

# Value Co-Creation In Consumer-to-Consumer Context. Case Restaurant Day

Marketing  
Master's thesis  
Katariina Ketola  
2014

### ***Purpose of the study***

The purpose of this research is to investigate value co-creation process in consumer to consumer context. Value co-creation is a raising trend in consumer culture theories, but it is lacking in empirical studies. However it has gained a lot of attention in service marketing field. This study combines studies of service marketing and consumer behavior. The research objective is to understand what kind of values does consumers create and how these values are co-created.

### ***Methodology***

Restaurant Day, a one-day food carnival, is the case study context for this research. Restaurant Day is a unique and innovate event, where consumers create experiences through food to other consumers. The methodology consists of an ethnographic research including 14 formal and 12 informal interviews, self-participation and observation in Restaurant Day.

### ***Findings***

The findings reveal that value co-creation in consumer-to-consumer context is somewhat similar process than value co-creation in traditional producer-consumer context. However the value co-creation is visible already in the preparation stage, before the actual interaction in encounters. Interaction between consumers is the key to the value co-creation.

### ***Keywords***

Value Co-Creation, Restaurant Day, Consumer Behavior, Consumer Culture, C2C

### ***Tutkimuksen tavoitteet***

Tämän tutkielman tavoitteena on selvittää arvon yhteistuotannon prosessia kuluttajien kesken. Arvon yhteistuotanto on nouseva suuntaus kuluttajan käyttäytymisen tutkimusalalla, mutta siitä ei ole vielä paljon empiirisiä tutkimuksia. Ilmiö on toisaalta saanut huomiota palvelumarkkinoinnin kentällä. Tutkielma yhdistelee teorioita palvelumarkkinoinnin ja kuluttajan käyttäytymisen suuntauksista. Tutkimuksen tavoitteena on ymmärtää, minkälaisia arvoja kuluttajan luovat ja miten nämä arvot tuotetaan yhdessä.

### ***Metodologia***

Tutkimuskohteeksi on valittu Ravintolapäivä, joka on yksipäiväinen ruokakarnevaali. Ravintolapäivä on uniikki ja innovatiivinen tapahtuma, jossa kuluttajat luovat elämyksiä toisilleen ruuan kautta. Metodologia koostuu etnograafisesta tutkimuksesta, joka pitää sisällään 14 muodollista haastattelua ja 12 vapaamuotoista haastattelua sekä osallistumisen ja havainnoinnin Ravintolapäivässä.

### ***Tulokset***

Tutkimuksessa havaittiin, että arvonyhteistuotannon prosessi on kuluttajien kesken jokseenkin samanlaista kuin perinteisen tuottaja-kuluttaja-parin kesken. Arvonyhteistuotanto kuluttajien kesken kuitenkin alkaa jo valmisteluvaiheessa, ennen varsinaista vuorovaikutteista kohtaamista. Kuluttajien välinen vuorovaikutus on avainasemassa arvonyhteistuotannossa.

### ***Avainsanat***

arvon yhteistuotanto, Ravintolapäivä, kuluttajan käyttäytyminen, kuluttajakulttuuri, C2C

# Table of Contents

<b>1</b>	<b>INTRODUCTION .....</b>	<b>4</b>
<b>2</b>	<b>VALUE CO-CREATION THEORIES.....</b>	<b>7</b>
2.1	SERVICE-DOMINANT LOGIC .....	8
2.2	ACTIVE CONSUMERS .....	12
2.3	SOCIAL PRODUCTION.....	17
2.4	DEFINITION OF VALUE .....	19
<b>3</b>	<b>THEORETICAL FRAMEWORK.....</b>	<b>20</b>
<b>4</b>	<b>INTRODUCTION OF THE CONTEXT.....</b>	<b>24</b>
4.1	RESTAURANT DAY.....	24
4.2	FINNISH FOOD CULTURE.....	28
<b>5</b>	<b>METHOD AND DATA ANALYSIS .....</b>	<b>29</b>
5.1	RESEARCH SETTING .....	30
5.2	RESEARCH STRATEGY AND METHODS.....	30
5.3	DATA COLLECTION AND ANALYSIS .....	31
<b>6</b>	<b>FINDINGS.....</b>	<b>33</b>
6.1	MOTIVATIONS .....	34
6.1.1	<i>Ideologies .....</i>	<i>34</i>
6.1.2	<i>Popularity .....</i>	<i>36</i>
6.1.3	<i>Identity Building .....</i>	<i>39</i>
6.2	VALUES.....	41
6.2.1	<i>Authenticity.....</i>	<i>43</i>
6.2.2	<i>Proud.....</i>	<i>45</i>
6.2.3	<i>Happiness and Fun.....</i>	<i>47</i>
6.2.4	<i>Dreams full filled.....</i>	<i>49</i>

6.2.5	<i>Communal feeling</i> .....	51
6.3	CO-CREATION OF VALUES .....	53
6.3.1	<i>Networks</i> .....	55
6.3.2	<i>Preparation</i> .....	59
6.3.3	<i>Participation</i> .....	61
6.3.4	<i>Interactions</i> .....	63
<b>7</b>	<b>DISCUSSION</b> .....	<b>66</b>
7.1	VALUE CO-CREATION MOTIVES .....	67
7.2	ROLE OF NETWORKS .....	68
7.3	CONSUMER ROLES IN VALUE CO-CREATION.....	71
7.4	VALUE CO-CREATION PROCESS IN C-TO-C .....	74
<b>8</b>	<b>CONCLUSIONS</b> .....	<b>76</b>
	<b>REFERENCES</b> .....	<b>79</b>

**List of Figures**

Figure 1.	A conceptual framework for value co-creation.....	10
Figure 2.	A value-in-use creation model.....	11
Figure 3.	Framework for value co-creation in Restaurant Day. ....	22

**List of Tables**

Table 1.	List of Restaurant Day awards.....	27
Table 2.	List of interviewees.....	32

# 1 INTRODUCTION

This study contributes to Consumer Culture Theory (CCT). CCT is a research tradition that seeks deeper understanding of consumer behavior from social and cultural point of view in both local and global context. In addition it concentrates on consumption and diverse meanings of it. CCT is organized around a core set of theoretical questions related to relationships among consumers' personal and collective identities. (Arnould & Thompson, 2005)

Value co-creation is one of the hot topics in CCT and in the service field as well. Value co-creation theories assume that the exchange of value happens between two parties, usually meaning consumers and producers. What will happen when there are no companies as producers but instead consumers play the both roles? This thesis will analyze the value co-creation in a situation where the market is created by consumers and consumed by other consumers.

Value co-creation has gained a lot of attention after Vargo and Lusch (2004) introduced a service dominant (S-D) logic for marketing. In the service dominant logic the roles of companies and consumers are changed from producer-consumer-situation to co-creators of value. Arnould (2007) suggests that there are many similarities in Vargo's and Lusch's (2004) propositions and CCT research. For example co-creative role of consumers has been discussed in CCT before Vargo and Lusch (2004) presented the service dominant logic. S-D and CCT have indeed common conceptual ground and some shared concerns. By combining these different theories, managerial studies and consumer culture theories, new theories and perspectives can arise.

However many journals that are concentrating on the value co-creation are paying attention to two sides of value creation: value for the customer and financial value for the company. According to Fisher and Smith (2011) much needed insights are missing from the understanding of the way in which consumers create value and how they go about doing it. Fisher and Smith (2011) also point out that research on the consumer perspective in value co-creation is relatively young even though examining the consumer's role in creating value is well established for example in movie, sports and music fan cultures, where consumers have always created and produced value for themselves and to others. In today's world consumers will and do co-create individualized, experimental and differentiated goods and services to their selves at the daily basis (Payne et al. 2007).

From managerial point of view, consumer involvement in different value creation processes is a rising trend. Marketing professionals have begun to look new potential from normal consumers and the trend can get even bigger when all around the world the new communication technology is spreading (Arvidsson, 2008). As Vargo and Lusch (2004) mention times have changed and the change is continuing all the time. More attention is paid to intangibles (skills, information and knowledge) and interactivity, connectivity and relationships. According to Payne et al. (2008) it is commonly noticed that marketing is a facilitator of creation and enjoyment of value and thus should pay attention to value co-creation.

Cova and Dalli (2009) point out that there has always been discussion about active consumers in several research streams with different theoretical backgrounds. After Prahalad and Ramaswamy in the beginning of 2000s began to pay attention to value creation between producers and consumers in managerial journals, they created the present research area of

value co-creation. As the co-creation is coming one of the most important paradigms of marketing the attention paid to consumers is rising in value co-creation process (Pongsakornrungrungsilp & Schroeder, 2011).

Understanding how value is formed has been a key research area in marketing. Research has concentrated on two different value formation processes: non-interactive and interactive, the second one focuses on value co-creation. (Echeverri & Skålén, 2011) Arnould (2007) on the other hand notes that CCT has concentrated mainly on brand and consumption communities in co-creation research (eg. Ballantyne and Varey, 2006, who discuss how to create value-in-use through marketing interaction and Schau et al., 2009 study common practices in brand communities that create value), but theory could be developed. Collaboration between these two theories could offer insights to co-creation from a consumer-centric perspective. It is widely known that consumers do many things as member of collectivities and they should not be seen as passive reactors but instead as proactive partners in co-creative acts.

This study will reveal new insights of consumer-to-consumer value co-creation in a context of the Restaurant Day. Restaurant Day is a food carnival where anyone can open a restaurant for a day. It has its roots in Helsinki, Finland but nowadays hundreds of restaurants are opened by consumers four times a year all over the world. Even more consumers are visiting these one day restaurants. (Restaurantday.org, 2013) When at the heart of co-creation is the idea of passing control off, letting it go (Fisher & Smith, 2011) Restaurant Day is a perfect context to research the phenomena of value co-creation in a consumer-to-consumer context. To be able to extend value co-creation theories the aim of this thesis is to research “What kind of values does RD create?” and “How value is co-created in Restaurant Day?”

## 2 VALUE CO-CREATION THEORIES

This chapter will explore the current theories of value co-creation. Co-creation has gained much attention in recent years. Concepts like working consumers, co-production, prosumption, consumer empowerment, consumer resistance, consumer agency and consumer tribes are all referring to active consumers in consumption and value creation processes. These active consumers have sifted and are still sifting power from producers to consumers and at the same time the boundaries between these two parties are blurring.

(Pongsakornrungrungsilp & Schroeder, 2011)

According to Grönroos (2011) there isn't much knowledge of the value creation process: when it starts, what it includes and when it ends. In traditional value creation process products and services contain value and it is changed in markets. Production and consumption do not exist without the other and co-creation is thus a natural to all economies, capital or not (Cova et al. 2011). In developed countries consumption has been in center of society for the last half century (Ritzer & Jurgenson, 2010) and nowadays with new connective tools consumers want to participate in value creation process with companies, communities and other consumers (Prahalad & Ramaswamy, 2004b).

Co-creation can be viewed from different perspectives. Co-creation can be emotional engagement of consumers through advertising and promotional activities and self-service, where work is shifted to consumers or it can be experiences, where consumers are part of the context or the consumer and producer engage in the important activity of co-creation of products. (Payne et al. 2007) Next different theories of value co-creation are discussed both from service marketing ad CCT point of view.

## **2.1 Service-Dominant Logic**

Marketing as well as the whole economic thinking has evolved from a product centric view to a service-oriented view in last decades. Intangible resources and relationships have gained attention. Companies can't only concentrate on their products, but they have to also pay attention to skills, knowledge and processes and through these they can offer services to their customers. Based on this Vargo and Lusch (2004) introduce a service-dominant logic for marketing. The service-dominant (S-D) logic defines that the customer is always a co-creator of value (Vargo & Lusch, 2007). In traditional goods-centered dominant logic customer and producer are seen separated, but in service-dominant logic customers can be involved in the entire value and service chain (Vargo & Lusch, 2004). Vargo and Lusch (2007) specify that an enterprise cannot deliver value, but only offer value propositions. The customer then decides the value and participates in creating it through the process of co-creation (Vargo & Lusch, 2004).

Vargo and Lusch (2004) define services as the application of specialized competencies like knowledge and skills through which work, processes and performances benefit other parties or the entity itself. Services are processes where company's resources interact with the customers. Value is formed in these processes and thus services are value supporting processes. This means that the company facilitates the processes that support the value creation of customers. Customers are involved in these interactive processes. As a consequence both the company and the customer are co-creators of value and co-producers of services. Depending how this process will work, more or less value is created. Production and consumption happen partly at the same time, thus both the consumer and the producer affect to the value creation process. (Grönroos, 2006)

In S-D logic service (the application of specialized skills and knowledge) is the fundamental basis of exchange (Vargo & Lusch, 2007). Physical and mental skills are people's two basic operant resources and they are divided unequally to people. Because of these different skills people have traded their knowhow already in the ancient societies (Mauss 1990; Vargo & Lusch 2004). In the end the whole value chain depends on knowledge and information (Vargo & Lusch, 2004) and the value itself is defined by the individual (Vargo & Lusch, 2007).

Value creation can take place within and between different systems at various levels. In networks, across and through them, economic and social actors are interacting and exchanging value. The whole service-dominant logic can be seen in all actors, like individuals, families and societies that exchange in order to improve their own status. On the other hand customer's involvement in value co-creation process is optional and can vary from zero to 100 percent involvement in co-creation activities. (Vargo & Lusch, 2007) Payne et al. (2008) have developed a conceptual framework for understanding and managing co-creation of value based on the central point of S-D logic, which is the proposition of customer as a co-creator of value. They find three main components of value co-creation process: customer value co-creation processes, supplier value co-creation processes and encounter processes (see figure 1 on the next page).

Customers engage in value co-creation processes based on learning and customers engage in learning processes based on their experiences during the relationship. The whole customer value creation process can be defined as "a series of activities performed by the customer to achieve a particular goal". Payne et al. (2008) perceive three elements of the relationship experience: cognition, emotion and behavior. In supplier processes there are three types of

value co-creation opportunities, which are opportunities provided by technological breakthroughs, opportunities provided by changes in industry logics and opportunities provided by changes in customer preferences and lifestyles. (Payne et al. 2008)

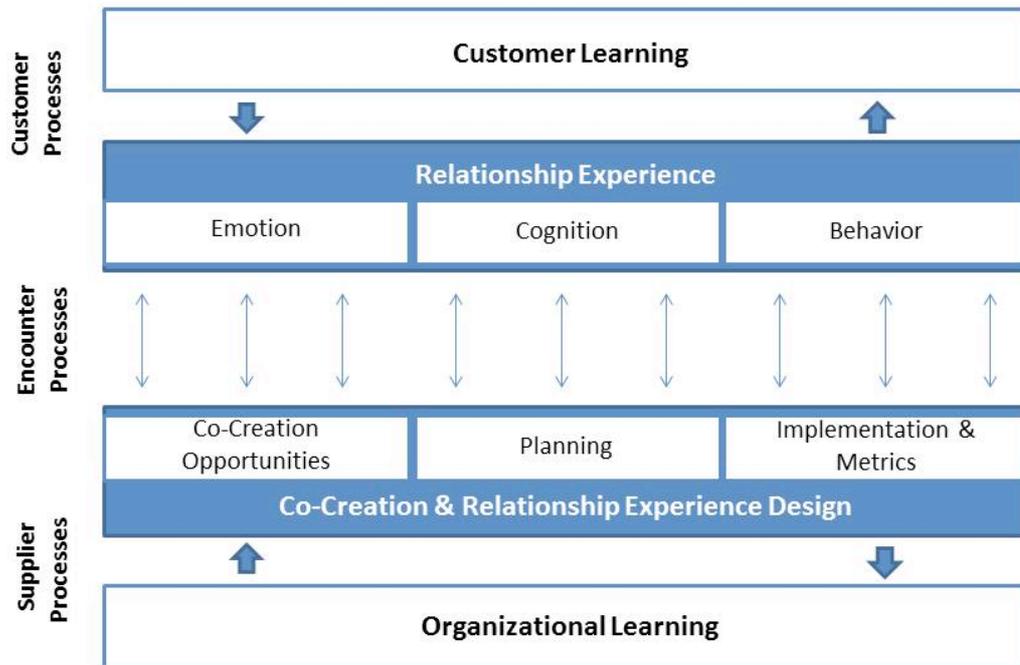


Figure 1. A conceptual framework for value co-creation (Payne et al. 2008).

The customer's experience of a supplier and its products is a culmination of the customer's cognitions, emotions and behavior during the relationship. These elements are interdependent and involve the customer in thinking, feeling and doing as part of their role in value co-creation. The framework suggests that the customer is a co-creator of value, marketing is a structure of relationships, encounters and dialog, knowledge is a fundamental source of competitive advantage and the focus of operant resources is the key unit of exchange. Depending how well a customer understands the opportunities available, the more value can be created. In successful value co-creation process managing expectations, communications and promises between both parties are in central. (Payne et al. 2008)

In addition to the conceptual framework a value in-use framework (see figure 2 below) is developed based on S-D logic by Vargo and Lusch (2004). According to Grönroos (2008) value creation is a process through which the participants become better off in some respect. Traditional value creation is happening separately by producer and consumer. Value co-creation on the other hand happens at the same time, through interaction. Value is created in consumers' value-generating processes, where value-in-use is the result. Value in-use means generation of real value for consumers. The value-in-use emerges from usage or possession of resources or even from mental state. Value-in-exchange is independent from value-in-use. (Grönroos, 2008) Grönroos (2011) addresses the consumer and the provider are two parties engaged with each other with partly differing goals. Even though the consumer is the value creator, through this interaction both parties co-create value. As a consequence value co-creation is possible only if direct interactions occur. The quality of the interactions affects to value co-creation. (Grönroos, 2011)

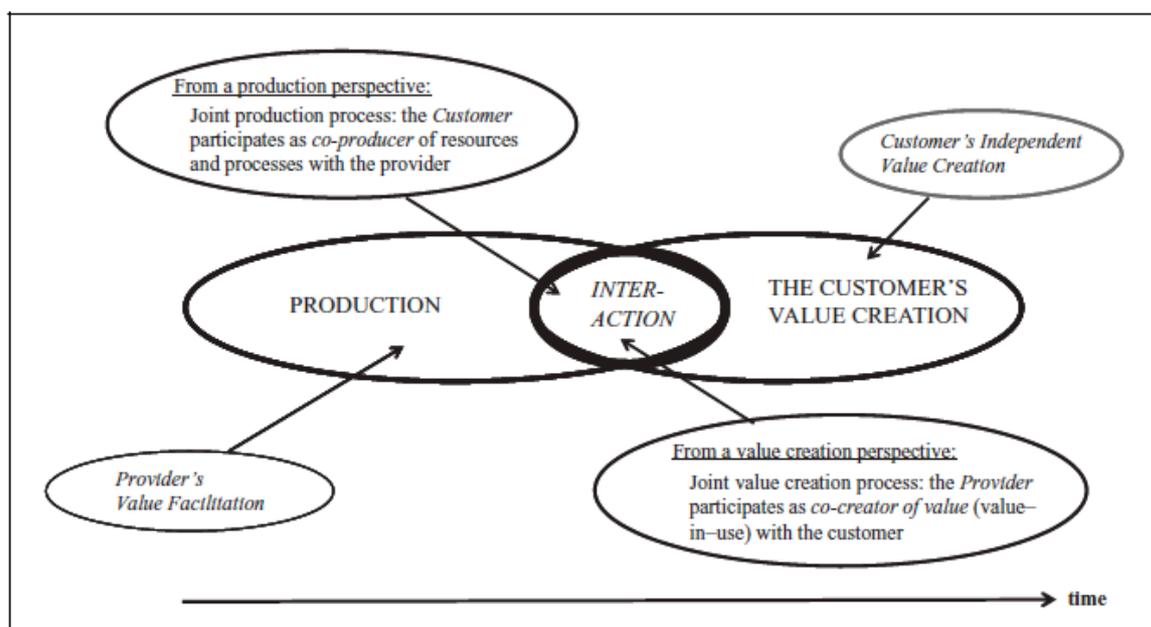


Figure 2. A value-in-use creation model (Grönroos, 2011).

Production process is a value facilitator, but if consumers are in this process, joint value creation is possible (Grönroos, 2011). Consumers, who are involved in a production process of a service, see the value of the service higher and develop positive evaluations. They are also more loyal and more willing to buy these services. This is noticeable also in consumer-consumer interactions: the more positive interactions, the greater the perceived value.

Consumers' active role in production creates value for both consumers and providers. (Cova & Dallı, 2009)

The supplier is in charge of the production process, where during interactions the consumer can participate as co-producer. Most of the production process is generation of potential value or value facilitation, where resources for consumers' use are developed without direct interactions with consumers. Direct interactions take place when consumers are involved in processes and joint value creation is made possible. In conclusion, although consumers are in charge of their value creation and are the value creators, during direct interactions, the provider also co-creates value with the consumers. Co-creation of value can take place only if interactions between the provider and the consumer occur. If there are no direct interactions, no value co-creation is possible. The quality of the interactions between the parties is fundamental for value co-creation. (Grönroos, 2011)

## **2.2 Active Consumers**

Co-creation is not a new phenomenon instead it has occurred as long as there has been production and consumption. However cultural changes like development of communication technology have enabled the growing number of user generated content and made it possible for everyone to benefit from it. (Ritzer & Jurgenson, 2010) Consumers' role is changing and the market as well as marketing literature have tried to explain this shift by new concepts like

prosumer, consumer tribes, SD-logic of marketing, co-production, consumer empowerment et cetera. All these terms try to explain the same phenomenon, the more active consumer (Cova et al. 2011).

The history of active consumers goes way back to consumer practices like hippies and other youth cultures. Nowadays a growing number of people are taking part to self-organized production related to material goods as well as new lifestyles and social relations and the phenomenon is spreading all the time. (Arvidsson, 2008) Empowered consumers make producers do what they want by combining their resources and skills. In consumer-to-consumer communication and dialogue offer consumers an alternative source for information and new perspectives. From cultural perspective empowered consumers can even create new spaces to market where they can build their identities. Consumers can truly affect to the success of new products and market access. (Cova & Dalli, 2009)

Consumers can make decisions based on their view how they want the value to be created for them. According to Prahalad and Ramaswamy (2004a) in today's world the value is the result of the negotiation between the consumer and the producer. Even though co-creation and co-production are very used nowadays in the marketing literature, these concepts remain somewhat abstract and so do not specify the potential that is involved with dialogue, interactivity and collaboration with consumers. (Fisher & Smith, 2011) Consumers are not passive reactors, but instead they should be seen as proactive partners in co-creative processes (Arnould, 2007). Value co-creation is individual-centered. Each unique person affects to the co-creation process as well as the experimentation of it. The value co-creation process involves personalized interactions, which are meaningful and sensitive to individual consumers. (Prahalad & Ramaswamy, 2004b)

To be able to describe the current changes Cova and Dalli (2009) developed a concept of working consumer. This concept means a consumer, who through his actions adds cultural value to market offering. Working consumer is not in producers' control nor lives always in harmony with the producer and thus challenges the idea of SD-logic as well. Working consumers are the primary source of value and value creation. The immaterial work they are doing is a gift to other consumers and in the end to the market as well. Working consumers add cultural and affective elements to market offerings through immaterial labor. The reason why they engage in immaterial labor activities is to achieve personal objectives. Many times only communities can protect consumers from exploitation. (Cova & Dalli, 2009)

Somewhat similar to working consumer is the term prosumption, which was created by Alvin Toffler already in 1980 and it refers to a combination of production and consumption. Prosumption as such is not new; prosumption has always existed, but various social changes have expanded both the practice of prosumption and attention to it. Prosumption was implied already in earlier works such as in the work of Karl Marx. According to Ritzer and Jurgenson (2010) along with increase of user generated content in Internet and value co-creation in the literature prosumption has come a current issue. Prosumption has always been involved in both production and consumption, whichever one happens to predominate at any given point in history. (Ritzer et al. 2012)

From a Marxist perspective, capitalist systems are able to extract value from the unpaid material labor of the prosumers on Internet and elsewhere. Even more optimistically, prosumption could be seen combining the best of production (the power associated with being a producer) and consumption (the joy of being a consumer and being free of external

control) and not being exploited (Chia, 2012). Most prosumers in online and offline environment often seem quite happy about presuming. It is quite clear that not only do they gain emotional satisfaction but they also gain wide variety of material satisfaction by co-creating. (Ritzer et al. 2012)

Chen (2011) shows an interesting example of presumption from the aspect of the logic of Burning Man festival. The presumption of art at Burning Man is seen as co-creative destruction. First art is co-created or presumed. The creations are meant to be enjoyed in the moment and finally destroyed by prosumers at the end of the festival. Prosumption activities make people talk and form meanings and connections. The Burning Man organization formed a community logic, a set of beliefs and practices that support artistic presumption. A status system, collective identity, a classification system and decision-making rules help presumption activities. Organizers developed a logic to promote presumption activities by codifying the principles, which both guide the activities and reinforce the collective identity and spreading these principles internally and externally. (Chen, 2011)

In prosumer capitalism control and exploitation play different roles than in traditional capitalism. In prosumer capitalism labor is unpaid and products and services are offered mainly without cost. Ritzer and Jurgenson (2010) argue that presumption might even change the whole concept of capitalism. First of all capitalism can't control the presumption. Second prosumers can't be exploited in a same way as traditional consumers or producers, because prosumers seem to enjoy or even love, what they are doing and they are not counting hours they are spending. Third there is a possibility of new economic form on the internet, when no or only little money is exchanged towards services. Fourth traditional capitalism is based on rule of scarcity whereas presumption is based on abundance. Cova and Dalli (2009) remind

that even though consumers are sometimes seen as producers, they rarely benefit from their labor same way as producers do. From Marxist perspective, co-creation is exploitation of consumers although consumers are voluntary participating and having fun.

Zwick et al. (2008) on the other hand see co-creation as modern form of corporate power. According to them co-creation as well as service dominant logic of Vargo and Lusch (2004) try to benefit from the creativity and knowhow of consumers in a most suitable way to the company. Co-creation makes it possible for services and products to vary between consumers due to personalization. Some companies charge more about these co-created offerings with the result that consumers are working for the offering and then paying more about it. Zwick et al. (2008) criticize co-creation because of the exploitation. Critics are based on the fact that consumers are not generally paid for their know-how and enthusiasm that they are offering when involving in production processes. What first starts as co-creation might soon turn into exploitation of consumers' private life. (Cova et al. 2011) Free labor is the outcome of human desire to do something creative in the current capitalist system, in which knowledge is the main source of value. Free labor is the moment where the knowledge consumption of culture is used in productive activities benefiting someone else. (Terranova, 2000) However as Cova et al. (2011) remind the concept of labor might be wrong in a first place when considering co-productive actors who create social wealth, shared culture and economic value. Labor means people who have to work in order to earn living by exchanging free time.

Zwick et al. (2008) believe that the true meaning of value co-creation is occurring when consumption is arranged in a way that creative forms of life are continuously emerging. Co-creation economy is about finding new ways of create value through cultural, technological

and social consumer or labor groups. The idea of co-creation is to grow consumers experiment playfully among other consumers. (Zwick et al. 2008)

Value chain includes all the steps in creating a product or service and both a producer and a consumer work to be able to create value of the product or service. Marx separates these roles based on whether the value creation activity creates use or exchange value. Exchange value of a commodity becomes in comparison to other commodities available. Use value in other hand exists only for a person in a sense how directly a commodity satisfies his needs. Exchange value is realized at the point of sale whereas use value comes true by using or consuming the commodity. Humphreys and Grayson (2008) argue that when consumers perform tasks normally operated by companies, no fundamental change in roles is necessary happening. They base their arguments on Marx's concepts of use value and exchange value. The difference between creators of use value and exchange value can be seen. Use value of a commodity requires almost always work before it can be utilized.

### **2.3 Social Production**

Customer co-production is part of bigger phenomena called social production (Benkler, 2006; Arvidsson, 2008). Zwick et al. (2008) come to a conclusion that the co-creation paradigm is an example of consumption as a combination of social communications and social production. When communication is implemented in to production process, value is a result of social communication which can be seen at the point of purchase and is re-processed collectively with every interaction. Social production is especially visible in digitally networked environment. However it can be also connected to fan cultures and social entrepreneurship, just to name a few examples. All these activities have common characteristics. They are self-organizing, growing and fresh bottom-up phenomena, in which

consumers are not because of money but other value creative motives. The value logic in these activities is following: “an ethical economy where socially recognized self-expression is the main motivation and community contribution is the main measure of value”.

(Arvidsson, 2008)

In general value is understood to come down from social co-operation and other collaborative forms. Social production is not a new concept but its importance has increased. Networked information and communication have empowered people. Social production operates with common or non-proprietary resources. These resources are based on three sources, which are free labor, where the money is not a motivation, technical infrastructure and a set of common skills and competences. (Arvidsson, 2011) Social production is following an economic logic called ethical economy. In ethical economy value is related to social impact.

According to Arvidsson (2011) practices of consumer co-production challenge theories of values. These new practices can be explained through a concept of ethics. What all theories agree is that value is based on communities or the experience of communities. What creates value in co-production processes is the ability to create relations or the ability to create ethical surplus. The concept of ethics is based on Aristotle’s ideas that “the ability to balance one’s passions and affects to those of others and to develop the character and disposition that allowed for virtuous coexistence”. Ethical surplus or a social relation is a shared meaning, an emotional involvement that was not there before.

Ethical surplus can create value through ethics that form a set of common values, which create a shared sense of purpose in a network. The value of ethics is related to processes in social production. The more these processes involve voluntary actors the stronger the shared

sense of purpose is. Shared values are also behind the motivation of the participants. As a consequence Arvidsson (2011) suggests that in the process of social production ethics create value, because they enable creation of relations, the ethical surplus, that are able to tie participants to a project, motivate them to give input and create meaning and purpose to their participation.

Arvidsson (2008) identifies three reasons for evolution of social production. First new media connected more people and trends spread faster in consumer culture. At the same time brands, products and consumption in general became a lifestyle statement and identity builders. Second economy has changed to more mobile and knowledge based and old structures and networks for personal-identity formation have changed or even disappeared (Lash & Urry 1994; Arvidsson 2008). Third there are more and more educated and motivated people who value self-realization. In consequence there are talented people with access to new technology, where they can produce and distribute knowledge and creativity with high motivation. It can be also said that one motivation is to find new ways to socialize with others. Social production can be seen also as an alternative to main-stream capitalist society. Capitalist transformation has changed identities and motivations of people and in this way also social environment and everyday practices: socializing is lost in the medium of consumer goods. (Arvidsson, 2008)

## **2.4 Definition of Value**

Value as complex and multidimensional concept has different meanings depending on time, situation or person. Value represents the functional and economic value of goods and services or in economic context value is a unit of exchange, mostly measured by money (Arvidsson, 2011). On the other hand value represents the consumer's idea of consumption objects,

including products, brands and services (Pongsakornrunsilp & Schroeder, 2011). According to Payne et al. (2008) interactive experiences define what is valuable for customer. Values can also be understood as the common principles that guide our actions (Arvidsson, 2011).

According to Penaloza and Venkatesh (2006) value is formed in activities and discourses before, during and after the actual exchange of product, service or experience. In this way, value co-creation doesn't only link to consumer's purchasing power and the functional purposes of products but instead it focus also on the symbolic meaning of consumption (Pongsakornrunsilp & Schroeder, 2011). On the other hand the realization of the value depends on consumers' added labor input (Zwick et al. 2008).

Due to the diversity meanings of value, value co-creation process usually depends on how a consumer understands market offering, marketing communication, quality, performance and value (Pongsakornrunsilp & Schroeder, 2011). Some theories suggest that value is included to products or services that companies produce by their selves and then it is created in the production process and it shows in prices. In other words value is measured with money and production and consumption are separate acts. This process is called non-interactive value creation. However in this study it is assumed that value is created in interactive co-creation. In consequence value for consumers means that after they have been part of the process they feel better off than before (Grönroos, 2008).

### **3 THEORETICAL FRAMEWORK**

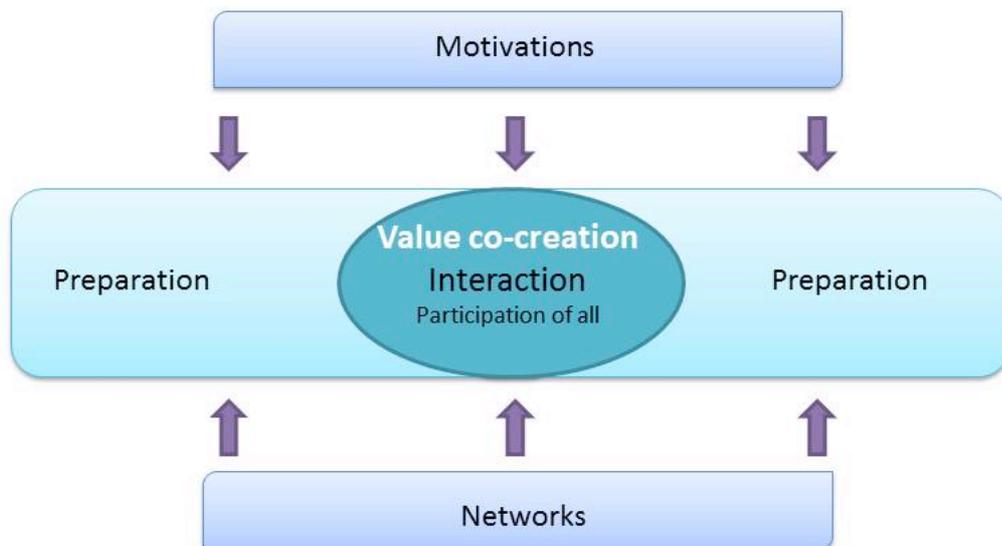
Arvidsson (2011) is wondering how the value creation process is working in a concept where no companies or monetary prices are present as well as how this value should be distributed?

According to Marxist approach value is formed in a consequence of investments in labor time whereas the neoclassical approach sees that value is set by market actors. However Arvidsson (2011) sees a problem in both of these approaches because both of them assume that a company and its resources are involved in a value creation process.

Arvidsson (2011) recognizes three main problems in current discussion of value creation. First it assumes that value creation model is based on certain resources and it is created for business purposes. Second, in a consequence the model is not suitable to all contexts. Third these value creation models are focusing mainly on exchange of consumables as the main way of value realization. Cova and Dall'Aglio (2009) on the other hand note that current theories don't pay attention to the point that consumers are not same as producers for example in monetary terms; they don't earn even though they do work. However consumers certainly are active in value creation process. In the case of the Restaurant Day only consumers are involved in the whole process. The central idea of value co-creation concentrates on the individual consumer, experiences, consumer communities and networks (Prahalad, 2004). The idea of co-creation is to grow consumers' experience playfully among other consumers. (Zwick et al. 2008) By combining different value co-creation theories and Arvidsson's (2011) "Value-in-use" –model and the conceptual framework of Payne et al. (2008) a new framework for value co-creation in consumer-to consumer context is formed (see figure 3 on the next page).

Payne et al. (2008) find three main components of value co-creation process, which are customer value co-creation processes, supplier value co-creation processes and encounter processes. When only consumers are involved in this process the supplier value co-creation process vanishes or at least changes its form. No matter which role a consumer is taking he

anyway aims to create value which is happening through interactions as a joint process. The source of value creation forms in a participative process and depends primarily on the active and willing exchange of intangible resources such as knowledge, creativity and other diverse skills and abilities (Fisher & Smith, 2011). The value participants are creating is only as good as work they are doing for it (Terranova, 2000). If consumers do not have the skills needed to make use of the resources provided by a supplier value-in-use will not exist or it might be low (Grönroos, 2008). Due to co-creation the experience of consuming a product or a service is always unique (Cova et al. 2011). According to Prahalad and Ramaswamy (2004a) co-creation experiences are the basis for value creation. The meaning of value and the value creation process are moving to personalized consumer experience and interaction is central in value creation.



**Figure 3. Framework for value co-creation in consumer-to-consumer context.**

Motives affect to consumers' participation process in value co-creation. Andreu et al. (2010) found that in customer value creating process motives, social image, lifestyle, self-image and information the customers have are affecting to the value co-creation process beforehand. Consumers evolve in the co-production process to achieve goals that reflect their values.

Etgar (2008) identifies three motivational drives, which are economic, psychological and social. These drivers create benefits for consumers. For example participation in networks creates social contact values, which means the enjoyment of sharing activities with people who have similar interests and desires (Berthon & John, 2006; Etgar, 2008).

Both service marketing and consumer culture studies emphasize the meaning of networks in value co-creation. In consumer-to-consumer context networks affect to both preparation and on the actual participation. Participant's assets can grow as the network grows. By knowing the right people participants can get more knowledge, assets and knowhow. In addition consumer communities can affect to value co-creation by offering information and connections.

Preparation differs from consumer to consumer. In general it can be assumed that some consumers use more time and assets to preparation than others. Interactive value co-creation sees that providers co-create services and products in collaboration with their customers. This means that value is co-created, realized and evaluated in the social context of the ongoing production and consumption process. (Echeverri & Skålén, 2011) If consumers do the preparations with their friends, it is possible that value co-creation happens already before the actual encounter process. According to Humphreys and Grayson (2008) it is commonly agreed that consumers generate value by enjoying the participation process.

## 4 INTRODUCTION OF THE CONTEXT

*“Restaurant Day changes Helsinki’s profile by placing the people in the center. Restaurant Day is new and surprising. It is culture by the people for the people”* – Anni Sinnemäki, Head of the Library and Cultural Committee, City of Helsinki & Ex-minister of Labor

### 4.1 Restaurant Day

Finland is known as a country of rules, paragraphs and laws. And everybody follows them. No questions asked. However, in year 2011 a small group of people got bored of these endless instructions and regulations when they wanted to start a new restaurant. They decided to show a good example that nothing bad happens even though you don’t always follow the rules entirely and what kind of cool things could arise from that. (Tuominen, 2014) This is how Restaurant Day begun.

The main idea of the Restaurant Day (RD) is to combine food, culture, creativity and community. RD is a worldwide food carnival when anyone can set up a restaurant, café or a bar for a day. It can happen anywhere; at people’s home, at the office, on a street, in a garden or inner courtyard, at a park or on the beach – only the imagination is the limit. It is all about co-creation and sharing experiences. The first RD was held in in May 2011. Then there were 45 restaurants in 13 cities in Finland. RD is hold four times a year and all together more than 8500 one-day restaurants by estimated 35 000 restaurateurs have catered food for estimated 930 000 customers in the past Restaurant Days. In couple of years the phenomena has spread to more than 30 countries. (restaurantday.org, 2014) According to one of the originator the Restaurant Day wasn’t created especially for Finland. It was just invented there (Tuominen, 2014).

It is said that food is best when shared with friends. In RD food is shared with everyone! Humans have a biological need to consume a certain amount of food. The need doesn't define what, when and how to eat it and with whom. Food has a central role in many basic social rituals and communication patterns within families and other groups (Askegaard & Madsen, 1998). Food is a universal language, which might be one reason why RD has spread so widely. But it is not only food people are offering in RD. Also performances and services are offered during the day. In the RD a shift from consumers to contributors is obvious. People can execute their wildest ideas and dreams. People really want to contribute and they want to feel to be part of something. (Tuominen, 2014)

According to RD webpage the real heroes of Restaurant Day are the thousands of fun loving people, who are organizing and visiting these one-day restaurants. However nothing happens automatically. A tight and active group of volunteers is needed to make sure everything runs smoothly in the background. The event is facilitated by an association created by the Restaurant Day team, meaning six members of board. The board has been more or less the same during these couple of years. (restaurantday.org, 2014)

The RD board is running the official webpages, Facebook-pages, press contacts, enrolments of the RD and so on. The communication or marketing of the RD is done by web page and Facebook page. There are three main messages in RD webpages in addition to inspiring atmosphere pictures; when is the next RD and how to find the restaurants near you, how to set up a one-day restaurant and how to promote RD locally. (restaurantday.org, 2014) The real time communication was gained when RD mobile application was built by volunteers. With the application consumers can discover the most interesting restaurants near them. The

restaurants can be viewed on a map or they can be filtered on a list. The application enables consumers to bookmark their favorites and plan their RD in advance. (Tuominen, 2014)

In Finland RD has gained a special status. *“Restaurant Day has probably affected Finnish restaurant culture more than anything else since the new alcohol legislation of 1969 when beer was allowed to be sold in supermarkets”* -Paavo Arhinmäki, Minister of Education and Culture (The speech for Finland Prize, 2011). Food consumption provides opportunities “to fashion a new cultural concept through the selective use, novel combination and premeditated innovation of existing cultural meanings and for a group to engage in an internal and external dialogue in which changes are contemplated, debated and then announced” (McCracken, 1988; Askegaard & Madsen, 1998). In year 2011 the culinary art strategy of Helsinki City stated that the aim is to grow the well-being of the citizens and strengthen the identity of Helsinki and international profile through food culture. The strategy stated also that communal events like Restaurant Day give a soul to the city. The strategy also encourages agencies to participate these kinds of events in order to meet the citizens and be part of these significant events. (Relander, 2011)

Relander (2011) reminds that it is important to remember that street food culture is full of possibilities and it is part of the urban food culture. He also writes that some indiscipline and creative thinking is needed to break the habits and to be able to reach the goals of the food strategy. Continues interaction with different interest groups is needed. As Relander (2011) writes, collaboration is everything! Networking plays a critical role even at this level. One of the development goals of the strategy is to support unique events like Restaurant Day.

RD has won lot of awards, which also tells about how unique phenomena it is and how well it

has gained attention. Below is the list of the awards (see table 1).

Year	Award
2011	Finland Prize, award given by Ministry of Education and Culture of Finland
2011	Cultural Event of the Year, award given by Helsinki City Library and Cultural Committee
2011	Food Phenomenon of the Year, chosen by Gloria Food & Wine magazine
2012	Best Event, Best of Helsinki vote by Helsinki City Tourism and Convention Bureau
2012	Best Mobile Service in Finland, award given by Teleforum
2013	Food Event of the Year in Denmark, chosen by Mat+Medier
2013	Social Media Event of the Year, award given by Some Awards Finland
2013	Production of the Year in Finland, award given by Arts and Culture Union Taku ry
2014	Finnish Travel Award, award given by Finnish Trade Foundation

**Table 1. List of Restaurant Day awards (Restaurantday.org, 2014).**

It can be said that Restaurant Day brought street food to Finland or food to the streets. In Finland food in RD is about normal people doing what they love. RD has encouraged people to be together, show their skills and mix the public and private space in an unheard way. Restaurant Day answers in a way to the need of the impression of small-scale manual production and in some cases to excellence in manufacturing skills. People are experiencing the phenomena as memorable, new and exciting, which makes it unique and popular. According to Tuominen (2014) RD is a real bottom-up movement. All in all RD is just a simple concept and a common theme, but it is empowering people and giving them opportunity to try. First people are seeing it happening, then they are trying it and next they are seeing the people going crazy about their food. (Tuominen, 2014) Through social networks more and more people are hearing about the event and social networks are likely to have more influence on consumers, if compared to mass marketing and media (Warde 1994: Wilska 2002). Restaurant Day is also both nationally and internationally promoted in media.

## 4.2 Finnish Food Culture

To be able to understand the whole concept of RD and how unique it is, it is important to take a deeper look to Finnish food culture. Associations about local food culture are interesting to the urban consumers (Tellström et al, 2006). In general food and meals are playing huge role in the communication of culture. For example food that has emphasized associations with place is affecting to individual's identity (various; Tellström et al, 2006). It can be said that in RD people are co-creating their own city (Tuominen, 2014). Urban consumers search for authenticity (Tellström et al 2006) and Restaurant Day has gained its part in urban lifestyle and it has some exotic associations.

Historically Finland hasn't been the most famous country of its culinary art. In last century farmhouse kitchen was the heart of the family in Finnish countryside. People prepared food, ate and sojourned in the kitchen area together. The food was quite similar every day; potatoes and lard. In the cities kitchens were small and hidden from guests and the food was prepared by the help. First and second world war limited the access of groceries and the buying of many raw materials was rationed. First food shows were shown in Finnish TV at 60s. The 70s was the golden era of ready meals, freezers and microwaves. At the 80s men also started to cook more and more and food and wine become trendy. Travelling became more common and Finns explored new tastes and raw materials. In the 90s recession forced people to cook by their selves and healthy diets become a way of life to many Finns. Ethnic foods became popular. Eating in restaurants was long time only done in special occasions. (Ruotsi, 2006)

Kitchen and cooking have always reflected social movements. Nowadays food is a way of life to many people. It is part of identity and it tells who you are and where you want to belong. Eating habits are wide, to some people it is a way of life, some on the other hand

couldn't care less. (Ruotsi, 2006) Askegaard and Madsen (1998) believe that in future food consumption discourses will be even more dependent on lifestyles, identity formations and other segmentation criteria. According to Tuominen (2014) people are participating in the RD, because they want to share and create experiences and show how good they are. Many pay a lot of attention to every detail and they are very dedicated to what they are doing. Money is not always the currency in RD - food and experiences are exchanged towards poems and performances, just to name a few examples.

## **5 METHOD AND DATA ANALYSIS**

This study aims to describe the value co-creation process in consumer-to-consumer and Restaurant Day is chosen as a case study. The aim is to capture in detail consumer interactions and experiences, which will help us understand better how co-creation works. Consumer culture and trends have always been fascinating for me. Value co-creation in c-to-c context can reveal new insights of the consumers and from the process itself. Penaloza and Venkatesh (2006) encourage to research consumers' value co-creation activities and to consider who benefits from it and how does it impact to community. Value co-creation is also an interest of the food industry where I currently work at.

Restaurant Day on the other hand is a new, unique, Finnish innovation, which has been on stage a lot, but no deeper understandings are formed why people participate in it and what they get from it. At the time when this study is written over 1750 one day restaurants from 32 countries have enrolled to the next Restaurant Day ([www.restaurantday.org](http://www.restaurantday.org), 12.5.2014). It goes without saying that this phenomenon raises the interests of people across the world and for me it is interesting to find out why. Restaurant Day is a new phenomenon and it has

grown a lot in its first years. In addition food culture in general is an interesting topic for me both for my profession and in private life.

First the acquaintance of Restaurant Day was made by reading the newspaper articles about RD and the internet pages as well as Facebook group of RD were explored. Next interest groups were perceived and long in-depth interviews were made to carefully selected interviewees. Before the actual Restaurant Day one evening was spent with participants to be able to see how they prepared themselves as restaurant keepers. Informal interviews were made during Restaurant Days. The informal following of the development of phenomenon has continued throughout the writing period.

## **5.1 Research Setting**

The research group consists of different consumer culture scholars, like three master thesis writers, PhD students and two professors. The group did the personal long in-depth interviews during the autumn 2012. The ethnography part was done during Restaurant Days that were hold on 17<sup>th</sup> November in 2012 and 17<sup>th</sup> February in 2013. Interviews and field notes were made and pictures and video were taken during these days. All researches participated as restaurant visitors in RD.

## **5.2 Research Strategy and Methods**

Data for this study was gathered through both formal and informal interviews. Qualitative research was chosen because little is known about the value co-creation in consumer-to-consumer context. The data collection methods used in this qualitative research is ethnography, observation and participation on the phenomenon. Ethnography can offer a

deep understanding of the lived experiences of people when it happens in a particular cultural context and the representation of the understanding of that experience. Ethnographic research can include analysis, observation, interview, photography and videography. According to Sherry (2008) immersion, immediacy, intimacy and insight are the four fountainhead of ethnography. The ambition of the data collection was to pay attention to all these four fountainheads. Understanding the phenomena is the key and ethnography can help us understand culture. (Sherry, 2008)

For this study semi structured long in-depth interviews were chosen as the most appropriate data collection method. We defined beforehand the themes from which we wanted to get a better understanding. It was crucial to let the people tell by their own words about the phenomenon and how they feel about it. The outcome of the interviews provides personal experiences, values and peoples thoughts concerning Restaurant Day.

### **5.3 Data Collection and Analysis**

The data was collected by interviewing different types of people and organizations. Altogether the data collection consists of 14 long in-depth, semi-structured interviews. Interviews lasted between ½-2 hours. Data was collected in the autumn 2012 in the capital area of Finland. Interviewees were selected from the interest group of Restaurant Day. This includes for example some founders of the RD, political influencers, institutions and journalist. The list of the interviewees is below (see table 2 on the next page).

In addition to these formal interviews, we did ethnography study. Fieldwork was done around two different Restaurant Days, 17<sup>th</sup> November in 2012 and 17<sup>th</sup> February in 2013. During these days 12 different consumer interviews were done. All the data was gathered in

Helsinki, Finland and people were interviewed and observed in the natural environment of the phenomenon. The data produced with fieldwork includes field notes, transcribed interviews and photos. All data was transcribed and carefully analyzed. The aim was to find motives, values and practices of value creation. Articles, blog postings and seminar speeches were used as a secondary data.

<b>Profession</b>	<b>Role in RD</b>
Police	Belongs to a police patrol, which has supervised RD
Journalist	Have been influencing RD from the beginning
Worker of Evira	Evira is Finnish Food Safety Authority
Journalist	Have been writing articles of RD
Professor	Investigates food culture in Finland
Member of RD core group	Organizes the communication of RD
Founder of RD	Chairman of the Board of RD
Founder of RD	Former Executive Director of RD
Worker of Ministry	Ministry of Agriculture and Forestry
Professor	Political Influencer
Cultural producer of City of Helsinki	City of Helsinki is promoting RD
Worker of Valvira	Valvira is National Supervisory Authority for Welfare and Health
Restaurant owner to-be	Have been participated in RD as a restaurant keeper
Consumer	Participated in RD as a restaurant keeper

**Table 2. List of interviewees.**

## 6 FINDINGS

In this section the findings are presented and analyzed. In the analysis interviewees are called mainly as participants of RD. However when needed it is pointed out, if the person is a founder of the RD, part of the core group of RD or an influencer. In some cases restaurant keepers are underlined due to the findings that many times they are contributing more to the RD.

In general there are two sides of value creation, value for the customer and financial value for the company, which are related in the value co-creation situation (Grönroos, 2011). However in the Restaurant Day the situation is more complicated, because there are consumers playing the both sides of the co-creation. To be able to understand the value co-creation in consumer-to-consumer context it is important to take a deeper look in to these reasons, what are the motivations for value co-creation, what are the values that are co-created and how these values are co-created. First motivational factors are studied.

*"I find it simply terrible that the lives of humans are tried to control a lot, I mean in a heavy way, and this is just the whole day this kind of wonderful triumph for that, that we are actually taking the life to our own hands and we are allowed to do things what we like without some huge bureaucracy. And I would like to at some point set up own restaurant or bar, but the amount of bureaucracy is unbelievable so that will never happen. And once, on one day a year, I can do or live out my dream, I find it so cool, totally unbelievable! I'm so happy that this whole concept exists and people are taking part in it and we have done this in Finland and it has spread all over the world"* –participant of RD

## **6.1 Motivations**

According to Arvidsson (2008) the most important motivation in co-creation is socially recognized self-realization and simply pleasure. In some cases improving one's own social capital is the main motivation to participate. To do what one does best and using one's own ideas and realizing one's own productivity are the motivations. In the end there aren't many opportunities to engage in authentic, productive self-realization in the current society. As Arvidsson (2008) puts it "people take part in social production mainly because they desire the experience of having meaningful social ties with others". In the postmodern network the means become more important and valued than any specific end (Fisher & Smith, 2011). In the Restaurant Day three different motivational factors or reasons why people are participating came up; ideologies of participants, popularity of the event and the identity creation perspective. Next chapter will handle the most common motives collected from the data.

### **6.1.1 Ideologies**

Finns are especially influenced by different social and demographic groups and public opinion (Wilska, 2002). Individual identities are many times reflections of collective social identity movements that try to legitimize, protest or change the dominant cultural and social orders (Castells 1997: Wilska 2002). People, whose identities are based on these collective social movements express them often through consumption. In this study many consumers felt like they were fighting for a bigger thing. They wanted to change the political climate and attitudes in Finland. As told earlier Finland is seen as a country of discipline and control in many ways. The participants wanted to revolt and question the bureaucracy. Some said they

are protesting towards the too strict alcohol politics, some said they want to promote the ecology and sustainable development. There are as many ideologies as motivators as there are participants in RD. *“There could be one day, when people can do enterprisingly what they want and then people would maybe notice that nobody died and people would feel good and get good stuff for everyone”* –participant of RD.

There are many different ideologies behind the participation of the RD, but most common theme was the activity against passivity. Participants wanted to promote and contribute to things, no matter of the ideology behind them. In general the more liberal culture and other sociological reasons were hoped from Finland as a place to live. Penaloza and Venkatesh (2006) remind that there have always been changes in economic and social activity through industrialization and urbanization, thus it can't be said that there is something bigger movements going on in Finland without better investigation of that subject. However when development of background conditions like economic, cultural and technological are favorable value-creation is more probable (Etgar, 2008).

Food on the other hand is quite popular trend nowadays. Food shows are all over the TV and actually many interviewees said Anthony Bourdain is their role model and an inspiratory. In the social media food and food culture are raising themes and trends. Food cultural values stimulate an identity construction and can be part of cultural cohesion (Tellström et al, 2006). There was a common need to develop, change and improve the restaurant and food culture in Finland. Participants hoped that RD would refresh the current restaurant market, because during RD there were 400 restaurants more than on a usual day. Exotic and more personal food was served than in normal restaurants. Many found out that it is better to support Restaurant Day restaurants than some chain restaurants. This might tell about the frustration

of Finnish consumers having towards undeveloped restaurant culture. People were generally dissatisfied with the current offering in the market.

The ideology can be seen from the very first ideas of RD as well. As one of the original founders put it: *“How the reality is and how it came out, how tough bureaucracy it is and how much it is limiting things and how many things are not seeing the daylight because of this too heavy red tape and laws we have here. There are so many paragraphs of a law connected to this (setting up a restaurant). And then we thought what if there would be this kind of day that no one should care about this legitimacy side and what it could bring. What could happen?”* This tells about the frustration people have towards institutions in Finland. He continued explaining the motives behind Restaurant Day: *“We want to give example of how it could be here, if we would do things differently and if we would think differently even for a moment. Restaurant Day is a carnival just because it is in a way a day of the false king. It is changing things upside down for a day and gives a positive example of what this could be as its best. And it has done it as well and it has changed the attitudes of people when they have realized, that wow, if we all set up a restaurant for a day, we all have fun and we will get amazing food and everyone is satisfied. I mean of course there are some social motives behind this”*. Participants as well wanted to have some positive change in Finland: *“I feel like supporting a society, where people take the responsibility and act and organize themselves, which can end up as innovations and making something new and not care about tyrannical effects of some institutions”*.

### **6.1.2 Popularity**

A value of a brand can affect on the ability to attract productive resources in social environment (Arvidsson, 2011). The Restaurant Day brand is certainly known in Finland as

well as in some other countries. The amount of pop-up restaurants, pictures, prizes, blogs, news and Facebook fans all tell the same story; everyone has heard about the Restaurant Day. The popularity can be seen in the amounts of pop up-restaurants during the day (eg. in November 2012 there were 702 restaurants, in more than 130 cities in 25 different countries) and in the number of Facebook fans (more than 45 000 in Finland in 2014). Restaurant Day can be considered a big movement - at least that is the common feeling based on the data. On the actual RD “everything is sold out”. People are queuing to the pop up-restaurants and they can feel the popularity. It is a topic that people are discussing about. Participants want to experience the popularity.

Most common way to understand the popularity is through the media coverage the RD has gained. Media has had a big role in making Restaurant Day as a party of the whole nation. Media brings new people to the phenomena, because not all are active in social media and in other networks. Traditional media still achieve many older people and media can create the popularity locally. It shares stories and photos that are interesting to people. In addition to the traditional media also blogs etc. write a lot about RD. The earned media is not the only channel spreading the good news about RD instead Restaurant Day produces lot of media by itself, because communication creates interaction and co-creates meanings (Ballantyne & Varey, 2006).

Restaurant Day is also a good example of word-of-mouth (WOM) marketing. WOM-marketing means influencing of consumer-to-consumer communications by professional marketing techniques (Kozinets et al, 2010). Even though RD is not a commercial campaign the founders know how to attract consumers. One of the core members told: *“We have highlighted things in our communication that fit to the contexts of RD from our point of view.*

*We send our bulletins and reports contact us directly. In social media tips are shared and through communication we try to nurture the spirit of the RD". RD really invests in communication, which is natural, because without communication and information sharing RD would not exist. For example RD has over 20 photographers, because pictures are the best way to communicate and explain to people what the RD really is about. The core member continued that "the role of the media is huge. Especially social media has played an important role in reaching people, fast and for free. Social media is also offering the channel to the community which is formed around the phenomenon. The two-way communication is the key to the success. It is the only way to interact with people, share information, solve problems together and sustain the atmosphere".*

*"Traditionally media has act as a gatekeeper, nothing is known until media tells about it. There has not been anything like social media, but now the whole message and inspiring idea are spreading among people and not through the media. Media has actually come afterwards to the spot and described what has already happened... Earlier there has not been the technology that connects so many people. It is just about what the Facebook is doing. It makes things 10-times, 100-times or even 1000-times bigger" – influencer of RD. In addition to Facebook there is a broad variety of blogs discussing about RD. According to Scaraboto and Fischer (2013) consumers who blog about restaurants and food trends and who are followed by other consumers might influence not only individual opinions but also trends in local markets. Local media on the other hand make it closer to people and more believable. Media creates the feeling that the event is everywhere and worldwide. The motivation about the popularity is the fact that people can participate to something popular.*

### **6.1.3 Identity Building**

It seems that many people found it quite personal to participate in RD, especially as restaurant keepers. They wanted to be part of the RD. According to Humphreys and Grayson (2008) participants are building their identities by purchasing and this identity creation is argued to be a productive process, which creates value. However according to Wilska (2002) most Finnish consumers not consider consumption as a major part of their identities.

Grönroos (2008) on the other hand says that consumers are not primarily interested in what they consume but what they can do with it. Socio-economic as well as demographic factors on the other hand have strong effect on consumption and lifestyles. In cultures where symbolic products are valued, consumers can be seen as productive as producers from whom they buy these products. Post-modern people are defining their identity and meaning of life all the time. They go to market to produce their identity. (Firat & Dholakia, 1998; Cova & Dalli, 2009) Consumers can produce their identities also by consuming a different way than usually other consumers do. Many RD participants want to be different. All these identity creation ways of consuming are visible in data gathered from RD. Consumers are also influenced by companies; the more an individual is interacting with a company, the more the person identifies with it (Humphreys & Grayson, 2008). In the case of RD participants really wanted to be part of it.

Social media helps to share stories with which people want to profile themselves. One interviewee judged that *“still a big number of participants are like that, that they go there and they are busy to post a status to Facebook or check in in Foursquare, that ‘hello, now I’m here, look everyone, I’m so cool and a forerunner’ and so on, so there is still a lot of this. Well it is part of the identity project of people that they are little different, experimental and in to these new things. But overall I think there is not only one kind of type, quite unexpected*

*people get excited about things like this*". It is true that without social media there wouldn't be a way to use RD event as strongly as an identity creation tool. Participants want to be part of the story, share the joy and show that they can do it. The popularity of RD which is discussed in the earlier section can have effects on the identity building. As van Bommel and Spicer (2011) found out in their study about Slow Food Movement, spreading process and identity building are tied together and they affect to each other. In spreading process extended number of actors is involved in the movement and the movement is growing and broadening its meanings. At the same time the movement is finding a common language in all its diverse groups.

Based on the observation in RD different city parts have their own feeling and different restaurants. In some parts the fact where are you living at the moment is emphasized. For example in Kallio (an urban downtown area in Helsinki) people were proud to live there and on the other hand in some not so trendy sub urban areas the communal feeling was tangible. For the restaurant visitors, it is many times not about what kind of the restaurant it is, but more about who are in it. In many restaurants people were mixing the cultures; Finns doing food with their foreigner friends or then a group of foreigners from different countries is having a pop up-restaurant together.

Many foreigners want to promote one's own culture and history. They demonstrate the food tradition what they know. One Asian participant told that they just love Japanese food and want to share it to people. Their customers want to talk about Japan and Japanese food. In another pop up-restaurant one of the community members was from Creek and he wanted to share the creek culture in Finland "*because it is much more than the feta salad*". They had also some future plans concerning the creek culture. They told us that later they will probably

also import some creek products to their shop. The main thing for them was to show the creek culture by authentic way to restaurant visitors. In a third place the restaurant keepers explained their theme by having a friend from Turkey: *“We have Mediterranean atmosphere here today. We co-operate with our neighbor Jahil, he is acting as a DJ there also, so he has a barber’s shop on the other side of the wall. And he is, he is from Turkey and that is the reason for Mediterranean flow here”*.

In addition to foreign people, Finns also want to tell their story. It is not only the foreigners, who want to share from where they are – also Finns who have lived abroad want to share what they have learned there. One guys studied in the French school and they have both lived in France so they decided to make some classical French onion soup for RD. They thought that the “Frenchness” is part of them, who they are. Both foreigners and local people want to show their own skills, what they can do and where they are good at. On the other side is the fact that participants just like to do *their own thing*. Skills, both physical and mental, are people’s two basic operant resources, which are divided unequally to people. Because of these different skills people have traded their knowhow already in the ancient societies (Mauss 1990; Vargo & Lusch 2004). In the end the whole value creation process depends on knowledge and information that different people have (Vargo & Lusch, 2004). In RD skill and knowledge are changed in the form of the food and experiences.

## **6.2 Values**

It is commonly known that value is a difficult concept to define and to measure (Grönroos, 2008). In this study the value is defined as something that makes consumers feel better off than before (Grönroos, 2008). Value can be considered as the symbolic meaning of consumption (Pongsakornrunsilp & Schroeder), which is defined in the interactive

experiences (Payne et al. 2008). As one of the RD participants says: *”the benefits you are getting from Restaurant Day are immaterial. They are connected to that what is learned or experienced, how the food culture and the city are experienced in another way”*.

In the center of Restaurant Day is food and eating together. Food runs through all the values that are co-created and it is visible everywhere. Participants appreciated new, exciting and good taste experiences with a cheap price. RD affords new ways of eating together. Food is changed towards money. However money is not usually the motivation in co-creation, because labor time and access to information don't play any big role. On the other hand there is little or no money involved at all in co-creation (Arvidsson, 2008). Many participants of RD want to just cover the expenses they are having because of the participation. The participation itself is free, but people who are having restaurants need the raw material to their dishes and some serving material. In addition to food and serving material some money can be needed to prop for concept building.

In those cases where money had another role participants wanted to collect money for their holiday and some on the other hand donated all the money to charity. Consumers work to feel satisfied and socially recognized as explained later in this chapter. These reasons can't be measured by financial terms. (Cova & Dalli, 2009) If consumers would be paid to participate in value co-creation process, they could be seen as employees, not as consumers anymore (Humphreys & Grayson, 2008). Thus money is not a value which is co-created in the RD. Next values that are creating positive experiences to consumers are discussed.

### 6.2.1 Authenticity

When all industries are coming more commercial all the time, the products start to be similar to each other. Industrialization and mass production of almost every product is destroying the authenticity, rarity, individuality and uniqueness that there once used to be (Fisher & Smith, 2011). The similarity of everything diminishes the use value of products. The demand for authenticity grows and need for non-standardize products is raising its head. (Arvidsson, 2007) *“People want some authenticity or transparency from the products they are consuming, no matter if it is a Coca-Cola or a self-made food in Restaurant Day... It is wanted that there is some kind of a story behind it or a human. These things are much more significant nowadays”* notes one of the RD influencers. *“You are offering something really good and unique to other people. That’s pretty much the idea of Restaurant Day”* – RD participant. Needless to say, the use value of these unique products is also higher. They also fascinate people and open a channel for communication for network culture. The new communication technology has made it possible for mass intellectuality to gather up and the mass intellectuality can produce new things online. (Arvidsson, 2007)

Participants appreciated the RD concept as such, because they felt that in RD real people are making food honestly and sincerely to other people. For one participant the value was simple *“Normal people doing food for normal people”*. Participants felt that everyone is easy going and open. Actions are transparent and people can do what they like and test things open-mindedly. The most common description of the atmosphere of RD is genuine based on the data gathered. Some described it as an exchange of good mood. For those who are more into RD there is also open communication in social media, which supports the transparency in RD. For example in the web pages of RD the enrolled pop up restaurants are listed.

Consumers' demand for individualized experiences relates to the quest for authenticity. Consumers should be allowed to express themselves as creative authors. Consumers define themselves and create identity through authenticity. Unique experiences are authentic to consumers and they create value. (Fisher & Smith, 2011) Authenticity in RD consists of people's creativity. According to Kozinets et al. (2008) marketing and consumer research are lacking behind the new paradigms of collective consumer creativity, because consumers are not traditionally seen as creative. However in RD many participants had thought about the concept of their restaurant in detail. The music, food, space and people were all in line. Participants found many restaurants as inspiring and stimulating.

The two main influencers to creative work are curiosity and drive. Curiosity requires openness and playful urge and drive on the other hand is related to hard work and inner focus. (Csikszentmihalyi 1996; Kozinets et al. 2008) Arvidsson (2007) studies event marketing sector and he observes that creativity is mostly produced in forms of social co-operation in the urban environment. Collective consumer creativity is different than individual creativity by the fact that an individual couldn't generate the same ideas without social interactions. The more consumers, the more backgrounds, the more experiences and the more ideas there are. In addition consumers' networks, talents and motivation are helping in developing new ideas and innovations. (Kozinets et al. 2008)

New ideas are visible all over RD. Participants are creating, testing or trying something new. New concepts, new experiences and new ideas are changed in the encounters. The appeal of something new fascinated the participants. They wanted to know what is RD about. Many found particularly interesting, that strangers can be invited to one's own home. In Finland it is new and extraordinary to taste someone else's food and hear their stories without knowing

them. *“The thing about Restaurant Day is that people are inviting strangers to their homes”*, said one participant. Participants can get something that they can’t get from anywhere else. Coincidence is also taking people to different places, which is making it exciting to go out during RD, because one can never know what kind of food there will be and where.

### **6.2.2 Proud**

As an event Restaurant Day has gained a lot of prizes as told in the “Introduction of the Context” section. All the founders told in the interviews that the fact that authorities thank them is making them proud. As one of them told us *“It is true that the authorities haven’t act openly in Finland. But basically the acceptance (of the RD) hasn’t been neutral but instead it has been really open and encouraging, supporting the event. That’s the thing we are so proud of and we have cheered about. I mean it feels so good”*. Another RD participant pointed out that *“we are actually talking about some illegality which is endorsed by the city council”*.

From the participant perspective one gets respect from other participants, from those people who are tasting their food or whose food one is tasting. Many pointed out that they are feeling accepted when they get attention and some wants to learn from them. *“Clearly it is kind of nice when someone is making almost the same and they wanna learn more from you and they are praising you and even someone has visited the States eating the real ribs, real American food, and they compared this to that, because they haven’t been able to make as good or they have just been too lazy to do it because it takes so much time”* describes one of the participants, who had an American pop up-restaurant. Another point people mentioned was that it is nice to see people queuing in front of their own restaurants. They felt popular and even famous somehow. In general feedback was valued a lot among restaurant keepers.

However the thing that most participants were proud of was that strangers praised them; their food or their concept. When things are made well or ambitious, one can get fans and gain name. One participant was proud of that they have a hundred fans in Facebook. People are also proud that the phenomenon is known across the borders. *”It is so cool, how many more restaurants there are nowadays in Restaurant Day. The amount has grown amazingly”* tells one RD participant. People are proud to be a part of the phenomenon. As a consequence of the popularity of RD it has been exciting for participants to realize how many people they actually know through RD. Many mentioned that it is nice to hear success stories of others. Some people have put together real restaurants after participating RD as an amateur. These kinds of stories make other participants proud and happy.

Another common theme participants were especially proud of was the feeling that RD is boosting the national identity of Finland. It was commonly known among the interviewees that RD is a Finnish innovation. Especially in Helsinki area people were proud of RD, because it is local, invented in Helsinki. The atmosphere in RD was described very non-Finnish. It is a common belief that Finns don't know how to eat in restaurants. There is no culture of going out to eat without a proper reason, like birthday or some other celebration. The southern kind of relaxed atmosphere is more than welcomed to Finland according to the data. Participants also pointed out that it is not common in Finland that people are changing restaurants often and just going to wherever they find interesting. However RD is making this kind of acting possible and even encouraging visit more than one restaurant during the day.

Many participants were comparing Finnish culture to other cultures. They felt that the feeling in RD is more European, different than normally or like in south. *“I have lived quite much abroad and at least the quality of the food products is really bad in Finland... But basically*

*there is no food culture, or at least as much as in the Central Europe*” – RD participant. It was commonly felt that there is lot of activity in metropolis cities in other countries.

Participants believed that other nationalities have pop up-restaurants without RD and people are eating together for no particular reason, but in Finland it is not like that. *“I am sure we all have experiences from abroad and we have been somewhere in a totally random place and we have thought that this could never happen in Finland”* describes one of RD founders.

### **6.2.3 Happiness and Fun**

When combining the individual creator and collective context, combination of self- and collective curiosity and drive are developing. Work, play, passion and adult-like rules and childlike wonders are combined in the RD. As Kozinets et al. (2008) put it: “Being engaged in passionate about work with a group of supportive others, brings back some of the intimate feelings we enjoyed in childhood when we were deeply immersed in play – intimacy with ourselves and our capacities alongside closeness with friends to share our passion”.

Consumers contribute to the pleasure they feel by consuming and the value of the experience depends on their contribution (Cova & Dalli, 2009). One participant described RD as follows *“it is really rewarding to see people taking the trouble and then seeing it working and other people enjoying”*. Especially restaurant keepers make an effort in RD. It can be noticed from the data that in fact restaurants keepers experienced RD stronger than regular participants. Of course there are exceptions in both parties, but mainly the restaurant keepers contributed more to the event and as a consequence experienced the values stronger.

One RD influencer described the happy feeling of the RD: *“Well, from my point of view some kind of social clue is shared and then sniffed together. In a way it is that kind of a factor that*

*affects to people's happiness in everyday life. It is about people wanting to reach over the transparent fences if they are given to reason to do so. And when it is done together it creates this positive light feeling which is the absolute value of RD".*

In general there is a good feeling and flow in Restaurant Day. One participant described the day as a managed chaos, where creativity plays a huge role. All people seem to have fun with their friends. *"We took part in RD and somehow we made it big and immediately we bought six big grills and we thought about the menus, which took 10 hours to prepare. But maybe it was the thing, what needed to be done and then lot of people came in to buy that food and the weather was nice and in addition somehow the morning TV of YLE (Finnish broadcasting company) showed up by accident and they brought immediately like 200 more customers with to us. I mean... It was very easy and fun".*

People are getting pleasure of eating good food and those who have their own pop up-restaurants might feel success. The so called freedom of having no rules or commitments creates excitement among people. *"We have this mission that we want a good feeling to ourselves and to our customers"* says one of the restaurant keepers. However it is not only the restaurant keepers who are having good feeling. One participant was very thrilled about the RD: *"This is the best time of my life, I always book this day from my calendar and I try to look all the restaurants of the day that exists and to where I wanna go and then I persuade my friends there and then, well, I don't eat anywhere else than in the RD restaurants during the whole day. I start with the breakfast and then I eat the whole day until the evening".*

Happiness and fun is showing differently in people's minds. To others it is showing their skills and really thinking about and developing the concept. The others RD is just a good reason to have a party.

The common theme of RD is that people seem to enjoy. The enjoyment and happiness are shared, which creates a collective good feeling to participants. The atmosphere urges people to chill out. *“But Restaurant Day... I just sit here, I have a tiramisu, a coffee and sisha is bubbling next to me and I have my good friends and my dog here and we will go the whole day from a restaurant to a restaurant, we eat whatever we want. This is somehow so cool, this is the best moment of my life and I hope this will never end”*, describes one participant. The ability to just hang around without drinking a lot of alcohol was found to be rare in Finland.

During RD there is a common permission to mess around. Play and humor are connected to carnival feeling. As one participant described *“The party feeling is wicked!”* Participants have crazy concepts and funny ideas. There has been a frozen pizzeria, where were different frozen pizzas directly from the grocery shop warmed up in “a real electric oven” served with candies and cheap wine. Once there was a first North Korean restaurant outside the North Korea, where one and only, director Kim Jong-Il checked the plates and gave six Michelin stars to that restaurant. (resurantday.org, 2014) People are also utilizing other skills they have in addition to concept development and food preparing. For example technology students built a lifting gear with which they served the food.

#### **6.2.4 Dreams full filled**

Many Restaurant Day participants have the same hobby - food. RD is offering a great opportunity to challenge oneself and show off one’s skills for the first time. Doing things for the first time is always exciting and creates this particular feeling we are all aware of. Those people who didn’t have their own restaurant in RD were happy to see amateurs doing and

trying. “I can” –feeling was tangible and the passion for food was shared. Even the restaurant visitors shared the dream about having an own restaurant in RD. Interviewed authorities as well as RD participants thought that the RD is an entrepreneur school in one sense.

Consumers can make something new and develop themselves. *“Some of the participants might think that they will turn this in to business at some point or start doing business. So maybe in this way through your own experience, like hands-in, you will learn those things that you have to take care of in a professional kitchen. Because of this we have experienced RD more as a positive thing”* – worker of Ministry of Agriculture and Forestry.

On the other hand RD is not only a playground, it is a day when people can live their dreams. For participants it was nice to pretend that someday they could be real chefs and they played with the idea of their own real restaurant. Some said directly that they have always wanted to have a restaurant. For others it has been not only dreaming, but instead they have been actually making their dreams come true and changed their direction of life after testing the restaurant keeping during RD. One participant described the day as the best moment of her life and what could be better than test your dream without financial risks?

An interesting thing about RD is, that it is not only answering the dreams about food and restaurants, but it makes other dreams also reachable. As told before, there are some people in the core group of RD who are organizing the whole event and making it possible. With the core group there is a bunch of voluntary people helping to put all together. In this group there are people who are dreaming about photographing, web development, organizing events, working with the media and so on. *“I’m so happy that they took me in it (the development team of the mobile application), because it is for me... I chose new media business because of that and that is the reason why I study new media in the media lab of the Art school, because*

*it was the mobile camp of the Restaurant Day... It kind of changed my whole life” –RD participant.*

### **6.2.5 Communal feeling**

*“Restaurant Day is a prime example of how food can give birth to a new type of communality.” - Johanna Mäkelä, professor of Food Culture, University of Helsinki (Helsingin Sanomat, 3.1.2012)*

People want to support their friends, who are having a restaurant in RD. It is about pulling together and doing things together. By sharing the experiences participants feel more connected together. A strong support between friends is definitely there. One participant was wondering why she is actually participating on Restaurant Day as a restaurant keeper, while it is so much of work. Anyhow she did not want to let her friends down. People are also sharing what they have to their friends to be able to help them to participate in RD. There were girls, who served their food from the plates that their mother was selling in her shop, needless to say the restaurant they had was also in the shop of their mother.

On the other hand everyone was helping each other, no matter if they knew them or not. On the street there were guys having a restaurant and they were taking electricity from a shoe shop, which just happened to be near. It seems like everyone has this common interest on RD. Even the city of Helsinki is helping people to participate by offering the facilities for participants. They are offering tents, electricity and space for usage. RD participants felt that taking care of their neighbors was important. For example to foreigners it might be difficult to get know people, but RD is offering an easy way to interact with people. There are also lot

of small galleries and cafeterias who want to be part of the RD by offering some coffee and buns.

*“I think that there are some civil activities (in RD) through which the communal feeling is tried to be improved. There are a lot of people living in the cities who know nothing about their neighbors, they don’t know the people who are living in the same stairway. So, yeah... If a pop up- restaurant is set up on a yard of that kind of an apartment building so good heavens, it just teaches people to know each other. That is quite amazing. That is an excellent way to create even some kind of acquaintanceships, familiar faces in rude cities”* describes one participant.

People are interested in who are these people, who participate in RD and who are there in generally. Like one participant describes the day as a *“social play”*. It feels like RD is a common hobby for all the participants. Doing something in a group, with your friends or with new friends to be is the value for participants. RD is done together. It is a party of the whole nation. Arvidsson (2008) identifies a charismatic logic of value in co-creation. The power is to create a community where people feel they belong to something greater and more powerful than themselves. Simply put without a network no one is anything. Participants felt that finding their own place was important in RD. Value can be also based on a feeling of being accepted or appreciated (Grönroos, 2008).

Especially making the city alive was found to be a creator of the communal feeling. When people are doing things together, when they are on a move they are making the city active. Participants felt that they were finding the real spirit of Helsinki. Participants were using public spaces as spots for their restaurants. As a consequence many said that citizens own the

city finally. For some it was surprising that this was even possible. *“I got immediately this kind of a feeling that this city is now something that it has never been before. It created the feeling, which I haven’t experienced in Finland before. For me it crystallizes in that, that I believe that this somehow creates a better place and creates people those kinds of experiences which bring a positive change. The experience of doing something good and it is huge motivator for me”*-core member of RD. Helsinki was found to be usually a quite dead city. People were secretly hoping that something would happen. *“I had this feeling that why nothing ever happens in Helsinki and hopefully even only once something would happen”* – RD participant. When it happens, it seems like most of the citizens of Helsinki are on a move.

Participants felt a strong sense of solidarity during the day. One participant described the feeling as follows: *“I think there was this new kind of communality, which was made possible by social media. This kind of light sociality which brings us together for a while and without deep connections and then separating. But at the time when people are doing things together there is a strong tie”*. Social media is certainly one empowering channel. The comment of one RD founder sums up, why there is a communal feeling in RD *“RD is a big movement that connects people no matter of the age, sex or nationality”*.

### **6.3 Co-Creation of Values**

Knowledge, creativity and connectivity are visible as the drivers of the value co-creation. The experience of creating the value with others is highly satisfying for many consumers. The value for many can be found in the co-creation process itself. Satisfaction is in doing and relating and not as much in the consuming. (Fisher & Smith, 2011) Arvidsson (2008) agrees that the value in production lies in the process, not in the product itself. The process lets people to be socially recognized. Also in RD values are co-created by doing. In fact all

participants were doing something. People wanted to participate by creating the RD. They wanted to be responsible for making the RD. They wanted to create and put things into practice. Participants wanted to do something by their selves. They wanted to be the players and practice business. *“The essential points are in it, that people come together and have fun together, get to know each other and around the food table it is just so much easier than in many other situations”* –RD founder.

Participants were happy to be able to create and do something concrete and doing it not only for themselves but everyone who participated in RD. *“Clearly it is a new phenomenon in which it is interesting to be part of just because people have seen how much they can change the atmosphere and the activity in the city by their own doing”* –RD participant. The feeling of doing was especially visible among the restaurant keepers. Many wanted to “do it big”, some on the other hand offloaded the frustration of doing normally nothing. One participant told that projects are just fun.

*“I think the meaning is in it, that the RD has highlighted some topics. It has changed the way some people are thinking and before anything it has strengthened people in a way that instead of complaining that there is no life and there are no restaurants and there is nothing, we can actually do something about it by ourselves. And it is extraordinary healthy message to this kind of passive-aggressive Finn who is complaining about everything, but doesn’t do anything about it”* –RD influencer. People felt that they are doing something good. Some felt that they were doing a common charity work in a way. Participants were taking the life back to their own hands and they were able to see the affects.

Scaraboto and Fischer (2013) note that the formation of collective consumer identity and communicative action alone cannot get consumers on a move. Institutional entrepreneurs, like the core team behind the RD, with whom consumers can identify, also plays a vital role in encouraging consumers to take action to achieve the changes they desire. Inspirational examples in a market can encourage consumers questioning the current situation and do something about it. However there is much more than only doing something together when the value co-creation process in RD is discussed. Next ways to co-create value are discussed.

### **6.3.1 Networks**

It is essential to go through first the networks that are making the whole phenomenon possible. Möller and Rajala (2007) argue that the underlying system through which value is produced is essential to any business net. Each product and service needs a set of value creating activities, which are performed by various actors in a value-creating system. The crucial characteristic of the value system is the level of determination of the system. To the determinations affect how well the value creating activities are known, what are the capabilities for actors to carry them out and how easily the underlying knowledge is accessed and shared between the actors in a value net. Value is evident in networks (Arvidsson, 2008).

First there are offline networks. Consumers have friends, family, co-workers and acquaintances around them. From these networks they find contacts that help them to participate in RD. One essential thing in RD is that people are helping each other and for example borrow the needed equipment for the RD. One interviewee was borrowing the tent from his friends. The RD mobile application was made by 30 volunteers. The head of the project was the friend of the RD founders. In reality the development of that kind of application would have cost a lot, but now it was made for free, because the founders knew

the right person. Relationships that are beneficial to all parties provide support and they help to sustain the value-creating activities (Ballantyne & Varey, 2006).

Offline networks are also utilized when participants invite customers to their restaurants.

Most participants told us that they are inviting their friends and family members to share the experience. However other networks are also visible: *“We are making food for our regular customers and having fun with them. Four times a year our hair saloon turns into restaurant”* –RD participant. Knowing the right people helps participants to find different spaces for their restaurants. *“This space is here is our work place. One is a joiner and one is an upholsterer. We made a table for this event and probably gonna sell it afterwards with a good story”*. People with best knowledge and resources normally raise their status in value production. The value production in networks produces strong ties. (Arvidsson, 2008)

Consumers create value by personalizing their experience with various network partners and collaborators in interactions. These experience networks exist in order to fulfill unique consumer needs. The final product is the result of an interactive experience that draws upon the specialized skills of the network members. (Prahalad & Ramaswamy, 2003; Fisher & Smith, 2011) Many participants were also hoping to make new friends during the RD in order to increase their value net.

Second there are online networks. RD has its own active community in Facebook and one official blog. With new communication technologies, any consumer can become content producer and share content many times without any costs. The phenomena is taking many forms, including a boom of videos, pictures, blogs, discussions and even some small works such as postings on Facebook and Twitter. With this, an engaged and producer-oriented mentality is growing. (Fisher & Smith, 2011) Needless to say that creativity plays a big role

in value co-creation. New technology has made it possible for more people to fulfill oneself. Doing and sharing digital content is a mainstream trend nowadays. Consumers have showed that they can develop their own tools and techniques to interact. (Cova & Dalli, 2009)

Empowered consumers are using the new media for information exchange both locally and globally and coordinating actions. *“In a way it (RD) is a project started by the social media and from the social media it started to live”* –RD founder. In the RD community consumers are active. Innovation is developed in communities where collaborative work is possible and where individuals are contributing to social and cultural capital. As a consequence value lies in networks and respect in co-production. (Arvidsson, 2008) One example, where value co-creation is happening only through online networks is Second Life (SL). In SL-community millions of consumers co-create sociocultural as well as economic value and corporate owners utilize the work consumers are doing. Consumers gain self-fulfillment and at the same time the company gets money and decides the rules and boundaries for the game. (Bonsu & Darmody, 2008) However in RD consumers’ work is not utilized as monetary value.

According to Cova and Dalli (2009) communities can even forward consumers’ strength and abilities. In a community people share same interests and values. This develops we-intentions and commitment. Communities can have entrepreneurial features when they interact with market. Some even form their own markets by producing and consuming products and services. Nowadays creative worlds of consumers are everywhere and all time as a central part of the everyday lives of consumers operating in a networked society (Jenkins, 2007; Kozinets et al. 2008). Internet based social consumer communities form around cultures, subcultures, hobbies and personal interests, like in the RD, with the need for social

belonging, differentiation and identification. Community involvement is based on feedback and self-identification where social motivation also plays a role. (Kozinets et al. 2008)

When times go by some consumers can take leader roles by advising and challenging the other consumers. This is visible in RD community as well. People are helping and finding solutions together. This accelerates collective creativity and value creation. (Kozinets et al. 2008) It is becoming increasingly apparent that information is the driving and most valuable resource to everyone involved in the co-creation of value and meaningful experiences (Fisher & Smith, 2011).

Third the networks of the RD founders have been important at the beginning of the phenomenon. Their networks have played a crucial role throughout the time. Networks have helped the RD to born, come to alive and spread. In the RD network the founders can be seen as influencers, who matter the most because what they tell to others has the greatest influence on behavior. On the other hand the society or culture has to be ready for something new before it can take off. A small group of powerful influencers cannot alone spark a trend. The setting has to be right and at that point, this influencer person could be anyone. This means that the importance of a person or entity in a network is difficult to quantify. Network flows can be democratic, unpredictable and complex and at times even anarchic. (Fisher & Smith, 2011)

On the other hand the founders of the RD can be seen as network entrepreneurs, who are navigating between the commercial actors and the cultural underground, money and respect. Network entrepreneurs are very often at the top of the network hierarchy and they assure the quality of the events they are organizing. The network entrepreneur sells access to form of

life, which they have developed. The underground produces the authentic forms of life. The cultural industry utilizes the creativity of the underground by being part of the networks. The name of the network entrepreneur has to be on everyone's lips and they need to know the right people in order to succeed. It is important not to be too commercial, meaning the aim is not to make money but to create experiences. A successful network entrepreneur does what he wants and gets respect of that. (Arvidsson, 2007)

In this chapter the different forms of networks that are formed around the Restaurant Day has been described. Online networks have been in the RD from the beginning. It is born in social media but later offline networks have been in an important role. Without the actual people setting up the restaurants or the people who are visiting these one day restaurants, the whole phenomenon wouldn't exist.

### **6.3.2 Preparation**

For restaurant keepers in RD the preparation starts with the decision of participation. Some are considering the participation a lot beforehand for others it is just a sudden idea. It is not clear if the decision of participation is made before the participants have the theme or a specific food on their mind. For many these go hand in hand. Naturally there are people who just want to participate and because of the will to do so, they need to figure out the theme or food they are offering. After the decision is made and participants have enrolled their restaurant on the official webpage of the RD the planning can start. Many participants are thinking about the theme a lot. For some it is not just the food they are offering but whole experience itself. Place, music and visual things are all concerned carefully.

Some participants had preparation meetings before hand where they decided the theme, the menu and responsibilities. Some tested the recipes and took the practicing quite seriously.

*“Actually we did practice in the spot two weeks beforehand. We took it that much serious that we thought we have to practice the thing beforehand. I mean, then we might had have only three grills, but anyway we had a tent and tables there and then we asked friends and family members to test the thing in a way and it was next to a path or a parade, so dog walkers went by all the time and those people who are living at the beach, I mean, almost everyone came to us, stopped there and some of them came back on the actual (RD) day. It was, well, a good way to do marketing, you got to practice on the throne room” –RD participant.*

Even if there is no practicing beforehand many preparations are needed. Participants need to gather the food material before they are opening the restaurant. There are some wild stories going on what people have done for their restaurants. *“The work that the restaurant keepers are doing for their Restaurant Day restaurants is something insane. In August, or was it in May, one fellow took a week holiday from his day job to be able to fish pike front of Helsinki to be able to do fish & ships –dishes, what he offered with three euros” –RD founder.* There are many stories that tell the same message: people are actually investing money and time for the day. For example some participants bought new loudspeakers to be able the play the music in their restaurant, the other ones ordered smoke ovens from abroad. In addition to practical preparation many are promoting and marketing their upcoming pop up-restaurant through different channels.

*“That kind of practical carrying has been started maybe like couple of days ago, we have as organizers some actors from restaurant business, so we have used the stuff from work places, like infrared lamps and other stuff. I mean at the moment we have collected stuff from all*

*over the Southern Finland and... Making of the food started like, as far as I remember, on Thursday or on Friday morning and then here on the spot yesterday evening around eleven we brought here a van and one that kind of a bigger jeep full of stuff and then we started to build up. And when we finished with the place some of the crew went to that one restaurant's kitchen to prepare the food. So basically couple of days... From the beginning the theme has been that we have known that we could do a much lighter version, but we thought that we have such a good group and lot of good contacts and resources available so let's try to make this little bit bigger this time"* –RD participant. However, not all do RD as big. Some decide on the very same day as the RD is hold that they want to have a restaurant there. Then they just do it. There are as many ways to do the restaurant as there are participants.

According to Grönroos (2011) design, development and manufacturing of resources and processes are not part of value creation. However under certain circumstances, when the customers are involved in these activities, they can be part of value co-creation. In the case of the RD consumers play the both side. As a consequence it can be concluded that preparation is part of the value co-creation in the RD. Anyhow it can be discovered that the preparation process for restaurant visitors is different. Many visitors are in fact helping their friends to set up a restaurant, but there are many people who are just visiting the restaurants on the actual Restaurant Day. In these cases there is little or no preparation at all. Many check the offering of the restaurants beforehand and make the decision where to go. Some participants just come by accident.

### **6.3.3 Participation**

Value is created in a usage situation. As Grönroos (2011) notes “value creation cannot mean anything else than the consumer’s experiential perception of the value-in-use that emerges

from usage of resources or even from mental states”. On RD everyone is participating somehow. Participation is free and not binding. People can come and go whenever they want. It is easy to participate and everyone can do it. The only requirement is to use the Internet to enroll a pop up restaurant or to check when the RD is and where to go. The founders of the RD have made it easy. They have Restaurant Day -web pages in 17 languages and the mobile applications for four platforms, so that people can enroll their restaurants and customers can find them (www.restaurantday.org, 2014).

People experienced that they are participating in culture or to some huge phenomenon when participating in RD. People can participate as restaurant keepers, restaurant visitors or then they are just hanging around. There are many ways to do the participation in RD. Participants can have a restaurant, eat and buy the food, picture the event, have fun with their friends, tell stories and teach each other. Everyone can basically do whatever they want and try new things. The atmosphere is really relaxed and easy going. For people RD is about doing something nice without a huge effort.

One founder of RD described the participants’ roles as following: *“If you are thinking about the net, what is around here, we have the core of the event, which is maybe all the people who are opening up restaurants and then the bigger amount of customers, who are coming to these restaurants and interact with that and we all are maybe in some kind of cross-section line there somewhere in the middle”*. When people are participating they are interacting with each other. The actual value co-creation can be seen in the interaction. Next section will describe this more in detail.

#### 6.3.4 Interactions

Cova and Dalli (2009) recognize that when producing value, consumers interact with other consumers. Interaction is mutual or reciprocal action where two or more parties have an effect upon one another. The parties involved are in some contact with each other.

Interactions are situations where the interacting parties are involved in each other's practices and have opportunities to influence each other. (Grönroos, 2011) In RD interaction is happening both online and offline. First the different forms of interaction in online environment are discussed and second the forms of interactions in the offline world.

Many participants, who were having a restaurant in RD created content to social media. Like one boy told us "*We have been posting some pictures of our (cooking) trials to our Facebook-event*". The RD content in social media is important to participants, which can be seen for example in the amount of fans in Facebook. In Finnish Facebook-page RD has circa 47 000 followers and in the English version little bit under 19 000 (5/2014). This enables quite straight communication with the people who are interested in the RD and with those who are participating in it. In this kind of collective production consumers create value with other consumers in communities (Humphreys & Grayson, 2008). Interactions between brand owners and consumers will shape the brand (Huber et al. 2009) which in this case is the Restaurant Day.

Information access, global view, networking, experimentation and activism have all impacted to the trend towards value co-creation. For example in consumer communities, like in the RD Facebook-page, consumers share ideas and feelings regardless of the geographic or social barriers. These kinds of consumer communities can change emerging markets and transform established ones. The power of the communities lies in their independency compared to

companies. Consumers encourage each other to be more active. (Prahalad & Ramaswamy, 2004b) In this context the term consumer can be seen outdated, because consumers are now acting as creative and part taking members in communities, both online and offline (Kozinets et al. 2008). It is unlikely that like-minded people would be able to find each other without the new technology (Fisher & Smith, 2011).

The revolution in communication technologies has changed the direction of ideas and information by decentralizing it from producers, who traditionally had the inside track. The new communication technologies not only efficiently deliver new and diverse forms of information to consumers but it is also enabling the interactive, two-way communication. The increased connectivity of the consumer allows people to be well informed and networked, which significantly changes consumers' relation. The ability to quickly share opinions and ideas is also enabling new dialogue with consumers that could not have happened before. (Fisher & Smith, 2011) Due the developing networking technologies collective consumer innovations are reforming consumption and work and at the same time even society. Information and communications technology and online communities offer a complex and sociocultural environment to consumers, from where they can draw resources and explore new ways of thinking, doing and being. Collective creativity is enabled by the new technology. (Kozinets et al. 2008) *"Because this is so open and the Restaurant Day community is so strongly alive and the social media in this case, especially Facebook, because it is a two way channel, it has been in a brilliant use. Because people give a lot of direct feedback"* –core member of RD.

During the actual Restaurant Day interacting with totally strangers and getting to know them in the end is one of the most fascinating forms of interaction. Many consumers begin the day

with their friends, no matter if they are acting as a restaurant keeper or a visitor. People want to eat together. Social interactions in networks among individual consumers contribute to the value co-creation process (Pongsakornrunsilp & Schroeder, 2011). Active conversation with everyone was said to be one of the best things of RD among the participants. When considering the new dominant logic in marketing, the product or consumer object might be secondary to the need of community members to interact and experience each other. The product is not an end in itself, but the means to a meaningful connection and sharing ideas and experiences with others. The main importance of the community potentially derives from the social experiences. (Fisher & Smith, 2011) Also the RD participants told that changing experiences and sharing them together was important to them. When consumers are meeting friends and strangers, they can combine knowledge and skills and in consequence learn from each other.

Interaction in RD is mainly happening while queuing, serving or eating. First there are many restaurants that are in a popular place at a good time and as a consequence queues are formed in front of them. While queuing, participants are changing experiences, sharing ideas and gossiping, as one participant said it: *“From my point of view there is a certain symbolic meaning that people who - I mean Finns are not very good queue population, because we are used to that, that there is no queuing at the front of the bank automate. The thing that people queue calm in ten meters long queues is a sign that people want to very much participate to that thing, at least from my point of view”*.

The second naturally occurring interaction situation is the moment when the exchange between food and money is made. It needs to be pointed out however that not always food and money are exchanged, but also poems, songs et cetera are acting as currency in some

places. This encounter processes involves two-way interactions and transactions between customers and restaurant keepers. It can be considered that resources and collaborative practices are exchanged. Encounters can be categorized as emotion-, cognition-, behavior- and action-supporting encounters, which support the experience. However not all encounters are equally important in value co-creation process. (Payne et al. 2008) The level of interaction varies a lot depending from the restaurant. It goes without saying that a small donut bar and a “three course dinner” –restaurant are creating different conditions for interaction. The social capital that is created differs between places and people.

## **7 DISCUSSION**

This study contributes to the understanding of value co-creation in consumer-to-consumer context. This context is rarely discussed in consumer culture theories but value co-creation has gained some attention in service field after the ideas of S-D logic of Vargo and Lusch (2004) was published. In service field it is widely known that companies should be able to act not only as value proposers but value co-creators. Instead of making promises companies should interact with customers (Grönroos, 2011) and marketing should contribute to the general understanding of value creation and exchange (Vargo & Lusch, 2007).

The findings of this study reveal that there are some differences in value co-creation in consumer-to-consumer context compared to value co-creation in traditional provider-consumer context. However there are also some similarities. In this chapter these two contexts are compared more in detail.

## 7.1 Value Co-Creation Motives

In traditional consumer-provider context or in other words in customer-company relationship gaining profit is always the motive of the other party in the end. According to Etgar (2008) the final stage of the co-creation is the evaluation of the effectiveness of the process in terms of a cost-benefit analysis. Consumers can have economic, psychological and social drivers to participate in value co-creation. The findings suggest that in consumer-to-consumer context psychological and social drivers have more importance. From the participant perspective, who are in this case playing the roles of customers, no significant monetary input is needed in RD. Food in RD costs from couple of euros to dozen of euros. However the aim of this study was not make cost-benefit analysis. From this reason only limited attention was paid to prices in RD. Nevertheless it can be assumed that no monetary losses are existing from the restaurant visitor's point of view. Prices in RD are at in general much lower than in normal restaurants in Finland and restaurant visitors don't need to use their own time to prepare the food. The input can be thus measured in the time participants are investing in going to RD; finding the right pop up -restaurant for them, waiting to get the food and then eating it. However none of the interviewees brought that out. From the restaurant keeper's point of view, who are in this case acting as producers, no or only few monetary interests are existing based on the findings. Based on this it can be said that money is not the motivation in value co-creation in consumer-to-consumer context.

Arnould (2007) wonders where does value come from and what makes it worth co-creating. Based on the findings co-creation is fun for consumers. Participants feel that they can actually do something, be creative and create changes to the living environment. People want to experience new things like being part of something as popular as RD. It was interesting to notice that the same motives that different founders have in the core group of the Restaurant

Day were visible also in participants. Motivations affect to overall participation of RD. Depending from the participants motives he either participates as a restaurant keeper or a restaurant visitor. However value of the RD brand lies in the ability to create experiences. Participants can fulfill themselves in RD. They can promote their culture and tell their story. On the other hand people want to belong to something bigger phenomenon but on the other hand they want to be different compared to other participants by telling their story. One motivational factor for participants is that RD has same values, the common principles that guide their actions (Arvidsson, 2011), as themselves. In social production shared values are behind the motivation of the participants. The process of social production creates value, because shared values enable creation of relations that are able to tie participants to a project, motivate them to give input and create meaning and purpose to their participation. (Arvidsson, 2011)

## **7.2 Role of Networks**

The new stage of information and communications technology affect to the service dominant logic by Vargo and Lusch (2004). Networks are critical in value co-creation of the RD also. Similar results are seen in the literature. It has been suggested that a network of companies should work together to provide a unique co-creation experience to their customers. The relationship of suppliers, partners, customer communities and individual consumers can form an experience network. (Fisher & Smith, 2011) Experiences are unique to individual consumers and they define what is valuable for them (Payne et al. 2008). Internet makes it possible to co-create value more easily. Internet is supporting the trend toward increased flexibility of workforce and freelance work. The network of social, cultural and economic relationships that are present in Internet affect to the larger flows of labor, culture and power. Even though Internet blurs the line between production and consumption, work and culture, it

does not automatically make everyone an active producer, but it certainly changes the working culture. (Terranova, 2000)

Networks have an important role in RD. The phenomenon is born in networks and by the help of social media and right persons it found its form. Through networks the RD has growth to its existing level. Networks and the new technology have helped RD in spreading locally and globally. Developed information and communication technologies have made it possible to wider group to produce content by their selves and collaboratively. Internet and especially social media can be said to be one of the biggest influencers on the rise of co-creation. (Ritzer & Jurgenson, 2010) Nowadays consumers have usually the same access to information as companies have, which has shaped the power relations. In addition consumers can bring more knowledge and skills as competencies to networks. (Prahalad & Ramaswamy, 2000)

What is interesting in RD, is that both online and offline networks are crucial to the event's success. Online communities, which are enabled by the new information and communication technologies, are radically changing the way business is done. Consumer communities are also becoming a highly useful creative resource. (Fisher & Smith, 2011) In RD online communities participants discuss, change experiences and advices. Restaurant keepers also do the marketing of their pop ups in social media mainly. Facebook as a channel makes it possible for participants to utilize their connections. Participants can easily invite people to their restaurants as well as discuss with other participants. However in RD offline networks remind their importance as well. Without connections like friends, families and colleagues it would be impossible for many to participate on RD as a restaurant keeper.

Collective innovation is formed as a byproduct of normal information consumption by talented and motivated online groups. According to Kozinets's (2008) definition of the communities the RD community is a crowd. Crowds are large and organized groups, which are gathered together to plan, manage and complete particular projects. They aim to achieve a particular objective and they are disbanding usually afterwards. Some crowds can belong to resistant activities, but their primary focus is personal enjoyment in addition to finishing the particular project. There are some movements with great level of authenticity, for example phenomena of different pop ups. (Kozinets et al. 2008)

Networks are hierarchical many times. The status of the network and an individual is depending from the amounts of contacts, social capital and respect as well as ability to command and function, sharing information and awaking attention and participation.

Networks are the measurement of one's social impact and reputation is measurement of one's impact's quality. Networks can be seen as ethical capital in a way that they enable the process of value co-creation. In a nutshell one gives to the community and it gives back more charisma or increasing network. (Arvidsson, 2008) For example art world is a traditional field, where work is done as co-operation in networks (Chen, 2011). Ideas, trends and behaviors spread virally but their diffusion depends on a few super connected people, influencers. Networks boost variability and the interactivity (Kozinets et al. 2008)

The networks can be seen as resources. Also restaurant visitors enjoy their offline networks by participating with them in RD. By knowing the right people RD participants get more options for the restaurant founding or as restaurant visitor they might know valuable insights and good restaurants through their network. In addition the RD network or community can affect to value co-creation by offering information and connections. Based on the findings

being with friends and having fun together was one of the main values of RD. As a conclusion in consumer-to-consumer value co-creation context networks are indispensable. Without networks the value co-creation couldn't exist.

### **7.3 Consumer Roles in Value Co-Creation**

Findings support the impression that traditional distinctions between producers and consumers are changing. The development of information technology has made it possible for consumers to participate in organizational processes different ways than before.

Globalization and development of communication technology have changed the roles of producers and consumers. Alliances, networks and collaboration are coming more important in everyday business. However no one did think about the consumers as a member of these actions earlier. Consumers can bring knowledge and skills, experiment and engagement as competencies to networks. Nowadays consumers have the same access to information as companies have, which has also shaped the power relations. (Prahalad & Ramaswamy, 2000)

In RD case everyone has the same information available no matter if consumer is participating as a restaurant keeper or a restaurant visitor. One example about blurred lines between consumers and producers as well as customers and employees is birth of online companies, which are born through collective consumer actions (Kozinets et al. 2008).

In RD all participants are primarily consumers. What is new in this study is that consumers are acting at the both sides of the value co-creation process; as producers and customers and they can change the sides whenever they want. As consumers are playing the both sides, it can be said that both sides are facilitators of value and both co-create the value. Cova and Dallı (2009) remind that even though consumers are sometimes seen as producers, they rarely benefit from their labor same way as producers do. However in the consumer-to-consumer

context value-in-exchange seems to be irrelevant, but instead all participants aim to create value-in-use. The values that are co-created are something that cannot be measured with money. According to Humphreys and Grayson (2008) as long as economic actor is creating the use value, traditional producer and consumer roles are visible. If the co-creation creates exchange value and consumers are co-producing the commodity during it, it is something worth noticing. Although in consumer-to-consumer context exchange value is not co-created as such no economic actors are involved and consumers are co-producing the commodity.

The findings of this study are in line with the idea of Cova and Dallı (2009) that working consumers are the primary source of value and value creation. Participants of RD can be seen as prosumers. A prosumer, the concept of working consumer, means a consumer, who through his actions adds cultural value to market offering (Cova & Dallı, 2009). RD has raised the image of Finland according to Ministry of Education and Culture of Finland. The prizes listed in the “Introduction of the context” part strengthen this idea. According to Cova and Dallı (2009) working consumer is not in control of the producers. In RD no traditional producers exist. The whole phenomenon is done by consumers and they are happy to do that based on the findings. As Ritzer et al. (2012) note prosumers gain emotional satisfaction from working. However even though the labor of RD is unpaid products and services are not offered without cost like in normal prosumer context. Thus RD is a phenomenon, which is born in the internet no money is exchanged toward the service the core team of RD is offering as a facilitator. Cova and Dallı (2009) point out that empowered consumers can affect to communication and credibility of institutions. At least from RD participants’ point of view they are affecting to Finnish institutions by showing a good example.

Based on the findings RD can be seen as social production. It is self-organized, growing and a fresh phenomenon, in which consumers are participating to create values other than money (Arvidsson, 2008). RD is operating mainly with common resources. Consumers participate in RD by their own free will, public space is utilized, technology is supporting the process and people help each other by offering skills and competences to other consumers. (Arvidsson, 2011) According to Arvidsson (2007) entrepreneurial culture has met the creative culture. In event culture this is obvious when paying attention for example to the club culture, where DJs gather the parties up. This includes organizing, marketing and selling the event. The RD is somewhat similar event. Consumers are setting up restaurants, marketing them in their networks and then selling the food on RD. Arvidsson (2007) notes that underground cultural production is beginning to look like ethical economy with open-ended networks.

The core group of RD can be seen as cultural producers or social entrepreneurs. Cultural producers see themselves as enterprising individuals who invest their time and money and put their own reputation on stake when producing events. On the other hand these events might increase their credibility in peer groups. (Arvidsson, 2007) As told in the theoretical part, there are three main reasons for evolution of social production. First new media is connecting more people and consumption in general has become a lifestyle statement and identity builder. Second economy has changed towards more mobile and knowledge based. Third there are more and more educated and motivated people who value self-realization. As a consequence there are talented people, like RD core group, with access to new technology, where they can produce and distribute knowledge and creativity with high motivation. It can be also said that one motivation is to find new ways to socialize with others. (Arvidsson, 2008) Restaurant Day is a good example of that.

Institutional entrepreneurship literature has concerned itself with fields where some actors are dissatisfied with some aspects of the current status. Institutional entrepreneurs are people or groups who attempt to act on their dissatisfaction in order to change the field. When consumers identify with these institutional entrepreneurs who they believe are actually challenging the status quo, they draw inspiration that encourage them to believe that they need to not just cope with what they are offered by the market, but rather that they can attempt to change the market too. (Scaraboto & Fischer, 2013) In a way the core team of RD can be also seen as value facilitators, which is according to Grönroos (2008) normally the role of a company.

#### **7.4 Value Co-Creation Process in C-to-C**

Even though consumers are co-creating value with other consumers there is no significant differences compared to the model of value co-creation between companies and consumers. In general service dominant logic by Vargo and Lusch (2004) aims to customize offerings, to recognize that the customer is always a co-producer and to drive maximum consumer involvement. They summarize that interactivity, learning, customization and coproduction are in the center of the S-D logic and the focus is on customers and relationships. Same can be applied to RD based on the findings even though the targets are not officially set as in business life. If consumers are not involved there would be no RD. Consumers co-create value with other consumers and the more value they get the more they are involved. The more positive interactions there are, the greater the perceived value.

What is different compared to Vargos and Luch's (2004) as well as to Grönroos (2011) ideas, value co-creation can happen already in production phase or in this case during the preparation. Consumers are doing the preparations with their friends and families or with

other peer groups. Already at this stage different needs, motives and opinions occur. Consumers need to decide together what kind of food they are preparing, where they are serving it and to whom. These are only some examples of the practicalities that consumers need to solve together. To solve these issues they need to interact with others as well as utilize their networks. As Schau et al. (2009) note the value is created in collective practices. However preparation differs from consumer to consumer. In general it can be assumed that restaurant keepers use more time and assets to preparation.

*”Same way as the restaurant keepers, who are forming maybe their own micro units there, so they have certainly their own organizations and how they handle the things and there are exactly the 782 ways to do it, do the whole thing. And then customers are in a way in the role of a very original customer. But the thing, what is here, is fun and you can whenever jump from the customer’s role to the role of the restaurant keeper and other way around and even in a same day even” – founder of RD.*

When comparing consumer-to-consumer value co-creation process to the conceptual framework by Payne et al. (2008) it can be noticed that from supplier processes planning and co-creation opportunities are visible in c-to-c context. Metrics on the other hand are not in huge role. From customer processes cognition, emotion and behavior are evident in both sides. RD is all about creating new experiences and these new experiences as well as values are created in encounter processes as in the conceptual framework. In the interaction process both, the restaurant keepers and the restaurant visitors, interact with each other and this way affect to the value co-creation process.

Value co-creation is freer in the c-to-c context and people have no other purposes than having fun, exploring new things and identity building. The value co-creation can be said to be more authentic than what consumers on average experience with companies. One reason for that is that there are no or only limited amount of companies involved with profit making purposes. The values that consumers are co-creating in RD are certainly something that companies rarely reach, but what they certainly would like to co-create with consumers. It goes without saying that a company, which can co-create happiness, fun and full fill dreams and from which consumers are be proud, would be one of the most successful companies of all.

## **8 CONCLUSIONS**

The aim of this study was to investigate the value co-creation in consumer-to-consumer context. Value co-creation is discussed in consumer culture theories and it has gained a lot of attention in the service marketing field, but there are still some areas uncovered. After Vargo and Lusch (2004) introduced the service dominant logic for marketing Prahalad and Ramaswamy as well as Grönroos have been active in developing the trend forward. In consumer culture theories the value co-creation has been discussed mainly from brand building point of view, where studying consumer communities and networks have been in the central role (eg. Schau et al. 2009 and Kozinets 2008). Cova and Dall'Aglio (2009) on the other hand have developed the concept of working consumer. In CCT studies exploitation of consumers has gained attention.

By combining different theories and adapting a value-in-use creation model by Grönroos (2011) and conceptual framework from Payne et al. (2008) a framework for value co-creation in consumer-to-consumer context was developed. Restaurant Day, a one day food carnival

when anyone can set up a restaurant, café or a bar, was chosen to be the case example. In Restaurant Day consumers make food and create experiences to other consumers. Research questions in this study are “What kind of values does Restaurant Day create?” and “How are these values co-created?” To be able to answer these questions an ethnographic study was made during Restaurant Day and long in depth interviews were conducted.

The findings reveal that Restaurant Day creates proud, happiness and fun and communal feeling among consumers. These are values that any company could dream to co-create with their customers. Value co-creation in Restaurant Day begins already during the preparation unlike in consumer-producer situation. Consumers do the preparations in a group of networked people. Value co-creation is all about interaction and active and direct participation is needed. However the climax of value co-creation for many consumers is the actual Restaurant Day. During the day hundreds of people are gathering together to serve and eat food. Restaurants are held in extraordinary places than one another and unbelievable concepts are created. By sharing this experience and interacting with known and un-known people consumers are co-creating value. Consumers are acting very much similar than prosumers described by Cova and Dall’O (2009). However no exploitation was observed, instead consumers seem to fulfill their dreams in Restaurant Day. It seems clear that the future will bring even more prosumption and consumers will spend an increasing amount of their lives as prosumers (Ritzer et al. 2012). As a conclusion value co-creation is only possible during interactions despite the context.

The data for this study was gathered only from one city of Finland and during a short period of time. It would have been interesting to study and compare situations in other cities in Finland as well as abroad. The values might be bounded by places and values and ways of

co-creating might change as the time goes by. One future research suggestion is to study what happens after Restaurant Day? How do restaurant keepers and visitors feel? What do they do after Restaurant Day? How co-creation could be utilized in creating innovative new offerings? In the case of Restaurant Day consumers are co-creating value to other consumers. However the core group of RD, even though invisible to many participants, affect on the background. This study only scratched the surface of the role of RD core team. Questions that remind open are “how does RD core team affect to value co-creation?” and “Is a value facilitation always needed in c-t-c context?” As the research for this study was conducted through a case study more research of value co-creation in consumer-to-consumer context is needed.

## REFERENCES

- Andreu, L., Sanchez, I. & Mele, C. (2010). Value co-creation among retailers and consumers: New insights into the furniture market, *Journal of Retailing and Consumer Services*, 17, 241-250
- Arnould, E. & Thompson, C. (2005). Consumer Culture Theory (CCT): Twenty Years of Research. *Journal of Consumer Research*, 31(March), 868-882.
- Arnould, E. (2007). Service-dominant logic and consumer culture theory: natural allies in an emerging paradigm. *Research in Consumer Behavior*, 11, 57–76.
- Arvidsson, A. (2007). Creative Class or Administrative Class? On Advertising and the “Underground”. *Ephemera articles – theory & politics in organization*, 7(1), 8-23.
- Arvidsson, A. (2008). The Ethical Economy of Customer Coproduction. *Journal of Macromarketing*, 28(4), 326–338.
- Arvidsson, A. (2011). Ethics and value in customer co-production. *Marketing Theory*, 11(3), 261–278.
- Askegaard, S. & Madsen T.K. (1998). The local and the global: exploring traits of homogeneity and heterogeneity in European food cultures, *International Business Review*, 7, 549-568.
- Chen, K. (2011). Artistic Prosumption: Cocreative Destruction at Burning Man. *American Behavioral Scientist*, 56(4), 570-595
- Cova, B., & Dalli, D. (2009). Working consumers: the next step in marketing theory? *Marketing Theory*, 9(3), 315–339.

- Cova, B., Dalli, D., & Zwick, D. (2011). Critical perspectives on consumers' role as "producers": Broadening the debate on value co-creation in marketing processes. *Marketing Theory*, 11(3), 231–241.
- Ballantyne, D. & Varey, R.J. (2006). Creating value-in-use through marketing interaction: the exchange logic of relating, communicating and knowing, *Marketing Theory*, 6(3), 335-348.
- Van Bommel, K. & Spicer, A. (2011). Hail the Snail: Hegemonic Struggles in the Slow Food Movement, *Organization Studies*, 32(12), 1716-1744.
- Bonsu, S.K, & Darmody, A. (2008). Co-creating Second Life: Market-Consumer Cooperation in Contemporary Economy, *Journal of Macromarketing*, vol 28, nr 4, 355-368.
- Echeverri, P., & Skålén, P. (2011). Co-creation and co-destruction: A practice-theory based study of interactive value formation. *Marketing Theory*, 11(3), 351–373.
- Etgar, M. (2008). A descriptive model of the consumer co-production process. *Journal of the Academy of Marketing Science*, 36, 97-108
- Fisher, D. & Smith, S. (2011). Cocreation is chaotic: What it means for marketing when no one has control. *Marketing Theory*, 11(3), 325-350.
- Grönroos, C. (2006). Adopting a service logic for marketing. *Marketing Theory*, 6(3), 317-333.
- Grönroos, C. (2008). Service logic revisited: who creates value? And who co-creates? *European Business Review*, 20(4), 298-314
- Grönroos, C. (2011). Value co-creation in service logic: A critical analysis. *Marketing Theory*, 11(3), 279-301.

Huber, F., Vogel, J., & Meyer, F. (2009). When brands get branded. *Marketing Theory*, 9(1), 131–136.

Humphreys, A., & Grayson, K. (2008). The Intersecting Roles of Consumer and Producer: A Critical Perspective on Co-production, Co-creation and Prosumption. *Sociology Compass*, 2.

Kozinets, R. V., Hemetsberger, A., & Schau, H. J. (2008). The Wisdom of Consumer Crowds: Collective Innovation in the Age of Networked Marketing. *Journal of Macromarketing*, 339–354.

Kozinets, R. V., de Valck, K., Wojnicki, A. & Wilner, S. (2010). Networked Narratives: Understanding Word-of-Mouth Marketing in Online Communities, *Journal of Marketing*, 74(1), 71-89.

Möller, K. & Rajala, A. (2007). Rise of strategic nets – New modes of value creation. *Industrial Marketing Management*, 36, 895-908.

Payne, A. F., Storbacka, K., & Frow, P. (2007). Managing the co-creation of value. *Journal of the Academy of Marketing Science*, 36(1), 83–96.

Penaloza, L. & Venkatesh, A. (2006). Further evolving the new dominant logic of marketing: from services to the social construction of markets. *Marketing Theory*, 6(3), 299-316.

Pongsakornrunsilp, S. & Schroeder, J. (2011). Understanding value co-creation in a co-consuming brand community. *Marketing Theory*, 11(3), 303-324.

Prahalad, C.K. (2004). Invited Commentaries on “Evolving to a New Dominant Logic for Marketing”. *Journal of Marketing*, 68(1), 18-27.

Prahalad, C.K. & Ramaswamy, V. (2000). Co-opting Customer Competence. *Harvard Business Review*, 78(January-February), 79-87.

Prahalad, C.K. & Ramaswamy, V. (2004a). Co-Creation Experiences: The Next Practice in Value Creation. *Journal of Interactive Marketing*, 18(3), 5-14

Prahalad, C.K. & Ramaswamy, V. (2004b). Co-creating unique value with customers. *Strategy & Leadership*, 32(3), 4-9.

Relander, V. (2011). Helsingin ruokakulttuuristrategian vuosikatsaus.

Ritzer, G., Dean, P., & Jurgenson, N. (2012). The Coming of Age of the Prosumer. *American Behavioral Scientist*, 56(4), 379–398.

Ritzer, G., & Jurgenson, N. (2010). Production, Consumption, Prosumption: The nature of capitalism in the age of the digital “prosumer”. *Journal of Consumer Culture*, 10(1), 13–36.

Ruotsi, S. (2006). Keittiö kodin sydämenä, *Deko*, 1/2006, 26-29.

Scaraboto, D. & Fischer, E. (2013). Frustrated Fatshionistas: An Institutional Theory Perspective on Consumer Quests for Greater Choice in Mainstream Markets, *Journal of Consumer Research*, 39(6), 1234-1257.

Schau, H., Muñiz, A. & Arnould, E. (2009). How Brand Community Practices Create Value. *Journal of Marketing*, 73, 30-51.

Sherry, J. (2008). The Ethnographer’s Apprentice: Trying Consumer Culture from the Outside In, *Journal of Business Ethics*, 80, 85-95.

Tellström, R., Gustafsson, I-B. & Mossberg, L. (2006). Consuming heritage: The use of local food culture in branding, *Place Branding*, 2(2), 130-143.

Terranova, T. (2000). Free Labor: Producing Culture For The Digital Economy. *Social Text*, 18(2), 33-58.

Vargo, S. L., & Lusch, R. F. (2004). Evolving to a New Dominant Logic for Marketing. *Journal of Marketing*, 68(1), 1–17.

Vargo, S. L., & Lusch, R. F. (2007). Service-dominant logic: continuing the evolution. *Journal of the Academy of Marketing Science*, 36(1), 1–10.

Wilska, T-A. (2002). Me – A Consumer? Consumption, Identities and Lifestyles in Today's Finland. *Scandinavian Sociological Association*, 195-210.

Zwick, D., Bonsu, S. K., & Darmody, A. (2008). Putting Consumers to Work: `Co-creation` and new marketing govern-mentality. *Journal of Consumer Culture*, 8(2), 163–196.

Tuominen, K. (2014). Restaurant Day and how it became a worldwide food celebration, speech at Streat Helsinki Talks, 21.3.2014

[www.restaurantday.org](http://www.restaurantday.org), red on 13.5.2014