 2007, Mackellar, 2009, Matheson, 2005) indicate, value that is formed in event and festival attendees' social interactions and practices, which may be well outside the event marketer's direct influence and control, is equally as important for appreciating more fully the wider significance of the social aspects of events and festivals.

This chapter is organised in three parts. In the first part an overview is offered of how value has been conceptualised in service marketing literature and events literature, more specifically in order to set the scene for an alternative practice-based value approach in the events and festival context. This approach combines the recently emerged co-creation concept in marketing (Prahalad & Ramaswamy, 2004, Vargo & Lusch, 2004) with the social constructionist perspective (Berger & Luckmann, 1967), and the view of value as co-created in events attendees' social practices (Holttinen, 2010, Korkman, 2006). The second part the chapter explores conceptually examples of three categories of events and festival social practices, in order to demonstrate in the third part how this value approach could help inform empirical value explorations and applications in the context of events and festivals marketing.

2. An overview of value perspectives for events and festivals

The notion of 'value' is central to exploring the social aspects of events and festival visitation. Nevertheless, there are a large number of different views in service research on what the term actually means (Heinonen, Strandvik & Voima, 2013). Woodall (2011) and Ng & Smith (2012), among other authors, already provide useful reviews of how value has been conceptualised in service and marketing research. Gummerus (2013) argues that value logics in service research could be broadly divided into two major streams: the value-outcome (or

value determination) logic and value-process (or ‘valuing’) logic. The following overview of value perspectives adapts Gummerus’s (2013) distinction, in order to show how value has been approached, and could be approached, by marketers operating in the events and festival contexts.

Outcome-oriented value perspective

Consumer behaviour research traditionally views customer/ consumer value as a personal evaluation of the trade-offs between benefits and sacrifices (Zeithaml, Berry & Parasuraman, 1988). ‘Customer-perceived value’ (Kotler et al., 2009) is studied predominantly from a rationalist, cognitivist perspective, as a judgement perception of the potential economic, functional and psychological benefits customers attribute to, or expect to receive from, a product or service. This perspective is concerned with how customers (sub)consciously evaluate, assess, reason about, judge, and balance against the perceived value of something (Korkman, 2006). Adopting positivist, quantitative methodological approaches, marketers try to predict, and thus effectively manage, customers’ purchase and consumption choices (Hackley, 1998).

In contrast to the cognitivist value approach, the ‘experience economy’ (Pine & Gilmore, 1999) takes into account the more symbolic, emotional aspects of consumption. Marketers aim to influence customers’ senses, feelings, actions, thinking and relationships through carefully staged and designed elements of the experience (Pine & Gilmore, 1999). Drawing on Holbrook’s (1999, p. 9 emphasis in original) assertion that value “resides *not* in the product purchased, *not* in the brand chosen, *not* in the object possessed, but *rather* in the *consumption experience(s)* derived therefrom”, experiences are emphasised as a vehicle for delivering positive customer value.

It could be argued that both the cognitivist approach and the experience economy view value as benefits or positive outcomes that can be delivered to the customer through service or experiential features of the offering (Gummerus, 2013). This ‘*features-and-benefits*’ approach requires researchers to try and determine specific types of value that customers expect to derive from their consumption experiences (value outcomes). Customer value and experience typologies (e.g., Holbrook, 1999, Pine & Gilmore, 1999) are adopted to help provide a basis for market segmentation and product positioning, but also experience design. Events and festivals marketing research utilising this approach explores how value-realising

experiences could be designed and managed through service, entertainment and amenities (e.g. Berridge, 2007, Cole & Chancellor, 2009, Ellis & Rossman, 2008, Hayes & MacLeod, 2007, Nelson, 2009). Similarly, the features-and-benefits approach views social aspects of attendees' experiences in terms of personal benefits and positive outcomes realised to customers through interactions with other customers. Studies typically utilise constructs and scales from environmental and social psychology. For instance, Sit & Morgan (2008) explore the positive effects of social crowding on individuals during hedonistic collective events and de Geuss (2013) investigates the effect of group size in event experience and post-event satisfaction.

The outcome-oriented, features-and-benefits-based perspective can lead to directly operationalisable solutions for marketers and managers. Perhaps for that reason it has dominated the study of value in the events and festivals marketing context. Nevertheless, this approach has limitations in that it does not recognise the complex and dynamic nature of social experiences at events and festivals and the autonomous role of attendees as value co-creators. Event and festival attendees often look for authentic ways in which to construct and manifest their social experiences; for instance, Kim and Jamal (2007) note that committed medieval festival tourists ignored the inauthentic, Disney-like experience staged by festival organisers and expressed their own authenticity through spontaneous *communitas*. Similarly, Morgan (2007) reports on how British sport event tourists in New Zealand strived to construct their own social experiences, rather than consume the social experiences engineered by local destination marketers. Alternative theoretical and epistemological lenses, such as the co-creation 'value-in-' perspective discussed below, are helpful in illuminating attendees' social experiences and the value inherent in these.

Co-created value-in- perspective

New conceptualisations of value and the processes through which it emerges have been proposed within the emerging Service-Dominant [S-D] logic in marketing. S-D logic highlights the role of the customer as an active resource integrator who collaborates with the organisation to *collectively co-create value* (Vargo & Lusch, 2004, 2008). The features-and-benefits-based approach saw the marketer as the sole 'producer' of value and customers as its passive recipients (i.e., providing value for event attendees through festival programming feature). In contrast, the S-D logic perspective views the marketer as a mere facilitator or

supporter of customers' value co-creation processes (Payne, Storbacka & Frow, 2008) and experiences (Prahalad & Ramaswamy, 2004). Products and services represent 'value propositions' that act as platforms around which experiences are co-created (Prahalad & Ramaswamy, 2004).

Value in S-D logic is viewed as 'situational, contextual, meaning-laden and phenomenologically determined by the beneficiary' (i.e. the customer) (Vargo & Lusch, 2008). In adopting this perspective, service research acknowledges that value emerges 'in-context' and 'in-experience' (Vargo & Lusch, 2008). Only the customer himself or herself can make sense of his/ her experiences. Personal interpretations of value that emerges from customers' co-creation experiences are seen as data (Helkkula et al., 2012). At the same time, both the wider socio-cultural context of the customer's life (Heinonen et al., 2013) and the multitude of networked actors in specific consumption experiences (Vargo & Lusch, 2008) are considered in determining subjective value. In this perspective, value experienced at festivals, for instance, is relative and subjective to each visitor. It depends not only on the service quality and programming, but also on whether the visitor is visiting alone or with friends and how he or she is momentarily feeling. The physical/ mental states and social relationships, which the visitor brings into the festival and builds with people at the festival, are therefore likely to affect the contextual value-in-experience.

This phenomenological *value-in- perspective* reflects the complex and dynamic nature of consumption experiences and is legitimised epistemologically within the context of an increasingly subjective, interpretive orientation in marketing and consumer research (Holbrook, 1999, Levy, 2005). In the events and festival research context, there is also a move toward more interpretive value-in- perspective that goes some way to complement positivistic, outcome-oriented measures of service and experience quality. In aiming to expand on the subjective, complex and dynamic nature of value in co-creation experiences, authors explore events and festivals as 'extraordinary' experiences that are made up of both internal and contextual elements (e.g., Getz, 2007, Jennings, 2010, Morgan, 2009, Mossberg, 2008, Pettersson & Getz, 2009, Shone & Parry, 2004). For instance, Csikszentmihalyi's (1975) concept of flow is often adopted in events studies to describe as a state of complete involvement and total immersion or absorption. Flow stems from overcoming some situational challenge with an appropriate level of personal skills and results in memorable, enjoyable, and pleasurable emotional states (ibid). Value in the shape of positive emotions emerges in circumstances where event goers are able to 'lose themselves' in their flow

experiences. Using techniques such as the Experience Sampling Method (Larson & Csikszentmihalyi, 1983) authors map the social environment of the event and measure its influence on event attendees' experiences (Pettersson & Getz, 2009).

The 'value-in-' approach does represent a more holistic perspective on value gained in events and festivals. It takes into account contextual influences, such as the social environment in which customers co-create, on subjective value co-creation experiences (e.g. by exploring positive emotions in flow experience). However, phenomenological representations may not be evidence of what actually 'happened', as inner thoughts and subjective sense making can illuminate but not fully reveal lived social experiences (Korkman, 2006, Löbner, 2011). Event attendees may not perceive and report on their more mundane, routine, social practices and behaviours, which could nevertheless also be valuable. Furthermore, event studies that consider how flow experiences impact on event goers' overall value (i.e. satisfaction or positive experience) may reduce the complexity of the social aspects of events and festivals. They do so for instance by focussing on the moods and emotions felt subjectively as some personal antecedents successfully meet situational challenges (Csikszentmihalyi, 1983), such as an events attendees' ability (skill) to deal with social crowding (challenge).

A more nuanced and holistically theoretical approach is needed that would actively take into account the realities of the social contexts in which consumption takes place (Holt, 1995, Korkman, 2006) and consider rather the meanings and value of sharing experiences at events with other attendees. An emerging stream of literature is reviewed in the following section that integrates S-D logic with social construction theories (Berger & Luckmann, 1967). It focuses on the inter-subjective, shared and collective nature of value and value co-creation in practices. This focus allows marketers not only to access the more routine, taken-for-granted practices of event participants but also to gain an in-depth appreciation of the socially constructed meaning structures relevant for value co-creation in events and festivals.

Socially constructed, practice-based value perspective

Working in the context of arts marketing, Oliver & Walmsley (2011) argue that we can only begin to understand value (e.g. what is determined as 'good' theatre performances) if we consider societal structures as important frames of reference. We live and interact within our wider social networks and within particular socio-cultural consumption contexts. Therefore, as Peñaloza & Venkatesh (2006) note, value is a social construction given meaning by

individuals who interact in a social context. The value construct moves from the purely intra-subjective sphere (i.e. subjectively determined by the individual customer) to an inter-subjective sphere (i.e. determined on a shared level) (Heinonen et al., 2013, Löbner, 2011). *Social constructionism* (Berger & Luckmann, 1967) provides a useful epistemological and theoretical grounding for exploring this inter-subjective value (Edvardsson, Tronvoll & Gruber, 2011).

The space here does not allow for a detailed overview of the various ontological perspectives and forms that underpin constructionist thought and philosophy (see, e.g., Pernecky, 2012 for an overview of constructionist perspectives in tourism). Nonetheless, aspects of social constructionists' theories can provide useful insights into value co-creation in events and festivals. Social constructionists posit that 'shared understandings' of the rule and role structures inherent in consumption contexts make up a social consensus, which in turn shapes individuals' behaviour and perception (Deighton & Grayson, 1995). In a similar way, the rules and norms that help shape the structure of meanings as constructed by individuals engaged in social processes influence their understandings of what is valuable (Edvardsson et al., 2011, Hackley, 1998, Peñaloza & Venkatesh, 2006). Hence, the 'good' theatre performances mentioned above may be judged as such within societies whose shared understandings of norms pertaining to taste, cultural form and aesthetics are in line with those communicated by the theatre group.

A small number of researchers focussing on value co-creation from the constructionist perspective emphasise *social practices* as the means and simultaneously the contexts within which value and meanings are constructed (Edvardsson et al., 2011, Holttinen, 2010, Korkman, 2006). Social practices link the subject that carries out the practice, bodily actions, tasks and behaviours that the practice requires, as well as practice-related images, norms/rules and 'ways of doing' (Korkman, 2006). The inter-subjective, socially constructed value could be viewed as a challenging construct that is difficult to operationalise in practical marketing terms. The notion of value-forming social practices could therefore represent a more tangible theoretical and methodological avenue for events and festival marketers to learn from. To this end, the following section analyses some of the social practices that are evidenced in events and festival literature.

3. Conceptualising value in events and festival practices

This chapter suggests that a practice-based perspective is useful for a holistic exploration of socially constructed, co-created value in events and festival contexts. Three specific practice categories that are grounded in existing events and festival literature are therefore discussed below: Bonding, Communing and Belonging practices. These practice categories do not represent an exhaustive overview of all possible types of social interactions and practices in which value may be constructed or co-created by event and festival attendees. Rather, they serve to highlight events and festival visitation as a complex, multi-layered context for value and meanings co-creation. An in-depth exploration of social practices at events and festivals can have important implications and applications for marketing and research, as discussed in the last part of the chapter.

Bonding practices

Bonding practices at events arise from family and group socialisation that can be observed at many types of events and festivals, although they predominantly occur at family-oriented, community festivals, carnivals and fairs (Jankowiak & White, 1999, Kyle & Chick, 2002, Wilks, 2012). Events and festival motivation studies reveal socialising with significant others (friends, family members) as one of the most important motivational factors in visitation (de Geus, 2013, Foster & Robinson, 2010, Gelder & Robinson, 2009). Most people indeed visit events and festivals as part of a group; Bowen and Daniels (2005), for instance, report that an annual music festival in the United States was attended by groups of 3-4 people on average.

Kyle and Chick (2002) note that festivals can have very important functions in family life. In their exploration of family practices at annual multi-day agricultural fairs, the authors find traditional gender roles strengthened and reinforced through participation in family rituals, such as cooking, eating together and storytelling. Just as family holiday travel helps to strengthen existing bonds (Lehto et al., 2009), events can play an important role in facilitating family communication and cohesion. Families, but also groups of friends, often use community events and festivals as vacation time during which they can catch up with each other. Shared enjoyable experiences of listening to a favourite musician, trying new things in festival workshops, or buying local produce at food events, become long-lasting memories through which bonds can subsequently be reawakened.

Communing practices

Communing practices can be observed at some types of events and festivals associated with liminoid spaces and times, such as carnivals or multi-day music festivals. Building on the work of classical anthropologists such as van Gennep (1960), Turner (1995) conceptualised liminoid spaces as temporal fringe spaces where usual, everyday social conventions may be temporarily suspended or reversed. Individuals entering this space are temporarily separated from normality, removed from their ordinary lives and routines, and through 'rites of integration' find themselves immersed in a 'place out of place' or 'time out of time' (Falassi, 1987). The temporary 'time out of time' structures shared with fellow revellers can help create very strong, if only temporary, social links among complete strangers that Turner (1995) terms *communitas*. Communing practices are manifested in a sense of togetherness (for instance, a sense of 'we're all in this together' that mud-clad but defiant audiences at rainy English festivals may experience). This togetherness has been shown to provide a range of social and psychological benefits to individuals (Packer & Ballantyne, 2011).

Additionally, the shared atmosphere of festivity, hedonism, merry-making and laughter in liminoid environments provides an escape from everyday routines. Playing, flirting, joking with strangers, and transgressive behaviours such as consumption of drugs and alcohol, are often observed at festivals and carnivals, and can serve as a safety valve for 'letting one's hair down' in a relatively safe and controlled environment (Stone & Sharpley, 2012). The wearing of costumes and uniforms at festivals often helps to emblemise a shared identity and a feeling of social equality among event-goers (Arnould & Price, 1993, Jankowiak & White, 1999). Consequently, *communitas* and the barrier-levelling function of communing practices are often used as a basis for demonstrating the capacity of events and festivals to bring together disparate groups of people in communal consumption experiences (Arcodia & Whitford, 2007).

Belonging practices

Belonging practices are performed in the context of regular event and festival visitation by highly committed, specialised participants, such as music fans, rugby followers, or opera enthusiasts (Begg, 2011, Mackellar, 2009, Matheson, 2005, Morgan, 2007, Wilks, 2012). It is in the context of these long-lasting communities of interest that the socially constructed nature of value in festival practices becomes particularly relevant for event marketers.

Through belonging practices event and festival attendees identify themselves with particular social worlds (Begg, 2011), which may exist outside the event marketer's influence.

Matheson (2005) and other authors (Goulding & Shankar, 2011, Kyle & Chick, 2002) draw on Maffesoli's (1996 [1988]) theory of sociability in exploring 'neo-tribes'. These are emotional communities of interest that form around particular genres, objects, or ideas, and often come together in the context of events and festivals to reinforce their membership in neo-tribes. Committed festival attendees often go to the event to not be simply entertained, but to learn new songs and techniques during jamming sessions at folk festivals (Begg, 2011), or to show off their vintage cars at 'nostalgia' festivals (Mackellar, 2009). For committed attendees, events and festival represent often an opportunity to celebrate a shared social identity with specific values and beliefs. Through belonging practices event attendees experience a sense of kinship and belonging that goes well beyond the scope of the event and can propel them on an 'event career' (Getz, 2007) and long term commitment not only to the specific genre but also potentially to the event that celebrates it.

4. Socially constructed value: implications and applications for events and festivals

The practice-based, socially constructed value perspective has important implications for events and festivals marketing, in both how value is studied and how value-related knowledge is applied. Table 1 summarises the three value approaches discussed so far (the 'features-and-benefits' approach, the 'value-in-' perspective, and the 'socially constructed value' perspective). A brief overview is offered of their main theoretical assumptions, value conceptualisations in the literature, and the roles of the organisation and customers. Examples of research implications and applications in the events and festival marketing context are also included.

* Table 1 about here

Marketing research focussing on the social aspects of events and festival experiences has predominantly been guided by a rationalist managerial agenda (Andrews & Leopold, 2013), which focuses on design and delivery of value or valuable experience for customers through various programme or service attributes. The features-and-benefits approach and the value-in- perspective that epitomise this agenda offer useful insights into value in events and festivals settings. Nevertheless, they have limitations in terms of how value is represented in events and festival marketing and management applications. The former perspective aims to

objectively determine specific types of value for customers as an ‘evaluation’ and end-result of the engagements with the firm or with other customers. The latter then tends to focus on highly subjective emotional outcomes and perceptions for individuals. In doing so, it may lead to simplified, bipolar, and dichotomous representation of the value construct (e.g. positive/ negative emotions in flow experiences or positive/ negative value as an outcome of experiential festival programming and design).

There is a gap in exploring how value in events and festival contexts actually ‘comes about’, particularly with respect to the social aspects of visitation. More holistic approaches to research and marketing are needed to address this. The practice-based perspective is useful for a holistic exploration of socially constructed, co-created value in events and festival contexts. Its methodological and practical implications for events and festival research and marketing are discussed next.

Methodological implications for events and festivals research

Hackley (1998) suggests that marketing research should build on reflexive understandings of how meaning, and by extension, value, is constructed in the social world. The examples of the categories of social practices in event and festival contexts could begin to offer such reflexive understandings. The conceptualisation of value in this chapter adopts social constructionism (Berger & Luckmann, 1967) as its philosophical and epistemological starting point. As such, value in events and festivals is constructed, or co-created not by individuals (on a personal/ intra-subjective level), but rather, should be more holistically understood on a shared, inter-subjective level. The study of social practices in events and festival contexts could therefore help marketers appreciate the inter-subjectivity that lies within.

In order to illuminate value and value forming social practices in events and festivals, researchers benefit from making more explicit the social contexts in which attendees co-create (Edvardsson et al., 2011, Heinonen et al., 2010, Peñaloza & Venkatesh, 2006, Schembri, 2006). Accordingly, qualitative approaches and methodologies are useful for such purposes (Holttinen, 2010, Korkman, 2006). Participant observation- and interview-based methods grounded in the ethnographic and interpretive tradition offer valuable insights, as they allow for in-depth focus on specific festival contexts and the people within those.

Ethnographers strive to gain an understanding of both what is ‘happening’ to participants (their lived experiences) and what they are actually ‘doing’ (e.g., bodily interactions, actions

and behaviours) (Holloway, Brown & Shipway, 2010, Mackellar, 2013). Through observations, interviews and unstructured ‘chats’ with informants, data can be elicited *in situ*, within the informants’ natural social environments and through their own words (Mackellar, 2013). Ethnographers - participant observers can gauge, through immersion in participants’ natural settings, observation of processes, patterns, actions and interactions between people, and through participants’ language and discourse, the complex socially constructed rule and norm structures inherent in specific settings (Hackley, 1998). At festivals, ethnographers could for instance gain insights into the liminoid rule structures, as well in part the different types of meanings and value that emerge from festival goers’ Communing social practices.

Events and festival marketing applications

The conceptualisation of value in events and festivals, as something that is formed and constructed in attendees’ social practices, represents a shift in perspective that has a number of practical applications. Firstly, event and festival marketers could employ segmentation strategies based on the categories of social practices, rather than more traditional customer-focussed factors such as demographics, geographical features or self-reported expectations of benefits. In the United Kingdom, for instance, there has been an increase in numbers of family-oriented music festivals which offer a range of group-based activities and help foster the nurturing of existing relationships by way of festival attendance. Segmentation and programming/ service design strategies that focus more specifically on the facilitation of Bonding practices could lead to even more successful outcomes for such family-oriented events.

Secondly, explorations and in-depth understandings of social practices performed in the context of events and festival visitation could provide marketers with opportunities for positive and productive interventions within the customers-only co-creation sphere. For instance, event and festival marketers have recently started to utilise social media as a tool to take advantage of knowledge sharing practices among committed attendees (Morgan, 2009). But social media can also facilitate communication among committed attendees and thus, help them to engage in Belonging practices more effectively.

Thirdly, through an understanding of festival goers’ practices, markets can design more effectively the physical and symbolic servicescape as a ‘platform’ for customers’ co-creation. This can only be done through understanding the rule structures within which practices are

performed (Holttinen, 2010). The levelling nature of Communing practices of (socially disparate) visitors, for instance, represents an important aspect of festival visitation from a social policy perspective (Arcodia & Whitford, 2007). In order to facilitate Communing practices, marketers focus on the value creation context and the liminoid nature of festival spaces. Previous studies suggest that special gateways and festival spaces can manifest the 'time-out-of-time nature of the setting (Getz, 2007), or that the wearing of costumes can help in the reversal of everyday social norms (Jankowiak & White, 1999). Events and festival marketers can explore further the elements and artefacts within the event landscape that enable participants to escape into the 'place out of place' and interact with strangers without reservations.

5. Conclusion

This chapter has emphasised socially constructed, co-created value in social practices, and considered how Bonding, Communing and Belonging as examples of practice categories relevant in events and festival contexts could be explored and applied in marketing. Events and festivals can foster the emergence of *communitas* and transgressive behaviours in a liminoid space and time, or simply provide families with something meaningful to do on a day out. For a group of friends, they can facilitate a shared memory that nurtures relationships, but can also serve to provide a sense of kinship and belonging to those who engage in social worlds and neo-tribal communities. All of these functions are emblematic of the socially constructed value that is formed in social practices, and that goes toward more holistic appreciation of the value and significance of the social aspects of events and festival visitation. Marketers' role is then to recognise and acknowledge the complexity of value, and to begin to facilitate its co-creation by exploring and acknowledging the social practices performed in events and festival contexts.

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Value approach	Main theoretical assumptions	Conceptualisations in literature	Role of organisation/ customers	Epistemological assumptions	Examples of application in events and festival contexts
<i>Features-and-benefits approach</i>	Value outcomes can be determined, and managed through design of service attributes or experiential features	Customer-perceived value as benefits/ sacrifices ratio (Zeithaml et al., 1988) Value as memorable experience (Pine & Gilmore, 1999)	Organisation designs valuable offerings and provides value outcomes Customers passively receive value and valuable outcomes	Through positivist, quantitative approaches value can be predicted and customers' purchase and consumption choices can be managed	Designing event experiences through programming/ service features (e.g. social/ entertainment value delivered) Managing positive/ negative value outcomes of customers' social interactions (e.g. managing impacts of social crowding)
<i>Value-in-perspective</i>	Value cannot be designed and delivered, but rather is co-created	Value -in-context (Vargo & Lusch, 2008) or -in-experience (Helkkula et al., 2012) as an idiosyncratic construct	Organisation offers 'value propositions' Customers co-create value with organisation (B2C) or with each other (C2C)	Thorough interpretivist, qualitative methodologies customers' value co-creation experiences can be accessed and facilitated	Facilitating attendees' co-creation experiences (e.g. providing value propositions in line with subjective meanings of individuals) Co-creating value (positive emotions) through antecedents of flow experiences
<i>Socially constructed value perspective</i>	Value is socially constructed in customers' social practices, outside the organisations' reach	Value formed inter-subjectively (Heinonen et al., 2013); socially-constructed in practices (Korkman, 2006)	Organisation provides a platform for value forming social practices Customers as practitioners and value creators	Through qualitative, ethnographic –style methods value-forming practices can be identified and consequently, facilitated	Using social practices as a basis for segmentation (e.g. designing festivals around Bonding practices) Fostering more 'valuable' practices through positive interventions (e.g. facilitating Belonging through social media) Providing more effective platforms for attendees' valuable practices (e.g. Communing through festivity artefacts)

Table 1: Value perspectives and their implications and applications in events and festival marketing