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**Refugee Social Services: An Examination of Institutional Logics and Value Co-  
creation**

A thesis presented in partial fulfilment of the requirements for the degree of

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## **Abstract**

This thesis contributes to the much-understudied area of refugee services in the services marketing literature by using SDL as a theoretical lens to study refugee social services' institutional arrangements and their impact on refugees' and service providers' value co-creation. This study sought to gain insight into the perspectives of the institutional logics of staff and clients of refugee social services. To investigate the dynamics of power and culture in relation to these perspectives, a government-funded and a non-government-funded refugee social services organisation was chosen. The study also looked at the impact of power, culture, and these perspectives of institutional logics on perceptions of value that the refugees gained in the service experience, and the value co-creation and co-destruction behaviours of staff and clients. To achieve this, a qualitative approach was taken, and interviews were conducted with the service providers and clients from both organisations. The data was analysed using thematic analysis. The results showed that power and culture had a significant impact on the perspectives of the institutional logics of the organisations, perceptions of clients, value gained, and value co-creation and co-destruction behaviours. Results showed incongruence in the staff and client perspectives on institutional logics for the government funded organisation based on the refugees' lack of power and cultural understanding of the service experience, resulting in clients overestimating value gained and positive value-co-creation behaviours. The staff, though more powerful than the refugees, also lacked power in the organisation, resulting in value co-destruction behaviours. Conversely, the staff and clients of the non-government funded organisation, shared cultures and power and consequently shared perspectives of the institutional logics of the organisation. This resulted in mostly positive value co-

creation behaviours. This study contributes to the much-needed marketing literature on refugee services and adds to the SDL and value co-creation literature, particularly as it relates to the impact of political economic factors. The managerial implications of the study stand to improve services for refugees in social services and other contexts by creating new ways to conduct research with them and educating refugees and stakeholders on how to better co-create value.

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## **1 Chapter 1 - Introduction**

This chapter provides an introduction to this thesis and outlines the following: (a) the rationale and theoretical framework used for this study; (b) the research aims and questions; (c) the methodology chosen for this study; (d) the research context; (e) the contributions; and (f) a structural overview of the thesis.

### **1.1 Rationale and Theoretical Framework for this Study**

The refugee service experience is largely understudied in the services marketing literature, in spite of its importance (Farmaki & Christou, 2019; Finsterwalder, 2017; Subramanian et al., 2022). According to UNHCR (2024), there are 117.3 million forcibly displaced people in the world, including 37.6 million refugees. History shows that an influx of refugees can result in significant stress to the social services and infrastructure of a country and has cost some economies billions of dollars (Ostrand, 2015; UNDP, 2014). This influx led to some researchers calling for more research into the service experiences of refugees, with some of the gaps in the literature related to understanding the intricacies of the service experiences between refugees and service providers (Farmaki & Christou, 2019; Finsterwalder, 2017; Subramanian et al., 2022). Research by Farmaki and Christou (2019) also suggests that different theoretical frameworks be used to examine the refugee service experience. Service-dominant logic (SDL) is the lens used in this thesis to examine the refugee service experience.

SDL has been proposed by its pioneers, Vargo and Lusch, as a general framework that informs theory and practice rather than an actual theory or practice (see Vargo & Lusch, 2015). SDL is a paradigm that challenges the goods-dominant logic that was once pervasive in marketing (Vargo & Lusch, 2006). It synthesises years of marketing

literature that suggested that goods were merely an instrument through which services were operationalised and that more focus should be given to the marketing of services (Gummesson, 1994; Rust, 1998; Shostack, 1977). Vargo and Lusch (2016) put forward that SDL is based on five axioms: (a) Service is the fundamental basis of exchange; (b) Value is co-created by multiple actors, always including the beneficiary; (c) All social and economic actors are resource integrators; (d) Value is always uniquely and phenomenologically determined by the beneficiary; and (e) Value co-creation is coordinated through actor-generated institutions and institutional arrangements. In addition, the authors stated that SDL is based on 11 foundational premises, four of which are relevant to understanding the refugee service experience and the values, behaviours and experiences of refugees: FP6: Value is co-created by multiple actors, always including the beneficiary; FP7: Actors cannot deliver value but can participate in the creation and offering of value propositions; FP9: All social and economic actors are resource integrators; FP10: Value is always uniquely and phenomenologically determined by the beneficiary; and FP11: Value co-creation is coordinated through actor-generated institutions and institutional arrangements.

However, there has been criticism regarding SDL's lack of consideration of political economic factors such as power and culture (Hietanen et al., 2018). Refugees constitute a multicultural group who experience reduced agency before, during, and after resettlement (Behnia, 2004; Henrickson & Fouché, 2017; Neikirk, 2018; Ricento, 2013), therefore, the application of SDL to the refugee service context adds to the SDL literature on political economic factors.

Additionally, marketing researchers have been encouraged as a priority, to research and address issues of wellbeing in developed and emerging social contexts; a call that reflects service researchers' increasing attention to social issues (Ostrom et al., 2021; Ostrom et al., 2015). The application of SDL to refugee social service contexts therefore makes a contribution to the social services literature.

Further, the study examines the perspectives of the institutional logics of a government funded and a non-government funded refugee social service organisation in order to determine the impact of their differences on value co-creation. This is done because there is a direct link between institutional arrangements and value co-creation and there are gaps in the literature concerning institutional theory in marketing (Karpen & Kleinaltenkamp, 2018; Koskela-Huotari & Vargo, 2016; Vargo et al., 2020; Vargo et al., 2015; Wieland et al., 2015).

## **1.2 Research Aim and Questions**

Key research aim (RA): Apply a service-dominant logic lens to investigate different social services' institutional arrangements and their impact on refugees' value co-creation.

RQ1: How do refugee service providers and refugee clients experience/perceive the institutional logics in government funded and non-government funded refugee social services?

RQ2a: What value do refugee service providers perceive their refugee clients gain from engaging with their service?

RQ2b: What value do refugee clients gain from their experience with refugee social services?

RQ3: How do refugee social service providers and refugee clients co-create (and/or co-destruct) value, and what are the factors that influence these behaviours?

### **1.3 Methodology**

In order to achieve these aims, a case study is conducted with a government funded English language institute and a non-government funded advocacy organisation. At the English language institute, three group interviews are conducted with seven refugee clients and individual interviews with three staff members. At the advocacy organisation, group interviews are conducted with six refugee clients, and individual interviews are conducted with one refugee client and five staff members. The findings are then analysed using thematic analysis and an abductive approach. A case study approach to this study is apt because there has been no research found comparing value perceptions of institutional logics, perceptions of value gained and value co-creation behaviour in government funded and non-government funded refugee social services and a case study allows for examining the differences in these factors based on each type of context (Yin, 2009). Thematic analysis was conducted using the Gioia methodology because of its meticulous and methodical approach to analysing and presenting data. An abductive approach was used because of its usefulness for explaining phenomena which was very important for this under-researched area of study.

### **1.4 Research Context**

For the purpose of this study, the word refugee is defined according to the United Nations High Commissioner for Refugees (UNHCR) Convention of 1951, which states, A refugee, according to the Convention, is someone who is unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted

for reasons of race, religion, nationality, membership of a particular social group, or political opinion. (UNHCR, 1951, p. 3)

In the context of New Zealand, there are three main types of refugees: asylum seekers, quota refugees, and family reunification refugees. According to UNESCO (n.d.), asylum seekers are those who move across borders in search of protection but who may not fulfil the strict criteria laid down by the 1951 Convention. Asylum seekers are persons who have applied for protection as a refugee and are awaiting the determination of their status (UNESCO, n.d.). Quota refugees are those who enter the country through UNHCR registration under the established quota set by the New Zealand government and arrive under the Refugee Quota Programme (New Zealand Immigration, n.d.-a). Finally, family reunification refugees are those sponsored by their families to move to New Zealand (New Zealand Immigration, n.d.-b). This study examines the experiences of quota refugees. In order to understand the experiences of refugees in New Zealand, it is important that some insight be given into refugee reception in New Zealand.

#### ***1.4.1 Refugees, Politics and Society***

The reception of refugees into New Zealand continues to be a contentious topic. As a member of the United Nations and a signatory to the Convention and Protocol Relating to the Status of Refugees (UNHCR, 1951, 1966), the New Zealand Government has accepted responsibility to accept refugees into the country and provide aid. However, international organisations such as the Red Cross and Amnesty International believe that New Zealand has the capacity to increase its quota (Amnesty International, 2016; New Zealand Red Cross, n.d.). International pressure, in addition to national lobbying, has caused refugee issues to play a role in national politics. Some political parties have

included refugee strategy as a part of their immigration policy, promising in some cases to enact policies that would restrict refugee intake.

Of all immigrants, refugees are also the least accepted in New Zealand society; research shows that some New Zealanders fear that refugees will take their jobs and change their culture (Ministry of Business, 2015). The government must therefore balance the interests of the international communities, national sentiments, and competing political narratives in order to create policies that will allow them to maintain a balance of political popularity and compassion. The refugee context is therefore highly political.

The context of this research is important as it offers some insight into the institutions, cultural environment, and power dynamics at play within New Zealand. These macro-environmental and political economic factors will undoubtedly impact value co-creation in social services. These factors are important to bear in mind as the literature is reviewed and offer some context from which the findings of the research can be evaluated and discussed.

## **1.5 Contributions**

This study makes contributions to services marketing theory and practice by extending SDL into a context where tensions of power and culture are addressed. This is achieved by using SDL as lens in the refugee social services context where cultural and power differences between refugees and the social services providers can be examined to discover refugee value co-creation and value co-destruction behaviours. This study adds to marketing institutional theory by examining the perspectives of institutional logics of refugees and their social service providers and goes further to examine the impact of

these perspectives on value co-creation behaviour and the perceptions of value gained in the service experience. The research also contributes to the refugee services literature by using SDL as a theoretical lens through which the refugee service experience is examined.

From a managerial perspective, the study shows that cultural events and traditions can be used as an informal way to collect data from refugees rather than formal meetings and can provide the government with the basis from which to set standards for accountability and practice in refugee social services. The study highlights the need for more refugee education on standards of services, which could increase their ability to co-create value in refugee social services. The importance of cultural flexibility in the planning and execution of services is emphasised with the possibility to extend these findings to commercial services and programmes on diversion, equity, and inclusion. Finally, this thesis provides some important information on the value co-creation and value co-destruction behaviours of both refugees and their social service providers, which could be used as the basis for planning services and training staff.

## **1.6 Structural Overview**

This thesis is a monograph and set out as follows: Chapter two discusses the evolution and importance of services marketing, with particular emphasis on the SDL framework. It explains varying conceptualisations of value and value co-creation and justifies SDL's use as the lens for this study. The chapter also evaluates some of the critiques of SDL, including its lack of attention to political economic factors and opportunities for further development. Chapter three suggests refugee social services be used as a context for this study, given the dearth of research in the literature and its nature

as a context where political economic factors such as power and culture could be explored. Chapter four discusses the philosophical perspective of the research and details the research design, data collection procedures, data analysis method chosen, as well as ethical considerations. Chapter five addresses RQ1, evaluating the perceptions of the institutional logics of the service providers and clients of the social services agencies, which offers a basis for understanding how these perspectives affect interpretations of value, resource integration, and value co-creation. Chapter six focuses on RQ2, analysing the clients' and service providers' perceptions of clients' experiences of value when interacting with refugee social service agencies. Chapter seven addresses RQ3, examining the value co-creation and value co-destruction behaviours of the service providers and clients of the refugee social service agencies. Chapter eight discusses the major findings of the research and their impact on the different types of social service agencies. It also includes theoretical and practical contributions/implications. The conclusion, presented in Chapter nine, discusses the key outcomes of the study, its limitations, and provides suggestions for future research.

## **2 Chapter 2 – Literature Review: Service Dominant Logic (SDL), Value and Value Co-creation**

This chapter begins with a brief history of services marketing and explains how SDL emerged as a paradigm in the marketing literature. Following an overview of the SDL framework, there is a discussion on value and value-co-creation in the context of the framework and its relevance for use in the context of this thesis. This chapter explores critiques of SDL, gaps in the SDL literature and then closes with a discussion of how SDL contributes to this thesis.

### **2.1 A Brief History of Services Marketing**

An understanding of marketing's journey toward services marketing is essential, as it lays the foundation from which SDL emerged. This section begins with a brief overview of the history and state of services marketing as a sub-discipline. The section then discusses the evolution of marketing from a goods-dominant orientation to acknowledgement of services as a sub-discipline and finally to a service-dominant logic.

Much marketing literature has dismissed the distinction between goods and services, however, this was not always the case (Gummesson, 1994; Shostack, 1977). Marketing, as a discipline, had its foundation in economics (Bartels, 1974), and the early 20<sup>th</sup> century economies were based primarily on the exchange of physical goods (Brown et al., 1994). These goods-centric marketing activities likely influenced early conceptualisations of the discipline, which, in turn, had a heavy goods focus (Bagozzi, 1975a; Bartels, 1951; Kotler, 1972). This goods-dominant focus was also reflected in the marketing literature, where publications concentrated on goods marketing with little to no contest from academics or practitioners (Brown et al., 1994).

However, the mid-1940s saw a rise in service economies (Brown et al., 1994; Walker, 1985), and the definitions of marketing acknowledged the exchange of both services and goods - “the performance of business activities that direct the flow of goods and services from producer to client or user” (American Marketing Association, 1948, p. 209). Nevertheless, it was only in the late 1960s and 1970s, that attention to the study of services marketing increased (Blois, 1974; Rathmell, 1966; Shostack, 1977). This heightened interest in services marketing corresponded with a number of economic occurrences during this time period.

Firstly, there was significant growth in the service sector across the OECD countries (Berry & Parasuraman, 1993; Conway & Orr, 2000; Wölfl, 2005). Secondly, the deregulation of the economy during the 1960s and 1980s influenced the growth of interest in services marketing. According to Berry and Parasuraman (1993), the US market deregulated many services industries in the 1980s, prompting a need for more services marketing research. The authors commented that with increasing competition across services industries, it was becoming increasingly important for companies to develop services marketing strategies in order to gain a competitive advantage. It stands to reason therefore, that an increase in service organisations and increased competition in the market would necessitate an understanding of how to market and differentiate services.

During that period, however, most marketing research and marketing texts were still based on a goods-dominant approach, which was a reflection of the goods-centric market offerings at the time (Brown et al., 1994). The dearth of information on services marketing should not suggest, however, that there was no recognition of the differences

between goods and services before the 1960s. From as early as the 1920s, John F. Pyle sought to characterise services, describing them as intangible, perishable, impossible to inventory, and challenging to ascertain in terms of quality Pyle (1936) as cited in McDowell (1953). This attempt to typify services may be interpreted as early acknowledgment of the differences between goods and services. However, the characteristics of services marketing were only a stepping stone toward a strategy for services marketing and not a strategy in itself.

In 1963, the first services marketing article appeared in the distinguished Journal of Marketing, "*The service resolution*" (Regan, 1963). This pioneering article described services as intangible, perishable, variable, and ever-present, making them very difficult to understand. Intangibility, perishability, and variability would become three of the four key characteristics of services that differentiated them from goods, with the fourth being inseparability (Fisk et al., 1993). Work by Blois (1974) confirms that the differences between services and goods meant that marketing strategies could not be transposed from one to the other. However, what continued to be missing was an actual strategy for marketing services. At the time, most discussion surrounded service characteristics in relation to goods, which was likely because of marketing's traditional goods-based approach (Vargo & Lusch, 2004b).

There was still a need for services literature that specifically examined services marketing strategy. What was interesting, however, was the shifting perspectives of academics and practitioners on the differences between goods and services. Several marketing academics and service marketers believed that the distinction between goods and services was not an adequate representation of market realities (Gummesson, 1994;

Rust, 1998; Shostack, 1977). In a seminal article by Shostack (1977) called “Breaking free from product marketing,” the author expressed that in spite of the growth of the service sector, there was no marketing literature or guidelines that directed persons who were tasked with marketing services. The author further argued that often products and services existed on a continuum, which meant that each had varying levels of tangibility, which needed to be considered in marketing. However, most descriptions of services were abstract.

This sentiment was reinforced two decades later by Rust (1998), who asserted that given the breadth of the service economy, service research could not be relegated to a specialised area with some obscure differences when contrasted to the goods-dominant paradigm. The author further pointed to the trend of companies becoming service organisations that offer physical goods rather than goods organisations that offer additional services. Gummesson (1994, p. 78) argued for the removal of the separation of goods and services since the outcomes were the same – services. They believed that goods were “things” providing services, while services were “activities” providing services. Such changes in the perspective of services marketing would therefore require a corresponding change in marketing strategy. However, there was still dissent amongst researchers about the need for a different strategy. Enis and Roering (1981) did not believe that there were sufficient differences between goods and services that would warrant any palpable changes in strategy. In addition, Dianne Schmalensee, Vice President of the Marketing Science Institute from 1981 -1989, was quoted by Berry and Parasuraman (1993) as saying that many academics had not seen the need for a difference in strategy for services.

It would be fair to say that just as goods-based economies benefited from targeted goods-centric strategy, a service-based strategy would be beneficial, if not necessary, for service-based economies. One particularly useful strategy was proposed by Shostack (1977), who suggested that service attributes be concretised for the purpose of marketing them. The author recommended that marketers emphasise tangible elements of the service, such as the human actors involved and the physical evidence – the building, the furniture, and the quality of paper used to symbolise the standard of service. This suggestion by Shostack (1977) that humans and physical evidence be used in creating a services marketing strategy was likely one of several articles influential in the development of the extended marketing mix.

Where the classic marketing mix only included product, price, place, and promotion, Booms and Bitner (1981) insisted that people, physical evidence, along with process, be used to form an expanded marketing mix strategy for service, forming the 7Ps of marketing. The process element of the service marketing mix referred to policies and procedures used in the process (Rafiq & Ahmed, 1995). Although the extended marketing mix was helpful in providing guidelines for service strategy, it fell short on explaining the actual service experience. The 7Ps of marketing did not explicate how elements of the service, such as the roles of the actors, their expectations, and the nature of the organisation, impacted the service experience. A fuller discussion on the service experience follows.

Early conceptualisations of the service experience focused primarily on the service encounter. Solomon et al. (1985) were among the first to theorise the context, describing the service encounter as interactions between a service provider and a client

within a service environment. They believed that each interaction involved ingrained behaviours on both the part of the service provider and the client, and each participant would have to draw on particular behaviours in order to achieve a positive outcome. In line with their beliefs, the authors presented three perspectives on service encounters: firstly, they were dyadic; secondly, they involved human interaction; and thirdly, they were role enactments.

They characterised the dyadic service encounter as a social exchange where both customer and service provider had a function and mutual interests. They also proposed that due to their dyadic nature, service encounters had psychological elements that could influence their outcomes, an idea that was corroborated in earlier marketing exchange literature (see Bagozzi, 1975a, 1975b; Homans, 1958). Solomon et al. (1985) further referenced the service encounter as a human interaction and underscored the importance of the customers' contributions to the service experience. Moreover, they described the service experience as subjective and argued that it should not only be measured objectively. Finally, they posited that the service encounter was a role performance where each party or actor took on a particular, task-driven role in service delivery, a role that was often a learnt behaviour based on socialization. Hence, they suggested that playing each role effectively maximised goal attainment.

However, the concept of the service encounter neglected several important issues. Firstly, the dyadic encounter severely reduced the service encounter to just the service provider and the actor. Dyadic encounters did not account for other customers' influences during the service experience or the impact of others outside of the encounter on the perceptions of the service experience. Secondly, not all services require human-to-human

interaction, as evidenced in the many self-service technologies available to customers, such as self-checkouts and Automatic Banking Machine Services. Finally, even though roles are important in service delivery, the desired outcome is not always goal maximisation (Bagozzi, 1975a). The value coming from the service encounter may come from engaging in the experience itself (Houston & Gassenheimer, 1987).

Several of these characterisations of the service encounter put forward by Solomon et al. (1985) were addressed and replaced by the service-dominant logic. The idea of a dyadic service encounter is succeeded by the concept of service exchange within service ecosystems (Spohrer & Maglio, 2010; Vargo et al., 2008); the notion of goal attainment later gave way to discussions on value co-creation (see Akaka et al., 2014; Prahalad & Ramaswamy, 2004; Vargo & Lusch, 2008), and the idea of role enactments is now being examined as resource integration within the context of institutions (see Koskela-Huotari & Vargo, 2016; Vargo & Lusch, 2016; Vargo et al., 2015; Wieland et al., 2015). These constructs - resource integration, service ecosystems, institutions, and value co-creation - form the basis of the service-dominant logic (SDL) and are discussed in further detail in upcoming sections.

## **2.2 Overview of Service-Dominant Logic**

SDL challenged the goods-dominant logic of marketing, which focused on tangible products as the basis of exchange, and proffered instead that goods were merely the instruments through which service was provided (Vargo & Lusch, 2004a). The authors concluded that service, rather than goods, is the basis of all exchange and, as such, proposed a service-dominant logic; with service being defined as the application of knowledge and skills for the benefit of another entity (Vargo & Lusch, 2004b; Vargo &

Lusch, 2008). SDL combines decades of prior research that suggested that a service focus was indeed a better representation of the market and marketing (Gummesson, 1994; Rust, 1998; Shostack, 1977). Further, Vargo and Lusch (2006) propose SDL as a potential theory of marketing and markets.

In order to understand SDL, there are six main concepts that must be understood: (a) actors; (b) service exchange; (c) institutions and institutional arrangements; (d) resource integration; (e) value co-creation; and (f) service ecosystems. Actors refer to the participants in a social or economic exchange relationship (Vargo & Lusch, 2008), resource integration is the process by which these actors apply their knowledge and skills to create value (Edvardsson et al., 2014), and the service exchange is the exchange of knowledge and skills for the benefit of another party (Chen & Vargo, 2014). An institution is a rule or norm that assists in the coordination of an exchange, while institutional arrangements, also called institutional logics, are a collection of those ordered rules and norms (Vargo & Lusch, 2016). Value co-creation, is the creation of mutual value through the participation of multiple actors (Vargo et al., 2020). Finally, the service ecosystem is comprised of interconnected networks of actors who share institutional arrangements and work together to achieve value by exchanging knowledge and skills (Vargo & Lusch, 2017). Table 1 shows the eleven foundational premises of SDL. A detailed overview of SDL and its three stages of development can be found in Appendix A.

**Table 1***Foundational Premise Development of SDL*

<b>FP</b>	<b>Foundational Premises</b>	<b>Axioms</b>
FP1	Service is the fundamental basis of exchange	AXIOM STATUS
FP2	Indirect exchange masks the fundamental basis of exchange.	
FP3	Goods are distribution mechanisms for service provision.	
FP4	Operant resources are the fundamental source of strategic benefit.	
FP5	All economies are service economies.	
FP6	Value is co-created by multiple actors, always including the beneficiary.	AXIOM STATUS
FP7	Actors cannot deliver value but can participate in the creation and offering of value propositions.	
FP8	A service-centered view is inherently beneficiary oriented and relational.	
FP9	All social and economic actors are resource integrators.	AXIOM STATUS
FP10	Value is always uniquely and phenomenologically determined by the beneficiary.	AXIOM STATUS
FP11	Value co-creation is coordinated through actor-generated institutions and institutional arrangements.	AXIOM STATUS

*Source:* Adapted from “Institutions and axioms: an extension and update of service-dominant logic” (Vargo & Lusch, 2016)

### ***2.2.1 FP1: Service Is the Fundamental Basis of Exchange***

This first foundational premise underpins the SDL paradigm and suggests that service is at the centre of all exchange. Here, the definition of service refers to the application of knowledge and skills for the advancement of other actors (Vargo & Lusch,

2004b; Vargo & Lusch, 2008), and the premise emphasises that service is always exchanged for service.

### ***2.2.2 FP2: Indirect Exchange Masks the Fundamental Unit of Exchange***

The second foundational premise of SDL reasonably follows from the first: to emphasise that the skills and knowledge used to create resources are central to the exchange even when they are not seen. Vargo and Lusch (2004a) suggested that the market's increasing complexity, through additional distributional channels and hierarchical systems, might result in indirect exchange. The authors explained this idea using the example of a manufacturing organisation, where the worker who manufactures the product may not receive direct payment from the customer, but the customer pays the organization, who then pays the worker. They emphasised, however, that even in those cases where the lines of exchange are not as obvious, service-for-service exchange continues to take place.

### ***2.2.3 FP3: Goods Are Distribution Mechanisms for Service Provision***

Foundational premise three continues to affirm the work of several market researchers and practitioners (see Gummesson, 1994; Gutman, 1982). This premise proposes that tangible resources are merely objects through which services are offered (Vargo & Lusch, 2004a). Other evidence is found in the literature to support this, with Gutman (1982) referring to products as merely a way that values are fulfilled and Gummesson (1994) pronouncing that things only serve to provide service.

#### ***2.2.4 FP4: Operant Resources Are the Fundamental Source of Strategic Benefit***

Operant resources refer to mental resources such as skills and knowledge (Vargo & Lusch, 2004a), so the fourth foundational premise highlights that knowledge, and mental resources are the basis for achieving value for those involved in the exchange. This movement was a reflection of work by Webster Jr (1992, p. 10), which postulated that there was a shift in focus from market-based transactions to an emphasis on “people, organizations, and the social processes that bind actors together in ongoing relationships.” Ultimately, Moorman and Rust (1999) concluded that the value of marketing lay not in economic-based transactions but in the company’s ability to create profitable connections between customers, products, and services to deliver good service and financial performance.

#### ***2.2.5 FP5: All Economies Are Service Economies***

If goods are merely tools through which services are supplied, it stands to reason that all economies are service economies because all economies have service as the basis of their exchange. This fifth premise is based on analysis by Vargo and Lusch (2004a) that all economies are based on the exchange of knowledge and skills, that is, all economies are based on service provision. Previous articles cited the need for a reframing of the goods economy given the increasing role of services in the economy (see Gummesson, 1994; Rust, 1998; Shostack, 1977), and this premise is a manifestation of that call.

### ***2.2.6 FP6: Value Is Co-Created by Multiple Actors, Always Including the Beneficiary***

The authors proffered that the intent of the sixth foundational premise was to emphasise that “multiple actors” are involved in value co-creation beyond the customer-firm exchange and to highlight that the beneficiary cannot be divorced from the value co-creation process. FP6 also posits that exchange occurs within systems or networks, therefore, value is assessed by multiple actors, primarily those who benefit from the value. This premise reflects the actor-to-actor (A2A taxonomy) in SDL, which is a movement away from the use of the taxonomy of client and producer in acknowledgement of the network perspective of actors of different types interacting with each other (see Vargo & Lusch, 2011, 2016).

### ***2.2.7 FP7: Actors Cannot Deliver Value but Can Participate in the Creation and Offering of Value Propositions***

The seventh foundational premise suggests that actors cannot create value in isolation but can only propose value to other actors. Gummesson (1998) previously highlighted the fundamental role of the customer in value creation, stating that the product has no value unless it is sold, and the service provider could not exist without customers. This foundational premise is an advancement of that idea and acknowledges the involvement of actors beyond the customer-firm relationship. However, it should be noted that even though SDL recognises the role of different actors, it should not be seen as an indicator of equality in the service experience since there may still be power dynamics at play.

### ***2.2.8 FP8: A Service-Centered View Is Inherently Beneficiary Oriented and Relational***

The eighth foundational premise emphasises that because service is the application of operant resources for the benefit of others, a concentration on service is by its very nature a focus on gaining value for the actors through co-creative or relational activities. As such, Vargo and Lusch (2008, p. 8) posit that there is no “consumer orientation” in SDL since this concept has been subsumed in FP6, where multiple actors are seen as beneficiaries. The authors also suggest there is no concept of “relational” activities in SDL since FP5 subsumes this notion with the concept of value co-creation.

### ***2.2.9 FP9: All Social and Economic Actors Are Resource Integrators***

With the word “actors” being aptly adopted as a word to encompass both people and organizations (see Vargo & Lusch, 2008, p. 7), this premise explains that actors combine specialised economic and social resources for the market. The history of marketing as an economic activity with economic actors has long been established (Bagozzi, 1975a; Bartels, 1951; Kotler, 1972). However, FP9 recognises the more inclusive yet neglected social exchanges where the resources exchanged are intangible (see Bagozzi, 1975a, 1978).

### ***2.2.10 FP10: Value Is Always Uniquely and Phenomenologically***

#### ***Determined by the Beneficiary***

FP10 serves to communicate that value is subjective and based on experience (Vargo & Lusch, 2008) and that only the beneficiary can assess whether value is co-created or not.

### ***2.2.11 FP11: Value Co-Creation Is Coordinated Through Actor-Generated Institutions and Institutional Arrangements***

FP 11 explains that value co-creation occurs through the application of resources based on actors' concepts of society and what is socially acceptable. While the word institutions normally conjures thoughts of social institutions or organizations (see Arndt, 1981; Wilkie & Moore, 2003), in the context of SDL, institution takes on a more sociological definition. According to North (1990, p. 3), institutions are “the rules of the game of a society, or, more formally, are the humanly devised constraints that structure human interaction. Consequently, they [institutions] structure incentives in human exchange, whether political, social, or economic.” While “institution” refers to a single rule, institutional arrangements or institutional logics comprise a collection of ordered rules that assist in the coordination of the exchange (Akaka et al., 2019; Vargo & Lusch, 2016).

### **2.3 Value and Value Co-creation**

SDL is centred on the idea of value co-creation. But what is value, and how is it co-created? To answer the question on the definition of value, there are a wide array of responses. Hart (1971) stated that value intuitionists, such as Plato, suggested that value was objective and fixed, that is, value did not change based on time or space. The author also proposed, on the other hand, that value naturalists believed that value was relative and that context played a role in value determination. The latter is reflective of my philosophy that reality is socially constructed, which means that understanding of the world is based on experiences as individuals. This contextual notion of value therefore

informs the theoretical framework and methodology I chose for this study. What is the importance of value to marketing and, more specifically, this study?

Value is esteemed as a principal tenet of marketing (American Marketing Association, 2017; Firat & Dholakia, 2006; Houston & Gassenheimer, 1987; Kotler, 1972; Peñaloza & Venkatesh, 2016; Vargo & Lusch, 2017). The connection between marketing and value is long-established, with Pyle as cited in Cooke et al. (1992, p. 5) defining marketing as “that phase of business activity through which human wants are satisfied by the exchange of goods or services, on the one hand, for some valuable consideration – using money or its equivalent – on the other.” However, the variations in definitions and types of value have also been well documented (Holbrook & Hirschman, 1982; Karababa & Kjeldgaard, 2014; Vargo & Lusch, 2004a; Vargo & Lusch, 2008). Appendix B lists some of the many ideas surrounding value in the marketing literature as encapsulated by Zeithaml et al. (2020).

This section reviews, elucidates, and provides context to relevant concepts of value and value co-creation in order to lay the foundation for understanding this thesis. An understanding of phenomenological value and value co-creation is critical for deep insight into this thesis given their relevance to the FPs in SDL (Vargo & Lusch, 2008). Value co-creation is recognised as the core outcome of this study and SDL, and, as such, a discussion of value co-creation is helpful towards an understanding of the framework. Value co-creation will be discussed through the lens of SDL, service logic (SL), as well as transformative service research (TSR), and a justification for the use of SDL for this thesis will be articulated. Even though value co-destruction is not explicitly addressed in the SDL framework, research by Ostrom et al. (2021) recently stated that service

marketers identified research on value co-destruction related to negative well-being as a research priority; as such, it is examined in this thesis. The discussion now turns to phenomenological value.

### ***2.3.1 Value as Phenomenological***

The service-dominant logic (SDL) framework describes value as “phenomenologically determined,” which seeks to capture the “idiosyncratic, experiential, contextual, and meaning laden” essence of value (Vargo & Lusch, 2008, p. 7). This explanation emphasises the highly subjective nature of value; however, this thought process is not new. The phenomenological perspective on value first gained momentum with the seminal work by Holbrook and Hirschman (1982) entitled “The experiential aspects of consumption: Client fantasies, feelings, and fun.” At that time the authors dubbed the concept an “experiential view” on value, labelled it as “phenomenological in spirit,” and described it as “a primarily subjective state of consciousness with a variety of symbolic meanings, hedonic responses, and esthetic criteria. They presented the phenomenological perspective as the antithesis of the rational perspective pervasive in earlier marketing literature and economic exchange. However, they advised that the rational and experiential perspectives work in tandem in order to get a more comprehensive view of the exchange. For example, environmental inputs may consist of products, stimulus properties, and communication content. For products, a rational environmental input may be the tangible benefits of the good or service; however, the experiential environmental input may be symbolic benefits. An example of a product may be a graduation certificate. The certificate can be seen as a tangible benefit

because it allows you to have physical proof of your achievement. On the other hand, the certificate may also symbolise achievement, sacrifice, and pride.

Similarly, Holbrook and Hirschman (1982) stated that the stimulus properties may be verbal or nonverbal, where the former pays attention to what is said and the latter focuses on how it is said or the meaning behind it. According to the authors, client inputs consist of resources, tasks, types of involvement, search activities, and individual differences. Resources may be viewed rationally as time, while experientially, they may be viewed as money. Similarly, tasks may be approached with the purpose of finding a solution or thrill-seeking. The authors proposed that client behaviour be seen from both the rational and experiential (hedonic) points of view and suggested that neglecting one or the other would result in a simplistic perspective of value. This research has served as the springboard from which much research on experiential value has emerged.

Carù and Cova (2003) thereafter argued that the possibilities for interpretation of the word “experience” were too broad. The authors therefore created a typology of experiences that ranged in contexts from client to consumption and ordinary to extraordinary. This typology proposes that client experiences involve more active participation by customers, while consumption experiences are more passive. In addition, extraordinary experiences are associated with experiential marketing and more exciting activities, while ordinary experiences are more mundane. Their research highlights the idea that experience is not static but exists on a continuum based on levels of engagement and hedonism. They also demonstrate that different means of service provision led to different types of experiences. For example, a service rendered in the marketplace would involve different social expectations, participants, and types of delivery than a service

offered by the state. This highlights that there are other institutional and social factors that influence the experience and, consequently, the value derived. These concepts of phenomenological value form the basis for our discussion on value co-creation in the following section.

### ***2.3.2 Value as Co-created***

Conventional marketing generally presented the marketer as the creator and benefactor of value; therefore, clients were not seen as part of the business (Prahalad & Ramaswamy, 2002; Prahalad & Ramaswamy, 2004). However, according to Wikström (1996), this philosophy on marketing only came about during the industrial era, where mass production was prevalent; pre-industrial society only created products according to the needs of the customer. The author stated that post-industrial society was, at the time, returning to pre-industrial ideologies where the customer is once again involved in the design of products and services to meet their needs. Therefore, the customer is subsequently seen as an active participant in the creation of value complemented by the technology and resources of the firm (Prahalad & Ramaswamy, 2002; Wikström, 1996).

Prahalad and Ramaswamy (2002) noted this shift in customer involvement and remarked that customers are no longer finding value in products but in experiences. They then encouraged companies to rethink their perspectives as value creators and learn instead how to “co-create value with their customers” (p. 4). Seminal work by Prahalad and Ramaswamy (2004) explained exactly what is involved in value co-creation. The authors stated that co-creation relates to the firm and customer working collectively to create value; customising the service experience together based on the customer context; working as one to identify and solve problems; and working together to create an

“experience environment” (p. 9) where ongoing conversations to place and customise experiences is co-constructed, even when the product is the same. Understanding that the product and experience could be different emphasised what is already known about the dualism of the rational and experiential perspectives of products and services (see Holbrook & Hirschman, 1982).

Using the following scenario, Prahalad and Ramaswamy (2004) demonstrated how a product, medical treatment, could be the same but the experience different,

Put yourself in the position of a patient. What is of value here? Is it the medications, the hospital, the equipment that is used, and the expertise of the doctor? Surely, all these are critical. But what differentiates one hospital from another? One doctor from another? For the patient, it is the experience of co-creating with the doctor a modality of treatment that takes into account his or her peculiar circumstances. (p. 8)

Value co-creation has been explored in several areas of marketing. For example, Hoyer et al. (2010) postulated that co-creation could exist at different stages of the new product development process. The authors suggested that client co-creation leads to increased matches to client needs and improved relationships with customers, especially when used at the brainstorming and product development stages. Peñaloza and Venkatesh (2016) called for an extension of the concept of co-creation to include “meanings,” whereby firms and clients work together to create products and services through which clients could make sense of their lives or create significance. They proposed that meanings could be understood through methodologies found in sociology, anthropology, and

phenomenology, where organisations try to build relationships with their customers in ways that are significant to them. There has been much investigation into value co-creation in SDL, Service Logic (SL) as well as Transformative Service Research (TSR) which is a recent sub-discipline in marketing. Following are explanations of these models and why SDL was chosen as the framework for this study.

**Service-Dominant Logic (SDL) Perspective of Value Co-Creation.** The SDL framework has also adopted the idea of value co-creation (Lusch & Vargo, 2006c; Vargo & Lusch, 2004a; Vargo & Lusch, 2008; Vargo & Lusch, 2016, 2017). As the theoretical framework on which this thesis is based, it is essential that an understanding of value co-creation in SDL is clearly articulated. In essence, SDL proposes that value co-creation is the central outcome of the marketing experience. According to the framework, all actors use their resources in service exchanges to ultimately co-create value (Vargo & Lusch, 2004a; Vargo & Lusch, 2008). SDL is comprised of five foundational premises, and four of these emphasise what previous researchers have said about value (Holbrook & Hirschman, 1982; Prahalad & Ramaswamy, 2002; Prahalad & Ramaswamy, 2004). This combination of various ideas on value supports the assertions by SDL's pioneers, Vargo and Lusch (2004a), that the concept is not a new one.

Figure 1 shows the process of SDL where individuals, collectives, or organizations (actors), having shared norms, values, and beliefs (institutions and institutional arrangements), put their skills and abilities to work (resource integration) for the benefit of all actors (service exchange) toward creating value together (value co-

creation) within interconnected service networks (service ecosystems). As demonstrated in Figure 1, the purpose of the exchange is to achieve value co-creation.

Harkening back to FP6, SDL states that value is co-created in a network of multiple actors, suggesting that value is not only created in interactions between the customer and the service provider but also between other actors in the system (Vargo & Lusch, 2016). The beneficiaries in these systems, not just the customer, therefore, determine whether value is co-created. This idea separates SDL from other views on value co-creation, which suggest that value is only created within direct interactions between the customer and the firm at the invitation of the customer (Grönroos, 2017).

**Figure 1**

*The Narrative and Process of S-D logic*



Source: Vargo & Lusch, 2016, p. 7

This systemic view of SDL is important for this study, which takes into account the impact of institutions outside the firm that impact value co-creation between the clients and service providers.

Another reason why SDL is an important lens for this study on value co-creation is because of its focus on institutions. FP11 states that value co-creation is impacted by actors' institutional arrangements and emerges as a result of shared institutional logics (Vargo & Lusch, 2016). In this study, the impact of the perceptions of the institutional logics of the organisation (PILO) is analysed to determine how clients experience value (FP 10 discusses phenomenological value) and its consequent impact on value co-creation behaviours (FP9 highlights all actors integrate their skills and knowledge), in a context where institutional logics are frequently not shared. FP7 is also of importance to this study because it provides a lens through which one can view clients' behaviours when value is proposed by the firm. SDL is therefore very compatible with the questions that are being asked about value co-creation in this study. However, SDL's idea of value co-creation is not accepted across the marketing academic community. This will be observed in the following section.

**Service Logic (SL) Perspective of Value Co-Creation.** The service logic perspective is another lens through which marketing academics view value co-creation. According to Grönroos (2017), SL is a framework that demonstrates value creation at the micro level of service. Figure 2 demonstrates the authors' proposal that there are three main spheres in which service takes place, the provider sphere, the joint sphere, and the customer sphere. They said, the provider sphere is where potential value is produced, and the provider is seen as an actor who facilitates value, and the customer does not have any role in this sphere. The author further said the customer sphere is where real value is

created, where the provider continues to be a value facilitator, but the real value is created apart from interactions with the provider. Finally, Grönroos (2017) shared that the joint sphere is where value co-creation occurs. The customer and provider are in direct interaction and the provider is asked to participate in creating value. This perspective on value co-creation is one of the primary differences between SL and SDL, with the latter's view that value is always co-created (Vargo & Lusch, 2016).

## Figure 2

### *The Grönroos-Voima Value Model*

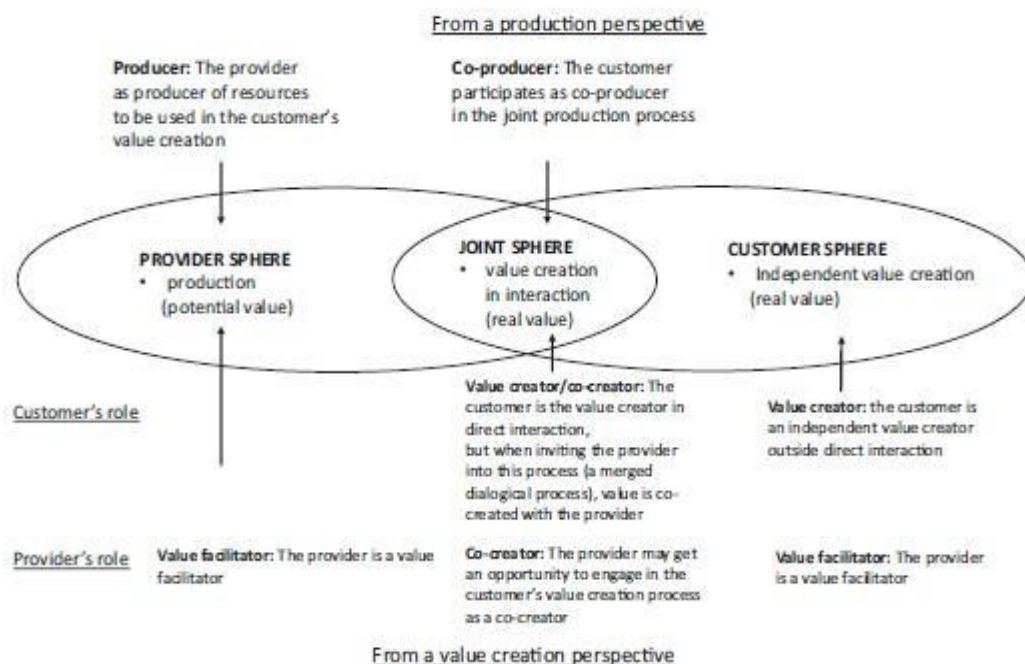


Figure 17.1 The Grönroos-Voima value model (Grönroos and Voima, 2013, p. 136; slightly developed).

Source: Grönroos and Voima (2013, p. 136); slightly developed

However, it should be noted that SDL is not meant to be a managerial approach but metatheoretical, encouraging examination of value co-creation at various levels of

abstraction. Even though this thesis is in fact looking at the interactions between the service provider and the customer, it also seeks to understand how factors outside of the actual service experience, such as culture, previous experiences with the service, and background, affect the service. Even proponents of SL say:

Metaphorically speaking, all actions related to value creation by the service provider, by the customer and by other actors, who somewhere and somehow in a macro process contribute to value, can, of course, be called co-creation of value. However, this is a misuse of the term co-creation, nonsensical for managerial decision making. (Grönroos, 2020, p. 266)

This statement suggests that value co-creation takes place outside of the joint sphere. It appears, however, that the disagreement is more one of semantics than the reality of value co-creation as an outcome of multiple actors. Grönroos (2020) also stated that the role of the firm is to develop and facilitate value creation for customers. Using the example of a laptop, the authors suggested that a company creates a laptop with the intention of facilitating the customer's needs, and if in using the laptop the customer's needs are met, then value is created. However, this assertion is flawed because neither provider nor customer can be divorced from any of the value co-creation activities. The provider, though not present during use, offers value through its brand or product, and the customers, though not present during the manufacturing process, are present through the consideration of their needs in the proposition of value. To suggest that the brand is just facilitating rather than co-creating is really a matter of semantics.

In a comparison of SDL and SL, Grönroos and Gummerus (2014, p. 213) argued that "the qualifying dimension of a utility-based value concept evolving during use; when

social, physical, mental, or other contextual factors are altered, the level of value-in-use changes.” However, from the SDL perspective, it is not so much that social, physical, mental, and contextual factors are altered but that the perceptions of the institutional logics of the same phenomenon are different based on the individuals involved who bring with them their different contexts to the service experience (see Vargo & Lusch, 2016). That is, the individuals are context-carrying individuals. In another misunderstanding of SDL, Grönroos (2017) stated that the firm can do more than propose value. This statement is an oversimplification of FP7, which is meant to convey that the provider’s proposition of value does not make co-creation complete. It does not mean that the value proposition is all that the provider contributes to the process.

The limitations of SL’s view of value co-creation to the joint sphere can be seen in an example Grönroos (2020) gave of a waiter co-creating value for a customer who wants to choose an item from the a la carte menu. However, what is not mentioned is that the chef who is not a part of the interaction must agree to create the dish for value co-creation to be complete, and the waiter could arguably be seen as facilitating the value while the chef ultimately co-creates it as the creator of the dish. The literature referenced in this section (Grönroos, 2017, 2020; Grönroos & Gummerus, 2014) demonstrates that SL has not proven its case as a more robust representation of the value co-creation process than the service-dominant logic, which discouraged its use for this thesis.

**Transformative Service Research.** TSR is another framework whose ideas are closely related to the work of this thesis; however, given the wider focus on value co-creation for this project, it is not as comprehensive as SDL. TSR is defined as “the integration of consumer and service research that centres on creating uplifting changes

and improvements in the well-being of consumer entities: individuals (consumers and employees), communities, and the ecosystem” (Anderson et al., 2011, p. 3). Interactions occur whenever consumer and service entities interact and result in two main types of outcomes: hedonic wellbeing and eudaimonic wellbeing (Anderson et al., 2013). Hedonic wellbeing occurs at the individual and community levels and refers to pleasure outcomes such as happiness and living without distress, while eudaimonic outcomes refer to achieving potential and improvements in power, mental, physical and financial wellness (Kuppelwieser & Finsterwalder, 2016), and social access (Ungaro et al., 2022). Nasr and Fisk (2019, p. 684) advocated for the inclusion of “relieving suffering” as a necessary outcome of TSR as displayed in Figure 3.

**Figure 3**

*TSR Entities and Outcomes Framework*

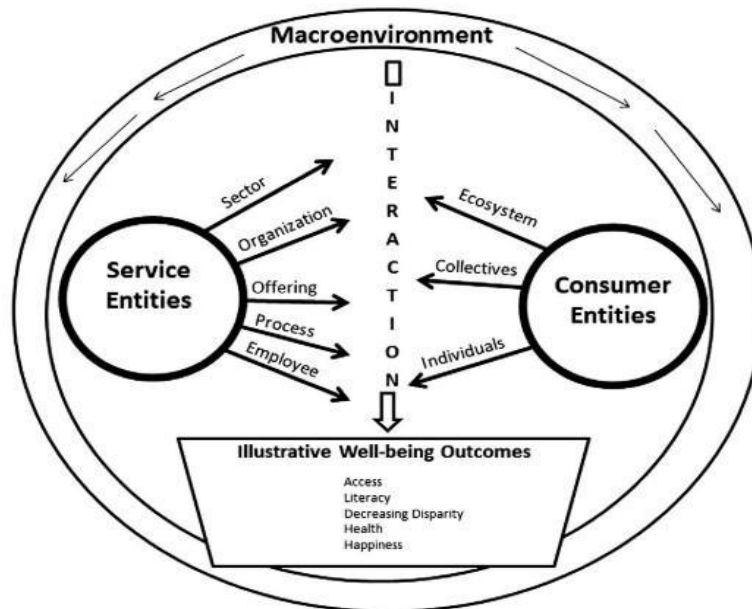


Fig 1. TSR entities and outcomes framework.

TSR views as transformative any approach that generates wellbeing through interactions between consumers and service entities. In that case, SDL can also be seen as a transformative approach because of its desire to co-create value outcomes, which would include concepts such as wellbeing. Therefore, the use of SDL does not nullify the transformative value of TSR but rather extends it beyond wellbeing. Transformative work in refugee services has focused on wellbeing outcomes through integrative art projects (Gross et al., 2021) and proposals for improving wellbeing in refugee health services (Nasr & Fisk, 2019). None of these studies has looked at the impact of differences in perceptions of institutional arrangements on value co-creation.

There are several similarities between TSR and SDL. Both consider actor-to-actor interactions at the micro and macro system levels, and both frameworks also seek to generate value outcomes for actors. TSR and SDL also recognise the importance of interactions (service-to-service exchange) in order to achieve value. However, there are important distinctions. TSR limits value outcomes to wellbeing, while SDL considers all improvements in the system to be value co-creation. It can therefore be said that TSR is a framework that demonstrates how SDL is operationalised.

In this thesis, it was thought important not to reduce value to wellbeing but to understand broader experiences of value in the service exchange. Both TSR and SDL recognise the presence of different levels of actors interacting to co-create value or wellbeing. Both consider micro, meso, and macro-level participation and their impacts on entities; however, while TSR sees the macroenvironment as boundaries to value outcomes, SDL sees the macroenvironment as an enabler of value co-creation through consistent interaction and modifications within the system. Ultimately, in spite of

similarities and differences, Kuppelwieser and Finsterwalder (2016) concluded that TSR and SDL should not be compartmentalised because of the possibility for both of them to improve lives.

Although SL and TSR have some merit, many of the concepts are related, and in some cases, SDL necessarily goes beyond the discussion that can be had using SL and/or TSR alone. In deciding whether SDL, TSR, or SL should be used as a lens to examine value co-creation in this thesis, it was clear that SDL had the stronger case. SDL's ability to subsume most of the elements of TSR and the recognition of the shortcomings of SL on its view of value co-creation made SDL the apt framework for this thesis.

### ***2.3.3 Value Co-destruction***

Although not included in any of Vargo and Lusch's conceptualisations of the SDL framework, a brief overview of the concept of the value co-destruction is given here. The authors' omission of value co-destruction may be due to their acknowledgement that value can be negative (Vargo & Lusch, 2018), which may, in their opinion, render the concept of value co-destruction moot. However, this is not to suggest that calls for studies on value co-destruction should be ignored. According to Plé and Chumpitaz Cáceres (2010), value co-destruction refers to when the wellbeing of an actor in the service systems is diminished through interactions. The authors suggested that value co-destruction occurs when actors do not integrate operand or operant resources in a manner that is suitable for achieving value co-creation and that this destruction could occur deliberately or unintentionally. Echeverri and Skålén (2011) believed that it was important to highlight the possibility of value co-destruction so marketers recognise that positive value is not the only possible outcome of the service experience. Plé (2017)

argued that the positive nature of the word “value” leads to a positive bias that is not always representative of the outcome of the service exchange. In addition, the author highlighted that even when value is co-destroyed there is still opportunity for co-creation for others in the service system. They suggested that the value of co-destruction as a concept be more fully developed along with a lexicon that reflected the full gamut of outcomes from service exchange.

Another interesting development in the value co-creation discussion was the introduction of the concept of value no-creation by Makkonen and Olkkonen (2017), which sought to counteract the extreme outcomes of the service exchange: value co-creation and value co-destruction. The authors believed that there was a need to account for interactions that resulted in value outcomes that were inconsequential. While there may be validity in the extreme nature of value co-creation and value co-destruction as concepts, no empirical application of this concept was found in the SDL literature. As such, value no-creation will not be discussed in this study.

This section explored the concepts of value, value co-creation, and value co-destruction, but more importantly, justified the use of SDL as the lens through which this thesis should be examined. There are other lenses through which value co-creation could be investigated, such as SL and TSR; however, SDL appears to be the most applicable to this thesis. Five of the eleven foundational premises of SDL bear specific relevance to this thesis’ research aim: FP6, FP7, FP9, FP10, and FP11. SL is in disagreement with at least two of these premises, FP6 and FP7 (see Grönroos, 2017, 2020). TSR, though relevant, appears to be subsumed by the SDL paradigm, with SDL going beyond TSR’s wellbeing outcomes to embrace all types of value. The importance of recognising value

co-destruction as an outcome of the service exchange was discussed (Echeverri & Skålén, 2011; Plé, 2017; Plé & Chumpitaz Cáceres, 2010), and as such, the concept of co-destruction will be applied to this study. Now that SDL has been established as the lens through which this study is viewed, the next section discusses some of the criticisms of SDL, its application and gaps in the literature.

#### **2.4 Criticisms and Applications of SDL**

Even though SDL has been described as challenging marketing conventions and providing a basis for theoretical and practical innovation within the discipline, the framework is not without its critics (see Brown & Patterson, 2009; Grönroos et al., 2015; Hietanen et al., 2018; O'Shaughnessy & Jackson O'Shaughnessy, 2009, 2011). This section explores and analyses the following critiques of SDL: its application to management practice, lack of empirical work on institutions, ignorance of the political economy, lack of attention to the impact of the source of funding, and its limitation to public service and commercial contexts.

One criticism of SDL is the difficulty of application to managerial practice (Brodie et al., 2006; Brown & Patterson, 2009; Peñaloza & Venkatesh, 2016). Brown and Patterson (2009) intimated that the application of SDL was challenging because even though customers are involved in co-creation, often the intellectual property rights and distribution of goods that emerge from the process are owned and managed by the producers. Grönroos et al. (2015) also described SDL as difficult to understand from a managerial perspective, stating that the idea that value is always co-created made it hard to determine who the actors were and what they were contributing. It should be noted, however, that SDL is not meant to be applied managerially, as the authors propose SDL

as a general framework that informs theory and practice rather than an actual theory or practice (Vargo & Lusch, 2015). Organisations can therefore use the SDL framework as a guide to ensure that a comprehensive approach to marketing is applied to their strategies.

Another criticism of SDL is that most of the extant work on institutions is conceptual (Karpen & Kleinaltenkamp, 2018; Koskela-Huotari & Vargo, 2016; Vargo et al., 2020; Vargo et al., 2015; Wieland et al., 2015), which suggests that important work must be done to test their realistic application to services. As posited by O'Shaughnessy and Jackson O'Shaughnessy (2009), research that is not tested may not add value. Furthermore, for empirical articles, there is little clarity on the analysis of institutional logics (e.g. Godinho et al., 2017; Ingstrup et al., 2021; Pohlmann & Kaartemo, 2017; Pop et al., 2018). The works of Kleinaltenkamp et al. (2018) and Sajtos et al. (2018) are two exceptions as they offer insight into the analysis of institutional logics. Other areas for potential investigation may include the impact of institutions on value co-creation and an examination of the influence of institutional misalignment and power dynamics on value co-creation, since none of these areas is covered in the qualitative empirical studies by Kleinaltenkamp et al. (2018) and Sajtos et al. (2018). Akaka et al. (2019) also suggested that researchers investigate the impact of institutional misalignment on value co-creation.

Additional criticism of SDL is focused on its proposal by its principals to be a potential theory of society (see Vargo & Lusch, 2008; Vargo & Lusch, 2016), an assertion that is opposed by Hietanen et al. (2018). According to Hietanen et al. (2018), SDL is partial to a neoliberal paradigm; this essentially means that SDL primarily applies to capitalist societies where the state commodifies labour, decreases social support for people living in poverty, and subjects those who are disadvantaged to punitive outcomes

when they do not act in accordance with what is considered to be socially and economically beneficial for society (see Harvey, 2005; Wacquant, 2010). Their rationale for that belief lies in what they perceive as SDL's vague representation of its political economic framework and its considerable neglect of the political, cultural, and social dimensions of markets. This neoliberalist concept of SDL is consistent with the overarching focus of SDL on commercial services.

An area outside of commercial services where SDL has been applied is in the public management literature. Public management theory and SDL were combined to produce the public service dominant logic (PSDL). Osborne et al. (2012) expressed disappointment over the internal focus of public service management at the time and believed that the discipline could benefit from an SDL approach given SDL's implicit focus on stakeholder co-creation, emphasis on relationships, and operational efficiencies through service innovations. Osborne et al. (2016) perceived that through co-production, public service reform could be achieved to benefit individual users and the entire public system. However, they believed that there was no current framework that could be easily applied for practice. Strokosch and Osborne (2016) found that there were three main methods of co-production in public services for service users: client, participative, and enhanced. Client co-production refers to participation that was inescapable by virtue of the inseparability of services; participative, co-production refers to active involvement in co-production in all stages of a current service; and enhanced co-production refers to the customers' participation in inventing new services through the use of their knowledge and skills. Osborne et al. (2016) suggested that co-production leads to co-creation of value or co-destruction of value depending on the level of willingness in participation.

Below is a framework they have used to theorise co-creation of value between clients and service providers in public service contexts. The mental health services system is used as an example to explain this concept of co-creation as outlined in Table 2.

**Table 2**

*Conceptualising Co-production*

		<b>Locus of production</b>		
		<b>Individual service</b>	<b>Service system</b>	
<b>Nature of co-production</b>	Involuntary	I: Co-production	III: Co-construction	Towards the co-creation (or co-destruction) of value
	Voluntary	II: Co-design	IV: Co-innovation	

*Source:* Osborne et al. (2016, p. 645)

Quadrant I is co-production in its most basic form and can be depicted by an involuntary service user interacting with an individual service either by virtue of lack of consciousness or through defiance (Strokosch & Osborne, 2016). For example, while the intention of the mental health services may be rehabilitation, it would be logical to conclude that there would be differences in the service experiences of the persons who willingly check in for treatment and those who are forced to do so. The former may have a more efficacious and brief experience, while the latter runs the risk of isolation and a longer stay in the hospital. On the other hand, persons with developmental disabilities may not have the wherewithal to consent to services.

Quadrant II is more frequently discussed in the public management literature and occurs when voluntary individuals co-produce with an individual service (Osborne et al., 2016). According to the authors, this form of co-production is called co-design and involves the active participation of the individual users in the service delivery plan. An example of this may be allowing the clients to choose from a range of activities rather than forcing them to participate in daily structured activities. The client could also be involved in choosing the type of treatment they take.

Unlike the quadrants previously discussed, Strokosch and Osborne (2016) state that Quadrant III represents how the individual involuntary service user interacts with the public service system. The authors called this form of co-production, co-construction, and it examines how the individual's service experience interacts with their entire lived experience. They commented that one drawback of this framework is that it does not discuss the 'lived experience' of service users and its co-construction within public service systems" and that further investigation is needed (p. 649). Notwithstanding that fact, possible examples of Quadrant III could include clients who feel mistreated or undervalued when interacting with a mental health service and are therefore afraid to disclose their illness in their everyday lives for fear of similar treatment. Similarly, the lived experience of the individual may consciously or unconsciously influence their interactions with the system. If the societal concept of mental health services is skewed toward treatment for persons with psychotic disorders, then a person who experiences chronic anxiety may be unwilling or tentative about using mental health services.

Finally, Quadrant IV depicts the concept of co-innovation, which is the interaction of the voluntary user with the service system to create new types of service

experiences within the public service systems (Osborne et al., 2016). For example, with mental health services, this may result in service users working alongside government to conceptualise, create, and test new digital services to reduce the incidences of suicide.

These conceptualisations of co-production in public service-dominant logic offer a more systemic perspective on public services and also demonstrate the success of SDL's application to non-commercial services. However, one significant limitation of the framework by Osborne et al. (2016) is its disregard of the service providers' roles in co-production. The authors acknowledged this shortcoming and advised that further research be conducted, which includes the service provider role. However, beyond this suggestion, further work should be carried out on the institutional contexts of the public service delivery system, which could lead to greater outcomes of value co-creation and more efficient and effective service ecosystems. Strokosch and Osborne (2016) addressed some of these limitations in their empirical research on services being offered to asylum seekers and their participation based on citizenship. In this research, they expanded their perspective to look at the wider ecosystem to include not only co-production with service providers but also at the strategic levels with the government as the policymakers and funders.

There is still room, however, for further expansion of SDL beyond the commercial and public services context. Significant consideration should be given to additional areas of social services. While some public services are social services, the reverse is not necessarily the same; therefore, there are variations in the institutional contexts that must be considered. Social services are usually accessed by disadvantaged clients (Kettl, 2011; Lamothe, 2015), while many public services are often accessed by all in spite of their place

in society (Lowry, 2013). This means that power differences are greater in social service interactions. A social service context will allow the use of SDL as a lens to examine services where there is unequal power, which is important, given the critique by Hietanen et al. (2018) that power inequalities are not considered.

The value of examining SDL in the social services context should not be underestimated. The marketing literature proposed that social services not only improve the lives of the disadvantaged in society (Baker et al., 2001; Hill, 2002), but they can also result in a net positive economic effect on society (Cohen, 1998; Healey et al., 1998; Scott et al., 2001). Within recent years, marketing academics have also been stressing the need for the discipline to address issues that affect the most disadvantaged (Akaka et al., 2023; Anderson et al., 2013; Fisk et al., 2016). However, it would be remiss to ignore the reality of social services as an ongoing threat to the disadvantaged. Henrickson (2022) posits that social care has historically been offered to those living in poverty while being used as a tool of social control to maintain political, social, and economic order. Wacquant (2010) addresses this issue of social control in neoliberal societies, emphasising social services as a punitive tool used by the state to regulate those living in poverty who do not meet societal standards of acceptance. More discussion on the history of social services is given in the following chapter.

While PSDL has explored services being offered to asylum seekers and found that citizenship was not a prerequisite for coproduction (Strokosch, 2013), additional research should be conducted with other categories of residents to gain a wider understanding of patterns of interactions with social services. Even marginal differences in status may influence co-creation. Hancock (2003) argues that public identities carry with them a

legacy of stereotyping that harms their participation and benefits from policy decision-making. For example, refugees and asylum seekers have similar backgrounds in that they are fleeing their countries of origin for their safety; however, legally, refugees are protected by international rights while asylum seekers are still in the process of being granted their protection (Amnesty International, 2022). Refugees are generally granted permanent residency status on arrival in their new home countries, while asylum seekers await their claims to be approved (Gray, 2008). In the study by Strokosch (2013), asylum seekers could not work or engage in political activities such as voting, and some even expressed fear of deportation and victimisation. Refugees and asylum seekers may, therefore, have different approaches to value co-creation based on their public identities.

In addition, this empirical work on PSDL focused mostly on levels and conditions of participation co-production and paid little attention to co-creation of value (Strokosch, 2013; Strokosch & Osborne, 2016). This is likely the case because public service users generally have minimal power (Henrickson & Fouché, 2017). Furthermore, the research presupposed social inclusiveness and citizenship as outcomes of value rather than investigating actors' perceptions of value. It is, therefore, suggested that research examine how disadvantaged clients perceive value gained in the service experience and how they co-create in order to achieve value outcomes. It should also be noted that even though this research by Strokosch (2013) applies the SDL framework, it is situated in the public management literature. Thus, a deeper look at SDL from the services marketing perspective is needed for this marketing thesis.

In spite of the criticism of SDL however, Vargo and Lusch are adamant that the paradigm is still in its early stages of development (Vargo & Lusch, 2017). History shows

that they are willing to receive critical input from other researchers and make changes to expand the logic (Aitken et al., 2006; Lusch & Vargo, 2014; Vargo & Lusch, 2006; Vargo & Lusch, 2008). The next section provides a brief overview of this chapter and discusses some areas suggested for future research.

## **2.5 Conclusion**

This chapter provides a brief history of services marketing, documenting its evolution from diminishment in the early 20<sup>th</sup> century to its preeminence in the 21<sup>st</sup> century. This section was followed by an overview of SDL and relevant value and value co-creation literature as well as the justification of SDL as a lens through which this thesis should be examined.

An examination of the TSR, SL and SDL literature revealed that SDL was the most apt framework to be used for this study. There were several similarities between TSR and SDL, however, TSR's focus on wellbeing outcomes (Anderson et al., 2013) appeared limited in relation to SDL which encompassed all value outcomes. SL was not chosen due to its delimiting view of value co-creation as direct interactions between actors (Grönroos, 2020). SDL allowed for a more robust representation of value co-creation using its 11 foundational premises and its consideration of the entire ecosystem in its assessment of value co-creation (Vargo & Lusch, 2016).

In spite of its rapid adoption, SDL has received much criticism (Brown & Patterson, 2009; Grönroos et al., 2015; Hietanen et al., 2018; O'Shaughnessy & Jackson O'Shaughnessy, 2009, 2011). Furthermore, there are still some critical gaps in the SDL and value co-creation literature, including its lack of empirical research on institutions (Karpen & Kleinaltenkamp, 2018; Koskela-Huotari & Vargo, 2016; Vargo et al., 2020;

Vargo et al., 2015; Wieland et al., 2015). In addition, Hietanen et al. (2018) posited that the influence of culture and power is not adequately addressed in SDL, and its effect on value co-creation should be examined outside of neoliberal contexts. Therefore, issues of power and value co-creation must be discussed further since most research on SDL examines commercial services where there is client agency.

The social services sector presents a feasible context to investigate different institutional arrangements and their impact on value co-creation. More specifically, refugee social services organisations are suitable contexts for this thesis because they allow for the assessment of differences in power and culture on value and value co-creation. The next chapter discusses the social services context and the suitability of refugees as participants for this study.

### **3 Chapter 3 – Literature Review: Social Services**

The previous chapter proposed that the social services sector would be a suitable context in which to examine some of the limitations of the SDL framework, and a close review of the marketing literature on social services reveals (a) more empirical knowledge is needed on the sector, and (b) there are few studies in the marketing literature that examine the application of SDL to the social services sector. Following are some reasons why marketing empirical studies in the area of SDL and social services are important.

The social services sector provides an appropriate platform from which issues such as political economy can be addressed. Political economic factors such as power, politics, culture, and other social factors are currently lacking in SDL discourse (Hietanen et al., 2018). In addition, due to the dearth of empirical institutional work in the SDL marketing literature, this chapter had to draw on the social enterprise literature for an understanding of the institutional logics existing in the social services context (Garrow & Hasenfeld, 2012). The application of these logics and further examination within the social services context could furnish the marketing literature with ways to analyse service experiences while considering the political economy.

Further, the social services sector is also a context through which the impact of institutional misalignment on value co-creation behaviours can be seen, given the differences in power and values that may exist between actors. One of the service priorities for the service sector is the study of cross-cultural services in order to meet the needs of persons from different cultural backgrounds (Ostrom et al., 2015). SDL operates under the assumption of alignment between institutions and institutional arrangements

(Vargo & Lusch, 2016, 2017); however, Winsted (1997) stated that the social norms that dictate the behaviour and expectations of others during the service encounter are different based on the cultures from which they originate. SDL may be able to bring some clarity into how these differences in cultures affect resource integration and value co-creation.

The context of refugee social services is suitable for examining all the aforementioned gaps: institutional logics, political economy, and multicultural service contexts. Filling these gaps will make significant contributions to the marketing literature, particularly in the areas of service and SDL. Using refugee social services as a research context will also add to the much-needed marketing literature on refugees (Finsterwalder, 2017).

The following sections explore the definition of social services, its relevance to marketing systems, and its parameters for this study. It emphasises the importance of studying social services as a research context in marketing. Thereafter, there is a review of the extant literature on social services within the marketing discipline, with particular emphasis on the usefulness of SDL as a framework from which social services could be analysed. Following this, there is a discussion on the rationale of using refugee social services as the context for this study.

### **3.1 What Are Social Services?**

Social services are not easy to define (Lamothe, 2015). Making the concept even more complex is the fact that some public services provide social services, but social services and public services are not necessarily the same. Public services may refer to services offered to the public by the government, which include police, fire, hospital, postal, and garbage collection services, while social services include daycare for children,

care for the elderly and disabled, refugee services, family safety, homelessness, mental health, substance abuse, and public health (Baker et al., 2020; Lamothe, 2015).

Henrickson (2022, p. 6) defines social care as “that activity, regardless of motivation, that improves the welfare of vulnerabilised and marginalised persons.” For the purpose of this thesis, social services will be defined as services that provide social care. Social services may also be offered through government agencies or, in neoliberal societies, indirectly provided through government funding of private organizations to carry out the necessary work (Lowry, 2013).

Ideas surrounding the role of social services also vary. Some suggest that while social care is the outcome of social services, its origins and application suggest that it is also used to create social control (Henrickson, 2022; Wacquant, 2010). Henrickson (2022) posited that from as early as the 4<sup>th</sup> century, Constantine tasked the church with the responsibility of taking care of those living in poverty. The author emphasised that this social care offered to those living in poverty was also used as a tool of social control to discourage uprisings among them, keep beggars away from the elite, and maintain the social stability and reputation of the empire. They stated that this responsibility was only transferred to the government in the mid-14<sup>th</sup> century during the Great Plague, when the church could no longer take care of those living in poverty; however, the government’s role and practices of social services remain until this day. Wacquant (2010) stated that neoliberal societies use social services to regulate and punish those living in poverty by requiring social services clients to adhere to, sometimes, impossible requirements to receive aid.

This regulatory behaviour by neoliberal states is also corroborated by Henrickson and Fouché (2017), who went further to suggest that the state criminalises those living in

poverty through socially constructing moralities that must be followed to avoid being cut off from social service or being imprisoned. An example of this can be seen in the enforcement of drug testing in certain US states as a condition for access to welfare. Bjorklund et al. (2018) stated that in the United States there is a relationship between mandatory drug testing for social services access and Republican leadership. Conversely, Coffee Jr. (2020) discusses the United States' negligence in prosecuting corporate crime since the 2008 economic crash. Ironically, this was a period that was largely governed by the Democrats. It can, therefore, be concluded that neo-liberal states protect the wealthy and status of the country at the expense of those living in poverty. Social services can be seen as one of the ways that this is accomplished.

The social service ecosystem comprises several entities such as government agencies, charitable organisations, public-private alliances, and individuals that work to supply food, clothes, housing, healthcare, money, and other resources to the disenfranchised (Baker et al., 2020; Baker et al., 2015). Social services form the institutional context for this study. The following sections review the marketing literature on social services and further explains the contexts chosen for the study.

### **3.2 The Importance of Researching the Social Services Context in Marketing**

Social services are not well discussed in services marketing; however, their importance cannot be denied. From a practical perspective, social services cater to millions of customers in the US alone (Anderson et al., 2013), thus representing a large population demographic whose needs, if not adequately researched, are not appropriately targeted. Secondly, the social services context allows us to examine issues of vulnerability that may not be readily seen in commercial services where choices abound

(see Rayburn, 2015). Thirdly, the social services context allows marketers insight into the impact of the macro-environment on government policy, services, and clients (Anderson et al., 2013), a perspective that is imperative for a holistic approach to marketing (Peñaloza & Venkatesh, 2016). These insights are not sufficiently addressed in the SDL in spite of the paradigm's pervasiveness across disciplines (Hietanen et al., 2018). Through partnerships with governmental, non-governmental, and non-profit organisations, researchers are encouraged as a priority to research and address issues of wellbeing in developed and emerging social contexts; a call that reflects service researchers' increasing attention to social issues (Anderson et al., 2013; Ostrom et al., 2021; Ostrom et al., 2015).

Marketing literature shows that marketing research with disadvantaged populations is important because it can result in improved policy, service delivery, and marketplace practice and, ultimately, enhance life for those not only on the fringes of society but the entire population (Baker et al., 2020; Baker et al., 2001; Hill, 2002). Andreasen (1993) describes the disadvantaged as those who are often low-income earners, have little education, and are jobless. Economically, failure to manage social problems in society can result in a significant financial burden on the society (Cohen, 1998; Healey et al., 1998; Scott et al., 2001). For example, research shows that children who display antisocial behaviour are ten times costlier to serve than those without such behaviour (Scott et al., 2001). Additionally, in some countries, a portion of the financial costs of drug dependency are borne by the citizens, through taxation, to pay for therapy and social security for drug users (Healey et al., 1998).

Beyond the direct economic gains associated with effective social service provision, societies also stand to benefit from well-organised social services. Social services organisations benefit through continued funding of their operations (Majka, 1991), thus keeping people employed. Countries gain social capital, which has significant implications for the economic and human development of their citizens, such as more access to educational opportunities, increased economic investments, and decreased criminal activity (see Knack & Keefer, 1997; Woolcock, 2001). However, for the most part, marketing literature discusses the positive outcomes of social services experiences, largely ignoring how a government uses social services for social control (see Henrickson, 2022; Wacquant, 2010). This thesis extends the marketing literature by addressing this deficit.

Of specific relevance to this thesis is to address the question of why it is marketers' responsibility to address social issues. Put simply, the responsibility must be shared by all. Fisk et al. (2016, p. 45) stated "individuals, groups, families, communities, organizations, and institutions all dynamically interact and participate in complex social and economic environments, which all have a role in the failure of these service systems to serve the poor." Moreover, not only do marketing academics bear responsibility, but they also have the resources and expertise to study and enhance these service systems to reduce the social inequities that are created by these systems (Fisk et al., 2016). The importance of research with those who are disadvantaged is gaining support and prioritisation in the marketing discipline. Evidence of this is seen in recent calls for marketers to engage in research that improves the lives of the disadvantaged among us by conducting more research with those living in poverty, focusing more on the

impoverished in service research education, and designing services for equitable access (e.g. Field et al., 2021; Fisk et al., 2016; Ostrom et al., 2021). These appeals have been made to direct marketing research toward a more realistic reflection of humanity and not just the rich (Fisk et al., 2016). However, marketers are also able to participate in the political and structural reform to prevent ‘disadvantage’ through highlighting the inequities endemic in these social services institutions, and it is the intention of this thesis to do this.

With their expertise in service design, relationship marketing, client and employee roles, as well as promotion, service marketers could add significant value to the creation and improvement of social services. One such social service that could benefit from marketers’ attention is refugee social services (Finsterwalder, 2017). With the increased displacement of persons worldwide, there is a need for further research to “uncover the unrealised potential that lies within the service sector” with regard to refugee movement (Farmaki & Christou, 2019, p. 679). Overall, there is a need to investigate service within non-traditional contexts.

### ***3.2.1 What Do We Know About Social Services in the Marketing Literature?***

#### **Social Services and Commercial Services Must Be Marketed Differently.**

Social service ecosystems have some of the same basic characteristics as commercial service ecosystems, however, there are some significant differences that warrant a different marketing approach. Starting with the similarities, social services, like commercial services, serve to fill the needs of the customers and comprise actors,

resources, and processes, and both systems are intertwined and complement each other (Baker et al., 2020; Baker et al., 2015).

A number of recent studies have highlighted marketing with disadvantaged clients as a research priority, with topics including equitable opportunities to use services, considering the needs of the marginalised in service design, and treating customers with dignity (see Field et al., 2021; Ostrom et al., 2021). Most previous attempts by marketing academics to address the plight of disadvantaged clients examined the services that oppressed them (Andreasen, 1975; Andreasen, 1993; Baker et al., 2001; Bennett et al., 2014; Cady & Andreasen, 1975; Goodman, 1968; Hill & Kozup, 2007). For example, Hill and Kozup (2007) reported that disadvantaged clients are often bullied or tricked into unsustainable borrowing from financial institutions, while Bennett et al. (2014) found that in the US, racial minority clients experience more discrimination than their white counterparts and African-Americans were confronted with more hostility. However, even though these studies have highlighted these issues, there is still a need to conduct empirical research to go the next step to solve these challenges amongst disadvantaged clients.

The previous lack of focus on social services in the marketing literature may have been due to marketing's origins in economics (Bartels, 1951, 1974) and the fact that many marketing researchers and non-specialists alike often associate marketing with commerce and manipulation. This narrow perspective makes it difficult for them to reconcile marketing with government and social services (see Crompton & Lamb, 1986). However, in the mid-1970s, there was a decrease in resources available to social services, which was likely a result of the rise of neoliberalism during this period in several

Western economies, including the US, UK, and New Zealand (see Barnett & Bagshaw, 2020; Grant, 2017). Neoliberalism is a political and economic philosophy characterised by increased privatisation of state agencies, market deregulation, and reductions in spending on social welfare (Barnett & Bagshaw, 2020; Wacquant, 2010). This new approach necessitated a shift in the institutional logics of social services where the organisations see themselves not only as having a social support role, but also a marketing role, which required them to promote their services in order to remain viable (Crompton & Lamb, 1986). With social services having to change their approach to marketing, came a need to examine how to market social services since there was little to no marketing literature on this sector.

It was at this time that some marketing academics began to articulate the differences between social services and commercial services. A decade after the neoliberal shift, John L. Crompton and Charles W. Lamb published a book called “*Marketing government and social services*,” which provided marketers with a much-needed overview of marketing within the social services context; explaining its relevance, and comparing and contrasting social services and commercial services (Crompton & Lamb, 1986). One shortfall of this book, however, is its emphasis on public agencies as non-profit and private sector services as for-profit. As mentioned earlier in the chapter, not all social services are public or non-profit; in fact, there are also some organisations that provide social services without government funding (see Lowry, 2013). However, the book still offered significant value in explicating the relevance of marketing and its unique application in the social services context.

Firstly, Crompton and Lamb (1986) emphasised the pertinence of marketing to government and social services agencies because an understanding of the customer is important to be able to adequately serve them. This customer-centric focus was consistent with the marketing concept proposing that product and service offerings should flow from the needs of the customers (McNamara, 1972). However, Crompton and Lamb (1986) cautioned that not all patrons of a social service were satisfied with the service, and, in fact, many only used the service because there were more advantages than disadvantages to its use or because there was a lack of alternatives.

Three main characteristics of government and social services that differentiated them from commercial services were proposed by Crompton and Lamb (1986, p. 42); these were “(1) environmental and organisational differences, (2) profit and non-profit orientations, and, (3) distinctions between goods and services” (p. 42). Following is an explanation of the first two attributes listed. The third characteristic, the difference between goods and services, is not discussed for two reasons. Firstly, some marketing academics have found that there is no need for a distinction between goods and services because goods are merely an instrument through which services are provided (Gummesson, 1994; Vargo & Lusch, 2004a; Vargo & Lusch, 2008). Secondly, as of 2020, the service economy was responsible for 64.8% of the world GDP, with New Zealand, the country in which this research is based, slightly above the world average (The World Bank, 2021). The worldwide shift towards a service economy and away from manufacturing warrants a change in marketing focus towards a more service orientation (Rust, 1998; Shostack, 1977; Vargo & Lusch, 2017).

The environmental and organisational differences between commercial services and government and social services could be broken down into three subcategories: “environmental forces, organisational-general public interrelationships, and internal structures and processes” (Crompton & Lamb, 1986, p. 42). This is a plausible conclusion because organisations do not operate in isolation; rather, they are part of larger ecosystems that impact the market (Akaka & Vargo, 2015; Maglio et al., 2009; Vargo et al., 2008). These impacts on the organisations are called environmental forces (Crompton & Lamb, 1986).

According to Crompton and Lamb (1986), environmental forces had a different weighting according to the type of market. For example, factors such as client dependency and organisational rigidity are higher for government and social services than they are for the private sector. This is to be expected since customers in social services often have to meet set requirements in order to qualify for services (see Baker et al., 2020), and organisations funded by government often have criteria they must achieve in order to receive payment for their services (Henrickson & Fouché, 2017). Crompton and Lamb (1986) stated that these factors restrict social service organizations when they are trying to create effective marketing programmes. For example, it can be imagined that customers’ limited ability to pay for services may reduce the capacity for successful marketing campaigns. Additionally, organisations that are funded by the government or other international agencies may have limited budgets assigned to marketing.

An organisation’s exposure to economic influences in the market also impacts the marketing strategy. Crompton and Lamb (1986) highlighted that government and social services are less exposed to economic pressure because their revenues come primarily

from government coffers. The authors suggested that this offered financial security to the organisation, reduced the need for promotions to remain viable, and allowed the organisation to focus its efforts on services that directly meet the customers' needs. For example, if a food pantry is funded by the government, the people, processes, and resources required to seek and offer donations can be focused directly on distribution. However, commercial services are more exposed to economic forces, which means that there is often competition for customers and differentiation of services needed to attract them. It should be noted nevertheless, that dependence on government funding may not be a sustainable way to do business, especially if the political economy results in a change in government expenditure (see Barnett & Bagshaw, 2020; Crompton & Lamb, 1986; Grant, 2017).

Finally, the political environment also has an impact on the marketing of social services. Crompton and Lamb (1986) stated that political interference is substantially higher in social services and can impact marketing activities and business continuation. Examples can be seen in the frequent disruption of projects that may have started under previous governments or governmental parties. This lack of continuity is bound to perpetuate the feelings of powerlessness experienced by the customers of these services and may undermine value co-creation within the social service ecosystem. A government may enact policies that reduce funding for welfare, pushing their customers further into more abject states of poverty and leading to frustration and worry. It should be emphasised that the environmental forces do not make a case for abandoning marketing but merely demonstrate the marketing challenges that are faced by social services, a non-traditional sector (Crompton & Lamb, 1986). Even more recent literature confirms the

impact of governments, emphasising that the dominant political discourse tends to set the direction for social policy and, ultimately, the provision of services. This can be seen in the US, where public welfare programmes are more visible amongst Democrats and private sector services are generally more prevalent among primarily Republican states (Lowry, 2013).

Government and social services also differ from commercial services in their relationship with the public, a distinction that may have significant implications for customer expectations of service. Crompton and Lamb (1986) stated that governmental and social services were not only more widely patronised than private agencies, but the patrons were also greater funders of these agencies through their taxes. The authors suggested that, as a result of the taxpayers' contributions, social services often had higher demands for service and transparency. It could be concluded, however, that these customers who have higher expectations are likely not disadvantaged, since disadvantaged clients often feel like they have no control over their social services experience (see Rayburn, 2015). This contradiction could be attributed to the aforementioned limitation of this study by Crompton and Lamb (1986), which treated public agencies as non-profit and private sector services as for-profit. In this case, even a local licensing authority may be categorised as a government service, even though it does not serve only disadvantaged clients.

Crompton and Lamb (1986) further proposed that there are differences in private and social services as they relate to institutional systems. They stated that for government and social services, it is harder to define and measure objectives, and hierarchical structures are often more blurred and influenced by political interference. This is likely

due to the competing logics of the organisations where there is a need for activities to raise funds but also balance the social element of the organisation (see Garrow & Hasenfeld, 2012).

Crompton and Lamb (1986) stated that private organizations also differed from government and social services organisations in relation to their attitudes toward profit, as social services tended to be more concerned with service than profit and most of their income was derived from government and other donors. The authors suggested that the money raised by social services organisations is often used for the distribution of services in an ideally fair and indiscriminate manner, while private organisations are motivated by profit maximisation and target customers who could afford their services. They posited that, for social services, this service over profit orientation means that service providers do not necessarily target customers based on market demand but are often required to serve customers who are not looking for their service. It is important to note here that in the latter instance, the authors referred to those social services that sought to drive behaviour change.

Even though this work by Crompton and Lamb (1986) provided much needed information on characteristics of social services marketing, as mentioned earlier, this book limited its discussion on social services to public agencies, which is not always the case. Additionally, some governments contract private for-profit organizations to run some of the social services. Henrickson and Fouché (2017) state that the government pays these service providers based on achieving agreed outcomes; however, many of them are profit-driven with little expertise in social services. This either/or model of private versus public services is not an adequate representation of the social services

field, so a gap remained in the way that social services was conveyed and understood within the marketing discipline. The following section provides additional insight into how social services organisations work and examines the competing institutional logics that affect the way in which social services serve their stakeholders.

**Institutional Logics within Social Services Organisations.** Chapter two mentioned the lack of research on institutional logics in marketing and addressed Hietanen and their colleagues' critique of SDL's ignorance of the political economy (see Hietanen et al., 2018). This thesis borrows from the social enterprise literature, a book chapter by Garrow and Hasenfeld (2012) called, "Managing conflicting institutional logics: social service versus market." This book chapter offers a comprehensive overview of different types of models of social services and speaks to the institutional dynamics and effects of the political economy on social service organisations. In this thesis, these two factors are evaluated for their effects on operations and value co-creation.

Since this research by Garrow and Hasenfeld (2012) is grounded in institutional theory and political economy theories, their theoretical framework serves as a helpful complement to SDL in explaining how service ecosystems and their actors, whether individuals or organisations, are affected by each other. An empirical systemic approach to SDL in the social services context will help to reduce longstanding criticism of its framework, which asserts that issues of power, funding, culture, politics, and other institutional logics are overlooked (e.g. Furrer et al., 2020; Hietanen et al., 2018; Venkatesh & Penaloza, 2006).

For context, Garrow and Hasenfeld (2012) chose Work Integration Social Enterprises (WISE) in the USA as the research settings for their social service research. These organisations catered to disadvantaged clients, providing work opportunities for them in market settings. Although New Zealand's institutions tend to be more aligned with the UK model of social enterprise (Grant, 2017), there are several consistencies in both countries that make this study by Garrow and Hasenfeld (2012) applicable to New Zealand. Research by Barnett and Bagshaw (2020) and Grant (2017) showed that both the USA and New Zealand experienced rises in neoliberalism, which led to less government spending on social services and resulted in the privatisation of state-run social services. The authors suggested that, thereafter, many social services were forced to become revenue-generating enterprises while retaining their social mission (see Barnett & Bagshaw, 2020; Grant, 2017).

According to Garrow and Hasenfeld (2012), the main purpose of WISE is social. However, they postulated that in the sector exists two main orientations, the service logic and the market logic, which have emerged from dualistic yet competing purposes faced by many social services organisations: the need to help and the need to generate revenue, respectively. As stated by Crompton and Lamb (1986), the increased need for marketing in social services arose primarily as a result of reduced funding and their subsequent need to engage the market as a means of survival. In their proposed theoretical framework, Garrow and Hasenfeld (2012) postulated that six main components of social enterprises exist; however, based on relevance to social service organisations in general, only four are discussed: the organisations' service logic, field embeddedness, power advantage,

coupling, and client commodification. Following will be an explanation of these concepts and a discussion on their contribution to this study.

Garrow and Hasenfeld (2012) postulated that from an organisational perspective, service logics are the institutional arrangements that inform the way that organisations deliver services to their clients. Symbolically, the service logic helps organisations to profile their clients and make decisions about how to meet their needs (Hasenfeld & Paton, 1983). In the research context for their study, clients were categorised as able-bodied or disabled and assigned to solutions based on their needs, that is, they were either given jobs that allowed them to gain financial independence or improve their standard of living (Garrow & Hasenfeld, 2012). One case in the WISE study explored the organisation service logic of Employment Inc., an organisation that provided an automotive agency with workers who were part of their former inmate work programme. In this case, the organisation categorised their clients as able-bodied and assigned them to work to assist them with challenges they may face in re-entering the work market. Similarly, in a literacy programme, clients may be divided into two classifications: those with low literacy and those with functional illiteracy. The value each client seeks to co-create with the organisation could vary. For instance, those with low literacy may be trying to gain competency to enter the workplace, and those who are functionally illiterate may want to learn how to perform basic daily tasks, such as shopping. It can be expected that each of the actors will have access to varied resources (ranges in literacy) and integrate those resources differently (e.g., speed of writing may be slower).

A thorough understanding of the organisation's service logics provides this thesis with an understanding of the organisation's purpose and allows for the analysis of how

and why it delivers its services to the customers. It also allows for comparison to evaluate whether there is alignment in desired value outcomes for the stakeholders. However, to focus on the organisational service logic only would be to ignore the importance of the political economy to the understanding of social services. Lack of attention to the political and economic factors affecting services is one of the limitations of SDL (see Hietanen et al., 2018). Since organizations are embedded in different markets, the relationship between these markets and the organisations must be explored to gain a fuller understanding of the rationale for social services delivery (Garrow & Hasenfeld, 2012).

The degree of embeddedness of a service relates to the extent to which the social service organisation is involved with individuals or organisations who support a service or market logic (Garrow & Hasenfeld, 2012). The authors indicated that a market-embedded social service exists in a market dominated field that operates in a competitive environment where the individuals and organisations who patronise the enterprise are looking for service that is comparable in price and quality to that of any other organisation providing the service. Contrastingly, they put forward that an organisation that operates in a moderated field serves a market that is more interested in supporting the work of the organisation than it is about the price and quality of the goods and services and is considered to be weakly embedded in the market. The authors believed that social services had either strong or weak embeddedness in the social services field based on the extent to which they imposed a service logic. In line with this view, they stated that if the revenue generating unit of the company is deeply embedded in the market but the social services division is weakly embedded in the social services field, then the market logic

dominates. Their case study of Employment Inc. also demonstrated this, where the automotive companies were less concerned with the social needs of the social service organisation and its clients and more interested in the service's ability to meet their business needs competitively. As a result, the market logic usually prevailed and subordinated the service logic. Conversely, when a social service organisation is strongly embedded in the social service field and minimally embedded in the market logic, the social service logic prevails. Rehabilitation Inc. was such an organisation; it catered to mentally disabled clients and provided them with the opportunity to work in their kitchen and convenience store for the purpose of giving them work experience, even though some of them may never have the capacity for a job in the traditional labour market. The primary focus of such an organisation was to improve the quality of life of its clients, and, as such, clients were not forced to work in areas that they did not enjoy, non-helpful behaviours were treated as learning experiences, mental health professionals were always available to assist, and terminations were rare.

So far, this section has acknowledged the presence of two organisational service logics based on the goal of the organisation and its relationship with its environment. These two logics are the market logic and the service logic. For this thesis, an analysis of the level of embeddedness of each social service organisation in the market or the social services field allows for an understanding of the degree to which the organisations are orientated to serving their customers or generating revenue based on their environment. The results of this analysis have implications for the extent to which the organisation and its stakeholders are able to co-create value.

Knowing which organisational unit is responsible for funding is helpful for this thesis as it allows for the analysis of value co-creation based on the organisation's source of funding. A key component of the framework by Garrow and Hasenfeld (2012) is called power advantage, which examines the extent to which each organisational unit, the social service unit or the business unit, funds the social service organisation. The authors insisted that if the social service depends primarily on the social service unit for funds, then the service logic is dominant. This may occur when organisations are primarily backed by donors and government agencies. However, they stated that when the social service depends on the business unit to generate its funds, then it would be described as having a market logic.

What should also be considered is that some of the organisations that are backed by government agencies are profit-making (see Henrickson & Fouché, 2017), and, as such, a market logic may apply. It is also important to recognise that the source of funding may determine the extent to which value co-creation occurs. Some communities, such as refugees, have a general mistrust of government based on past experiences in their home countries (Ní Raghallaigh, 2014). As a result, many refugees are apprehensive when and if they patronise services backed by government (Behnia, 2004).

It is also important to understand the extent to which the provider is focused on the customer who, based on SDL, is central to value co-creation. The component of this model by Garrow and Hasenfeld (2012) that addressed this focus is called coupling and refers to the level of integration between the social and business units of social service organisations. The authors explained that social and business units are tightly coupled when they work closely together to manage the case of each client and are loosely

coupled when there is little to no integration between the two departments. The case they used to demonstrate this was that of Work Industries Inc., a social services provider who provides work integration services for the mentally disabled through their deli and catering services. In this case, the social and business units were loosely coupled, which was evidenced in the clear separation between how management of the business detached themselves from the therapeutic needs of the customer. One manager, Jane, exemplified this behaviour by stating, “I am a boss. I am not a social worker” and continued to reinforce the separation by saying that they addressed challenges by going to the social services units without the knowledge of the client in order to preserve business operations (Garrow and Hasenfeld (2012, p. 138)). This model suggests that when business and social service units are tightly coupled, there will likely be a higher chance for value co-creation to occur because both departments are concerned with the clients’ wellbeing. In addition, the model suggests that there is loose coupling when the units have divergent interests, which results in less focused or customised resources being integrated and decreased chances of successful value co-creation.

As this thesis examines the applicability of SDL to non-traditional settings, it is important to understand the extent to which an organisation prioritises the perceptions and roles of customer value given SDL’s emphasis on the beneficiary being a critical part of assessing and achieving value (Vargo & Lusch, 2016). The final component of the theoretical framework allows for this through the discussion of “client commodification,” which Garrow and Hasenfeld (2012, p. 122) described as the extent to which clients are seen as “producers” or “social service recipients.” The authors proposed that when clients are commodified, they are expected to meet the needs of the organisation, and their

failure to do so could lead to significant consequences. This was the case with Work Industries Inc., where employees were subject to the same punishments for non-productivity, regardless of their capacity. Conversely, when “decommodified”, employees are chosen based on the social service’s ability to meet their needs, as was seen with Rehabilitation Inc., whose focus was on improving the quality of life of the client and was less concerned about their performance (Garrow & Hasenfeld, 2012, p. 129). The writers stated that clients are mostly commodified when a market logic prevails within the organisation. Client commodification has significant implications for value co-creation since when customers are commodified, they are used to provide a service to the company who becomes the main beneficiary in the service exchange. According to Prahalad and Ramaswamy (2002) value co-creation is an iterative process which involves communication between service providers and customers in order to create and customise valuable experiences. Therefore, when social services customers are commodified, value co-creation is minimised because the customers have limited power and receive limited value.

This research by Garrow and Hasenfeld (2012), although not in the marketing literature, allows for a clearer understanding of the institutional dynamics of social service organisations, which is a necessary step toward a fuller understanding of whether SDL could be applied to the social services sector. The authors’ research could also provide a greater understanding of how value co-creation occurs in social services. Although the term value co-creation was not used, the study provided a view of how different actors in the sector approach resource integration, based on their institutional

arrangements, to meet their objectives, the needs of their clients, and the demands of their environment.

While some of the case studies presented by Garrow and Hasenfeld (2012) indicated contractual arrangements with government, there is no state logic mentioned. It is possible that the authors omitted this logic because the United Kingdom is a neoliberal state and, therefore, their priority is the market. However, work by Thornton et al. (2012) showed the state and the market operate differently. For example, the authors suggested that the state is managed by bureaucracy while the market is managed by shareholders. In addition, the state is seen as the centre of redistribution of wealth, while the market is based on trade. These important differences can affect people's perspectives on the institutional logics of the organisation and can be confusing when expectations of the state and market differ based on personal and social experiences.

What should not be taken for granted, however, is the political economy of the state and its influence on the market. In considering the political economy of the state, attention must be placed on power and its effect on services (Hietanen et al., 2018). As a result, two very distinct logic components should also be considered: sources of authority and sources of legitimacy. As previously mentioned, Thornton et al. (2012) proposed that the source of power of states is bureaucracy. This suggests that social services organisations that are largely funded by the state would be bound to the criteria and desired outcomes put forward by the government. The enforcement of contracts also leaves little flexibility for the organisation that wants to pivot to customise services based on the needs of the clients. Thornton et al. (2012) also listed the source of legitimacy of the state as democratic participation. It should be emphasised here that this state logic of

democratic participation, as a source of legitimacy, is myopic because not all countries are democracies. However, democratic participation implies that government becomes legitimate through the vote of the people. It would not be surprising if the government's policies on social services are aligned with those from whom it desires a vote since, as previously mentioned, in the US, public welfare programmes are more common in Democratic states, while private sector services are generally more widespread in primarily Republican states (see Lowry, 2013). Government must manage their distribution of wealth through social services in a way that does not offend their majority supporters. However, this redistribution often disadvantages those living in poverty in neoliberal societies. How then can value be co-created?

In addition, organisations are also subject to institutional pressures that, affect their viability, and some of these are affected by a state logic. Meyer and Rowan (1977) proposed that organisations achieve legitimacy when they conform to the pressures in the institutional environment to behave in certain ways, with failure to do so coming with the risk of extinction. The authors also suggested that law, professions, public opinion, and the educational system are all examples of sources of legitimacy. If organisations are bound to a state logic through their contractual arrangements with the governments to provide social services, then their ability to survive depends on their adherence to the state logic. As these government funded organisations then provide social services, they are catering, not so much to the need of the client but the need of the state. This demonstrates that the priorities of these organisations are likely not value co-creation with the client but value co-creation with the state.

From the above, it could be deduced that organisations that are not funded by the government are less bound to a state logic, but that is not necessarily the case. Their sources of legitimacy and power influence the amount of value co-creation that can take place. For example, if the organisation by its nature and mandate, finds it difficult to conform to pressures in the institutional environment, will they be able to successfully co-create with their clients? Work by Henrickson and Fouché (2017) posited that clients who do not conform to these institutional pressures are often punished.

Some research in the marketing literature has evaluated institutional logics and value co-creation within social services. For example, healthcare is a social service, and several studies have looked at how patients interact with healthcare providers to co-create value (Hardyman et al., 2015; McColl-Kennedy et al., 2015; McColl-Kennedy et al., 2012; Sharma et al., 2017; Sweeney et al., 2015). However, several studies have examined healthcare services and social services as distinct categories (see Anderson et al., 2013; Finsterwalder, 2017), and this research follows that precedence. Some of the reasons for separating health and social services may include the intricacies of the healthcare setting. For example, Sharma et al. (2017) examined value co-creation in mental health facilities but suggested that additional contexts be explored because the context they used was limited to value co-creation outcomes of psychological wellbeing. In a similar vein, general quality of life would be a desired outcome of value co-creation with healthcare facilities (see McColl-Kennedy et al., 2012). However, as can be seen in the study by Garrow and Hasenfeld (2012), some social services assist clients with achieving financial wellbeing, as was the case with some of the WISE organisations. In addition, although much of the value co-creation research in healthcare refers to the

patients' lack of resources and the differences in value between the service providers and the patients, the healthcare context does not necessarily touch on the most disadvantaged in society; in addition, several do not examine the co-creation activities of actors other than customers (McColl-Kennedy et al., 2015; McColl-Kennedy et al., 2012; Sweeney et al., 2015).

For example, McColl-Kennedy et al. (2012) conducted a study on cancer patients in a healthcare facility and found eight principal customer value co-creation activities: co-operating, collating information, combining complementary therapies, co-learning, changing ways of doing things, connecting, co-production, and cerebral activities. Many of these activities required basic literacy to understand and comply with instructions and medication regimens; keeping good records of activities; proactively seeking additional information on disease management; and forming and keeping good relationships. Persons with low literacy, for example, may not have access to those resources to co-create successfully.

Sweeney et al. (2015) conducted value co-creation research in healthcare looking at Effort in Value Cocreation Activities (EVCA) which created a hierarchy of activities at varying levels of difficulty within the health care setting. The customers' EVCA were related to activities the customers engaged in within the firm, outside the firm and internally, for example, their mental resources. The findings showed that healthcare was not limited to customer co-creation activities within the firm, but included the customers' wider networks. In addition, the study showed that EVCA has an impact on quality of life and satisfaction with service. However, the authors said that one limitation of the study

was that it did not take into consideration the factors that influenced value co-creation activities.

McColl-Kennedy et al. (2015) extended this research by Sweeney et al. (2015), conducting a value co-creation study in a residential elderly care facility. The study included 17 clients who, with the exception of four persons, were educated to a high school level at minimum. The listed four exceptions completed their primary school education. These educational factors speak to their literacy. Three participants experienced cognitive challenges (McColl-Kennedy et al., 2015), which suggested that the majority of the participants had a level of mental clarity as it related to participation in their care. Essentially, even if a patient has a terminal illness or does not have the money or understanding of the disease to make life-saving decisions, they may still have access to resources that many of the disadvantaged do not. Even though the staff was involved in this research, value co-creation behaviours of the staff were not captured. This is a limitation because it focuses on customer value co-creation to the exclusion of other stakeholders who, according to FP6, are also co-creators in services (Vargo & Lusch, 2016).

Finally, McColl-Kennedy et al. (2020) conducted research that examined how actors co-create value through tradeoffs when tensions occur between actors operating with different worldviews within the health services context. While this study, unlike the others in the healthcare context (see McColl-Kennedy et al., 2015; McColl-Kennedy et al., 2012; Sweeney et al., 2015), educated on the co-creation of the staff, it did not address tensions such as culture and power that may arise in service experiences. The

following section will address the importance of understanding power dynamics within the service experience.

**Lack of Resources Impairs Value Co-Creation in Social Services.** There is limited marketing research that examines the role, expectations, and value co-creating behaviours of social service users, although a few studies have found obstacles to value co-creation. Although their study did not involve SDL, Mandiberg and Warner (2012) identified some of the obstacles to value co-creation faced by many social service users, such as prejudice and a lack of operant resources. As mentioned in Chapter two, “Operant resources are the fundamental source of strategic benefit” (Vargo & Lusch, 2016, p. 8), which emphasises that value co-creation will not be optimised if customers do not have the skills and knowledge required to participate adequately in the social service. In their research on mental health communities, Mandiberg and Warner (2012) found that when identity communities take proactive measures to build social services for themselves, it enriches the community and allows its members to be active in co-creating the services. However, their study still failed to fully examine the role, expectations, and value co-creating behaviours of these social service users in the co-creation of these services. SDL is an apt framework through which these roles, expectations, and behaviours could be critiqued.

**All Social Services Actors Are Subject to Powerlessness in the Service Ecosystem.** Rayburn (2015) reminded us that even though customers play a value co-creation role in social service encounters, their interaction with the organisation is often very different from that of the average service encounter. Social services clients often do not have the luxury of the alternatives or hegemony that accompany commercial services

(Rayburn, 2015; Rayburn et al., 2020). In fact, Rayburn (2015, p. 813) very tellingly posited that “Social services control valuable, needed resources,” a statement that emphasised the narrative of an institution whose role is not to facilitate resource allocation but rather to decide who should receive it. These delimiting types of services are what the author described as “captive services” (p. 806). Many social service systems are set up with several inflexible policies and stipulations that determine who qualifies to use the service, and on qualification, there are no modifications to the system to cater to the users’ needs (see Henrickson & Fouché, 2017; Rayburn, 2015). What is known from the literature is that social service users feel vulnerable in their interactions with these social services, and, as a result of their reliance on the service, the service providers and their employees normally hold the power in the service encounter (Rayburn, 2015). This power difference will undoubtedly influence value co-creation behaviours and their perception of roles in the service encounter.

For example, in the study by Rayburn (2015), some of the social services clients were afraid of the social services employees, and they did not feel like they were able to express discontent with the services being offered. The author stated that some claimed that they also broke the law as a result of the oppression they experienced with social services providers, and the study found that many clients were focused on reducing loss rather than optimising gains (Rayburn, 2015). This kind of behaviour and thought process signifies an attitude of desperation, which is ironic because desperation normally leads the clients to seek or qualify for social services. However, the same social services appeared to be perpetuating that cycle through disempowering institutional logics that may ultimately harm them. Social work literature informs that social services have the

power to either officiate freedom or to subjugate (Beresford & Croft, 2004), and, in that vein, Rayburn (2015) suggested that additional research be conducted to empower social services users.

However, even though the power in the social services encounter falls in the favour of the social service employees and organisations, it does not mean that they are powerful in and of themselves or that the service users have no power. Non-administrative staff are often powerless in the social services system where managerial and economic approaches to social care have taken precedence, resulting in professionals having limited influence on the way in which the service is delivered (Beresford & Croft, 2004). The social service system exists in a larger ecosystem with sociopolitical influences, which also determine the way in which they operate (Beresford & Croft, 2004; Crompton & Lamb, 1986). In addition, the social service user is not always helpless, as can be seen when they combine their voices in activism (Beresford & Croft, 2004; Mandiberg & Warner, 2012).

What is lacking in the marketing literature and is very important, therefore, is additional research that examines how all these actors can be empowered to co-create value within the service ecosystem given the opportunities and constraints of the environment. However, any analysis of the environment should also consider the multicultural realities given the increased incidence of forced and economic migration. Ostrom et al. (2015) advised that the dynamics of cross-cultural services be examined as a service research priority and suggested that research be conducted on how to customise services to meet the needs of clients in different cultural contexts. Using SDL to test the impact of these cultural realities on value co-creation can make a significant contribution

to the marketing literature. As the world becomes increasingly cosmopolitan, the reality of interacting with customers of varied cultures has become more important (Finsterwalder, 2017).

### **3.3 Is SDL Helpful in Helping Us to Understand Social Services?**

A close review of the marketing literature on social services reveals that there is still a lot of work to be done to create more knowledge on the sector. There are currently minimal studies in the marketing literature that examine the application of SDL to the social services sector. This chapter had to draw on the social enterprise literature for an understanding of the institutional logics existing in the social services context. An analysis of social services through an SDL lens will add to the marketing literature by offering insight into how these institutional logics influence value co-creation through examination of the interactions between social service providers and their clients.

One criticism of SDL is its lack of attention to the political economy (Hietanen et al., 2018). The social services context clearly addresses the political economy by looking at issues such as power advantage, politics, and other social factors that affect the sector. One study that addressed some of these factors was conducted by Barrios et al. (2023), who used the SDL lens to examine how value could be co-created for poor women accessing the financial services market and considered issues of neoliberalism, power, and a patriarchal culture that affected women's access to financial markets. However, the inherent inequalities between the service provider and the client in the social services context were not assessed. In addition, even though the patriarchal culture within the context was observed, cross-cultural issues still were not addressed.

The SDL framework's applicability to cross-cultural service contexts must be examined. SDL operates under the assumption of alignment between institutions and institutional arrangements (Vargo & Lusch, 2016, 2017), however, Winsted (1997) stated the social norms that dictate behaviour and expectations of others during the service encounter will be different based on the cultures from which they originate. It can, therefore, be surmised that how a client accesses the company's resources to create value will depend on the communities from which they originate. Similarly, the culture in which the company is embedded will dictate the amount of resources they make available for the client to create value. While the study by Barrios et al. (2023) examines cultural issues of patriarchy, cross-cultural issues were not discussed as is suggested by Furrer et al. (2020), therefore leaving a gap in the SDL marketing literature concerning cross-cultural issues and value co-creation. In addition, even though SDL was applied as a lens in the context studied by Barrios et al. (2023), further examination should be conducted in other social services contexts to substantiate SDL's claims as a potential theory of markets (see Vargo & Lusch, 2006). Filling these gaps will make significant contributions to the marketing literature, particularly in the areas of services marketing and SDL, and will contribute to one of the service priorities for the service sector: the study of cross-cultural services to meet the needs of persons from different cultural backgrounds (Ostrom et al., 2015).

Social services provided for refugees provide an appropriate platform for filling the SDL marketing literature's aforementioned gaps in institutional logics, political economy, and cross-cultural service contexts. The research context will also add to the much-needed marketing literature on refugees (see Finsterwalder, 2017).

### **3.4 Refugee Social Services as a Research Context**

Refugee services are largely under researched in marketing; however, the increasing frequency of forced displacement has resulted in suggestions for further examination of the context (Finsterwalder, 2017). This section provides evidence of the impact of the refugee crisis and validates the importance of studying refugee clients and the services with which they interact. Particular focus is given to the refugees' vulnerabilities in their service encounters due to the trauma experienced through fleeing their countries and subsequent resettlement in new locales. In addition, their lack of experience with some Western services (Fangen, 2006; Ministry of Business, 2012) may also place them at a disadvantage. Research with them will allow for understanding perceptions of their role in value co-creation, in services that were designed for them and assist in gauging whether the refugees or the service providers are receiving the value that they desire. This thesis looks at how they interpret value and factors that affect their co-creation outcomes.

There is a significant gap in the marketing literature relative to services research with the refugee population (Finsterwalder, 2017), and with the increased displacement of persons worldwide, there is a need for further research to “uncover the unrealised potential that lies within the service sector” with regard to refugee movement (Farmaki & Christou, 2019, p. 679). Areas such as refugee client behaviour, training on the utilisation of services, the attitudes and behaviours of the service providers, and stakeholder wellbeing are promising avenues for analysis (Finsterwalder, 2017).

The refugee population is growing significantly and having a substantial global impact. In 2016, the world was seeing record levels of forced displacement, with 67.75

million persons internationally forced to abandon their homes and 20 persons being displaced per minute (UNHCR, 2016). However, this number has now grown immensely, with 117.3 million forcibly displaced people in the world, including 37.6 million refugees (UNHCR, 2024). In 2018, the World Economic Forum published two top ten lists that assessed the likelihood and impact of global risks in five categories: economic, environmental, geopolitical, societal, and technological. Forced displacement was ranked number six in likelihood of occurrence and number nine in level of impact (World Economic Forum, 2018), justifying its place as a major social phenomenon that has economic implications and is worthy of marketers' attention.

The influx of refugees into a population disrupts social order; the growing refugee population has a significant impact on national economies because when social problems are poorly managed, economic hardships persist (Cohen, 1998; Healey et al., 1998; Scott et al., 2001). The economic costs of the refugee crisis are no more evident than with the 2014 Syrian crisis. Billions of dollars were spent on aid for Syrian refugees, with Jordan and Lebanon spending a combined USD 2.8 billion by mid-2014 and Turkey having spent USD 4.5 billion by the beginning of December (UNDP, 2014). The resulting socioeconomic fallout for these countries was vast (Ostrand, 2015). There was stress on infrastructure and social services as a result of the limited capacity to correspond with the influx of refugees (UNDP, 2014). Examples of the negative outcomes of this crisis for Lebanon's population included increased poverty, less food consumption, unemployment, overburdened health services, poor water quality, increased pollution, and widespread disease (Government of Lebanon & OCHA, 2015). It is evident that because of the interwoven nature of service ecosystems, the study of refugee social

services, although a unique context, has significant implications for society at large (Nasr & Fisk, 2019). A marketing study on refugee social services can inform researchers, practitioners, and refugees of the gaps in their understanding of each other's needs, values, and the institutions with which they interact. This information could serve to educate the actors involved with these social services, resulting in the design of better services and successful value co-creation.

Refugees are a unique population with unique experiences. Due to the unstable political and economic climates in their countries of origin, some refugees are not exposed to many of the services offered in their countries of resettlement, such as, health and education (Ministry of Health, 2012). For example, Fangen (2006) proposed that Somali refugees may feel insecure in classrooms because many of them are illiterate. Many refugees have seen and experienced grave trauma through torture, loss of family and possessions, loss of self-esteem, and loss of trust in themselves, others, and the state (Baker, 1992; Behnia, 2004). However, with refugees, their past experiences may make sharing difficult, thus not allowing them to get the help that they may need, and this reluctance may lead to a lack of cooperation with service providers (Behnia, 2004). It is therefore expected that their inexperience with certain services may lead to challenges with understanding their role in resource integration, their willingness to participate, and subsequent value co-creation.

In order to maintain social order, the government must implement certain restrictions for refugees. As a result, refugees often experience reduced agency when interacting with both government and non-governmental agencies. Prior to arrival, some refugees involved in plural marriages were required to change their marital status in order

to receive refuge (Neikirk, 2018). After selection, governments set social boundaries within which refugees must operate in order to access resources or be shut off (Henrickson & Fouché, 2017). Some of the resources provided by government are housing, money, healthcare, and education (Gray, 2008), and research shows that homelessness (Hill & Stamey, 1990), poverty (Goodman, 1968; Hill, 2008; Hill & Macan, 1996; Hill et al., 2012; Mendoza, 2011; Wacquant, 2009), illness (Booth, 1999; Wallerstein, 1992), and literacy (Adkins & Ozanne, 2005; Jayasundara et al., 2020; Mhlanga, 2011; Viswanathan et al., 2005) increase vulnerability.

At the time of writing this thesis, no literature has been found that investigates government funded refugee social services, further, there were no studies on non-government funded refugee social services. Lamb Jr (1987) described government social services clients as expectant by virtue of their citizenry. However, as newcomers, refugees do not always feel like citizens given the hurdles they have to face due to language barriers and non-recognised professional qualifications (Ricento, 2013). Therefore, it cannot be assumed that all clients have the same attitudes towards social services. In addition, some government social services demand compliance (Alford, 2002; Henrickson & Fouché, 2017), which suggests that governmental and non-governmental social services agencies may encounter different clients and behaviours. Therefore, it can be assumed that institutional logics, perspectives of value gained, and value co-creation would be different for government and non-government funded refugee social services.

Owing to the multiple and complex issues that refugees face as individuals and as a group, qualitative research with them serves two purposes. Firstly, through an

understanding of the past and present social realities of refugees from their perspective, adequate services can be designed that create value for them (see Baker, 1990). Secondly, addressing social services with refugees in mind not only translates into improved outcomes for them but also for other disadvantaged populations in society as well. As previously mentioned, service ecosystems are inextricably linked (Nasr & Fisk, 2019), therefore, the benefits can be extended to other services as well.

A study of refugee social services will add to the much-needed marketing literature on refugee clients (see Farmaki & Christou, 2019; Finsterwalder, 2017). Refugees constitute a growing customer segment due to increased forced displacement, which will have a huge impact on economies worldwide (UNHCR, 2016; World Economic Forum, 2018). The growth of the refugee services sector is costing economies billions of dollars and warrants effective management in order to maintain stable economies (UNDP, 2014). Refugees' trauma and limited experiences with social services may cause them to be disadvantaged in service experiences and can influence the way in which they co-create value with social services providers.

SDL is an apt lens for examining the refugee social services sector. In order to understand refugees' value co-creation behaviours, it is important to appreciate their perceptions of value since value is phenomenologically determined (FP10), their understanding of the social services that are being provided to them (FP11), and factors influencing their ability and willingness to co-create value (FP 6 and FP9). However, value co-creation involves several actors; the service provider proposes value (FP7); as such, their perceptions of value, perceptions of each actor's roles, and their understanding of the social services they are providing are also important. The social service providers

also depend on external funding and are subject to the criteria of the funding agencies (Henrickson & Fouché, 2017), which also has an impact on value co-creation. Further abstraction will also examine the influence of the political economy on value co-creation which will allow for the examination of institutional arrangements and value co-creation at the micro, meso, and macro levels as suggested by Akaka et al. (2023).

### **3.5 Conclusion**

Services that improve the lives of the disadvantaged are a research priority for services marketing (Field et al., 2021; Ostrom et al., 2021). Social enterprise literature shows that, depending on the logic of the organisation, customer value may not be prioritised (see Garrow & Hasenfeld, 2012), therefore, gaining an understanding of how actors view the institutional logics is important for understanding value co-creation in the social services context. These perceptions of institutional logics, as well as the power and culture dynamics within the organisation are expected to impact how actors perceive the value gained in the service encounter and their impact on value co-creation behaviour within social service organisations. This would add significant value to the services marketing literature through empirical investigation of the social services context, particularly refugee social services, where there is scant research.

Finsterwalder (2017) stated that there are significant gaps in the marketing literature as it relates to services being offered to refugees. The author further shared that there is a need for additional literature on refugee client behaviour, training on the utilisation of services, the attitudes and behaviours of the service providers, and stakeholder wellbeing. Farmaki and Christou (2019) proposed that in order to advance service research for refugees, theoretical frameworks should be used as lenses to

comprehend the nature of interactions between refugees and other actors and to identify how they perceive value and their roles within the context of services. The authors also said the outcomes of these interactions should also be understood for their impact on the refugees and other actors within the service systems. In addition, no literature was found on the differences in institutional logics, value gained, and value co-creation behaviours in government funded and non-government funded refugee social services agencies.

SDL is a suitable lens for examining these gaps, given its key attention to foundational premises that are important for this study. FP11 is helpful for RQ1, which examines institutional logics; FP10 and FP7 are helpful for RQ2a and b to understand perceptions of value; and FP6 and FP9 are helpful for understanding value co-creation and co-destruction behaviours. SDL has mostly been applied to commercial contexts; however, in order to reach the status of theory of society, as proposed by Vargo and Lusch (2016), SDL must be examined in a variety of contexts (Furrer et al., 2020). This thesis therefore extends SDL to an additional context.

### **3.6 Research Focus and Questions**

#### ***3.6.1 Overview of Gaps in the Marketing Literature***

The literature review chapters reveal some significant gaps in the marketing literature and offer supporting rationale for addressing the gaps identified by this thesis. SDL is a very comprehensive lens through which value co-creation can be examined (Vargo & Lusch, 2016); however, there are still several gaps in the SDL marketing literature that need to be addressed. There is limited empirical research on institutional logics in the SDL marketing literature (Karpen & Kleinaltenkamp, 2018; Koskela-Huotari & Vargo, 2016; Vargo et al., 2020; Vargo et al., 2015; Wieland et al., 2015).

SDL has been proposed as a potential theory of markets (Vargo & Lusch, 2006), however, several empirical studies using the framework overlook the impact of the institutional logics and whether the influence of social and political economic issues such as power and culture affect value co-creation (Hietanen et al., 2018). This oversight in focus has been perpetuated by the continuous application of SDL to commercial contexts where customers typically have choice or areas such as healthcare where customers vary in their level of agency (see McColl-Kennedy et al., 2012). The application of SDL to social services contexts therefore allows for the investigation of the effect of institutional logics and political economic factors on value co-creation as the clients tend to have minimal choice and agency.

Refugees are a growing community (UNHCR, 2016, 2024) and have been identified as a valuable group with whom to conduct research since there are sparse refugee services and because of the practical implications of research with them for improving services for their community (Farmaki & Christou, 2019; Finsterwalder, 2017). Some of the research needs include understanding how refugees experience value and the value co-creation behaviours of actors involved in the service provision (Finsterwalder, 2017). One recommendation from Farmaki and Christou (2019) is the use of theoretical frameworks as lenses to get a better understanding of the service exchanges between actors in the refugee services systems.

### ***3.6.2 Research Focus***

Based on the gaps identified, the purpose of this research is therefore to use SDL as a theoretical lens through which refugee social services systems can be assessed. In doing so, the literature addresses the gaps in knowledge regarding the nature of the

interactions between refugees and stakeholders, provides insight into the dearth of information on what refugees value in these social service experiences, and highlights the value co-creation and value co-destruction behaviours that emerge from this exchange.

### ***3.6.3 Research Aim (RA) and Questions (RQ)***

Key research aim (RA): Apply a service-dominant logic lens to investigate different social services' institutional arrangements and their impact on refugees' value co-creation.

RQ1: How do refugee service providers and refugee clients experience/perceive the institutional logics in government funded and non-government funded refugee social services?

RQ2a: What value do refugee service providers perceive their refugee clients gain from engaging with their service?

RQ2b: What value do refugee clients gain from their experience with refugee social services?

RQ3: How do refugee social service providers and refugee clients co-create (and/or co-destruct) value, and what are the factors that influence these behaviours?

## **3.7 Theoretical and Practical Contributions**

This thesis contributes to the services marketing literature by advancing knowledge of SDL and refugee social service marketing. Given the criticism by Hietanen et al. (2018) of the lack of consideration of the political economy in SDL, this thesis extends SDL into the refugee social service setting to examine how differences in institutional logics impact value and value co-creation in the refugee social service experience. This study will also contribute to the marketing literature by comparing and

contrasting refugee clients' interactions with government and non-government-funded refugee social service agencies. This will allow for examination of the perceptions of institutional logics of the actors involved (FP11), which will not only give insight into actors' views on funding, power, and purpose of the organisation but will also inform how this insight influences perceptions of value and value co-creation behaviours for actors from each type of agency.

This thesis contributes to the much-needed literature on refugee clients by providing an understanding of refugee clients' perceptions of value (FP10), which will offer marketers insight into how to design and innovate with them in order to co-create value (FP6 and FP7).

This study will also advance the marketing literature on refugees by providing insight into their value co-creation and value co-destruction behaviours (FP9). Through these insights, information could be gleaned to train social and economic integrators in the services ecosystem on how to co-create, design, and utilise services towards achieving value for disadvantaged clients. The next chapter gives insight into how these aims will be achieved toward achieving these contributions.

## 4 Chapter 4 - Methodology

This chapter gives an overview of the methodology used for this research. The research process should be a credible process that allows readers to understand the rationale for any decisions made, and in order to achieve this credibility, Koro-Ljungberg et al. (2009) stated that the research epistemology, theoretical perspectives, and methods should be well documented and clearly understood. Accordingly, the philosophical perspectives and methods chosen for the collection and analysis of data for this research are explained.

This study applied a service-dominant logic lens to investigate different social services' institutional arrangements and their impact on refugees' value co-creation. To achieve this, a social constructionist epistemology was applied to this research given its relevance to value co-creation in social systems (see Edvardsson et al., 2011). In addition, this study used qualitative methods because, as Hennink et al. (2010) stated, researchers use these methods when trying to understand participants' behaviours, beliefs, norms, and values and in research where the intent is to provide detailed insight into a particular context.

In order to gain insight into value co-creation within the refugee social services context, in-depth interviews were conducted with refugees and service providers from two institutions: a government funded English language school and a non-government funded refugee advocacy organisation. The data collected was analysed using thematic analysis. To maintain the integrity of the data, several ethical decisions were made. All of these processes are discussed in detail in the sections below.

#### **4.1 Philosophical Perspective**

The research process is influenced by four interrelated elements: epistemology, theoretical perspective, methodology, and methods (Crotty, 1998). This study took on a social constructionist epistemology, an interpretivist theoretical perspective, and a qualitative research methodology, and used semi-structured interviews as the data collection method. Social constructionism is a co-creative approach to viewing reality and involves constructing meaning through interactions with humans and the environment (Andrews, 2012; Schwandt, 2008). Social constructionism was chosen as the epistemological perspective for the study for two main reasons. Firstly, my personal epistemological perspective is consistent with social constructionism, which is the belief that meaning is culturally and contextually driven and, therefore, realities are constructed based on different social, economic, cultural, geographical, and political contexts (see Berger & Luckmann, 2016; Crotty, 1998; Weinberg, 2008). Secondly, the nature of the framework used could benefit from a social constructionist perspective.

A social constructionist perspective would be beneficial for the SDL framework since value co-creation is understood in the context within which it exists (Edvardsson et al., 2011; Peñaloza & Venkatesh, 2016). Additionally, in SDL, the concept of value co-creation involves the participation of multiple actors to integrate resources and create meaning (Peñaloza & Venkatesh, 2016; Vargo & Lusch, 2016). Therefore, to examine SDL's application to value co-creation between refugees and refugee service providers, a social constructionist or collaborative approach to acquiring knowledge was valuable.

In line with a social constructionist philosophy, this thesis also employed an interpretivist theoretical perspective (Koro-Ljungberg et al., 2009). The theoretical

perspective can be described as how the inquirer makes sense of the world (Crotty, 1998). In essence, how we come to acquire knowledge (epistemology) influences how we ascribe meaning to that which becomes known. According to Schwandt (1994, p. 225), “interpretivists in general focus on the processes by which these meanings are created, negotiated, sustained, and modified within a specific context of human action.” An interpretivist perspective provided the opportunity to address the research questions in this thesis. Firstly, institutional logics were analysed from varying perspectives through an investigation into how meaning was created in the service ecosystem. Secondly, the participants’ perceptions of the clients’ experiences of value in the service were co-created through discussions with the researcher and actual participants of the service. This allowed for understanding how meaning was sustained and negotiated within the service experience. Thirdly, this thesis investigated the antecedents of these meanings and their impact on value co-creation behaviour.

This study set out to discover how the participants felt about the institutional logics and value that existed in a context and a time and how participants worked together to co-create value within that context. Qualitative researchers are driven by a desire to understand a phenomenon from the perspective of the participants within a specified context and time (Merriam & Grenier, 2019; Peshkin, 1988b). Qualitative research was therefore an apt method for this study because it is based on the philosophy of social constructionism, which looks at how participants co-create value together in social systems (see Zeithaml et al., 2020).

The qualitative researcher also plays a role in constructing meaning. Merriam and Grenier (2019) stated that researchers have their own preconceptions, which influence the

way that they interpret phenomena. These predispositions add value to the research through the researcher's unique experiences (Peshkin, 1988a). However, it would be remiss to ignore the challenges associated with the credibility of the data since the researcher's interpretation may not be consistent with the participant's intended message. Approaches to improving the credibility of data are discussed later in this section.

However, in spite of the advantages of qualitative research, there are limitations in terms of validity and reliability (Merriam, 2002). Validity and reliability are both positivist concepts used to determine whether the research instrument captures the data accurately and consistently (see Heale & Twycross, 2015). Nevertheless, in order to prove academic rigour in qualitative research, concepts similar to validity and reliability have been applied (see Lincoln & Guba, 1986). It should be noted, though, that the need for markers of rigour for qualitative research based on quantitative measures belies the distinction of interpretive and qualitative research as a theoretical perspective and methodology, respectively, that can stand on its own without comparison. In other words, if interpretivist approaches are only relevant in relation to positivist approaches, then interpretivism cannot be viewed as a theoretical perspective itself. Since this is not the case, then they do not need to be measured according to the same benchmarks.

As alternatives to validity and reliability, Lincoln and Guba (1986) proposed that trustworthiness and authenticity were necessary for academic rigour in qualitative research. They stated that for trustworthiness, the concepts of internal validity, external validity, reliability, and objectivity could be replaced by credibility, transferability, dependability, and confirmability, respectively. They suggested that credibility could be established through lengthy observations and interactions with the participants and their experiences.

Lincoln and Guba (1986) stated that transferability could be achieved through rich, descriptive accounts about a phenomenon so that others may determine the extent to which the findings could be applied in other contexts. However, even though rich data is one of the desired outcomes of qualitative research, any attempts to attribute the phenomenon to another context carry the positivist notion of generalisability. This is problematic since qualitative research is not expected to be generalisable; interpretations of any phenomena are to be time and context-bound (see Berger & Luckmann, 2016; Crotty, 1998; Weinberg, 2008). Dependability and confirmability refer to keeping a record of the methodology and approaches during the research and providing data for verification of accuracy (Lincoln & Guba, 1986). The methodology and approaches to this study are detailed in this chapter.

Authenticity refers to the extent to which the research data is honest, plausible, and beneficial for society in its methods and evaluation (James, 2008). Lincoln and Guba (1986) proposed authenticity as another representation of rigour in qualitative research. They suggested that authenticity can be attempted using the following criteria: fairness, ontological authentication and educative authentication, catalytic authentication, and tactical authenticity. Since fairness is the most developed concept (Amin et al., 2020; Lincoln & Guba, 1986), fairness was used as a benchmark for authenticity in this thesis. Lincoln and Guba (1986) stated that fairness requires researchers to consider and illuminate the varying and divergent constructions of reality of the participants as well as their own. Therefore, they put forward two steps toward achieving fairness: determination and negotiation. According to Lincoln and Guba (1986), determination involves ascertaining the values of the participants. Both RQ1 and RQ2 provided us with

insight into some of the values of the participants. In addition, subsequent sections in the methodology will explain the active measures taken to understand the values of the participants through attending stakeholder meetings, orientations, and observation. Negotiation refers to the active involvement of the participants in the data collection, analysis, and recommendation stages of the research process (Lincoln & Guba, 1986). The authors recommended that, for fairness, procedures for appellation should be provided to the client. The participants were therefore provided with the name and contact details of one of the thesis supervisors, in case they wanted to report any dissatisfaction with the data collection process. For the negotiation element of the fairness criteria, the authors also suggested that the participants and the researcher be equal in resources and power (Lincoln & Guba, 1986). This suggestion is likely borne out of the tendency for researchers to be seen as the authority (see Denzin & Lincoln, 2000; Milner, 2013). To achieve fairness, efforts to reduce power were reduced wherever possible by gaining the participants' trust through relationships but also by using the data to present the views of each group of actors. The next section outlines the research design and methods used for this thesis.

#### **4.2 Phase One – Research Design**

For this qualitative study, a case study was chosen as the research design. According to Yin (2009, p. 13), a case study is “an empirical inquiry that: investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident; and . . . [that] relies on multiple sources of evidence.” A case study was suitable for this study because it was not totally evident what the perceptions and the differences in institutional logics and values were

and how they would influence value co-creation. It could be tempting to assume that all refugees thought the same or had the same values or that all social services organisations had social care at the heart of their operations. It was therefore important to get both the service provider and customer perspectives from each organisation because value co-creation cannot be achieved in isolation (Vargo & Lusch, 2008). An understanding of alignment or misalignment of perspectives allowed for insight into where value could be increased or decreased. The following subsections detailed the design of the research.

#### ***4.2.1 Step One – Recruiting from a Sampling Frame***

Eight service providers and fourteen refugee service customers were selected for the study using a combination of purposive and snowball sampling. Purposive sampling is a technique that involves the selection of participants based on their ability to assist in answering the research questions (Bryman, 2016). This method was used with the service providers who were approached because of their ability to provide information relevant to the research questions by virtue of their relationship with the refugees and their regular interactions with them as a part of their roles. Purposive sampling is also a solid method for achieving transferability for rigour in research (Liamputtong, 2009). In addition, sampling was done using snowball sampling through key informant recruitment. Key informant recruitment involves the use of key stakeholders to gather participants for the research (Bryman, 2016). Key informant recruitment was especially useful for this study because newer residents often place more trust in persons within their communities (Suh et al., 2006), and trust is a significant issue within the refugee community (Baker, 1992; Behnia, 2004). Key stakeholders in the refugee community who supported the project volunteered their support in finding participants for the study. Participant recruitment included a diverse sample in relation to ethnicity, gender, religion, and age.

Approximately 18 months prior to Phase one, attempts were made to become familiar with the refugee services landscape in New Zealand. Meetings were conducted with leaders of the major stakeholder organisations in the refugee service industry in order to understand the inner workings of the industry as well as identify and engage persons who had the most knowledge of the refugee service landscape. Through these interactions with the refugee service stakeholders, relationships were developed with experts who could be accessed as key informants or advisers for the project. This familiarisation process included attending stakeholder meetings, volunteer training, and orientation sessions with Red Cross New Zealand, who was responsible for resettling the refugees; conversations with advocates and advocacy organisations; meetings with refugee assistance agencies; and a visit to the Mangere Refugee Resettlement Centre, where refugees spend six weeks after their arrival to learn more about resettlement in the country.

**Service Providers.** The target population was refugee social service providers operating in New Zealand. The sampling frame consisted of social service providers operating in Auckland and Palmerston North. Both cities housed refugees from a wide range of cultural backgrounds. Auckland was chosen as it is the largest area of resettlement in New Zealand and the first place of settlement for refugees, while Palmerston North was one of the smaller regions of relocation. Since management normally sets policy and front-line staff and volunteers are directly involved in the service encounter, it is possible that they view the service experience differently (see Strokosch, 2013). For this reason, the research consisted of three line staff, four senior staff, and one volunteer in order to get different perspectives.

**Service Users.** The target population was refugees living in New Zealand. The sampling frame consisted of refugees from six countries. Initially, the participants chosen were to be resettled in New Zealand for a period of one to four years; however, in spite of the request for clients who fit the criteria, each service provider recommended two client participants who had been living in New Zealand for more than four years. Owing to the scarce access to client participants, these client participants were interviewed.

The initial sample criteria was chosen because research suggested that residents who lived in a country for more than four years tended to evaluate their service experiences based on the new cultures into which they have resettled, while those who resided for shorter periods used their native cultures as the basis for their evaluations (see Suh et al., 2006). As such, it is probable that the differences in PILO between service providers and refugees would be higher amongst those refugees who had been resettled for four years and under. Refugees who were resident in New Zealand for under one year were not included, as they may not have had sufficient time to adequately engage the social services being offered. Table 3 gives a summary of the sampling frame for the study.

**Table 3***Summary of Sampling Frame*

<b>Research Design</b>	<b>Service Providers</b>	<b>Service Users</b>
Sample	8	14
Sampling method	Purposive sampling	Purposive/Key informant recruitment
Sampling frame	<ul style="list-style-type: none"> <li>● Managers, line staff and volunteers in refugee services industry</li> <li>● Service provider in Auckland or Palmerston North</li> </ul>	<ul style="list-style-type: none"> <li>● Various ethnicities</li> <li>● Resident in New Zealand for &gt;1&lt; 4 years</li> <li>● Competence in English language</li> <li>● Access service provider in Auckland or Palmerston North</li> </ul>

**4.2.2 Step Two – Interview Framework**

This step outlines the framework for the creation of the qualitative data collection instrument used for the study, the semi-structured in-depth interview. Kallio et al. (2016) suggested that there are five main steps in developing a semi-structured interview guide: (a) identifying the prerequisites for using semi-structured interviews; (b) retrieving and using previous knowledge; (c) formulating the preliminary semi-structured interview guide; (d) pilot-testing the interview guide; and (e) presenting the complete semi-structured interview guide. This research used the phases suggested by these authors as a guide.

**Semi-structured Interviews.** Semi-structured, in-depth interviews were selected as the data collection method for all participants in this study based on their suitability for the research. Scanlan (2020) proposed that semi-structured, individual in-depth

interviews are those that are guided by pre-established topics and interview participants are persuaded to speak at liberty. The author further highlighted the benefits of this interviewing method for the interviewer, who is able to ask additional questions for clarity and deeper understanding. This method was also chosen because it is the data collection method predominantly used for research with those who are disadvantaged (Liamputtong, 2009). Its predominance is likely because of its usefulness for delving into sensitive matters (Hennink et al., 2010). Semi-structured interviews have also been used in similar studies involving migrants, forced as well as voluntary, and evaluation of their service experiences (Strokosch, 2013; Suh et al., 2006). According to Galletta (2013), semi-structured interviews include open-ended questions as well as questions derived from the theory being tested. The authors stated that the questions are usually open-ended in order to give participants flexibility in sharing their experience, and questions are generally guided by the focus of the research. This style of inquiry is consistent with a social constructionist approach.

In describing their experiences, participants may want to present themselves in a positive way. This could be expected from the refugees, who may not want to jeopardise their residence status and/or social standing in their communities (Jacobsen & Landau, 2003), as well as the social service providers, who may not want to speak ill of themselves or the companies they represent. Nederhof (1985) described this inclination of participants to present themselves in a socially acceptable light as social desirability. Research shows that social desirability bias is higher in interviews when compared to questionnaires (Van de Mortel, 2008). In order to decrease social desirability bias, projective techniques were proposed. Projective questions are those that ask about the

experiences of others who have had similar experiences to the participant (Liamputtong, 2009) and have been found to be helpful in reducing social desirability bias (Fisher, 1993). For example, rather than asking refugees, “How can *you* assist in meeting *your* own needs in their interaction within the organization?” the following could be asked instead, “How can *refugees* assist in meeting *their own* needs in their interaction with Organization X?”. In this way, the participants would not feel exposed to sharing based on their personal capabilities; rather, they could share about refugees as a whole.

Miles and Huberman (1994) also stated that to avoid social desirability bias, researchers should make the purpose of the research clear to the participants. This information provided to the participants should include why the researcher is present, what is being studied, data collection methods, and what will be done with the information collected. The purpose of the research was therefore clearly communicated to the participants through information sheets found in Appendix C, and the same was reiterated at the beginning of the interviews.

**Instrument Design.** During the instrument design stage, the questions chosen were guided by the research aims and derived from the theories surrounding the research (see Galletta, 2013). With SDL as the main framework being used to examine this research, questions concerning value, institutional logics, and role perceptions were important given their relevance to the model. To ascertain perceptions of value, the first draft of the interview guide proposed the question to client participants, “What are you hoping to get out of your interactions with Organisation X?” and for the service providers, “What do you think former refugees are hoping to get out of their interactions with Organisation X?”. These questions were posed to determine if there were any

discrepancies in perceptions of value that may hinder value co-creation. Perceptions of the institutional logics of the organisation were also important to ascertain their influence on value perceptions and value co-creation behaviours. Borrowing from the organisational and social entrepreneurship literature, therefore, questions put forward included, “What do you think is the purpose of Organisation X?” and “How do you think this organization gets its funding?”

Similarly, questions proposed to the service providers included, “What is your organization’s mission?” and “How is your organisation funded?” Questions proposed for both the client and service provider participants comprised, “What is your role during these encounters?” Questions suggested for participants included their perspectives of the roles of other actors in the service experience. For example, for service providers, one question put forward was “What is the former refugees’ role during these encounters?” and similarly for the refugees, “What is the service provider’s role during these encounters?” It was expected that these questions surrounding institutional logics, such as the funding and the mission of the organisation, would yield information on how each participant believed the organisation functioned. It was also believed that this information might help to determine how the perceptions of institutional logics influenced role perceptions and value co-creation behaviour in the service experience. Given the social constructionist philosophy governing the study, it was thought important to include other stakeholders to advise on the study and the questions proposed. More details follow in the next section.

**Consultation with the Advisory Committee.** In the second phase, an advisory committee made up of four expert refugee stakeholders was established with a view to

improving data quality. These experts were engaged during the period of familiarisation with the refugee services landscape in New Zealand. The stakeholders' intimate knowledge of refugee issues and their expertise was utilised to help reduce any ethical risks. Additionally, guidance was received from them on suitable data collection methods. A similar approach was taken in a study by Strokosch (2013), where there were informal discussions with organizations that served asylum seekers to inform on suitable research design and provide relevant contacts for the study.

The purpose of this committee was to advise on issues of research design and ethics and was to include service providers who serve refugees and refugees resettled in New Zealand. The time commitment required was one hour for the initial meeting and possibly three one-hour sessions over the following year for contextual interpretation of results. Emails were sent to six stakeholders inviting their participation on the team; each was chosen for their unique perspectives on the refugee context in New Zealand and for their input and review of questions for relevance to the community and harm minimisation. However, only four people agreed to participate.

Overall, there were three refugees included on the committee. Four refugees were approached to join the committee, including three refugees who led refugee communities in Palmerston North and the General Manager of an advocacy organisation and refugee community network in Auckland. These refugees were considered for their perspective on the refugee experience and for advice on any of the interview questions that they believed may, based on their personal and community experience, cause harm to the refugees. They were also chosen to assist with the recruitment of participants from their communities and networks since recruitment might be difficult with refugee populations

based on their general distrust (see Baker, 1992; Behnia, 2004; Suh et al., 2006). One of the refugee community leaders declined participation based on an impending change in leadership within the organisation.

The fourth member of the committee was a mental health professional who works directly with refugees on arrival in New Zealand. Their role was to advise on harm minimisation from a clinical perspective regarding any psychological challenges that may arise as a result of any proposed questions. In addition, a request for membership on the committee was sent to an English as a Second Language (ESOL) teacher who worked with refugees on arrival in New Zealand to advise on the language of the questionnaire and the accessibility of the language for the average refugee. The ESOL teacher declined membership on the committee but offered to advise on the interview questions.

After confirming the members of the committee, I scheduled a meeting via Zoom and emailed the meeting agenda and draft interview questions for their review. During the meeting with the committee, each member of the committee was asked to share feedback on the interview questions. The committee members did not find any harmful questions. The refugee advocate also offered their view on questions that could be included on the interview schedule; however, these questions were outside of the scope of the study and were not included.

Contact with the ESOL teacher was made through several emails where they were asked to review the structure and wording of the interview questions. They remarked that even though the questions were “in depth and probing,” “softer” questions should be used at the beginning of the questionnaire. Therefore, icebreaker questions were added at the beginning of the interview schedule, which would allow the refugees to feel more

comfortable before going directly into questions directly related to the study. For example, questions such as: 1) “How long have you been in Palmerston North/Auckland?” and 2) “What do you think of the city?”. Thereafter, I was advised to share about myself, beginning with the sentence, “I have been here for almost three years...” and continue to share my feelings about relocating. This was used to create common ground and reduce any perception of power distance between myself, the researcher, and the participant. This technique was also used with the service provider participants.

The ESOL teacher also advised that some of the language used was too “confronting,” such as the use of the word “encounter” to describe contact with the service providers. As a result, the word “encounter” was replaced with “interaction” on the interview schedule. The ESOL teacher also stated that the questions needed to be written in more accessible language and assisted in simplifying the questions to a level that would be comprehensible to the refugees given their limited knowledge of the English language. Initially, projective techniques were used in the interview schedule draft to reduce social desirability bias. However, the ESOL teacher suggested that personal pronouns be used in questions as it may be easier for the refugees to understand. Therefore, instead of asking the refugees, “What is the refugees’ role during these encounters”, the question was changed to, “When you interact with them, what is the process normally like? For example, “What do you normally do? What do they normally do?”. The language used was not only more accessible but also used personal pronouns. Therefore, to reduce social desirability bias amongst the refugees, commonalities were therefore relied on, such as race, recent immigration to the country,

and feelings of otherness, to encourage the participants to speak freely about their experiences. For example, as mentioned previously, personal feelings and experiences about relocating would be shared with the refugees, with the hope that they would become more comfortable sharing.

Finally, the ESOL teacher advised that questions that sought to examine the overall institutional logics may be too complex for the refugees. For example, one of the questions asked, “What is the organisation’s purpose?” and they believed that they may not know the answer to that question. However, that line of questioning was retained in the belief that even if the refugees did not understand the purpose of the organisation, that fact could provide some insight into how the values of the organisation were communicated and its subsequent influence on value co-creation. After these changes to the instrument, it was then tested in a pilot study of the research.

**Pilot Study.** Before a full-scale data collection process began, a pilot study was conducted. Prescott and Soeken (1989) described a pilot study as a scaled-down version of a study that is carried out to determine whether the project is practical, the research instrument sound, and the data collection methods appropriate. Two refugees and two service providers were then selected for a pilot study to test the feasibility of the project, questions, and process.

The pilot process began by compiling a list of names and contacts for all the service providers I met during orientation with the refugee landscape. From this list, persons were selected who fit the criteria for the study. I sent emails to two service providers requesting their participation in the pilot and their assistance with recruiting refugees for the pilot. These emails included information sheets for both service providers and refugees. One of

the service providers chosen was an employee at an agency, while the other was a volunteer who assisted the refugees in their resettlement process. For the refugees, one was also an employee of a service provider agency, and the other was a refugee who had been recommended by an influential member of one of the refugee ethnic groups.

***Data Collection Method.*** Semi-structured, in-depth interviews were conducted with the pilot participants as planned. Verbal and non-verbal cues of discomfort from the participants were monitored, given the notion that in qualitative research, researchers are seen as an authority (see Denzin & Lincoln, 2000). It was also important to be mindful of body language and the way questions were asked and responded to so as not to increase social desirability bias.

***Language.*** None of the participants were native English language speakers; however, all communicated well in English, which was one of the criteria for participation in the study. Therefore, all interviews were conducted in English.

***Location.*** Interviews took place in locations that were mutually agreed upon. One interview with a service provider took place at a library in Palmerston North. The second service provider was interviewed via Zoom video conference since they had recently relocated to Australia and was no longer available in person. For the refugees, comfort was considered in the selection of the location. One chose to meet in their workplace's lunchroom, while the other decided to meet in my office at the university.

The interviews went well, and no significant issues were observed. From the pilot, it was perceived that all the participants understood the questions and had no language challenges or discomfort with the questions or process detected. Participants were easily recruited through snowball sampling using community leaders and some refugee service

stakeholders. Based on the cooperation of the community and the responses of the participants, it was believed that the interview process could be completed within a reasonable time frame with no significant challenges.

**Expert Review.** Even though validity is a positivist concept, it was important to ensure that the questions asked accurately captured the phenomenon to be examined. Therefore, the interview questions were emailed to an expert on services marketing and institutional theory, Professor Dr. Michael Kleintenkamp, Professor Emeritus of Business and Services Marketing at the Marketing Department of Freie Universität Berlin (Germany), for their review.

Professor Dr. Kleintenkamp found the questions to be valid; however, suggested that two additional questions be added to ensure the answers to the research questions could be fully captured by the research instrument. The suggested questions for the refugees and service providers, respectively, were “How do you experience the interactions with Organisation X?” and “How do you experience the interactions with the former refugees?”. After the suggested questions were added, the instrument was finalised and ready for data collection. Appendix D contains some indicative questions for the interview.

### **4.3 Phase Two - Data Collection Procedures**

This section details the data collection procedures utilised for this research. The recruitment process for both the service providers and service users is described. In addition, an overview is provided of the participants interviewed, as well as the rationale for the different methods and resources used in the research, such as language, location, recording apparatus, and interpreters.

### ***4.3.1 Recruitment***

Recruitment was more difficult than anticipated. There were several bureaucratic hurdles that had to be overcome, and participants were not easy to reach. These hurdles will be described in the following subsections.

**Service Providers.** A list of refugee agencies was compiled based on the range of perspectives relevant for the study. The goal of the research was to include one government agency, one government funded agency that supports refugees, and one non-government funded agency that is led by refugees. It was thought that this range of organisational types would differ in institutional logics and would allow for a comparison on how institutional logics affected value co-creation in these contexts. Participant information sheets were sent to several agencies, which explained the purpose of the project, the requirements of the project, and ethical considerations. Permission letters were also sent, requesting organisational participation and can be found in Appendix E. Staff participants in the study had to be either managers, line staff, or volunteers of the agreed upon refugee social service organisations and their roles must have involved interaction with refugees. An access agreement, found in Appendix F, was also sent to organisations to consent to allowing participation by members of staff. The government agency website indicated that a response would normally take eight weeks; however, no acknowledgement of the emails was received. For the government funded agency, even though local support had been obtained in Palmerston North, headquarters was based in another city, and they declined participation. The reason provided was that the study was not consistent with their research goals. The refugee-led organization said they were

interested but could not participate because they did not have the human resources at the time.

A contact who worked previously at the government funded agency referred me to another government health organization. This government agency was very keen to participate because they saw the benefit for their stakeholders. However, they did not want to ask their clients to participate, as they believed they might feel obligated to participate or lose their government benefit. The agency said they would grant permission once there was an ethically acceptable method to recruit their clients and suggested reaching out to their clients through the community leaders. However, the community leaders were very difficult to reach. and that agency could not be used.

ELLI, an English language school, was recommended by the government health organisation as an option for participant recruitment. The school agreed immediately and became one of the two social services providers to participate. They provided access to interview their staff members, volunteers, and students. The other organization contacted, AO, was a refugee advocacy organization. They were also very keen to assist and provided immediate access to their staff and clients. A staff participant information sheet was sent to each organization, along with a permission letter and access agreement form.

Meetings were held with the manager and general manager of the English language school and the refugee advocacy organisation respectively. Thereafter, four persons volunteered to participate from the school, including the manager of the organisation, a teacher, and a volunteer for the advanced class, as well as a language teaching assistant. The teacher and the volunteer conducted a meeting before beginning

the project to gain further insight into the project and the requirements for the students in their class.

#### *4.3.2 Overview of Social Services Providers*

**English Language Learning Institution (ELLI).** The English language school, which is based in Palmerston North, in the Manawatū-Whanganui region, is part of a larger network of institutions nationwide. A national board oversees the organisation with learning centres managed locally, and the majority of its students are refugees. Students are assigned to classes based on the manager's perception of their level of English language competency. Classrooms are managed by teachers, who are often assisted by volunteers and teaching assistants. Over 80% of the funding of the organisation comes from the New Zealand government. The New Zealand government allows refugees to receive five free years of tuition.

According to the 2018 census, the population of the Manawatū-Whanganui region was 238,797 (Stats NZ, 2020), with an intake of approximately 1,186 refugees between the years 2011 and 2020 (Parliamentary Service, 2020). The school offers English language instruction for migrants and refugees, and classes can be taken online, in the classroom, and at home. The majority of their students in the classroom are refugees, and their nationalities reflect the main population intakes by the region: Burma/Myanmar, Bhutan, and Afghanistan (see Parliamentary Service, 2020). This demographic was also represented in the refugee participants interviewed. The manager is a naturalised New Zealand citizen, and the teacher and volunteer were New Zealand citizens by birth.

**Advocacy Organisation (AO).** The Auckland-based refugee advocacy organisation works on behalf of several community organisations representing more than

a dozen countries. Auckland is the most populated region in the country and hosted the second highest rate of arrivals in New Zealand between 2011 and 2020. The organisation's stated aim is to give refugees a voice in their communities by allowing them to integrate while preserving their culture. Their core business is leadership advocacy and research, which is underpinned by four main principles: voice, participation, integration, and partnership. AO acts as a bridge between its community members and service providers to educate and advocate on the refugees' behalf. The organisation prides itself on diverse ethnicities and experiences and is overseen by a board and staff, including New Zealanders, refugees, and non-refugees. Government agencies fund a few of their projects but not their operations. The organisation is funded by grants and charitable trusts. Table 4 provides an overview of some relevant staff demographic information.

**Service Users.** Each participating organisation recruited participants for the study. The study required that service users be users of the organisation's services in order to get a comparative account of the service exchange. Other criteria included the ability to communicate well in English and residence in New Zealand for less than four years but more than one year. Recruits were provided with refugee participant information sheets that advised of the scope of the project, a sample of the questions that would be asked, their rights as participants, and numbers for social agencies that could assist them if they felt emotionally triggered by the interview process. They were also provided with a consent form, found in Appendix G; however, they were also given the option to provide verbal consent.

**Table 4***Profiles of the Staff Participants in the Study*

	<b>Role</b>	<b>Number of years in NZ</b>	<b>Country of Origin</b>
<b>English Language Learning Institute (ELLI) staff</b>	Manager	32	Withheld for confidentiality
	ESOL Teacher	N/A	New Zealand
	Volunteer	N/A	New Zealand
<b>Advocacy Organisation (AO) staff</b>	General Manager	14	Sudan
	Operations Manager	4	Sudan
	Community Navigator	5	Sudan
	Project Manager	N/A	New Zealand
	Youth Coordinator	N/A	New Zealand

For the school, the participants from the advanced class were recommended for the project based on their language-speaking ability. On the other hand, for the refugee advocacy organization, recruits were recommended based on availability and perceived willingness to participate. Based on scarcity of participants, each organisation included two clients who lived in New Zealand for over four years. Table 5 provides an overview of some relevant refugee demographic information.

**Table 5***Profiles of the Client Participants in the Study*

	<b>Role</b>	<b>Number of years in NZ</b>	<b>Country of Origin</b>
<b>ELLI clients</b>	Student	1	Burma/Myanmar
	Student	1	Burma/Myanmar
	Student	1	Burma/Myanmar
	Student	9	Bhutan
	Student	3	Burma/Myanmar
	Student	1	Bhutan
	Student	4	Afghanistan
<b>AO clients</b>	Community member	2	Egypt
	Community member	2	Egypt
	Community leader	2	Ethiopia
	Community leader	2	Sudan
	Community member	15	Sudan
	Community member	5	Sudan
	Community member	3	Ethiopia

**4.3.3 Data Collection Process**

From ELLI, seven client participants participated in the research process: three women and four men from Burma/Myanmar, Bhutan, and Afghanistan. The teacher and volunteer suggested attending class for three weeks prior to data collection to facilitate familiarisation with the students, staff, and operations of the classroom. The teacher and volunteer began the first class with an introduction to the students as someone who would be assisting with class for several weeks. Sessions were attended twice a week for three weeks and involved taking on the role of assistant in the class and helping the teacher,

volunteer, and students wherever required. A similar approach was utilised by Viswanathan et al. (2005), who tutored at an adult education centre in order to gain the trust of the students who were going to be interviewed on the very sensitive topic of functional illiteracy.

At times, the teacher or volunteer asked that I read a text or assigned words on a whiteboard aloud to familiarise students with different types of pronunciations and accents. The teacher and volunteer thought that this would prove useful for easier communication when interviews were being conducted. The teacher also asked that I prepare a presentation that highlighted my personal Barbadian background and experience in order to establish some common ground with the students and deepen relationships. The presentation included a PowerPoint displaying pictures of different sites of interest, especially beaches, boats, and fish, as the tutor advised of their interest in fishing. Photos of my family were also included but excluded the presence of my father, which prompted one of the male participants to ask if he died.

This presentation also provided an opportunity for me to share a personal story and express a level of vulnerability to the participants, with the hope that this would also encourage the participants to share freely from their personal experiences.

The day before the research process began, the teacher arranged for the students to be asked the interview questions in order to familiarise them with the type of questions included in the interview schedule. The students had difficulty answering many of the questions. The reason for this was the low level of English language competency of the students. Prior to agreeing to use the institution, the manager was advised that the students should be competent in the English language; they therefore assigned their

advanced class to participate. Unfortunately, their English language competency was inadequate to answer the questions. This differed significantly from the pilot, where the refugees interviewed were more proficient. Further adjustments were therefore made to the questions to further simplify them. For example, initially one of the questions asked was “What are your encounters with Organisation X usually like?”, however, it soon became apparent that the questions had to be broken down into smaller components. Therefore, the question was revised instead to ask, “Why do you go to Organisation X?” “What do you do when you get there?” and “What do your teachers help with?”.

Three ELLI service provider participants at the school agreed to participate in the study: the teacher and a volunteer who were women from New Zealand, and the manager, who was a naturalised citizen, resident in New Zealand for more than 20 years. As with the students, attending classes also provided a great opportunity to build relationships with members of staff. As such, scheduling and participation were simple except for two cases. In the first case, a language teaching assistant had agreed to participate; however, on calling their cell phone, it was accidentally discovered that they had a second job. They promised to call back with a scheduled time but did not, and subsequent efforts to reach them failed. In the second case, one teaching assistant was recommended to participate, and they agreed verbally, but their body language showed extreme discomfort with and fear of participating. Based on my knowledge of perceived authority in the interview process (see Denzin & Lincoln, 2000), I understood that participants may feel pressured to respond even when they were not comfortable doing so. In recognition of this fact, vigilance was paid to verbal and non-verbal cues, which may suggest participants’ discomfort. A brief, private discussion with this teaching assistant regarding

their participation revealed that they preferred to interpret only, and, as a result, they were not selected for the study.

From AO, seven clients participated in the research process; four women and three men from Egypt, Ethiopia, and Sudan, while there were five staff participants from Sudan and New Zealand. Prior to travelling to Auckland for interviews, the general manager of AO committed to having interviews scheduled before arrival; however, the interviews with staff and client participants were only scheduled after arrival. This led to a very ad hoc recruitment process for client participants based on the availability and willingness of the members of the organization.

The general manager was a strong proponent of participative leadership, community, and partnerships. This approach reflected the cultures from which the refugees originated and practices they maintained even after relocating. They, therefore, saw the role of a researcher with the organisation, not only as someone who would be collecting information from the organisation, but also one who could offer expertise and assist in the widening of their network. I was provided a workspace within the office, extended invitations to participate in staff meetings and daily lunches, and my expertise in English was sought for editing documents. This allowed the members of staff to become familiar with the project and for the staff and me to build relationships.

#### ***4.3.4 Data Collection Methods***

All data was collected using semi-structured in-depth interviews, and, as suggested by Denzin and Lincoln (2000), I kept my perceived authority in mind in order to minimise any intimidation felt by the participants. Attention was also paid to my body

language and the way questions were posed and responded to so as not to increase social desirability bias.

For ELLI clients, there were three group interviews; the first comprised four participants, the second, three, and the third group, two. The groups differed in number because the participants were grouped according to language. The interviews were originally supposed to be individual and in English, but the students had very low English language literacy. In addition, most of the participants communicated that they would feel more comfortable having the discussions amongst their peers. In recognition of the fact that social differences between researchers and participants could affect the type of information that is given during the data collection process (Guest et al., 2017), the researcher used the data collection method that the participants indicated was most comfortable for them. This resulted in having them interviewed in groups according to language fluency. The two for whom no interpreters were available and who spoke different languages ended up being interviewed together in English.

As a black, educated, Caribbean female interacting primarily with South Asian male and female client participants from a variety of religious, cultural, and educational backgrounds, it was possible I could be seen in a socially favoured position (see Milner, 2013). The data was therefore collected using a method that allowed the participants to be as comfortable as possible given possible perceptions of power. Nevertheless, for the client participants, the same semi-structured in-depth interview format was used to collect the data since it was also suitable for collecting data from the groups and, like focus groups, would not compromise the disclosure of sensitive topics (see Guest et al., 2017). For the ELLI staff participants, there were three individual interviews.

For AO participants, five individual interviews were conducted with staff participants, two females and three males with the roles General Manager, Administrative and Projects Manager, Operations Manager, Youth Coordinator, and Community Navigator. From the refugees, there was one individual interview and three group interviews. Even though the client participants at AO did not express a preference for group interviews, it was thought that consistency in the methods used across the organisations would be more rigorous. Therefore, two persons participated per interview, with the exception of a single individual interview where an interpreter was needed.

***Data Saturation.*** According to Fusch and Ness (2015), it is important to achieve data saturation to ensure that the data is rigorous. Guest (2006) suggested that 12 interviews are needed to achieve saturation and should ask the participants the same questions. However, it is also important to note that the size of the sample does not guarantee data saturation (O'Reilly & Parker, 2013). Fusch and Ness (2015) postulated that another way to reach data saturation is by reaching the point where no new data is emerging from collection. This research therefore set out to use the criteria set out by Guest et al. (2006) and Fusch and Ness (2015). Data saturation was achieved by interviewing 22 persons, exceeding the amount suggested by Guest et al. (2006). There were eight service providers and 14 clients interviewed, with each of them asked the same questions in order to compare values, interactions, and value co-creation behaviours. In addition, the interviews were conducted until the responses became redundant.

#### *4.3.5 Language*

Where English language proficiency allowed, interviews were conducted in English because, even though it is likely that most refugees will be more proficient in their mother tongues, Milner (2013) advises that using an interpreter may add an extra level of power distance in a situation where interpreters may be perceived as having more prestige than the participants. Selection criteria for this study, therefore, included a level of proficiency in the English language since, in several countries, including New Zealand, refugees are offered English language tuition on arrival (Department of Labour, 2011; Konle-Seidl & Bolits, 2016; Milner, 2013).

At ELLI, it was found that even with the further simplified interview questions, the advanced level students were still not proficient enough for the purpose of this study. As a result, teaching assistants were recruited from the school to interpret the interviews. In the interview process, the interview questions were asked in English, the teaching assistants interpreted the questions for the participants in their language, the participants delivered their responses in their language, and then the interpreter delivered the participants' responses in English.

While acknowledging the potential limitation that shortcomings in English language proficiency created, the following points go some way to mitigating any concern regarding data quality. First, I observed a community dynamic amongst the participants, especially those from the same ethnic group, which suggested that there was a level of comfort in sharing genuine opinions about the service amongst each other. This trust was demonstrated in the students' consent to participate, and the sense of community was seen in their request for group interviews.

The teacher and staff members at ELLI were native English language speakers, while the manager was not. However, the manager had lived and worked in New Zealand for more than 20 years and had a good level of English language proficiency. As a result, all personnel interviews were conducted in English. Of the AO staff participants, three did not speak English as their native language. However, interviews were conducted in English because all of the staff participants were fluent in English. For the client participants, where English language proficiency was allowed, interviews were conducted in English. In the case of the individual interview, the participant required an interpreter, and their daughter served in that role, which helped to minimise intimidation.

#### ***4.3.6 Location***

The comfort of the participants was considered in the selection of the locations. The public locations chosen were also quiet enough to facilitate clear recording as recommended by Liamputtong (2009). For ELLI clients, the school administration suggested the school be the location for the client participant interviews. The school was their regular habitat, and it was thought that location should help maintain ease. Owing to their preference for group interviews, securing a location at school would also reduce any complexity in finding a location that was comfortable and accessible to everyone. The location chosen was private in order to maintain confidentiality. A private room used by the school was secured for the participants to be interviewed out of sight and earshot of others in the organization. The exception only existed when the teaching assistants were required to interpret.

The ELLI staff participants chose the location for their interviews. The volunteer chose to meet at a coffee shop, the teacher chose to meet in the Massey University

Palmerston North library, and the manager decided to meet in their office. The seated locations in the library and the coffee shop were strategically chosen to maintain privacy and confidentiality. Interviewer and participant safety were also considered. Even though two interviews were in a public space, they were conducted during the day and in areas that were regularly frequented yet still private, in order to minimise harm to those involved.

For the interview with AO, the general manager provided the organisation's location as the site for the interviews. Owing to the open and familial relationship between members of staff and clients, the location was deemed suitable for the comfort of the participants. For staff participants, the interviews occurred in a private office at the organisation, so members of staff were able to maintain privacy and confidentiality. For client participants, the individual interview took place in the private office while the others took place in the open office area. The reason for the difference in office area for the group and individual interviews is that the former took place on a non-working day while the latter took place during work hours. For the safety of the participants, the interviews only took place during work hours or daytime. The staff of the organization recommended this approach due to multiple instances of office break-ins.

#### ***4.3.7 Recording Data***

Where possible, all interviews were recorded with an electronic device. Recorded interviews enable interviewers to focus on the interview and reduce the need to take extensive notes; however, sometimes refugees do not like to be recorded based on negative experiences with resettling (Liamputtong, 2009). In such a case, the researcher was prepared to take written notes, a method also corroborated by Liamputtong (2009).

Only one refugee expressed discomfort with being recorded, and, in that case, notes were taken. All other interviews were recorded with consent.

#### ***4.3.8 Summary of Data Collection Procedures***

The data collection process was fraught with challenges as it related to recruitment and the interview process. Purposive sampling and key informant recruitment were used in order to secure participants. In some cases, it was difficult to reach service provider organisations, while in others, the service providers were not able to participate. In one instance, the service provider was willing to participate but was not sure how to do so without making their service users feel forced to participate. Nevertheless, with the assistance of stakeholders, participation was secured from two service provider organisations: one was a government funded organisation and the other was non-government funded. Each organisation provided access to their members for recruitment. Even though no government agency participated as preferred, the sentiments of the participants toward government services were gauged based on some of the stories they shared, thereby further contributing useful data. Overall, eight service providers and fourteen service users were interviewed.

All interviews were conducted in English; however, not all the service users were as competent in English as was expected. Therefore, teaching assistants were used to interpret in some cases. Most of the refugee interviews were group interviews because some of them were not comfortable with one-on-one interviews. However, because of the close community amongst the refugees, this did not affect the disclosure of information. Table 6 provides a summary of the data collection procedures.

**Table 6***Summary of Data Collection Procedures*

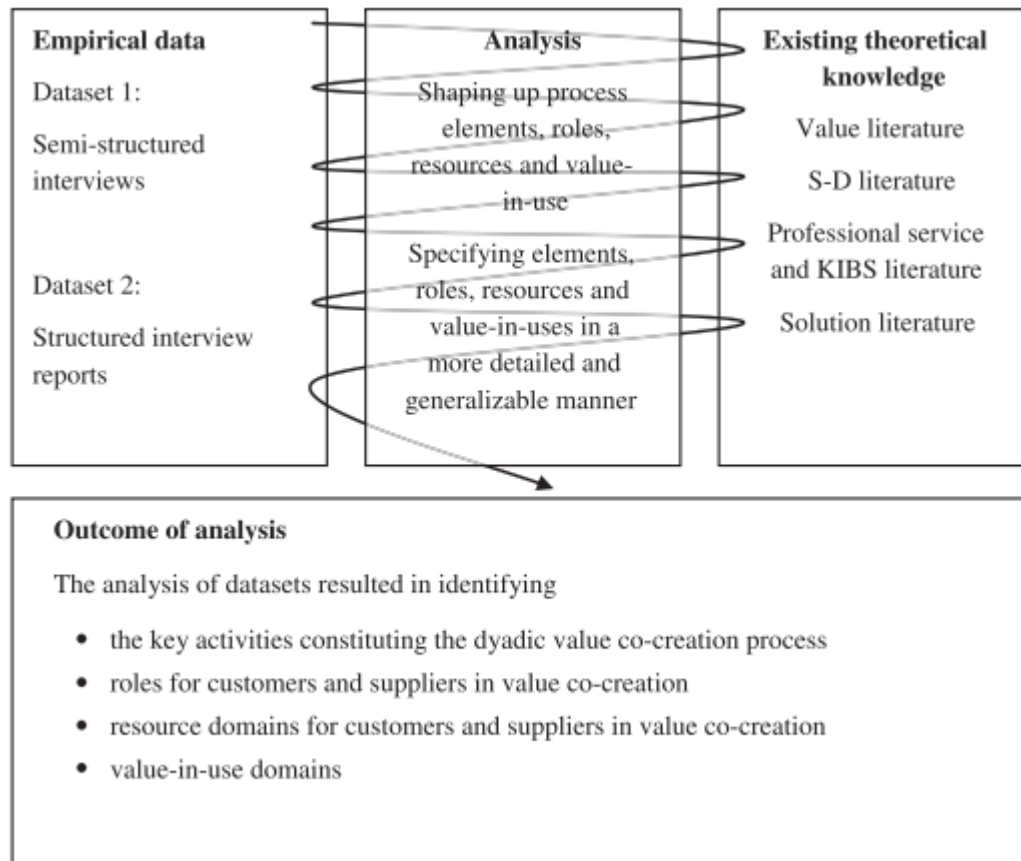
<b>Research Design</b>	<b>Service Providers</b>	<b>Service Users</b>
Language	English	English through the use of interpreters where needed
Data Collection Method	Semi-structured in-depth interviews	Semi-structured in-depth interviews

**4.4 Phase 3 - Qualitative Data Analysis**

An abductive approach was required to achieve the overall aim, which is to apply a service-dominant logic lens to investigate different social services' institutional arrangements and their impact on refugees' value co-creation. Brodie and Peters (2020, p. 421) stated that "Abductive reasoning seeks to provide explanations of the phenomenon rather than attempting to predict (i.e., deduction) or describe (i.e., induction) such phenomenon". Even though there were elements of deduction for RQ1 and induction for RQ 2 and 3, ultimately, the goal was not merely to identify or describe the behaviour but to explain why these understandings, values, and behaviours were taking place. This approach involved an iterative process between the information that was shared by each participant, what was empirically understood through theory and practice, and possible explanations based on analysis as shown in Figure 4 (see Aarikka-Stenroos & Jaakkola, 2012). This study reflected a movement from a more deductive approach guided by theoretical insight from the SDL framework and the social entrepreneurship literature onto a more inductive approach derived from insights from the participants. A deductive approach was taken for Chapter five and an inductive approach for Chapters six and seven.

**Figure 4**

*The Analysis Process and Generation of the Results Through Abduction*



*Source: Aarikka-Stenroos and Jaakkola (2012)*

The data was analysed thematically using Gioia Methodology, a systematic and rigorous approach to presenting qualitative data (Gioia et al., 2013). This process involves creating a data structure by first deriving first-order concepts from the data, which involves grouping codes according to similarities; second-order themes, which further refine and group these first-order concepts into broader themes that explain the data; and finally, these second order themes are further examined to extract any possible aggregate dimensions assisting in making sense of the data.

Firstly, the interviews were transcribed immediately after interviews and typed with the assistance of O-Transcribe software, which allowed for the recording and the text to be accessible on the same webpage. This allowed for easy access to start, stop, pause, play, slow down, speed up, and time stamp the recording during transcription. Secondly, the data was read line by line, and important bits of text found in the data set were coded. These codes were meant to be descriptive and not an interpretation of any phenomena found in the text (Braun & Clarke, 2006; King, 2004). The initial codes were written on the transcriptions and then transferred into a Microsoft Excel document and grouped according to the organisation, client or staff grouping, and then research question categories they addressed. Thirdly, the codes were grouped into prospective themes or second-order themes based on the research question they addressed. For Chapters six and seven, this was done by evaluating each group of codes and further categorising them into clusters based on the similarity of the conveyed message. These codes were further distilled to create aggregate codes to explain the data set. For Chapter five, because the analysis was deductive and there was a framework already adapted from the social entrepreneurship literature (Garrow & Hasenfeld, 2012), the process started with the aggregate codes, followed by first order concepts from the interviews connected to those codes, and then second order themes based on how they described the aggregate codes. The data structures for these research questions can be found in Appendix H. This process of abduction analysis used Aarikka-Stenroos and Jaakkola (2012) as a guide, where the empirical data was analysed for roles, resources, perceptions of power, benefits to clients, funding and other factors, then compared to existing theoretical knowledge on

institutional logics from Garrow and Hasenfeld (2012) as well as SDL literature. This abduction process can be found in Appendix I.

#### **4.5 Ethical Considerations**

Prior to commencement of the fieldwork, a full ethics application was submitted and approved by the Massey University Human Ethics Committee. Outlined below are a number of the ethical considerations that were addressed in accordance with Massey University's Code of Ethical Research, Teaching, and Evaluations involving Human Participants 2017.

##### ***4.5.1 Consent***

Milner (2013) suggested that there are two major elements of informed consent: adequate understanding and willingness. The authors stated that these two elements can be problematic for refugees since misunderstandings may be based on language differences. Power dynamics between the researcher and participants may also cause the participants to feel forced to respond. Research shows that the interview is a hierarchical system where the interviewer is seen as the authority (Denzin & Lincoln, 2000; Milner, 2013).

To ensure that consent was understood, I communicated with the participants in simple language. To ensure that participation was voluntary, participants were assured that they could refuse and discontinue participation at any time in the process without consequences; in addition, they were advised of the option to choose someone to assist them in their decision to participate (see National Health and Medical Research Council, 2007).

In general, consent may take the form of oral or written, depending on the risk involved or the culture of the participant (see National Health and Medical Research Council, 2007). This option was offered because research by Pernice (1994) showed that refugees were afraid at times to give written consent because they feared legal responsibility for any responses given.

#### ***4.5.2 Privacy and Confidentiality***

Denzin and Lincoln (2000) insisted that people's identities, locations, and information must be protected and remain private. The authors also insisted that confidentiality be preserved in order to prevent unwanted disclosures of participant information. In order to maintain this, data was kept in cloud storage where only I had access. Additionally, a re-identifiable data system was used where identifiers were removed and replaced with a code, with the codes stored elsewhere in a dataset with the identifiers for re-identification if needed (see National Health and Medical Research Council, 2007). Transcripts were shared with the PhD supervisory team for peer review only.

#### ***4.5.3 Beneficence and Risk***

When conducting research, it is necessary that the advantages of the research justify any risks of harm or unease that may fall on participants, and these benefits may apply to the actual participants and/or society (National Health and Medical Research Council, 2007).

The responsibilities of the researcher therefore included: "a. designing the research to minimise the risks of harm or discomfort to participants; b. clarifying for participants the potential benefits and risks of the research; and c. the welfare of the

participants in the research context” (National Health and Medical Research Council, 2007, p. 6).

**Harm Minimisation.** Wherever possible, sensitive topics were avoided related to any trauma experienced by the refugees. Questions were centred on their perceptions and behaviours when interacting with social providers. However, in preparation for any flashbacks that might occur, using the information sheet, a list of counselling agencies was provided to the interview participants so that they could access mental health assistance if necessary (see Liamputtong, 2007). However, no trauma was observed during the interviews.

As mentioned in the *Privacy and Confidentiality* section, information from the interviews was safely stored with identifiers kept in a separate location. This minimised any potential of a leak in information, which may be harmful or uncomfortable for all participants. The advisory group convened for the study also advised on questions and behaviours that may bring about harm or discomfort to the participants. No harmful or discomfoting questions were identified.

**Clarifying Potential Benefits and Risks.** National Health and Medical Research Council (2007) identified six categories of harm, discomfort, or inconvenience that could eventuate through research: physical, psychological, devaluation of personal worth, social, economic, and legal. For this study, I expected minimal risk of psychological and social harm would come about to the refugees. For the service providers, there may be economic or legal harm if the organisation became identifiable; however, prior to consent, these risks were communicated to each organisation as well as the methods that would be used to manage these risks. These methods included omitting names from any

future academic publications and handling the research in a confidential manner. The benefits of the study were also communicated to the participants. Milner (2013) posited that research ethics obliges the researcher to advocate. This means that the researcher must use the results of the study to benefit the population. Informal discussions with service providers prior to this proposal revealed significant interest in the project because of the perceived benefits to improving service provision for refugees. The service providers therefore volunteered to assist with recruiting participants and providing any other useful information. An expected outcome of the study will be to provide guidelines on how to design services and train service providers on how to better meet the needs of the disadvantaged in their communities.

**Welfare of the Participants.** In addition to efforts to minimise risk and add benefit to the participants and/or their community, I also sought to safeguard the welfare of the participants by actively considering the Waitangi Tribunal and Treaty principles.

A Māori research consultation was conducted with Dr. Steve Elers, Senior Lecturer, School of Communication, Journalism, and Marketing, Massey University, Palmerston North Campus, to ensure that the interview process was not harmful to the participants. The Code of Ethical Conduct for Research, Teaching, and Evaluations involving Human Participants of Massey University has prescribed seven researcher values, and Table 7 outlines how they were used in this project.

**Table 7***Massey Researcher Values and Actions to be Taken by Researcher*

Cultural Value	Researcher Guideline	Action to be taken
Aroha ki te tangata	A respect for people – allow people to define their own space and meet on their own terms	Participants were involved in the choice of interview location
He kanohi kitea	It is important to meet people face-to-face, especially when introducing the idea of research, “fronting up” to the community before sending out long, complicated letters and materials	Relationships were started early in the research process and continued to be established with some leaders of the refugee organisations and service providers prior to recruitment.
Titiro, whakarongo... korero	Looking and listening (and then maybe speaking). This value emphasizes the importance of looking/observing and listening in order to develop understandings and find a place from which to speak.	This value is consistent with in-depth interviews and was adhered to during this study through the observation of both verbal and non-verbal cues throughout the entire research process.
Manaaki te tangata	Sharing, hosting, and being generous. This is a value that underpins a collaborative approach to research; one that enables	Relevant findings will be shared with the refugee communities and social service providers to offer ways in which value co-creation can be enhanced.

Cultural Value	Researcher Guideline	Action to be taken
	<p>knowledge to flow both ways and that acknowledges the researcher as a learner and not just a data gatherer or observer. It also facilitates the process of “giving back,” of sharing results and of bringing closure if that is required for a project, but not to a relationship</p>	
Kia tupato	<p>Be cautious. This suggests that researchers need to be politically astute, culturally safe, and reflective about their insider/outsider status. It is also a caution to insiders and outsiders that in community research, things can come undone without the researcher being aware or being told directly.</p>	<p>An advisory board assisted in managing any cultural issues that could arise from research design and data collection through advising on any potential harm that could occur from the interview questions. Wherever possible, relationships were built with staff and clients prior to interviews in order to reduce any discomfort associated with interacting and interviewing with an outsider.</p>
Kaua e takahia te mana o te tangata	<p>Do not trample on the “mana” or dignity of a person. This is about informing people and guarding against being</p>	<p>Participants were regarded as critical to knowledge creation and therefore treated with dignity. Their requests for group interviews were respected and interpreters used to ensure that</p>

Cultural Value	Researcher Guideline	Action to be taken
	paternalistic or impatient because people do not know what the researcher may know. It is also about simple things like the way Westerners use wit, sarcasm and irony as discursive strategies or where one sits down. For example, Māori people are offended when someone sits on a table designed and used for food.	the information was communicated in a way that was understood by them.
Kaua e mahaki	Do not flaunt your knowledge. This is about finding ways to share knowledge, to be generous with knowledge without being a “show-off” or being arrogant. Sharing knowledge is about empowering a process, but the community has to empower itself.	Participants were regarded as critical to knowledge creation and therefore treated them with dignity and respect.

#### ***4.5.4 Compensation***

Participants were compensated for their travel to the interview by means of supermarket vouchers. However, at the English language school, because of the increase

in participants due to the change from interviews to focus groups, there were not enough vouchers for all participants. The school suggested we throw them a party instead. As a result, I asked several students from the Caribbean community to prepare local dishes to be shared with the community and attend the party if possible. Several dishes were donated, and one Trinidadian student attended. Several students opted out of the lunch. Some shared they had dietary restrictions, while others did not offer an explanation, and none was sought. The food was then shared with willing teachers, volunteers, and students from other classes. It was very disappointing that many of the students interviewed did not eat the lunch since it was prepared for them, but it was also a reminder of the importance of consulting with the participants about their preferences rather than relying on others' opinions.

#### **4.6 Conclusion**

This chapter provides insight into the philosophy and methods used for this research. This research was guided by a social constructionist epistemology, which, in turn, guided the use of interpretivism and qualitative methods for the study. A social constructionist epistemology was also recommended for the investigation of SDL (Edvardsson et al., 2011; Peñaloza & Venkatesh, 2016), so this approach added value to the SDL literature. Using individual interviews and group interviews, the participants were able to assist in co-constructing meaning of the different phenomena and institutions they face as actors in the social service ecosystem.

Many participants in this research were disadvantaged, and, as such, care was taken to reduce the risk of harm. As a result, a full ethical application process was completed to ensure the safety, beneficence, consent, privacy, and confidentiality of the

participants. In order to enhance safety, an advisory committee was convened who advised on any potentially harmful questions that were included in the research instrument. Resources were also provided to disadvantaged participants to contact if they needed any mental health assistance. Compensation was offered to participants as an expression of gratitude for their contribution to the research and also to ensure that they did not feel like they were taken advantage of.

This chapter also provided some insight into the rationale for the use of thematic analysis for this research, which included the flexibility and ease of use. The following chapter details the results of the data analysis.

## 5 Chapter 5 - Analysis of Findings: Refugee Service Providers' and Clients' Experiences of Institutional Logics

Chapter five presents the key research findings of research question one (RQ1), where the PILO of refugee clients and social services providers were compared for both government funded and non-government funded organisations. The results were derived through the process of deduction using already established categories of institutional logics, and questions were posed to determine the participants' perspectives on these logics. A discussion follows on the themes emerging from RQ1, which states:

**RQ1:** How do refugee service providers and refugee clients experience/perceive the institutional logics in government funded and non-government funded refugee social services?

As explained in Chapter two of the literature review, institutional logics refer to the rules that guide the coordination of exchange (Akaka et al., 2019; Vargo & Lusch, 2016). Several interview questions were used to test elements of institutional logics from each participant's perspective. In order to contribute to the marketing literature, the logics examined included political economic factors such as culture, power, and values, which, according to Hietanen et al. (2018), are largely missing from discussions on SDL. Table 8 presents the six main logics that were identified for testing with a listing of the institutional logic components on the y-axis and the PILO of AO and ELLI staff and clients on the x-axis. The six components are as follows: (a) field embeddedness, (b) power advantage, (c) client commodification, (d) coupling, (e) source of legitimacy, and (f) source of power. An analysis of these components, relative to the data, revealed the dominant logics in the organisation from the participants' perspectives, unearthed

institutional misalignments, and ultimately informed the extent to which value co-creation could occur. Table 8 explores these logics and their classifications based on participant responses.

### **5.1 Field Embeddedness**

Organisations often find themselves implanted in two or more institutional logics where the more dominant logic prevails (Greenwood et al., 2010; Thornton, 2002). The social enterprise literature describes this as field embeddedness, and it speaks to the extent to which a social service organisation is dominated by a social service logic that is focused on the needs of the clients, or a market logic where the business needs are prioritised (Garrow & Hasenfeld, 2012).

However, in the case of ELLI, state logic prevailed. In this dispensation, an organisation is governed by the state's policies to maintain social order. Funded largely by a government agency, the state's impact was demonstrated in Participant ES1's admission that government funding influenced the organisation. Participant ES1 said "[the government] does have a big influence. We need to report to [government agency] requirements. It's a lot of compliance". Outside of reporting, the state also influenced the day-to-day operations of the organisation. Participant ES1 continued saying, "Its standards and the things that we do like from enrollment onwards need to be put through a student management system. And all of the data will get somehow collated and reported to [the] government agency."

**Table 8***ELLI and AO Client and Staff Participant PILO*

<b>Logic components</b>	<b>ELLI staff participants</b>	<b>ELLI client participants</b>	<b>AO staff participants</b>	<b>AO client participants</b>
<b>Field embeddedness</b>	Strongly state-embedded	Strongly state-embedded	Strongly social service-embedded	Strongly social service-embedded
<b>Power advantage</b>	Business unit	Social service unit	Social service unit	Social service unit
<b>Client commodification</b>	Commodified	Decommodified	Decommodified	Decommodified
<b>Coupling</b>	Loose	Unobserved	Tight	Tight
<b>Source of legitimacy</b>	State contracts Public opinion	State contracts Educational value	State Cultural expertise Advocacy	State Cultural expertise Advocacy
<b>Source of power</b>	Bureaucracy	Bureaucracy	Democracy	Democracy

The ELLI client participants also seemed to perceive a state logic; however, interestingly, their perspective of the role of the state appeared to be that of a social service provider. In response to a question about who was responsible for their education, several saw the “Government” (EC3 and EC4) as responsible for them getting the things they valued in life.

This idea ran counter to the state logic perceived by a staff participant who believed that the focus on managing state requirements subverted the social service logic of the organisation, causing the needs of the students to be ignored at times. Participant ES2 stated “Well, the government wants us to get them into jobs, and that's what some of the funding is based on, with outcomes going towards that. So, it's not really necessarily about what the refugees want.” Participant ES3 added that there were “a lot of the things that the students could do that they can't access because funding is not available.” They further stated, “I think it would be really good if they were involved in some of the planning of the classes or fund distribution [because] it's their experience and they might as well get maximum benefit from it.”

The client participants' perspective of ELLI as embedded in a state logic was unsurprising given the vast contrast between how the state treated students in their home countries and their treatment in New Zealand. In one case, a client participant was subject to corporal punishment for failing exams in their home country, “In the home country we used to get punishment, physical punishment” (EC2). For another, going to school meant harassment from the police or army, with Participant EC3 stating,

Police in Burma and police in New Zealand no same [not the same]. Police, immigration, military in Burma – no[t] good. I didn't feel safe in Burma when I was going to school because within the country, they have different ethnic groups living there and there is

conflict. So, the police or the military they used to, on the way, used to sit and sometimes take the students and ask them to join the police or military force.

The client went on to say, “In New Zealand, very safe in police, very safe police. Students go to school every day, no problem. In Myanmar, very problem, no safety” (EC3).

For ELLI, the client and staff participants had similar understandings of where the organisation was embedded; however, it was clear that their perspective on the role that the state played in the running of the organisation was different. ELLI staff viewed the state’s involvement as standing in the way of the clients’ needs, while ELLI client participants believed that the government was facilitating their needs. This misalignment in PILO could impact actors’ value co-creation. Participant ES5 saw the state’s investment in their learning as an incentive to integrate more of their resources. They said, “Government is funding, so we need to be responsible to use that fund.” However, ELLI staff were not able to integrate adequate resources to give the students the value they thought they deserved based on restrictions by the state. This suggested that even though students believed that value was being co-created because their needs were being met, the staff was not able to optimise value in their work output. This could result in staff frustration, and, as will be seen later, staff sometimes hid their actions to provide more value, which inevitably cost the company financially.

In contrast, the AO staff and client participants both viewed the organisation as being embedded in the social service logic. Participant AS2 said that the organisation considered itself “a bridge between our community and the service providers”, with its core business being “leadership, advocacy, and research”, as expressed by Participant AS1. Participant AS1 made it clear why the organisation was not situated within a state logic, saying, “being an advocate is opposition for the government” which essentially meant that advocacy entailed opposing the

government. Participant AS1 went on to describe New Zealand as continuing to perpetuate a colonial legacy, “New Zealand has an old system, and that system is influenced by the colonisation influence. What this means is, I do something for you; I'm going to do it for you, you don't do it for yourself (AS1). In fact, the organisation at times viewed their service as protection from the state’s interference into their personal lives. Participant AS3 said,

And ninety percent of the people coming as refugees they do the things, but they don't understand the way of the justice going here. So, we need to advocate [for] those people about justice and communicate with them. If they happen to them anything in the home, don't go to rush to the police. The police will divide you. You see, the big problem we are facing here is if we go to the police, this is another job for them.

Similarly, AO client participants’ narratives portrayed perspectives of a dominant social service logic. Many of them ascribed their success in New Zealand to programmes and support measures put in place to assist them. One client shared how AO assisted them in finding a scholarship to further their education and find a job.

I was a doctor for more than 20 years, but when I came here, me and my husband were struggling to find a job. So, for New Zealand, you should have a New Zealand certificate or New Zealand experience, and we didn't have any. So, when we came, they offered me a scholarship in mental health, they are the ones who nominated me to get a free scholarship.

Another praised the organisation for its assistance in getting their restricted driver’s license. “I keep my learner [license] for a long time because it is hard to afford. Through AO, I learnt, and I got my restricted [license]. Without through them, I wouldn't know what kind of help is out there” (AC6).

In both the statements by AC1 and AC6 on the assistance of AO, there were implicit anecdotes on a state logic that privileged those with financial means. Vargo and Lusch (2016) stated that shared institutional logics are important for value co-creation to be achieved. Therefore, since both AO clients and staff have similar perspectives on the field embeddedness of the organisation, value co-creation is likely to be achieved.

## **5.2 Power Advantage**

The area of the social service organisation that has the power advantage is the department that funds the organisation (Garrow & Hasenfeld, 2012). ELLI and AO were funded from different sources, and therefore the dominance of the social service logic varies according to the funding requirement of the source. Notable, however, was the fact that while ELLI clients and staff participants agreed concerning the source of funding, their ideas of the role of the government were again different.

As mentioned in the previous section, ELLI's funding from the government heavily influenced its operations, including strict reporting requirements. ELLI's staff perspectives on how money was managed in the organisation reinforced the dominance of the business unit in this organisation, an arrangement that was seen as more prohibitive than beneficial. Participant ES3 said, "It's just all money driven, and that's just basically it, and I don't know whether that's the personality of the manager or whether it's like a nationwide thing."

When asked about the mission of ELLI, Participant ES2 joked, "To get funding from the government"; a comment that suggested that the organisation only cared about generating revenue. While this statement was said in jest, it was supported by a later comment where they bemoaned the inadequacy of the teaching supplies available but sought to clarify that the staff was not cruel. ES2 stated, "[They are] not an unkind group, but budget is a major concern. For

example, whiteboard pens don't work on whiteboard, they don't have a paper cutter and the class size feels too big.”

One staff member admitted, however, that they “know little” (ES3) of the financial details of the organisation, suggesting that their position in the organisation allowed them to “only see things from certain angles” (ES3). As a result, they were not sure if the management of funds was a function of the funding requirements or was related to the personality of the manager.

In addition, the manager, Participant ES1, did not speak about any funding constraints during their interview. In fact, when given the opportunity to comment on how the organisation could improve, funding was not even raised; they instead said, “We have a programme team in the national office, and they are always looking out on what's happening, and they will filter down to centre levels” (ES1). In addition, unlike the other staff members, Participant ES1 expressed that ELLI's core values were “the people”, which may suggest Participant ES1 perceived the organisation as having its power advantage in its social service unit. This omission could be due to their admiration of the organisation where “they have encouragement for you to grow as a manager” (ES1), citing their own experience, being initially “trained as an [ELLI] volunteer.” In addition, by virtue of their position as manager, there may have been alignment with the organisation.

Most of the ELLI client participants believed that government was responsible for the organisation's funding; however, unlike the staff, they saw government involvement as complementary to the social service rather than dominating it. These findings were not surprising given the social service role that they assigned to the state. For example, improvements in the organisation were attributed to government assistance. Participant EC5 said, “In the past, it

feel[s] like private, but now it feels like government because I can get logos of ELLI written on some of the resources”. However, there was one exception to this perspective. Participant EC7 did not believe that the school’s power advantage was in its social service unit but believed rather that the money given to ELLI by the government was not meeting the needs of the clients originating from their country. Participant EC7 said,

Government give the school money, money, money, and [after] one year, one teacher.

English language [tutor] and language [assistant] [should] come to class and tell people in [their] language what is this... this is a book, this is a car, this is a chair. This helps to learn English, help.

Participant EC7 continued, “I have been in New Zealand and coming to school for five years. You come to New Zealand in 2014, 2013 and your English is still no good. Why?”

As with the ELLI participants’ perspectives on field embeddedness, perspectives on power advantage seemed to also be misaligned. Even though both ELLI clients and staff participants believed that the government was responsible for organisational funding, there was disagreement about where the power advantage lay. With the ELLI staff participants, the predominant perspective was that the business unit had the power advantage, while the ELLI client participants believed the social service unit had the power advantage. Regardless of this misalignment, there should be no implications for resource integration by the students unless they become more aware of the institutional logics of schools in New Zealand and the level of service and resources they should expect. However, value co-creation could suffer due to frustrations by the staff on the level of service and resources offered.

In contrast, both AO staff and client participants had similar perspectives on where the power advantage lay in AO: the social service unit. The organisation got their funding from

“individual foundation[s] that support [AO] and those who believe in former refugees becoming a part of New Zealand society” (AS1). Even though the government gave funding, there were many requirements, and the money was not adequate to meet the needs of the organisation. Participant AS4 reported, “It’s really frustrating because it's like you have to report on everything and most of the funding is project-based, but we need more funding and in terms of resources, so like [staff] positions.”

The support from those who donated to the organisation was less restrictive and was preferred by AO since they believed the government was trying to control them through the use of funding. Participant AS1 described their attitudes, saying, “So if you are refugee, shut up; I will give you the resources. If you are opposition, we are not giving you the resources.” Most AO client participants were not sure about how the organisation was funded. Participant AC7 said, “I don’t know specifically, but just my understanding, they get funding from people, who want to see peace, they give them support.” Some suspected funding came from the government. Even though this was the case for Participant AC1, they seemed to believe that the power advantage of the organisation lay with the social service unit. They recognised that the government funded some projects but also saw them as controlling.

You know last year they had courses and free driving lessons for females, and after that, the Government put some rules in place and that made them don’t do it any more for the females. Sometimes there are restrictions because they are the ones paying so they have to put the rules. (AC1)

On the other hand, Participant AC1 was confident that the organisation would better meet their needs if they had the means to do so,

If they have suitable funds, they will do, it but there is a shortage of staff because of the funds, they lost two people from the last year, they didn't complete this year. So, they need the staff to do whatever we want, yeah.

The AO client and staff participants had comparable perspectives concerning the power advantage of the social service unit of the organisation. This was likely due to AO's transparency and consultation with the community concerning the organisation's affairs, "so they have monthly meetings about everything, every step they do" (AC1). This agreement on the power advantage likely positively affected resource integration and value co-creation because both sides were trying to achieve the same value from the organisation.

### **5.3 Commodification**

Client commodification occurs when the focus of the organisation is less about how they can serve the clients and more about clients' value as producers for the organisation while, on the other hand, clients are said to be "decommodified" when the organisation's focus is on facilitating the clients' needs (Garrow & Hasenfeld, 2012). In the previous section, it was established that, as a largely government funded organisation, ELLI was subject to strict funding requirements that did not always benefit the client.

In the field embeddedness section of this chapter, Participant ES2 spoke about the government's focus on literacy outcomes, which would assist clients getting into jobs without considering their wants. Essentially, the clients seemed to be relegated to potential producers for the country. One outcome of this seemed to be the ignorance of the clients' wants, "I think there has actually been a reduction in actually valuing the learners" (ES2). The clients' identities as producers are also signified in Participant ES3's suggestion that the clients were not adequately

assigned according to their English language competency. They suggested instead that student assignments were ad hoc and based on the organisation creating physical space to accommodate more clients and subsequent funding.

I think there is very much; we have to keep bringing people so we can get the funding, so we will just plop them where we can get a space, for them until we can find another more appropriate space and that doesn't actually happen very often that the person gets moved to a more appropriate space. (ES3)

ELLI client participants, however, had the perspective that they were decommodified, as was evidenced in their belief that ELLI was present in New Zealand to assist them. When asked about the purpose of the organisation in New Zealand, Participant EC2 said, “I think ELLI is important for especially people from refugee to learn English. ELLI is good school for the refugee.” Another’s response illustrated a more personal connection with the service. “If we don't do English we can't do shopping, we can't go to the doctor. Anywhere we need the English, so English is very important for me. ELLI is for my life” (EC3). The difference between the ELLI staff and client participant perspectives may be due to the client participants’ previous negative experiences with school. As mentioned in the field embeddedness section, Participant EC4 was subject to “physical punishment” at school. Participant EC3’s experience was also off-putting,

We have to pay fees at the school, and they don't have money to pay. And the Government no help. Teacher no [not] available to come to school. Sometimes one week, 3 days, 2 days come. 3 days, 2 days no come. No sick. I like English class here [New Zealand].

Both staff and client participants used their backgrounds and experiences to inform their perspectives on commodification within the service experience. Therefore, the ELLI staff believed that the students were commodified because the staff considered the students' needs to be suppressed to increase revenue. On the other hand, the client participants perceived that they were decommodified because their positive perceptions of the organisation's intentions toward them were buoyed by their adverse experiences with schooling in the past. This misalignment, however, should have no implications for the clients' resource integration unless they become more aware of the institutional logics of schools in New Zealand and the level of service and resources they should expect. However, value co-creation may be minimised due to frustrations by the staff regarding the level of service and resources offered.

The data demonstrated that AO client participants were decommodified in their service experience. According to Participant AS1, the organisation was guided by four main principles, "being a voice and also participation, integration, and partnership." These principles suggested that AO was concerned with the empowerment of the clients rather than viewing them as producers. Evidence of this was seen in the expressions of several staff and client participants.

For AO staff, when asked about the mission of the organisation, Participant AS4 said, "Our organization is just trying to support resettlement." One particularly touching story was told by Participant AS2, who was approached by a client, a young individual, who was suspended from university after failing all their classes. The client wanted the organisation to talk to the university on their behalf with the promise of never failing again. Participant AS2 acted as a voice for the client, visiting the professor to reason with them saying.

Ok. The boy came to me and he did not say anything bad about you but all he wanted, he wanted a chance. And then I told the professor, do you know from where I come from we

had a long journey? And, and we don't even know if we will live, if we will make it to tomorrow. And we all believe in a second chance, that's how we got here.

This kind of representation on behalf of the clients emphasised AO's commitment to creating value for its clients. However, organisations with decommodified clients must also demonstrate that the value they provide is not exceeded by the value they expect their clients to produce. This was easily exemplified in the staff's commitment to working for the organisation beyond the hours and scope of what was required. Participant AS3 said,

I [am] working as an official with AO as a Community Navigator but before we are doing this job as a volunteer. Yeah volunteering. And we are, they say "AO pay 8 hours; you don't care; I am working 16, 20 hours, 25 hours, anytime...

Similarly, AS5 said,

The issue with this role is that some of us work over-time, so if people need help, you don't just leave them high and dry. Like you don't just leave them there and be like, "Ok, my hours are finished". You do your best to help them based on... until the end result, not based on how many hours.

All these comments by the AO staff validated the organisation's intentions to serve rather than commodify the clients; intentions that are corroborated by the client participants. Regarding the purpose of the organisation in New Zealand, Participant AC3 highlighted AO's voice for the refugees, saying,

To communicate for refugees. You know, if they are not here, some people they don't know where they go if they need some questions, or if they need something. They can't go because the language is hard. So, it's good; we will tell them, and then they will communicate with them.

Some spoke about the wide and important role that AO played in their lives.

Participant A5 said,

AO, they don't just talk; they act. They work with you. Yeah, you may be desperate for an answer, but everything takes time. But for them they may not do it all, but they will do something to make [it] different to you.

Participant AC1 added,

AO is for everything. If you ask about education, ask about health, ask about financial, they will help you, but the other organizations are specialised in one area. So, it is a place if you want anything you can come here and they will help you.

These comments from both the AO staff and client participants demonstrated that their perspective was that the clients were decommodified. The principles guiding the organisation were displayed by the organisation and acknowledged by its staff. This perspective would undoubtedly have a role in the way AO staff and clients integrate their resources.

#### **5.4 Coupling**

Garrow and Hasenfeld (2012) referred to coupling as the extent to which the social and business units in social service organisations, work together for the benefit of the client. They advised that when both units work closely together to benefit the client, there is tight coupling; however, when both units are working toward competing ends, they are loosely coupled.

Interviews with the ELLI staff revealed that there were divergent perspectives on the ultimate interests of the organisation, which may suggest that ELLI was moderately coupled. In fact, some participants even seemed to be conflicted in their thoughts on where the company

priorities lay. Evidence of this was seen in Participant ES2's assertion that "everyone is well-meaning. Yeah, well-meaning, that's how I would describe it." They further added,

Everyone tries hard, but no one really... I don't know that any of the teachers have ever really asked the learners what they want. Sigh. We're all putting our own highly literate... like we're thinking you want, maybe, you want to be able to talk to your neighbour. But maybe they don't give a toss about whether they can talk to their neighbour, you know?

This extract demonstrated that there was a genuine social service interest in the clients, and they were "well-meaning but not necessarily really very good" (ES2). However, on the other hand, Participant ES2 has also suggested the mission of ELLI was to "get funding from government" and believed that ELLI "seems to care mostly about budget."

Participant ES3 had similar misgivings about the intentions of the organisation. On the one hand, they complimented the manager regarding their assistance to refugees regarding issues outside of the classroom. Participant ES3 said,

[The manager] is very good at trying to sort out issues in her slightly indirect manner. So, it's sort of like, if someone has a big problem, they tend to go to the [manager] if tutors can't sort it out.

On the other hand, Participant ES3 also discussed how management of the business side of the organisation made teaching difficult. They said of the manager, "Maybe let the tutors do their tutoring without interference. Don't count the number of pages people are photocopying because... don't have people sneaking in to use the colour photocopying when you are not looking."

Based on the responses of Participants ES2 and ES3 concerning the manager's positive attempts at serving the clients and non-complementary efforts at saving money, it may be

concluded that the organisation was moderately coupled. There were clear intentions for positive benefits for the clients, and the organisation tried at times, successfully or not, to achieve these benefits in spite of budgetary constraints and their “highly literate” (ES2) cultural institutional logics.

Amongst the ELLI client participants, little was discussed about the business unit of the business. This is likely because they were getting most of their basic learning needs met.

Participant EC1 spoke proudly of their progress,

Before somebody comes to knock at the door, I don't understand anything, so I ask my son to go and talk to them. But now I feel more confident, I can talk to them, I can say hello, and my heater is broken. So, if they ask how many days it's broken, I can say Saturday.

Similarly, Participant EC5 said

When I first came to Mangere I did not know how to write A, B, C, D. I was just writing jumbled letters, or I wasn't able to form the letters correctly, but now I am able to write my name and personal information correctly.

However, for Participant EC7, it was clear that they viewed the organisation as loosely coupled. They were not happy with the progress of learning for themselves and people of their nationality due to the absence of a translator for their language in the classes. They recognised that money was being given to ELLI, but there was no improvement for their community over the previous five years. They said,

Five years, five years, [ELLI is getting] Government money to get an English language to [community language] language teacher,” EC7. Based on the responses of the client

participants, it could be said that, overall, this particular logic component was inconsequential for them.

However, data showed that AO's clients and staff agreed that the business and social service units were tightly coupled. Evidence was seen in Participant AS4's description of their interactions with AO clients, stating, "Yeah, it's always good. It's like we are not denying anyone funds or anything like that, so people are happy to see us. We don't have that kind of annoying job where we're trying to say no to people" (AS4). Participant AS3 also talked about how the organisation gave freely to their community groups, "We help them [communities] with money because we are a small organization but we having small money we give it to them [communities]."

The above extracts demonstrated that the staff participants believed that the business arm of the organisation was very much committed to supporting its social services, a confidence that was also shared by the client participants. For example, Participant AC1 was persuaded that the organisation would invest more in their community if they could afford it. They said, "If there are sufficient funds, we can do a lot more things." Of their desire to have AO plan more family gatherings, Participant AC1 said, "But I think it is a problem of the shortage of funds. That's the problem. Because when we do like the gatherings, they are the ones who pay for everything." Likewise, in relation to their interest in AO organising more workshops for the community, Participant AC1 said, "They do offer workshops to the different communities; they can offer more. But I think the problem as well is the funds. If they have suitable funds, they will do it."

AO's past demonstrated commitment to serving the community convinced the clients that the money generated for the company would benefit them. In fact, Participant AS4 was so

convinced of AO's commitment to serve the communities' needs that their response to the question of why the organisation existed in New Zealand was an enthusiastic "For us!". In addition, when asked what was important to the organisation, Participant AS4 confidently said, "To help us!".

AO's staff and client participants' agreement on the tight coupling of the business and social service of the business unit was due to the organisation's demonstration of their commitment to serving the clients. Additionally, trust between staff and clients has been built through shared decision-making where staff advised "about everything, every step they do" (AC1). As client and staff participants believed that the business and social units were tightly coupled, they would likely be amenable to integrating their resources towards enhancing value co-creation.

#### ***5.1.1. Source of Legitimacy***

Meyer and Rowan (1977) expressed that organisations achieve legitimacy when they conform to the pressures in the institutional environment to behave in certain ways. The authors suggested that even though some organisations sacrifice efficiency for legitimacy, it was necessary for the organisation's survival. They said that some of these sources of legitimacy are based on law, professions, public opinion, and the educational system.

The data showed that ELLI staff assessed the legitimacy of the organisation based on several different factors. For Participant ES1, one source of legitimacy appeared to be public opinion, as seen when they recounted an incident where they were asked by a teacher at another school to help a parent write a letter. Participant ES1 related,

There was this lady's child; the school teacher [was] seek[ing] funding for the child to have swimming lessons, and the school teacher sent me an email and asked me whether I could help the mother write a letter signed by the mother supporting the application.

From this account, it was deduced that Participant ES1 felt that legitimacy came from the public's recognition of the institution as a resource. The data also showed that state contracts were also seen as sources of legitimacy by the ELLI staff. Participant ES3 spoke about the role of the ELLI, as contracted by the government, to educate refugees in New Zealand to "standard." Participant ES3 said,

I don't know how that works for other providers, but I know if you are a refugee and you follow a certain educational level, you are entitled to five years' free education [from government] to get you up to a certain standard. Umm, and most of the people that come to ELLI fall in that threshold.

Similarly, Participant ES2 stated that "They do lots of paperwork in that, so they fulfill whatever the government [requires] to show that they are fulfilling the requirements of the Tertiary Education Commission." These statements by Participants ES2 and ES3 supported the notion that contractual arrangements with the government were used as legitimacy for the organisation.

Participant ES2 also assessed the breadth of ELLI's network as a source of legitimacy, saying, "I mean, I wouldn't badmouth them out in the street... because they are a huge organization across the country." This suggested that they believed the organisation had influence in the English language teaching industry. However, based on staff participant responses, there were other elements they believed ELLI should use to

legitimise the organisation; factors without which they did not believe efficiency in the organisation was possible.

Consider the following quotes from Participant ES2, where they discussed how better education on English language teaching would better legitimise the ELLI's service provision. In spite of their training as an ESOL teacher, they said, "You don't need a lot of qualifications to do this job, which is a shame because I think you could bring a lot more skills to it than I do" (ES2). In addition, they criticised the organisation's approach to educating the students, saying, "Having a translator in the classroom is not necessarily helpful when you are trying to learn another language" (ES2).

Participant ES2 seemed to think that the organisation lacked relevant legitimacy and believed that other variables such as teacher training and resources and space for student success were more vital. ELLI client participants also appeared to assess the organisation as having multiple sources of legitimacy. For example, the government's choice of ELLI as an institution for the clients to gain a better education established legitimacy for the organisation. Participant EC5 stated,

The facilities are getting a bit more learning resources compared to the past few years. In the past, it feel[s] like private but now it feels like government because I can get logos of ELLI written on some of the resources.

However, Participant EC7 believed that beyond ELLI's legitimacy through its contractual arrangement with the government to provide educational services, there was a certain effectiveness of teaching that beget legitimacy. They said, "English class helps education" (EC7). However, they further vented their frustration about not receiving the effectiveness of teaching that they desired. They previously wrote a letter to the Ministry on behalf of their fellow

countrymen requesting a teacher of their language “to help students” in the classroom because after five years, they said, “This is my people, you go to school, come class, go home, come class, go home, English no good. I don't know” (EC7). Similarly, Participant EC1 expressed that they wanted “a little interpreter Burmese” in the classroom. Even though Participant ES2 from their expertise described having a translator in the classroom as “not necessarily helpful,” students seemed to prefer this in the classroom to assist in their learning. This may, therefore, become an element of legitimacy for similar institutions.

It is also important to mention that for ELLI clients, it is possible that having not been previously exposed to the institutional arrangements of schools in New Zealand, their bases for legitimacy differed in some ways from that of the New Zealand educated student. This may be the explanation for the differences in views on sources of legitimacy between staff and client participants. Staff, having been educated in New Zealand, would have different expectations of school than someone who has never been to school or someone like Participant EC4, who was physically abused there. So, for instance, Participant EC4 may see ELLI as legitimate because they do not experience physical punishment there. However, if they had previously been educated in New Zealand, they would understand the cultural and regulative institutional logics relative to physical punishment within the educational system and the country. In understanding these institutional logics, they might then measure legitimacy by another benchmark and their willingness to integrate their resources might be different.

Both AO staff and client participants agreed that the sources of legitimacy for the organisations were the state, cultural expertise, and advocacy. The state was seen as a source of legitimacy through its recognition of AO, as seen in the state’s acceptance of support letters

written by AO for refugees because “they will know this is coming from [a] community organization” (AS3). Participant AS3 further emphasised that,

AO now started to be very well-known on all of those agencies because we have a letter for different kinds of things. And if you go to any place like Work and Income or Housing, if you mention our name AO, "Oh AO" they will know.

The legitimacy from the state and their cultural expertise is also sometimes intertwined since government and legal entities request consultative advice from them from a refugee perspective. Participant AS1 spoke of how their knowledge of refugee culture put them in demand by the immigration department to “deliver advice to INZ when it comes to very complicated cases; so culturally how they can address those issues.” Similarly, when it comes to the judicial system, they provide “culturally appropriate [advice on] how the system of New Zealand or the legal system should consider the background [of the refugee] involved within the justice system (AS1).

Participant AS5, on the other hand, was equipped with cultural expertise from New Zealand and the refugee culture. They were born and raised in New Zealand and were involved with refugee service volunteerism from a very early age because their mother “is always involved in the resettlement, the resettled community. So, I'd always go, so I'd always be in that environment.” Participant AS5 shared how they used their cultural expertise through translation and advocacy to serve their clients.

So, this morning was a great example when I went to translate and be an advocate for the young guy that was here to get housing, social housing. And I gotta go to WINZ or Work and Income, to help people get benefits.

Another way that AO achieved legitimacy was through advocacy as the organisation sought to create standards for the industry. Participant AS1 said AO, "...being local, regional, and international organization, we are very strong organization when it comes to voice. We are a very strong organization when it comes to the opinion that matter[s] to our community." It is this voice that enables their advocacy, and one of their aims is to stop the use of the word "refugee" for persons that have already resettled because of the negative connotations they believe are associated with it. Participant AS2 said,

the word "refugee" creates, is an issue, is a problem. Because immediately we think, oh refugee quota is coming, oh more refugees are coming, oh we will have 1000 refugees in Invercargill or we will have 500 in Dunedin or we will have these set of refugees. And then problem will be like, oh refugees are coming!

Participant AS2 also believed that New Zealand "had a lot of work to do" and that they were "way, way behind" in the refugee resettlement because when they were resettled in America, on their first day of arrival they said, "You are a Sudanese American, full stop."

The data collected from AO client participants also showed that they viewed AO as gaining legitimacy from multiple sources. Permission by the state for AO to visit refugees while staying at Mangere Resettlement Centre could signal the state trusted the organisation and could therefore result in legitimatisation for AO. Participant AC4 said,

"When we came to Mangere Centre, Participant AS1 visited us in Mangere Centre and they welcomed us there also." However, it appeared as if their cultural expertise carried more weight as a source of legitimacy. Participant AC3 remarked on the significant value that AO brought to clients as it related to navigating life in New Zealand.

You know, if they are not here, some people they don't know where they go if they need some questions, or if they need something. They can't go because the language is hard. So, it's good, we will tell them and then they will communicate with them.

As was the case with the staff, AO client participants also viewed the organisation's advocacy as a source of legitimacy. As it related to the creation of standards, Participant AC1 said, "We don't want the word refugee anymore. We are now the same [New Zealanders]," and Participant AC2 reinforced, "[Participant AS1] is leader in changing that word." The organisation also had a reputation for successfully addressing the needs of its clients. When asked about visiting other organisations for assistance, Participant AC6 said,

I am not sure what... not I don't know them, but if I need help, I don't know how I will get there. So, it might [be] better to come here (AO) and tell them what I need help with. If it [the issue] needs other people, they know who to get and give that help.

The legitimacy of advocacy and cultural expertise was summed up in the following statement by Participant AC4 concerning their interactions with AO, "We feel good because they are settlers like us, so they told us what happened and what we need. They help us for everything and give us all ideas because they lived here many years."

As seen across the logic components so far, AO staff and client participants had similar views on the sources of legitimacy for the organisation. However, AO staff were more aware of the state involvement with the organisation and, as a result, appeared to view the state as more of a source of legitimacy than the client participants did. Even in cases when AO reached out to the government to assist the clients, Participant AC4 attributed that help to AO.

Interviewer: Do you think Government affects how AO operates?

Participant AC4: I think yes. Because they [AO] make contact with them and discuss with them and they help us.

Interviewer: Who helps you? AO or Government?

Participant AC4: AO.

## **5.5 Source of Power**

Given ELLI's strong state embeddedness, it was unsurprising that its staff and client participants viewed the organisation's source of power as its bureaucracy. It was clear that the directives for the national organisation were set by the government, which were managed locally by the managers, who supervised the teachers, who oversaw the volunteers. Ultimately, the local staff managed the refugees.

Evidence of this top-down flow of power within the organisation was seen across several extracts from staff and client participants. Participant ES1 stated that ELLI was "a charitable organization. So, we have a head office and [many] centres under the umbrella." Participant ES1 also spoke about their role in the organisation, saying, "Being a manager is looking after staff, learners, enrolling learners and the different programmes that they have". However, it was clear that the organisation's agenda was set and monitored by the government. Participant ES2 said "Funding from the government meant that "the government overall tells you what you need to be doing." The hierarchy of power was also seen in how the staff related to each other. Participant ES1 spoke about holding meetings to have a consultation on the organisation's three-year strategic plan; however, they said that volunteers were only included for "research on our home tutoring programme." This occurred in spite of volunteers' contributions in the classroom.

Participant ES3, for example, works very closely with the tutor to make sure all the clients receive attention,

I try to pick up the slack. But because it's a big group and there's a big range of abilities within the level they are all in, because some are really good at one thing but not so good at another thing, I try and keep an eye on the ones that are quieter to see that they are getting the same value as the louder ones.

In spite of their important role, however, Participant ES3 appeared to feel powerless to effect change within the organisation, saying, "I had no rights to say anything being a volunteer; I just have the ultimate right of bugging off and not coming back." Further, in their discussion about their role, Participant ES3 also stated, "It's a bit difficult because I am only the volunteer, so I can't step on people's toes, like the actual teacher has an actual thing planned, then I have to work around that." That word "only" indicated they saw themselves as insignificant and powerless to offer major contributions to the organisation. This feeling was likely reinforced by the fact that ELLI rarely invited them to meetings.

Participant ES2 also expressed feeling constrained in their role and when asked what they would change about their interaction with the students at work, they said,

I don't know, it's hard to know. But I might group the bad readers and let them... I was really trying to make them feel good, but I've, maybe I'd; it'd be better for them long term, you are pretty useless (chuckles) at this reading, and you need to go over here and do this stuff while everyone is doing this stuff.

However, this was not possible for them since according to Participant ES2, "[Participant ES1] assesses people as they come and places them where they think they should be." Ultimately, the

staff seemed to view the clients as the most powerless in the organisation. This is not to say that the organisation sets out to disempower them. In fact, Participant ES2 expressed regret at giving their student “a bit of a tune up”, further stating,

I am really annoyed with myself for getting a bit cranky with that woman who was always butting in. They're like young women who've been assaulted. Just everything has gotta be empowering them. If you take away their power, that's about the worst thing you can do.

Still, there seemed to be some conflict in their approach with Participant ES2 also suggesting that they should “be more bossy in the classroom.” In addition, Participant ES3 continued this tendency towards infantilisation,

Oh, and other thing that I would say is ban cellphones from classrooms when they are learning. They'd have to hand them over at the door like they do at school. And you give them back after class or at morning teatime. Because these people are adults and they should be able to understand that this is learning time, this is not chat on your cell phone time. You want to talk on your phone? Don't come to class or go outside and do it or something.

The client participants appeared to have similar views on the source of power - bureaucracy. However, their power dynamics were assessed mainly through their descriptions of their interactions with their teachers since most of them were unaware of the hierarchical relationship between the school, the head office, and the government. Participant EC2 stated that at class they did “everything my teacher asks me to do.” Similarly, Participant EC3 said they “always [do] what they ask me to do, I am happy to do. I like it.” However, their compliance

appeared to stem from a positive relationship with the teachers, whom they credited with assisting them with small tasks and with their overall resettlement. Participant EC6 asked their teachers for help with “sewing” their clothes, and the teachers assisted them. While Participant EC5 stated, “Some of the appliances at home have never been used in our home country, but we learned how to use in the class. Teacher taught us how to use those appliances at home, so it helped us [get] better.”

Participants EC3, EC6, and EC7 viewed “government” as responsible for them getting the things they wanted in life, while for Participant EC4, it was the teacher’s responsibility. It can therefore be seen that some of the students attributed power in their lives to external sources. On the other hand, Participants EC1, EC2, and EC5 believed it was their responsibility to get the things they wanted out of life and, therefore, did not ascribe to themselves the notion of powerlessness generally associated with social service users. Participant EC3, however, was the only one who described a hierarchical descending order in the organisation as it relates to responsibilities for learning, stating, “Government. Government help teacher and teacher help me”.

For the most part, there was agreement between ELLI staff and client participants regarding the sources of power. Power ran through the organisational hierarchy of ELLI. However, the client participants offered few descriptive details concerning sources of power outside the classroom. This was likely because of their lack of knowledge concerning the operations of the organisation and their more pressing needs of learning the rudiments of English. There also appeared to be some conflict regarding the staff’s idea of empowerment. On the one hand, they spoke of empowering students, and, on the other, their language was steeped in infantilisation of the students. This cognitive dissonance was also likely based on cultural

attitudes concerning the staff's Western expectations of the skills and experiences that adults should have. Some of the staff also did not feel empowered and expressed feeling beholden to management and the organisation.

There seemed to be a sense of powerlessness that ran through the organisation that would undoubtedly have effects on resource integration and value co-creation. The government, an external entity, wielded significant power as the funder. However, the national office and local centres were subject to their requirements. Although fulfilling these requirements increased the financial resources of the organisation, it seemed to limit integration of the staff's operant resources, such as the skills and knowledge of the to see and contribute to the needs of the students on a daily basis. Both Participants ES1 and ES2 spoke of the strict requirements from TEC that they were subject to, and Participant ES3 felt vulnerable by virtue of their status as a volunteer. The staff participants also viewed the students as powerless by virtue of their past traumatic experiences.

Ironically, the client participants were the only ones in the organisation who did not communicate feelings of powerlessness at ELLI. Whether it be by virtue of their ignorance of the resources and value that could be potentially available to them, their lack of interest in Western measures of success, or the type of past traumatic experiences they had to overcome to reach refuge, the student participants did not seem to share perceptions of their powerlessness. The students would therefore likely continue to integrate their resources as normal, unless they perceived that they were being cheated. As in the case of Participant EC7, where they perceived that value was not being achieved, they would integrate additional resources to pursue that value through writing or seeking external assistance for the betterment of themselves and the community.

On the contrary, AO staff and client participants viewed the organisation as a democracy. Participant AS4 put it simply, “There is no hierarchy here.” Participant AS5 emphasised that wherever possible, the organisation sought to get their clients involved in leadership.

But our strategy is to, we try our very best to get people to take lead. So, with the women's event, we try our best to get women, like a specific woman to take the lead. And with our youth, our youth ambassadors are taking the lead. So, we try our very best to get them involved in this.

Leadership was one of three core business strategies, however, Participant AS1 did not think the community leaders were equipped to lead their communities,

Community leaders need to do their jobs. Sometimes they come to me to go to appointments on behalf of their members, but I let them know that is their role. They have been elected by the people to serve them, but many of them do not seem to know how to function as leaders.

For this reason, AO did a lot of capacity-building training. Speaking of the community members' tendency to rely on the organisation for help, Participant AS1 said,

“... AO has been trying to set up building the community capacity-building in order for them to build the confidence.” Participant AS1 explained that through training, “we [are] encouraging them by saying to them, look, we will help you to give you the tools and equipment in order for you to do it yourself.” One of the challenges they identified is “...with those community leaders which we work with, themselves majority of them they don't know how to run the organization in the New Zealand context. They don't [understand] leadership [within] the New Zealand context.”

One reason they cited for this lack of capacity for leading in the New Zealand context is their past of tribalism in their respective countries. Participant AS1,

New Zealand is different to the context where they come from, so they need to unite themselves. And when I say to unite themselves, they need to be in a position to have a good relationship amongst themselves. Because the war, or the division or the tribe cleansing is back home.

Participant AS1 continued by emphasising that unity would allow them to address their common needs and enhance integration.

they have to make sure they are united and they are looking [at] the common needs of their communities and the culture. So, what I want to see [from] them is the tribe in New Zealand will [come] together as one community, and that will give them opportunity as well to integrate into New Zealand society.

Another reason for their lack of capacity for leadership in New Zealand could also be found in the following extracts from Participant AS2, where they articulated the community members' reticence about articulating their needs, "You come from where there you don't have a voice. You don't have a way to participate in anything, whether its civic participation or whatever, you don't have that." They continued,

Some of them, even they do not know they have a right of speaking up. Some of them they don't, and they have been here for like 20 years. Because they are not all ya know, and they come from a culture where they got into trouble because of speaking up and they thought everything is the same.

These extracts from Participants AS1 and AS2 showed that even though the company was run as a democracy, there were still several members of their community

who did not have the adequate skills and knowledge required to lead in the New Zealand context. However, with most of AO's staff being refugees themselves, AO's expectations of leadership capacity and power for the refugees were in some ways ironic as they reflected the same integration outcomes for self-sufficiency stated by the same government branded as "colonial" (AS1). As refugees themselves, there appeared to be little sympathy for the learnt helplessness that was endemic in the refugee population after years of oppression. For example, Participant AS1 articulated their frustration with the refugees taking advantage of the label "you can go anywhere and say, 'I am a refugee' and you will get something." Although there was legitimacy in Participant AS1's fear that the dependency mindset could lead to "ongoing psychological trauma within the community, AO was in fact projecting their perspectives of value on the community based on their own values and needs. Their efforts at capacity-training were likely attempts to co-create value. For example, it was hoped it would reduce the clients' dependency on the AO, who "need[s] some more employees."

AO client participants also perceived the organisation as a democracy. The regular meetings with the community were set up, not only to educate the community members but also to give them the opportunity to have a say on matters concerning them. Participant AC1 said, "...we think that it is very important to attend something like this because you will share in the decision-making." Similarly, Participant AC3 said, "Monthly meeting about recent Aotearoa, New Zealand, how we feel, what we need, if you need job, if you need something. So, we discuss [with] each other." However, Participant AC1 said,

With the communities, we are struggling to make the people come to the monthly meetings. We need them to, you know if there is a party or if there is an activity, they will come. But if there is something to make a decision or discuss.

It was apparent therefore, that while the community members interviewed were actively involved in the decision-making, this was not the same for the majority of the community. One may conclude, therefore, that democracy was primarily a goal of the organisation. It was clear, however, that even though the staff and client participants agreed on democracy as the source of power in the organisation, the staff believed that there was more work to be done to upskill the community members regarding leadership. The staff would do well to consider, however, if their goals for democracy were of interest to their community members at large.

## **5.6 Conclusion**

This chapter explored the PILO of refugee social service clients and social service providers. Using logic components taken from the social enterprise and organisational literature, the PILO of government funded and non-government funded refugee social service providers and their clients were analysed for similarities and differences. The results showed that the PILO differed, especially between ELLI and AO staff, where ELLI was often seen as focused on the state and business logic, while AO was driven primarily by a service logic. For all logic components, AO client and staff participants had similar perspectives; however, there were several logics on which ELLI client and staff participants disagreed.

The ELLI clients, as refugees, had different expectations of service than the social service providers, who are either Kiwi<sup>1</sup> by birth or lived in New Zealand for over thirty years. For the most part, the clients had low literacy in their native language and English language and had little to no prior experience with school. In cases where they had been to school prior to ELLI, some of them were met with physical and mental abuse there. Their worldviews and experiences were different from those of the social services providers, which meant that they saw the organisation through different lenses. In addition, the ELLI clients were not exposed to many of the operations of the organisation and were only privy to the services they were provided and not the motives or rationale for the services.

On the contrary, AO was run by refugees who identified with the experiences of their clients. With a social service logic, their efforts were primarily to serve the needs of their clients and to empower them to self-sufficiency and leadership. The organisation was very transparent with its clients and sought to include them in decision-making where possible. For this reason, there was much understanding and agreement between the staff and clients on the logic components of the organisation. However, past experiences seemed to have left many of the clients disinterested or incapable of leadership. With leadership as a core business strategy of the organisation, AO may need to reassess their approach to getting their clients more involved in finding solutions for themselves and their communities.

Power and culture were very important factors to consider when analysing institutional logics and their impact on value co-creation between service providers and their clients. Power outside the organisation looked at logics of field embeddedness, source of legitimacy, and source

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<sup>1</sup> “The term “Kiwi” is the common usage term for New Zealanders.” Bell, C., & Neill, L. (2014). A vernacular food tradition and national identity in New Zealand. *Food, Culture & Society*, 17(1), 49-64. <https://doi.org/10.2752/175174414X13828682779122>

of power, while power inside the organisation looked at power advantage, coupling, and client commodification. However, regardless of where the power existed, there would be an effect on the macro-environment. The government of the country was one of the factors influencing the operations of both organisations, whether directly or indirectly. The culture of the country determined the expectations the government placed on the organisations in order for them to survive. The culture of the organisation was then shaped by its acceptance or rejection of the expectations of the government. However, in the end, even organisations that sought to maintain their own culture found themselves subject to the prevailing culture to maintain legitimacy and to survive.

## **6 Chapter 6 – Analysis of Findings: Refugee Service Providers’ and Clients’ Perceptions of Value Gained in the Social Service Experience**

Chapter six compares and contrasts the refugees’ and service providers’ perspectives on the value refugee clients receive from their experience with refugee social services. The influence of PILO on the perception of value gained is also examined. The chapter will be divided into two sections: The first will centre on RQ2a. and the second will centre on RQ2b. The research questions are as follows:

RQ2a: What value do refugee service providers perceive their refugee clients gain from engaging with their service?

RQ2b: What value do refugee clients gain from their experience with refugee social services?

Using thematic analysis and an abductive approach, several themes related to value gained were identified for client and staff participants from each organisation. Each theme was then defined and accompanied with participant extracts as evidence. These themes were compared within and across organisations and insights from participants’ PILOs were then used to explain these perspectives on the value gained. These interactions were examined at the micro level of interaction, that is, they observed relationships between the client and the organisation.

### **6.1 Refugee Service Providers’ Perceptions of Value Clients Gain in Social Service Experience**

There were three main themes uncovered when exploring the value refugee service providers believed refugee clients gained from their experience with the service. These themes were self-sufficiency, belonging to the community, and voice. These themes were in some cases further divided into subthemes. The following subsections explore these themes and subthemes.

### ***6.1.1 Self-sufficiency***

Both ELLI and AO staff participants believed that self-sufficiency was a form of value the refugee clients received in the service experience. Self-sufficiency referred to the ability of the clients to function effectively and independently in New Zealand and was divided into two subthemes: self-sufficiency through literacy and self-sufficiency through shared knowledge and opportunities.

**Self-sufficiency Through Literacy.** This subtheme was identified as a form of value client participants gained in the service experience; however, the value they gained seemed debatable amongst staff participants. This subtheme related to the independence staff believed the clients gained through learning English at ELLI. When asked their thoughts on what value ELLI clients got from engaging in the service experience, Participant ES1 said, “English. The language. So that they move forward to do things by themselves, for the family”. Participant ES3 answered the same question, saying, “Well ELLI provides a means of improving their communication abilities through speaking and writing and reading.” They further said, “I think that sort of subliminally every time they come to a class, they're building their confidence and their ability to deal with a wider range of situations.” However, ES2 seemed to suggest that self-sufficiency was not actually a priority for the clients, proposing,

I think one of the main motivations for them [to attend class] is to, since jobs turned out to be harder than they hoped, just to keep their benefit. I'm not sure whether learning English, some of them, it's really that important because even [student], the most garrulous talker, doesn't really talk to Kiwis outside the classroom.

Participant ES2's comment about the students going to school to maintain their benefits provided two divergent lenses through which they assessed the self-sufficiency

refugees gained or desired. The first lens was related to power and the second to culture. The first spoke to the powerlessness and disillusionment refugees felt when faced with the reality of finding a job in New Zealand. This may be due to Participant ES2's view that employers fear taking on too many non-English speakers at a time, a reality Participant ES2 believes that ELLI tends to forget. This is evidenced in their criticism of the school's "bullish" approach to placing the refugees in jobs, saying, "I mean, you just need to put [in the workplace] three high functioning ones till they [the employer] get to realise that it's ok." However, through the second lens, Participant ES2, possibly unwittingly, reinforced a cultural stereotype of laziness that Participant AS1 suggested was often attributed to refugees. Participant AS2 mentioned that this stigma included the belief that refugees "rely on social welfare." This could also be Participant ES2's reason for believing that clients did not gain self-sufficiency in the service experience.

ELLI, as a strongly state-embedded organisation, is funded to promote self-sufficiency through literacy. Chapter five, however, in its analysis of the school's source of legitimacy, demonstrates that some ELLI staff participants believed that more educational value could be offered to the students but that they were hampered by a lack of staff qualifications and organisational resources. So, while some staff participants believed that clients gained self-sufficiency through literacy, they still believed that clients were owed more value.

AO staff participants made no mention of their clients achieving self-sufficiency through literacy. However, this is unsurprising since neither AO's core business (leadership, advocacy, and research) nor main principles (voice, participation, integration, and partnership) were based on literacy outcomes for their clients.

**Self-sufficiency through Shared Knowledge and Opportunities.** Staff participants at both ELLI and AO believed that self-sufficiency through shared knowledge and opportunities was a form of value gained by their clients. This subtheme referred to any educational information, job opportunities, and information about New Zealand that was shared within the organisations.

AO offered several programmes to facilitate clients' independence. Participant AS5 shared that some of the youth wanted to get additional training in communication in leadership, which was then facilitated through the organisation. They said, "We had a facilitator, Stewart; he is very experienced, and he did that workshop, and they ended up 10 of them actually graduated in communications and leadership. They got like a participation certificate" (AS5). Participant AS3 stated that since New Zealand was a new environment for the refugees, "they need [an] organization like AO to make them understand what's around them."

As an educational institution, ELLI, by its nature, offered knowledge to their clients. Like AO, ELLI also offered driving courses, which Participant ES2 highlighted as "actually one of the best things that I think they [ELLI] do." However, beyond English literacy, the students are taught other life skills. Participant ES1 said, "Former refugees particularly love to help with Red Cross book sales. So, we get them to help out with that too".

Both organisations empowered their clients through sharing knowledge and opportunities that were consistent with the institutional logics. For ELLI, an organisation that is strongly state embedded and funded by government to ensure that clients become economic contributors, offering driving courses meant preparing the refugees for possible jobs in the transportation sector. They also provided opportunities for them to socially contribute as well through volunteering, which could also give them experience working in a New Zealand environment.

Essentially, ELLI clients, with their limited power, were being empowered to serve the needs of the New Zealand government.

AO's motivation to encourage self-sufficiency through sharing knowledge and experience differed. The organisation's strong embeddedness in social service, bolstered by its power advantage in the social service unit, allowed them to create programmes based on the needs of AO clients and not the government. Therefore, AO's motivation for empowerment was to serve the needs of the client.

### ***6.1.2 Belonging to Community***

An important theme that emerged from the data was the high value staff participants experienced in belonging to a community. This subtheme referred to the feeling of acceptance and security staff believed clients experienced from being connected to others who have similar experiences. This theme was further broken down into two subthemes: reducing isolation and social support.

***Reducing Isolation.*** This subtheme reflected the need for the client participants to forge relationships with others to reduce loneliness. Participant AS5 believed that community could help "address isolation in our communities". One way that AO approached this was through hosting social events to bring the communities together.

Participant AS2 spoke of the "Multicultural Day," sponsored by the Auckland airport. When the refugee clients asked for the meaning behind the event, they said, "We said it means that the Burmese, the Afghans, the Ethiopians, Somalis, Pakistanis, all these [community groups] will come together and have fun. It's the end of the year, and it was lovely.

Participant AS3 also mentioned that their role involved assisting the individual community groups in reducing isolation within their own groups; they said, "They [community

groups] are creating events. We are helping them to do their things [events] to make the cultures close to each other.”

AO staff also engaged the culture of the clients to make them feel welcomed when they visited the office. Participant AS2 stated, “I have gotten the advantage of learning several languages, so if they come from the Middle East, maybe I can greet them in Arabic, that would give them excitement, an African is speaking Arabic.”

Participants ES3 from ELLI also believed that reducing isolation was a value that the refugees gain from engaging in the service experience. They said, “Oh, there is a social thing of coming to class... they have friends there, they have a bit of a chit chat. Yeah. That's really important”.

ELLI, by its very nature as an educational institution, provided an environment where students gathered. The opportunity for the clients to achieve the value of reduced isolation was not necessarily enhanced by the PILO. On the other hand, AO’s commitment to reducing isolation is notable but also aligned to its PILO as an organisation that decommodified its clients.

***Social Support.*** AO believed that its clients valued social support as an outcome for engaging with the organisation. Social support referred to having the client participants have a system of people to assist when help is needed. Participant AS1 said that belonging to the community afforded the clients certain benefits “So we provide service to our community based on social work, counselling, mediation, and advice. Ok? That is for the community, which we support.” They further stated,

This is a saying from the people already; we have been giving them services, by saying without AO, I don't know how my life should be in NZ. Because first of all, AO offer me the opportunity to have a driver's licence. AO offer me to find a job. AO direct me how to

navigate the way to bring my family to NZ. Ok? Without AO, I didn't know my life, how it gonna be.

Staff also offered a level of access to assistance that was not provided by several agencies, especially the government, Participant AS3 said,

The government role is different than AO. From the beginning we say to you the refugee we are treating people like we are family. We see people and "Hi" (gesticulates making greeting sounds), make it simple. Even in the office, you knock the door, everybody making... we don't have list for appointment for any one of the staff.

ELLI also believed its clients got social support. Participant ES3 said, But we try to make it so that they are comfortable to ask for help or direction. And yeah like, if they want to know something that I don't know then I would refer them to like Housing Advice Centre or Volunteer Resources or whatever agency that I know of that can help them.

However, ELLI staff did not discuss how social support exists as a part of belonging to a community. A reason for this could be that the staff is not focused on creating community with the refugees since, as mentioned in Chapter 5, there is a distinct power structure within the organisation that promotes separation between the management, staff, and clients.

The impact of culture and power can be seen in Participant AS2's multilingual approach to welcoming clients and the distinction Participant AS3 articulates between government and AO social services. As an organisation strongly embedded in social service, AO was committed to facilitating client experiences that were culturally relevant in order to engender a sense of belonging. The organisation also sought to reduce power

dynamics through having a friendly and accessible culture that would encourage belonging to the community. It was, however, not surprising that the opposite was experienced by refugees when accessing government services. Speaking of the New Zealand norms and culture, Participant AS1 said, “That system has never been designed for the new migrants; it has been designed for New Zealanders.”

However, ELLI staff, as a strongly-state embedded institution, still believed that social support services were offered to its clients. This either suggested that its staff did not align with ELLI’s state embedded logic or speaks to the moderate coupling perceived in the organisation, where the organisation’s social service and business units collaborated to a measured extent to meet the needs of the client.

It is also important to note that ELLI’s strong state embeddedness and commodification of clients prioritised integrating into New Zealand society rather than belonging to their own communities. Conversely, AO believed that unity within the community could strengthen their legitimacy through the power of advocacy. AO staff participants believed that belonging to the community was a value that refugees gained in their social service experience with them through reducing isolation and providing social support. On the other hand, even though ELLI facilitated the reduction of isolation and social support by virtue of staff’s PILO, the staff did not necessarily consider social support as a value outcome emerging from belonging to the community.

### ***6.1.3 Voice***

Voice was one of the main themes expressed in the data and was a tool staff participants used to enhance dignity through personal autonomy, communicating their needs and their

humanity. The subthemes for this section included: personal autonomy, voice based on personal and social values, advocacy for the voiceless, and healing through sharing experiences.

***Personal Autonomy.*** This subtheme referred to persons having the freedom to make their own decisions. Participant ES3 believed it was important for clients to know they were free to make their own decisions, saying, “It would be nice if they felt confident enough to know that they have rights, and they can access their rights, and they don't have to do anything they don't want to”. When one of their clients said they did not want to speak on a topic that made them uncomfortable, Participant ES3 exclaimed, “Yes, it worked. You have independent thought!”. This statement underscored their perceived success in helping clients gain personal autonomy. The ability to think for oneself and make personal decisions appeared to be a cultural priority for New Zealanders. However, as will be seen in the following subtheme, this personal autonomy appears to be conditional.

***Voice Based on Personal and Social Values.*** This subtheme reflected staff participants’ assessment of the value of voice based on common societal values or their own. In reference to societal values, Participant ES2 said about the clients, “If they are going to work in a Kiwi workplace, they’re going to look like dumb as, if they don’t have an opinion about anything”. This statement demonstrated that staff’s perceived value of the client voice is not based on what the clients want or could offer, but rather clients’ ability to conform to the New Zealand work culture and produce labour for the economy. With reference to personal values, when asked what kind of interactions they preferred not to have in the classroom, the following conversation ensued,

Participant ES3: One particular man likes to get, he gets very agitated about political situations in his country and the disadvantages that people have had and things like that.

And I try not to get too involved because it ends up this blame game thing going on and I don't feel that's very productive. Because it's just him expressing his breath and his anger but it's time to move on a little bit.

Interviewer: Who is he blaming?

Participant ES3: The government of his country and how badly his people have been treated and it's relatively recent what's happened to his people so he is grieving and he is allowed to voice his opinion and things like that but when it gets to...

There was a sense that clients had the right to voice their opinions, but the service providers, who were more powerful than the clients, were the ones who decided if the use of the clients' voice was a value gained in the experience. This view should be expected based on the organisation's tendency to commodify their clients based on a government-mandated role to turn the clients into producers. Again, this is not to suggest that the staff of the organisation did not wish for the clients to have a voice; however, there was still a tendency for the staff participants to impose their own cultural values to assess what constitutes value. This demonstrated that the dominant culture sometimes forced their own interpretations of value on the powerless.

***Advocacy for the Voiceless.*** This subtheme referred to staff speaking up on behalf of their clients who feared expressing their feelings or standing up for injustices. AO staff and participants believed that their clients gained value from advocacy, which was listed as one of the main principles of the organisation. Many of the refugees experienced voice suppression in their home countries, "they come from a culture where they got into trouble because of speaking" (AS2). As a result, having someone speak on their behalf was likely of benefit.

Participant AS2 confirmed AO's role, saying, "We consider ourselves as a voice between our

community and the service provider.” In fact, they believed that those who are in a position to should always stand up for those who are voiceless. They said, “I always take that seriously that people [who can] should stand up for people who do not have a voice.” Participant AS5 also saw their voice as the greatest source of value for the organisation. They said that they would sum up the value the organisation offers as:

Advocacy for people that come in, and from what I've seen being here is that we don't leave things, like if it gets too hard. So, we try our very best to help people or to see some kind of change, positive change in their lives or whatever they came here for. And yeah it's done a great job (AS5).

Participant AS1 believed their voice was also important to “help [the] public understanding about refugees’ background, what they went through, and how the New Zealand system [is] treating them through their stories.” However, they were adamant that refugees be the ones to produce those stories, saying, “Those stories need to be told through our terms.” For Participant AS1, previous experiences with “negative media” and “negative institutions” make them cautious about ensuring “the story isn’t twisted.” For AO staff, voice was a form of power and an opportunity to direct the narrative surrounding their identities and experiences.

***Healing Through Voice.*** This subtheme referred to clients telling their story so that healing may occur through sharing their experiences. Participant AS1 believed that voice was valuable for facilitating healing for themselves and their clients. They said, “Sometimes I get healed from someone's story [that] is different from my story. They get healed from me because my story is different to them”. As mentioned previously, refugees usually feel unable to speak

because of fear of negative consequences. The ability to take back control of their voice to share experiences of trauma amongst themselves may provide a source of healing.

AO's culture of decommodifying their clients was consistent with their value for voice. As Participant AS4 emphasised, their job is not only to be the clients' voice but also to "support their voice." AO staff participants saw voice as a valuable way to stand up for the clients and humanise them by sharing their experiences with the public. In addition, they believed that voice also brought healing.

Both ELLI and AO believed that voice would be valuable to the clients; however, their rationale seemed to be rooted in different ideals. Factors such as level of commodification of clients and culture influenced the interest in amplifying the voice of the clients. When the social service providers and clients share similar experiences, as was the case with AO, their motivation was to decommodify, and there will likely be a greater emphasis on voice for the purpose of dignity and well-being. When the dominant culture commodifies their clients, as was the case with ELLI, there will likely be a greater emphasis on conformity for production.

## **6.2 Refugee Clients' Perception of Value Gained in Refugee Social Service Experience**

There were five main themes uncovered for the refugee clients: self-sufficiency, freedom to practice culture, belonging to community, belonging to New Zealand, and wellbeing. These themes were in some cases further divided into subthemes. The following subsections explore these themes and subthemes.

### ***6.2.1 Self-sufficiency***

Self-sufficiency was one of the values gained by both ELLI and AO clients in their service experiences with their organisation and referred to the ability of the clients to function effectively and independently in New Zealand. This theme could be further subdivided into two

subthemes: self-sufficiency through literacy as well as self-sufficiency through shared knowledge and opportunities, and confirmed AO and ELLI staff participants' assessments that clients gained self-sufficiency as a form of value in the service experience.

***Self-sufficiency Through Literacy.*** ELLI client participants considered “self-sufficiency through literacy” as a form of value they gained in the service experience. This subtheme related to the independence they gained through learning English at ELLI. Participant EC2 said, “English helps me how to, for example, I come to school and when I cannot come to school, how to phone [the] teacher in office, like that. And also with letters, like letter from WINZ”. Participant EC1 also talked about the positive impact of her increase in English language literacy on her daily life, saying, “I can make appointments face to face now but not on the phone yet”.

Participant EC2 stressed the importance of learning English for their integration into everyday life in New Zealand. They stated, “So we come to New Zealand. New Zealand speaks only in English, so if we don't go to school, how can we speak?”. Therefore, it is not surprising that ELLI clients found value in learning English at school. This desire to learn English contradicted Participant ES2's assessment that the students were not really interested in learning English.

Work also represented a form of self-sufficiency for the ELLI client participants and was considered an important outcome of literacy. Participant EC4 stated “[It is important] to learn to look for work in the future after learning English” (EC2). Participant EC5 added, “So one day, we have to work here so we have to learn”.

Overall, it was not surprising to find that the students were able to achieve this value from their experience with ELLI since, as an English language school, ELLI's role was to provide literacy outcomes. However, culture appeared to have played a role in clients'

assessments of the levels of literacy they were receiving. Based on the differences between ELLI staff and client participants' perceived educational value of the school, the students may not actually be getting the value that they deserved. In Chapter five and the previous section, it was revealed that much of the educational value that ELLI clients attributed to the school was based on the clients' lack of experience with the standards of New Zealand education. The staff participants believed that the school was encumbered by a lack of resources and unmotivated, underqualified staff.

This section also highlighted the power dynamics inside and outside organisation. As mentioned in Section 6.1.1 and confirmed above, staff empowered the clients through literacy and confidence by teaching them English. However, if, as reported by Participant ES2, the students were having a difficult time being placed in jobs, then the self-sufficiency clients sought to support themselves through work, was influenced by society's willingness to employ them.

As with the AO staff, it was also foreseeable that no mention was made of self-sufficiency through literacy as an outcome of value for AO clients, since neither AO's core business (leadership, advocacy, and research) nor main principles (voice, participation, integration, and partnership) were based on literacy outcomes for their clients.

*Self-sufficiency Through Shared Knowledge and Opportunities.* Client participants at both ELLI and AO also expressed that another way they received the self-sufficiency they valued was through shared knowledge and opportunities. This referred to any educational information, job opportunities, and information about New Zealand that was shared within the organisations.

Participant AC3 shared, "I can't drive, but AO helped me." Participant AC4 confirmed, saying, "Yeah, they helped her for driving. They gave her a car and an instructor with her to teach her how to drive. So that's [a] very good thing". Participant AC2 also shared that they

enjoy interacting with the organisation because “Every time you attend any workshop or any presentation or any seminar or any of these things, you gain new information.” They further said, “In New Zealand, generally there is a hidden gem. You didn't know anything about it. But if you are active in the community, you will hear something and try to learn, and after that you can get this service that you didn't know about...”

As an educational institution, ELLI, by its nature, offered knowledge to their students. However, beyond English literacy, clients were taught other life skills that they valued. Participant EC5 counted “health and safety” as very important for their life, and they said ELLI helped them to achieve this,

ELLI invites guest speakers from different organizations like pharmacy, police, firefighting so they can organize some activities in the class so they can learn to be safe and also what are the most important things for their lives. Sometimes they do exercise, yoga.

Both organisations empowered their clients to achieve self-sufficiency through sharing information and opportunities within the organisations. Even though it could not be inferred from the data how ELLI client participants felt about coupling in the organisation, this achievement of social service outcomes for the clients demonstrated that the organisation may be moderately coupled as suggested by ELLI staff. That is, even though the organisation is driven by its business unit, there is still effort by the staff in some cases to help the clients achieve what is valuable for them.

### ***6.2.2 Freedom to Practice Culture***

The freedom to practice culture was also of significant value to client participants from both ELLI and AO. Culture referred to practices, customs, and traditions from their home

countries, and several client participants found it very important to observe these cultural tenets for themselves, their children, and their future generations. This theme can be broken down into two subthemes: preservation of languages and preservation of cultural practices.

***Preservation of Language.*** This subtheme was expressed as a value gained by the ELLI clients. They were taught by staff the importance of practicing their native tongue and passing it on to future generations in New Zealand so it would not be forgotten. Participant EC5 shared how valuable this insight was to her, saying,

I learnt after coming to this class because teacher told us that mother language is very, very important. We also preserve our own language because we also come from different countries and different ethnic groups. So, we always preserve our own language, and after that, I started thinking and realised oh, maybe one day we will forget if we don't practice and preserve. So, I think, ok, I have to teach our children.

The clients' children continuing their language was very important because it provided the client with a sense of agency. For those who were not competent in English, carrying on the language would allow them to be able to communicate comfortably with their children, grandchildren, and great-grandchildren. It would allow them to continue to participate within their communities even if they have difficulty expressing themselves to others in different cultural communities.

***Preservation of Cultural Practices.*** This subtheme referred to the value the client participants placed on "maintaining their cultural identity and expressions within the service experience. Participant AC1 remarked that they felt "great" about their interactions with AO, even though prior to their first encounter, there was fear of rejection due to their religion.

We were afraid we would not be helped. You know, as our culture, we [were] seeking help maybe from Muslim communities before. But sometimes you say maybe because I am Muslim I will not get the help I want but that's what we were thinking before.

However, even though they are encouraged by the organisation to maintain their cultures, there were tensions related to following their cultural practices within the wider New Zealand context. Participant AC5 came to tears when discussing how the differences between New Zealand and Sudanese culture affected the relationship dynamic between them and their child. They said, “Where we come from is totally different from here how people should behave or how children should behave. But when you come here it's just wide-open door. And children they forget where they came from” (AC5). Participant AC5 then spoke about a meeting they had with their child’s teacher, saying,

Meeting is set up with your child's teacher, when you try to explain. The meeting is set up. As a mother and [on the] other side there is a grown-up person, you expect [the teacher] to see [your] point of view but always [the child’s] side is taken and that makes you feel worse. Your child might be sitting there, their body language, maybe the [teacher], they don’t see that, and you are here burning inside so now you become sick.

These extracts exposed the fact that power played a significant role in the freedom to practice culture. Within the democratic confines of AO staff and client interactions, there was power to practice their culture. However, for the most part, interactions with the larger New Zealand society were subject to New Zealand’s normative and regulative institutions, which reduced the power of the refugees to fully practice their cultures. For some of these client participants, maintenance of their culture was maintenance of their home dynamics. Their institutional norms for family were based on the cultures from

which they originated, and these norms influenced what they considered to be of value in the home. However, the new context that they were placed in influenced the institutional logics of their own families. From the above extract from Participant EC5, it was clear that there was competition between the two logics, and they believed that the dominant New Zealand culture was winning. This demonstrated the strength of the powerful to influence the cultural practices of the least powerful.

In all the extracts cited in this section, the freedom to practice culture was about knowingly or unknowingly trying to prevent the erasure of self, family, and agency. It should be noted that neither ELLI nor AO staff mentioned the freedom to practice culture as a value that refugees gained in their experience with their services. For ELLI, it was likely because their state funded mandate as an organisation was to teach the students about how to live and work within New Zealand culture. With AO, freely practicing culture was encouraged but not communicated as a value clients gained in the interaction. This oversight was likely because AO is a multicultural organisation, and they took for granted the value that clients experienced in freely practicing their culture in their interactions with them.

### ***6.2.3 Belonging to Community***

An important theme that emerged in the data was the high value client participants experienced in belonging to community. This subtheme referred to a feeling of acceptance and security clients believed they experienced from being connected to those with similar experiences. This theme was broken down further into three subthemes: reducing isolation, networking, and voice.

***Reducing Isolation.*** This subtheme reflected the need for the client participants to forge relationships with others to reduce loneliness. For Participant EC4, these relationships were found in the classroom. They said, “Sometimes I feel like not coming to school. But I start thinking, oh, if I go to school I will make friends, I can talk. I feel engaged. So, I say I need to go, and I come to class (EC4). Participant EC1 expressed that community made them more at ease in the classroom, “I feel excited during the class. I have some friends and then I feel more comfortable”. For Participant EC1, at least one friendship extended beyond the classroom. They said, “I and my family going and my friend [name] from class” went to view a house. In the absence of family and friends from back home, many of the AO client participants also relished opportunities to engage with their community. In fact, when asked how they feel about their interactions with AO, Participants AC3 and AC4 answered,

AC3: Like family

AC4: Yeah, it's like family.

AC3: Because we don't have anyone here so...

AC4: So, it's like we visit each other...

The elderly also yearned for community, Participant AC7 stated,

Because we are older age, we need to get together for recreation. For example, one of my friends in Australia, once a week, all the refugees and migrants over a certain age get together. When they told me that I wish that we had something like that, everyone from different nationalities it does not matter, but if we all get everyone together over a certain age that would be good.

Finally, Participant AC1 discussed the need for more family events as an opportunity for families to interact with each other, “We like gatherings for the families

because the families with the children, I think maybe it is uh, the only place they can come and interact with each other.”

These extracts confirmed what AO and ELLI staff communicated in the previous section, which was that value was in fact gained from belonging to the community.

Again, this should be expected given AO’s strong embeddedness in social service and ELLI’s role as a school, which naturally brought people together in one space.

**Voice.** AO client participants also gained value from having a voice, which essentially meant that they had the opportunity to share their opinions and contribute to decision-making. Participant AC4 said, “It is good to know [each other] because we come from refugee background. So, we need [a] place to talk to each other or to discuss our topics” (AC4). Likewise, Participant AS7 said, “I love [AO] because I can see some other ethnic groups that have faced the same refugee problems, and we can share our ideas with one another when we get information. So that's why I love to come here.”

However, not all the AO clients participated in voice. Participant AC2 stated there was not adequate attendance at the monthly meetings, suggesting, “They are not coming because, you know, the life and they are busy and these things, so they prefer not to come.” It was therefore not clear if most of the refugees valued voice, even though they benefitted from the collective voice of the community.

As a democratic organisation, AO was concerned with meeting the needs of their clients and facilitated this through a variety of activities where clients shared their opinions. Voice was seen as very valuable to AO staff participants and was one of their core principles. However, based on some clients’ reported lack of participation in voice, it seemed that clients gained voice as a value from belonging to a community. In other words, the community acted as their voice.

Conversely, ELLI was run through bureaucracy, and in Section 6.1.3, it was seen that in spite of the staff participants' suggestion that they wanted to hear the voice of the client, the selective way in which the staff decided which opinions should be amplified showed that the client's voice was not significantly valued in the organisation. Given refugees' former experiences with voice suppression, it is unlikely that they will seek out opportunities to share on topics that are important to them. This may be the reason why ELLI client participants did not mention voice as a value gained in the service experience.

Belonging to the community was valued by different client participants according to their needs for the service experience. Those who wanted to ventilate issues facing the community valued the meetings; for the unemployed, value was found in networking to find employment; for the isolated, value was the normalcy felt in meeting others and realising that they were not the only ones facing their kinds of challenges; and for the elderly and families, value was found in socialising. Both ELLI and AO were instrumental in facilitating this value for the community.

#### ***6.2.4 Belonging to New Zealand***

Just as AO client participants agreed that belonging to the community was important, they also believed that it was essential for refugees to feel like they belonged in New Zealand. This theme of belonging to New Zealand referred to value that they experienced as New Zealanders when interacting with their service providers. Power and culture also played a role in the value the client participants perceived they gained from the experience. When asked what should be important to refugees, Participant AC1 stated, "Equality...we don't want the word refugee. We are now the same." In response to speaking to the purpose of AO in New Zealand, Participant AC2 stated, "again we will go to the word "refugee"... because we are New Zealanders... and all the communities are New Zealanders. That's what Participant AS1 and AO

want us to feel and be proud that we are like this [New Zealanders].” It appeared that through clients’ interactions with AO, their value and confidence as New Zealanders were reinforced. These quotes demonstrated that the client participants believed that, given their status, the label “refugee” was disempowering, and through their interactions with AO they felt empowered to claim their equality as New Zealanders.

Conversely, ELLI clients did not talk about valuing belonging to New Zealand, which may appear counterintuitive given the level of effort that goes into them learning about New Zealand culture. However, it should not be surprising because the school’s strong embeddedness in the state and commodification of the clients suggested that the main goal of the service experience was not to emphasise clients’ belonging in New Zealand but to facilitate clients’ economic contribution to New Zealand. In fact, Participant ES2 was doubtful that her current students would ever feel like they belong, saying,

I would like them to get, well, to be, or to feel like New Zealand belongs to them, which we can really help with. But it's never going to happen anyway, not for this generation because they're too tied up. I mean, it's not a bad thing, really. They're tied up in living tightly in their community. Not going to an English-speaking church, I mean they are pretty separate really.

This disclosure implied that Participant ES2 believed that refugees’ belonging to New Zealand and belonging to their communities were mutually exclusive. Their comment also suggested that the more distance between the clients and their communities, the closer they became to belonging to New Zealand. In other words, the clients had to give up their cultures in order to belong to New Zealand culture. This paradigm interestingly placed all the onus for belonging on the refugee and did not take

into consideration some of the institutional barriers that denied belonging. This expectation to relinquish cultural identity was also disempowering.

From the extracts provided, it was clear that in their interactions with AO, the AO client participants found value in belonging to New Zealand. As Participant AC2 said, this value of belonging and embracing their New Zealand citizenship is championed by the organisation. This is consistent with one of their main principles; integration. Even though, through the state's authority, the refugees have been accorded citizenship, public opinion is a source of legitimacy. Therefore, if the public does not recognise them as belonging to New Zealand society, as evidenced by "refugee" labelling, they will likely not be treated as such. This suggests that society may have more power than the government in determining who belongs to New Zealand.

The difference in PILO between AO and ELLI staff, concerning commodification and field embeddedness, may be responsible for the difference in value achieved in the service experience as it relates to belonging in New Zealand. It is interesting, however, that even though AO clients believed their belonging to New Zealand was validated in their interactions with AO, the staff did not perceive this theme as value gained by their clients. Again, advocacy was so rooted in their culture that they probably took for granted some of the value that they offered to their clients.

### **6.2.5 Wellbeing**

Wellbeing also represented a value that both AO and ELLI client participants experienced in the service experience and referred to feelings of increased health and wellness resulting from, engaging with the service. The subthemes comprised physical, mental, and financial wellbeing.

***Physical Wellbeing.*** This subtheme referred to the physiological health and wellness of the participants and was both a direct and indirect value outcome of the service experience. When the ELLI client participants were asked about what they valued most in life, outside of English, many cited health. For example, “Health and Education’ (EC6), “Health and Money” (EC4), and “Health and Safety” (EC5). Participant EC3’s health was directly improved just by attending class, they said, “...every day I come to school, sometimes I walk. Walking is good for me for health. And if I don't come to class I stay home, I do nothing, eat and sleep so that is not good for health.” Participant EC1 said that health was a main motivator for their relocation to New Zealand, stating,

I came here for my children, and also here we can get to go to the hospital if we have any health issues. But, before in camp, in Burma, totally different, it’s very hard to get to the doctor, and for the money, we have to spend a lot of money.

They further explained, “My husband and I have [high] blood pressure. [I’ve had it for] nine years, my husband [for] three years. [We take] medicine every day (EC1).” ELLI provided opportunities for clients to indirectly improve health outcomes through workshop training. Participant EC2 stated,

We get the chance to attend workshop training, like health education, yeah, we know more about that. Like we know how to keep ourselves healthy, like that. Like before diabetes, they organize it every year and they explain to us about healthy food, yeah, how we have to eat to get healthy, yeah. Also, like doing exercise, how often we need to do exercise every day.

Physical wellbeing was valued by ELLI clients, with ELLI directly and indirectly facilitating this value for the clients during the service. This value was facilitated by the

moderate coupling of the organisation. That is, the company balanced its social service and business unit efforts in order to facilitate value for the clients. AO clients did not express receiving value in the form of physical wellbeing during their interactions with the organisation. This is likely due to the organisation's focus on its core business of leadership, advocacy, and research.

***Mental Wellbeing.*** The subtheme “mental wellbeing” referred to the psychological health and wellness of the participants. Power and culture played a significant role in wellbeing for the client participants. ELLI client participants mentioned positive mental health outcomes as a result of interacting within the service. For example, Participant EC3 said, “I feel good because in half of my life I didn't get a chance to go to school. But now I got to I am more happy”. This extract revealed that there was some barrier that previously prevented them from going to school but now they had the power to attend and had positive wellbeing as a result. Participant EC4 also said that they enjoyed class, expressing, “Very happy because I know most of the people, so I make new friends. So, I am happy.”

Mental wellbeing was also gained when clients interacted with others in AO's community. Participant AC5 shared,

Sometimes, when you are at home in your head, that planet, I think every human experiences that. But when you get out [with the community], what you see is heavy in your head. When you go to other people and meet them, you're aware we are just human and life is a journey, and you are fine. When you go home, you feel better.

Mental wellbeing was one of the significant value outcomes from the service experience and could be linked to moderate coupling in the case of ELLI in spite of its commodification of its clients. In addition, the ELLI clients' mental wellbeing was being

improved because, in some cases, the camaraderie in the classroom reduced isolation that could lead to negative mental wellbeing. In other cases, the client participants had a renewed opportunity to attend school; an opportunity that gave them some of the power they were previously denied in their home countries. Some AO clients also gained positive mental wellbeing from their experiences with AO in the form of interacting with the community and learning that they weren't alone in facing challenges.

***Financial Wellbeing.*** This subtheme was identified as gained by clients in the service experience and referred to the ability to achieve wellness through meeting their financial needs. With its social service focus, AO shared job opportunities with their clients. Participant AC4 stated, "AO sometimes they give us, if there is any job..." As a result, financial wellbeing increased, which led to healing. Participant AC4 stated, "So I have two years here, and only last two months I got part-time job for two days only. Yeah, so I am very happy, and I am healthy and I am confident." This demonstrated that financial wellbeing also resulted in physical and mental wellbeing. In fact, Participant AS1 proposed that "job opportunity is one of the elements of the healing process so that they will have a job and they will have their dignity." Therefore, as a social service embedded organisation, AO sought to offer job opportunities to their clients wherever possible to help them gain healing through financial stability.

ELLI client participants talked about the importance of work, which suggested that they also valued making money; however, they did not mention the connection between work and healing. This is likely because their concern was making money for self-sufficiency. There was also no mention by ELLI staff of the notion of wellbeing through finances, which is in line with the organisation's commodification of clients as producers for the economy.

Wellbeing was viewed as an important outcome of the experience for all client participants in this study. Physiological wellbeing was only articulated by the ELLI client participants, while AO and ELLI client participants mentioned their experiences with positive mental wellbeing as an outcome of service experiences within the organisation. Even though ELLI client participant, previously mentioned the importance of jobs and money for self-sufficiency, only AO participants mentioned the value of jobs for healing and dignity.

In spite of all these valuable outcomes of wellbeing for AO and ELLI clients, it is surprising that staff from neither organisation mentioned wellbeing as a value gained by refugee clients' experiences with them. For ELLI, as a strong state embedded organisation, the lack of mention may be because wellbeing outcomes were incidental rather than the focus of their service delivery. However, AO, as an organisation that decommodified their clients, it was expected that client wellbeing would be top of mind. However, AO's core business and principles subsumed some elements of wellbeing. For example, integration could reduce isolation which improves mental wellbeing, and civic participation and advocacy could result in better policies for refugees which could result in increased financial wellbeing. AO's focus was likely on achieving higher order needs with the understanding that certain wellbeing incomes would eventuate.

### **6.3 Conclusion**

This chapter highlighted the values gained by refugee client participants in their interactions with their refugee social service providers. Five main themes were unearthed: self-sufficiency, freedom to practice culture, belonging to community, belonging to New Zealand, and wellbeing, and these were in some cases further broken down into subthemes as seen in Table 9.

Each of the themes and subthemes was analysed for each client and staff group where applicable, and where clients and staff did not express value, possible explanations were offered. One major contributor to the value gained in the service experience was the PILO of the organisation. It was easy to understand how value was achieved, or in some cases not achieved, based on the institutional logics of the organisation. The institutional logics of the organisation determined the extent to which the organisation was designed to meet the needs of the clients, which had an impact on whether value was gained. The power structure of the organisation and the cultures of the persons and groups involved also had an impact on perceptions of value.

**Table 9***Perceived value from service experience at the micro level of interaction*

<b>Perceived value from service experience</b>		<b>Participant groups</b>			
<b>Overall theme</b>	<b>Subtheme</b>	<b>ELLI Client</b>	<b>AO Client</b>	<b>ELLI Staff</b>	<b>AO Staff</b>
Self-sufficiency	Self-sufficiency through literacy	X		X	
	Self-sufficiency through shared knowledge and opportunities	X	X	X	X
Freedom to practice culture	Preservation of languages	X			
	Preservation of cultural practices		X		
Belonging to a community	Reducing isolation	X	X	X	X
	Social support			X	X
	Voice		X		
Belonging to New Zealand			X		
Health/Healing	Physical	X			
	Mental	X	X		
	Financial		X		
Voice	Personal autonomy			X	
	Voice is based on personal and social values			X	
	Advocacy for the voiceless				X
	Healing through sharing experience				X

Understanding the value gained for these refugees in the service experience was important for understanding refugees' needs from social services providers. In addition,

understanding where there were differences in perceptions of the value gained allowed for a greater understanding of how value co-creation and value co-destruction occurred between clients and staff from each organisation. This chapter touched on institutional logics that affected whether value was gained. Chapter seven will examine behaviours and other micro, meso and macro-environmental factors that influenced value co-creation and value value-co-creation behaviours at each organisation.

## **7 Chapter 7 – Analysis of Findings: Value Co-creation and Value Co-destruction Behaviours and their Antecedents for Refugee Clients and their Social Service Providers**

This chapter examines the value co-creation and value co-destruction behaviours and their antecedents during the service experience between refugees and refugee social services providers. Owing to the fact that these behaviours are at times affected and facilitated by other actors in the service ecosystem, this analysis also examines the clients' and social service providers' interactions with relevant actors in the meso and macro-environment and, overall, looks at the impact on value co-creation.

**RQ3:** How do refugee social service providers and refugee clients co-create (and/or co-destruct) value, and what are the factors that influence these behaviours?

This chapter begins by reporting the themes emerging for each organisation. Each theme represents factors influencing value co-creation and each subtheme represents value co-creation and value co-destructive behaviours. These themes and subthemes are defined and accompanied by participant extracts as evidence. For each organisation, the staff and client participant themes are compared and contrasted to determine the value co-creation and value co-destruction behaviours present in the service experience. The analysis begins with examining the themes of the ELLI clients and staff participants, followed by those from AO. Finally, value co-creation will be compared at both organisations. These interactions were observed at various levels of abstraction, micro, meso, and macro.

## **7.1 Value Co-creation and Value Co-destruction Behaviours and Their Antecedents for ELLI Participants**

The data revealed that, for the most part, ELLI clients and staff participants had different perceptions of the factors that facilitated and inhibited value co-creation in the service experience. This was not surprising given the considerable differences in staff's and clients' appraisals of the institutional logics of the organisation and the value clients gained in the service. For the clients, most of the focus was on the value of the teacher-student interaction, while for the staff participants, there was a lot of emphasis on their challenges within the work environment. For ELLI staff and client participants, the themes were: client participation, client support, staff support, staff performance, and spatial design. All the themes for ELLI are discussed in this section.

### ***7.1.1 Client Participation***

This theme emerged as one of the factors ELLI clients believed influenced value co-creation and denoted their active engagement in the service. Some of the subthemes for client participation in the ELLI context included taking personal responsibility, practicing lessons at home, and advocating for resources. These were found to have positive effects on value co-creation and were thus labelled as value co-creation behaviours.

**Taking Personal Responsibility.** This subtheme referred to the clients' acknowledgement of their role in achieving the outcomes they desired. Several ELLI client participants accepted this role, with Participant EC1 saying, "Learning is my responsibility" and further adding that if they did not understand the meaning of a word, "I ask, and my teacher explain to me." Similarly, Participant EC6 stated that his responsibility in the service was to "try hard." These client participants believed that they had power over their learning outcomes.

However, not all of the participants believed that they were responsible for their learning. Participant EC3 believed that the responsibility lay with the “government” while EC4 believed that the “teacher” was responsible. The level of responsibility taken had an impact on further value co-creation behaviours as will be seen in the following subthemes.

**Practicing Schoolwork on Their Own.** This subtheme referred to the amount of effort the students were willing to put in without the teachers’ assistance, and it was clear that ELLI clients’ attitude toward personal responsibility influenced their attitudes toward reinforcing what they learnt in the classroom, outside of the classroom. When asked how they went about getting the most out of their experience with learning, Participant EC5 said, “revising at home” (EC5) and Participant EC4 said, “I am doing more practice at home.” These quotes demonstrated that the students were co-creating value by extending and using their resources outside of the classroom to enhance the literacy gained in the service experience. This was being done to increase their self-sufficiency, a value that both ELLI clients and staff perceived was being gained by clients in the service. Practicing schoolwork on their own could therefore be classified as a value co-creation behaviour.

**Advocacy for Resources.** This subtheme referred to speaking up on behalf of other students and was one of the value co-creation behaviours engaged in by Participant EC7. Dissatisfied with the progress of their learning, Participant EC7 decided to participate in value co-creation through advocacy. During the interview, they produced a letter asking the “higher authorities” to engage the services of “a teacher to help [teach] English language to [name of language] people.” In this way, Participant EC7 was using their limited power through literacy gained in the classroom to further enhance learning outcomes for their community. Their effort was a value co-creation behaviour; however, the non-response from the government appeared to

lead to value co-destruction in the form of frustration and feelings of disempowerment.

Participant EC7 continued, “I have been in New Zealand and coming to school for five years.

You come to New Zealand in 2014, 2013 and your English is still no good. Why?”

Several conclusions can be inferred from these extracts. From Participants EC4 and EC5, it was seen that clients may use the knowledge they learnt at school outside the classroom in order to increase their competence in English. Finally, for Participant EC7, it may be inferred that when objectives are not achieved in the service experience, refugee clients may use their limited agency, enhanced by value achieved in the service experience, to escalate their requests in order to achieve value. Client participation as a value co-creation behaviour was found to occur at the micro level of abstraction (individual level) except in the case of advocacy for resources, where Participant ES7 engaged government for resources.

### ***7.1.2 Client Support***

This theme denoted staff’s efforts to provide assistance to their clients. ELLI staff participants supported their clients in a number of ways; however, there were several ways in which their service provision was deemed lacking. The main subthemes that emerged were knowledge sharing and lack of attention to student needs.

**Knowledge Sharing.** This subtheme referred to information shared between clients and staff. Overall, ELLI’s work involved sharing knowledge with their clients to prepare them for life in New Zealand. Participant ES1 said, “We provide tools and show them how to get there. Every now and then we invite speakers to sort of give talks, present them with the options, what they can do.” Beyond these required duties supporting clients’ transition into New Zealand life, Participant ES3 stated that the staff “does a sort of semi-social work thing where if someone has a problem we try and help them” and further explained,

So, it's sort of like, if someone has a big problem they tend to go to [manager] if tutors can't sort it out. And then we refer them onto other people like housing places and things like that if it's a housing issue. Or if they just need an interpreter or something

ELLI clients and staff participants perceived self-sufficiency through sharing knowledge and experiences as a value gained through the service experience. It was therefore expected that knowledge sharing would be considered a value co-creation behaviour, especially when the value proposed catered to the clients' needs.

**Lack of Attention to Clients' Needs.** However, there were also concerns about the clients not being adequately supported. Lack of attention to students' needs was identified as a subtheme and referred to by staff as the organisations' failure to look after the students' interests in the service experience. Evidence of this is seen in Participant ES2's statement where they said, "Well, it doesn't feel like it [organisation] supports the real low literacy learners that we've got." This lack of support could be due to the "big range of abilities within the level they are all in" (ES3). Participant ES2 said, "Managing all that number of people is... it is hard work." This large class size likely contributed to Participant EC4's frustration, "Sometimes it is very hard to get the teacher's attention when I ask the teacher, can you help me. They may not always be able to help". Participant EC4 also had some personal challenges that inhibited their learning,

It's been really hard learning English because I can't hear properly, and I have an eye problem as well. And the class is sitting a bit far from the board, sometimes it is very hard for me to see the words the teacher has written.

Either through lack of resources, neglect, or ignorance, this disability was not addressed, resulting in reduced literacy. Lack of attention to client needs was therefore a value co-destruction behaviour as it affected the clients' power to co-create adequate levels of self-

sufficiency through literacy, a perceived value outcome of the service experience for both clients and staff.

These findings demonstrated the importance of client support to achieving value for participants. Client support was positive in its ability to co-create self-sufficiency through literacy for the client participants. However, poor client support was demonstrated in the lack of attention to clients' needs, thus destroying self-sufficiency through literacy. Poor client support was found to occur at the micro level of abstraction, that is, between staff of the organisation and the clients.

### ***7.1.3 Staff Support***

This theme signified the extent to which staff at different levels of the organisational hierarchy integrate their resources to adequately co-create value for the clients. Subthemes included inadequate leadership support and colleague support.

**Leadership Support.** This subtheme referred to the staff's belief that the leadership of the organisation was not providing them with the resources they needed to be better teachers. With the exception of the manager, the staff participants seemed to feel largely neglected. Participant ES1, the manager stated, "I like this organization because they have encouragement for you to grow as a manager (ES1). However, a direct report, Participant ES2 said, "Well I think they [organisation] could support the teachers, so the teachers are better English teachers. That would be really bloody very helpful." They further elaborated,

Well, some support with some guidelines on what to teach (laughs). That would be fantastic and it's actually not that hard. Because there are similarities across the learners, the levels and you know, we don't really have... the level that we are measuring up to is actually very loose.

Describing the organisation's culture, Participant ES3 said,

Unsupportive a lot of the time. Like supportive of the students to a degree but not supportive of the teachers, which filters down to... ah well, I can't do everything, I can't. I'll do what I can for you, but I can't do everything for you, for the students. So, they get a less good deal because the teachers are unappreciated or unsupported.

There was also the belief that management was not paying attention to what staff had to say. Participant ES3 felt like the staff did not have the ear of management. They said, "There is a lot of not listening to what people are saying or not caring what they are saying." As staff feel that management does not listen to them, then it may be concluded that the staff participants perceived they did not have the adequate support or power to co-create value for the clients. This would suggest that value co-destruction was taking place.

**Colleague Support.** This subtheme referred to the staff's perception of their colleagues' willingness to share resources. The teaching staff did not feel that there was adequate collegial support. Participant ES2 said, "It's just on your own, especially in the group of teachers that they've got now. Normally they would work alone" (ES2). However, the opposite seemed to be true for other staff groups within the organisation, Participant ES3 stated, "The administration and the home tutoring service will do anything for you, fall over backwards. It's management more that's an issue."

Overall, challenges with staff support led to high turnover within the organisation. Participant ES3 said, "It takes at least two terms for a teacher to settle in, by which time the teacher has probably had enough and wants to leave anyway. I think that depends on how supported they are, I think." The effect of this turnover is that "the students have to adapt quite

quickly to new people, and it's not always [easy] and it doesn't always happen” (EC3). It can therefore be assumed that leadership support and colleague support were value co-creation behaviours when applied positively, as was seen by Participant ES1’s favourable appraisal of the organisation. However, in the case of Participants ES2 and ES3, leadership and colleague support were evaluated negatively and therefore were valued as co-destructive behaviours.

These extracts showed that within the organisation, there were varying perceptions of support, and bureaucracy played a role in this. Participant ES1, as manager of the organisation, was provided with opportunities that facilitated their growth in the organisation. On the other hand, others believed that they were not given the adequate resources or parameters to facilitate effective teaching. In addition, colleague support was also a value co-creation behaviour if the support was positive but could also be a value co-destruction behaviour if support was low to nonexistent. The evidence therefore showed that the organisation may propose value to the clients; however, ignoring the line staff may result in reduced value outcomes for the clients because of the staff’s restricted value co-creation behaviours. Staff support occurred within the firm and therefore occurred at the micro level of abstraction.

#### ***7.1.4 Staff Performance***

This theme explored staff participants’ perceptions as to whether they were delivering effective services. The subthemes included: recruitment of unqualified staff, poor preparation for class, and micromanagement of resources.

**Recruitment of Underqualified Staff.** This subtheme referred to the organisation’s hiring of staff who did not have the requisite qualifications for the job. Participant ES2 believed that the qualifications required to get a teaching job at the organisation were not sufficient. They said that “[not] a lot of qualifications [were required] to do this job, which is a shame” (ES2)

because they felt that they could bring more value to the classroom if they were more qualified. Further, Participant ES2 admitted that preparing for class was “a lot harder than it needs to be I think” but felt that was the case because they did not have the requisite skills, stating, “I am not very good at... I am not a very experienced teacher.”

These admissions from Participant ES2 suggested that value co-creation was being diminished based on their lack of competencies. Their suggestion that more qualifications be required for the job is indicative of their perceived deficiency in the recruitment system. As a result, it may be concluded that recruitment of underqualified staff is a value co-destructive behaviour. Recruitment of underqualified staff occurred at the meso-macro level since it involved the organisation reaching out to its publics for hiring.

**Poor Preparation for Class.** This subtheme denoted staff’s negligence in planning for class. Participant ES3 believed that a little more preparation would be helpful towards classes running more efficiently, stating,

And maybe a little more organization of classroom, some classroom activities. You know, be prepared! Have a backup plan so that if you've had a bad weekend and things aren't ready you can just whip something out and run with it, that sort of thing. Not just be there and it's five minutes before the start of the class and you are still photocopying stuff. And then you haven't got enough to go around, it just doesn't make a smooth flow.

This outcome in the classroom may actually have been a result of Participant EC2’s previous admission that preparation for class is difficult. Consequently, as was seen in Participant ES3’s evaluation of the poor preparation for the class, value co-creation was not optimised if staff has not planned for lessons. It may therefore be concluded that poor preparation for class is a value

co-destruction behaviour. Poor preparation for class was found to occur at the micro level of abstraction (individual level), but still had effects on others in the microenvironment (clients).

**Micromanagement of Resources.** This subtheme referred to management's excessive supervision of resources. When it came to managing the financials of the company, the manager was very strict with spending on goods and services, which some staff felt was detrimental to clients. For example, Participant ES3 said, "Maybe have management more focused on students' needs and comfort rather than the financials". If students' needs were not being met, it may suggest micromanagement of resources was a value co-destruction behaviour between ELLI clients and staff.

Staff performance was clearly a factor influencing value co-creation behaviour. In the case of ELLI, this performance was perceived negatively and stemmed from poor recruitment practices, scant planning for classes, and excessive control of resources, which resulted in reduced value for the clients and the organisation. These subthemes were therefore considered as value co-destruction behaviours. Micromanagement of resources was a micro level interaction because it occurred within the firm. The repercussions of this also had an impact on value co-creation within the microenvironment.

#### ***7.1.5 Spatial Design***

This theme referred to tangible and intangible elements of the school environment, such as the organisation and atmosphere of the space as well as the flow of people. ELLI staff participants identified some of the elements of spatial design that constrained value co-creation; these were design and maintenance of physical space as well as class scheduling.

**Design and Maintenance of Physical Space.** This subtheme referred to tangible and intangible parts of the environment, such as the heating and the layout of the space. Participant ES3 said,

When you can't have the heating on in the classroom, because it's costing too much money, and the students are there in their jackets and woolly hats and trying to learn, it's not conducive to learning.

Participant ES3 also mentioned the limitations of the classroom layouts, saying,

Oh, and the other thing at ELLI is make it so that the classrooms are usable and the resources are usable. Like don't have classes walking through other classes while they are still going. If you need to access some resources that are in that backroom, be able to get them not have to interrupt another class to get them. Like, it's just sort of like logistical. And it's very difficult I know, because they're using somebody else's facility, it's a rented property, and you've got limited spaces of where you can put things where they are safe (EC3).

ELLI did not appear to have a layout that facilitated the comfort or focus of the students. The limited space available resulted in poor design, which consequently led to a lot of interruptions of the class. Within the ELLI context, design and maintenance of physical space was a value co-destruction behaviour.

**Class Scheduling.** Due to the limited space available, class scheduling was very important. This subtheme referred to the planned timing of classes. However, Participant ES3 discussed the negative impact of scheduling on learning, "But it's very disruptive when the students are trying to learn and other classes are having morning tea and they walk in and out,

going to the toilet, and things like that”. This demonstrated that the learning outcomes were diminished by class scheduling, which in this context would be considered value co-destruction behaviour.

The findings showed that spatial design influenced the ability of the organisation to co-create value with its clients. Therefore, the objectives for the space should be taken into consideration when designing the service. The primary mandate of ELLI is education; however, the physical layout and scheduling did not facilitate proper learning, which was co-destructive because it affected self-sufficiency, one of the stated values gained in the service experience. However, for those like Participant EC4 who found value in community, by just being present amongst their peers, access to the environment allowed them to co-create community in spite of the disruptions in learning. This showed that regardless of the organisation’s educational objective, those who valued community most still benefited from access to the environment. However, primacy should be given to creating a layout that facilitates learning and community. For an organisation like ELLI, which relied on government funding and rented the physical space they occupied, there may be difficulty in making some of the needed changes to the layout of the space. Spatial design was a micro level interaction because it occurred within the firm. Even though the government rented the organisation the property, the decision about use of space was made within the organisation.

#### ***7.1.6 Summary of Value Co-creation and Value Co-destruction Behaviours and Their Antecedents for ELLI Participants***

Within the ELLI service experience, several value co-creation and value co-destruction behaviours were identified: client participation, client support, staff support, staff performance, and spatial design. Of interest was that the assessment of whether the behaviour was co-creative

or not depended on whether the action was being implemented poorly or efficiently and was perceived as valuable to the clients. Also important to note is that there were several value co-destruction behaviours identified which did not align with the value that clients perceived that they were co-creating in the experience. For example, clients believed they gained self-sufficiency through literacy in the service experience and therefore considered the actions of the teachers to be co-creative. However, there were factors such as poor staff support and poor staff performance that the clients were probably not aware of (because of limited power) that were ultimately value co-destructive. Value co-creation was therefore influenced by the PILO of the clients and staff as well.

ELLI clients were also subject to work conditions that hindered value co-creation for them. Factors beyond their control, such as poor spatial design, diminished the capacity for focus in the classroom, resulting in value co-destruction. Table 10 provides a summary of value co-creation for ELLI. These interactions occurred at various levels of abstraction.

**Table 10***ELLI Value Co-creation Behaviours at Different Levels of Abstraction*

<b>VC categories</b>	<b>Value co-creation behaviours</b>	<b>Value destruction behaviours</b>
Client participation (micro/macro))	Taking personal responsibility, practicing schoolwork on their own, advocacy for resources	
Client support (micro)	Knowledge sharing	Lack of attention to student needs
Staff support (micro)	Strong leadership support	Weak leadership support, low colleague support
Staff performance (micro/macro)		Recruitment of underqualified staff, poor preparation for class, micro-management of resources
Spatial design (micro)		Poor design and maintenance of physical space, poor class scheduling

## **7.2 Value Co-creation and Value Co-destruction Behaviours and Their Antecedents for AO Participants**

The data revealed, for the most part, that AO clients and staff participants had similar perceptions of the factors that facilitated and inhibited value co-creation in the service experience. This was anticipated given the similarity in appraisals of the institutional logics of the organisation. The main themes for both the clients and staff were levels of client involvement, levels of staff involvement, pleasantness of the service experience, engagement with the community, and government support. There was one additional theme for AO staff participants: engagement with external stakeholders.

### ***7.2.1 Client Participation***

As with ELLI, client participation was a main theme for both AO clients and staff participants and denoted clients' active engagement with the service. The two subthemes for client participation in the AO context included asking for help and taking personal responsibility. These factors were found to have positive effects on value co-creation and were thus labelled as value co-creation behaviours.

**Asking for Help.** This subtheme referred to clients reaching out to staff for assistance. Participant AC4's stated, "So, if we have any questions or anything, we call them, and they help us and give us any details we can understand" (AC4). Similarly, Participant AC5 said, "[It's] my responsibility to speak up. Somebody will hear me. It's my responsibility to ask for help."

**Taking Personal Responsibility.** This subtheme referred to the clients' acknowledgement of their role in achieving the outcomes they desired. Beyond asking for help, AO clients also recognised it was their responsibility to take advantage of the opportunities made available to them. When looking for a job in the medical field seemed cost prohibitive, Participant AC1 took advantage of a scholarship that was offered to them and integrated their time, mental resources, and energy to transition to a new field. They said,

I started my diploma and finished it and maybe the Mental Health diploma level 4 was an important key to find a job. I am working now as a community support worker in a mental health organization here in Auckland.

AO staff participants agreed that clients needed to be involved in the service in order to co-create value. Participant AS1 stated,

I think it's their own responsibility because ya know they gotta want, they have to be motivated to want things and to do things for themselves because we can't do things for

them. So yeah, I think it's their responsibility. But we can connect them to, like once they identify what they want, what they need, we can help them get those things.

This statement not only suggested that the client must understand their own needs, but they also needed to be willing to communicate and take responsibility for their needs in order to get help. However, the staff participants did not believe that all the clients were willing to integrate their resources, which could result in value co-destruction. Participant AS1 spoke of communities that “are relying on AO to do everything for them.” Participant AS5 said,

So, when they ask me to fill their forms out, they should do them because I'll help them but they should do it themselves. I can guide them. When they say they can't speak English but they are speaking to me in English. I am like “no, I am not buying that”. And when they say their English isn't real[ly] good so they don't want to do something then I will just tell them that they can't keep using that as an excuse, they have to get out there and experience.

An analysis of level of client participation from both client and staff participant perspectives showed that value co-creation could be increased when the clients were willing to integrate their resources. However, in some cases, values such as self-sufficiency cannot be achieved if the clients do not participate. For example, a client who refuses to complete their own forms does not allow themselves the practice needed to co-create self-sufficiency, a value both staff and client participants said they gained in the service experience. However, it is worthy of note that a client's value of dignity may outweigh their value for self-sufficiency, and, therefore, they would rather not try than try, fail, and feel embarrassed. This reinforces that what we value in one area may outweigh our willingness to co-create value in another area. So while from the staff

perspective a particular behaviour may be co-destructive, the clients may perceive themselves as co-creating value. Client participation occurred at the micro level interaction because asking for help was at the individual level and taking personal responsibility occurred within the community.

### ***7.2.2 Client Support***

This theme denoted staff's efforts to provide value to their clients. AO staff participants supported their clients in a number of ways, which led to value co-creation behaviours. The subthemes included readiness to assist and assistance beyond duties.

**Readiness to Assist.** This subtheme referred to staff's willingness to help clients. Participant AC3 said, "They ask us, 'if you need something for your job or something, let us know, we will help you'". Participant AC2 said, "Everything we need we will ask them and they'd help us." However, there are times when AO does not have the capacity to provide clients with what they need. For example, Participant AC6 said, "Yeah, they help, but sometimes because they help for work or for meet[ing] friends, new friends, different cultures, but for immigration and something like this with my mother, it's difficult. They don't help me too much." This suggests that Participant AC6 may be dissatisfied with the client support in this area of their life. Interestingly, their husband, Participant AS3, is an employee at the organisation, and they gave a slightly different perspective of the situation,

But the Government is responsible for most of the ninety percent of the things. We [are] responsible for ten percent. Right now, the last decision we take they ask us to bring... For example, I need to bring my mother or my wife's mother, [she is] over 70. And they thought, ... this lady is coming here, [she] is staying [she] will not go back because her country is coming from [war]. And now they are making it worse. They say that you must

pay one hundred thousand dollars to bring one of your family members or you go on the criteria named tier two or tier one if you don't have any family here. Tier two [takes] a long time, maybe five years or six years to bring one of your family [members].

These different perspectives on the immigration process from the Participant AC6, a client and Participant AS3, a staff member, in separate interviews, showed how institutional barriers outside the organisation influenced views of client support within the organisation and resulted in value co-creation or value co-destruction. Given Participant AC6's membership in a democratic organisation that shares information, it was likely that she was aware of the immigration process. Their knowledge of the process is also likely reinforced by Their status as the spouse of a staff member who understood the immigration process. However, in spite of this knowledge that the organisation could not help them, they still insisted they did not help her, which suggested that they considered client support from the organisation on immigration matters to be co-destructive.

**Assistance Beyond Duty.** This subtheme referred to help offered by AO staff to their clients outside their work requirements. Many of the staff members do not work regular hours. Participant AS1 said,

So, we don't have boundaries like other organizations have, they work nine or eight-thirty to five. Ok? And that's it. That is the period of their work is scheduled, five days a week.

But AO, we work seven days a week.

Participant AS3 said, "Twenty-four/seven we are available. Just call and say we need to meet you; we need to talk, and we need to come to the office, so the office is here." Participant AC6 said, "When there's change like someone finds a new job or we have a gap, like a vacancy, we all

just work together to fill that gap.” Participant AC3 further expressed, “I talked before to [AS1] and [AS2], and if there is money or not, we are working because we love this work”.

Staff was willing to integrate their time and other resources into the company without additional reward and, in some cases, without any pay. This commitment to co-creating value with the client was recognised by the customers too and bode well for building goodwill between the clients and the organisation. In fact, Participant AC2 expressed, “So, when they ask on any occasion, we come, so when they called us to come today [for the interview], we can.” This demonstrated AO clients’ willingness to co-create knowledge for this study based on their relationship with AO. Client support occurred at the micro level because it involved interactions within the community.

### ***7.2.3 Engagement within Community***

This theme referred to the activities AO staff and clients engaged in to create community belonging. As seen in Chapter six, belonging to the community was valued by both AO clients and staff, so any efforts to achieve this could be considered value co-creation. In addition, engagement also facilitated voice for the community, which was expressed as a value by AO staff but seemed to be less so for clients.

**Co-creating Experiences.** This subtheme referred to AO staff working alongside clients to create activities for enjoyment. One such event was Multicultural Day”, sponsored by the Auckland airport, which Participant AS3 described as saying, “So, it has given them a platform where they will interact with other communities. And form friendships, and you know. It’s very, very good.” Participant AC6 also spoke about creating opportunities for self-expression amongst the youth, “So some of them have mentioned that they like to do poetry, they like to music, so we create a space at the radio show for them to just be creative”. Chapter six showed that clients

gained value from belonging to the community and freedom to practice their culture. Co-creating experiences facilitated this through events and opportunities to showcase creativity. Co-creating enjoyable community experiences was therefore considered a value co-creation behaviour.

**Facilitating Voice.** This subtheme refers to the opportunities that AO staff created to allow clients to participate in decision-making. Participant AS1 spoke of conducting several meetings a year with the communities with the purpose of capacity-building and helping “the leaders to understand their role, for the members to understand their role and make sure there is a synergy between them in order for them to work together.” However, Participants AC1 and AC2 lamented the level of participation of refugees in these meetings. They said,

Participant AC2: Some formal meeting...

Participant AC1: you will not find anyone.

It can therefore be seen that while the AO staff participants expressed value in voice, it was not necessarily an interest for the community. For those who were interested in sharing their voices, facilitating voice could be seen as a value co-creation behaviour. On the other hand, we know from the findings in Chapter six that many refugees fear expressing themselves because of years of oppression in their own countries. Participant AS1 said some continued to be afraid in New Zealand, “We have in New Zealand now where we have a campaign defining the word refugee, which people are fear[ful] to take their photos because it will have impact on back home what has happened to their relatives.” For these fearful refugees, engaging voice may be seen as a value co-destruction behaviour since it could be a threat to them and their families.

In this section we recognised that engagement with the community could be seen as a value co-creation or value co-destruction behaviour depending on the value AO client and staff participants believed was gained in the service experience. Both AO client and staff participants

found belonging in the community to be valuable, so there was no surprise that co-creating community experiences was a valued co-creation behaviour. However, AO clients and staff appeared to be divided on the value of facilitating voice, which could be seen as value co-creation for those inclined to the democracy and advocacy consistent with AO's PILO. For others, this opportunity to participate through voice could be seen as destroying value. Engagement within the community occurred at the micro level.

#### ***7.2.4 Engagement with External Stakeholders***

Another theme found to be a factor influencing value co-creation is engagement with external stakeholders, which referred to how AO staff interacts with its public in an effort to co-create value for its members. This theme was divided into three subthemes: cultural advisement, building bridges, and advocacy.

**Cultural Advisement.** Cultural expertise represented the skills and knowledge staff used to advise on social and legal matters for a cultural community. Participant AS1 said, "We give advice when it comes to the legal system", adding that "the legal system will consider the background [of the offender] involved with the justice system". Participant AS1 also said that the immigration department sought their counsel, "We also deliver advice to INZ when it comes to very complicated cases, so culturally how [INZ] can address those issues."

AO's use of its cultural expertise to advise these stakeholders was a value co-creation behaviour since it enhanced the organisations' ability to co-create value with their clients. It gave AO the source of legitimacy they needed to advocate on behalf of their clients, a value that, as seen in Chapter six, AO client participants gained from engaging with the organisation. Cultural expertise occurred at the at the macro level because it involved AO interacting with government agencies.

**Building Bridges.** This theme referred to activities used by the organisation to connect clients to service providers. The organisation was not a full-service company; rather, it offered connections to service providers who could provide value to AO clients. Participant AS1 said, “We call ourselves a bridge and enabler, and connector between the service providers, what I mean service providers [are] those NGOs who deliver services to our community and government agencies.”

Participant AS1 added that when the organisation was not able to offer a service, the organisation “will be able to help you to navigate the way, how you can bridge to access those services or [understand] your entitlement in the system as a New Zealander.” Participants AC1 and AC2 confirmed that AO staff provided these bridging services, saying about their resettlement process,

Participant AC1: They [AO] helped us a lot really. When you come here you don't know anything about the services. So, we come and ask them if we have any problem, how can we go to Work and Income and how we will ask....

Participant AC2: And our eligibility for services these things as well. They do a lot of presentations and workshops to advise you and direct you

Building bridges served as an opportunity for client participants to gain value in the service experience through self-sufficiency from AO staff sharing knowledge and experiences. Building bridges was therefore a value co-creation behaviour. Building bridges occurred at the meso and macro levels because it involved interactions between the organisation and other service providers as well as government agencies.

**Advocacy.** This subtheme referred to AO staff’s efforts to gain support for refugee interests and bring about a change in how refugees were perceived. As an advocacy organisation,

it was unsurprising that advocacy emerged as a theme for value co-creation for AO. Participant AS1 said,

I think we are the most, if you put it in level of being local, regional and international organization, we are a very strong organization when it comes to voice. We are very strong organization when it comes to the opinion that matter[s] to our community. We are very strong organization who can stand up for the right of the sake of the people we are represent[ing].

Participant AS5 remarked,

[AS1] and our organization [are] just kind of working with service providers and policymakers and trying to advocate for the former refugee community in a positive way. And making sure that they are not being forgotten and that there are equal opportunities and just understanding the resettlement process really.

Participant AC1 suggested that one of the ways they were engaging with stakeholders to co-create value was to try to develop a resource centre,

for all the services in the same place that the new refugees or the new settlers can come, you will find IRD, you will find WINZ, you will find mental health organization, you will find childcare, whatever you want in the same building.

For both AO clients and staff participants, the organisation's source of legitimacy lay in its cultural expertise and its advocacy. This allowed AO staff to influence policies that offered better value to their clients through direct interactions with the organisations or others. These extracts on engagement with external stakeholders demonstrated that value was not only co-created in direct interactions, as was claimed by the Nordic School (Grönroos, 2008, 2012; Grönroos & Voima, 2013). Value could also be co-created in a

network of systems. Since AO clients are invited to be involved in discussions on matters of the community and decision-making for the organisation, AO staff members were merely representatives of their clients, co-creating value with external stakeholders on their behalf. When policies changed and outcomes from consultations were successful, AO clients and staff benefited from the value. Advocacy occurred at the macro level because it involved interactions within government agencies, society, and the international community.

### *7.2.5 Government Support*

Government support was one of the themes identified as a factor influencing value co-creation and referred to policies by the state that either facilitated or impeded value co-creation. There were two subthemes in this section: government interference as well as lack of cultural flexibility and understanding. Even though the government was not always directly involved in the interaction with the AO and its clients, they still had an impact on the organisation's ability to co-create value for its clients.

**Government Interference.** This subtheme referred to the state's meddling in the affairs of AO. Participant AC1 spoke their views on government, saying, "Because they have the money, they are interfering [with] everything... Sometimes there are restrictions because they are the one paying so they have to put the rules". This statement was made in reference to a driving programme, facilitated by AO that was paid for by the government. As seen in Chapter seven, learning to drive was a way that clients gained self-sufficiency through shared knowledge and experiences. Government interference was therefore seen as a value co-destruction behaviour.

**Lack of Cultural Flexibility and Understanding.** This subtheme referred to the government's unwillingness to adapt or familiarise themselves with the cultures of the refugees. Government approaches to doing business often inhibited the value co-creation process. For example, speaking of their experience trying to help a community member work through challenges with WINZ, Participant AS3 said, "The agents, those agents in government agencies, are very concerned about confidential things. So, they need [your permission]. That's the problem between us and the government" (AC3). In this instance, the community member was just concerned about getting their matter resolved, while the government's institutional logics entailed confidentiality. Refugees come from cultures that are collectivist, which may explain why the notion of confidentiality was not prioritised. This lack of flexibility by the government may also be seen as a value co-destruction behaviour because it did not allow the AO clients to achieve the value they desired, which was to have the AO staff speak on their behalf.

**Setting Refugee-friendly Policy.** This subtheme referred to the government working with refugees and stakeholders in the country to promote dignity and acceptance of the refugees. Participant AS2 explained that the problems with refugee acceptance started in the New Zealand primary and secondary schools. They said,

I think we need a collective relationship with the government agencies. It's all from the schools, you know. Bullying, name-calling in schools, and when they [refugees] come here, some of them are like past high school, and they will be told to go to high school. It's like a full-grown man with [a] beard in high school.

For example, the government could rethink its placement of students who are outside high school age. In this way, government would co-create self-sufficiency through literacy with the refugees while preserving their mental wellbeing.

In this section, it was apparent how government interference constrained self-sufficiency resulting in value co-destruction. It was also clear that the inflexibility of government systems was a value co-destructive behaviour. It suppressed dignity and freedom for clients to practice their culture of collectivism through the support of their community in their interactions with government agencies. Government support occurred at the macro level because it involved interactions between the clients, the organisation and the government.

#### ***7.2.6 Summary Value Co-creation and Value Co-destruction Behaviours and Their Antecedents for AO Participants***

Value co-creation between AO clients and staff was mostly positive, which was expected based on their agreement on the PILO of the organisation and their similarities regarding perceptions of value clients gained in the service experience. Both client participation and client support were seen as instrumental to value co-creation except in the case of asking for help, where differences in value perceptions explained the perspective on whether value co-creation or value co-destruction was taking place. Engagement with the community was key, especially for clients who valued belonging to the community and freedom to practice culture. However, while engagement allowed the clients to voice their opinions, value could be seen as co-destructive since their past experiences made them feel like using their voice could be a threat to them and their families. Engagement with stakeholders was another way that the organisation facilitated value co-creation. This was done through building bridges, lending cultural expertise, and advocacy; approaches that were utilised without the presence of the client but enhanced the ability to co-create value in the service experience. Finally, government support was integral to value co-creation because of its power to restrict and enable service provision but proved co-destructive for AO participants. Cultural adaptation and acceptance by government agencies

would go a long way in value co-creation. For AO, value co-creation occurred at the micro, meso, and macro levels. Table 11 provides a summary of value co-creation for AO.

Table 11

*AO Value Co-Creation Behaviours at Different levels of Abstraction*

<b>VC categories</b>	<b>Value co-creation behaviours</b>	<b>Value destruction behaviours</b>
Client participation (micro)	Asking for help, taking personal responsibility	Not asking for help
Client support (micro)	Readiness to assist, assistance beyond duty	
Engagement with community (micro)	Facilitating voice, co-creating community experiences	Lack of engaging voice
Engagement with external stakeholders (meso/macro)	Cultural advisement, building bridges, advocacy	
Government support (macro)	Setting refugee friendly policy	Government interference, lack of cultural flexibility and understanding,

### **7.3 Comparing Value Co-creation and Value Co-destruction Behaviours and Their Antecedents for AO and ELLI Participants**

Overall, the approach to value co-creation at ELLI and AO varied because of differences in institutional logic and power. These logics drove the objectives of the organisation, which, in

turn, directed its operations. As an organisation with a state logic, ELLI staff seemed less focused on co-creating value for the refugees and more on creating value for themselves and co-creating value with the government. This is evidenced in the limited value co-creation behaviours displayed in the service experience. Where refugees had the opportunity to co-create, for the most part they did so with enthusiasm with two things in mind. Firstly, that client participation would lead to positive value outcomes, and secondly, that ELLI prioritised their best interests, the latter being seen in the fact that client participants believed they were decommodified. However, all but one behaviour identified by staff was value co-destructive, which suggested that in spite of clients' efforts toward value co-creation and their perceptions of value gained during the service experience, there were many barriers to value co-creation.

On the other hand, AO, an advocacy organisation was embedded in a social service logic, so the staff were focused on value co-creation with their clients. Clients' value co-creation behaviours were met with staff's value co-creation behaviours, which served to maximise value wherever possible. This was demonstrated in staff's willingness to serve the refugees, regardless of compensation. Value co-destruction rarely occurred between the staff and clients, but when that was the case, it was in the instances where client and staff values did not align. There were also instances of value co-destruction occurring in the service experience as a result of lack of power, as was in the instance of limited government support.

Why did ELLI clients believe they were gaining value in the service experience in spite of the significant value co-destruction behaviours evident? The clients perceived themselves to be decommodified. However, as the least powerful actors in the service experience, ELLI clients' perceptions of value gained were based on little to no experience with similar services. As a result, they participated, which assisted in co-creating some value for them. However, they

were not aware of the extent of the value that could be available to them if they were truly decommodified. The institutional misalignment, as shown where the client participants were happy and the staff participants disgruntled, meant that it was doubtful that value co-creation was being optimised. An important question to ask here is if value co-creation is really possible when the clients do not have the information and resources required to understand the nature of the service experience. In addition, if they acquire this information, will they ever have the resources or power to change?

In contrast, AO clients and staff had similar PILOs. The clients were more empowered, so they were very aware of the inner workings of the organisation, and their perspectives of the institutional logics of the organisation were aligned. As a result of this institutional alignment, both clients and staff were receiving value from the service experience and, as a result, value co-creation was being achieved.

#### **7.4 Conclusion**

This chapter explored the factors that affected value co-creation in the service experience. Several themes were identified for each source of recruitment. For the ELLI participants, the themes included perceptions of client participation, client support, staff support, staff performance, and spatial design. For AO participants, the themes included client participation, client support, engagement with the community, engagement with stakeholders, and government support. For each theme, subthemes were developed and identified as value co-creation and value co-destruction behaviours. It was found that when values and PILO aligned value co-creation occurred and conversely, when there was misalignment in values and PILO, often value co-destruction occurred. However, in spite of incidences of value co-destruction, at times value was still gained based on participants' own perceptions of value. Value co-creation occurred at

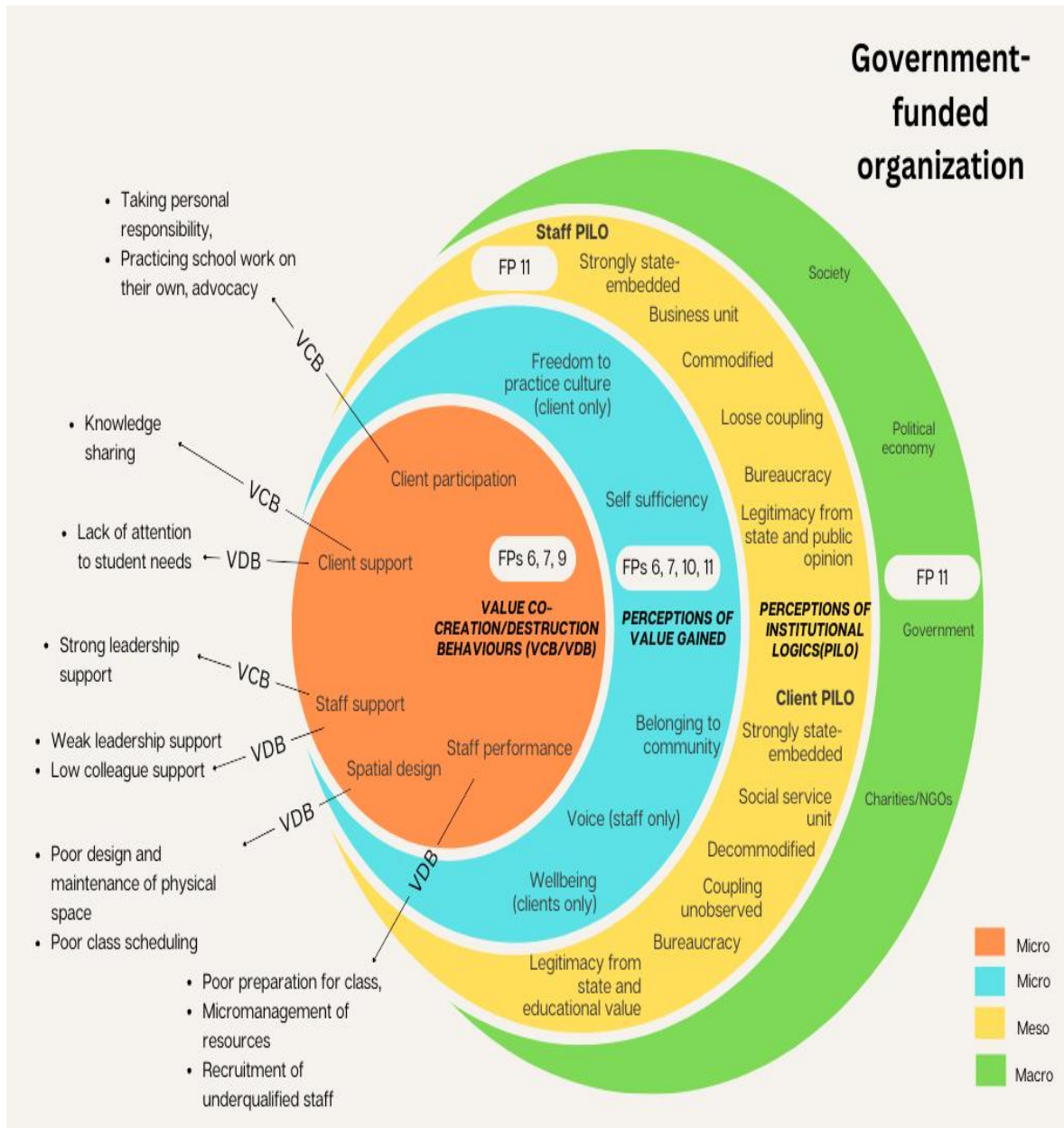
micro, meso, and macro levels of abstraction. This occurred because organisations (actors) exist within an ecosystem that functions to facilitate value co-creation.

## **8 Chapter 8 - Discussion**

This study sets out to apply a service-dominant logic lens to investigate different social services' institutional arrangements and their impact on refugees' value co-creation. To achieve this aim, clients' and refugee service providers' perceptions of institutional arrangements were examined in refugee social services; perceptions of the value gained by the clients in refugee social services were explored; and value co-creation as well as value co-destruction behaviours, along with factors affecting those behaviours identified. In the following sections, the major findings of this study will be discussed. Figures 5 and 6 are frameworks that demonstrate how the findings from this study interact with each other for both government-funded, and non-government funded organisations.

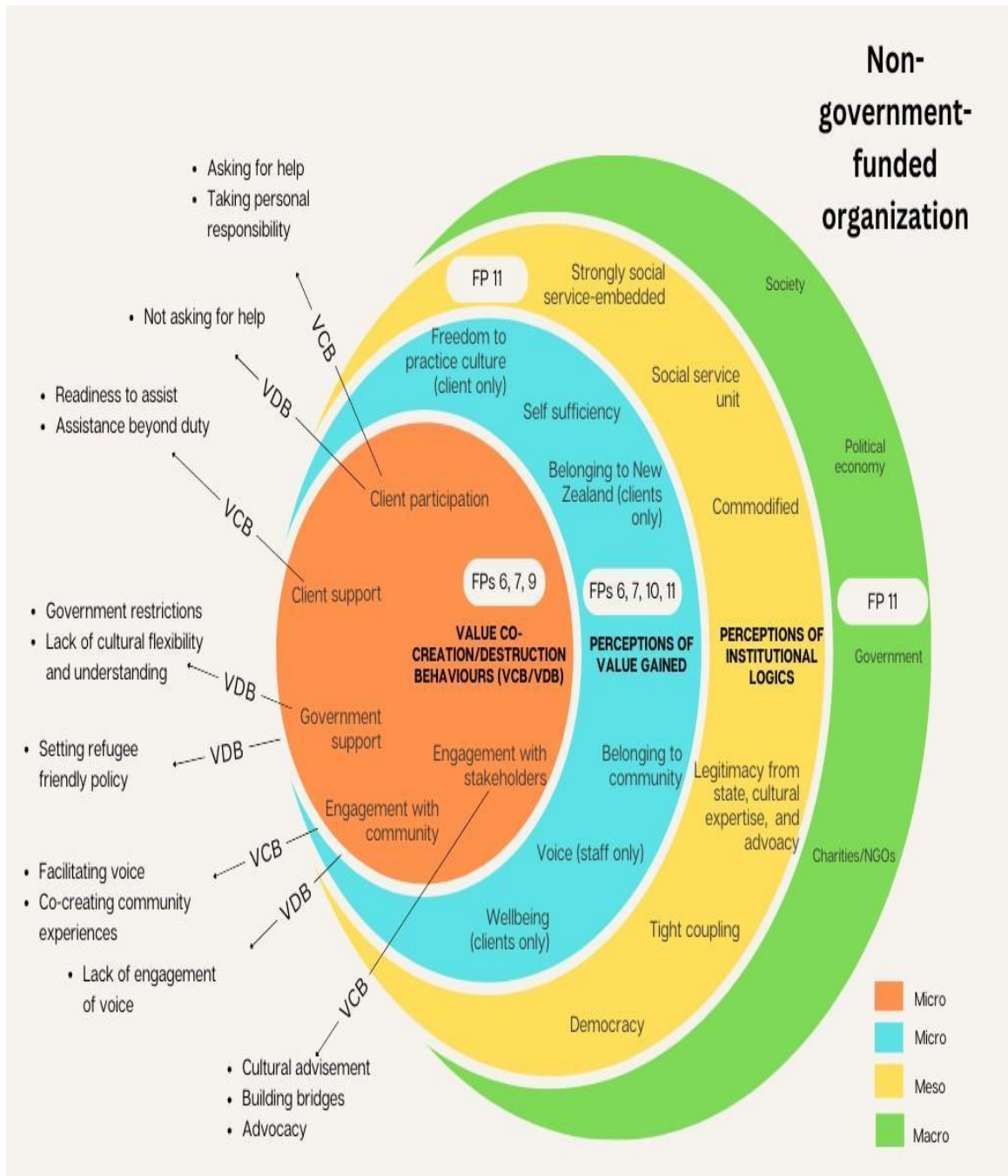
**Figure 5**

*Unifying framework showing the relationship between VCBs/VCDs, value gained, PILO and SDL FPs for government-funded organisations*



**Figure 6**

*Unifying framework showing the relationship between VCBs/VCDs, value gained, PILO and SDL FPs for government-funded organisations*



## **8.1 Perspectives of the Institutional Logics of Government-funded and Non-government Funded Refugee Social Services Agencies**

This thesis is the first in the services marketing literature to conduct a case study that examines the perceived institutional logics of two different types of refugee social service organisations: one government-funded and the other non-government funded. One of the refugee social services agencies was managed by Kiwis, while the other was managed by refugees. These differences in dynamics influenced the perceptions of the institutional logics of both organisations, the perception of value gained and value co-creation behaviour.

The staff and clients of the government-funded organisation, ELLI, had different perspectives on the institutional logics of the organisation. Figure 5 shows, the staff believed the organisation was strongly state-embedded, had its power advantage in the business unit, commodified its clients and was loosely coupled. They believed that the organisation's source of legitimacy was found in its contract with the state as well as the public's opinion of their value and the source of power was bureaucracy. Similarly, their clients, believed that the organisation was strongly state-embedded, the source of power was bureaucratic, and that the organisation's contract with the state was a source of legitimacy. However, they believed that the organisation's power advantage was in the social service unit, that the clients were decommodified, and that there was a source of legitimacy in the educational value that the organisation offered. It should be noted, however, that even when there was agreement on the perceptions of the institutional logics, their understandings of the logics were different based on cultural understandings and lack of power.

On the other hand, Figure 6 shows that staff and clients at the non-government funded organisation, AO, had similar perspectives on the institutional logics of the organisation. Both

groups believed that the organisation was strongly social service embedded, had its power advantage in the social service unit, commodified its clients, and was tightly coupled. They believed that the organisation's source of legitimacy was found in its cultural expertise, advocacy, and recognition by the state, and the source of power was democratic. These agreements on the perceptions of institutional logics were based on democracy in the organisation and the similar cultures and experiences held by both staff and clients. Following are examples of how the perceptions of institutional logics in both organisations affected value and value co-creation behaviour.

The findings of this study support FP11, which states that “value co-creation is coordinated through actor-generated institutions and institutional arrangements” (Vargo & Lusch, 2016). This is evidenced in the higher incidences of value co-creation behaviours amongst AO staff and clients when compared with ELLI clients. AO staff and client participants' consensus on PILO resulted in mostly value co-creation behaviours. On the other hand, the lack of consensus on PILO for ELLI staff and client participants resulted in mostly value co-destruction behaviours.

However, one key finding of the study was that contrary to assertions by Vargo and Lusch (2017), institutional arrangements need not always be shared for positive outcomes of value co-creation to occur. For ELLI clients and staff, most PILO differed, however, value co-creation was still achieved in some cases, as seen in Figure 5. Even when similar perspectives of the institutional arrangements were articulated, their interpretations of the institutional arrangements were different, which suggests that they were not shared. For instance, even though both ELLI clients and staff believed that the organisation was embedded in a state logic, their understanding of the institutional arrangements of the state was different. For example, both the

staff and clients had different cultural interpretations of the state. The staff understood that the operations of the organisation were mandated by the government, which shared a capitalistic approach with the organisation. As a result, they believed that increased economic outcomes was the motivator for both the organisation and the government. On the other hand, ELLI clients also believed that the government funded the organisation, but their experience with the organisation was far more positive than the negative experiences they had with educational organisations and governments in the past which is also very common amongst refugees in general (see Baker, 1992; Behnia, 2004; Fangen, 2006). This led them to believe that the organisation had their best interests at heart, which encouraged value co-creation behaviours such as client participation, even though the government was protecting their own interests.

Similarly, attitudes toward bureaucracy differed between ELLI clients and staff. ELLI staff lamented the bureaucracy of the organisation and how it constrained their ability to provide adequate value to the students who they deemed to have the least power in the organisation. The teacher thought learning would be more effective if students were grouped based on their competencies, but did not have the power to make the change since the manager was responsible for assigning students to classes. The volunteer felt even more powerless than staff members in the organisation. The volunteer also felt they had no rights in the organisation because of their position. In contrast, ELLI clients recognised the bureaucratic structure but did not feel powerless in the organisation, even though the staff saw them as powerless. In fact, when given opportunities to voice their opinions, the clients declined to do so. However, despite these differences in PILO, ELLI clients still gained value.

Positive value may occur notwithstanding differences in PILO if the values of the participants are achieved. This idea is consistent with FP 6 which suggests, “Value is cocreated

by multiple actors, always including the beneficiary (Vargo & Lusch, 2016, p. 8)”. ELLI was a strongly state embedded organisation, tasked with turning the clients into productive citizens for the government, through English language literacy. They commodified the students, so their focus was less on the needs of the clients and more on meeting the needs of the Government, while maintaining profitability. However, for some of the students, the value of the service experience was to develop friendships and community. Concerns about the value of education the clients were receiving were therefore less important for those who were more interested in socialising. Thus, ELLI was co-creating value with students by inadvertently providing community for them, even though enhancing English language literacy was the organisation’s state-mandated goal. These findings support FP7 which states, “The enterprise cannot deliver value but can participate in the creation and offering of value propositions” (Vargo & Lusch, 2016, p. 8).

This realisation that positive value can be gained, even when PILO are not shared, is critical to the evolution of SDL beyond the commercial context because it demonstrates that persons of different values, cultures, and experiences can co-create value. Hietanen et al. (2018) suggested that SDL is a neoliberal paradigm that does not consider political and economic factors, such as culture and values. However, using SDL as a lens, this thesis shows that co-creation can still be achieved, even when these political and economic factors are taken into consideration in contexts such as the social services market. In fact, Akaka et al. (2023) proposed that an SDL lens be used to solve societal challenges.

Recent work by Barrios et al. (2023) substantiated the application of SDL to the social services market in their use of SDL to examine transformative value co-creation for poor women within a financial technology social services context in Colombia. The study addressed political

and economic factors, discussing issues of neoliberalism, power, and a culture of patriarchy that affected women's access to financial markets. While similar themes are addressed in this thesis, the study by Barrios et al. (2023) offered no deep insight into how the clients viewed the institutional arrangements of the organisation and, therefore, no way to determine whether the PILO were shared between the service providers and the clients. In addition, their study focused on women who were disadvantaged by virtue of their poverty; however, staff empowered these women to achieve financial literacy and teach other women. On the other hand, ELLI staff had little hope that the students would achieve literacy, and while they engaged in some positive value co-creation behaviours such as sharing knowledge, they mostly engaged in value co-destruction behaviours such as poor preparation for class and hiring of underqualified staff.

In most cases, ELLI clients' lack of power and their own cultural experiences influenced their PILO, which meant that for the most part the clients were not aware of the organisations' view of them as commodities. Therefore, client participants were willing to engage in value co-creation behaviours in the service experience by taking responsibility for their own learning and practicing their schoolwork on their own. They believed they gained value through feelings of self-sufficiency, recognising the value of preserving their culture, belonging to community, and positive wellbeing.

These findings regarding the possibility of positive value co-creation outcomes in spite of differences in PILO also stand to add value to SDL literature in the healthcare context. Using SDL as a theoretical lens, McColl-Kennedy et al. (2012) and Ding et al. (2019) found that patient participation in healthcare resulted in higher levels of value co-creation. It should be noted that these studies seemed to practice a democratic approach to healthcare, which encouraged patient participation. From this thesis, it is seen that when both the client and the organisation have

similar perspectives on the institutional arrangements of the organisation, value may be co-created. However, as seen in the case of the ELLI, clients accepted bureaucratic power, and voice was not valuable to them. Even when the students were invited to contribute to the lessons, they deferred to the teachers, and several students emphasised the need for student compliance in the classroom. It is likely that their cultures of deference to power influenced their compliance, since in the cultures where many of these clients originate, deference to authority is a learnt behaviour (see Camplin-Welch, 2014). Therefore, it is possible bureaucracy can still result in high levels of value co-creation in the healthcare context when the clients have no desire to contribute their voice to the process and are more culturally inclined to compliance.

Similarly, studies in healthcare should consider that culture plays a role in value co-creation. While McColl-Kennedy et al. (2012) and Ding et al. (2019) proposed that moderate to high levels of positive outcomes occurred from active patient participation, the culture of the patient should be considered when making this conclusion, since this thesis demonstrates that some clients prefer passive compliance. McColl-Kennedy et al. (2012) theorised that passive compliance may be preferred in collectivist cultures and suggested the effect of culture on value co-creation styles be examined. This thesis confirms this idea by showing that the clients preferred passive compliance rather than active participation. Ding et al. (2019) suggested that patients who were visiting for the first time, or who had a short time of hospitalisation, were likely to be dissatisfied with patient participation. However, the present study included students who were involved with the organisation for a significant amount of time, and their desire to participate still remained minimal. Most AO clients also did not value participation in decision-making, even though the organisation was highly democratic and provided the opportunity to

engage their voices. These differences in results emphasise the value of cultural context to value co-creation in healthcare.

## **8.2 Perceptions of Client Value Gained**

The findings concerning perceptions of value support FP10, which states “Value is always uniquely and phenomenologically determined by the beneficiary” (Vargo & Lusch, 2008, p. 9). It is therefore unsurprising that, PILO, differences in culture and power influence perceptions of value gained in the service exchange. Of note, however, is that inequalities in the social system determine which perceptions of value are prioritised within the service experience. Figures 5 and 6 show that the findings of this thesis revealed that refugee clients and their service providers had two main stated similarities in their perceptions of value. They both valued, self-sufficiency and belonging to the community. However, there were also several differences in perceptions of values. For example, staff placed value on voice while clients valued freedom to practice culture, belonging to New Zealand, and wellbeing. This section uses culture and power to explain some of these similarities and differences.

In terms of voice, staff at both organisations believed that value was found in the clients speaking up for themselves. However, the majority of clients seemed to prefer the organisations to make decisions on their behalf. Pākehā culture dominates New Zealand and values voice. Pākehā, therefore, find voice critical and believe that the ability to voice personal opinions and stand up for one’s self is culturally necessary to thrive in New Zealand. As a result, the ELLI staff continued to pressure the students to speak up, in spite of their reluctance to do so. This demonstrates that the dominant culture often forces their own interpretations of value on the powerless. For AO staff, voice represented an opportunity to reclaim the narrative surrounding their identities and experiences and also to humanise them. However, even AO, a democratic

organisation, tried to impose their value for voice on their clients, using their organisational power to set up leadership training and asking the clients to participate in decision-making. The refusal of the clients to participate emphasises FP10 and also reinforces FP6 and FP7, which respectively state that value co-creation must involve the beneficiary and that the firm can only propose value (Vargo & Lusch, 2016).

One of the key findings gained from this study is refugees' value for self-sufficiency; a finding that may be extended to other marginalised populations. This thesis has similarities to the research of Barrios et al. (2023) who broached the discussion of SDL, power, and culture on providing transformative value for poor women through financial education by an organisation named LISTA in neoliberal, patriarchal Colombia. Likewise, this thesis also analysed the influence of the role of culture and power on value for refugees, a disadvantaged group served by an educational institution, ELLI, in a neoliberal country, New Zealand. For both the poor women and the refugees, there was significant value attached to the self-sufficiency they gained through the service experience. While the study by Barrios et al. (2023) emphasised the value of financial literacy, this thesis highlighted the value of English language literacy for refugees. These findings regarding disadvantaged persons' value for self-sufficiency also debunk some of the assertions put forward in this thesis' findings that refugees were not interested in work but were content to live on government benefits and handouts. In addition, the research by Barrios et al. (2023), was centred on women in the financial markets. This thesis broadens this perspective by providing insight into experiences of value for refugees engaging refugee social services and disadvantaged men; giving insight into the powerlessness men also experience. For example, some men in this study experienced feelings of indignity because they were not able to provide for their family as is their cultural norm.

Some differences in institutional logics, power, and culture, however, resulted in different outcomes of value for these two organisations. For example, in the research by Barrios et al. (2023), it should be noted that LISTA was funded by a development financing agency, while for this study, ELLI was funded by the government. This suggests that the organisations are governed by two different institutional logics, with LISTA likely being social services embedded and ELLI being strongly state embedded. As a social service embedded agency, LISTA would prioritise the wellbeing and needs of the clients, ensuring that they achieve value. However, as the results of this study with ELLI show, the clients' perception of value was skewed by their culture and lack of power in the service experience, which meant that they were not aware of the full value they deserved. However, because value is determined by the beneficiary (Vargo & Lusch, 2008), some level of value was gained even if it was not optimised.

These results regarding the effect of power and culture on the value gained supports the importance of co-innovation in PSDL literature, where service users and government may work together to conceptualise services (see Osborne et al., 2016). However, when creating services for the most disadvantaged in society, consideration should be given to the effect of power and culture on their willingness and ability to innovate. As seen with AO and ELLI, their previous experiences with feeling silenced by authorities influenced their participation. As such, a more expedient way to co-innovate with them would be to engage organisations such as AO that advocate on behalf of refugees.

This thesis' findings on the effect of institutional logics, culture, and power on value gained, contribute to the SDL and services literature because these concepts are not adequately addressed in SDL (Hietanen et al., 2018; Tadajewski & Jones, 2021). This thesis also adds to the SDL and services research literature because it provides social services providers and academics

with insight into the value refugees gain within refugee social services. This will allow refugee social service providers to offer value propositions that meet the specific and immediate needs of the refugees through the lens of what the refugees value (see Finsterwalder, 2017). This is an example that should be extended to service experiences in all contexts. Finally, in this thesis, the assessment of the value gained by the clients occurred within the context of refugee social services, thus extending the dearth of SDL literature on social services being offered to disadvantaged customers (see Ostrom et al., 2021).

### **8.3 Value Co-creation and Value Co-destruction Behaviours**

This study makes a significant contribution to the literature by unearthing the value co-creation and value co-destruction behaviours of refugee clients and service providers that occur at the micro, meso, and macro levels. Researchers suggested that the increase in displaced persons necessitates more research to gain an understanding of the refugee service experience (Farmaki & Christou, 2019; Finsterwalder, 2017; Subramanian et al., 2022). Table 12 lists the value co-creation and value co-destruction behaviours found in refugee social service experiences. These value co-creation and value co-creation behaviours can likely be extended to other social services.

Similar research has been conducted on value co-creation activities in the area of health services; however, several of these studies have looked at customer co-creation from the customer point of view (McColl-Kennedy et al., 2017; McColl-Kennedy et al., 2012; Sweeney et al., 2015). Even though research by McColl-Kennedy et al. (2015) involved examining the co-creative practices at a residential home care facility and interviewing both clients and staff, the co-creative practices identified still looked only at the practices of the customer.

**Table 12***Value Co-creation and Value Co-destruction behaviours in Refugee Social Services*

<b>VC categories</b>	<b>Value co-creation behaviours</b>	<b>Value co-destruction behaviours</b>
Client support	Knowledge sharing, readiness to assist, assistance beyond duty	Lack of attention to student needs
Staff support	Strong leadership support	Weak leadership support, low colleague support
Staff performance		Recruitment of underqualified staff, poor preparation for class, micro-management of resources
Spatial design		Design and maintenance of physical space, class scheduling
Engagement with community	Facilitating voice, co-creating community experiences	Engaging voice
Engagement with external stakeholders	Cultural advisement, building bridges, advocacy	
Government support	Setting refugee friendly policy	Government interference, lack of cultural flexibility and understanding,

This thesis also goes further by examining factors such as power, culture, and PILO on value co-creation and value co-destruction behaviours, extending the discussion on value co-creation to look at macro levels as suggested by Akaka et al. (2023). Sweeney et al. (2015) stated that one limitation of their research was the absence of discussion on factors that influenced healthcare value co-creation activities. McColl-Kennedy et al. (2017) sought to extend the work of Sweeney et al. (2015) and others in healthcare value co-creation research by investigating

how interactions with others and other personal activities impacted wellbeing. However, power and culture were never discussed.

Further, this study was able to glean from our participants' interviews a macro-perspective of refugee social services, with insights into the impact of government value co-creation and value co-destruction behaviours on the service experience. This macro-perspective is necessary because it recognises the role of the government as a resource integrator (FP9). An important finding of this research is the opportunity government has to set refugee policy to affect value co-creation for refugees and, by extension, services that cater to the vulnerable by implementing policies and funding programs that create value for them. For example, the government could direct more funds to train ELLI staff to meet the value outcomes indicated by the clients, resulting in less focus on client production and more focus on value. Cultural adaptations to government confidentiality policies that allow the clients to have trusted or verified representatives, such as AO, to act on their behalf, could reduce client dissatisfaction in interacting with government agencies. This finding can also be used to support similar cultural adaptations to co-create value for refugee clients of commercial services.

This study also advances the literature by providing insight into key tensions that impact value co-creation in refugee social services. Previous work by McColl-Kennedy et al. (2020) in health care research shows how tensions emerge in service ecosystems as a result of different world views and the tradeoffs that actors make in order to co-create value. Similarly, this study examines where tensions arise as a result of differences in PILO (worldviews), but this study goes a step further by examining the impact of power and culture on value co-creation behaviours. As seen in the case of ELLI, staff was not able to offer adequate client support because of the organisation's lack of attention to students' needs. They believed the students

deserved more value, but their personal worldviews were at odds with the organisation's views, which was more focused on commodifying the students. So, while ELLI staff complained about the large class sizes and lack of support for literacy, the organisation was involved in value co-destruction behaviours such as poor class scheduling and recruitment of underqualified staff. Therefore, the ELLI staff participants' desire and ability to offer more value to the students was subdued by their limited power in the organisation. Another example of tensions is seen in the interactions between AO staff, AO clients, and government agencies. While AO staff tried to co-create value for their clients through assisting them in their service experiences with government agencies, the New Zealand culture valued confidentiality, which was not a priority for AO clients. As a result, a tradeoff had to be made in the form of the AO client giving government permission to engage the AO staff member on the client's behalf. Even though this may be perceived as a compromise, the AO staff and clients still saw this tradeoff as inadequate and value co-destructive. In this case, the government had the power and belonged to the dominant culture, which meant that their worldview and interests were prioritised.

#### **8.4 Conclusion**

In this chapter, the main findings emerging from this research were discussed. Firstly, it was important to recognise that PILO influences the perceptions of value gained in the service experience as well as value co-creation behaviour. It was noted that PILO for government-funded and non-government-funded organisations differ, with the former more focused on meeting the requirements of the state and the latter more focused on meeting the needs of their clients. Additionally, PILO need not always be shared in order for value co-creation to take place (Vargo & Lusch, 2016); however, factors such as culture and power influence the extent to which value is gained.

Secondly, perceptions of value gained differ based on culture and power. This emphasises FP6, which suggests that value is determined by the beneficiary (see Vargo & Lusch, 2016). In some cases, the staff and clients had different perceptions of the value the refugees gained. This resulted in the clients rejecting the value offered to them. This finding confirms FP7, which suggests that actors can only propose value, not deliver (Vargo & Lusch, 2016).

Thirdly, this thesis was the first to put forward the value co-creation and value co-destruction behaviours of refugees and their service providers. Further, this study was able to gain insight into the macro level of the refugee social services by identifying the value co-creation and value co-destructive behaviours of refugees. These value and value co-destruction behaviours at various levels of abstraction emphasise FP9, which suggests that all social and economic actors are resource integrators. The study also highlighted how tensions of power and culture in the service experience can influence value co-creation.

## **8.5 Theoretical Contributions**

This study makes several relevant contributions to the literature which are outlined as follows:

### ***8.5.1 Service-dominant Logic***

Furrer et al. (2020) stated that SDL should be examined in a range of contexts. This thesis contributes to the service dominant literature by using SDL as a lens to investigate different social services' institutional arrangements and their impact on refugees' value co-creation. Up until now, most marketing studies on service-dominant logic were either commercial or examined the health services context. Accordingly, this thesis extends the SDL literature by introducing its application in a refugee social services context.

Hietanen et al. (2018) levelled criticism at SDL marketing literature for its ignorance of political economic factors such as power, culture, and value. It was therefore appropriate for this study to use SDL as a lens to examine refugee social services context where the dynamics of power and culture may be seen between the actors.

### ***8.5.2 Value Co-creation and Value Co-destruction Behaviours***

This study was the first to examine the value co-creation and value co-destruction behaviours of refugees and their service providers in refugee social service contexts. There is a dearth of literature on refugee service experiences and how they co-create value (Finsterwalder et al., 2017; Subramanian et al., 2022). This study fills that gap but also extends the SDL and value co-creation literature for social services and health services (see McColl-Kennedy et al., 2015; McColl-Kennedy et al., 2017; McColl-Kennedy et al., 2012; Sweeney et al., 2015) by looking at the value co-creation and value co-destructive behaviours of both staff and clients.

This study also adds to the SDL and value co-creation literature by examining how tensions due to differences in power and culture affect value co-creation. This extends the work of McColl-Kennedy et al. (2020), who, although examining differing worldviews, did not specifically speak to the role of culture, and though mentioning roles did not detail the role of power.

### ***8.5.3 Institutional Theory in Marketing***

This study contributes to marketing institutional theory through the examination of institutions and institutional arrangements at the micro, meso and macro levels. The metatheoretical lens was recommended by Akaka et al. (2023), who believed that societal issues need to be examined at different levels of abstraction. This thesis also adds to the SDL literature by uncovering the perceptions of institutional arrangements for government-funded and non-

government-funded refugee social services. The thesis also highlights that while value co-creation is facilitated by shared institutional arrangements (Vargo & Lusch, 2016), value can still be gained when institutional arrangements are not shared. However, value co-creation is increased when institutional arrangements are shared.

#### ***8.5.4 Refugee-focused Services Marketing***

This thesis aids in addressing the research gap on refugee services and consumer behaviour in the marketing literature. Subramanian et al. (2022) recommended conducting additional research to assess the refugee service experience and to benchmark service criteria for refugee service providers. Further, Farmaki and Christou (2019) stated that there was a need to use theoretical frameworks as analytic tools to gain insight into refugee consumer behaviour. This study contributes to filling these gaps by using SDL as a framework of analysis, identifying the perceptions of the value refugees gain in the service experience, their perceptions of institutional logics, their value co-creation and value co-destruction behaviours and factors that influence these behaviours. In addition, understanding the perceptions of institutional logics of the refugee service organisation provided some insight into the context of the nature of the service and its consequent implications for value co-creation and value co-destruction behaviours.

This study goes even further by comparing and contrasting the refugee service experiences for government-funded and non-government-funded refugee social services. In this study it was found that non-government funded organisations had more freedom to co-create value with their clients because of their social service logic and their democratic approach to value co-creation. Contrastingly, government-funded organisations were embedded in a state

logic and, as a result, had a bureaucratic approach and a profit-making imperative leading to mostly value co-destructive behaviours.

Another important contribution of this study is insight into the differences and similarities between refugees and refugee social services providers' PILO. This insight allowed for the recognition of areas where PILO was not shared between the actor groups, which could lay the groundwork for education for all actors on the refugee social services experience.

## **8.6 Managerial Implications**

The findings of this study have several implications for managerial practice. This section discusses how the findings of this study may be applied to refugee social service providers.

### ***8.6.1 Facilitating Voice Through Cultural Traditions***

This study found that there were expectations for clients to express their opinions and participate in decision-making in the service experience. However, refugees' past experience with loss of trust in authority and others sometimes makes them unwilling to do so (see Baker, 1992; Behnia, 2004). This could make it difficult for service providers to provide value for them. Findings from the study showed that the formality of meetings did not seem to appeal to clients; however, they showed greater attendance at social events. Refugee social service providers could benefit from using informal methods to collect data from the refugees at social gatherings within community groups.

### ***8.6.2 Accountability and Standards in Refugee Social Services***

Reports from the Ministry of Health (2012) showed that many refugees have not previously accessed many of the services in their countries of resettlement. This finding is supported in this thesis, which goes further to demonstrate that many refugees do not have an internal framework against which they can judge the value that is offered to them in the service.

Government has the opportunity to increase value co-creation for refugees by ensuring that there are clear standards and guidelines of teaching as well as monitoring and evaluation practices put in place to ensure that these guidelines are followed. In addition, there should be standards of qualifications for staff recruited to provide these services to the refugees.

### ***8.6.3 Education of Refugees on Standards of Services***

As mentioned in the previous section, most refugees are ignorant of the services offered in their new countries (Ministry of Business, 2012). This inexperience, coupled with their increased vulnerability due to low literacy (see Adkins & Ozanne, 2005; Jayasundara et al., 2020; Mhlanga, 2011; Viswanathan et al., 2005), caused refugees in this study to overestimate the amount of value gained in the service experience. Refugees should also be given information against which they can gauge the markers of their success. For instance, learning outcomes could be shared with them at the beginning of the semester, and they can be given the opportunity to mark their accomplishments to empower them to be engaged in the monitoring and evaluation of their own progress. This will also allow for accountability because the refugees now have documented proof of their progress, which does not require them to use their voice to express dissatisfaction with the value co-creation process.

### ***8.6.4 Cultural Flexibility***

This study found that it was important to have cultural flexibility to facilitate value in refugee social services. This was particularly apparent in service experiences with the non-government funded organisation where staff spoke the language of the clients in order to facilitate their comfort. Conversely, it was found that interactions with government agencies were value co-destructive because of their inflexibility in meeting the needs of their clients. Recognising the culture of the refugees when serving them will assist in co-creating value for

them and may also extend to commercial services where recognition of refugees' culture can be included in programmes on diversity, equity, and inclusion.

#### ***8.6.5 Co-creating Value with Refugees in the Service Experience***

This study was able to identify some critical information on refugee social services that was absent from the literature, such as insight into refugee social services experience, the value co-creation and value co-destruction behaviours of refugees and their social service providers, and the refugees' perceptions of value (Farmaki & Christou, 2019; Finsterwalder, 2017). This information can be used by refugee social services providers to co-create value for them.

Understanding what refugees value provides an opportunity for service providers to propose that value when conceptualising services and activities for them. Insight into the value co-destruction behaviours of service providers can also provide a basis for training service providers on how to co-create value for refugees.

The following chapter provides an overview of the findings of this thesis, explains its limitations, and identifies areas for future research.

## **9 Chapter 9 - Conclusion**

The purpose of this thesis is to apply a Service-Dominant Logic lens to investigate different social services' institutional arrangements and their impact on refugees' value co-creation. Two cases are examined: a government funded organisation and a non-government funded organisation in the refugee social services context. To achieve this, the perspectives of institutional logics of the organisation (PILO) of refugee clients and social services providers in both organisations are explored. Subsequently, the thesis investigates the perspectives of the clients and staff of these organisations on the value clients gain in the service experiences. Thereafter, this thesis identifies the value co-creation and value co-destruction behaviours of refugees and their service providers in refugee social services contexts as well as the antecedents of these behaviours. Finally, this thesis provides a framework that demonstrates the relationships between all these elements for both government funded and non-government funded organisations in the refugee social services context. This chapter provides a brief overview of the key outcomes of this research, followed by a discussion of the limitations of the study and considerations for future research.

### **9.1 Overview of Key Findings and Discussion**

The refugee service experience is largely understudied in services marketing, and there have been several calls by academics such as Finsterwalder (2017), Farmaki and Christou (2019), and Subramanian et al. (2022) to conduct research with this group given their increasing numbers. Some of the areas these authors suggested for research included understanding the refugee experience, what refugees value, and their value co-creation behaviours. This thesis sets out to fill these gaps using SDL as the lens for examination and asks the following questions:

RQ1: How do refugee service providers and refugee clients experience/perceive the institutional logics in government funded and non-government funded refugee social services?

RQ2a: What value do refugee service providers perceive their refugee clients gain from engaging with their service?

RQ2b: What value do refugee clients gain from their experience with refugee social services?

RQ3: How do refugee service providers and refugee clients co-create (and/or co-destruct) value, and what are the factors that influence these behaviours?

The following is an overview of the key outcomes based on these questions.

The first research question seeks to determine the perspectives of the institutional logics (PILO) of clients and staff of two organisations, a government funded organisation and a non-government funded organisation, since these perspectives could not be found in the services marketing literature. The findings suggest that differences in power and culture influence the PILO of the participants. The staff of the government funded organisation had higher levels of power than the clients and profiled the organisation as (a) strongly state embedded; (b) power advantage in the business unit; (c) commodified; (d) loosely coupled; (e) source of legitimacy in its contract with the state and public opinion; and (f) source of power was bureaucracy.

However, the clients' limited power led them to profile the organisation with some differences, including, (a) power advantage in the social service unit; (b) decommodified; and (b) source of legitimacy in the educational value. Conversely, the staff and clients at the non-government funded organisation had similar cultures and levels of power, which led to congruent perspectives on the institutional logics of the organisation. Both staff and clients profiled the organisation as (a) strongly social service embedded; (b) power advantage in the social service unit; (c) commodified; (d) tightly coupled; (e) source of legitimacy in its cultural expertise,

advocacy, and recognition by the state; and (f) source of power was democratic. These perspectives of the institutional logics of the organisations influenced the clients' perspectives of the value they gained and influenced their value co-creation behaviours.

The second research question examines the perspectives that clients and staff have of the value that clients gain in the service experience. Staff at both organisations believed that clients gained self-sufficiency, belonging to community, and voice from the service experience. However, while the refugees also believed they gained self-sufficiency and belonging to the community from the service experience, they did not place a high value on engaging in voice. The clients of the non-government organisation saw voice as a benefit of being part of an organisation who would advocate on their behalf, while the clients of the government organisation mentioned no interest in voice at all. This finding reinforces FP6 and FP7, which respectively assert that value is determined by the beneficiary and that actors can only propose value, not deliver it (Vargo & Lusch, 2016). In addition, refugees found value in belonging to New Zealand, freedom to practice, culture and wellbeing. These findings also fill the gap in literature concerning what refugees value.

The third research question examines the value co-creation and value co-destruction behaviours of clients and staff at both organisations and the factors that affect these behaviours. The findings suggest that PILO, power, and culture influence value co-creation. There were some differences in value co-creation behaviours based on the type of organisation. For the government-funded organisation, an educational institution, the value co-creation and value co-destruction behaviours fell into the following categories: 1) client participation, 2) client support, 3) staff support, 4) staff performance, and 5) spatial design. While clients engaged primarily in value co-creation behaviours, the opposite was true for the staff.

For the most part, the staff's value co-destruction behaviours were a result of the state embeddedness of the organisation, which led to commodification, bureaucracy, and a lack of attention to the students' needs. Value co-creation occurred between clients and staff in the government-funded organisation, in spite of their PILO; however, it is evident that less value co-destruction behaviour would have occurred if the PILO was shared. On the other hand, both staff and clients from the non-government funded organisation primarily engaged in value co-creation behaviours. These value co-creation and value co-destruction behaviours were identified as 1) client participation, 2) client support, 3) engagement with the community, 4) engagement with stakeholders, and 5) government support. Value co-destruction primarily occurred in their interactions with government agencies whose power and culture were dominant in the interaction and led to the staff and clients of the non-government-funded organisation being frustrated. These findings confirm that value co-creation is facilitated by shared institutional arrangements and FP9, which suggests that all economic and social actors integrate their resources into service (Vargo & Lusch, 2016). In the service experience, tensions of power and culture also affected value co-creation.

## **9.2 Limitations**

This section discusses the limitations of the study. Limitations include difficulty accessing participants, limited English language competency for some clients, lack of government involvement, and researcher bias.

### ***9.2.1 Difficulty Accessing Participants***

Difficulty accessing refugee social service providers and clients was one limitation of this study. In one case, lack of resources to participate was an issue because the organisation was busy with other projects. In another, the organisation had ethical concerns about the clients

feeling forced to participate or risk losing their benefits. In other cases, calls and emails regarding participation were either never returned or participation declined. As an already hard-to-reach group, this meant that refugees were really difficult to locate for this process.

### ***9.2.2 Limited English Language Competency of Participants***

Even though competence in the English language was communicated as a criterion for client participation, in the case of the English language school, the client participants recommended for the study lacked the requisite English skills. This was a study limitation, as an extra layer of communication had to be added by including interpreters in the process.

### ***9.2.3 Lack of Government Involvement***

It was the intention of this study to interview service providers and clients from at least one government agency. However, no government agency responded to the request for participation. Even though there are many insights into government operations based on feedback from the participants and the literature, one limitation of the study is its inability to collect primary data from the government in order to analyse the perspectives of their staff and clients.

### ***9.2.4 Researcher Bias***

As a black, Caribbean woman who is still impacted by colonial systems in my country, interpretations of systems, values, and belonging, in particular, could be subject to bias. However, it is also likely that these personal experiences with colonial systems also served as an advantage by facilitating common ground during interviews and reducing perceptions of the interviewer as an authority.

### **9.3 Suggestions for Future Research**

This study uncovered many theoretical and managerial insights; however, there are some additional areas of research recommended. Firstly, one of the limitations of the research was the lack of government participation. It is therefore suggested that research be conducted with government service providers and clients to ascertain the PILO, values, and factors influencing value co-creation. Secondly, using the findings of this study, quantitative research should be conducted to determine the pervasiveness of these findings across a wider cross-section of refugee social service providers and participants.

Thirdly, research that improves the lives of those who are disadvantaged has been identified as a research priority for the services marketing literature (Ostrom et al., 2021). This study has sought to achieve this using the refugee social services context; however, this study can be replicated in other social service contexts to examine how institutional logics, power, and culture influence value co-creation. Fourthly, the study should also be replicated in commercial contexts. Those who are disadvantaged in our society do not only interact with social services. They often interact with other commercial entities, such as grocers, banks, and pharmacies. Further research should be conducted to determine the PILO, values, and factors influencing value co-creation for commercial service providers and disadvantaged clients in commercial contexts.

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## Appendix A

### History of SDL

The following sections provide a more detailed overview of SDL and its three stages of development. These stages have been described by Brodie et al. (2019) as 1) the formative period, 2) the period of refinement, and 3) the advancement period.

#### **Formative Period (2004 – 2007)**

The formative period of SDL began with a challenge to the traditional perspective of markets, that is, goods-dominant logic. Instead of a paradigm based on the exchange of goods, Vargo and Lusch (2004a) postulated that service was the basis of all exchange. SDL vocabulary describes “service” as the act of providing specialised skills and knowledge for mutual benefit rather than “services” which are a measurement of output (Vargo & Lusch, 2008). As such, “service” is a more inclusive terminology which focuses on the act of providing the output rather than the nature (tangible or intangible) or quantity of the output. In other words, the term “service” is more process-oriented, reflecting the change from market-based transactions to interactions based on people and processes which were characteristic of a service encounter (see Solomon et al., 1985). From this logic emerged an emphasis on non-physical resources, value co-creation and interconnections and the development of eight foundational premises (see Brodie et al., 2019; Vargo & Lusch, 2004a). The foundational premises (FPs) are described below.

**FP1: The Application of Specialized Skills and Knowledge Is the Fundamental Unit of Exchange.** The first foundational premise sought to confirm skills and knowledge as the root of exchange. While many conceptualisations of marketing were concerned with the exchange of goods and services (American Marketing Association, 1948; Bagozzi, 1975a, 1975b, 1978; Homans, 1958), these were mere outputs of the service experience. Moorman and Rust (1999)

and Webster Jr (1992) proposed that the movement away from viewing tangible resources and firms as the unit of exchange, towards an orientation that recognised that using knowledge and skills of the customers, firm and the market, would ultimately lead to favourable marketing outputs. This concept forms the basis for the first foundational premise. The design of goods and service emerge from a place of first, understanding market needs and, then, using those knowledge and skills to design solutions. Individuals are endowed with both physical and mental (operant) resources, however, each person is limited in their capacity to be completely self-sufficient (Baker et al., 2001; Vargo & Lusch, 2004a). Therefore, resources, tangible or otherwise, are normally exchanged for the benefit or service of oneself and others (Vargo & Lusch, 2004a).

**FP 2: Indirect Exchange Masks the Fundamental Unit of Exchange.** The second foundational premise of SDL reasonably followed from the first to emphasise that the skills and knowledge used to create resources are central to the exchange even when they are not seen. Vargo and Lusch (2004a) suggested that the market's increasing complexity, through additional distributional channels and hierarchical systems, may result in indirect exchange. The authors explained this idea using the example of a manufacturing organisation, where the worker who manufactured the product may not receive direct payment from the customer, but the customer pays the organization, who then pays the worker. They emphasised, however, that even in those cases where the lines of exchange are not as obvious, service-for-service exchange continued to take place.

**FP 3: Goods Are Distribution Mechanisms for Service Provision.** Foundational premise three continues to affirm the work of several market researchers and practitioners. This premise proposes that tangible resources are merely objects through which services could be

offered (Vargo & Lusch, 2004a). Other evidence could be found in the literature to support this with Gutman (1982) referring to products as merely a way that values could be fulfilled and Gummesson (1994) pronouncing that things only served to provide service. However, the use of the word “goods” in this premise continues to over-emphasise the role of goods in marketing. As the economy continues to be dominated by services, more service-centric, or non-goods centric jargon, should be applied to the framework. For example, the word “resources” could have replaced the word “goods” to read “Resources are distribution mechanisms for service provision”. In this way, there is recognition of the fact that both operant (skills and knowledge) and operand resources (goods) can contribute to services.

**FP 4: Knowledge Is the Fundamental Source of Competitive Advantage.** The fourth foundational premise was a reflection of the movement away from the goods-dominant logic and emphasised two of the additional Ps of service marketing – process and people. Webster Jr (1992, p. 10) postulated that there was a shift in focus from market-based transactions to an emphasis on “people, organizations, and the social processes that bind actors together in ongoing relationships”. Ultimately, Moorman and Rust (1999) concluded that the value of marketing lay, not in economic-based transactions, but the company’s ability to create profitable connections between customers, products and services to deliver good service and financial performance. Similarly, Srivastava et al. (2001) suggested that market-based assets, such as relationships with customers and knowledge of the competitive environment, activated market-based processes, turning knowledge into customer-focused outputs and led to competitive advantage.

**FP 5: All Economies Are Service Economies.** If goods are merely tools through which services are supplied, it stands to reason that all economies are service economies because all economies have service as the basis of their exchange. This fifth premise is based on the analysis

by Vargo and Lusch (2004a) that all economies are based on the exchange of knowledge and skills, that is, all economies are based on service provision. Previous articles cited the need for a reframing of the goods economy given the increasing role of services in the economy (see Gummesson, 1994; Rust, 1998; Shostack, 1977). However, evidence of this can be seen as far back as with hunter-gatherer economies where knowledge and skills for hunting or foraging were applied by individuals or groups for the betterment of the entire society (see Vargo & Lusch, 2004a). Similarly, Mauss (1990) also emphasised that in archaic societies, even when individuals acted only according to their own benefit, there was a positive ripple effect on the entire society. According to Vargo and Lusch (2004a), in the industrial economic era, knowledge and skills were also pivotal to the economy as they were upgraded to facilitate mass production and improve organizational operations. Further, more modern economies, such as the service and information economies, were defined by the perfecting of knowledge and skills for exchange. Essentially, “all economies are service economies” (p. 10).

**FP 6: The Customer Is Always the Co-Producer.** While the role of the customer in the production process is undoubted, the sixth foundational premise of SDL seemed to limit the scope of participation of the customer to the end use rather than the innovator. Vargo and Lusch (2004a) argued that since goods are the means through which customers satisfy their needs, then the manufacturing of goods is just a part of the production process. They conclude, therefore, that customers are always participants in production because they need to apply their knowledge and skills about the product in order to derive the benefits from it. Therefore, marketing continues to take place through the process of using the product and deriving value from it (Vargo & Lusch, 2004a), that is, after conceptualisation. The idea of the customer as co-producer had already been explored by Lusch et al. (1992) who examined the extent to which customers

used their expertise and resources in order to avoid or engage the market. Similarly, Bitner et al. (1997) suggested that there were different levels of customer participation in service experiences. However, Prahalad and Ramaswamy (2000) identified that the market now demanded client involvement in value creation and that businesses could increase their capabilities by engaging the knowledge and skills of their customers.

**FP 7: The Enterprise Can Only Make Value Propositions.** The seventh foundational premise highlighted the importance of actively involving customers in the creation of value and recognises the limitations of the firm in value creation. While in a goods-dominant orientation the value was seen in the object itself, there are factors beyond the tangible output that make it even more valuable (see Houston & Gassenheimer, 1987). Gummesson (1998) highlighted the fundamental role of the customer in value creation, stating that the product has no value unless it is sold and the service provider could not exist without customers. They postulated that if customers were to be seen as central to marketing, then value could only be realised on consumption of products and services.

**FP 8: A Service-Centered View Is Customer-Oriented and Relational.** Based on FP6 and FP7, it was evident that emphases on customers and relationships are paramount given their inescapable participation in the production, consumption and appraisal of value. The eighth premise, therefore, represented the shift in marketing toward a customer and relationship focus (Vargo & Lusch, 2004a).

One particularly interesting development in services marketing during the formative period of SDL was the dismissal of the four key characteristics used to distinguish goods from services in the early stages of services marketing. Vargo and Lusch (2004b) argued in “*The Four*

*Service Marketing Myths: Remnants of a Goods-based, Manufacturing Model*”, that characteristics such as “intangibility”, inseparability”, “imperishability” and “variability” used to distinguish goods from services were unfounded and based on a goods-dominant logic. The authors posit that these four characteristics of services were conceptualized within a manufacturing model where services were compared and described in relation to tangible goods (Vargo & Lusch, 2004b).

Further useful development of SDL came as Vargo and Lusch invited other academics to critique SDL’s contribution (see Achrol & Kotler, 2006; Arnould et al., 2006; Ballantyne & Varey, 2006; Lacznik, 2006; Lusch & Vargo, 2006c; Venkatesh & Penaloza, 2006). In the text, “Service-dominant Logic of Marketing: Dialog, Debate and Directions”, Lusch and Vargo (2006b) invited fifty marketing academics to weigh in on the logic. Some authors presented arguments related to SDL’s limited perspective on exchange (Arnould et al., 2006; Lacznik, 2006). For example, Lacznik (2006) recommended that SDL consider a macro perspective which would include stakeholders beyond the client and firm as suggested by FP2. In addition, Lacznik (2006) insist that there were ethical implications associated with FP4 which suggested that success for an organisation be measured by its advantage over its competitors. The author argued against that paradigm, reinforcing instead the societal marketing concept which called for providing superior value to customers and society by enhancing their wellbeing. The recognition of cultural resources as operant resources was another overlooked theme in SDL (Arnould et al., 2006). The author put forward that clients’ cultural capital informed how and why they access services. Attention need only be paid to the way key cultural differences in health perspectives affect service exchange. Perumal (2010) clearly articulated this by advising that Muslim persons of the opposite sex do not sit next to each other if they do not know each other. This could be

problematic for Muslims seated while waiting for service in financial institutions, health care facilities or government offices.

During this period, there continued to be legitimate challenges to the goods-dominant language used in the SDL framework. Achrol and Kotler (2006, p. 326) stated that the word “product” was well known to refer to “goods, services, organizations, places, people, ideas, and symbols” and, therefore, saw no need to make a distinction between products and services. However, evidence from Shostack (1977) clearly articulated that marketers were having difficulty in applying goods-based strategies to services. This practical problem was co-signed by a number of academics who recognised the need for a differentiated strategy for goods and services (Berry & Parasuraman, 1993; Gummesson, 1994). Further dispelling this criticism by Achrol and Kotler (2006), a model such as SDL, which focused on the exchange of service, would account for all types of products without neglecting the intangible elements associated with them. Ballantyne and Varey (2006) identified another vocabulary misnomer in the use of the word “unit” in FP1 and FP2. The authors believed that “unit” relied on the goods-dominant language of measurement and suggest its use could create questions about the amount of value added by the exchange. This point aligns with SDL’s paradigm of service exchange where the focus is not on the quantity of the outputs but rather on the application of operant resources.

Vargo and Lusch also made some important changes to SDL during the formative period. In the pioneering article of SDL, FP6 defined the role of the customer as co-producer in all services, however, earlier in this section it was proposed that FP6 understated the role of customers’ contribution to innovation. Vargo and Lusch (2006) updated FP6 (The customer is always the co-producer) to “The customer is always a co-creator of value”. The reason for the change was to rid the framework of the goods-based thinking associated with the word

“producer”, (Vargo & Lusch, 2006) however, it also addressed the need to acknowledge the customer as an innovator. The authors also added the foundational premise, FP9, which read “Organizations exist to integrate and transform micro-specialized competences into complex services that are demanded in the marketplace” (Vargo & Lusch, 2006, p. 53). This premise explained that organizations combine specialised resources in order to offer services which are required by the market (Lusch et al., 2007). Prior to the addition of FP9, there was no explanation of the role of the organisation in the transformation of skills into services, however, with this addition, it became clearer that SDL’s perspective on organisations existed beyond their manufacturing operations. Eventually, Lusch and Vargo (2006c) further refined FP9 to express that “all economic entities are resource integrators”. This new iteration, though more inclusive, neglected to include social exchanges where the resources exchanged are intangible (see Bagozzi, 1975a, 1978).

During the formative period, there were several scholars interested in SDL, and Vargo and Lusch were invited to conferences in North America, South America, Asia and Australasia (Lusch & Vargo, 2006c). One of these conferences was the Otago Forum held in Dunedin, New Zealand in November 2005 which Vargo and Lusch considered to be the most critical to SDL’s enhancement (Lusch & Vargo, 2006c). There were five major areas identified for further research which included:

1. why a ‘service-dominant’ logic?
2. the resource-integration role of the firm and customers;
3. the nested roles of the co-creation of value and co-production;
4. the central role of interactivity in value creation and exchange; and

5. the continuing need for refinement of an S-D logic friendly lexicon(Lusch & Vargo, 2006c, p. 282).

These aforementioned areas of suggested research were justified, however, there are a few additions and changes that are necessary in order to broaden its application. One such change is a recommendation by Vargo and Lusch (2008, p. 7) that social processes also be considered in SDL's resource integration. In their discussion on the role of the firm and customer in resource integration, Lusch and Vargo (2006c, pp. 283 - 284) stated that "all economic entities are resource integrators". Even though this is framed as a factual statement, SDL has been flagged for its erroneous omission of social processes involved in resource integration. The role of social process in exchange has long been accepted by marketing academics (Bagozzi, 1975a, 1975b, 1978; Ferrell & Zey-Ferrell, 1977; Homans, 1958; Kotler & Levy, 1969). This error also contradicts Vargo and Lusch's previous idea of SDL as a social and economic process (Lusch & Vargo, 2006a).

Institutional contexts must be considered when examining the exchange between the firm and the customer within SDL. However, the manner in which information on SDL was presented would lead to the belief that external factors were not considered. Lusch and Vargo (2006c) called for further investigation into "the resource-integration role of the firm and customers" which appeared to continue SDL's narrow investigation of the firm and customer interaction despite the need for institutional context which was articulated by Venkatesh and Penaloza (2006) and confirmed by Lusch and Vargo (2006a). Nevertheless, Lusch and Vargo (2006c) suggest future research on the role of networks and interactions in SDL, thereby emphasizing the role of both external and internal factors which influence the service experience.

### **The refinement period (2008 – 2011)**

Like the formative period, the refinement period was marked by plenty of discourse and contributions from marketing scholars. Areas examined included ethics, business-to-business as well as SDL and social construction (see Abela & Murphy, 2008; Arnould, 2008; Ballantyne & Varey, 2008; Edvardsson et al., 2011; Ford, 2011).

One particularly prominent article in this period was published by Vargo and Lusch (2008) which introduced additional changes to existing foundational premises and added a tenth premise as well. The first change was made to FP1 where, having defined “service” as the “application of specialised skills and knowledge (Vargo & Lusch, 2004a), the terms were interchanged for brevity. Further, in light of the criticism by Ballantyne and Varey (2006) on the use of the goods-centric word “unit”, Vargo and Lusch decided to replace “unit” with “basis” (Vargo & Lusch, 2008). Thus, FP1 is now revised to “Service is the fundamental basis of exchange” which makes the premise easier to understand and places emphasis on the centrality of service (Vargo & Lusch, 2008). For FP2, the word “unit” was changed to “basis” for the same reason it was changed in FP1 (see Ballantyne & Varey, 2006). FP2 now reads, “Indirect exchange masks the fundamental basis of exchange” (Vargo & Lusch, 2008). When the foundational premises were initially introduced, the concept of operant resources and its definition as knowledge and competences was unfamiliar (Vargo & Lusch, 2008). However, with the growing interest and understanding of SDL and its lexicon, FP4 was updated to “Operant resources are the fundamental source of competitive advantage” (Vargo & Lusch, 2008, p. 7). However, this change continued to ignore suggestions by Laczniak (2006) that SDL veer toward a more holistic and mutually beneficial outcome from the service exchange.

FP7 was modified to state, “The enterprise cannot deliver value, but only offer value propositions” (Vargo & Lusch, 2008, p. 7). The original FP7, “The enterprise can only make

propositions” was being misunderstood to suggest that proposing value was the firm’s only role, so the modification sought to offer clarification (Vargo & Lusch, 2008, p. 9). The ninth foundational premise was also changed during the refinement period. Following the inclusion of households and persons as resource integrators (see Lusch & Vargo, 2006c), FP9 was added stating, “All social and economic actors are resource integrators” with the word “actors” being aptly adopted as a word to encompass both people and organizations (see Vargo & Lusch, 2008, p. 7). The revision of FP9 must be lauded for its inclusion of social actors in the process. As mentioned earlier, previous work acknowledged economic entities as integrators, but did not recognise the role of social actors (see Lusch & Vargo, 2006c). The tenth premise added during the refinement period was “Value is always uniquely and phenomenologically determined by the beneficiary” (Vargo & Lusch, 2008, p. 9). FP10 served to communicate that value was subjective and based on experience (Vargo & Lusch, 2008).

FP10 dovetails seamlessly with the suggestion by Edvardsson et al. (2011, p. 329) that SDL would benefit from a social constructionist perspective. According to the authors, social constructionist philosophies suggest that realities are constructed and understood subjectively, based on the social structures and systems of a given context. Further, they stated that social constructionist theories propose that “all activities, including value co-creation, take place within social systems” (see Edvardsson et al., 2011, p. 329). This notion gave birth to the concept of “value-in-social context” which Edvardsson et al. (2011) advance as a replacement for “value-in-use” since they argued that the context played a major role in the creation and understanding of value. They also proposed that the value of resources be determined by the context and indicated that the customers’ place in society also determines the way they engage within service exchanges and should be considered when creating systems to propose value. This was a

compelling statement which recognised the role that culture, subcultures and country of origin play with regard to perspectives on value.

However, Edvardsson et al. (2011) were not the first to suggest this social constructionist perspective of SDL. Previously, Peñaloza and Venkatesh (2016) encouraged the re-envisioning the market as a social construct where value and meanings was created before, during and post exchange. The authors believed that even though the SDL framework allowed for the application of client power and values, the firm still stood to benefit most from the interaction. They, therefore, encouraged the service provider to learn more about the clients instead of using their own values to evaluate them, so that they could understand the client subjectively and distinguish the actions they take for the clients' benefit rather than their own. In addition, they believed that more reflexivity was needed in marketing practice and that was not reflected in SDL. They imagined that this would enable marketers to better assist with social challenges.

It is clear that a social constructionist approach to SDL stands to bring significant value to the firm, customers and its stakeholders. Despite this benefit, little empirical interrogation of SDL through this philosophy exists. The assertion by Vargo and Lusch (2008, p. 9) that "All social and economic actors are resource integrators" only goes so far as to indicate that there is a wider system which impacts and that is influenced by the service exchange.

Another seminal article from the refinement period proposed a systems perspective of SDL where actors in the service exchange, could be viewed as "service-providing, value-creating enterprises" and, as such, all exchange could be characterised as business to business (Vargo & Lusch, 2011, p. 181). In essence, the authors are communicating that all actors engage in business-to-business (B2B). This article also solidified the concept of the "actor-to-actor (A2A)" exchange within SDL where instead of the usual producer to client dispensation from the goods-

dominant logic, marketers also acknowledge the contribution of the customer (see Vargo & Lusch, 2011, p. 182). In a goods-dominant logic, producers are seen as creating a product while clients are seen as destroying it, which is inaccurate (Maglio et al., 2009). In addition, SDL recognised that producers also consume, for example, they utilize material inputs in order to offer products (see Vargo & Lusch, 2011) and services and clients always co-create as seen in FP6 (the customer is always a co-creator of value) (Vargo & Lusch, 2008). The actor-to-actor designation is a more accurate description of the service exchange and emphasises the actors' roles in a larger system called a service ecosystem (Vargo, 2009; Vargo & Lusch, 2011). The service ecosystem is dynamic and reflexive with constant activities by social and economic actors working toward achieving value co-creation (Edvardsson et al., 2011; Vargo & Lusch, 2008). Therefore, A2A aptly represents all parties involved in direct and indirect exchange (Vargo & Lusch, 2011).

During the refinement period there were critical advances made to SDL through updates to the foundational premises (see Vargo & Lusch, 2008). One positive update was the inclusion of social actors in resource integration and another was the addition of FP9 which underscored the subjectivity of value (see Vargo & Lusch, 2008). Edvardsson et al. (2011) suggested that marketers use social construction to view marketing through a more subjective and reflexive lens to co-create “value-in-social-context”. This time period also marked the understanding of SDL from an A2A perspective and emphasised the systemic nature of the market (see Vargo & Lusch, 2011). However, as with the formative period, there are still some themes to be addressed. Issues of power continue to be raised, but not tackled. Social construction, as a means to co-create value, is still an area that is worthy of investigation. Following this period was the “advancement period” which is discussed in the next section.

## **The advancement period (2012 – present)**

During the advancement period there were more changes to the SDL framework through the addition and editing of foundational premises. Of particular importance was the addition of the concept of institutions and institutional arrangements to SDL, which actively began the process of acknowledging the value of context in services. During this period there was also considerable expansion into areas outside of services marketing such as public service management, tourism and information communications technology (ICT). This movement into other disciplines helped to justify the relevance of SDL outside of marketing, despite its imperfections.

One pivotal article of this period, by Vargo and Lusch (2016), has added some much-needed attention to social context within the SDL framework (see Edvardsson et al., 2014; Edvardsson et al., 2011; Peñaloza & Venkatesh, 2016; Venkatesh & Penaloza, 2006). This focus resulted in an eleventh foundation premise, FP11. However, prior to discussion on this addition, this thesis elaborates on further modifications made to some of the existing FPs. FP4 changed from “Operant resources are the fundamental source of competitive advantage” to “Operant resources are the fundamental source of strategic benefit” (Vargo & Lusch, 2016, p. 8). The modification was made because Vargo and Lusch believed that the previous wording gave primacy to competition rather than focusing on value co-creation which is the most important outcome of the service exchange (Vargo & Lusch, 2016). The use of the phrase “competitive” was earlier criticised by Laczniak (2006) who believed that its inclusion could have negative ethical implications for the direct customer and society in general. This focus on “strategic benefit” is now more consistent with the idea of value co-creation because everyone gains value from the experience.

Vargo and Lusch (2016, p. 8) edited FP6, “The customer is always a co-creator of value” to read “Value is co-created by multiple actors, always including the beneficiary”. The authors offered that the intent of the former FP6 was to highlight the role of the beneficiary in value co-creation, however, they suspected that the wording may cause persons to misinterpret the service exchange as dyadic. They changed FP6 to include “multiple actors” to elucidate that the exchange occurred within systems or networks and involved multiple participants. This change is also in line with the systemic perspective of SDL, recognizing the value of all social and economic actors to the service exchange (see Vargo & Lusch, 2011).

Vargo and Lusch (2016, p. 8) also edited the seventh premise from “The enterprise cannot deliver value, but only offer value propositions” to ‘Actors cannot deliver value but can participate in the creation and offering of value propositions’. This modification was made primarily to reflect the new A2A taxonomy in SDL which saw a movement away from the use of client and producer (see Vargo & Lusch, 2011, 2016). This change also acknowledges the client as a creator and proposer of value alongside the producer. The eighth premise was also reworded from “The service-centered view is inherently customer-oriented and relational” to “A service-centered view is inherently beneficiary oriented and relational” (Vargo & Lusch, 2016, p. 8). Like FP7, this change was made in line with the new A2A taxonomy and it also focuses the service on the beneficiary (see Vargo & Lusch, 2011, 2016). The generic use of the word ‘beneficiary’ allows for consistency between FP8, FP6 and FP10 which takes the focus off the customer and instead looks at the broader systems impacting on and impacted by the customer, including the firm.

Alongside the revisions to the foundational premises, Vargo and Lusch (2016, p. 4) also added an eleventh foundational premise which states, “Value co-creation is coordinated through

actor-generated institutions and institutional arrangements”. While the word institutions normally conjures thoughts of social institutions or organizations (see Arndt, 1981; Wilkie & Moore, 2003), in the context of SDL, institutions takes on a more sociological definition. According to North (1990, p. 3) institutions are “the rules of the game of a society or, more formally, are the humanly devised constraints that structure human interaction. Consequently, they [institutions] structure incentives in human exchange, whether political, social, or economic”. While “institution” refers to a single rule, institutional arrangements or institutional logics comprise a collection of ordered rules which assist in the coordination of the exchange (Akaka et al., 2019; Vargo & Lusch, 2016). Essentially, FP11 explains value co-creation occurs through the application of resources based on actors’ concept of society and what is socially acceptable.

The role of SDL in innovation was an important topic during the advancement period which brought much clarity to how changes in resource integration and value co-creation occurred (see Koskela-Huotari et al., 2016; Lusch & Nambisan, 2015; Vargo et al., 2015). Vargo et al. (2015) published an influential paper during this time which highlighted the role of institutionalisation, that is, to maintain, disrupt and change institutions (see Lawrence & Suddaby, 2006) in the process of innovation. Vargo et al. (2015) propose that as actors integrate resources during service exchanges, value co-creation takes place which has the potential to change the service ecosystems. As these changes are made, new value propositions must be shaped and new skills and knowledge must be applied for value co-creation to occur, leading to institutional innovations in markets and technologies.

Using the example of the tertiary sector, Vargo et al. (2015) discuss how an online university with various actors in the service ecosystem might contribute to institutionalisation through resource integration. A new online university may innovate through the introduction of

an online classes only institution, while maintaining some elements of the traditional institution by using faculty, degrees and grading systems – this is the university’s value proposition. For this system to be institutionalized, there are a number of possible responses to this value proposition 1) maintenance of the system through acceptance and perpetuation, 2) disruption through rejection and/or adoption of an alternative behaviour, and 3) change, through modification of some elements of the system. Therefore, actors in the service ecosystems have the opportunity to reject or accept all or some of the value proposed by the university. Vargo et al. (2015) also describes students’ rejection of online school in favour of the traditional classroom. This is an example of disruption of the school’s institutions; one that may result in the school deciding to close its doors. In summary, actors integrate their resources to innovate through institutionalisation in order to facilitate value co-creation (Akaka et al., 2019).

However, in the marketing SDL literature, most work published on innovation in SDL is conceptual (e.g. Akaka et al., 2019; Edvardsson & Tronvoll, 2013; Flint, 2006; Mele et al., 2014) which means that there is still significantly more empirical work needed in this area. Skålén et al. (2015) in their study of eight service companies, discovered four ways in which innovation is enacted. These types of innovations and examples provided by the authors were 1) adaptation – upgrading a website to include updated information for customer use; 2) resource-based innovation – providing staff with training to meet new needs of the clients, 3) practice-based innovation – starting a new problem-solving practice using existing human resources, and 4) combinative innovation – using new human resources for a new project. Similarly, using four cases studies, in the manufacturing, healthcare customer services, retail and food and beverage contexts Koskela-Huotari et al. (2016) examined how the businesses navigated institutions in order to co-create innovation. The results showed that the conventions of resource application in

the service exchange had to be disrupted, rebuilt and maintained in order for technological and/or market innovation to emerge from value co-creation. The authors also added that this process of disruption, rebuilding and maintenance might require introducing new actors, changing the roles on existing actors or adjusting the resources in the service ecosystem.

Although Skålén et al. (2015) investigated a social service (adult habitation) in their research on innovation, no customers were studied in that context. To test innovation in social services contexts, disadvantaged clients and their service providers may be asked about their perceived roles in value co-creation and if they believe that they have the opportunity to reject or change any of the processes involved in the service experience. Questions should be posed to the social services customers and the service providers concerning their perceptions of value and the value proposed and expected of the organisation. In addition, investigations should be carried out into the behaviour of the social services actors when there is institutional misalignment. The testing of innovation and SDL in a social services context where perceptions of roles, institutions and values are interrogated will allow for more comprehensive insight into SDL's applicability to various contexts.

The advancement period of SDL has been marked by further development of foundational premises and, most importantly, the addition of FP11/Axiom 5 which introduces the concept of institutions to the SDL framework. This is a crucial step toward advancing SDL as a proposed theory of marketing and markets. Prior, SDL lacked the depth to interrogate how issues such as power and differences in values and norms affect value co-creation. With the inclusion of institutions, there is now a greater understanding of how markets are structured and how interactions in these markets develop over time and context through innovation to create value.

## Appendix B

### Value Tables

**Table A1**

Interpretive view of Customer Value: Summary of Selected Papers

Author(s)	Conceptual Foundation	First-Order Categories	Second-Order Categories (# Subcategories)	Third-Order Categories (# Subcategories)
Holbrook (2006)	Holbrook (1999)	Economic value, social value, hedonic value, and altruistic value	Temporal benefit (2), temporal sacrifice (2), spatial benefit (3), and spatial sacrifice (3)	Technical value (1 functional value (I), temporal value (2). and spatial value (2)
Heinonen (2006)	Zeithaml (1988)	Temporal flexibility benefit. time optimization benefit, temporal restrictions sacrifice, time-spending sacrifice. spatial flexibility benefit. spatial		

Author(s)	Conceptual Foundation	First-Order Categories	Second-Order Categories (# Subcategories)	Third-Order Categories (# Subcategories)
		convenience benefit, private space benefit, spatial restrictions sacrifice, spatial inconvenience sacrifice, and physical interface sacrifice		
Maas and Graf (2008)	Holbrook (1994) and Zeithaml (1988)	Company value, product value, service/employee value, relationship value, and social value		
Andrews, Drennan, and Russell-Bennett (2012)	Holbrook and Hirschman (1982) and Sheth, Newman, Gross (1991)	Functional value, conditional value, emotional value, social value, and epistemic value		

Author(s)	Conceptual Foundation	First-Order Categories	Second-Order Categories (# Subcategories)	Third-Order Categories (# Subcategories)
Helkula, Kelleher, and Philstrom (2012)	Vargo (2008)	Value is individually and socially constructed, thereby taking past and future and lived and imaginary experiences into consideration		
Seraj (2012)	Zeithaml (1988)	Intellectual value, social value, and cultural value		
Loane, Webster, and D'Allesandro (2015)	Holbrook (1999)	Efficiency, excellence, status, esteem, spirituality, ethics, aesthetics, play, and community value		
Williams, Ashill, and Thirkell (2016)	Zeithaml (1988), Holbrook (1999), and	Emotional response to product, sensory response to	Emotional benefits (3), social benefits (3), functional	Benefits (4) and sacrifice (2)

Author(s)	Conceptual Foundation	First-Order Categories	Second-Order Categories (# Subcategories)	Third-Order Categories (# Subcategories)
	Sweeney and Soutar (2001)	product. and emotional value associated with ownership/use, social use, social acceptance, social self-concept, attributes, quality, use value, quantity, curiosity/novelty, affordability, price magnitude, comparative price, performance risk, and monetary risk	benefits (4), curiosity/novelty (1), perceived price (3), and perceived risk (2).	
Vyt, Jara, and Cliquet (2017)	Holbrook and Hirschman (1982)	Functional value, experiential value, and symbolic value		
Jutbring (2018)	Holbrook (1999)	Functional value, social value,		

Author(s)	Conceptual Foundation	First-Order Categories	Second-Order Categories (# Subcategories)	Third-Order Categories (# Subcategories)
		emotional value, and altruistic value		
Komulainen et al. (2018)	Helkkula, Kelleher, and Philstrom (2012)	Utilitarian value and emotional value		

*Source:* Zeithmal et al (2020). Three decades of customer value research: paradigmatic roots and future research avenues.p.419

**Table A2**

Social Constructionist View of Customer Value: Summary of Selected Papers.

Author(s)	Conceptual Foundation	First-Order Categories	Second-Order Categories (# Subcategories)
Tynan, McKechnie, and Chhuon (2010)	Holbrook (1999) and Vargo and Lusch (2004, 2008)	Utilitarian value, symbolic/expressive value (outer-directed and self-directed), experiential/hedonic value, and relational value (cost/sacrifice value)	
Blocker and Barrios (2015)	Holbrook (2006) and Vargo and Lusch (2008)	Habitual value and transformative value	
Plewa et al. (2015)	Vargo and Lusch (2008) and Zeithaml (1988)	Expertise value, education value, support value, relationship value, convenience value, motivation value, monetary costs, time/effort cost, monetary costs, emotional costs, and lifestyle costs	Perceived benefits (6) and perceived costs (4)

Author(s)	Conceptual Foundation	First-Order Categories	Second-Order Categories (# Subcategories)
Butler et al. (2016)	Sweeney and Soutar (2001), Holbrook (2006), and Chandler and Vargo (2011)	Functional value, economic value, ecological value (social value), and (emotional value)	
Figueiredo and Scaraboto (2016)	Sheth, Newman, and Gross (1991), Babin, Darden, and Griffin (1994) and Vargo and Lusch (2011)	Hedonic value, epistemic value, and linking value	
Beirão, Patricio, and Fisk (2017)	Vargo and Lusch (2016)	Quality of care, service experience, and well-being	
Azmat et al. (2018)	Grönroos and Voima (2013), sustainability literature	Economic value, social value, and environmental value	
Chipp, Willams, and Lindgreen (2019)	Gummerus (2013) and Akaka and Vargo (2015)	Status, inclusion, retail therapy, and increase in resources	
Kelleher et al. (2019)	Holbrook (1999), Helkula: Kelleher, and Philstrom (2012),	Affective, social, somatic, aesthetic, utilitarian, epistemic, and spiritual	

Author(s)	Conceptual Foundation	First-Order Categories	Second-Order Categories (# Subcategories)
	Vargo and Lusch (2004). and Akaka and Vargo (2015)		
Parkinson et al, (2019)	Sheth, Newman. and Gross (1991). Vargo and Lusch (2008), and Verleye (2015)	New ideas, developing/enhancing knowledge, receiving explanations, practical problem solutions., enhanced capability in using program/ technology, feelings of inclusion/emotional reassurance, acknowledgment of felt emotions, connected with people in the same area. expanded social network. enhanced affiliation strength, enhanced sense of belongingness. satisfaction from helping others,	Epistemic/cognitive (4), functional/pragmatic (3). emotional/affective (3). social/integrative (4), and personal/recognition benefits (5)

Author(s)	Conceptual Foundation	First-Order Categories	Second-Order Categories (# Subcategories)
		improved self-efficacy, improved sense of self, acknowledgment of/satisfaction derived from achievements, positive responses, and reinforced credibility in community	

Source: Zeithmal et al (2020). Three decades of customer value research: paradigmatic roots and future research avenues. p. 146

## Appendix C

### Information sheets



### **Navigating differences in institutions to co-create value in service encounters: An investigation into social services for former refugees in New Zealand**

#### **Information Sheet (Service Provider)**

Kia ora,

I would like to invite you to take part in the study entitled “Navigating differences in institutions to co-create value in service encounters: An investigation into social services for former refugees in New Zealand”.

My name is Ro-Ann Smith and I am a doctoral student at Massey University. This study is being conducted for my Doctor of Philosophy degree in Marketing.

I am interested in finding out how service providers and former refugees interact within social services encounters in order to meet each other’s needs. I would like to learn more about how both service providers and former refugees interpret their roles in the service encounter. Also of interest is how the service providers and former refugees perceive each other’s needs. Finally, I

would like to see how these differences in interpretations and perceptions influence their behavior toward working together to meet these needs.

I invite you to participate if you meet the following criteria:

1. You are line staff, a manager or volunteer at Organization X
2. Your role involves interacting with former refugees

This project involves the participation of three service provider organizations and approximately 30 former refugees.

No payment can be given for your participation in this project. However, as an appreciation for your time, travel and effort, you will be offered reimbursement of \$30 for your time, in addition to any travel expenses.

### **What is involved**

You will be invited to take part in an interview of about an hour each where we will discuss your experiences with Organization X. We will talk about your interactions with them and whether or not they meet your needs and expectations. We will work together to schedule the interviews at a time and place that is comfortable and convenient for both of us. Massey University facilities or a quiet café are examples of options we can think about.

### **Maintaining your privacy**

The researcher will keep all data in cloud storage with access granted to the researcher only. A re-identifiable data system will be used. This system involves removing any information that can identify you and replacing with a code. The codes will be stored elsewhere in a dataset with the identifiers for re-identification if needed. Transcripts may be shared with the researcher's PhD supervisory team for peer review only. After analyses, all digital and hard copies will be destroyed

with the exception of transcripts and consent forms that will be kept at a secure Massey University data storage room for 5 years, and then destroyed in accordance with Massey University procedures.

### **Participant's rights**

It is important for you to know that you do not have to participate in this study if you do not wish to. If you decide to participate, please note that you have the right to:

- Refuse to answer any question
- Change your mind about participating any time before or during the interview
- Withdraw from the study within 72 hours of the interview
- Request a summary of the findings
- Ask questions at any time during the study
- Ask for the recorder to be turned off at any time during the interview

### **Project Contacts**

Please feel free to contact me if you have any additional questions about this project. You may also contact my supervisors. We would be happy to answer any of your questions.

Researcher: Ro-Ann Smith, PhD Candidate, School of Communication, Marketing and Journalism, Massey University

[R.Smith3@massey.ac.nz](mailto:R.Smith3@massey.ac.nz)

Doctoral Research Supervisor:

Prof. Mark Henrickson, School of Social Work, Massey University

[M.Henrickson@massey.ac.nz](mailto:M.Henrickson@massey.ac.nz)

This project has been reviewed and approved by the Massey University Human Ethics Committee:  
Southern A, Application \_\_\_/\_\_\_ (*insert application number*). If you have any concerns about the  
conduct of this research, please contact Dr Lesley Batten, Chair, Massey University Human Ethics  
Committee: Southern A, telephone 06 356 9099 x 85094, email [humanethicsoutha@massey.ac.nz](mailto:humanethicsoutha@massey.ac.nz).

## **Navigating differences in institutions to co-create value in service encounters:**

### **An investigation into social services for former refugees in New Zealand**

#### **Information Sheet (Client)**

Kia ora,

I invite you to take part in the study entitled “Navigating differences in institutions to co-create value in service encounters: An investigation into social services for former refugees in New Zealand”.

My name is Ro-Ann Smith and I am a doctoral student at Massey University. This study is being conducted for my Doctor of Philosophy degree in Marketing.

I am interested in finding out how service providers and former refugees interact within social services encounters in order to meet each other’s needs. I would like to learn more about how both service providers and former refugees interpret their roles in the service encounter. Also of interest is how the service providers and former refugees perceive each other’s needs. Finally, I would like to see how these differences in interpretations and perceptions influence their behavior toward working together to meet these needs.

I invite you to participate if you meet the following criteria:

3. You are a former refugee resettled in New Zealand by the UNHCR
4. You have lived in New Zealand for four years or under

5. You are originally from Bhutan, Burma or Afghanistan
6. You can communicate in well
7. You are 18 or older
8. You have experience interacting with Organization X

his project involves the participation of three service provider organizations and approximately 30 former refugees.

No payment can be given for your participation in this project. However, as an appreciation for your time, travel and effort, you will be offered reimbursement of \$30 for your time, in addition to any travel expenses.

### **What is involved**

You will be invited to take part in an interview of about an hour each where we will discuss your experiences with Organization X. We will talk about your interactions with them and whether or not they meet your needs and expectations. We will work together to schedule the interviews at a time and place that is comfortable and convenient for both of us. Massey University facilities or a quiet café are examples of options we can think about.

### **Maintaining your privacy**

The researcher will keep all data in cloud storage with access granted to the researcher only. A re-identifiable data system will be used. This system involves removing any information that can identify you and replacing with a code. The codes will be stored elsewhere in a dataset with the identifiers for re-identification if needed. Transcripts may be shared with the researcher's PhD supervisory team for peer review only. After analyses, all digital and hard copies will be destroyed with the exception of transcripts and consent forms that will be kept at a secure Massey University

data storage room for 5 years, and then destroyed in accordance with Massey University procedures.

### **Participant's rights**

It is important for you to know that you do not have to participate in this study if you do not wish to. If you decide to participate, please note that you have the right to:

- Refuse to answer any question
- Change your mind about participating any time before or during the interview
- Withdraw from the study within 72 hours of the interview
- Request a summary of the findings
- Ask questions at any time during the study
- Ask for the recorder to be turned off at any time during the interview

### **Where to get help**

If you feel like you are not coping well and need some additional support, please consider contacting one of the following organizations:

- Refugees as Survivors New Zealand - Phone (09) 620 7244
- Youthline - 0800 376 633, free text 234 or email talk@youthline.co.nz or online chat
- Mental Health Services 24 Crisis Helpline on 0800 800 717
- The Acute Care Mental Health Team is available 24/7 on 0800 653 35
- Lifeline - 0800 LIFELINE (0800 543 354) or text HELP (4357) for free, 24/7, confidential support

## **Project Contacts**

Please feel free to contact me if you have any additional questions about this project. You may also contact my supervisors. We would be happy to answer any of your questions.

Researcher: Ro-Ann Smith, PhD Candidate, School of Communication, Marketing and Journalism, Massey University

[R.Smith3@massey.ac.nz](mailto:R.Smith3@massey.ac.nz)

Prof. Mark Henrickson, School of Social Work, Massey University

[M.Henrickson@massey.ac.nz](mailto:M.Henrickson@massey.ac.nz)

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern A, Application \_\_\_/\_\_\_ (insert application number). If you have any concerns about the conduct of this research, please contact Dr Lesley Batten, Chair, Massey University Human Ethics Committee: Southern A, telephone 06 356 9099 x 85094, email [humanethicsoutha@massey.ac.nz](mailto:humanethicsoutha@massey.ac.nz).

## Appendix D

### Indicative questions for interviews



### Indicative Questions for Interview

#### Service providers

- What is your organisation's mission?
- How would you describe the organisational culture?
- What do you believe are the service providers' and refugees' roles during your service encounters?
- What do you think refugees are hoping to get out of their interactions with your organisation?
- How does your organization meet refugees' needs?

#### Service users

- What do you think is the purpose Organization X?
- What do you think is most important Organization X?
- What do you believe are the service providers' and refugees' roles during your service encounters?
- What are you hoping to get out of your interactions with Organization X?
- How can refugees help Organization X to better meet their needs?

## Appendix E

### Permission letter



Date

[INSERT AGENCY]

Dear [Insert Manager Name]

My name is Ro-Ann Smith and I am a doctoral student at Massey University conducting research on the service encounters between service providers and former refugees in social services setting. I would like to learn more about how both service providers and former refugees interpret their roles in the service encounter. Also of interest is how service providers and former refugees perceive each other's needs. Finally, I would like to see how any differences in interpretations and perceptions influence their behaviour toward working together to meet these needs.

I would like to invite your organization to participate in this research. The process will involve interviews with members of staff at varying levels of the organization who interact with former refugees as a part of their work. Recruitment flyers would be distributed to staff members at your organization giving them the opportunity to contact me anonymously if they are interested. You

are also welcome to recommend staff members for interviews based on their experience. All participants will remain anonymous, as such, interviews will not take place during work hours or on the premises of your organization. This will also eliminate any disruption to work schedules. The information gleaned from this research will be presented in a report or other publications, and may be presented at a conference. No names will be used in the final report and I will handle the entire research in a confidential manner.

Your organization is under no obligation to accept this invitation. If you decide to assist me with this request, you have the right to:

- \* withdraw from providing this assistance at any point in time,
- \* ask any questions about the study and your involvement at any time during participation,
- \* be given a summary of the research project findings when it is concluded.

### **Project Contacts**

Please feel free to contact me if you have any additional questions about this project. You may also contact my supervisors. We would be happy to answer any of your questions.

Researcher: Ro-Ann Smith, PhD Candidate, School of Communication, Marketing and Journalism, Massey University

[R.Smith3@massey.ac.nz](mailto:R.Smith3@massey.ac.nz)

Prof. Mark Henrickson, School of Social Work, Massey University

[M.Henrickson@massey.ac.nz](mailto:M.Henrickson@massey.ac.nz)

If you approve me conducting this research, please could you sign the attached Access Agreement Form and return it to me via email at [R.Smith3@massey.ac.nz](mailto:R.Smith3@massey.ac.nz).

Best Regards

Ro-Ann Smith

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern A, Application \_\_\_/\_\_\_ (insert application number). If you have any concerns about the conduct of this research, please contact Dr Lesley Batten, Chair, Massey University Human Ethics Committee: Southern A, telephone 06 356 9099 x 85094, email [humanethicsoutha@massey.ac.nz](mailto:humanethicsoutha@massey.ac.nz).

## Appendix F

### Access agreement form



## Navigating differences in institutions to co-create value in social services encounters

### ACCESS AGREEMENT

I ..... (Full Name - printed),  
.....(Position) at Organisation X, agree to provide Ro-Ann Smith  
with access to potential participants in the organization through the means outlined in the  
Permission Letter.

**Name:** \_\_\_\_\_

**Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

*This project has been reviewed and approved by the Massey University Human Ethics  
Committee: Southern A, Application SOA 18/72. If you have any concerns about the conduct of  
this research, please contact Dr Lesley Batten, Chair, Massey University Human Ethics  
Committee: Southern A, telephone +64 63569099 x 85094, email  
[humanethicsoutha@massey.ac.nz](mailto:humanethicsoutha@massey.ac.nz).*

## Appendix G

### Consent form



### **Navigating differences in institutions to co-create value in service encounters: An investigation into social services for former refugees in New Zealand**

#### **Participation Consent Form**

YES    NO

I have read and understood the Information Sheet. I have had the details of the study explained to me, any questions I had have been answered to my satisfaction, and I understand that I may ask further questions at any time. I have been given sufficient time to consider whether to participate in this study and I understand, participation is voluntary and that I may withdraw from the study at any time.

I agree to the interview being recorded.

I agree to participate in this study under the conditions set out in the Information Sheet.

I request that the transcripts of my interview be sent to me after.

I wish for the summary of findings to be sent to me at the provided email address

**Declaration by Participant:**

I \_\_\_\_\_ hereby consent to take part in this study.  
[Print full name]

**Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

Email Address: \_\_\_\_\_

Telephone No: \_\_\_\_\_

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern A, Application \_\_\_/\_\_\_ (insert application number). If you have any concerns about the conduct of this research, please contact Dr Lesley Batten, Chair, Massey University Human Ethics Committee: Southern A, telephone 06 356 9099 x 85094, email humanethicsoutha@massey.ac.nz.

## Appendix H

### Data Structures

Table A3 – Data structure for RQ1

ELLI Clients		
Aggregate Dimensions	1st Order Concepts	2nd Order Themes
Field embeddedness	Government responsible for their education	Strongly state embedded
	Government funds the organisation	
Power advantage	Students provided with condiments	Social service unit
	Students getting more branded materials	
	Students no longer have to clean	
Client commodification	The school is good for refugees	Decommodified
	ELLI is for my life	
	Previous experience bad experiences with teachers who didn't attend class	
Coupling		Unobserved
Source of legitimacy	School helps them get education	Educational value

	More learning resources through government funding	State
	Government funding	
Source of power	I am happy to do what they ask	Bureaucracy
	Government responsible for getting them what they want	
	Teacher's responsibility for their learning	
	Government helps teacher and teacher helps me	

<b>ELLI Staff</b>		
<b>Aggregate Dimensions</b>	<b>1st Order Concepts</b>	<b>2nd Order Themes</b>
Field embeddedness	Government reporting required	Strongly state embedded
	It's a lot of compliance to government requirements	
	Government funds directed to increasing job placement	
Power advantage	Purpose of organisation is to get funfing from government	Business unit
	Care mostly about budget	
	Not sure if micromanagement was due to government funding requirements or management style	
	Not enough resources for teaching	
Client commodification	Reduction in valuing learners	Commodified
	Enrolling students to get funding	
	Random assignment of students to classes	
Coupling	Noone asked the students what they want	Loosely coupled
	Staff well-meaning but not necessarily good	
	Micromanagement of resources leads to less effectiveness in classrooms	

<b>ELLI Staff</b>		
<b>Aggregate Dimensions</b>	<b>1st Order Concepts</b>	<b>2nd Order Themes</b>
Source of legitimacy	External organisations seek help	Public opinion
	Government sponsored and follows Tertiary Education Commission requirements	State contracts
	Large umbrella organisation with majority funding from government	
Source of power	Governed my a head office	Bureaucracy
	Government funding dictates organisation's mandate	
	Volunteers don't have much say	
	Should be more bossy in the classroom	
	Should prohibit students use of cell phones in class	

AO Clients		
Aggregate Dimensions	1st Order Concepts	2nd Order Themes
Field embeddedness	Helped me find a scholarship	Strongly social service embedded
	Helped me get my restricted license	
	"Without through them I wouldn't know what kind of help is out there"	
Power advantage	They get funding from people who want to see peace	Social service unit
	The organisation will do more if they have the funds	
Client commodification	The organisation communicates for refugees	Decommodified
	They don't just talk, they act	
	They are like family	
Coupling	"If there are sufficient funds, we can do a lot more things"	Tightly coupled
	Would offer more workshops If they had funds	

<b>AO Clients</b>		
<b>Aggregate Dimensions</b>	<b>1st Order Concepts</b>	<b>2nd Order Themes</b>
	Would plan more family gatherings if there was more money	
Source of legitimacy	Visited government resettlement facility to welcome refugees to New Zealand	State
	AO talks to government so they can get help	
	We feel good because they are settlers like us	Cultural expertise
	One stop shop for information on New Zealand	
	The appreciate the advocacy for removal of refugee label	Advocacy
	Don't know what I would do without the organisation	
Source of power	Opportunity to share in decision making	Democracy
	Monthly meetings to discuss their needs	

<b>AO staff</b>		
<b>Aggregate Dimensions</b>	<b>1st Order Concepts</b>	<b>2nd Order Themes</b>
Field embeddedness	Bridge between community and service providers	Strongly social service embedded
	Advocacy is opposition to the government	
	Come to the organisation first, don't go to the police	
Power advantage	Funding from individual foundations	Social service unit
	Funding from people who want to support refugees	
	Didn't want the constraints of government funding	
Client commodification	Representing the interests of the refugees	Decommodified
	You do your best to help refugees based on their needs	
	Willing to work over time	
Coupling	We help community with money	Tightly coupled
	They do not deny funds to their clients	
Source of legitimacy	State accepts their refugee support letters	State
	Very well known by the state agencies	
	Provide cultural advice to the justice system	

<b>AO staff</b>		
<b>Aggregate Dimensions</b>	<b>1st Order Concepts</b>	<b>2nd Order Themes</b>
	Provide cultural advice immigration	
	Use cultural experience for advocacy and translation	Advocacy
	Advocating for removal of refugee label	
Source of power	“There is not hierarchy here.”	Democracy
	Strategy to get best people to lead	
	Leadership capacity building training to equip members to lead communities	

Table A4 – Data structure for RQ2

	1st Order Concepts	2nd Order Themes	Aggregate Dimensions
Staff	English is good they can help themselves and their families	Self-sufficiency through literacy	Self-sufficiency
	English builds confidence to manage a "range of situations"		
	Offered workshops on communication and leadership	Self-sufficiency through shared knowledge and opportunities	
	Offered driving courses		
	Offered volunteering opportunities		
	Hosts social events to bring communities together	Reducing isolation	Belonging to community
	Assist community groups in planning events		
	Attending class has a social element		
	Greeting clients in their language to make them feel welcomed		
	Provide social work and counselling		
	Offers mediation to clients		
	Visit government agencies with clients		
	Refer clients to agencies	Social support	
Yes, it worked. You have independent thought!"	Personal autonomy	Voice	

	1st Order Concepts	2nd Order Themes	Aggregate Dimensions
	They are going to look dumb of they don't have an opinion	Voice based on personal and social values	
	They can voice their opinions but not about the past		
	We should speak for those who don't have a voice	Advocacy for the voiceless	
	Important to educate the public about refugees		
	We want to tell our own stories		
	Healing comes from sharing stories	Healing through voice	
Clients	English is helpful for shopping	Self-sufficiency through literacy	Self-sufficiency
	English helps to access resources		
	Learning English to find work		
	Learning about the pharmacy	Self-sufficiency through shared knowledge and opportunities	
	Learning about safety		
	Offered workshops to improve life in New Zealand		
	Connected to a scholarship opportunity		
	Taught the importance of maintaining and teaching children language	Preservation of language	
Encouraged to teach children culture	Preservation of cultural practices		

	1st Order Concepts	2nd Order Themes	Aggregate Dimensions
	Didn't think they would be accepted because they were Muslim		
	Encouraged by organisation to maintain culture		
	Happy to make and meet friends		
	Disappointed when school goes on vacation		
	Likes to have community gatherings		
	Interacting with the community feels like family	Reduce isolation	Belonging to community
	It is important to have monthly meetings		
	It is important to share in decision-making	Voice	
	We are New Zealanders	Belonging to New Zealand	
	We do not want the refugee label		
	Walking to school is got health		
	Health education keeps them healthy	Physical wellbeing	
	Happy for the opportunity to go to school		
	Community helps me to relieve stress	Mental wellbeing	Wellbeing
	Job increases confidence		
	Job is a form of healing	Financial wellbeing	

Table A5 – Data structure for RQ3

	<b>1st Order Concepts</b>	<b>2nd Order Themes</b>	<b>Aggregate Dimensions</b>
ELLI	Learning is my responsibility	Taking responsibility	Client participation
	Ask my teacher to explain		
	Try hard		
	Revise at home	Practicing school work on their own	
	Practice at home		
	Wrote government to get a teacher who speaks their language	Advocacy for resources	
	Present with tools and options	Knowledge sharing	Client support
	Tries to solve their problems		
	Refers them to agencies		
	No support for low literacy learners	Lack of attention to needs	
	Too many persons place in one class		
	Management does not listen	Leadership support	Staff support
	No guidelines given on how to teach		
	Manager mostly unsupportive		
	You are on your own	Colleague support	
	Admin staff helps but management an issue		
Not enough qualifications required to get the job	Recruitment of underqualified staff	Staff performance	
"I am not a very experience teacher"			

	<b>1st Order Concepts</b>	<b>2nd Order Themes</b>	<b>Aggregate Dimensions</b>
	Have a back up plan	Poor preparation for class	
	Not well prepared for class		
	Focus less on saving money	Micromanagement of resources	
	Don't have staff hiding to make coloured photocopies		
	Don't count pages being photocopied		
	No heating in classrooms	Design and maintenance of physical space	
	Poor logistics for accessing resources		
	Classes are being disrupted by other students on break	Class scheduling	
AO	My responsibility to ask for help	Asking for help	Client participation
	We call them if we have questions		
	Referred for a scholarship and completed the qualification	Taking personal responsibility	
	They have to be motivated to do things or themselves		
	Sometimes clients don't want to help themselves		
	Anything we ask they help us	Readiness to assist	Client support
	They help for everything		
	"24/7 we are available"	Assistance beyond duty	
We work seven days a week			

	<b>1st Order Concepts</b>	<b>2nd Order Themes</b>	<b>Aggregate Dimensions</b>
	Will continue to work even if not paid		
	Organisation is platform for interaction between communities	Co-creating community experiences	Engagement with community
	Provides an outlet for expression through radio programme		
	Scheduled monthly meeting for community meetings		
	Poor attendance at community meetings	Facilitating voice	
	Fearful to take photos for refugee campaign		
	Advises immigration on refugee culture	Cultural advisement	
	Advises the legal system on refugee culture		
	Helps refugees understand their rights as New Zealanders	Building bridges	
	"We call ourselves as a bridge and enabler, and connector"		
	Helped refugees understand eligibility for services		
	We stand up for the people we represent	Advocacy	
	We make sure our people are not forgotten		

	<b>1st Order Concepts</b>	<b>2nd Order Themes</b>	<b>Aggregate Dimensions</b>
	Government interferes with everything	Government interference	Government support
	Government sets a lot of rules or projects they fund		
	Government requires confidentiality	Lack of cultural flexibility and understanding	
	Government needs permission for community staff to act on refugees' behalf		

## Appendix I

**Figure A1**

*Abductive process of analysis*

