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**Exploring the Relationship between Festivalgoers' Personal Values and their
Perceptions of the Non-urban Blended Festivalscape: An Australian Study**

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ABSTRACT

The purpose of this exploratory study was to ratify empirically the relationship between festivalgoers' personal values and their perceptions of the natural and social aspects of the festival environment. Personal values, such as the need to be self-fulfilled or the need for fun and enjoyment, are known to affect decisions about what people do. In the case of this research, we were interested in ascertaining the impact of festivalgoers' personal values and their subsequent evaluation of a non-urban festivals natural (naturescape) and social (socialscape) settings.

The quantitative study was set in Australia and presents the results of an exploratory study (n = 50) of the perceptions of Woodford Folk Festival past festivalgoers. Drawing from and adapting existing scales, the results of our online survey found that there is a significant relationship between personal values of festivalgoers and their perceptions of naturescape and socialscape. Thus, the value of our study is that it confirms the intuitive link between the personal values and the evaluations of festivalgoers of the festival experience. This provides evidence and insight for festival managers in terms of informing their design and development of non-urban festival environments.

Keywords: festivals, personal values, social interaction, natural environment, blended festivalscape

Introduction

“There are many symbolic values in landscape, symbols that vary greatly between people who live in, and those that visit that landscape”
(Abrahamsson, 1999, p.51)

Non-urban, rural, festivals are set within landscapes that reflect both the natural and cultural environments of a region and its people, as perceived from differing perspectives. Some non-urban landscapes, such as the hills and valleys of the Woodford Folk Festival, reinforce the mythology of the ‘natural rural idyll’ (Daugstad, 2008, p.403). Others, such as the Durafjaroardagar festival, seek to reinvent the past for today’s people with its ‘Viking Ring’ venue set within expansive Icelandic vistas (Johannesson, 2010).

Festivals link landscape to lifestyle by bringing people into static spaces so that they become animated (Derrett, 2004). Festivals are collective hedonic experiences (Ng, Russell-Bennett & Dagger, 2007) that are achieved when a large number of consumers come together in one place to partake in such a way as to create a community (Carlson, Suter & Brown, 2008). These festival experiences are framed within a service encounter environment that, in line with Bitner’s (1992) servicescape, contain the environmental dimensions of ambient conditions, space/facilities, and signs, symbols and artifacts. In addition, according to Lee et al. (2008, p.57), festivals also have a number of specific atmospheric cues such as ‘program content, staff demeanour, facility availability and quality, food perceptions, souvenir availability and quality, convenience and information availability’, collectively known as a festivalscape. Unlike festivals set in urban environments, non-urban festivals are framed by and within nature. The non-urban environment shapes festivalgoer social interactions and sense of *communitas*. Rather than viewing each of the aspects of a festival discretely, such as examining perceptions of the natural context, viewing the broader Blended Festivalscape offers more holistic insights for festival managers in their quest to design and enhance the festival experience setting. Specifically, the Blended Festivalscape is defined as the natural,

social, built and program aspects of the service environment encountered by festivalgoers at non-urban festivals (Gration, Arcodia, Raciti & Stokes, 2011).

Peoples personal values determine their behaviour (Belk, 1988; Fromm, 1976), including choosing to partake in a non-urban festival. Personal values motivate behaviour, and while there is research on festivalgoers' motivations (see Crompton & McKay, 1997; Hede, Jago & Deery, 2005; Woosnam, McElroy & Van Winkle, 2009); the link between festivalgoers' personal values and their perception of the Blended Festivalscape are absent. It seems intuitively sound to suggest that a festivalgoer who values a sense of belonging would seek out festivals that offered a vibrant social environment. That is to say, it seems reasonable in such a case that there is a correlation between personal values and the perceived social environment. Despite these intuitive links, empirical evidence of such a relationship is not forthcoming and thus is the focus of this study. Contextualised in a non-urban festival in Australia, perceptions of the natural (naturescape) and social (socialscape) elements of the Blended Festivalscape were of interest. Hence, the specific research question of interest in this study was:

Is there a correlation between festivalgoers' personal values and their perceptions of the naturescape and socialscape aspects of the Blended Festivalscape?

The remainder of this paper is organised as follows. First, a review of the literature pertaining to festivalgoers' motivations; personal values and festival attendance and the Blended Festivalscapes form the foundation of the research question. The method for the self-administered quantitative survey is detailed and the findings presented. Discussion of the implications, limitations and areas for future research conclude the paper.

Festivalgoers' motivations

As with other commercial ventures, festival success rests on the ability to attract festivalgoers and for them to continue to attend into the future (Sheth, Mittal & Newman, 1999). As such, understanding what motivates people to attend a festival is crucial. Festivalgoers' motivations provide festival organisers with insight into what elements of the festival experience are important and which can be attuned to enhance the value for the festivalgoer. By fulfilling the needs, wants and desires of festivalgoers, satisfaction is enhanced and potentially exceeded, with return business and positive word-of-mouth generated as a result (Oliver, 1997).

The extant literature on tourist motivation indicates that people travel because internal psychological forces (emotional desires) *push* them to travel; that external forces of the destination attributes *pull* them to travel (Crompton, 1979; Dann, 1981); or a combination of both *push* and *pull* motives are in play (Iso-Ahola, 1982; McGehee, Loker-Murphy & Uysal, 1996). The decision making process of festivalgoers is not dissimilar to that of consumption of other products and services. Hence, festivalgoers do not always engage in rational, cognitive, economic decision making; sometimes irrational, emotive and non-economic decision making are also the basis of decisions (Schiffman, Bednall, O'Cass, Paladino & Kanuk, 2005). Festivalgoers' motivations may be escape-seeking (Crompton, 1979; Dann, 1981; Iso-Ahola, 1982); the need for recuperation, regeneration, compensation, social integration (Krippendorf, 1987) and the pursuit of self-actualisation (Kim, Borges & Chon, 2006).

Tourism is about experiencing places and the interactions that occur within them (Ryan, 1995), with factors such as the natural environment and social environment of a festival critical to festivalgoer satisfaction, and ultimately their return intention. Drawing from the services marketing literature, it can be seen that festivalgoers are likely to attach meanings to the natural and social contexts of festivals and evaluate these factors differently

in their overall decision making process (Joseph-Mathews, Bonn & Snepenger, 2009). Related research by Reimer and Kuehn's (2005), Walls, Okumus, Wang and Kwun (2011), and Greenwell, Fink and Pastore (2002) provide preliminary support that in festival contexts it is the interplay between various environments that determine festivalgoer satisfaction and return intentions. Likewise researchers have proposed that niche festivalgoers may have intrinsic needs of self-actualisation and self-demonstration that can be satisfied through their consumption of the festival experience (Gyimothy, 2009).

Overall, our study sought to examine the relationship between non-economic and emotive elements of the festivalgoers' decision making process and their evaluation of a non-urban festival. Specifically, do festivalgoers' personal values, such as their views on the importance of the environment, belonging and self-fulfilment, frame their evaluation of the natural environment and social environment of a festival experience?

The value of our study is that it assesses the link between personal values and the evaluations of festivalgoers of the festival experience. This link is important as personal values underpin the behaviours of people. For festival managers, having insight into this link will advantage them in terms of effective improvements in the design of the festival experience setting, a subsequent enhancement of festivalgoer satisfaction, return business and generation of positive word of mouth which, ultimately, result in the sustained viability of the festival.

Personal values and festival attendance

Personal values are important as there is a known link between who we are and what we value, with what we have and do (Belk, 1988; Friese, 2000; Fromm, 1976).

Personal values are “abstract beliefs about behaviours or end-states of existence that transcend specific situations and guide the selection or evaluation of behaviour or events” (Madrigal, 1995, p. 126). People are subjective in their interpretation of their experiences (Larson, 2007; Ooi, 2005; Ryan, 1995; Uriely, 2005), their different backgrounds, interests and personal values can mean that, in the context of this study, festival environments can be interpreted differently by individuals attending the same event in the same place.

Understanding festivalgoers’ personal values and the alignment of these personal values with the festival experience is important (Ooi, 2005) as they not only influence festival preconceptions (Lee & Shafer, 2002) but also serve to affirm self-identity that results from involvement (Prentice, Witt & Hamer, 1998). Where there is congruence between a festivalgoer’s personal values and the festival environment, it is likely that they will be satisfied with the festival experience and engage in positive post-purchase behaviour such as spreading positive word-of-mouth and returning to the festival (Bowen & Daniels, 2004; Hede, Jago & Deery, 2005; Lee, Petrick & Crompton, 2007; Morgan, 2008; Woosnam, McElroy & Van Winkle, 2009). An alternative viewpoint is put forward by Mykletun (2009) who argues that hedonistic, fun and exciting experiences encountered at a non-urban ‘natural’ festival may contribute to more environmentally conscious values being adopted.

Numerous studies incorporating personal values have been conducted in the area of tourist motivation research (see C. Lee, Y. Lee, & Wicks, 2004; Li & Petrick, 2006; Tkaczynski & Rundle-Thiele, 2011; Woosnam, Elroy & Van Winkle, 2009). Indeed, a number of personal value scales have been developed, including Rokeach’s Value Scale (RVS) (1979); Mitchell’s Values and Lifestyles (VALS) (1983); and Kahle’s List of Values (LOV) (Kahle, 1983; Kahle & Kennedy, 1988). The LOV scale was a response to the need for a parsimonious personal values measure, which today is used extensively in research. LOV is based primarily on the works of Feather (1975) and Maslow (1954). In essence LOV

is an abbreviated version of RVS with 9 items compared to RVS's 36 items. The LOV scale is regarded as a robust measure of personal values (Beatty, Kahle, Homer & Misra, 1985; Fall & Knutson, 2001; Kamakura & Novak, 1992; Kim & Chen, 2010; Madrigal, 1995; Muller, 1996). Thus, the LOV scale was selected as the measure of personal values in this study.

Blended festivalscapes: naturescape and socialscape

People seek hedonic escapes from the everyday. These escapes take many forms including seeking a nostalgic return to better times and better places (Brown & Sherry, 2003); or the search for an idealised place (Tombs & McColl-Kennedy, 2003). The pursuit of hedonic escapes in the form of festivals has risen in popularity over the past few decades, with the resultant growth in festivals establishing such events as one of the fastest growing areas of the leisure industry (Li & Petrick, 2006). Festivals today take many forms, including those set in non-urban environments about which there remain gaps in our knowledge (Gibson & Connell, 2011; Gibson & Stewart, 2009; Reid, 2008).

The servicescape concept (Bitner, 1992) has been built upon by Y. Lee, C. Lee, S. Lee and Babin (2008) to include the general atmosphere experienced by festivalgoers and related emotional responses that are tied to perceived festival quality, satisfaction and loyalty responses. *Blended festivalscapes* builds upon the notion of servicescapes and festivalscapes, however is delimited to non-urban festivals where there is particular emphasis on the natural environment and the sense of *communitas* in conjunction with the more traditional built and program environment elements that are apparent in both urban and non-urban festivals.

By way of an expanded definition, a blended festivalscape incorporates the tangible and intangible components of the non-urban festival environment, featuring its natural

elements (naturescape), social environment (socialscape), constructed and physical attributes (builtscape) and scheduled creative performance components (programscape) viewed through the lens of the festivalgoer's personal values and seeking of self-concept. Each element appears in the festival literature independently or in various combinations however not holistically (see Ezeh & Harris, 2007; Getz, 2012; Lee, et al., 2008; Morgan, 2008; Turner, 1974). Thus, the notion of the blended festivalscape is one that adopts the festivalgoers' perspective on their experience, incorporating elements that they bring to the experience (i.e. personal values and self-concept) and examines the impact of these on the festival in totality. Two aspects of the blended festivalscape are the focus of this paper, being naturescape and socialscape.

Naturescape

This study examines the relationship between personal values and perceived naturescape. We define naturescape in this study as the natural aspects of the festival environment as perceived by the festivalgoer. Naturescape includes naturally occurring landscape features such as the open sky, hills, rivers, flora and fauna. In addition to this it may include introduced "natural features" including artificial or staged "green areas" and regenerated landscapes. Naturescape research is scant, relying primarily on the parks and recreation literature. An example of this would be the Haukeland, Grue and Veisten (2010) study into nature orientation and Norwegian national parks which posited that nature orientations are an integral part of tourist values and worldviews. Other examples of relevant research into naturescape include Arnould and Price (1993) riverscape tours; Arnould, Price and Tierney (1998) wilderness tours; Clarke and Schmidt (1995), wilderness tours; Slatten, Mehmetoglu, Svensson and Svaeri (2009) winter theme parks; Curtin (2010) serious wildlife

tourists; and Kim, Borges and Chon (2006) in their study on environmental values and a major film event. Gibson and Stewart (2009) also found that in rural and regional Australian festivals there is a deep connection to geography, with festivals seen as an expression of both the local people and place. This connection, which has been sometimes termed as place attachment (Tuan, 1974), is also reflected in the work of Fredman and Heberlein (2010) who found that place attachment, in the setting of visits to the Swedish mountains, was a more significant visitation motivator than activity attachment.

For tourists, the notion of seeking a hedonic escape is an important part of their decision-making process (Brown & Sherry, 2003; Hightower, Brady & Baker, 2002; Joseph-Mathews, Bonn & Snepenger, 2009). This is particularly true of festivalgoers (being a sub-set of tourists) who seek out festivals as hedonic escapes from the everyday (Gursoy, Spangenberg & Rutherford, 2006; Hede, Jago & Deery, 2005; Morgan, 2008).

Most tourist experiences of the natural environment do not necessarily have to be bona fide in terms of authenticity; rather they may be staged to some various degrees (Pine & Gilmore, 1999). Thus, naturesscape is part of the aesthetic external stimuli incorporated by festival managers in such a way as to elicit the hedonic responses and symbolic meanings which comprise the festival experience (Morgan, 2008). According to Vespestad and Lindberg (2011) tourists' experiences with and in nature may be categorised as those that are: a) genuine seeking authentic "back to nature" experiences; b) entertainment in which nature becomes a setting for an enjoyable activity; c) to achieve a state-of-being through the experiences in nature; and d) socio-cultural community in that the natural setting provides meaning and identity to confirm membership with a group. In a non-urban festival setting, all four of these nature-based experiences may prevail to one degree or another. Authentic back to nature experiences are sought by environmentally-minded attendees at non-urban festivals as this affirms their personal beliefs and values. Their enjoyment of the festival program is

enhanced by natural settings that have synergy with their personal values and preferences. Their self-concept is reinforced by the opportunity to be closer to nature in a non-urban festival context. Finally, the non-urban festivalscape provides them the opportunity to be with others of similar beliefs and values in terms of a love of natural settings and environmental advocacy.

Socialscape

In this research, socialscape describes the social interaction aspects of the festival service environment as perceived by the festivalgoer. This may include festivalgoer interactions with friends and/or family, whether within or without the travelling party. In addition, it includes social interactions with other festival attendees known or otherwise to the festivalgoer (adapted from Morgan, 2008). Socialscape is considered a push factor, in that socialising and being around others is a psychological motive that impels festival attendance (Maslow, 1954; Van Zyl and Botha, 2004) as evidenced in studies by Hannam and Halewood (2006), Ulrich and Benkenstein (2011), and Joseph-Matthews and Bonn (2009).

Socialscape incorporates the concept of “communitas” (Hannam & Halewood, 2006; Turner, 1974) within a temporary festival context. Building a sense of communitas is a typical aim of cultural festivals. Gibson and Stewart’s (2009) study of rural Australian festivals confirmed this, but also found that the organisers of large festivals with more than 50,000 attendees did not list ‘building community’ as a main aim. A sense of communitas is the result of social interaction with others who share values and beliefs, and as such is not necessarily limited to the ‘local community’ but can be expanded to a community of interest that attends a festival (Gration, Raciti & Arcodia, 2011). Being identified as part of this group and partaking in the shared experience with this group delivers a sense of personal

achievement (Morgan, 2008). Thus, the integration of specific spaces for social interaction among festivalgoers is a necessary design element for the staging of successful festivals (Morgan, 2008), as verified by music festival research conducted by Bowen and Daniels (2004). Importantly, the temporary sense of *communitas* is underpinned by trust and mutual respect (Reid, 2008) as well as shared personal values. Thus, congruence of festivalgoer personal values and their perceptions of *socialscape* are intuitively linked, with empirical evidence of this link being sought by this study.

In summary, empirical support for the relationship between the personal values of festivalgoers and the elements of the blended *festivalscape* is absent in the current body of knowledge. The major research issue arising is to verify if there is a relationship between festivalgoers' personal values and their perceptions of the *naturescape* and *socialscape* elements of the blended *festivalscape*.

Method

This exploratory research involved a non-urban festival as the case study and collected quantitative data that was framed by the following research question:

Is there a correlation between festivalgoers' personal values and their perceptions of the naturescape and socialscape aspects of the Blended Festivalscape?

Woodford Folk Festival Case Study

Non-urban festivals in Australia are numerous and diverse, tending to re-use the same locations and venues (Gibson & Stewart, 2009). Our case study, the Woodford Folk Festival, is an Australian non-urban festival that is held over a six day period each December/January.

It is a regional festival of music, arts and performance, managed by the not-for-profit Queensland Folk Federation (QFF) and it currently attracts 100,000 - 120,000 attendees. The festival has exclusive use 440 acres of farmland just outside of the regional Queensland township of Woodford. Under the stewardship of the festival organisers since 1994, this former cattle farm site is progressively being turned into environmental parkland specifically geared to this festival's needs. The non-urban festival site is a mixture of natural landscape with physical festival infrastructure, and can be described as a Blended Festivalscape. The sensitive integration and preservation of natural elements of the environment is a critical management function, seeking alignment with the pro-environment values of their festivalgoer base. Further information on the Woodford Folk Festival can be found on their website <http://www.woodfordfolkfestival.com/>.

Research design

For this exploratory study a quantitative, self-administered online survey was chosen. In terms of research design, a draft survey was developed and piloted with an expert panel of nine tourism, event and marketing academics that were experienced in survey research. Following the expert panel critique, amendments were made to the survey to ensure clarity, appropriate wording and presentation of the items and the scales. The study was granted ethics clearance prior to commencing the data collection, and importantly clearance was also provided by the Woodford Folk Festival organisers. In order to ensure informed consent of the participants, prior to undertaking the survey, participants were provided with full information about the study, including anonymity and confidentiality of their responses, and information on how their contact details were procured.

The Woodford Folk Festival organisers enabled the use of an email list of 100 past attendees, randomly drawn from their database. The online survey was administered via Survey Monkey, commencing with an email to the list of 100 past festivalgoers. This resulted in a 15% response rate ($n = 15$), thus was insufficient to produce statistically significant findings. Therefore, using convenience sampling, a second invitation to participate was made to past Woodford Folk Festival attendees who were employed at a regional university via an email to all staff ($n = 706$). This second call for participants resulted in 35 new respondents, achieving an overall usable sample of 50 completed surveys. In terms of factor analysis, the usable sample size of 50 adhered to the minimum recommendations of Barrett and Kline (1981); and Comfrey and Lee (1992). The sample size was deemed as exceeding the minimum acceptable sample size for linear regression (Hair, Black, Babin & Andersen, 2010).

Measures

Where possible, existing scales were drawn from literature and adapted for this study. Personal values was the independent variable and was measured with Kahle's List of Values (LOV) scale (Kahle & Kennedy, 1988). Our study was in line with studies by Daghfous, Petroff and Pons (1999), and Hede, Jago and Deery (2005) who also used the LOV scale, in that we saw the parsimony of the scale advantageous for survey participants. The scale for natureescape was adapted from the Recreation Experience Preference (REP) scale using the sub-scales of Scenery and General Nature developed by Manfredi, Driver and Tarrant (1996) and based on the original work of Driver (1983). REP sub-scales have been successfully adapted and utilised in a number of nature tourism studies (Baker & Crompton, 2000; Luo & Deng, 2008; Raadik, Cottrell, Fredman, Ritter & Newman, 2010). The socialscape scale was

also drawn from the REP scale using the sub-scales of Family Togetherness, Similar People, New People, Escape Physical Pressure, and Security and Teaching-Leading Others. Both Raadik *et al.* (2010) and Weber and Anderson (2011) note the potential for discrepancies in REP results using similar sub-scales in differing cultural contexts.

The primary data analytic technique used to test the research question was linear regression with all items being measured on seven-point bi-polar semantic Likert-type scales. For personal values, respondents indicated how important each item was in their daily life from 1 = not important at all to 7 = extremely important. For natureescape and socialscape, respondents indicated their level of agreement with the items from 1 = strongly disagree to 7 = strongly agree.

Factor analysis was undertaken to determine the dimensionality of the personal values, natureescape and socialscape constructs. The resulting scales for all three constructs were found to be uni-dimensional. First, the factor analysis results of the personal values scale are presented in Table 1.

Table 1: Personal values factor analysis

KMO = 0.81; $p = 0.00$; $\alpha = 0.87$	Item loading
To be self-fulfilled	0.56
To have security	0.59
To have a sense of accomplishment	0.73
To have a sense of belonging	0.69
To be in warm relationships	0.60
To be well respected	0.65
To have excitement	0.62
To have self-respect	0.70
To have fun and enjoyment	0.47

The personal values scale was adapted from Kahle and Kennedy (1988) and all of the original nine items were retained in the resulting factor analysis. A significant Bartlett's Test of Sphericity ($p = 0.00$) and Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) of

0.81, greater than the recommended 0.6 threshold (Hair, et al., 2010), indicated that the factorability was acceptable. The personal values scale was then subject to a scale reliability test. The reported Cronbach's alpha of 0.87 could not be improved through the removal of any of the items and indicated high scale reliability as it was greater than the 0.7 threshold recommended by Hair et al. (2010). As presented in Table 1, item loadings ranged from 0.47 for the item *'to have fun and enjoyment'* to 0.73 for the item *'to have a sense of accomplishment'*.

Next, naturescape was analysed. The scale for naturescape was adapted from Manfredi, Driver and Tarrant (1996) with respondents provided with a list of statements, and asked to rate their level of agreement with these in terms of the nature based aspects of the Woodford Folk Festival. All of the original six items from Manfredi, Driver and Tarrant's (1996) REP scale were retained in the resulting factor analysis (Table 2).

Table 2: Naturescape factor analysis

KMO = 0.85; p = 0.00; α = 0.94	Item loading
I enjoyed the natural scenery	0.78
I experienced the natural scenic beauty	0.83
I felt close to nature	0.84
I enjoyed the smells and sounds of nature	0.87
I enjoyed being where things are natural	0.79
The natural attractions of the festival site lived up to my expectations	0.83

The naturescape scale (KMO = 0.85, p = 0.00) reported high reliability ($\alpha = 0.94$). The item *'I enjoyed the natural scenery'* reported the lowest item loading of 0.78, while *'I enjoyed the smells and sounds of nature'* reported the highest with item loading of 0.87.

Finally, the socialscape scale adapted from Manfredi, Driver and Tarrant (1996) was analysed. The original scale comprised 19 items. Items with low loadings (less than 0.35) were removed from the factor analysis and subsequent tests for scale reliability were

conducted to determine if the Cronbach's alpha could be improved through the removal of further items. This iterative process resulted in 14 of the original scale items being removed. The resultant factor analysis is presented in Table 3 and reported a KMO of 0.80, exceeding the 0.6 recommended threshold, as well as a significant Bartlett's Test of Sphericity ($p = 0.00$). The socialscape scale was reliable ($\alpha = 0.91$) with loadings ranging from 0.68 for '*I enjoyed talking to new and varied people*' to 0.85 for '*I enjoyed doing things with my friends*'.

Table 3: Socialscape factor analysis

KMO = 0.80; $p = 0.00$; $\alpha = 0.91$	Item loading
I enjoyed being with friends	0.77
I enjoyed doing things with my friends	0.85
I enjoyed being with people who enjoy the same things I do	0.75
I enjoyed being with people who have similar values	0.84
I enjoyed talking to new and varied people	0.68

Overall, examination of the Cronbach alpha coefficients for resulting personal values, naturescape and socialscape scales indicated that these could be used with confidence, as reliabilities ranged from 0.87 to 0.94, exceeding Hair et al.'s (2010) recommendation of 0.7. All item loadings exceeded Tabachnick and Fidell's (2001) recommendation of 0.5 with the exception of one item in the personal values scale which was only marginally below the guideline. Fornell and Larcker's (1981) test for discriminate validity was conducted and established that each construct varied from the others.

Findings

Survey respondents (n = 50) were predominantly female (62%; n = 31), ranged in age from 20 year to 69 years with the largest concentration being in the 30 to 39 year bracket (24%, n = 12). Half of the respondents held a bachelor degree and/or a postgraduate degree (50%, n = 25) which in part reflects the nature of the particular population surveyed. Almost three quarters of respondents (74%, n = 38) were either professionals or managers, with over half (56%, n = 28) earning less than AUD\$52, 000 per annum. In terms of Woodford Folk Festival attendance, 48% (n = 24) had attended one festival, 22% (n = 9) had attended the festival two to five times, while 30% (n = 15) had attended 6 or more times. The Woodford Folk Festival provides on-site camping accommodation, with 44% (n = 22) of survey respondents having stayed on-site, 6% (n = 3) stayed off-site other than home and 50% (n = 25) were home based during the festival. As the festival is run across a number of days, around half of the respondents indicated that they spent one day at the festival (48%, n = 24); while 52% (n = 26) spent between 2 and 6 days at the festival. Finally, 12% (n = 6) attended alone and of the remaining 88% (n = 44) of respondents, 31.1% (n = 14) attended with friends, 37.8% (n = 17) attended with family and 22.2% (n = 10) with a mixture of family and friends.

Prior to pooling the sample collected from the Woodford Folk Festival mailing list (n = 15) and the regional university staff population (n = 35), a one-way analysis of variance (ANOVA) was conducted to ascertain sample homogeneity. Of specific interest was the result of the Levene's test for homogeneity of variance which traditionally identifies variables as significant at $p < 0.05$ (Coakes & Steed, 2001). None of the 34 variables violated the Levene's test, thus were retained and the samples were pooled as they were regarded as coming from the same population. Next, the linear regression analysis was conducted, reporting a significant relationship between personal values and naturescape ($\beta = 0.32$, $p <$

0.05; $F = 5.46$, $p < 0.05$) and personal values and socialscape ($\beta = 0.28$, $p < 0.05$; $F = 4.23$, $p < 0.05$). The effect size in both instances was of medium magnitude (Cohen, 1988).

The sample population was checked against the results from the Woodford Visitor Survey Report 2011/12 ($n = 3,172$) (Woodford Folk Festival, 2012). Respondents to both surveys had similar characteristics with the exceptions of age range, with the WFF largest concentration being 18-29 year olds (37.5%); and accommodation, with the WFF respondents reporting 70.7% staying on-site. While acknowledging these dissimilarities the sample population was deemed to be sufficiently alike to the larger WFF Survey population, to be classified as representative for the purposes of this research.

Discussion

Overall, our study examined the link between personal values and the evaluations of festivalgoers of the festival experience. As personal values underpin peoples' behaviour, our findings are of value to festival managers in making decisions about the design of the festival experience setting that enhances festivalgoer satisfaction; an important element in sustaining the viability of festivals.

This exploratory study set out to examine the relationships between the personal values of festivalgoers and their perceptions of naturscape and socialscape, being two elements of the Blended Festivalscape. Both relationships were found to be significant in the context of our large, non-urban Woodford Folk Festival case study, extending existing research of the festival (see Gration, Arcodia, Raciti & Stokes, 2011; Gration, Raciti & Stokes, 2011). First, environmental orientation of the Woodford Folk Festival and the link between personal values and naturscape can be easily rationalised. The relationship between

personal values and the environmental preferences has been studied in the areas of environmental psychology (Tuan, 2001), consumer behaviour (Roberts & Bacon, 1997) and tourism (Kim, Borges & Chon, 2006). As such, our study adds to the literature in this area.

In the case of the Woodford Folk Festival, it is evident that those festivalgoers who have strong personal values that align with an appreciation of nature, and pro-environment worldviews (Dunlap, 2008; Dunlap, Van Liere, Mertig & Jones, 2000), are more likely to engage positively with all nature-related aspects of the festival. Indeed, the Woodford Folk Festival's reputation is built on these notions. This positive festivalgoer engagement ranges from an increased feeling of well-being by being closer to nature (Rosenbaum, 2009), to the greater appreciation of a range of nature and environmental based facilities, services and programs. An example of the outcomes of this relationship can be seen in the environmentally sensitive management of the site by both festival management and festivalgoers alike. The festivalgoer wants to be, and be seen to be, environmentally friendly, therefore the festival has a strong recycling and waste management system. This situation leads to a clear win-win for both parties through the adoption of shared value enactment strategies. In particular, festivalgoer outcomes may include increased likelihood of attendance, passive appreciation of environmentally friendly services and active participation in ensuring the success of those services. At WFF, the potential benefits to management of recognising and incorporating this relationship into strategic festival planning can be seen in the early development of a program encouraging festivalgoers to donate money towards tree plantings. This fundraising activity has evolved into "The Planting", a hands-on 3 day mini festival held in May each year (<http://www.theplantingweekend.com/>). Here festivalgoers can join with other Woodfordians in improving the natural environment of the festival site. Non-urban festivals are places where people can "... encounter nature, collectively, and intensely" (Gibson & Wong, 2011, p. 103). The experience is made more genuine and alleviates the

potential for accusations of “marketing greenwash” (Gibson & Wong, 2011, p. 103). This rich relationship may form a strong place bond incorporating a strong sense of *communitas*.

Secondly, in terms of the findings of a relationship between personal values and socialscape, our study contributes to the growing body of research that supports the concept that personal values can be drivers for social connectedness at festivals (Getz, 2012; Hannan & Halewood, 2006; Lefebvre, 1991). In contrast to the festivals surveyed by Gibson and Stewart (2009), building community was an aim and an apparent outcome of the large, non-urban Woodford Folk Festival. This need to share experiences socially and achieve a sense of *communitas* is evident in the relationship between personal values and social interactions. In this regard Getz, Andersson & Carlsen (2010, p. 50) suggest that “programming might be aimed at fostering *communitas*, versus hedonistic behaviour...” In terms of our case study, the attendees at Woodford demonstrate a wish to be immersed in and share the culture of their community (Derrett, 2004), even though this community is physically brought together only once a year. Attendees seek a sense of belonging to, identification with and co-creation of the “Woodfordia” community ideals and principles. For the rest of the year many attendees still consider themselves to be part of the “Woodfordia” community through their shared values and experiences. Product extensions such as the aforementioned “The Planting” event create opportunities for those with the strongest desires to collectively actualise their personal values for a second occasion in person. The desire to socialise with those of like-mind is the basis of many forms of social media. Indeed, the Woodford Folk Festival uses social media and regular email newsletters, “The Woodfordia Mail”, to inform and engage their community of “Woodfordians” throughout the year. When they arrive at the actual site they consider themselves as coming to their second home. The development of ways to grow the social aspects of the festival experience within and without the few on-site festival days is a growing challenge to festival managements. The question of how to enhance year-round

socialisation outcomes for festivalgoers without endangering the special nature of the live festival experience is worthy of consideration.

In summary, non-urban festival environments are interpreted by participants based not only on their previous experiences, but importantly upon their self-concept and personal values as these frame and add meaning to their experience of the festival place. Our findings concur with Morgan (2008) who noted that the perceived festival experience is imbued by the personal values and meanings derived by festivalgoers themselves. Indeed, festivalgoers co-create the festival environment along with the festival managers, employees and volunteers.

The literature tells us that a positive festival experience subsequently improves the likelihood of festivalgoers returning to the festival, and spreading positive word of mouth to others (Brady, Cronin & Brand, 2002; Lee & Beeler, 2007, 2009). This study provides preliminary evidence for festival organisers on the importance of identifying the personal values of festivalgoers and aligning them with the natural and social aspects of the blended festivalscape in order to provoke specific positive emotional responses.

In terms of implications for festival organisers, this strategy may be useful as an embedded part of marketing communication where imagery of the festival could align with particular values, for example “family”. In addition, it could be integrated into the planning and development of the blended festivalscape, for example those who hold gaining “a sense of achievement” as an important personal value could be catered for through involvement in specific area tree planting on the site, or similar activities which achieve tangible recognised outcomes.

Limitations and Future Research Areas

It is acknowledged that this study is limited in sample size due to its function as an exploratory study. It is also specific to a single, non-urban festival context sampling known festivalgoers, with data regarding the time elapsed between festival attendances absent. Irrespective of these limitations, the findings present evidence of the relationship between personal values, naturescape and socialscape and as such are a platform for future studies in the area. There are opportunities for research into festivalgoers and personal values in examining how these values are identified, prioritised and utilised in terms of purchase decision making, experience interpretation and subsequent post-festival responses. Research into how to maximise a sense of *communitas* on a year round basis without endangering the unique and special nature of the in-person festival experience may prove beneficial. It is recommended that future researchers study the presence and strength of this relationship in other non-urban festival and event contexts such as sporting events, historical re-enactments, consumer shows and other event activities which combine all four aspects of the Blended Festivalscape. Studies beyond Australia, in non-urban festivals, comparisons between attendees and non-attendees perceptions; and examining if there are significant differences that arise in respondent attendance patterns are also encouraged. Finally, the co-creation of festival communities and the impact of personal values, naturescape and socialscape on festivalgoer satisfaction are worthy areas of future research.

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