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**Tourists' Emotions as a Resource for Customer Value Creation, Co-
Creation and Destruction: A Customer-Grounded Understanding**

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Abstract

Research on customer value creation in a tourism setting has tended to prioritize the firm's over the customer's perspective. However, new understandings of customer value through the lens of customer-dominant logic emphasize the need to consider value as emerging within the broader context of a customer's lifeworld, which transcends customer-firm interactions and includes interactions with others. Tourism experiences are experiential and meaning-laden at the individual and collective levels. As a resource for value creation, emotions play an important but underexplored role during value-in-use and influence the tourist's consumption experience. We provide a customer-grounded understanding of value creation as emerging and evolving over time by examining how emotions are experienced and contribute to the holistic consumption experience both intra- and inter-subjectively. By demonstrating how emotions, as a customer operant resource, contribute to the process of value creation as well as value destruction, we extend our knowledge of experiential consumption practices.

Keywords: customer-dominant logic; emotions; value creation; value co-creation; value destruction.

Introduction

Tourists are ‘value-driven’ (Yüksel and Yüksel 2002) as they seek out experiences that fulfill their needs and wants based on *what* they value and *how* they experience such value. The importance of delivering superior customer value in the tourism and hospitality industry is recognized as a potential source of competitive advantage (Al-Sabbahy, Ekinici, and Riley 2004; Prebensen, Kim, and Uysal 2015), an antecedent to customer satisfaction, loyalty and future purchase intentions (Kashyap and Bojanic 2000; Petrick 2004; Mohd-Any, Winklhofer, and Ennew 2015) and recommendations (Hosany, Prayag, Van Der Veen, Huang et al. 2016), as part of increased destination brand equity (Jamilena, Polo-Peña, and Molina 2016) and the bedrock of relationship marketing (Prebensen, Vittersø, and Dahl 2013). The subjective, dynamic and experiential nature of value has led to growing support for a customer-grounded view of value creation (Heinonen, Strandvik, and Voima 2013) and the need “to reflect a richer and broader concept of value, such as an intrinsic and emotional dimension” (Lee, Lee, and Choi 2011, 687).

Emotions have been identified as a key customer resource in the value creation process (Arnould, Price, and Malshe 2006; Rodie and Klein 2000). Although there is still no generally accepted definition of emotions, Cabanac (2002, 69) suggests that “emotion is any mental experience with high intensity and high hedonic content (pleasure/displeasure)”, relates to feelings, moods and affect-based personality characteristics (Payne, Storbacka, and Frow 2008) and “encompass drives, feelings, and instincts” (Gnoth 1997, 287). Emotions and moods differ in that moods are relatively enduring and less intense affective states with little or no cognitive content (Bagozzi, Gopinath, and Nyer 1999). However, feelings originate from emotions as “people feel something when they experience emotion” (Barrett, Mesquita, Ochsner, and Gross 2007, 373).

In this study, we adopt Goldie's (2002) phenomenological perspective of emotion, which acknowledges that emotions are complex, episodic, dynamic and often context-specific. As subjective experiences that constitute part of our narrative (Tung and Ritchie 2011) and our lifeworld (Goldie 2002), this approach aims at capturing the actual emotional experience, that is 'what is felt' or 'what it is like', as described by the individual. The significance of emotions, both positive and negative, in customer value creation processes is evident for they drive our tourism choices (Malone, McCabe, and Smith 2014) as well as form an important part of our consumption experiences (Holbrook and Hirschman 1982). Since value can emerge from mental and emotional experiences (Heinonen, Strandvik, Mickelsson, Edvardsson et al. 2010) and resides "not in an object, a product or a possession but rather in and only in a consumption experience" (Holbrook 1999, 8-9), it is important to gain a greater understanding of how emotions contribute to and shape customer value creation processes in the consumption experience.

From a tourism perspective, Prebensen et al. (2013) emphasize the need to prioritize customers' resources in contributing to the value creation process as "tourists' role and resources in terms of value creation have attracted little research" (p.240). In view of this, we therefore examine customer value creation from a customer-dominant (CD) logic perspective (Heinonen et al. 2010, 2013). Specifically, our research aims to explore how emotions shape the value creation process as one type of operant resource, which consumers draw on to perform their life roles and achieve their life projects. We contribute to the tourism and service marketing literatures by developing a theoretical account of an idiosyncratic, customer-grounded view of value creation and demonstrate the crucial role of emotions not only in the customer process of value (co-)creation but also of value destruction. We consider how emotions are experienced and how they contribute to the holistic consumption

experience both intra- and intersubjectively. We use the words ‘customer’ and ‘tourist’ interchangeably in this paper.

Theoretical Background

Tourism experiences are experiential in nature and meaning-laden at both the individual and collective level. Tourists play a crucial role in “creating and choreographing” service encounters (Campos Mendes, Valle, and Scott 2015, 2). Prebensen, Kim, and Uysal (2016) refer to tourists’ *active* participation in the consumption experience as ‘experience value’, which can be mental, physical or emotional (Bertella 2014), and is the basis for customer value creation (Prebensen, Woo, Chen, and Uysal 2012). Others refer to value emerging from experiential use as ‘value-in-use’ (Grönroos 2008), which is “a process through which a user becomes better off in some respect or which increases the customer’s well-being” (Grönroos 2011, 282). Value-in-use can only be created with and determined by the user in the ‘consumption’ process and through use (Grönroos 2008). This concept emphasizes “the customer’s experiences, logic, and ability to extract value out of products and other resources used” (Grönroos and Voima 2013, 135) and resides in the customer use experience over time (Grönroos 2008). Helkkula, Kelleher, and Pihlström (2012) refer to this process as ‘value in the experience’ which emphasizes value creation from the customer viewpoint, emerging and evolving from and within the customer’s experiences and logic.

The central role of customers in the value creation process is well recognized (e.g., Heinonen et al. 2013), with many identifying customers as a resource provider (Shaw, Bailey, and Williams 2011). However, customer participation does not refer solely to customers as productive resources or co-producers in service design; rather it highlights the need for resource integration and customer involvement in this process throughout the consumption

experience (Bradley and Sparks 2012). Such involvement intensifies the experience through the deployment of one's skills and resources (operant resources) (Aho 2001), which means that customers are integral to the service experience because they determine what constitutes value and play a key role in the value (co-)creation process (Heinonen et al. 2010) with both the firm and others (Grönroos and Voima 2013).

Much of the extant work on customer value creation has remained at a conceptual level (e.g., Heinonen and Strandvik 2015) with a few notable exceptions (e.g., Prebensen et al. 2016, 2013). Most studies in the tourism literature adopt Vargo and Lusch's (2004, 2008) service-dominant (SD) logic mindset (e.g., Cabiddu, Liu, and Piccoli 2013; O'Cass and Sok 2015), which concentrates on desired employee-customer interactions (Harris 2012) and is premised on the notion that "both the tourist and the service provider must be involved and cooperatively work together to create a better service offering" (Mathis, Kim, Uysal, Sirgy et al. 2016, 64). As such, they tend to prioritize the firm's over the customer's perspective with the result that much less is known about the latter. Nevertheless, value is a complex construct because it is "idiosyncratic, experiential, contextual, and meaning laden" (Vargo and Lusch 2008, 7). Consequently, customer value perceptions may vary across cultures (Eid and El-Gohary 2015) and spatial or temporal contexts (Bradley and Sparks 2012). Customer value is subjectively experienced and defined by the individual; therefore, greater investigation is required into how customers use their operant resources for value creation purposes from a customer logic perspective.

Customer-Grounded View of Value Creation: The Current Debate

Customer-dominant logic (CD logic) refers to a refined understanding of customers' experiences and activities as articulated by the customers themselves. It relates to "their

reasoning and sense making of their actions, reactions, practices, preferences and decisions” (Heinonen and Strandvik 2015, 122) wherein value is conceptualized as grounded in customers’ subjective experiences i.e., ‘value-in-use’ and ‘value in the experience’ (Helkkula et al. 2012). Importance is placed on value creation as emerging within the broader context of the individual’s lifeworld and often transcends customer-firm interactions (Tynan, McKechnie, and Hartley 2014). Lifeworld denotes one’s lived experiences (Heidegger 1962), including those which are lived or imaginary, occurring in the present, past or future (Helkkula et al. 2012) and comprise “ongoing experiences and activity structures beyond the service process” (Heinonen et al. 2010, 534).

Proponents of the alternative logic support the need for investigation of customer value by “position(ing) the customer in the center [of value creation], rather than the service, the service provider/producer or the interaction or the system” (Heinonen et al. 2010, 534). Although several studies have identified the active role of the customer in the value creation process (e.g. Payne et al. 2008; Baron and Harris 2008), they remain grounded in a firm-oriented view by adopting the principles of SD logic and do not prioritize the customer in the value creation process or examine value creation from a CD logic perspective. Therefore, our understanding of customer value creation is restricted because a customer-grounded view of the value creation process, one that is truly informed by customer logic, is lacking.

Customers and Operant Resources

Vargo and Lusch (2004) define operant resources as non-physical resources such as knowledge and skills that customers can apply to other resources (operant and operand) for value creation purposes. From an SD logic perspective firms regard customers *as* operant resources since they have the skills, knowledge and information to co-create value with the

firm (Payne et al. 2008), whereas from a CD logic perspective, customers *possess* operant resources (physical, mental and emotional) (see Rodie and Kleine 2000) as part of their lifeworld and deploy them for value creation purposes, often outside of the firm's zone of influence (e.g., in customer-to-customer or **actor-to-actor** interactions). This distinction is important as it highlights the active role of the customers **or other actors** in the value creation process wherein greater legitimacy is given to the customer in terms of creating, defining and shaping the value creation process within their lifeworld.

Arnould et al. (2006) offer an alternative categorization of customers' operant resources to include: physical resources (physical and mental endowments such as energy, emotions and strength), social resources (family relationships, brand communities, customer tribes and commercial relationships) and cultural resources (specialized knowledge and skills, life expectancies and history, and imagination). Although physical resources "are contextualized within cultural templates" (p.93), the individualized interpretation of how these resources are consumed is often lost in the social and cultural milieu. Consequently, these resources, especially emotions, have been less well documented compared to the others, yet **the link between value and emotion has been previously documented (Gnoth 1997)**. Emotions are identified as an important customer resource in the value creation process (see Prebensen et al. 2013; Arnould et al. 2006).

Emotions cannot be reduced to physiological representations alone, such as facial and bodily expressions or visceral reactions. Customers choose certain consumption practices because of the emotional feelings they generate (Holbrook and Hirschman 1982). Emotions can influence our thoughts, behaviors and experiences, evoke intense encounters that have intrinsic value for the individual or regulate our actions (Barrett et al. 2007). However, in

situations in which operant resources or direct interactions are unfavorable, such as when personal desires conflict with collective goals (see Tumbat and Belk 2011), or if the processes, systems or provider cause unbalanced value levels (Plé and Chumpitaz Cáceres 2010; Smith 2013), or where incongruence exists between individual needs and tolerances, then conflicts can occur leading to negative outcomes of value co-destruction (Echeverri and Skålén 2011). To date, value creation from a customer logic perspective remains under explored. In recognition of this omission, this study will examine how emotions, as one type of customer operant resource, shape the value creation process from a CD logic perspective by considering both positive and negative emotions in the consumer's experience of tourism as recommended by Harris (2012).

Methods

As value is “a concept that can be perceived and constructed differently by various actors” (Grönroos and Voima 2013, 136), we sought to understand the subjective and idiosyncratic nature of customer value creation by adopting a hermeneutic phenomenological approach (Heidegger 1962). First, this approach helps uncover an individual's subjective experiences, details of their lifeworld and associated meanings, and how they make sense of them (Smith 2008). Second, it acknowledges that value emerges from lived or imaginary service consumption experiences arising from past, present and future consumption encounters (Helkkula et al. 2012). Third, it “recognizes that access to experience is always dependent on what participants tell us about that experience” (Smith, Flowers, and Larkin 2009, 3) which the researcher then needs to interpret in a ‘double hermeneutic’ allowing the researcher to make sense of the participant's experience.

We argue that ethical tourism is a suitable context to investigate such issues because ethical choices are replete with emotional worth as they are highly significant on a personal and emotional level (Malone et al. 2014). Like Harrison, Newholm and Shaw (2005), we chose individuals who prioritize their ethical concerns as evident through their perceived ethical actions (i.e. engaging in ethical and sustainable tourism consumption albeit with varying levels of proficiency). A call for participation was posted on social networking sites that promote and share information on responsible and sustainable tourism practices. To help minimize the impact of any social desirability bias the participants were offered anonymity. In each interview the researcher stressed that there was no right or wrong answer as the research was concerned with each individual's lifeworld, therefore highlighting the fact that honesty was of the utmost importance. An anonymous-style conversation helped to put the participants at ease, assure them that their identity and lifestyle was not under question and encouraged them to speak freely about their beliefs, opinions and attitudes.

We conducted two rounds of data collection via semi-structured interviews over a three-year period (see interview schedule in Appendix 1). 13 participants were originally interviewed face-to-face *in situ*. 8 participants were re-interviewed via Skype (due to geographical dispersion) to further explore particular themes and account for changes in their lifeworlds (see Table 1 after Huffman, Ratneswar, and Mick (2000)). **Furthermore, as tourists' travel motivations and their effects can alter over time, due to the changes that can occur in one's lifeworld, a longitudinal approach enables greater insight into the temporal nature of travel and tourism (Wong, Law, and Zhao 2017).** The sample size is in keeping with McCracken's (1988) recommendation of 8 interviews as typically being sufficient for qualitative research with the *proviso* of additional interviews being conducted until no new insights are generated.

Each interview lasted between 60-90 minutes. The dropout amongst original participants was due to difficulties in locating some participants or achieving further co-operation.

[INSERT TABLE 1 HERE]

An iterative hermeneutic approach was used to analyze the data (Thompson 1997) with the aim of developing a coherent conceptual framework (Adkins and Ozanne 2005, see Fig 1). Each author read the transcripts several times to analyze the text taking a “part-to-whole” iterative approach (Thompson 1997, 441). This process required going back and forth between the literature and data until a shared understanding of the themes emerged. The data collection phase continued until thematic saturation was achieved, that is, data was collected until there were fewer disclosures evident and no more patterns or themes emerging (McCracken 1988). The findings below are supported by examples of participants’ accounts.

Findings

Emotions as an Operant Resource for Customer Value Creation across the Consumption Experience

Within the context of the customer’s lifeworld, it is evident that emotions play an important role in contributing to the customer value creation process. For many participants, emotions are a dynamic resource as they not only change over time but also across the consumption experience itself (pre-, during and post-consumption as well as from past, present and envisioned service encounters). For instance, Sara (T1) defines her ethical tourism choice as one that supports the local economy and is respectful of local areas. She highlights her active role in planning her eco-camping trip and how the emotions felt in the pre-consumption experience contribute to, and are an important part of the value creation process:

“I would be looking really forward to it [referring to her camping vacation in France], as it builds up, I’d be looking forward. I guess that is part of the enjoyment, the looking forward to something. The nearer it gets to your holiday the more excited you are. It [the campsite] had an eco-award and it was quite sort of fitting in with the natural environment to a certain extent, you know. They encouraged recycling and all those things from an ethical standpoint. I prefer to choose my own holiday and that is how I like it. To me that is more pleasurable, I relax more and it is more comfortable with that choice ‘cause I made that choice. I enjoy it more (...) I think that’s a good feeling, you build it, and everything is based on your own decision”.

For Sara, her emotions contribute to the value creation process in three ways: as emerging from the inherent pleasure derived from creating her own vacation; from choosing an ethical alternative; and anticipating the event itself. Reflecting Hartman’s (1967) concept of intrinsic value, Sara refers to value in terms of an emotional appreciation of the consumption experience which arises through her active involvement. While Shaw et al. (2011) highlight the importance of the mental or physical resources tourists use for value creation in the usage process, it is evident that Sara’s emotions influence her value-in-use in the pre-consumption experience as well as during the consumption encounter itself, as demonstrated by how she feels.

Likewise, Lorraine (T1) captures the value embedded in the planning stage of her vacation as expressed through her feelings of excitement and anxious anticipation about what is to come. She demonstrates the individualized nature of value creation wherein her emotional feelings are a contributing factor to the value creation process during the pre-consumption experience:

“It’s that lovely feeling when you’ve hit the return button, when you’ve booked your flight, you can suddenly start thinking about it. This is as much the holiday as the being on the holiday itself”. Both Sara and Lorraine identify the emergence of value creation in the pre-consumption experience and how their emotions, which are intrasubjectively felt, are the basis of the value creation process.

Unsurprisingly, the participants refer to feelings of pleasure in the core-consumption experience, particularly as they are speaking about their vacations. However, the role that pleasure plays in contributing to value-in-use during consumption warrants greater attention. Sinead (T2) recalls a past experience of a vacation in which she was hiking through a forest. Sinead illustrates how the pleasure experienced influences the value creation process as she experiences strong awe-inspiring feelings (Pearce 1982) when she connects with the natural environment:

“It’s like food for the soul [being in nature]. You get such a buzz out of being away from everything and it’s so quiet, it’s so peaceful, there is no concrete anywhere. Sometimes you just need to get away from the concrete and you need to be out in the open. It’s so therapeutic, I think (.) sometimes it’s nice to walk along and not talk and just take in, breathe in the fresh air and listen to the birds, listen to the water. I love all that. (...) Just connecting with nature, because a lot of us have forgotten how to do that. (.) It’s like you feel a sense of freedom, or something (.) you feel it. I don’t know how to describe it. It’s very hard to describe in normal language, but it’s a freedom of your spirit. I feel that we should be more connected with the landscape”.

Kals and Maes (2002) state that one’s emotional affinity with nature is a motivating force for

sustainable behavior, but Sinead's value-in-use does not emerge from this alone, it is the pleasure arising from her consumption experience as exemplified through her feelings of freedom and her engagement with nature that contribute to her value creation. Although customer value-creating experiences can occur on an individual level (i.e., intrasubjectively) as customers independently make sense of their lived experiences (Helkkula et al. 2012), most vacations take place in a social setting and the presence of others adds to the complexity of the customer value creation process.

The intersubjective effects of emotions as an operant resource for value co-creation

Value co-creation occurs when customers combine their operant resources with others (i.e., co-customers, firms and other actors in the customer's lifeworld such as family members and friends) for mutually beneficial purposes (Grönroos 2011). As an operant resource, emotions contribute to the customer value co-creation process when we interact with *others*. The participants referred to mutual value co-creation stemming from emotional feelings such as happiness experienced by others. In this case emotions are other-orientated yet indirectly impact one's value-in-use. Furthermore, they mentioned experiencing emotions which arise because of their active role in the value creation process leading to mutual value creation, which implies that they act as resource integrators through sharing their skills and knowledge.

Harriet (T1), a separated mother of one, identifies the role of others in the value creation process when she talked about her desire to spend time with others while on a domestic eco-camping vacation with her daughter. For her, the benefits of others stem from the communal aspects of the experience, which have a positive impact on her on an emotional level. Whilst on vacation, Harriet's positive feelings define her value-in-use as she states:

“I love the shared experience of it, it is not like being or going anywhere like in a hotel and everyone is off in their little rooms. You can be off in your rooms camping so you can still have privacy but on the whole it is a bit like kind of a weekend going and staying in a commune and that has always appealed to me anyway. I love it. I like being around people and seeing people. I think it is great (.) we camp in the UK quite often, and often with other people. There was a big group of us, like 12 of us and some of the couples going didn't really see what we saw when we are camping. (...) it is always eating amazing food because it is barbecued and different, and having a really nice environment. (...) It's also about the people that are there you know; it is an important factor”.

Harriet's desire for such encounters may be due to her marital status. When re-interviewed (T2), her family structure had changed (see Table 1), as she now has a new partner and stepchildren. She describes the temporal nature of value co-creation in a retrospective account of her experience while on a family vacation. Here, value co-creation emerges in her post-consumption stories and recollections of fond memories (see Tung and Ritchie 2011), which resonate with the social function of emotions in helping to maintain and enhance social relationships (Fischer and Manstead 2008). Harriet recounts:

“...we met another English couple who, the little girl kind of latched onto our eldest boy in the playground and then we just ended up hanging out quite a bit. In fact, we are probably going to see them in August. (...) We made some friends. I mean, it was a different experience depending on who you talk to in our family. Our middle girl is really, really extrovert and she was on stage on the first night and it didn't matter that everybody else around her spoke French. She was quite happy (.) we did lots of joint

activities. We did lots of things that were quite nature-y, some craft, and the kids were all happy. We had a bit of a glow about us, I think, because we'd had such a brilliant time. It probably strengthened bonds within the family".

By demonstrating the extended nature of value co-creation beyond the consumption experience itself, Harriet considers the importance of developing new friendships. Her increased appreciation of family and relatives is reflective of Tung and Ritchie's (2011) conceptualization of social development in tourism settings. Her sense of value co-creation stems from the emotions arising from the ongoing benefits of her social encounters. However, Harriet's emotions are other- rather than inner-orientated as she is concerned with the happiness of her blended family. As such, value co-creation emerges because of the indirect interpersonal effects of her emotions; the inherent pleasure she experiences because of the happiness and enjoyment experienced by others. It also demonstrates that other people's emotions help shape interpretations of shared experiences and can, in turn, influence how we feel (Parkinson 1996), thus indicating the social function of emotions as an operant resource leading to value co-creation.

For Sinead (T2) the presence of other travelers strengthens her consumption experience and her positive feelings towards them contribute to her value-in-use. They have an important role in shaping her service encounters as she continues to talk about their impact on her as: *"you learn so much from them"*. Sinead experiences positive emotions from the activity itself and her social interactions. Her narrative reveals the mutual gain to be had in shared experiences as she declares:

“It’s always nice to meet people, because you can see where they’re coming from, are they on holiday? are they local? (...) You might say [to other travelers] ‘oh be careful on that bit up there, it’s a bit slippery at the moment’, or ‘the signpost has fallen over’ or you might tell them what is up ahead. You would do that. They might share stuff with you, if you’re starting out on a walk or whatever”.

By sharing her knowledge of possible hazards along the walking route, Sinead is helping to ensure that others have an enjoyable experience too. She is, in a sense, safeguarding the value creation process through preventing an experience in which value destruction may occur. Value co-creation emerges in this instance from positive interactions on an intersubjective level.

As our lifeworld changes over time, and as value creation emerges and evolves from accumulated experiences (Grönroos 2011), it is expected that an individual’s interpretation of these experiences will also evolve. Graham (T1) describes feelings of happiness as contributing to his sense of value-in-use at the intrasubjective level when he states: *“It’s very much an individual thing. Some people would rather be sharing their experience with others. I’m of the disposition where I am happy being on my own and taking it all in. I don’t need someone else to appreciate it more”*. However, when re-interviewed, Graham (T2) was a newly-wed offering a somewhat different view of value creation as he makes sense of an experience shared with others. Here, he demonstrates the intersubjective nature of value creation and value-in-use and the dynamic nature of emotions as an operant resource stemming from his feelings about a kayaking trip with his wife. He recollects a moment when one of the kayaks was trapped underwater:

“We [referring to the group] lost one of our kayaks in the river, went underneath a rock and we could not get it out. So we had to spend 26 hours hiking out in the dark for a lot of it. That was a cool experience as well, not at the time, it was a bit grim, but looking back on it, yes, that is certainly one aspect of the trip we remember. As we were good friends as well, everyone was in the same boat, but we weren’t in a boat, that was the problem. Everyone understood each other and there was no bitching or griping about it, we just got it done. So that was pretty cool. Sometimes your worst moments become your best memories when you are travelling”.

In hindsight, Graham reflected on this critical service encounter with a positive emotional tone as being “*pretty cool*”. He epitomizes the intersubjective effects of emotions as an operant resource for value co-creation during the consumption experience.

The Intrasubjective Effects of Negative Emotions in Framing Value Destruction

Most tourism encounters are shared experiences, but not all of them offer mutual benefits or lead to a positive outcome or a sense of togetherness. The participants’ negative emotions played a central role during the consumption experience in shaping their encounters and contributing to value destruction arising from interactions with others. Previous studies (e.g., Pearce 1982) have highlighted tourists’ negative experiences arising from expressed feelings of frustration, impotence and malaise towards others. Such experiences arise when an individual’s notion of value or *how* value emerges may be compromised or threatened, thus causing discontent (Mitchell 1998). Although value destruction stems from incongruent practices or through the misuse of resources or due to an imbalance in perceived value levels amongst customers (Echeverri and Skålén 2011; Plé and Chumpitaz Cáceres 2010), it is the participants’ negative emotions such as hubris or disgust that define and shape the value

destruction process. For example, Fiona (T1) referred to the visible impact of others on the environment as detracting from her experience because their practices conflict with her ethical values. She explains:

“The beach has been wrecked, there has been spray paint all over the toilets, they sawed off some of the benches, they shifted benches onto the slipway, they’ve spray painted the slipway and they have broken glass all over the place, they have smashed all the little new lamps for lighting at night time. I wish I could see these people doing it, I would say it to them, and if they told me off, so what. (...) The only ugly thing about it is what the people do to it. Like the Geopark, and the flowers, you can be guaranteed people are picking them and it’s illegal. It makes me sad that people don’t care about these things”.

She expressed her awareness of the impact of others on not only the surrounding area but also the quality of her experience. She refers to feelings of sadness and frustration as contributing to her value destruction as she deplors others’ lack of respect for the local environment, which Jacob and Shreyer (1980) identify as a potential source of tourist-tourist conflict. She also implies feelings of disgust, epitomized by the word ‘ugly’, as she talks about their unprincipled behavior due to the misuse of resources. Mitchell (1998) claims these practices are perceived by local residents as “an erosion of their environment; in other words, a partial destruction of the rural idyll” (p.277). In Fiona’s case, her negative emotions are felt as a tourist, and although her emotions are other-orientated, they contribute to and reify her value destruction.

When re-interviewed, Fiona was now in a new job in which claims: *“I spend all day fighting against time in front of a computer screen”*. Therefore, when referring to a forthcoming trip she claims (T2): *“I’m going out to Lanzarote, do you know, I’m going out just for a bit of time out”*. Fiona indicates that she is aware that such an experience will offer a much-needed break but was somewhat guarded when she states:

“I go running in the morning and the smell of puke and drink and rubbish, like I can almost taste the smell and that’s locals and tourists and musicians, and that really upsets me because I often meet other older American tourists out walking early in the morning and they have to walk through that, it’s disgusting and filthy (.). When I’m travelling I don’t make a mess of the place, I don’t leave my rubbish after me, you know, I’m conscious about being responsible”

The behaviors of others detract from her experience as demonstrated through her feelings of disgust and sadness; however, she tends to offset their reprehensible actions by ensuring that her behavior is ethically fitting. It is possible that others are unaware of the potential negative impact of their behavior on others, which can lead to value destruction. Indeed, the frustration with others is apparent throughout the interviews. For instance, Sara (T2), who is now a mother of two children, talks about the stereotypical British travelers abroad. Speaking about how their perceived rude and unethical behavior contributes to her value destruction, she discloses:

“I think I would be embarrassed (.) to be British, and I know that’s a really bad thing to say but I would (.) I think I’d just be embarrassed by others, the Brits abroad behavior. The loud, the brash, the drunkenness, they’re probably shouting at you. It

was a really busy beach and you'd hear the noise of people playing and it wasn't quiet but there are lots of things going on the beach like water sports. There was some shouting and the shouting was a British family shouting at their children, and that's what you could hear. You just think, you know, 'Get me out of here' – we wouldn't go back."

Sara's feelings of embarrassment arise because of the inconsistency between other people's behavior and her ethical beliefs. Lewis (2008) regards feelings of embarrassment as a self-conscious emotion that relates to the self because of self-exposure for some wrongdoing, however, Sara's embarrassment is other-related because of indirect nationality attributions and demonstrates the importance of Pearce's (1982) role-related behaviors and "the necessary feelings associated with the tourist role" (p.99). Her negative emotions indicate a type of distancing as she wishes to separate herself from others whose behaviors are conflicting with her ethical beliefs and values. It is the transgressions of others that influence Sara's value destruction as expressed through her negative emotions resulting in a desire for social distance from such behavior.

For others, such as Jackie (T1), value destruction emerged not from her core ethical beliefs as such but from those who lack the necessary skills and ability (i.e. operant resources) to complete a mountain hike offered by an ethical tourism operator. She expresses her feelings of frustration as shaping her value destruction as she recounts a negative emotional experience:

"One of the members of the team was suffering altitude sickness and she was holding the whole team up, and so it was quite interesting in terms of the experience itself. I

had met her on that trip so people assumed I was her 'bestest' buddy so when it came to saying, you know, 'she needs to get off the mountain and will you do it?' it became my responsibility all of a sudden. I just thought it's a little bit selfish because someone has to take care of her and we are all on holiday. Do you know what I mean? If I was being more benevolent I would have walked with her, but I was on holiday I didn't want that responsibility. I just went 'not my bag' so that was fine".

For Jackie, the disparity between this particular individual's and the group's level of fitness led to a sense of value destruction. Arguably her frustration arises due to the threat posed by another member since she might not be able to fulfill her need for self-development as defined as gaining a sense of accomplishment and using one's skills and knowledge (see Pearce and Lee 2005). Although Jackie was initially affiliated with this group member, she did not wish to become responsible for looking after her or be associated with someone who was clearly not fit enough to complete the hike. When re-interviewed Jackie (T2) expresses similar emotions when talking about the difficulties she herself experienced on another group hike, she states:

"...People could see I was hot. My face was puce. The leader said to me, "Are you okay?" and I said, "No. I'm hot". She said, "It is fine, not far to go". I could have cheerfully smacked her because I was just not in a good frame of mind (.) I was building it out of all proportion – "Oh my God, what am I going to do?" It was all in my head. I guess part of the reason I was keeping it in was you're conscious that people are on holiday, they don't want to hear you moaning".

Here Jackie overlooks, or is perhaps unaware of the extent of the potential negative impact she may have on others and their experiences, thus exemplifying a lack of thoughtfulness. In contrast to the previously mentioned experience, Jackie fails to see that she may have unintentionally or indirectly caused value destruction for others. Such a finding supports goal interference theory (Jacob and Shreyer 1980) wherein “opportunities for goal attainment are limited” (p.269) and tourist-tourist conflict occurs. Similar to Jacob and Shreyer’s (1980) work, Jackie demonstrates “connotations of high or low status may become attached to the recreation place and activity style adopted” (p.371) through her implied feelings of hubris and a sense of superiority in her actions, as she wants to have a pleasurable encounter. Jackie chooses group tours because of the social aspects of the experience even though it is often the presence and behavior of others (i.e. tourists or the service provider) that give rise to negative emotions and her sense of value destruction.

Discussion

This study contributes to a better understanding of customer value creation in the tourism and service marketing literatures. We set out to develop a theoretical account of a customer-grounded view of value creation by concentrating on the idiosyncratic aspects of value, focusing on emotions as one type of customer operant resource. The contribution of this research is two-fold. First, by offering greater insight and understanding of customers as resource integrators and customer value creation from a CD logic perspective, **we build on previous studies within the tourism and service marketing literature (e.g. Prebensen et al. 2016; Prebensen et al. 2015; Prebensen et al. 2013; Helkkula et al. 2012; Lee, Lee, and Choi 2011; Arnould et al. 2006) to highlight not only the importance of emotions (both positive and negative) as a customer operant resource that contribute to and shape customers’ value creation, co-creation and value destruction processes** as outlined in Fig 1, but also how

emotions are experienced through value-in-use and their impact on a customer's holistic consumption experience (Table 2). While previous studies have alluded to the emotional nature of value creation (e.g., Prebensen et al. 2016; Helkkula et al. 2012), this study is novel in that it empirically demonstrates that emotions contribute to and reify value (co-)creation and value destruction processes throughout the consumption experience.

[INSERT FIGURE 1 HERE]

Our emergent model (Fig 1) further highlights the temporal nature of value creation not only across the consumption experience (see Table 2) but also within the wider context of the customer's lifeworld. We support the claim that value arises from lived or imaginary experiences arising from past, present and future consumption encounters (Bradley and Sparks 2012; Helkkula et al. 2012). Furthermore, we offer a nuanced understanding of the *individualized* nature of the customer value creation process within the context of the customer's lifeworld at both the intra- and intersubjective level.

[INSERT TABLE 2 HERE]

Second, little is known about the concept of value destruction. The presence of others is fundamental to some value creation processes (e.g., Helkkula et al. 2012) as tourists share and exchange operant resources for mutually beneficial purposes. Our findings help refine the value destruction concept by demonstrating not only how others can detract from the consumption experience and lead to value destruction but also how such experiences are defined by a negative customer experience. In this case, value destruction is grounded in the negative emotions experienced (e.g., hubris and disgust) when others fail to integrate and

apply suitable operant resources (see Table 2). Smith (2013) suggests that value destruction gives rise to negative emotions, which can have a significant impact on customer well-being, thus positioning emotions as evaluative constructs. Our findings advance such thinking as we highlight how emotions, as an operant resource, engender and contribute to the value (co-)creation or destruction processes in the first instance. Host-visitor conflict is central to Mitchell's (1998) idea of creative destruction in a tourism context due to the advanced commodification of local areas for tourism purposes as felt by the local residents. However, it is evident in this study that value destruction is not solely experienced by the local population as such, but is also felt by tourists themselves because of negative tourist-tourist encounters.

Our contribution to the literature on value destruction is important as “much of service research and theory is based on the cocreation of value, we have not focused as much on the destruction of value or negative service” (Anderson and Ostrom 2015, 244) or how it manifests itself (Prior and Marcos-Cuevas 2016). We argue that the participants experienced value destruction rather than *co*-destruction because often value destruction occurred unbeknown to the culpable individual whose value creation thus remained unaffected. Thus, value destruction is not the result of deviant behaviors as such (Dootson, Johnston, Beatson and Lings 2016). Furthermore, “not all the actors implicated in a value co-destruction process might be impacted in the same way” (Lefebvre and Plé 2012, 11). Prior and Marco-Cuevas (2016) refer to value destruction as unilateral, however, value destruction infers a degree of interaction between individuals. We found no evidence of value *co*-destruction as defined by Plé and Chumpitaz Cáceres (2010), instead, value destruction only occurred for the knowing customer and therefore only one party's value creation process was affected.

Conclusions

Tourism firms need to gain greater insight into their customers' lifeworld and establish how and when value emerges within. To do so, they must develop more transparent relationships with their target customer base through greater stakeholder engagement. Although tourism firms can impact the customer value creation process (directly and indirectly), it is customers who orchestrate markets (Heinonen et al. 2010). Therefore, it is important for tourism firms to engage with individuals who can access and potentially influence the customers' lifeworld and subsequent value creation processes such as market mavens, opinion leaders or innovators. For example, travel bloggers are an important source of marketplace knowledge that can help influence tourists' decisions.

To reduce value destruction occurring tourism firms must build social rapport with community members (Pearce 2005) to help with experience design. Firms can facilitate value creation through "harmoniz(ing) (tourists') impressions with positive cues" e.g., enabling self-discovery and facilitating shared experiences with other like-minded others and "eliminat(ing) negative cues" such as litter and vandalism (Pine and Gilmore 1998, 103). Supporting and enabling positive social interactions will help tourists create their own memorable experiences (Tung and Ritchie 2011). This can be achieved through more sophisticated segmentation processes derived from greater customer insights into the tourists' lifeworld. Finally, firms can help reduce potential service failures through the provision of employee training schemes that nurture a philosophy of employee empowerment.

Although the chosen context provides an ideal platform for the topic under investigation, it is limited in terms of the generalizability of the findings. While this was not the aim of the

chosen method, we nevertheless suggest that our study can offer transfer of meaning to the role of emotions in other service experiences in which customer value generating processes take precedence such as hospitality, education, health and social care services. Likewise, we can offer transfer of meaning in relation to other service experiences direct or indirect, offline or online across the service industries. Future studies may adopt alternative approaches to measuring tourists' emotions in natural settings by recording them in real-time, which would enable tourism planners to identify tourists' emotional touch points across the consumption experience (Kim and Fesenmaier 2015).

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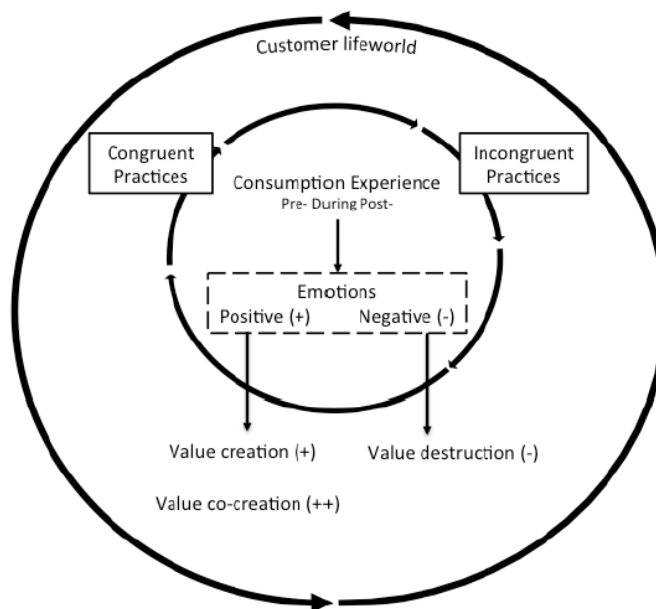
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Figure 1 Value creation as emerging and evolving in the customer's lifeworld



Value creation can occur on a intra- and intersubjective level

Table 1 Participant's lifeworld, themes, values and projects

Participant	Profile	Life themes and values	Life projects	Current ethically-related concerns
Fiona*	Fiona - 33-year-old female graduate, in a relationship. A mature student at T1. Single and employed as a procurement assistant at T2.	Being at one with nature by espousing ethical tourism.	Engaging in learning, education, maintaining physical and mental well-being, meeting new people to become an ethical tourist.	Lacking personal time or being unable to do her 'own thing' when staying with family in Lanzarote.
Graham*	Graham - 37-year-old, male education support officer with a postgraduate degree. At T2 he was newly married.	Balancing sustainable principles with a pragmatic approach to ethical tourism.	Ensuring tourist experiences are worth their impact on 'Mother Earth' to reduce feelings of guilt.	Ensuring future trips are challenging, which will make the experience unique and unforgettable.
Harriet*	Harriet - 41-year-old female environmental manager with a postgraduate degree. At T1 she was separated with one child and at T2 has a new partner and stepchildren.	Taking personal responsibility for sustainability.	Incorporating ideals of responsible ethical and environmental tourism into consumption decisions.	Striving to live up to her ideals, with her new partner and stepchildren.
Jackie*	Jackie 51-year-old single female with a master's degree who works in education. At T2 she was undertaking a PhD part time.	Engaging in tourism as respecting the environment.	Enjoying the freedom to get away and go wherever she wants to without having to go on her own.	Favoring companies that utilize the local population as much as possible to avoid feeling guilty.
Laura*	Laura - 36-year-old female entrepreneur, married without children. At T2 she has a child.	Ensuring her travels have as positive an impact as possible.	Recognizing that ethical tourism has equally important environmental and social impacts.	Being a responsible tourist but recognizing what she can achieve.
Lorraine*	Lorraine - 48-year-old female graduate, single and working as a business consultant. At T2 she is self-employed.	Being unconsciously ethical through seeking particularly authentic tourism experiences.	Having rich, authentic and more meaningful tourism experiences.	Seeking a compromise between what she will enjoy and responsible and sustainable vacation choices. She defines herself as eco-light.
Sara*	Sara - 36-year-old female, graduate project manager with 2 children. By T2 she reduced her working hours for family reasons.	Engaging in environmentally responsible consumption across all aspects of her life.	Minimizing her personal environment impact but still enjoying life.	Choosing a tourist experience that is independent, flexible, and low maintenance.

Sinead*	Sinead - 33-year-old, unmarried and childless female graduate who works in holistic therapy and adult education. She has a master's degree and is in a relationship. At T2 in a new relationship and is pregnant with twins.	Experiencing nature to feel more connected to her spiritual self.	Immersing herself in the tourism experience to slow down and unwind.	Looking forward to like-minded companions on her next trip to learn about the history, heritage and mythology of a particular landscape.
Karen	Karen - 32-year-old female, graduate entrepreneur, married without children who travels with her partner.	Leaving no trace on the land.	Combining enjoyment with minimal impact on the environment.	Being more aware of personal responsibility regarding protecting the environment.
Jimmy	Jimmy - 34-year-old, graduate male education support officer. He is in a relationship.	Sustainability, practicing what you preach and being mindful of the surrounding environment.	Consciously making environmental decisions but considering the practicalities too.	Engaging in activities that are sustainable for work, home and outdoors.
Joanna	Joanna - a 49-year-old female graduate whose partner died in a mountaineering accident when she was in her 20's. She has no children and works as an entrepreneur.	Living an authentic life. Doing what she feels is right and what is good for her soul.	Engaging in adventure sport, combined with nature-based tourism.	Leaving no trace and caring for the natural environment.
Mary	Mary - 45-year-old, female, unmarried, graduate management consultant.	Working to promote eco-tourism as an ethical choice.	Emphasizing the local nature of responsible ethical tourism.	Going on vacation to India involving home stays with lower cast families.
Ross	Ross - 32-year-old male, graduate entrepreneur married with no children, and travels with his spouse.	Enjoying the beauty of the natural world, which is there for people to appreciate.	Being responsible.	Taking time to enjoy and experience the environment.

*Interviewed twice

Table 2 Customer-grounded value creation, co-creation and destruction across the consumption experience

Stages of a consumption experience over time	Customer processes	Associated emotional experience(s)	Congruent or incongruent practices leading to value (co-) creation or destruction
Pre-consumption experience	<p>Activities: mental processing such as information searching, planning and organizing the event and evaluating alternatives.</p> <p>Emotional aspects of planning emerging from imagined future consumption experiences and perceived usage experience.</p>	<p>Positive anticipatory emotions such as: pleasure and excitement.</p>	<p>Value creation: on an intrasubjective, <i>individual</i> level through fantasizing or daydreaming about the forthcoming experience.</p> <p>Value co-creation: on an intersubjective, <i>social</i> level through interactions with others who are sharing consumption experiences.</p>
Core consumption experience	<p>Activities: pleasure, satisfaction/dissatisfaction.</p> <p>Emotional aspects emerging in the perceived consumption experience.</p>	<p>Positive emotions such as pleasure, enjoyment and happiness emerging from congruent practices.</p> <p>Negative emotions such as hubris, sadness, frustration and disgust emerging from incongruent practices.</p>	<p>Congruent practices on an intrasubjective, <i>individual</i> level leading to value creation.</p> <p>Congruent practices on an intersubjective, <i>social</i> level leading to value co-creation via the direct sharing operant resources between customers i.e. customers and co-customers of the experience. These experiences can be direct or indirect (intentional or accidental) between customers who are not necessarily sharing the same experience but are consuming the same space. They can lead to value co-creation on an intersubjective level due to favorable practices.</p> <p>Incongruent practices on an intersubjective, <i>social</i> level leading to value destruction through direct and indirect sharing of these practices, which can occur unbeknown to the culpable individual.</p>

Post-consumption experience and the nostalgia experience

Activities: reliving past experiences through narratives, photos or conversations with friends, which tends to culminate in a classification of memories.

Emotional aspects as emerging from the evaluated consumption experience.

Positive emotions such as: enjoyment, fun and contentment emerging from **congruent practices**.

Negative emotions such as: frustration, hubris, sadness, and disgust emerging from **incongruent practices**.

Congruent practices through nostalgic reinterpretations of previous experiences leading to positive **value creation**.

Incongruent practices through nostalgic reinterpretations of previous experiences leading to **value destruction**.

Appendix 1 Interview Schedule

The purpose of the interview schedule is to concentrate on the participants' experiences of ethical tourism

Introduction

Prompts: Can you tell me about your (current or recent) travel experience?

How would you describe this experience?

When did you go and with who?

Why did you choose this holiday (current/past holiday)?

How did you find out about the holiday location?

Ethical tourism

Prompts: How important is being more ethical/responsible to you?

What activities do you take part in?

Tell me more about X (location in question).

Can you tell me what you mean by ethical tourism/practices/activities/experiences?

What does being ethical or ethical mean to you?

How do these experiences make you feel?

Can you describe how you felt (now/ or the recalled experience)

Can you elaborate upon this?

What type of experience are you looking for?

Behavior of others

Prompts: How do you feel about others and sharing your experience (tourists, family members, friends, tourist providers etc.)

How do you respond to others that you share your experience with (both directly and indirectly)?

Ethical practices beyond tourism and in the participants' broader lifeworld

Prompts: How does being ethical influence/impact others areas in your life?

How do these (ethical) activities/experiences make you feel?

When did you become more concerned with the environmental/social/economic impact of your behavior?

Future consumption

Prompt: What about future holidays?

What holidays have you planned or are thinking of in the coming months/year?

How is/are your holiday(s) influenced by your desire to be an ethical/responsible person? How do you feel about your forthcoming holiday?

Who is going on the holiday with you?

What activities are you planning to do?

What type of experience are you looking for?

Is there anything that you would like to add that I have not touched upon in this conversation?