Facilitators and Barriers in Co-creation of Value through Other Customers

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Abstract

FACILITATORS AND BARRIERS IN CO-CREATION OF VALUE THROUGH OTHER CUSTOMERS – EVIDENCE IN SPORTS

As value is fundamentally derived and determined in use, the context influences value experience which is uniquely and phenomenologically determined by the beneficiary (Vargo, Maglio & Akaka, 2008; Vargo & Lusch, 2004). The context could be clustered by using the service setting approach. The service setting approach describes the context in which services took place as well as the effects of presence of other customers (Thakor et al., 2008). This is why co-creation of value depends on service settings. By taking Service-Dominant logic (S-D logic) and the service setting approach as a basis we analyze the value in context. We use cases of sport events with the objective to detect facilitators and barriers in co-creation of value through other customers referring to literature about reference groups (White & Dahl, 2006).

Services are often delivered in settings where many consumers are present at the same time (e.g. sport events or music concerts). The importance of customers being comfortable with other customers who are present in the service setting has also been recognized (White, 2001). Based on S-D logic and its co-creation of value the influence of the specific context will be discussed. The context is described by service setting characteristics and reference groups. By using the example of sport events we analyze the effect of a personal expressive service setting on co-creation of value through other customers. As a consequence the concept of co-creation of value is extended to a triangular relationship (service providers – customer – other customers).

As a conceptual framework we used case studies and videographic analysis to examine personal expressive service settings. Personal expressive service settings are mainly influenced by the physical presence of other customers. We present own case studies and videographic analyses of sport events of the first German Soccer league and the World Championship 2006 in Germany. In addition we report of some empirical evidence of another own study during the European Championship 2008 in Austria/Switzerland confirming the findings of our previous case studies.

Keywords: Service-Dominant logic, Co-Creation of Value, Reference Groups, Sport Events
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1. Introduction

As value is fundamentally derived and determined in use, the context influences value experience which is uniquely and phenomenologically determined by the beneficiary (Vargo et al., 2008; Vargo & Lusch, 2004). The context could be clustered by using the service setting approach. The service setting approach describes the context in which services take place as well as the effects of presence of other customers (Thakor et al., 2008). This is why co-creation of value depends on service settings. The effects of presence of other customers in consumption settings are widely discussed in the reference group literature. By taking the Service-Dominant logic (S-D logic), the service setting approach and the reference group concept as a basis we analyse the value in context. We use cases of sport events with the objective to detect facilitators and barriers in co-creation of value through other customers referring to literature about reference groups (White & Dahl, 2006; White & Dahl, 2007).

2. Theoretical Development

Based on grounded S-D logic (Vargo & Lusch, 2004) our literature review focused on service settings and reference groups.

2.1 Service-Dominant Logic

According to the Goods-Dominant logic (G-D logic) by Vargo and Lusch (2004), the traditional marketing purpose is to make and distribute units of output. In this mindset the value of a good is enriched through the production process. Hence a good of high value is delivered to the consumer. Finally the consumer is seen as the person (bad boy) who destructs this value by using the good. As a consequence the good’s value decreases and is for example considered as a form of depreciation. In the light of this, a market-to-philosophy is applied in order to offer products which are demanded by consumers. Thus the supply-side tries to maximise profit through efficient production and distribution processes of standardised goods and sees services as add-ons to goods (after-sales-service, hotlines, complaint management systems etc.).

In contrast to the G-D logic Vargo & Lusch (2004) do not differentiate between goods and services in their Service-Dominant logic (S-D logic). They see all proposals as service and define it “as the application of specialized competences through deeds, processes, and performances for the benefit of another entity or the entity itself” (Vargo & Lusch, 2004, p. 2). In their point of view every market/service offer has no value until it is used. The pure fact of ownership of a good for example does not imply value. Goods merely illustrate the materiali-
sation of knowledge and skills and are only seen as distribution mechanisms for service provision. In contrast to the G-D logic the customer is not a destructor of value, but always a **co-creator of value**. This means that value is generated through the use of a service to satisfy consumer’s needs. Hence, this value is always uniquely and phenomenologically determined by the beneficiary (consumer in this case). To illustrate the point of view of Vargo and Lusch (2004), the following example is given.

Value-in-use depends on varying situational influences and is mainly based on experiences of the beneficiary. Therefore, similar situations could be evaluated differently due to slightly changed conditions. S-D logic focuses on the application of operant resources – dynamic resources such as competences (skills and knowledge) that are capable of acting and producing effects in other resources (Lusch et al., 2007). Regarding *Foundational Premise 9* of the S-D logic „all economic and social actors are resource integrators“ and, having in mind that value creation is always interactional, we can extend this logic to a service setting approach (Vargo & Akaka, 2009, p. 35). In this context, other customers also represent resource integrators who contribute dynamic resources which act and behave in different ways and influence customers. Against this background, it is important to analyse service settings and reference groups to better understand other customers as resource integrators on the concept of co-creation of value in different context. Additionally, we analysed literature in sport spectator consumption behaviour which might have an influence on the unique value experience of a sport event spectator.

### 2.2 Service Settings

Firstly, we analysed studies concerning consumer-to-consumer relationships taking place in different service settings. Other consumers in a specific service setting (e.g., a restaurant vs. a bowling centre) affect the attitudes towards the service satisfaction and patronage intention of those who shared the same environment (e.g., smoking near other consumers or co-consumers shouting loudly) (Day & Stafford, 1997; Grove & Fisk, 1997; Martin, 1996). In general, service settings can be characterised by required personal attributes to be either more physical (e.g. health club & rafting), more personal expressive (e.g. restaurant) or more cognitive (e.g. seminar) (Slotterback & Saarnio, 1996; Thakor et al., 2008). Physical attributes are related to the physical appearance, physical states, or physical movement and can be operationalised by adjectives like energetic, athletic, active and strong. A personal expressive service setting is linked to states of mind, attitudes, or social relations and represents adjectives like happy, friendly and kind. Cognitive attributes include intellectual abilities or information processing.
and can be measured by adjectives like wise, bright, knowledgeable and intelligent (Slotterback & Saarnio, 1996; Thakor et al., 2008). Thakor et al. (2008) investigated the influences of middle-aged and older consumers on young adults in different service settings regarding perceived service quality, consumer behaviour (patronage intention) and attitudes against other consumers. They revealed that young consumers’ attitude towards the service and their patronage intention\(^1\) is more positive when other consumers are young rather than old in personal expressive and physical service settings. Interestingly, no significant influences could be found by comparing the determined groups (young adults, middle-aged and older adults) within the cognitive service setting. In general, they analysed potential influences on “attitudes towards service”, “attitudes towards other consumers”, “patronage intentions” and “service quality” (Thakor et al., 2008).

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\(^1\) The effect on patronage intention within the personal expressive service setting was only supported in the pilot study. In the main study no significant influence could be determined.
2.3 Reference Groups

2.3.1 Basic Concept

Secondly, we reviewed the characteristics and influences of reference groups on consumer behaviour. Due to individuals’ daily relations to different people at work, school, university and in private life, they permanently act in social groups. Social psychologists have been investigating influences on social identity for several decades (Tajfel, 1974, 1982; Tajfel & Turner, 1986). Their findings made an important contribution to marketing by detecting influences of reference groups on consumer preferences and on relationship marketing (Arnett et al., 2003; White & Dahl, 2006). Hyman (1942) already investigated interpersonal relations in the 1940’s and is regarded as the worldwide mastermind in the field of reference groups (Sheth & Parvatiyar, 1995). He coined the term reference group in a study of social status when he asked respondents with which individuals or groups they compared themselves (Bearden & Etzel, 1982; Hyman, 1942). Kelly refined Hyman’s concept of a reference group by adding normative reference groups, which are used as a source of personal norms, attitudes, and values (Childers & Rao, 1992; Kelley, 1947). From this time on, many researchers tried to subsume their explications about the reference group construct. The mostly cited authors are Bearden and Etzel (1982) who investigated the influence of reference groups on product and brand purchase decisions. They define “a reference group is a person or group of people that significantly influences an individual's behaviour” (Bearden & Etzel, 1982).

The concept of reference groups affects simultaneously individuals and social groups. A person creates his/her self-perception and his/her social identity for a lifetime. This process takes place in the mind of the individual and is characterised through operating and comparing himself/herself with other people. Therefore, his/her social environment is crucial for this development (Mc Callister, 2001). Festinger developed a theory of social comparison in 1954 (Festinger, 1954; Moschis, 1976). Hence, reference groups help individuals to find a place in society (Guillen-Royo, 2008).

Typically, reference group literature distinguishes between three types of reference groups: membership groups, aspirational groups, and dissociative groups (White & Dahl, 2006). Membership reference groups are groups to which an individual currently belongs (e.g., a family, a peer group, a fan club). This is a type of reference group the individual identifies with, is attracted to, and feels psychologically involved with (Turner, 1991). In aspirational reference groups, individuals feel identified with and feel attracted to without being a member, but aspiring to be one (e.g., celebrities, a desired social group membership) (Englis &
2.3.2 Membership Groups

Membership groups could arise out of cultural and ethnic affiliations. Especially in complex social structures ethnic reference groups are of high relevance (the U.S.A for example is a paramount example for a multinational structure of population whereas many other Western countries are very similar to the U.S.A.). Escalas and Bettman (2003) analysed the influence of ethnical membership groups regarding their purchase behaviour. They compared Hispanic Americans and Asian Americans to White Americans. Their results show that ethnic groups (Hispanic and Asian Americans) are more influenced by their reference (membership) group due to a stronger feeling of belonging together in a foreign country compared to the more independent White Americans (Escalas & Bettman, 2003). Moreover, religions could have an influence on consumer behaviour within a membership group (Lindridge, 2005).

Another example of a membership group is characterised by the belonging to a family. Relatives might have an influence on the consumption of goods and services depending on the size of the family. If the family consists of two spouses and a small number of children, the influence is smaller compared to a family consisting of a patriarchal or matriarchal figure and numerous mature siblings who have spouses and progeny of their own and who all live in one large joint-family arrangement. They argue that based on a large number of family members, a strong family identity exists which has more impact on purchase decisions. Members of a small family socialise more intense with other groups which represent further reference groups for them (Childers & Rao, 1992).

Additionally peer groups as a third issue of membership groups were investigated in many studies. Peer groups represent people of the same age, friends, neighbours or colleagues. The stronger the relations between peer group members the more similar is their behaviour regarding purchasing brands, going to restaurants, watching TV-shows and eating of a specific pizza (Reingen et al. 1984). Similar Lee & Murphy (2006) confirm the effects of peer groups on the demand of young adults. They revealed for instance that the use of identical mobile phones within the peer group determines the existence or exclusion from this membership group (Lee & Murphy, 2006).

The latest discussed membership groups are brand communities. Members of such communities share their passion for certain brands or general hobbies and have either face-to-face
contact or communicate via the World Wide Web in chat rooms, forums or specific consumer portals. Communities strengthen individuals in their present opinion and support purchase decisions. Identification with the reference group and word-of-mouth behaviour are the main drivers of consumer behaviour in this context (Bagozzi & Dholakia, 2006; Litvin et al. 2008; Pentina et al., 2008; Steyer et al., 2006). Recapitulating membership groups, it can be stated that they can emerge in a variety of ways. Some membership groups are set because of being born into a certain family, cultural environment or ethnicity. If the individual highly identifies with this group and considers it as an important part of his self-perception the group becomes his reference (membership) group. In case the identification is low the individual can consciously join either a new group or switch between groups (Hooper, 1982). Concerning peer groups and brand communities, the individual needs to participate in these groups to be a member. The most important aspect is the mental use of membership groups to create its self-image by reference to others. The identification with these reference groups opens ways for various influences of groups on individual’s life.

2.3.2 Aspirational Groups

Aspirational groups are positive groups individuals identify with, feel attracted to and strive for. Examples can be celebrities and desired membership groups the individual does not yet belong to. However, it is impossible to belong to these groups, because they would immediately become a real membership group. Therefore, aspirational groups do not have the characteristic of affiliation. Aspects of self-perception, self-concept, self-identity and self-presentation become more important. Aspirational groups are used to improve self-image and to get closer to the perfect self (Escalas & Bettman, 2003). The most studies use rich, successful and popular people for representing aspirational groups. However, this is not mandatory. Every social group can be an aspirational group under certain circumstances. The main requirement is a sufficiently high number of people who identify with symbols and values of this group and keep on seeking to belong to that group. As long as such aspirants are not members yet, these groups represent aspirational groups for them.

2.3.3 Dissociative Groups

Based on social identity theory (Tajfel, 1974, 1982; Tajfel & Turner, 1986) an individual takes his identity and self-perception out of his knowledge about the membership to a social group. The other way round an individual takes the same knowledge by delimiting himself from groups he/she does not belong to and does not identify with. These dissociative groups are negative groups a person tries to avoid and does not want to be associated with (White &
Dahl, 2006). Past research has demonstrated that one’s gender group is a major element of the self-concept (Cross & Markus, 1993; Oyserman & Markus, 1993) and that people sometimes have negative attitudes towards activities associated with the opposite sex (Nosek et al., 2002). White and Dahl (2006) for example labelled a small portion of a steak once as “ladies’ cut” and another time as “chef’s cut”. They investigated the different ratings for the presented steaks of female and male test persons. Males who were offered a steak called “ladies’ cut” rated the steak more negative and were less inclined to choose it than when the same steak was called “chef’s cut.” Therefore, the study revealed a negative effect of dissociative groups on male consumer preferences (White & Dahl, 2006). Hence, dissociative groups are the opposite of aspirational groups. They help individuals to come closer to their ideal self-image by realising the dissociative group and using it for comparison. The more obvious the customer differs from the image of the dissociative groups and demands different goods and services the better its self-identity, self-assessment and self-presentation to others.

2.4 Conceptual Framework

Based on these theoretical contents we can postulate that different service settings and reference groups are main influencing factors of customer behaviour in different contexts. On the one side, the context is determined by the kind of service setting (physical, personal expressive, cognitive) and on the other side by the existence of reference groups (aspirational, membership, dissociative). Whereas the service setting is assignable to be either more physical, personal expressive or cognitive for every participant, reference groups can only be defined individually by the participant or customer and needs to be seen as a relative term that depends on the context and the environment.

Firstly, everybody belongs to different membership groups. A father is a member of a family and could also be a member of the hooligans. This is why the context defines the belongingness to a specific reference group. As a consequence, the classification of individuals to a specific reference group depends on the context.

Secondly, the affiliation to a dissociative group depends on the definition of the membership group. From the standpoint of a family the hooligans could be regarded as an out-group, neutral or even dissociative, because a violent group is not a group to identify with. From the standpoint of hooligans, a family group attending a football game could be neutral or even dissociative, because families are not hard core fan groups and as a consequence not groups to identify with. It could also happen that the groups attending games with families would hooligans regard as a dissociative group, but not the other way around. This is why the attitudes
and behaviour of reference groups always depend on the context and the other reference groups are always defined from the perspective of the regarded membership group.

Figure 1 illustrates the relationship between aspirational, membership and dissociative reference groups.

![Reference Groups Diagram](image)

Figure 1: Reference Groups.

Individuals of a membership group admire, like and identify with the individuals of an aspirational group and could not be a member of that group. At the same time they condemn, dislike and do not identify with members of dissociative groups and do not want to become a member of that group.

Service settings are always an important part of the context. This is why it is likely that service settings moderate the attitudes of membership groups. Moreover, different service settings moderate the relationships with other customers. As Thakor et al. (2008) revealed, physical and personal expressive service settings can lead to a kind of exclusion of other customers (Thakor et al., 2008). Therefore, our conceptual framework is built up by physical, personal expressive and cognitive service settings which moderate the relationship between aspirational, membership and dissociative reference groups.
The following sections focus on the highlighted parts of figure 2 by using the context of passive sport consumption. We concentrate on spectators who attend football games in stadiums far away from home or in public viewing areas of foreign cities. As we show later, these kind of spectators like to express their specific attitudes together with other people showing similar attitudes, motivations and behaviour. In that sense, we focus on personal expressive service settings. Additionally we hypothesise that dissociative reference groups are found particularly disturbing regarding the concept of co-creation of value, whereas membership groups would be regarded as particularly beneficial for the aforementioned concept of co-creation of value. Thus, we focus on these two types of reference groups.

3. Sport Spectator Consumption Behaviour

We analysed literature in the context of sport which might have an influence on the unique value experience of a sport event spectator. Several studies revealed and confirmed the influence of sport spectator motivations on passive sport consumption behaviour in the way that motivations and fan identification are key drivers of sport consumption behaviour (Wann & Branscombe, 1993; Wann et al., 2008; Wann et al., 2001; Trail et al., 2003).

3.1 Fan identification

Initially, we analysed studies concerning fan identification, because the degree of identification has an influence on the demand for sport (Matsuoka et al. 2003). To measure identification two instruments are mainly used: Wann’s Sport Spectator Identification Scale (SSIS)
Facilitators and Barriers in Co-Creation of Value

(Wann & Branscombe, 1993) and Trail’s Points of Attachment Index (PAI) (Trail et al., 2003). Additionally, the Sport Interest Inventory (SII) (Funk et al., 2001) was considered, as it contains several dimensions which refer indirectly to identification with a sport, a team or a sportsman.

3.2 Motivations of sport fans

Next to the fan identification we reviewed the motivations of sport fans. Hereby, the Sport Fan Motivation Scale (SFMS) (Wann et al., 2001) and the Motivation Scale for Sport Consumption (MSSC) (Trail & James, 2001) deliver information on how to measure spectator motivations who attend sport events in the stadium.

Additionally, we analysed the motivations of sport TV viewers. In 1995, a survey was conducted by a German television broadcaster (Aimiller & Kretzschmar, 1995). This survey identified twelve motivational factors which show similarities to general motivations of TV viewers (Rossmann, 2006). Moreover, Schafmeister (2007) used the same items as Aimiller & Kretzschmar (1995). His factor analysis detected only six motivational factors (Schafmeister, 2007). By comparing the motivations we detected a big intersection between these four studies:

<table>
<thead>
<tr>
<th>Stadium (Wann et al. 2001)</th>
<th>Stadium (Trail et al. 2003)</th>
<th>TV (Aimiller et al. 1995)</th>
<th>TV (Schafmeister 2007)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Entertainment</td>
<td>Quality of Physical Skills</td>
<td>Entertainment</td>
<td>Fascination of Sport (incl. 9.)</td>
</tr>
<tr>
<td></td>
<td>Physical Attractiveness</td>
<td>Opinion forming</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Visual Experience</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Emotionality/ Involvement/ Live-Experience</td>
<td></td>
</tr>
<tr>
<td>2. Eustress</td>
<td>Drama / Excitement</td>
<td>Sensation Seeking</td>
<td></td>
</tr>
<tr>
<td>3. Group Affiliation</td>
<td>Social Interaction</td>
<td>Social Experience</td>
<td></td>
</tr>
<tr>
<td>4. Self-Esteem</td>
<td>Vicarious Achievement</td>
<td>Who wins? / Alignment</td>
<td></td>
</tr>
<tr>
<td>5. Aesthetics</td>
<td>Aesthetics</td>
<td>Show / Aesthetics / Exclusiveness</td>
<td>Show / Aesthetics</td>
</tr>
<tr>
<td>6. Escape</td>
<td>Escape</td>
<td>Escape</td>
<td>Escape (incl. 7.)</td>
</tr>
<tr>
<td>7. Family</td>
<td>Family</td>
<td>Family</td>
<td></td>
</tr>
<tr>
<td>8. Economic</td>
<td></td>
<td></td>
<td>Betting / Economic</td>
</tr>
<tr>
<td>9. Acquisition of Knowledge</td>
<td>Acquisition of Knowledge</td>
<td>Identification with Players</td>
<td>Identification with Players</td>
</tr>
<tr>
<td>∑</td>
<td>8</td>
<td>9</td>
<td>12</td>
</tr>
</tbody>
</table>

Figure 3: Motivation factors for Stadium and TV.
Summarising these studies we can state that many different dimensions exist, which show a general conformity regarding the content and do not show a special motivation isolated either for Stadium or TV.

In general, motivations are decisive for attending or not attending a specific service setting respectively a sporting event. A service setting that meets customer motivations is in so far a facilitator in co-creation of value. However, we can see in figure 3 that some motivations are related to reference groups, especially group affiliation, social interaction and social experience. Some motivations are connected to attend the event together with individuals of the same membership group, for example motivations related to spend time together with his/her family. If the value preposition on a sport event organisation fits to specific social groups co-creating of value is facilitated.

Other motivational factors are more related to admiration of individuals of aspirational groups, respectively the athletes, for example quality of physical skills, physical attractiveness, visual experience and aesthetics. However, the motivation literature can only contribute to the explanation of facilitators of co-creation of value through membership and aspirational reference groups. On one hand, motivation literature is not specifically targeting a single membership group, but it seems to address only the positive aspects of social experience connected with attending sport events. As a consequence, only facilitators in co-creation of value can be discussed using this background. On the other hand, motivation literature does not refer to reference groups in detail. This is why it does not say anything to specific groups, who use sport events to show their sympathy for violence like the hooligans do. As a consequence, motivation literature does not explain barriers in co-creation of value. Therefore, we analysed also literature about hooligans.

If we discuss influence of “positive” and “negative” groups on co-creation of value, we have a definition of membership group in mind, where individuals are included who do not like violence. By doing this, we focus on fan groups who do not like violence, but as a consequence dislike hooligans. Given such a definition of membership group, hooligans are a dissociative group. Furthermore, we would like to focus on “hard core fans” travelling far away with their teams showing a high degree of identification with their team and/or regarding sports. We call this membership group “nonviolent fan tourists” (NVFT) in contrast to the dissociative group of “hooligans.”
3.3 Hooligan Research

Hooligans like physical violence and meet each other to become violent. Their nature is to fight with other Hooligans (mostly planned and organised) or with the police. Many Hooligans report that fighting causes ecstatic and euphoric feelings. Due to that addictive potential, Hooligans seek the next fight. The sporting event itself (mostly football game) is just seen as a platform which determines the opponent of the fights. One part of the Hooligans identifies with the club and wants to support them. The other part has just pure violent interests regardless the outcome of the game(s). The more the Hooligans want to influence the management of a football club while keep on being violent the more they are classified as “Hooltras”. Ultras are characterised by supporting the club and the brand fanatically and represent an intensive feeling of togetherness and solidarity. Their violence is characterised by high emotionality as a reaction to the game or any provocations of fans of the opposing team. They want to defend the honour of the club and their own. In the end, many violent acts are driven by excessive use of alcohol (Astrinakis, 2002; Becker & Pilz, 1988; Ek, 1996; Gehrmann & Schneider, 1998; Piotrowski, 2006; Murphy et al., 1992; Young, 2002).

Attitudes and behaviour of NVFT and hooligans differ a lot. We assume that NVFT do not like hooligans because of their sympathy of violence. We know that part of the so-called FANATICS who typically belong to NVFT condemn violence. Usually the hooligans may also dislike NVFT, but nevertheless this is not mandatory the case and as a consequence not assumed in our analysis.

4. Facilitators and Barriers in Co-Creation of Value through Other Customers in Sport’s Context

Having in mind that membership groups are always relative, we assume several perspectives of different spectators to analyse facilitators and barriers in co-creation of value through other customers in a personal expressive service (sport) setting. We use case studies and videographic analyses of sport events of the first German Soccer league (Woratschek et al., 2007) and the World Championship 2006 in Germany. In addition, we report empirical evidence of another study conducted during the European Championship 2008 in Austria/Switzerland confirming the findings of our previous case studies. In all these studies the focus was on NVFT because only travelling fans were investigated. The later mentioned Public Viewing Events exclusively took place in the same city as the sport event away from the fans’ home cities.
4.1 Membership Groups as Facilitators

In the following chapter we refer to the study of (Woratschek et al., 2007) to illustrate the importance of social relationships, when NVFT attend a sport event.

4.1.1 Social Experience and Distancing from Occasional Spectators

Beside the identification with the team, social relationships to other fans seem to be essential parts of being a loyal fan of a football club. Therefore, being a part of a larger group is an important motivation and particularly when travelling to away games, fans appreciate that they meet many friends. These friends can also be a family substitute. Beside meeting friends and celebrating with them, there is also the opportunity to meet new people at football games, particularly at away games. They even partly build friendships with fans of other teams.

M67: “It makes you getting closer to the others. At home, in front of a TV, you sit alone, or together with one, two, or sometimes ten other people. But, in the stadium, there are 2,000, 3,000, or 4,000 other fans at an away game, at a home game even 20,000 or 30,000 - that unites with the other fans.” (Woratschek et al., 2007)

M31: “The special thing about away games is, you meet more people you know than at home games. At away games there are always the same people. I really meet more people at away games, no matter where we go, than at home games.” (Woratschek et al., 2007)

M43: “Hansa Rostock – and then you are there, and you travel to away games and that is like a family.” (Woratschek et al., 2007)

F06: “What really fascinates me und what I did not know before is that [I get the chance] to mingle with people I usually never would have met.” (Woratschek et al., 2007)

For many fans, being a member of a fan group is an important part of their identity. Therefore, by expressing your attitudes and values together with other “members” it becomes stronger and more intense. This leads to higher co-creation of value by accepting and using the value preposition of a sport event provider. So, if the service provider in a personal expressive service setting offers opportunities (facilitators) for people who like to celebrate together within their membership group, their value-in-use can be enhanced enormously. At the end, higher customer satisfaction and degree of loyalty with regard to the service provider (sport event organisation) is achieved.

Fans that travel to away games see themselves as a special group within the broader community of football fans and spectators. They characterise themselves as the “hard core” of
fans and distance themselves from occasional spectators. For them, prestigious games can even lead to achieving a higher status within the fan community.

M43: “Yes, because the hard core travels along. And that the hard core is present. That is the bottom line because at home, people like to show up with their family simply because they want to see a football game; whoever comes along here – to Nuremberg – of course comes here because he is a die-hard Rostock fan.” (Woratschek et al., 2007)

M36: “Of course, a fan who always travels everywhere and goes to his limit for the club claims a certain, higher rank for himself.” (Woratschek et al., 2007)

M38: “Of course; actually, they are more interesting – the less people that come along from Stuttgart, the more interesting it is…because not everyone went along and because we can be proud of it or because we travelled quite far.” (Woratschek et al., 2007)

These quotations reveal that NVFT use other different groups to emphasise their self-identity by comparing themselves with them. To be different becomes a value of its own. This is why being together with individuals of the same membership group facilitates to co-creating value through attending a sport.

Sport events are used to express value. The personal expressive service setting of a sport event is appropriate to generate higher values by expressing self-image and self-identity through other customers of a membership group. For that reason, similar fans can serve as facilitators to improve self-confidence by supporting individuals to present themselves in different, maybe unusual, roles which can not be acted out in common life.

4.1.2 Additional Value Propositions through Public Viewing

Similar to the ethnographic field work of Woratschek et al. (2007), our field work took place at official public viewing areas at the FIFA World Cup 2006 in Germany from June till July 2006. Within this period, 108 interviews with football fans were conducted and 10:53 hours of observations were videotaped. The interviews were of varying duration: videotaped interviews ranged from 1 to 17 minutes. Male informants constituted nearly 90% of the sample and participants were aged between 18 and 60.

Our case study about the World Championship 2006 shows that innovative technology services (Public Viewing) meet additional motivations (intercultural contact, freedom to move around) and get rid of existing barriers (lack of stadium tickets) to comply with customer motivations in a better way in contrast to a stadium attendance.
In the interviews we found that fans tried to get tickets, but wanted to enjoy the event with their friends. Many fans did not get tickets for the whole group and preferred to go to the public viewing areas. This “lack of stadium tickets” was expressed as follows:

M73: “We are here with 20 people and we only had for ten people tickets, so we sold them and we said: we go all together. (…) It’s a pity, but we’re all together.”

M20: “We tried to get tickets and we couldn’t get them, so the next best thing is to come over here. But, I think, you never know, it might be even better.”

These statements show that co-creation of value depends not only on the relationship of service suppliers and customers, but also to other customers belonging to the same membership group.

The atmosphere at the public viewing areas was often characterised by a term which can be described as “freedom to move around”:

M16: “It is great. You can mangle freely.”

M20: “We got space, the space, lots of areas and space for people, no queues, it’s just brilliantly organised.”

The “freedom to move around” is a value preposition provided during Public Viewing event but not in the stadium. As a consequence people can easily mingle to other groups. For many fans it is also important to have intercultural contact” with fans from different countries to celebrate with them:

M95: “Everybody united under football. Look at this. We have Portuguese, we have Holland, we have Irish, we have English. All drinking, fun, no tensions.”

M33: “We will celebrate long and hard with the Brazilians, not just because we beat them on the football field, but we’ll join with them in celebrations, and we’ll Samba, we’ll dance, we’ll have a couple of tricky German beers with them, it's happy days.”

These NVFT wanted to be together with their membership group on one hand, but also to mingle with other cultural groups showing similar attitudes to sports. This implies that they can not identify with violent groups. In so far hooligans are a dissociative group from the perspective of NVFT.
4.2 Dissociative Groups as Barriers

Sport spectator consumption behaviour is mainly driven by the presented motivations. Fans usually do not attend football games seeking for violence and fights with other parties. In contrast, they want to generate higher values through the use of aforementioned facilitators. Corollary, the investigated NVFT see hooligans as dissociative reference groups they do not want to be associated with. As a consequence, it is obvious that the existence of hooligans in a football stadium can negatively influence the whole atmosphere and the value-in-use for every other individual. Therefore, from a casual spectator point of view hooligans are a means of co-destruction of value, which can reduce the value-in-use for other customers.

Additionally, it needs to be mentioned that public viewing will only keep on being successful as long as dissociative groups who can co-destruct value do not exist. As a consequence, the value preposition of a sport event provider targeting at NVFT must be organised in a way that dissociative groups like hooligans are excluded (or kept separately, not disturbing the experience of NVFT).

In general, other groups may also influence the concept co-creation of value. Thus, e.g. the VIPs (very important person) can be seen as dissociative groups as well from the perspective of the “hard core fans”. Fans try to support their team by cheering and singing. Their aim is to generate an emotional atmosphere and to encourage the team (Woratschek et al., 2007). The VIPs are mostly quiet spectators who rarely root for the team and keep on sitting in the lounges to enjoy the food and beverages many times. For the “hard core fans” these people do not co-create additional value and their presence could disturb them. In that case, VIPs are barriers for co-creating values, because value is reduced when they are present.

Additionally, for many fans the police represent a contrasting group, which can also be interpreted as a barrier in the concept of the co-creation of value. As fans want to celebrate excessively before, during and after the game, the police reduces group dynamic processes and prevents further extreme actions like Bengal lights and potential vandalism, because of safety regards. The other way around, the police of course helps many other stakeholders like families to enjoy the game peacefully and serves as a facilitator as well.

However, hooligans are an extreme example where value could not only be reduced. Hooligans could lead to a situation of co-destructing value for NFVT.

In a nutshell, in general we can state that dissociative groups are barriers for the co-creation of value in a service setting context. In a personal expressive service setting, dissociative groups can co-destruct value in a co-creation value process of a membership group.
5. Discussion and Future Directions
Services are often delivered in settings where many consumers are present at the same time (e.g., sport events or music concerts). The importance of customers being comfortable with other customers who are present in the service setting has also been recognised (White, 2001). Based on S-D logic and its co-creation of value the influence of the specific context was discussed. The context was described by service setting characteristics and reference groups. By using the example of sport events we analysed the effect of a personal expressive service setting on co-creation of value through other customers. As a consequence, the concept of co-creation of value was extended to a triangular relationship (service providers – customer – other customers). We presented new theoretical ideas by combining existing logics and approaches. By doing this we apply service dominant-logic in a personal expressive service setting. If service providers can successfully manage conflicting reference groups, value can be co-created through other customers. If not, value can be co-destructed. A lot of potential for future research and for measuring co-creation of value in different service settings is implied by these combined theoretical perspectives. Although sport events represent only a personal expressive service setting, it could be illustrated that facilitators and barriers exist in the co-creation of value through other customers. This combined approach might be fruitful by investigating more service settings where many consumers are present at the same time as well (e.g., cultural events, music concerts, political speeches, etc.).
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