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1
An Introduction to Planning and Managing Communities, Festivals and Events

Allan Jepson and Alan Clarke

Festivals and events are the lifeblood of society, they are inseparable and crucial to enhance and maintain community well-being or quality of life (QOL). Our edited book brings together planned festivals and events from ten different countries around the world and in doing so, analyses the importance of communities, cultures, and appropriate and inclusive planning and engagement to reveal a multitude of positive and negative impacts that events have within our internationalised communities. Our book is structured into two key sections, the first (Chapters 1–8) explores management philosophies, ideas and principles in the context of festivals, events and communities; and the second (Chapters 9–15) analyses festival and event planning and the resulting impact upon festivals, events and communities in which they take place.

Our reading suggests that communities, cultures and ways of life are constantly being bombarded with globalised messages that create or reinforce values in society. Festivals and events offer a unique platform for cultural exchange, rejuvenation, or preservation. Our book presents case studies from around the world in order that we can begin to understand the true value of events and ensure they are used to positively enhance socialisation and cohesion within our societies.

Our previous work in the field of festival and event studies has explored communities, engagement and inclusivity in the planning and construction process (Jepson & Clarke, 2005, 2013, 2014; Jepson et al., 2008; Jepson, 2009; Clarke & Jepson, 2011; Jepson et al., 2013; Stadler, 2013; Ragsdell & Jepson, 2014), and more recently well-being and quality of life (QOL). These studies have led us to create a lens for critical analysis in the form of a definition of community festivals and events as a ‘themed and
inclusive community event or series of events which have been created as the result of an inclusive community planning process to celebrate the particular way of life of people and groups in the local community with emphasis on particular space and time’ (Jepson & Clarke, 2013, p. 7). We believe that community festivals and events should begin with stakeholder equality as this is surely the only way in which community traditions, values and cultures can be used positively.

The literature surrounding community festivals suggests largely positive opportunities for community cultural development (Getz, 1997), or that festivals can also be used as building blocks for communities, and to promote ethnic understanding within society (Frisby et al., 1989; Getz, 1991, 1997; Dunstan, 1994), and in doing so preserve and celebrate local traditions, history and culture, or be used as a strategy to extend a destination’s lifecycle (Chacko & Schaffer, 1993). Dugas & Schweitzer (1997) maintain that to develop a sense of community is hard work and long term, especially in building levels of connectedness, belonging and support.

Festivals hold a unique ability to entertain, educate, hold aesthetic value and provide a platform for escapism through the creation of an often unique event experience.

According to Getz (2010) festival studies can be divided into three discourses: festival tourism, festival management, and those discourses which investigate the meanings and impacts of festivals in society and culture. Getz’s (2010) paper is particularly important to festival studies as it enables contextualisation among Event and Festival Studies and helps researchers to locate and frame their studies within existing literature.

Our edited book is situated both within the most established area of research within festival studies – those concerned with the meanings and impacts of festivals in society and also within the management domains which impact upon festival and event creation such as volunteerism, finance and sponsorship, politics and policy.

- Within the festival ‘meanings and impacts’ research domain, Getz (2010) identified 19 areas of research, many of which are cross disciplinary and add to the complexity of planned festivals and events:
  - Political and social/cultural meanings and discourse;
  - Social change,
  - Authenticity (identity, commercialisation, commodification);
  - Community, cultural, place identity and attachment;
  - Communitas, social cohesion, sociability;
  - Festivity, liminality, the carnivalesque;
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- Rites and rituals;
- Religion;
- Pilgrimage;
- Myths and Symbols;
- Spectacle;
- Personal impacts (psychic benefits, health and well-being, educational, attitude change, consumer surplus);
- Social and cultural impacts;
- Economic impacts;
- Environmental impacts;
- Urban development and renewal (planned legacies, long-term effects);
- Image and place marketing (efforts and effects);
- Fostering a desired destination image;
- Co-branding of festivals and places;
- Antecedents (motivations and constraints to festival attendance).

As a field of academic inquiry festival studies are deeply rooted and established within cultural anthropology and sociological fields of study, connected by the seminal works by Van Gennep (1909) who discovered that the nature of ritual ceremonies accompanying the landmarks of human life was universal, apart from the detail which varied from one culture to another; Turner (1969, 1974, 1984) who documented the ritualistic liminal psychology associated with cultural festivals, events and rites of passage; and Geertz (1973) who theorised the ritual's role in social change and made us aware of the potential for conflicting views in society to be played out in the dramas created for ritualistic events and festivals. Abrahams (1982, 1987) in his research discusses the symbolic meaning and importance of events and their multi-faceted components in a consumer driven society. Falassi's (1987) book *Time Out of Time: Essays on the Festival* is thought to be the most cited literature in festival studies either to set context and define, or to seek to understand a festival's unique phases, patterns of behaviour, morphology, or its rites of valorisation, rites of conspicuous display, rites of exchange, rites of consumption, and rites of competition. Manning's (1983) research was the first to explore the construction of festivals and the connections between festival development and its authenticity or perceived authenticity. There are numerous areas of festival research which would warrant discussion in the context of this book but perhaps in light of our contents the most suited are political discourse, sociocultural discourse and personal discourse.
The political discourse on the meanings and effects of festivals includes one school of thought, where it is argued that festivals and rituals bind people together in communities and cultures (Durkheim, 1976), while in another they reflect and encourage disagreement and even disputation of the meanings and impacts of events. Jepson & Clarke (2011) revealed that the creation of an inclusive festival was not possible without the support and inclusion of local communities within the planning process of the festival itself, and similarly Lavenda (1980) felt that this planning process was highly susceptible to power relations controlled by the political elites. It could be argued that the political will in most western economies has led to an abundance in festival economic impact studies (Agrusa, 2000; Crompton, 2000, 2006; Crompton & Lee, 2000; Dwyer et al., 2000a, 2000b, 2001, 2005, 2006; Burgan & Mules, 2001a, 2001b; Crompton et al., 2001; Mehmetoglu, 2001; Rao, 2001; Tang & Turco, 2001; Tyrrell & Johnston, 2001; Brown et al., 2002; Chhabra et al., 2002, 2003b; O’Sullivan & Jackson, 2002; Auld & McArthur, 2003; Felenstein & Fleischer, 2003; Lee & Crompton, 2003; Chhabra, 2004; Daniels et al., 2004; Gursoy et al., 2004; Jone & Munday, 2004; Nurse, 2004; Jackson et al., 2005; Tohmo, 2005; Tyrrell & Ismail, 2005; Brannas & Nordstrom, 2006; Litvin & Fetter, 2006; McKercher et al., 2006; Prayaga et al., 2006; Saayman & Saayman, 2006b; Boo et al., 2007; Cela et al., 2007; Hodur & Leistritz, 2007; Hvenegaard & Manaloor, 2007; Moscardo, 2007; Grunwell & Ha, 2008; Grunwell et al., 2008; Kim et al., 2008; Rivera et al., 2008; Veres et al., 2008; Bowitz & Ibenholt, 2009; Gibson et al., 2009; Seongseop et al., 2010; Bracalente et al., 2011) as a result of more stringent funding and a desire for economic transparency in public spending. More often than not the festival impact analysis arrives at positive conclusions revealing many of the benefits that events create or could create but not the disadvantages to local communities. This research recognises the importance and potential impacts of festivals within local communities, moreover it recognises that events cannot easily be analysed without performing an analysis of society itself.

Socio-cultural research on festivals has included sub-themes such as social impact assessment; resident perceptions and attitudes towards festivals/events; influences on leisure; community identity and cohesion; disruption and loss of privacy; crime and accidents; social and cultural capital; enhancing community capacity; and social demonstration effect (Getz, 2010, p. 11). Getz’s study revealed that social and cultural impact research is the second largest area of research in festival studies. Most studies, rather than seek to define, have looked to measure social impacts through scales or resident perceptions of events.
(Fredline & Faulkner, 1998, 2002a, 2002b; Delamere, 2001; Delamere et al., 2001; Fredline et al., 2003; Xiao & Smith, 2004; Small, Edwards & Sheridan, 2005; Fredline, 2006; Wood & Thomas, 2006; Small, 2007) or examine the potential to create social capital through events (Arcodia & Whitford, 2006).

According to Getz (2010) personal impacts include the following domains: psychic benefits; health and well-being; educational; attitude change; and consumer surplus. The impact of festivals and events on an individual is under-researched and limited in scope and as such remains a low profile area of investigation, although this is beginning to change. As a new area of research Getz (2010) is right to call for a truly interdisciplinary approach to research. Festivals are widespread and being adapted as vehicles for social marketing and social cultural exchange which further justifies the importance of this research paper. Researchers have so far investigated personal educational benefits (Gitelson et al., 1995). Following this Gursoy et al. (2006) analysed attendee’s attitudes to festivals in light of the experience they were hoping to receive.

This book aims to add to the growing movement of Critical Event Studies (CES) research as it seeks to understand festivals and events from a sociological and psychological underpinning to ascertain how events impact upon individuals and communities.

Chapters 1–8: management philosophies, ideas and principles in the context of communities, festivals and events

Our first case study in Chapter 2 sees James Bostock, Richard Cooper and Gareth Roberts explore the Peace in the Park (PitP) event, which takes place in Sheffield in the UK. They explore the festival from its evolution from a pure social enterprise (SE), which had deep-routed connections to the local communities in Sheffield, to a different event ethos with primary concerns switching to sustainable financial management. The case study demonstrates that if events are to continue to be accepted and valued by local communities they must re-engage and further emphasise the events’ core values and beliefs (of peace, and equality in this case).

Chapter 3 takes us on a journey to Finnish Lapland where we begin to explore the co-creation of place through community events. Minni Haanpää, José-Carlos García-Rosell, and Seija Tuulentie, provide us with a unique case study of the ‘Walburgis day party’, a truly unique event as the event itself creates a temporary population in Pallas, a ski resort situated within a national park in Finnish Lapland where there is no
permanent settlement. This study, based on strong empirical evidence, evaluates the idea of social belonging and presents a different understanding of the social impacts of events and the material dimensions of event co-creation.

In Chapter 4, David Lamb and Alfred Ogle provide a comprehensive and critical account of event motivation, altruism, and volunteerism through two case studies from Australia: ‘The 2014 ISPS Handa Perth International golf tournament’ and the ‘2014 Telstra Perth Fashion Festival’. The authors challenge existing models and frameworks underpinning volunteering at local community events and suggest key areas for future research within volunteering amidst the backdrop of declining numbers at supporting events at local, regional and national level.

‘Museum Night’ is a very current and interesting phenomenon sweeping the world and is the focus for Valery Gordin and Mariya Dedova’s Chapter 5. Established in Germany in 1997 ‘Das Lange Nacht der Museen’ or the ‘Long Night of Museums’ has many central aims such as combating anti-social behaviour, opening up arts, culture and history to a wider audience, and helping to make museums viable in the eyes of policy makers and politicians. Museum Night signals our changing consumption patterns with regards to arts and culture, and Valery and Mariya’s chapter provides a unique and interesting account of the night museums sector in St. Petersburg, Russia which has over 200 museums. In doing this it analyses the organisational structure of smaller museums in St. Petersburg, and how they are influenced by Museum Night.

Chapter 6, written by Nigel D. Morpeth, brings together theories which although widely explored within tourism discourse have yet to be used to their full potential in festival and event studies. Nigel uses empirical data collected on Holy Island, in the UK, and centres his discussions upon ‘staged authenticity’ or Pseudo authentic events which are influenced to some degree by the visitors’ ‘gaze’ and desire for, as George Ritzer refers to as, ‘scripted’ or ‘normalised’ experiences.

Chapter 7 provides a wonderful account of community development through public art events in Ratchaburi, Thailand. Sompong Amnuayngerntra’s article reveals much about social change in the city and the acceptance and normalisation of art and culture by a wider demographic who had previously not engaged with public art as a result of class stereotyping and power dynamics. The article clearly demonstrates that there are strong linkages between artistic, cultural, personal, social and societal development.

Rachel Batty’s Chapter 8 demonstrates findings from qualitative research which tested Freeman’s (2007, 2010) stakeholder theory and
Rowley's (1997, 2003) network theory of stakeholder influences which allow us to gain a much deeper understanding of stakeholder status within community events and whether or not power exertion within community sport events (City to Surf, Christchurch, New Zealand) can be legitimised.

Chapter 9 provides an insightful and critical account by Egbert van der Zee and Pepijn Olders who investigate the lack of research into social benefits derived from community events. The authors apply an economic geographic approach to conceptualise the role stakeholder relations play in event organisation and event legacies by applying Porter’s (1990) model of regional competitiveness into an event management context. Following this they examine how local communities can become the driving force behind their own events through improved community networks.

Chapters 10–16: Analysis of festival and event planning and the resulting impact upon communities, festivals and events

Chapter 10 acknowledges our postmodern state of being and our desire to rediscover, reinvent and re-evaluate our identity, and with it the culture which surrounds and constitutes our well-being. Sonia Ferrari and Pasquale Faenza have collaborated to analyse the processional event of Palm Sunday, which takes place within the Grico community in Bova Village in Southern Italy and has recently been rejuvenated. This rejuvenation has brought with it attention from niche tourists who have begun to influence the way of the event and its culture. Sonia and Pasquale present a great deal of their qualitative findings and demonstrate the pace and types of changes taking place in this small village with its historically unique cultures.

The second of our religious pilgrimage events features within Chapter 11. Darius Liutikas charts the highly traditionalised ‘Indulgence Feasts’ in his home country of Lithuania. Darius analyses the impact of the modern day feasts on society, personal and social identity and vice versa, and reveals how religious motivations to attend these pilgrimages have changed over the years as a result of changes in Lithuanian culture and society.

Chapter 12 breaks new ground within critical festival and event studies as it evaluates the establishment of a festival ‘Féile an Phobail’ or ‘festival of the people’ amidst civil unrest or ‘troubles’ as referred to within the text. Adrian and Frances Devine, and Clare Carruthers
provide an excellent historical insight into the politically unstable past of West Belfast, Northern Ireland, whereby over 3,600 people were killed and 30,000 injured. Their chapter evaluates the impact the Féile an Phobail has had on community life and the benefits it has brought to local communities.

In Chapter 13, Paul Cleave qualitatively investigates four community food festivals (Tavistock Cheese Fair, Moretonhampstead Festival of Food and the Arts, Crediton Food and Drink Festival, and the Exeter Food Festival) in the south west of England, in the UK. Paul’s chapter investigates the parallels between community food events as tourist attractions or sources of regeneration, hospitality, food and drink. The chapter seeks to answer pivotal questions as regards the food festival and in particular the chapter tackles questions such as: Do local food festivals encourage local consumption? Are they a source of tourist revenue? and, Do they revive interest in local foods?

Chapter 14, ‘Creating Joy Association: A Social Imperative’ provides a historical and anthropological connection into why we socialise as groups and enjoy events in the ways that we do. Neil Cameron and Steve Brown connect this with events in the present day and reveal the importance of understanding and creating individual and group moments whereby joy and happiness is shared in contemporary event design.

Our final contributor chapter (15) by Silvia Aulet and Joaquim Majó, centres on ‘Girona and its Culinary Events’. Girona in Spain has positioned itself strategically as a top quality food destination. This chapter evaluates how successful Girona has become in regards to slow tourism and food tourism, particularly the attraction of niche tourists, but also investigates the pitfalls which have developed as a result of the massive increase in international tourists.

Finally we present our conclusions within Chapter 16. We welcome you to this edited book and we hope you enjoy reading the case studies within the following chapters as we have enjoyed along the journey of the book’s production. We hope you will appreciate also that the majority of the chapters featured here are a result of empirical primary data gathering, analysis, and hard work by those at the forefront of festival and event research. The community of festival researchers is a small but well linked and growing one in which experimental research design and inter-disciplinary research is key to unlocking the complexities behind these, the most social and culturally valuable events in existence. We thank you for taking the time to read our book.

All good wishes
Allan and Alan
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