

FUNDAÇÃO GETULIO VARGAS  
ESCOLA DE ADMINISTRAÇÃO DE EMPRESAS DE SÃO PAULO

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**IMPROVING YOUNG CONSUMERS' WELL-BEING:  
Family involvement in transformative services.**

SÃO PAULO

2019

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Tese apresentada à Escola de Administração de  
Empresas de São Paulo da Fundação Getulio Vargas,  
como requisito para a obtenção do título de Doutor em  
Administração Empresas.

Campo de conhecimento: Administração  
mercadológica.

Orientadora: Prof<sup>ª</sup>. Dra. Tânia Modesto Veludo-de-  
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SÃO PAULO

2019

Lima, Suzana Valente Battistella.

Improving young consumers' well-being : family involvement in transformative services / Suzana Valente Battistella Lima. - 2019.

108 f.

Orientador: Tania Modesto Veludo-de-Oliveira.

Co-orientador: Edgard Elie Roger Barki.

Tese (doutorado CDAE) – Fundação Getulio Vargas, Escola de Administração de Empresas de São Paulo.

1. Consumidores - Pesquisa. 2. Comportamento do consumidor. 3. Consumidores jovens. 4. Satisfação do consumidor. I. Veludo-de-Oliveira, Tania Modesto. II. Barki, Edgard Elie Roger. III. Tese (doutorado CDAE) – Escola de Administração de Empresas de São Paulo. IV. Fundação Getulio Vargas. V. Título.

CDU 658.89

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Data de aprovação: \_\_\_\_ / \_\_\_\_ / \_\_\_\_

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*A minha família: Francisco, Thiago e Luiza,  
Odelir, Sarah, Sandra e Mauricio,  
meu chão firme em um mundo fluido.*

## AGRADECIMENTOS

*“No matter what accomplishments you make, somebody helped you.”*

*Althea Gibson*

Esta tese é fruto da colaboração de várias pessoas. É o resultado de quatro anos intensos e gratificantes, guiados com muito entusiasmo e paciência pela minha querida orientadora Tânia. Agradeço por acreditar em mim, por acreditar em meu trabalho e por me dar a confiança necessária para seguir. Obrigada pelo exemplo e pela dedicação. Agradeço, principalmente, a sua disponibilidade mesmo diante de todos os desafios que se apresentaram durante este período. Tânia, muito obrigada!

Agradeço também ao professor Edgard pela co-orientação, pelas dicas, e por disponibilizar valiosos contatos. Muito obrigada ao professor Delane por despertar meu interesse pelos experimentos, e por estar presente desde o início da minha jornada acadêmica, sempre contribuindo para o meu crescimento. Agradeço pela participação da professora Karin e professor Evandro na minha banca.

Agradeço a minha grande amiga Kirla, com seu entusiasmo contagiante, por compartilhar as alegrias e conquistas. À Renata, que mesmo vivendo longe está sempre “por perto”. À Patrícia, pelo ombro amigo. Agradeço aos amigos Adelson, Lilian, Adriana, Cecília, Carla, Viviane, Julio, Farah, Sarkis e Artur, pela companhia em muitos cafês e conversas inspiradoras. À querida Vera que sempre nos recebe com um sorriso.

Agradeço a todas as pessoas que me auxiliaram durante a coleta e análise dos dados. Ao meu pai e ao professor Ettore por estabelecer o contato com o CEAP. Agradeço ao Carlos Lima por apoiar a pesquisa, ao Gustavo Pena pela paciência e solicitude durante os inúmeros contatos, ao João do Carmo e Alison Rocha pela prontidão e boa vontade. A coleta de dados foi uma fase que demandou tempo e esforço de todos vocês. Agradeço também ao Severino que realizou algumas entrevistas e ao Diego, sempre disposto a compartilhar seu valioso conhecimento em estatística. Agradeço também a minha irmã Sandra que me ajudou abrindo as portas de algumas instituições. Agradeço às profissionais do CEI Sinhazinha Meirelles, Débora e Luciana, por disponibilizar seu tempo e fazer uma força para encaixar minha pesquisa na concorrida agenda dos alunos.

Igualmente importante foi o apoio que recebi para conseguir realizar esta tese. Agradeço, portanto, a minha mãe e meu pai, por se desdobrarem com a energia e criatividade dos netos em vários períodos de férias escolares e por me incentivarem a seguir este caminho. Agradeço ao meu marido pelo apoio e incentivo.

Agradeço o apoio financeiro da Coordenação de Aperfeiçoamento de Pessoal de Nível Superior – Brasil, CAPES.

E em último lugar, porém o mais importante, agradeço a Deus pelo dom da vida, e pelas pessoas que colocou em meu caminho.

## ABSTRACT

This study, presented in a three-paper format, has the objective of understanding if family involvement in transformative services can improve young consumers' well-being. The first paper presents two empirical studies performed on educational institutions, seeking to verify whether a sense of gratitude can reduce young consumers' materialism. The second paper applies a two-phase sequential exploratory mixed-method design in order to investigate the extent to which an educational service for the young vulnerable population is capable of co-creating more value for all stakeholders when the family is involved. Since the first two papers focus on educational institutions, which, by their very nature, have a transformative mission, the third paper utilizes content analysis to provide an overview of the transformative service research that has been published since the area's conceptualization.

**Keywords:** *Transformative service research; transformative consumer research, young consumers; materialism; gratitude; well-being; family; education.*

## RESUMO

Esta tese, apresentada em formato de três artigos, tem como objetivo compreender se o envolvimento da família em serviços transformativos pode melhorar o bem-estar de jovens consumidores. O primeiro artigo apresenta dois estudos empíricos realizados em instituições de ensino e busca verificar se o estímulo ao sentimento de gratidão pode reduzir o materialismo de jovens consumidores. O segundo artigo utiliza um desenho de métodos mistos sequenciais exploratórios para investigar em que medida uma instituição de ensino que atende a uma população jovem e vulnerável é capaz de co-criar mais valor para todas as partes interessadas quando a família está envolvida. O terceiro artigo aplica a análise de conteúdo aos estudos de pesquisa transformativa de serviços publicados desde a conceituação do campo, uma vez que a fase empírica dos primeiros artigos é realizada em instituições educacionais que, por sua própria natureza, têm uma missão transformadora.

***Palavras-chave:*** Pesquisa Transformativa de Serviços; Pesquisa Transformativa do Consumidor, jovens consumidores; materialismo; gratidão; bem-estar; família.



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## CHAPTER 1 - GENERAL INTRODUCTION

I was attending a conference at FGV and I had an opportunity to hear a speech of Professor Madhubalan Viswanathan. His talking was done just after a professor who spoke about the hard path we have to go through to publish in a top journal. Madhubalan gave us an interesting speech about his experience on doing research in India focusing on the bottom of the pyramid. However, what most called my attention was his statement about what he believes is the main purpose of a research: it is not to get it published on a top paper, it has to be the research itself. A researcher has to believe that the knowledge he is creating will be useful and will improve someone's life. If the work is well done, the publication will be a natural consequence.

With that speech in mind, I defined the main objective of my thesis. It has to do with the challenge I face every day: how can I contribute to my family well-being and raise children to be emotionally healthy? Some parents and families have several services they can count on to resolve this challenge, such as excellent private schools, psychologists, access to reliable literature. But low-income adolescents have their vulnerability increased due to the lack of access to basic good services. Aligned with that fact, the main objective of this thesis is to understand if transformative services accessed by low-income consumers can improve their well-being via family involvement. In order to do that, I performed an intervention in an educational institution and verified family influence on materialism (Paper 1), I assessed the impact of another intervention (Paper 2) and I reviewed the transformative services research literature published so far (Paper 3).

Mick (2006) conducted a brainstorm of ideas about vital key issues to the viability of Transformative Consumer Research (TCR), a program that encourages research to benefit the quality of life for all consumers (Mick, Pettigrew, Pechmann, & Ozanne, 2012). Mick (2006, p.2) and 46 individuals with interest in consumer well-being identified "vulnerable consumer groups (such as the poor, children and adolescents (...))" as one pressing research topic. Also within the paradigm of TCR, Prinz (2012) calls consumer behavior researchers with expertise in families and materialism, among other specializations, to contribute to the field of knowledge. The author's approach is an attempt to disseminate interventions aimed at improving family well-being. The

author states that “there are many opportunities for Transformative Consumer Research to contribute to understanding and positively influencing effective parenting of young and maturing consumers” (Prinz, 2012, p. 596). Many family-based interventions have been developed to improve youth well-being, however, even with a proven positive impact, few are widely adopted or disseminated (Prinz, 2012).

This thesis is in the format of three papers. This chapter follows with an overview of each study, chapters 2 through 4 present the papers, chapter 5 has a brief conclusion of the research developed, and the appendix brings the reports elaborated to disseminate the findings. Since each chapter is a paper, I will present the list of references at the end of each one, instead of one single list of references at the end of this thesis. In addition, you will notice that each chapter uses a different style. This is due to the fact that each chapter is meant to be published in a different journal, so I am already following the guidelines defined by each one of them.

## **PAPER 1**

Paper 1 is within the paradigm of TCR. As described by Burroughs and Rindfleisch (2012, p. 249), “The ultimate success of the TCR movement hinges on developing and directing research that produces demonstrable positive change for consumers in all corners of the world.” TCR has six core qualities and commitments. The first one is to improve well-being, which encompasses a state of health, happiness, and prosperity (Mick et al., 2012). Burroughs and Rindfleisch (2012, p.253) define consumer welfare as “the alignment of individual and societal needs (i.e., physical, psychological, economic, social) as they relate through consumption.” The second core commitment is encouraging paradigm diversity. The movement welcomes the multiplicity of theories, methods, and paradigms that can contribute to the main objective of TCR of improving consumer well-being (Mick et al., 2012). Third, there is a need to employ rigorous theory and methods. TCR has a pragmatic view of the world, but this should not overlap the use of strong theory or methods. Rigor and relevance can both be achieved (Mick et al., 2012). Fourth, to highlight sociocultural and situational contexts. To be meaningful and relevant research, TCR must do research on what consumers perceive as problematic and what kind of solutions can be

developed to solve them. In order to do that, it is necessary to consider the situational dimensions such as physical and environmental factors, family and societal settings, that are essential to well-being and consumption (Mick et al., 2012). Fifth, TCR researchers need to partner with consumers and their caretakers. They must look for insights that will improve consumer well-being (Mick et al., 2012). Sixth, to disseminate the findings to relevant stakeholders. Investigators must plan how to share what they learned with consumers, policy makers, or anyone else who could benefit from that (Mick et al., 2012).

One possible way to pursue consumer welfare is the study of materialism, since consumers who overvalue their material purchases have their psychological and physical health affected (Burroughs & Rindfleisch, 2012). It is fundamental to establish that I am carrying this research with the assumption that reducing materialism is a way to contribute to family well-being. This assumption is endorsed by the literature available about materialism, which will be presented in my study. Of course, this is an assumption that can be questioned, as it has already been done by Shurm et al. (2013). But this is a discussion I will not carry on in my study since the debate could solely generate a specific article by itself. Instead, I will add to the work of those researchers who have the same assumption as I do.

Knowing that materialism is a central and representative feature of today's society (Burroughs et al., 2013), Paper 1 has the goal to contribute to answering a question posed by Burroughs et al. (2013, p.25): "What can be done to reduce materialism among children and adolescents?" In order to do that, I verify if the stimulus of gratitude is an alternative to diminish materialism among young consumers. This research consisted of a quasi-experiment carried with adolescents from 14 to 19 years of age and in a survey answered by parents of boys from 10 to 18 years of age. The main purpose was to test if an intervention to stimulate gratitude reduced adolescents' level of materialism and if parents' practices of gratitude raise less materialistic children.

## **PAPER 2**

Paper 2 is within the paradigm of Transformative Service Research (TSR). Before defining TSR it is necessary to understand what service science is. Maglio and Spohrer (2008, p.18) define

service science as “the study of service systems, which are dynamic value cocreation configurations of resources (people, technology, organizations, and shared information).” Ostrom et al. (2010, p.5) add the well-being perspective defining service science as “an emerging interdisciplinary field of inquiry that focuses on fundamental science, models, theories, and applications to drive service innovation, competition, and well-being through cocreation of value.” The science of service has a set of research priorities, identified by Ostrom et al. (2010). The priorities were developed from a research conducted with more than 200 academics from 32 countries and 95 business executives from 11 countries and 25 industries. One of the 10 research priorities is improving well-being through transformative service (Ostrom et al., 2010), what was called Transformative Service Research (TSR).

The area of TSR focuses on the relationship between well-being and service and can be defined as “service research that centers on creating uplifting changes and improvements in the well-being of both individual and communities” (Ostrom et al., 2010, p.9). TSR is an area that lies at the intersection of service research and TCR (Anderson et al., 2013). The main objective of TSR is to improve the quality of life of consumers through services, and this goal can be achieved if researchers focus on service outcomes that reflect on well-being such as human capabilities and development, literacy, happiness and mitigation of consumer vulnerability (Ostrom et al., 2010).

“Transformative service research: an agenda for the future”, written by Anderson et al. (2013) has been one of the most cited marketing articles, according to 2017 Shugan's Top 20 Marketing Meta Journal. This means that it has been one of the highest-impact articles in a four-year window, considering marketing journals (see: <http://bear.warrington.ufl.edu/centers/mks/vol4no08.htm>). On their paper, Anderson et al. (2013) present a framework to conceptualize TSR and to stimulate future research in this area. The authors state that it is important to research the impact of services on collective entities, as families, neighborhoods, and communities (Anderson et al., 2013). They also state that “Education as a service can transform students’ lives by, among other things, teaching in culturally sensitive ways and functioning as a lever for reducing disparities in status and earning potential. How and when this might occur are important research questions” (Anderson et al., 2013, p. 1209). My research will focus on both themes: family and education.

On a more recent paper Ostrom, Parasuraman, Bowen, Patrício and Voss (2015) build on the previous one written by Ostrom et al. (2010) and published in the same journal. The authors develop a new set of priorities, which were identified through two phases of data collection. The first one consisted of roundtable discussion and interviews with academics and practitioners with more than 200 participants. The second phase was an online survey completed by more than 330 researchers (Ostrom et al., 2015). The authors identified 12 research priorities grouped into five broader categories. One of the categories, called Outcome Priorities, emphasizes the impact of service on society and has two main concerns: (i) improving well-being through transformative service and (ii) measuring and optimizing service performance and impact (Ostrom et al., 2015). Paper 2 helps to fill the gap of these two main concerns of the Outcome Priorities.

Even though improving well-being through transformative service had already been mentioned as a Strategy Priority on Ostrom et al. (2010), at this time the well-being aspects figured as an Outcome Priority. Ostrom et al. (2015) identify that once again there is a huge interest in examining the relationship between service and well-being since it was classified as the most important theme. It was identified that among the most pressing issues that are in need of attention, researchers should investigate services as a driver for societal change to advance well-being for individuals and collectives (families and communities) and services for vulnerable consumers (Ostrom et al., 2015). On the second category of Outcome Priorities, there is the need for measuring service performance and impact (Ostrom et al., 2015). An opportunity to advance the field of knowledge on TSR is focus on the role of service on families. As stated by Ostrom et al. (2015, p.148) “Of particular importance is the impact of service on families. For example, how do families cocreate services in ways that enhance or reduce well-being? How does access to and the quality of education, health care, food retailers, and financial services affect families over time?” The authors also state that “We also need to collaborate with nonprofits, nongovernmental organizations, government agencies, and other firms that will not only play a critical role in helping us study well-being issues in relevant service contexts but also implement changes that will positively enhance the lives of individuals and families in developing and developed countries.” (Ostrom et al., 2015, p.148). My research advances the field of knowledge on TSR focusing on the gap pointed out by Ostrom et al. (2015) and assess the impact of a service on families.



One approach to investigate real-world issues that impact on consumer well-being is identifying cases of Positive Deviance (Crockett, Downey, Firat, Ozanne, & Pettigrew, 2013). Positive Deviance is a term that refers to individuals or groups that manage to overcome a problem or succeed in a given situation despite sharing the same barriers as their colleagues, peers or neighbors (see [www.positivedeviance.org](http://www.positivedeviance.org)). This study investigates a positive deviant, a successful case of family intervention that improves family well-being and gives their children a complementary education to rescue them from a situation of vulnerability. The institution that provides this service is called CEAP (Centro Educacional Assistencial Profissionalizante) and offers free, single-sex vocational courses during half the school day for boys between 10 and 18 who are simultaneously attending a conventional school. CEAP believes that to achieve better results on education it is important not only to work with the students but also to involve the family in this process. On my research I investigate in the light of the usage center framework theory whether different forms of symbiotic relationships, named mutualism (identified on CEAP) and collaboration (identified on other educational institutions), lead to different levels of value cocreation for all resource integrators (student, family, and school) involved in an educational service aimed to assist vulnerable young people. Nevertheless, the impact of a service that could involve the families can also be analyzed on services like hospitals and health care programs in general, sports clubs, services for elderly people, and any kind of service for youngsters.

This study follows an abductive approach. While a deductive approach involves the development of a theory to be tested with empirical data, an inductive approach the data collection leads to the development of theory (Saunders, Lewis, & Thornhill, 2009), an abductive approach is a third category where “new combinations are developed through a mixture of established theoretical models and new concepts derived from the confrontation with reality” (Dubois & Gadde, 2002, p.559). On the abductive approach, it is possible that the initial framework is changed during the research process, as a consequence of empirical findings and theoretical insights (Dubois & Gadde, 2002). I went to CEAP in the first place with the intention of studying materialism, since the theory states that adolescent boys from low-income family are the most materialistic group observed. Surprisingly, when I started my fieldwork I did not observe materialism on those boys. This fact, and the fact that CEAP did not correspond to what I expected from a non-paid school in a poor neighborhood, aroused my curiosity to understand about this institution. The path I went through

on this research can be classified as abductive since I started with some theoretical background which was not confirmed, so I had to understand the field and after that, I went back to the theory to find a framework to explain my findings and produce Paper 2.

### **PAPER 3**

Paper 3 was written under the TSR paradigm, and the empirical research of Papers 1 and 2 was produced on educational service institutions, which are transformative by their own nature. TSR is a young field, the first study to introduce its conceptual basis was published only 10 years ago (Rosenbaum, 2009). Even though, TSR is a theme present in some conferences, such as 2019 Frontiers in Services (see: <https://www.frontiers2019.com/>) and ACR Latina America Conference 2017 (see: [www.acrwebsite.org](http://www.acrwebsite.org)).

While working on my theses I missed having an overview of the existing TSR literature written so far, therefore, to fill this gap, I present on Paper 3 a content analysis of 123 published TSR studies. To guide this review, I used the elements proposed by Whetten (1989) to discuss the theory-development process. Whetten (1989) describes the building blocks of a theory development: the five *Ws* and one *H*: *What* describes the factors that are part of the phenomena of interest, *When* recognizes that ideas will be refined over time, *How* are the factors of the phenomena related, *Why* should this representations of the phenomena be credit for, *Who* and *Where* place the limitations of the theory developed.

Paper 3 demonstrates that there is a lack of research on educational services, and just a few papers from third world countries, where most vulnerable consumers are located. This finding reaffirms the importance of the research presented in this thesis.

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## **CHAPTER 2 - PAPER 1:**

# **GRATITUDE AS ANTIDOTE TO MATERIALISM IN YOUNG CONSUMERS**

### **ABSTRACT**

This article seeks to deepen the understanding whether materialism, an antagonistic concept of anti-consumption, can be reduced when a sense of gratitude is instilled. Two empirical studies are presented. Study 1 has a quasi-experimental design and demonstrates that a gratitude intervention with young consumers can reduce their belief that material wealth brings happiness and means success. Study 2 is a survey and suggest that parents' practice of gratitude raises less materialistic children. These findings add to the anti-consumption literature and practice, especially as regards children and adolescents, showing ways to reduce excessive consumption through a simple and easily applied intervention: the stimulus of gratitude.

Keywords: materialism; gratitude; young consumers; anti-consumption; low-income.

## INTRODUCTION

*“There is so much to be grateful for, just open your eyes.”*

Anonymous

Materialism, defined as “a set of central beliefs about the importance of possessions in the individual’s life” (Richins & Dawson, 1992, p. 308) or “the importance a consumer attaches to his worldly possessions” (Belk, 1984, p. 291), represents a contrast to anti-consumption (Lee & Ahn, 2016). Anti-consumers decide to reduce their consumption intentionally for innumerable reasons, such as to benefit society or the planet, or just because they realize that they can have a simpler and happier lifestyle if buying just what is needed (Iyer & Muncy, 2009).

Anti-consumption and materialism are antagonistic rather than opposed concepts, since the exact opposite of materialism is anti-materialism, a rejection of material possessions, which is almost impossible to achieve (Lee & Ahn, 2016). Anti-consumption addresses the reasons against consumption and ways to reduce consumption (Lee, Fernandez & Hyman, 2009) and may find support in a less materialistic society. Hence, anti-consumption initiatives could be undertaken to encourage people to reduce the importance they attribute to their possessions in an effort to make them consume less. It is believed that such initiatives would be potentially effective if tailored to young consumers in their developmental process as consumers. One possible answer as per how to do so is to instill a sense of gratitude in them or even in important referent people around them, like their parents.

Children and adolescents have increasingly become market-mature (Valkenburg & Cantor, 2001) and family shopping influencers (Nørgaard, Brunsø, Christensen, & Mikkelsen, 2007) and more materialistic than prior generations (Schor & Henderson, 2008). Materialistic youth employ more pressure on parents regarding the purchase process and think that their parents should spend significantly more on birthday and Christmas gifts, on average, than less materialistic youth (Goldberg, Gorn, Peracchio, & Bamossy, 2003).

Public policies aimed at reducing children's and adolescents' materialism – e.g. limiting or regulating children's exposure to marketing communications – failed to reduce materialism because “they do not address the underlying insecurities that give rise to excess consumption behaviors” (Burroughs et al., 2013, p. 21). Thus, parents and educators concerned with this theme need to seek alternatives to help children and adolescents resist the rise of materialism in contemporary society, and one viable way is to raise emotionally secure children (Burroughs et al., 2013). Emotional health is enhanced when people express gratitude (Emmons & Shelton, 2002). Therefore, gratitude – “the recognition and appreciation of an altruistic gift” (Emmons & McCullough, 2004, p. 9) – could be deemed as an antidote to materialism (Tsang, Carpenter, Roberts, Frisch, & Carlisle, 2014) as it seems that grateful people do not consider material success as an important factor for happiness (McCullough, Emmons, & Tsang, 2002).

This article presents two complimentary empirical studies. The objective of the first study is to provide a better understanding on the casual relationship between gratitude and materialism and their effects on young consumers. Study 1 has an experimental design and is built especially on Chaplin, John, Rindfleisch, and Froh (2018) to test whether a low-effort and easily applied gratitude intervention diminishes materialism, but differently to Chaplin et al. (2018) who considered materialism as a unidimensional construct, Study 1 applies a broader theoretical perspective on materialism and explores it as a multidimensional construct, composed of centrality, happiness, and success (Richins & Dawson, 1992). The objective of the second study is to elucidate the relation of parents' feelings of gratitude and their children's materialism, if any. Study 2 is a survey and tested whether the parents' practice of gratitude raises less materialistic children. Considering that public policy initiatives to fight materialism had poor results so far, Study 2 helps to clarify the role of family in discouraging materialism and ensuring conscious consumption.

Since there is the need for research with more diverse samples, as most gratitude studies “have focused on convenience samples of Caucasians from school districts in high socioeconomic status neighborhoods” (Chaplin et al., 2018, p.7), both Studies 1 and 2 were performed with low-income adolescents from a developing country, Brazil. This study considers low-income those individuals living with monthly family income lower than the equivalent of US\$ 1,100.00. World Health Organization defines adolescents as individuals from 10 to 19 years old (see:

<https://www.who.int/>). A research conducted by Cartoon Network pointed out that money is the second favorite gift of Brazilian children (Veloso, Hildebrand, & Campomar, 2012). Buying the desired object is so important that 8% of Brazilians' parents admit they will enter into debt to buy the right Christmas' gift for their kids (SPC, 2018). In Brazil, the excesses related to childhood consumption led to the publication of the National Council for the Rights of Children and Adolescents Resolution No. 163 (2014), which deals with advertising and marketing communication to children and adolescents. Although published, the resolution is not fully respected. It helped to reduce some extravagances as regards children, but the communication directed to the adolescents continues without any type of sanction to the agents that practice it, so parents and educators worried about materialism must search for alternative ways to handle it.

## **MATERIALISM**

Materialism is a set of values associated with negative emotional states such as depression, anxiety, and decreased happiness (Kasser, 2002). Materialistic individuals tend to be less satisfied with their lives, have a greater tendency to depression (Mueller et al., 2011), loneliness (Pieters, 2013), and have lower self-esteem (Tsang et al., 2014). Materialism is related to negative outcomes such as lower grade point average (Froh, Emmons, Card, Bono, & Wilson, 2011), and the origin of harmful behaviors such as compulsive buying or gambling addiction (Burroughs & Rindfleisch, 2012), and can generate excessive consumption and thus impact the environment. Overall, it is negatively associated with subjective well-being (Burroughs & Rindfleisch, 2002) and satisfaction with life (Mueller et al., 2011).

Research on materialism shows that consumers who overvalue their material purchases have their psychological and physical health affected (Burroughs & Rindfleisch, 2012). Materialists are, on average, less happy than non-materialists and one of the explanations can be given by Gap Theory (Solberg, Diener, & Robinson, 2004), which asserts that materialistic individuals have higher expectations for the satisfaction that material goods can bring. Richins (2013) demonstrates that these high expectations cannot be satisfied with the purchase of material goods, leading to a decline of positive emotions. In order to maintain these positive emotions, materialists continue to crave new purchases, resulting in chronic dissatisfaction (Tsang et al., 2014).

Richins and Dawson (1992) define three dimensions of materialism. The first is centrality, which states that materialistic individuals place their possessions and their acquisition as something central to their lives. Materialism can be described as a way of life in which the consumption of material goods is a goal and serves as a guide to the individual's plans, that is, it brings meaning to his (her) life. The second dimension is relative to happiness and considers that materialists see possessions and their acquisition as an essential factor for their satisfaction and well-being. Belk (1984, p. 291) states that "At high levels of materialism, possessions assume a central role in the individual's life and are believed to provide the most intense sources of satisfaction or discontent in life." Although most individuals seek happiness, what differentiates the materialist is the pursuit of happiness through the acquisition of material goods, rather than other means (such as personal relationships or professional achievements). The third dimension is about success, the materialists judge their own success and the success of the others according to the quantity and quality of accumulated possessions. The value of possessions lies in their ability to project a desired image of the self, and materialists see themselves as successful individuals as they have products that project the desired image (Richins & Dawson, 1992).

## **GRATITUDE**

Gratitude has been conceptualized in many ways and can be considered a moral virtue, an attitude, an emotion, or a personality trait (Lambert, Fincham, Stillman, & Dean. 2009). Psychology considers gratitude an emotion, and philosophy understands it as a virtue. Virtues are good habits that lead to a good personal character (Emmons & Shelton, 2002) or moral quality.

It is possible to infer that a person who feels grateful is more inclined to feel likable and cared for by others. Gratitude as a psychological state leads to a sense of appreciation of life. It may be a psychological state expressed in relation to other people, but it may also be impersonal, whether related to nature or related to non-humans, as to God (Emmons & Shelton, 2002). Gratitude gives the individual the ability to appreciate the most basic goods of life with pleasure and admiration, no matter how trivial the experience looks to other individuals. This ability to appreciate everyday experiences allows the individual a sense of pleasure and inspiration even from the most mundane events (Emmons & Shelton, 2002).



Gratitude is related to several indicators of well-being, such as lower depression, positive emotions, perception of the meaning of life, and satisfaction with life (Tsang et al., 2014). Gratitude can lead to happiness, better physical health, and deeper and more satisfying relationships (Emmons & Shelton, 2002). Gratitude leads to positive emotions. Acts inspired by gratitude increase social bonds and friendships, and are associated with better levels of life satisfaction (Lambert et al., 2009).

## **GRATITUDE AND MATERIALISM AMONG YOUNG CONSUMERS**

Polak and McCullough (2006) argue that the relationship between materialism and gratitude is bidirectional: an increase in materialism leads the individual to be less grateful, while an increase in gratitude leads an individual to be less materialistic. Froh et al. (2011) corroborate the same relationship among adolescents (mean age of 15.67 years old), confirming that gratitude and materialism have opposing associations with well-being. While grateful adolescents attained higher grade-point average (GPA), are less envious, less depressed, and more satisfied with life, materialistic adolescents have lower GPA, higher envy and lower life satisfaction. Lambert et al. (2009) helped to clarify this relationship demonstrating through an experiment with young people (median age of 21 years old) that there is a causal relationship between a state of gratitude and a temporary diminution of materialism. The authors conclude that satisfaction with life mediates this relationship and that the stimulation of gratitude leads to lower levels of materialism compared to a condition of envy (low gratitude).

The relationship between materialism and gratitude in children and adolescents has been studied by Chaplin, Rindfleisch and John (2008). The authors identified that consumers between 8 and 18 years of age who have high levels of materialism have low levels of pro-social behavior and that gratitude can soften the relationship between materialism and pro-social behavior by helping them to value others rather than just themselves (Chaplin, Rindfleisch & John, 2008). Learning to behave pro-socially, that is, to act with the aim of helping others, is an important aspect of social development that begins during childhood (Eisenberg & Mussen, 1989; Hoffman, 2000). Materialism is assumed to interrupt this development by encouraging attention on the self and delaying the ability to focus on other people (Chaplin, Rindfleisch & John, 2008). As a result, children with higher levels of materialism tend to exhibit lower levels of pro-social development.

According to the motivational perspective, the roots of materialism would be in the insecurities of childhood. Chaplin and John (2007) has identified a causal relationship between low self-esteem and materialism (Chaplin & John, 2007). Other studies have shown correlations between materialism and other factors, such as economic class (Goldberg, Gorn, Peracchio, & Bamossy, 2003), the divorce of parents (Rindfleisch & Burroughs, 2004), or children's exposure to marketing communications (Goldberg et al., 2003). Although the causal relationship has not been proven, there is strong evidence that exposure to marketing communications causes materialism to increase, not vice versa. Exposure to advertisement can lead children to believe that some brands will increase their happiness and satisfaction with life (Nairn, 2015).

To our knowledge, only two previous experiments tested if gratitude is the cause of a decrease in materialism. The first was undertaken by Lambert et al. (2009) who applied Kasser's (2004) materialistic desires state scale on adults and the second by Chaplin et al. (2018), who used the youth materialism scale on adolescents from 11 to 17 years old. Both experiments confirmed that gratitude provokes a reduction in materialism. Furthermore, in both Lambert et al.'s (2009) and Chaplin et al.'s (2018) experiments, materialism was seen as unidimensional construct and was measured along a single scale. In this article, Study 1 will test whether higher levels of gratitude cause a decrease in multidimensional materialism (Richins & Dawson, 1992) and will apply a scale with three materialism dimensions (centrality, happiness, and success) to adolescents from 14 to 19 years old. Study 1 hypothesizes that:

H1: A stimulus to increase gratitude will cause a decrease in materialism for all three dimensions of materialism (i.e., centrality, happiness, and success).

Materialism in adolescence is related to interpersonal influences, especially, from parents and peers (Chaplin & John, 2010). Goldberg et al. (2003) identified, on a survey answered by parents and their children, that high materialistic parents have more materialistic children. This was confirmed by Chaplin and John (2010) on a survey answered by youths from 12 to 18 years old. Chaplin and John (2010) considered that parents and peers are sources of emotional support and psychological well-being, and found that greater parental support increases adolescents' self-esteem which in turn decreases adolescents' materialism. Moreover, this same work found that high materialistic parents have high materialistic children, and this relationship is mediated by self-

esteem, i.e., high materialistic parents have adolescents with lower self-esteem, which in turn increases adolescents' materialism (Chaplin and John, 2010).

Hoy, Suldo and Mendez (2013) undertook a study with children from 9 to 11 years old and their biological parents, in which both children and parents completed a questionnaire on gratitude. The results showed a small and significant correlation among mother's and children's gratitude, but none relation among fathers' and children's gratitude. Hoy et al. (2013) believe that this difference could be attributed to biological contributions, such as sex-linked inheritance patterns, or environmental factors. In U.S., where their study was taken, childcare responsibilities result in children spending more time with mothers than fathers, so children have more opportunities to observe and imitate expressions of gratitude of their mothers than their fathers. Another possible explanation for the result is that men tend to be more discrete demonstrating gratitude than women, who recognize and express gratitude in more explicit ways, so male gratitude would have less influence on children because children are less aware of their fathers' level of gratitude (Hoy et al., 2013).

Considering that materialistic parents have materialistic children (Chaplin and John, 2010), grateful mothers have grateful children (Hoy, Suldo, & Mendez, 2013), and gratitude is negatively related to materialism (McCullough et al., 2002; Polak & McCullough, 2006; Froh et al., 2011; Lambert, Fincham, Stillman, & Dean, 2009), the hypothesis tested in Study 2 is:

H2: Parents' gratitude is negatively related to children's materialism.

## **STUDY 1: QUASI-EXPERIMENT**

### **Method**

Study 1 has a quasi-experimental pretest-posttest control group design, i.e., it has a treatment and a comparison group and from both there was an observation before and after the treatment (Table 1) (Shadish, Cook & Campbell, 2002).

Group	Time		
	before	activity	after activity
treatment group	O <sub>1</sub>	gratitude journal	O <sub>2</sub>
comparison group	O <sub>1</sub>	routine journal	O <sub>2</sub>

Note: O = observation

Table 1: Quasi-experimental design of Study 1.

The quasi-experiment was performed with adolescents enrolled in Community Center *Sinhazinha Meirelles*, a Brazilian nonprofit organization which seeks to qualify adolescents from a deprived neighborhood of São Paulo for the job market. Adolescents attend *Sinhazinha Meirelles* in groups of 30 – 40 people, and each semester a new group is formed.

The research project of Study 1 was approved by the Ethical Compliance Committee on Research Involving Human Beings. The informed consent was signed by parents, and adolescents' consent was obtained orally. Seventy-two adolescents from 14 to 19 years old from two different semesters took part in the experiment, but only sixty-five completed it. The treatment group (n = 30) was performed in the first semester and the comparison group (n = 35) in the second semester of the same year. Both groups presented similar characteristics (treatment group: mean age = 15.8 and 63% female; control group: mean age = 16.2 and 70% female; average wage from the neighborhood equivalent to US\$ 536.00). Multidimensional materialism was assessed by Richins' (2004) 15 items scale, composed of three dimensions: centrality, happiness, and success. The scale was adapted (see: Appendix) based on studies which implemented it with low-income individuals in Brazil (Ponchio & Aranha, 2008; Ponchio, Aranha & Todd, 2007) and on interviews with a teacher, a group of eight children (from 10 to 12 years-old) and two adolescents (14 years-old girl and a 15 years-old boy) from the Community Center *Sinhazinha Meirelles*. Coefficient alpha was calculated separately for the three dimensions: centrality (3 items, before activity  $\alpha = .601$ , after activity  $\alpha = .695$ ), happiness (4 items, before activity  $\alpha = .705$ , after activity  $\alpha = .780$ ), and success (4 items, before activity  $\alpha = .609$ , after activity  $\alpha = .689$ ).

The whole quasi-experiment lasted eight days. On the first day, the participants completed the Richins (2004) multidimensional materialism scale and identified themselves on the questionnaire. After that there was a brief discussion (treatment group: definition and examples of gratitude; comparison group: definition and examples about routine) and the participants were instructed to

fill a journal for one week (treatment group: gratitude journal; comparison group: routine journal). The gratitude journal was inspired by the Gratitude Curriculum, developed by Professor Jeffrey Froh, from Hofstra University (see: <https://sites.google.com/a/pride.hofstra.edu/jeffrey-j-froh/home>), and each day the participants were asked to write about things that made them feel grateful, such as “Think about a situation when someone did something to help you. What did this person do? How this made you feel?”, or “Write about three things that you feel grateful for”. The routine journal asked about daily activities, such as “Write three activities that you do every day”, or “Which is the color of the clothes you are wearing right now?”. On the seventh and last day, students brought their journals completed and participated on another activity. The treatment group read the book *The Giving Tree*, by Shel Silverstein, and discussed how gratitude was treated on the story as recommended by the Gratitude Curriculum. This book illustrates that when someone helps another person, he or she is also giving up something in order to help. The comparison group read *The Missing Piece* from the same author, and discussed descriptive details about the story. After the reading and discussing activity both groups filled the materialism scale again, and identified themselves on the questionnaire. The comparison group learned about routine to serve as a counterfactual - i.e., understand what would have happened if the group had not received the gratitude treatment (Shadish, Cook & Campbell, 2002). The objective of the routine activities was to create a condition that had the same characteristics as the gratitude one, but in which participants would not feel gratitude. The routine theme was chosen for its apparent neutrality as it refers to ordinary, day-do-day events. Therefore, any possible changes in materialism would be a result of the gratitude activity, and not a result of the presence of the researcher or any other unobserved variable. About five dollars (on local currency) was donated for each student who completed the experiment, the amount was delivered to the community center and was used to afford the adolescents’ graduation party.

## **Results**

To test H1, scores were calculated using regression method, and a 2 (time: before activity, after activity) x 2 (activity: gratitude, routine) mixed ANOVA was conducted for each materialism dimension.

A significant interaction between time x activity occurred for happiness ( $F(1, 63) = 8.497, p = .005$ ) and success ( $F(1, 63) = 10.139, p = .002$ ), suggesting that the effect of the activity on these two materialism dimensions was different for adolescents who completed the gratitude activity and those who completed the routine activity. Planned contrasts were performed to verify if adolescents in the gratitude and routine conditions had the same level of materialism before the activity and this was true for happiness ( $M_{\text{routine}} = .050$  vs.  $M_{\text{gratitude}} = -.059, F(1, 63) = .193, p = .662$ ) and success ( $M_{\text{routine}} = .089$  vs.  $M_{\text{gratitude}} = -.104, F(1, 63) = .606, p = .439$ ). After the activities the adolescents in the gratitude condition had a lower level of materialism than the adolescents in the routine condition for both happiness ( $M_{\text{routine}} = .313$  vs.  $M_{\text{gratitude}} = -.365, F(1, 63) = 8.310, p = .005$ ) and success ( $M_{\text{routine}} = .352$  vs.  $M_{\text{gratitude}} = -.411, F(1, 63) = 10.900, p = .002$ ). If there are equal groups at pretest, the comparison group posttest is considered as counterfactual inference for the treatment group posttest (Shadish et al., 2002), so it is possible to infer that the activity that stimulated gratitude caused the decrease in the belief that acquisition is a mean of pursuing happiness (i.e., happiness dimension) and that possessions define someone success (i.e., success dimension).

On the centrality dimension, materialism was not significantly affected by time x activity interaction ( $F(1, 63) = 1.338, p = .252$ ). Planned contrast on centrality showed that, before the activity, the adolescents in the gratitude and routine conditions did not have the same level of materialism ( $M_{\text{routine}} = .250$  vs.  $M_{\text{gratitude}} = -.292, F(1, 63) = 5.053, p = .028$ ) – before the activity, the gratitude condition group had lower levels of centrality than the routine condition group. It was further checked whether, after the activity, the adolescents in the gratitude condition maintained a significant lower level of materialism as regards centrality in comparison to the adolescents in the routine condition and this was true ( $M_{\text{routine}} = .372$  vs.  $M_{\text{gratitude}} = -.434, F(1, 63) = 12.395, p = .001$ ). Therefore, both the observed pretest and posttest means for centrality were lower for the gratitude condition group than the routine condition group. It is noteworthy to highlight, however, that it is not possible to conclude if gratitude affects or not the centrality dimension as the pretest means significantly differ between the groups.

## Discussion

The results partially confirm H1 and suggest that materialism was negatively affected by the gratitude stimuli in two out of its three dimensions. The stimuli of gratitude caused a decrease in the success and happiness dimensions of materialism, but its effect on the centrality dimension remains inconclusive. The results of Study 1 can be interpreted in the light of McCullough et al. (2002), who conducted four studies to understand the nature of gratitude, analyzing the correlation of gratitude and other constructs, amongst them materialism. A negative correlation was found between gratitude and success ( $r = -.25$ ,  $p < .01$ ), meaning that grateful people agree less with the idea that success is linked with material wealth, and between gratitude and happiness ( $r = -.38$ ,  $p < .01$ ), meaning that material wealth is not an important factor in the happiness of grateful people. But when observing the centrality dimension of materialism, the negative correlation with gratitude was smaller and not significant ( $r = -.07$ ,  $p < .10$ ).

Therefore, while Study 1 demonstrates that the stimulus of gratitude will reduce the belief that possessions and their acquisition are essential for personal happiness, and will reduce the tendency to judge someone's success by the possessions they have accumulated, it is possible that gratitude may not interfere on centrality, a life-style in which consumption of material goods are considered a goal and lend meaning to life (Richins & Dawson, 1992).

## STUDY 2: SURVEY

### Method

A survey questionnaire was applied on a sample of low-income parents of boys from 10 to 18 years of age (mean age = 13.57; SD = 1.97) at the Assistance Center of Vocational Education (CEAP), which is a nonprofit organization that works to complement the schooling of vulnerable young men, therefore acting in partnership with private and public schools. Parents answered a self-completed printed questionnaire on gratitude and materialism at CEAP, during a parent-teacher meeting (57%) or when attending a selection process for the institution (43%). The final sample consisted of 845 completed questionnaires answered by fathers (37.8%), mothers (51.2%)

and other guardians (11%) who live in a neighborhood of average wage equivalent to US\$ 489.00. This survey was part of a larger study with parents of students from a deprived neighborhood of São Paulo.

The gratitude scale was translated and adapted from McCullough et al. (2002) based on the items' comprehension presented by parents and CEAP teachers and other professionals (n = 9 interviews with parents, n = 1 interview with a voluntary worker, n = 3 interviews with coordinators, n = 2 interviews with teachers) (see: Appendix). A moderate degree of internal consistency was achieved (4 items,  $\alpha = .677$ ). To assess materialism, Study 2 employed Richins' (2004) nine items materialism scale adapted to be answered by parents about their sons (e.g., My son admires people who own expensive homes, cars, and clothes). This short version of the scale (nine items only) is recommended when materialism will be looked at a general level, and not at its dimensions separately. The validity of having parents answering about their children's behavior is supported by prior research (Serketich & Dumas, 1996). The materialism scale (see: Appendix) was adapted based on studies which implemented this scale with low-income individuals in Brazil (Ponchio & Aranha, 2008; Ponchio, Aranha & Todd, 2007), and based on the same interviews used to pretest the gratitude scale. There was a high degree of internal consistency (9 items,  $\alpha = .896$ ).

## Results

Hierarchical multiple regression was applied to verify the effect of parents' gratitude on boys' materialism. This procedure was chosen in order to control for the effects of covariates (Field, 2009) such as age of the boy and type of school (dummy, 0 = private; 1 = public). In the first step of hierarchical multiple regression, only one predictor was entered: gratitude (Table 2). This model was statistically significant ( $F(1, 843) = 19.51, p < .01$ ) and parents' gratitude explained 2.3% of variance in boys' materialism. After entry of boys' age and type of school at step 2 the total variance explained by the model was 3.7% ( $F(3, 841) = 10.66, p < .01$ ). The introduction of those two variables explained additional 1.4% of variance in boys' materialism ( $R^2 \text{ Change} = .14; F(2, 841) = 6.11; p < .001$ ). In the final adjusted model, the three predictor variables were statistically significant, with parents' gratitude recording a higher Beta value ( $\beta = -.16, p < .001$ ) than boys' age ( $\beta = .09, p < .001$ ) and type of school ( $\beta = .07, p < .05$ ).



	<i>B</i>	<i>SE B</i>	$\beta$	<i>t</i>	<i>R</i>	<i>R</i> <sup>2</sup>	$\Delta R^2$
Step 1					.15	.023**	
Constant	-0.10	0.03					
Gratitude	-0.15	0.03	-.15**	-4.42			
Step 2					.19	.037**	.014**
Constant	-0.77	0.24					
Gratitude	-0.16	0.03	-.16**	-4.45			
Sons' age	0.05	0.02	.09**	2.73			
Type of school	0.17	0.08	.07*	2.08			

Note: statistical significance \*  $p < .05$ ; \*\* $p < .01$

Table 2: Summary of the results of Study 2.

Duncan, Engel, Claessens and Dowsett (2014) suggest the practice of subgroup replication to check the robustness of the results. Study 2 examined the subgroup of respondents (father vs. mother vs. other guardian), origin of respondents' children (CEAP students vs. CEAP applicants) and type of regular school of respondents' children (public vs. private). Table 3 indicates that all subgroups, except from when the questionnaire was responded by other guardians ( $p > .05$ , n.s.), parents' gratitude is negatively related to boys' materialism ( $p < .05$ ).

Subgroup	$\beta$ (Gratitude)	<i>R</i> <sup>2</sup> (Adj)	F Score
Respondent			
Father	-.17**	.03	10.40**
Mother	-.11*	.01	4.97*
Other guardian	-.14	.01	1.96
Origin of children			
CEAP student	-.14**	.02	9.8**
CEAP applicant	-.16**	.02	10.4**
Type of school			
Private	-.23**	.05	11.10**
Public	-.13**	.01	10.45**

Note: statistical significance \*  $p < .05$ ; \*\* $p < .01$

Table 3: Summary of subgroup results of Study 2.

## Discussion

The results confirm H2 and suggest that parents' gratitude is negatively related to children's materialism. This finding supports the idea that parents transmit their values to their children.

Contradicting Hoy et al. (2013), who found no relation among fathers' and children's gratitude, this study demonstrates that both mothers and fathers influence children's materialism. Further research is needed to understand the reasons of this inconsistency, but one possible explanation is that North American men, who participated in Hoy's et al. (2013) study, do not communicate their good feelings to other people and do not say positive things as much as Latin American men do (Fernández, Carrera, Sánchez, Paez, & Candia, 2000). Even though U.S. and Latin America presents the same level of verbal behavior of joy, in U.S. the difference among verbal behavior of joy of men and women is higher than in Latin America (U.S. men are less explicit than U.S. women) (Fernández, Carrera, Sánchez, Paez, & Candia, 2000), so Latin American children have opportunities to observe not only their mothers' explicit expressions of gratitude, but also their fathers', what would influence their own levels of gratitude and subsequently their materialism. Another possible explanation is that Study 2 observed the relation among parents and sons, while Hoy et al. (2013) did not differentiate their analysis on children by sex. Since sons tend to be closer than daughters to their fathers (Starrels, 1994), it is more likely that on a sample composed only by sons the value transmission by fathers becomes more evident. On the other hand, the relation between other guardians' (e.g., stepmothers, stepfathers, grandfathers, grandmothers) gratitude and materialism was not significant. This could happen because they do not represent such a strong influence on the children's value as parents do, or because the respondent did not know the adolescent so well to respond to the questionnaire on their behalf.

Table 2 shows that other variables added for control – sons' age and type of school were also significant, but parents' gratitude remained with higher influence. These variables did not affect the influence of gratitude on materialism being analyzed in this article, yet add to previous materialism studies. Age differences in materialism were explained by Chaplin and John (2007), who verified that materialism is reduced on younger children (8-9 years old), increases in early adolescence (12-13 years old) and decreases again on late adolescents (16-18 years old), but do not return to the lower levels of younger children. The relation among age and materialism is mediated by self-esteem. Early adolescents usually have low self-esteem, and this is when materialism increases (Chaplin and John, 2007). In Study 2 it was found a small and significant beta coefficient of age predicting materialism, which indicates that as the boys get older, their materialism increases. To elucidate this finding an ANOVA was performed considering early

adolescence (10-13 years old) and late adolescence (14-18 years old). The results contradicted Chaplin and John (2007) indicating that on this sample late adolescents have higher level of materialism than early adolescents ( $M_{\text{early adolescence}} = -.092$  vs.  $M_{\text{late adolescence}} = .090$ ,  $F(1, 878) = 7.379$ ,  $p < .01$ ). The increase in adolescents' materialism observed on Study 2 can be explained by Robins and Trzesniewski (2005) research, a review of scientific evidence from the development of self-esteem during life. The authors analyzed findings from a meta-analysis of 86 articles, a cross-sectional study of individuals from 9 to 90 years old and a longitudinal study of individuals from 25 to 96 years old, to produce a trajectory of self-esteem during life. Contradicting Chaplin and John (2007), their work demonstrates that self-esteem declines from early adolescence (10-13 years old) to late adolescence (14-18 years old), both from men and women, (Robins & Trzesniewski, 2005), what would explain the increase in materialism noticed on Study 2.

Type of school also had a positive relation with materialism, meaning that young men from private schools are less materialistic than their peers from public schools. It is possible to infer that type of school is just a proxy to income, since in Brazil if the family has enough income the children usually goes to a private school. This finding helps to corroborate Goldberg et al. (2003), who found that youths with high levels of materialism tend to come from low-income families.

## **GENERAL DISCUSSION**

This article contributes to the literature of anti-consumption especially as regards young consumers' behavior by demonstrating the extent to which gratitude is an effective way to reduce multidimensional materialism in adolescents and the extent to which parents' feelings of gratitude interfere in the materialism of their children. Study 1 shows that it is possible to reduce the belief that material wealth brings happiness and means success by stimulating gratitude, whereas Study 2 suggests that families who practice gratitude function as anti-consumption agents (i.e. grateful parents spontaneously diminish the levels of materialism of their children).

An important practical implication of this article refers to the parents' and educator's concern with the rising level of materialism among young people and the results of Study 1 and 2 show that they do not have to depend on public policies, such as those who restrict children and adolescent's exposure to advertising, to work this matter. Gratitude can be stimulated by parents or educators

with simple actions. One possibility is to write a gratitude journal, like Study 1, or even using a gratitude app to help with this task. Some apps (e.g., Happify, 365 Gratitude Diary) display thoughts about gratitude, reminders to reflect or write about things someone could be grateful for. Families can look for books related to gratitude, read them together and elaborate on stories and the same can be done in the schools with teachers and their students. Listening to music that manifest gratitude is also an option. Froh and Bono (2014) recommend that parents ask their children to express gratitude. This can be done with very simple things such as ask children and adolescents to write a thank you note for the great time they spent with their grandfathers, or send a WhatsApp message to their aunt and thank her for picking them up at school. Parents can use meal time or any other family time to ask their children questions such as: “Tell me the best thing that happened to you today”, or “I think someone helped you today, can you tell me how?”. Questions like those will make young people reflect and realize that they have some reason or someone to be grateful for. For those families who have some religiosity, say prayers of thanksgiving is a way to remember the blessings they received, what strengthen the valuing of gratitude as well (Froh & Bono, 2014). Study 2 teaches that to reduce young consumers’ materialism, adults should improve their levels of gratitude as well. This means that to foster a culture of gratitude parents and educator must be an example themselves. It is necessary to practice communicating good feelings and saying positive things, expressing gratitude to others, especially to children. Saying thanks to young people when they do everyday things, such as make their bed or remind to call the parents to say that will be late, will show that the effort they have made to improve someone else’s life is valued and appreciated (Froh & Bono, 2014). Simple practices to simulate gratitude is a win-win situation: families will have their general well-being enhanced, society will have less self-centered citizens and environment will be less explored to provide superfluous consumption.

Anti-consumption has the goal of reducing consumption. Sharing is a way to reduce individual purchases, since goods are part of a “non-reciprocal pooling of resources resulting in joint ownership” (Ozanne & Ballantine, 2010, p. 486). Toys libraries and leasing clothes are examples of sharing economy. Sharing companies willing to attract more users can stimulate gratitude feelings with their campaigns in order to encourage people to share more and consume less. If people are able to share their things, they do not need to acquire more and this is true for young

consumers too. Gratitude appeals can also be used in campaigns to increase good donations (such as toys or clothing), since it diminishes materialism and has potential to enhance pro-social behavior in youths (Chaplin et al., 2008). Companies, like Patagonia (see: [www.patagonia.com](http://www.patagonia.com)), which produces outdoor clothes and gear and have them designed also for children, could benefit from encouraging gratitude. Patagonia advertises against unnecessary consumption and have services to promote the trading and repairing of wear clothes produced by them (see: <https://wornwear.patagonia.com/>), so the stimulus of gratitude would reduce materialism and at the same time work on its social responsibility and anti-consumption agenda.

This article also contributes to the paradigm of Transformative Consumer Research (TCR), a program that encourages research to improve consumers' well-being (Mick, Pettigrew, Pechmann & Ozanne, 2012). This paper aids to answer a question posed by Burroughs *et al.* (2013, p.25) while developing a TCR agenda: "What can be done to reduce materialism among children and adolescents?". Since consumers who overvalue their material purchases have their psychological and physical health affected (Burroughs & Rindfleisch, 2012), this paper contributes TCR literature suggesting a way to improve young consumers' welfare.

This paper is not without limitations. As regards Study 1, it was not possible to infer the influence of gratitude on the centrality dimension of materialism, since the groups investigated did not present the same level of pretest centrality. Further research should investigate this matter considering that gratitude may not affect centrality on low-income families, since the economic deprivation or the difficult economic condition faced by them is a source of insecurity (Polak & McCullough, 2006), and it would be very hard to diminish their perception that the needs of material goods are something crucial to their lives. This relation could also be investigated in families with high socio-economic status to verify if the way of life in which consumption is a central goal is not really related to gratitude. Centrality dimension could be explored with anti-consumption groups, such as the simplifiers. For those groups consumption is not a central goal, so the centrality dimension of materialism should be very low and maybe related to gratitude. Future research that seek to explore if exposure to marketing communications causes materialism to increase could also analyze materialism as a multidimensional construct, and verify if all three dimensions are affected. In Study 2 parents answered for their children, therefore a suggestion for future research is seek a more accurate perspective having children respond by themselves, and

investigate possible mediators of the relation among parents' gratitude and adolescents' materialism, such as parents' materialism and adolescents' self-esteem.

The findings of this article present an initial look at how parents and educators can fight youth materialism. Hopefully, the practical suggestions presented here will encourage researchers to explore other feasible ways of reducing materialism and will lead some families in their search for a life-style full of gratitude and satisfaction with life.

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## APPENDIX

### Materialism Scale adapted to Study 1

Materialism	Before activity	After activity
<b>Success</b>	( $\alpha = .609$ )	( $\alpha = .689$ )
I admire people who own expensive homes, cars, and clothes.		
Some of the most important achievements in life include acquiring expensive things.		
I like to own things that impress people.		
I pay a lot of attention to the material objects other people own (cell-phone, tablet, tennis shoes, etc.).		
<b>Centrality</b>	( $\alpha = .601$ )	( $\alpha = .695$ )
I enjoy spending money on expensive things.		
Buying things gives me a lot of pleasure.		
I like a lot of luxury in my life.		
<b>Happiness</b>	( $\alpha = .705$ )	( $\alpha = .780$ )
My life would be better if I owned expensive things I don't have.		
I would be happier if I own more luxury things.		
I'd be happier if I could afford to buy more things.		
It bothers me when I can't buy all the things I'd like.		

### Materialism Scale adapted to Study 2

Materialism ( $\alpha = .896$ )
I can say about my son that he...
...admires people who own expensive homes, cars, and clothes.
... thinks that his life would be better if he owned certain expensive things he doesn't have.
... enjoys spending money on expensive things.
... thinks that buying things gives him a lot of pleasure.
... likes to own things that impress people.
... would be happier if he could buy more things.
... it bothers him when he can't buy all the things he'd like.
... likes a lot of luxury in his life.
... thinks that spending money is among the most important achievements in life.

## The Gratitude Questionnaire adapted to Study 2

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### Gratitude ( $\alpha = .677$ )

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I have so much in life to be thankful for.

If I had to list everything that I felt grateful for, it would be a very long list.

When I think about life, I have much to be grateful for.

I am grateful to a wide variety of people.

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## CHAPTER 3 - PAPER 2:

### SYMBIOTIC RELATIONSHIPS IN EDUCATIONAL SERVICES FOR VULNERABLE ADOLESCENTS

#### ABSTRACT

**Purpose:** The purpose of this study is to investigate if and to what extent different forms of symbiotic relationships within a usage center (named mutualism and collaboration) lead to different levels of value in use for its resource integrators. The focus of this study is the educational service provided in deprived neighborhoods to potentially vulnerable adolescents.

**Design/methodology/approach:** This study applies a two-phase sequential exploratory mixed-method design. The first phase involved in-depth interviews with both the focal (the students) and peripheral resource integrators (the students' parents) of a Brazilian positive deviant educational institution. The qualitative findings were used to build a survey with four subgroups in which 530 peripheral integrators participated.

**Findings:** A mutualistic educational institution in which the participation of students' parents is mandatory creates more value in use than collaborative ones in which parental participation is optional.

**Social implications:** In the context of educational services for vulnerable adolescents, value in use is echoed in the family's coexistence, greater caring about students, and the encouragement from the adolescents' positive beliefs about education and respectful relationships with others.

**Originality/value:** This study is the first to empirically test Kleinaltenkamp *et al.*'s usage center framework (2017). In so doing, it advances understanding of how the interdependence of actors in the usage processes leads to value creation for vulnerable populations.

**Keywords:** transformative service research, educational service, usage center, synergy, vulnerability

**Article classification:** Research Paper

## INTRODUCTION

In 2012, a Brazilian senator announced a bill to punish parents that did not attend meetings at their children's school. This unusual proposal was made on the grounds that education, meaning more than just instruction but including preparation for the future, has been almost entirely delegated to schools. The senator justified this by stating that "while parents are able to know the names of the players and coaches of their football teams, they do not know the names of the teachers or principals of their children" (PLS 189/2012, Senate Bill No.189 year 2012). Parental involvement is critical for children's academic success (e.g., Fan and Chen, 2001). It can be analyzed through the lens of the novel framework of the usage center (Kleinaltenkamp *et al.*, 2017), which considers the multiplicity of actors involved in the use of a service.

The service literature recognizes that value creation occurs with the involvement of many actors beyond just the service provider and its customers. One of the foundational premises of Service-Dominant logic evolved from "the customer is always the co-producer" (Vargo and Lusch, 2004, p. 10) to "value is co-created by multiple actors, always including the beneficiary" (Vargo and Lusch, 2016, p. 9). In educational services, although the student is the main beneficiary, the value is co-created with both the school (i.e., service provider) and the student's family.

'Usage center' is the name given to a group of individuals participating in the use of a solution (Macdonald *et al.*, 2016). According to the usage center framework (Kleinaltenkamp *et al.*, 2017), students and their parents can be deemed the resource integrators of an educational institution. Resource integrators are actors with agency who integrate resources to create value (Kleinaltenkamp *et al.*, 2012). Students are the focal resource integrator, since they are the main actor in the educational service and its direct beneficiaries (Gibbs and Knapp, 2002). Furthermore, the parents of the students are peripheral resource integrators. Parents are secondary actors in this educational usage process, usually acting as the purchaser of the service and the decision maker (Gibbs and Knapp, 2002). The focal resource is the school. A resource is focal when it is central to the process and has more than one actor using it (Kleinaltenkamp *et al.*, 2017). The school is central to the schooling process, and both the students and their parents experience the school as a resource. Lastly, the school meetings that parents attend on behalf of their children are the other

resources. The meetings are not central to the schooling process but are relevant and interconnected with it. As such, the interconnection impacts the final outcome of the student's education.

The purpose of this study is to empirically investigate (for the first time) if and to what extent the two forms of symbiotic relationships of a usage center (named mutualism and collaboration) lead to different levels of value in use for its resource integrators. This study applies usage center theory (Kleinaltenkamp *et al.*, 2017) to the specific context of service institutions that provide education to vulnerable adolescents in deprived neighborhoods in Brazil. Compared to OECD (Organisation for Economic Co-operation and Development) members, Latin America has a low-quality educational system. Latin America's average grade from PISA (Programme for International Student Assessment) is below the average grades of OECD countries and is lower than expected if GDP (Gross Domestic Product) is considered. Brazil is the biggest country in Latin America but has the worst average grade in sciences compared to other countries with the same level of public investment per student (Chaia *et al.*, 2017). Education is a service that can diminish individuals' social vulnerability and help them move from a situation of comparative poverty to one of comparative wealth, thus reducing the disparities in status and earning potential (Anderson *et al.*, 2013).

This study offers three main contributions to the literature. First, it answers the recent call of Kleinaltenkamp *et al.* (2017, p. 732) for further research to "explore how specific forms of symbiosis jointly with different extents of adaptability determine how value in use is co-created amongst actors within a usage center." Second, it contributes to advancing the field of TSR (Transformative Service Research) (Ostrom *et al.*, 2015) by showing how educational service institutions that serve and work with vulnerable populations can increase value in use through the involvement of the students' family. This is an important insight for the service literature since it reinforces that the involvement of other actors beyond the central beneficiary can strengthen value creation. Third, although there is much literature (e.g., Fan and Chen, 2001; Hoover-Dempsey and Sandler, 1995; McNeal, 2001; Sui-Chu and Willms, 1996) confirming that parental involvement in the school influences children's academic achievements, it is also important to consider whether this involvement influences the family itself. Therefore, this study also highlights the role that parental involvement in the schooling process plays in the family of the student. The paper is constructed as follows. The literature review is presented. It is followed by the context in which

the empirical study occurred and the methodology of the research. Next, the results are presented, and the paper concludes with a discussion of the findings.

## LITERATURE REVIEW

### *Value in use as determined by S-D logic*

On their seminal work about S-D logic, Vargo and Lusch (2004, p. 10) established the sixth foundational premise (FP6) that “the customer is always a coproducer.” This premise acknowledges that the consumer is part of value creation. This is valid for tangible goods and intangible services, since in both cases, the user must learn and adapt the product to his or her needs in order to create the value he or she needs (Vargo and Lusch, 2004). This premise was later changed to “the customer is always a co-creator of value” (Vargo and Lusch, 2008, p. 8). This change emphasizes that S-D logic is grounded on the premise of value creation instead of value production. This change makes it clear that value creation is performed in a collaborative way. That is, it is not possible to unilaterally create value in a market exchange. To achieve value creation, it is necessary to involve a customer and a firm. This premise has continued evolving, and it was changed again to “value is co-created by multiple actors, always including the beneficiary” (Vargo and Lusch, 2016, p. 9). The last update considers that value creation occurs with the participation of many actors besides the consumer and the service provider.

According to the S-D logic, value is always phenomenologically determined and is unique to each beneficiary (Vargo and Lusch, 2008). This means that value is experiential and that each actor defines it. Even though the idea of value in use as it relates to consumers’ perception was mentioned in Vargo and Lusch (2004), the authors identified the need for refinement of this concept and acknowledged that value creation has a phenomenological or experiential nature. Value in use can be defined “as a customer’s outcome, purpose or objective that is achieved through service” (Macdonald *et al.*, 2011, p. 671), and it refers to the beneficiary’s meaning that is relative to a contextual use (Woodruff and Flint, 2006). Macdonald *et al.* (2011) provide empirical evidence that value in use is specific to each single context.



### *The usage center*

The term usage center was created by Macdonald *et al.* (2016) to denominate the group of individuals participating in the use of a solution. The usage center considers that value creation is a result of the participation of all elements that influence resource integration. Kleinaltenkamp *et al.* (2017) build on Macdonald *et al.* (2016) to describe the concept of the usage center and discuss its dimensions.

A usage center has four elements: (i) the focal resource integrator, (ii) the focal resource, (iii) the peripheral resource integrators, and (iv) the other resources (Kleinaltenkamp *et al.*, 2017). The first element, the focal resource integrator, is the central actor of a usage process. The second element is the focal resource. Resources are tangible and intangible entities. They are dynamic functions of human ingenuity (Vargo and Lusch, 2004) that enable the firm to produce a market offering (Hunt and Madhavaram, 2012). In the usage center framework, a focal resource is the one that is central for the resource integration process if another actor (other than the focal resource) draws on it (Kleinaltenkamp *et al.*, 2017). The third element, the peripheral resource integrators, includes the secondary actors whose perceptions and actions can be marginal to those of the focal resource integrator. The fourth element (other resources) encompasses the resources that are not central for a certain resource integration process but can be relevant if they are related to the focal resource. This relationship impacts the results of the resource integration process (Kleinaltenkamp *et al.*, 2017).

The usage center framework relies on the premise that resource integrators are interconnected through the focal resource (Kleinaltenkamp *et al.*, 2017). Kleinaltenkamp *et al.* (2017) draw on the social interdependence theory to conceptualize that resource integrators can be (but are not necessarily) positively or negatively interdependent. The positive interdependency occurs when the goals of one actor can only be achieved if the goals of other actors are also achieved. Negative interdependency is the opposite relationship, in which the goals of one actor are achieved if the goals of the others are not achieved (Johnson, 2003). A usage center can have both kinds of interdependency (Kleinaltenkamp *et al.*, 2017).

### *Symbiotic relationships*

Symbiosis is a word used in biology to describe the association between two organisms of different species in which at least one benefits from the association. A symbiotic relationship can be classified by its diverse forms, such as mutualism, commensalism or parasitism. Mutualism refers to interactions that benefit the two species involved (de Mazancourt *et al.*, 2005). For example, mutualism describes the relationship between the bee and the flower. The bee benefits from the nectar of the flower, and the flower benefits from the pollination performed by the bee. Mutualistic relationships can be classified as obligatory and non-obligatory. In the first case, organisms are obligated to rely on one another, and otherwise they will not survive. In the second case, each organism can independently survive but they can benefit from each other. Commensalism denotes a relationship where one organism benefits from the other but does not affect the other in any way, such as some orchids that grow on trees but do not interfere with the trees (Paracer and Ahmadjian, 2000). There is also parasitism, which is a type of relationship where one species benefits but the other is harmed, such as bed bugs that feed on human blood and cause irritation on human skin (Paracer and Ahmadjian, 2000).

The interdependency among the actors of a usage center can be compared to a symbiotic relationship. In a usage center, resource integrators interact in configurations of mutual exchange, and the interactions create synergies that lead to value co-creation (Kleinaltenkamp *et al.*, 2017). Kleinaltenkamp *et al.* (2017) drew on Tung and Yuan (2010) and borrowed the terms ‘mutualism’, ‘collaboration’ and ‘commensalism’ from ecological systems to classify the forms of interactions that occur in a usage center.

In a usage center, mutualism is a full symbiotic relationship equivalent to obligatory mutualism in biology, and it occurs when the interactions of resource integrators are mutually beneficial (Kleinaltenkamp *et al.*, 2017) and necessary for value creation (Tung and Yuan, 2010). In mutualism, resource integrators cooperate out of necessity (Kleinaltenkamp *et al.*, 2017). Their mutualism is permanent and obligatory for value creation (Tung and Yuan, 2010). Collaboration is used by Tung and Yuan (2010) to describe the dimension equivalent to ‘non-obligatory mutualism’, which is a medium symbiotic relationship where resource integrators benefit from each other, but the interaction is not necessary nor enduring (Kleinaltenkamp *et al.*, 2017).

Collaboration represents mutually beneficial interactions between resource integrators and, if compared with mutualism, the interactions are beneficial but not necessary for value creation (Kleinaltenkamp *et al.*, 2017; Tung and Yuan, 2010). In a usage center, commensalism describes a minor symbiosis relationship where there are two or more cooperating resource integrators. At least one of them will not benefit from the relationship, meaning that not all resource integrators will have created value (Kleinaltekamp *et al.*, 2017).

## **THE EMPIRICAL RESEARCH CONTEXT:**

### **VULNERABILITY IN BRAZILIAN EDUCATIONAL SERVICES**

In Brazil, the free education provided by the government for elementary, middle and high school is associated mostly with low quality, even though it accounts for 78.5% of the students in the country (Inep, 2016). The low quality can be verified by some indexes. In private schools, 4% of the students presented a delay of two or more years in their education, while 13% of students in public schools were attending a grade that did not correspond with their age (Inep, 2015). In 2015, 5.5% of private high school students failed or abandoned their school studies, while this number is 20.3% in public schools (Inep, 2015). Violence is also a problem in Brazilian schools. TALIS (the Teaching and Learning International Survey carried out by the OECD) presents Brazil as one of the countries with higher levels of violence against teachers. In Brazil, 12.5% of teachers that answered the survey claimed that they are victims of verbal assault at least once a week; the average among researched countries is 3.4%. In South Korea and Romania, this number is zero. A national survey of teachers from Brazilian public schools determined that 71% of the teachers had witnessed physical or verbal aggression among students. Another alarming number is that 17% of students go to school under the influence of alcohol or drugs and 6% go to school carrying firearms or pocket knives (Prova Brasil, 2015). The low quality of Brazilian free education contributes to the continuing inequalities and do not allow children and adolescents to break the cycle of poverty.

## **METHODOLOGY**

### *A positive deviant sample case: CEAP*

The positive deviance approach is a flexible and creative sampling strategy that transformative researchers can use to address real-world issues that influence well-being (Crockett *et al.*, 2013).

A positive deviant case refers to individuals or groups that manage to overcome a problem or succeed in a given situation despite sharing the same barriers as their colleagues, peers or neighbors. Positive deviance is about identifying unique cases that have superior performance, analyzing them via qualitative methods, and then testing hypotheses about them using larger samples (Crockett *et al.*, 2013).

This study has chosen to analyze a positive deviant case of an educational institution called CEAP (*Centro Educacional Assistencial Profissionalizante*, i.e., the Assistance Center of Vocational Education), which has successfully provided education to potentially vulnerable young people. CEAP is a Brazilian NGO (non-governmental organization) located in a southern neighborhood of São Paulo. The neighborhood has a HDI (Human Development Index) of .777, compared to the highest and lowest values within the city of .961 and .701 respectively. It occupies the 81st place in the HDI ranking among the city's 96 districts (Prefeitura de São Paulo, 2007). Since its foundation in 1985, CEAP has assisted more than 5,000 boys in socially vulnerable situation. While the free educational institutions in Brazil are permeated with problems, CEAP achieved superior indexes in education, such as the high percentage of its alumni attending an undergraduate program (86% in CEAP compared to 25% in neighborhood schools).

CEAP offers free, single-sex vocational courses during half the day for boys between 10 and 18 who are simultaneously attending a conventional school. This study denominates a conventional school as an institution that is part of the formal educational system. In Brazil, students attend a conventional school for an average of four and a half hours a day (Inep, 2015). CEAP students go to a conventional school during half of the day and spend the other half of the day at CEAP. CEAP offers one-year courses in residential electricity, industrial electricity, and basic computer science. For boys that are older than 15, they offer two-year courses in business administration, information technology, and computer programming. There are also classes to reinforce the content learned at the conventional school.

CEAP believes that to achieve better results in education, it is essential to both work with the students and deeply involve their families. Its operational model is structured in such a way that the integration of the parents in the academic life of their children is a *sine qua non* condition that leads to higher value in use. CEAP runs workshops specifically for parents and requires their

presence at the school at least once a month, when they discuss relevant issues related to the education of their children.

### *Research Design*

This research was conducted using an exploratory sequential mixed methods design. This is a design in which the researcher begins by exploring the field with a qualitative approach and uses the findings to build a second quantitative phase (Creswell, 2009).

## **THE QUALITATIVE PHASE**

### *Design and procedure*

The qualitative phase of this study was undertaken upon the theoretical premise that value in use has a phenomenological nature (Vargo and Lusch 2004, 2008) and cannot be shared among different contexts. This makes it necessary to perform a qualitative exploration of the settings in order to determine value in use for a given situation (Macdonald *et al.*, 2011). Therefore, this qualitative phase has revealed what value in use means for two resource integrators (students and parents) involved with CEAP.

Qualitative data were collected through participant observations, phenomenological interviews and examination of media coverage, such as the CEAP appearance on local television (SPTV), radio (CBN) and the social media content published on CEAP's Facebook and YouTube page. During the participant observations, the first author of this study observed and gathered data by participating in various situations during different events at CEAP. This included regular school days, two days of parent workshops, two science fairs, a talent show and an education forum. She also entered into conversation with teachers, employees, and volunteers who work at CEAP to uncover their interpretations of the observed events. Commentaries about the observations were audio-recorded and transcribed the same day they occurred. The first author of this study conducted phenomenological interviews with ten parents that had an average duration of 50 minutes. Eight interviews were conducted with students with their parents' consent, and the average duration was half an hour. Since the students are male adolescents, the interviews were

conducted by a young male independent interviewer to create empathy. The independent interviewer was informed about the research goals and trained in the interview protocol.

All interviews were audio-recorded and transcribed. All the parents and students were interviewed at CEAP. The interviewees were recruited either by phone from a large database provided by CEAP or were personally recruited during school events. All the interviewees signed an informed consent form. The grand tour question for students and parents was “What is valuable about attending CEAP?” The interview followed that like a conversation, and if necessary, some probing questions were asked, including “What do you like most about CEAP,” “What do you least enjoy in CEAP,” and “What are the differences between CEAP and your/ your son’s conventional school?”

An analysis and interpretation of the data followed the process of the hermeneutical circle. In this process, fragments of the text were individually interpreted and then were reinterpreted with respect to the whole. It was an iterative process that leads to a holistic understanding of the data (Thompson *et al.*, 1994). The data were first transcribed and organized, and preliminary general ideas were identified. Every transcript was then analyzed following the continuum of fragments-to-whole and whole-to-fragments as determined by the hermeneutical circle. The total data set was finally organized according to themes identified and was used to define the hypotheses and build the research instrument used in the next quantitative phase.

### *Findings*

*Form of interaction.* The qualitative phase allowed for the identification of the form of interaction existing among CEAP’s resource integrators. The synergetic relationship that exists can be classified as mutualism, meaning that their relationship is permanent and obligatory for value creation since without cooperation, there is no value creation (Kleinaltenkamp *et al.*, 2017). This is established by CEAP’s vision, which aims at “Being a catalyst for human development, integrating family, teacher, and student.” During an interview to the radio, a CEAP’s volunteer explained: “a great differential of the school is that it instructs the parents. Because parents are the main responsible for their children’s education.” In CEAP, parental participation in the parent-teacher meetings and workshops held by the school are monitored and strongly incentivized. This

was explained by one employee, who mentioned that for younger students who attend the equivalent of middle school, “The presence (of the parent’s in the meetings) influences the permanence of the student in the next term.” This means that if the parents do not attend the meetings, the chances that their son can attend the institution in the next term will decrease. He also explained that for older students who attend the equivalent for high school, “We monitor very closely the parents’ attendance, and we are always encouraging their participation.” This was also mentioned by one mother, who was explaining the workshop held during the selection process of the students. “The incredible thing is that during the principal’s speech, we saw parents getting up and leaving because they did not agree with what was said, that a parent has to come to his son’s school.” Since the attendance of parents is obligatory to achieve value in use as proposed by CEAP, once the parents agree to attend the school, they cooperate out of necessity and not just out of their willingness or needs. Therefore, this study classifies CEAP as having a full symbiotic relationship, that is, mutualism. CEAP holds an average of 14 parental meetings per year and approximately 85% of parents attend them. Those who do not attend have to justify their absences. Since the interaction among CEAP’s resource integrators can be classified as mutualism, this study named it a *mutualistic educational institution*.

The form of interaction that exists among this mutualistic school and its students’ families differs from the ‘rule of thumb’ of interaction that exists in Brazilian educational institutions. In 2015, a Brazilian congressman introduced a bill to obligate conventional schools to hold at least 4 parent-teacher meetings per year in an attempt to increase this form of interaction (PL2322/2015, Chamber of Deputies Bill No. 2322 year 2015). Research conducted with 2002 Brazilian parents reported that 19% of the parents interviewed did not attend any parent-teacher meetings, 26% attended only some of them, and 2% were not offered any meetings at the conventional school (Montenegro and Ibope, 2014). This study calls the schools where the participation of the family is not mandatory *collaborative educational institutions*. They can be classified as a collaborative type of synergy, since the school, parents, and students can benefit from the interactions but these interactions are not compulsory.

*Value in use.* Value in use was phenomenologically revealed in the outcomes achieved when the students attend a mutualistic educational institution like CEAP. A key theme that emerged from the qualitative data as an outcome was that students changed their educational beliefs. This change

was reported by the students, such as in this illustrative quote: “I was not much interested in studies, almost anything. The other school [conventional school] was not good. When I came in here [CEAP], I started to interest myself. I started thinking better about my future, became more interested, dedicated myself more.” One of the participants highlighted that the mutualistic school helped him to plan his days, organize himself to study and to have a fixed time to do homework every day. As mentioned by a mother: “The fact that he [his son] has a goal and knows that if he has discipline, he will achieve it, he will be someone in life.” The emergence of this favorable belief was also mentioned by this father whose son already graduated CEAP and who has another younger son attending CEAP: “I think that he [the son who graduated] learned the methodology of how to study, the way to set a goal. He will be someone in life, he will achieve something.” The beliefs of the students about the importance of education is reinforced by the fact that parents also changed their beliefs, as stated by this mother who was interviewed by the local TV channel: “We thought that raising a son was you send him to a conventional school, he learns there and does the homework, he lies down and sleeps. But, family has to be together. Everyone has to be together, study together.” The appreciation of education is an outcome expected by a mutualistic educational institution like CEAP. This was observed in the videos posted by CEAP on its YouTube channel, where they upload interviews with students who were approved by renowned universities.

A favorable belief about education is a value in use obtained by the students, which is reinforced by their families’ participation in mutualism. Acknowledging that an high number of students from Brazilian public schools abandon their studies, this study hypothesizes that

**H1a:** Students attending a mutualistic educational institution have more favorable beliefs about education than those from a collaborative one.

**H1b:** Students from different collaborative educational institutions have the same level of beliefs about education.

A second outcome mentioned by those attending the mutualistic educational institution is the behavioral change of the students, which leads to respectful relationships between students, teachers and school administrators. One of the students compared his colleagues from CEAP with his colleagues from the conventional school and mentioned that what occurs in a conventional



school would never occur in CEAP because in CEAP, students are respected by their friends and teachers. This can be illustrated by a mother's quote: "You see these boys [from CEAP] walking on the street. You already know them by their manners. They are taking a different attitude, a different way to talk, to treat people, an education that is becoming apparent. Especially in this neighborhood where we live, which is very poor, where people don't have education. You notice when you see a more educated and kinder boy." One father mentioned this theme also, as he argues that this respectful posture is one of the factors that helps the boys find and stand out in a good job. Considering that in Brazil, there is a high index of physical or verbal aggression among students and from students toward teachers, this study hypothesizes that

**H2a:** Students attending a mutualistic educational institution have more respectful relationships with their teachers and others than those from a collaborative one.

**H2b:** Students from different collaborative educational institutions have the same level of respectful relationships with their teachers and others.

Another value in use mentioned as an outcome is the improvement of families' relationships or their coexistence. It is one of the school's strongest beliefs. As stated at their website, if parents are "involved in the education of their children, [...] it will transform the family environment permanently." This belief was observed and confirmed during the interviews. A father who gave an interview to a local TV channel stated that "I was a self-centered person" and this characteristic changed after his son enrolled at CEAP. This change was also confirmed by one of the students: "My parents were different. They acted in a very wrong way. Then, they started taking the workshops here. With the examples and everything, they started to be someone else. They began to be excellent parents." Another kind of behavioral change was noted by a student who was interviewed by the local TV channel: "I did not talk too much. Now I can open myself to dialogue and talk with them [parents]. I can share what I live every day, the content I learn." From what was observed in the qualitative phase of this study, only a few families knew what to expect before they joined CEAP. They were attracted by the idea of giving their children an opportunity to have a good education and a bright future, but the impact of the school on their lives was something they did not predict. These findings led to the following hypotheses:

**H3a:** The impact of the school on a family's coexistence is greater in a mutualistic educational institution than in a collaborative one.

**H3b:** The impact of the school on a family's coexistence is the same among different collaborative educational institutions.

The fourth outcome mentioned by the interviewees is related to how much the mutualistic educational institution cares about its students. The fact that the family is involved in the schooling process allows the mutualistic school to understand the needs of the families and provide specialized and personal support to the students. A mother of two adolescents who attend CEAP mentioned that when she went for a meeting at their conventional school she had to wait for a long time, but when she went for a meeting at CEAP her appointment was on time and she felt valued. She said "In this school [CEAP] they know my children and I feel welcome." Another mother compared how this care impacts her son: "Of all the six children I have, who is evolving most, in all aspects, is the one who is here at CEAP." A student declared "Here [at CEAP] they care about you. The principal himself, he talks a lot with me. They want to see me there, a successful person [...]. If I have a problem I know I can count on the teachers, I look for someone and they will talk with me." These findings led to the hypotheses:

**H4a:** A mutualistic educational institution cares more about the students than a collaborative one.

**H4b:** The extent of their caring about the students is the same among different collaborative educational institutions.

Having established the hypotheses, this study conducted a quantitative phase to test them.

## THE QUANTITATIVE PHASE

### *Design and procedure*

The quantitative phase of this study was multi-group analysis of a survey answered by students' parents (or guardians). Since they are the peripheral resource integrators and the officials

responsible for their children, they can answer the questions about them (Graue and Walsh, 1998). This survey was conducted with four subgroups as follows.

1) The mutualistic educational institution. This study considers the subgroup mutualistic educational institution those parents' whose children (male adolescents) attend CEAP.

2) CEAP outer keen subgroup. The second subgroup was formed by parents whose children (male adolescents) were participating in the selection process to join CEAP. This subgroup was selected because they are very much like those who are already attending the mutualistic educational institution. It is a subgroup formed by families who live in the same neighborhood and are willing to participate in the meetings and other activities offered by CEAP. If the hypotheses are confirmed, this subgroup will help to eliminate the explanation that the differences tested are due to characteristics of the families that look for a mutualistic educational institution and not by the mutualistic educational institution itself.

3) The collaborative educational institutions. The third subgroup was formed by parents whose children (male and female adolescents) attend a free public school during the whole day. This means that they attend conventional school during half of the day and vocational courses equivalent to those offered by the mutualistic educational institution subgroup during the other half. The data were collected from three different schools. Two of them are located in the same region of the city as the mutualistic educational institution subgroup (the south region), and the third one is located in the northwest of the city in a region with an HDI of .769 (which is very similar to the mutualistic educational institution subgroup's HDI of .777). These institutions were chosen since their form of interaction is collaboration. This means that parents may be able to attend parent-teacher meetings, but this is not part of the value proposition of the schools. If the hypotheses are confirmed, this subgroup will help to eliminate the explanation that the differences tested are due to characteristics of the families that look for a complementary education for their children.

4) The conventional subgroup. The fourth subgroup was formed by parents whose children (male and female adolescents) attend a conventional public school during half of the day in the same region of the city as the mutualistic educational institution subgroup (the south region). The

institution was chosen due to its collaborative form of interaction. This group was selected to serve as a baseline of comparison to the other subgroups. If the hypotheses are confirmed, this subgroup will help to eliminate explanation that differences tested are due to the time the students spend at the school.

*Data collection.* Participants from the mutualistic educational institution subgroup were recruited on a day when there were parent-teacher meetings at CEAP. Parents answered a self-completed questionnaire during the first minutes of the meeting. The questionnaire was printed and delivered to those who agreed to participate. A total of 284 valid questionnaires were obtained. The data from the second subgroup were obtained during the CEAP selection process. Parents and candidates have to attend an interview, and the self-completed questionnaire was answered that day. They were guaranteed that their answers would not interfere with the selection process. From this group, 115 valid questionnaires were obtained. Several potential collaborative educational institutions were invited to take part in the research. To collect the data from the third and fourth subgroups, the questionnaires were printed and sent to the parents through the students of those institutions that agreed to take part in the research. Parents received the questionnaire in an envelope with instructions for sealing, if they wish, and returning it to the school. A total of 91 valid questionnaires were obtained from the third subgroup and 40 from the fourth. Table I provides the characteristics of the sample. All respondents were guaranteed that their answers would be anonymous and that only aggregated answers would be used. For all subgroups, the questionnaires were received by the school and delivered to the researchers.

Table I – Sample characteristics

	<b>Mutualistic educational institution subgroup (n=284)</b>	<b>CEAP's outer keen subgroup (n=115)</b>	<b>Collaborative educational institutions (n=91)</b>	<b>Conventional subgroup (n=40)</b>
<b>Students' gender</b>				
Female	-	-	49%	55%
Male	100%	100%	51%	45%
<b>Answered by</b>				
Father	36%	44%	19%	15%
Mother	53%	46%	75%	78%
Other guardian	11%	10%	7%	8%
<b>Students' age (years old)</b>				
14	25%	40%	16%	20%
15	34%	37%	26%	60%
16	31%	21%	38%	18%
17	8%	2%	15%	3%
18	2%	-	3%	-

*Measures.* An initial set of items was created and pre-tested with parents and CEAP professionals in order to achieve face validity, and as a result, several items were modified. All items were measured using five-point Likert scales (1 = strongly disagree; 5 = strongly agree). The validity and reliability of the final scales were evaluated by CFA (confirmatory factor analysis).

The CFA indicated satisfactory goodness-of-fit parameters. Table II shows that the measures achieved a  $\chi^2/df$  (ratio of chi-square to degrees of freedom) of less than 3, a RMSEA (root mean squared error approximation) of less than .08, a GFI (goodness of fit index) score greater than .90, a CFI (comparative fit analysis) greater than .90, a NFI (normed fit index) greater than .90 and a TLI (Tucker-Lewis index) greater than .90 (Bagozzi and Yi, 1988; Browne and Cudeck, 1992; Hair *et al.*, 2010; Raykov and Marcoulides, 2006).

Convergent validity was assessed by inspecting the factor loading of all items, which should be statistically significant and above .50, ideally .70 or higher (Hair *et al.*, 2010), and the AVE (average variance extracted), which should be of .50 or higher (Hair *et al.*, 2010). Reliability, an indicator of convergent validity, was assessed by inspecting whether the values of CR (composite reliability) and  $\alpha$  (Cronbach's alpha) are higher than .70 (Hair *et al.*, 2010). Table II shows that all values are above the required level.

Table II – CFA indexes

Construct (items)	Factor Loadings	$\chi^2/df$	RMSEA	GFI	CFI	NFI	TLI	AVE	CR	$\alpha$
<b>Students' beliefs about education</b>		2.54	.05	.98	.97	.96	.92	.62	.86	.86
The students of my son's (daughter's) school...										
Know that studying is important to their lives	.74									
Value the schooling of this school	.88									
Want to go to college	.74									
Are interested in their studies	.77									
<b>Students' respectful relationships with their teacher and others</b>		NA	NA	1	1	1	NA	.75	.90	.89
The students of this school...										
Respect the schools' rules	.86									
Respect their teachers	.93									
Respect their colleagues	.81									
<b>Impact of the school on family's coexistence</b>		1.74	.04	.96	.96	.92	.93	.85	.97	.96
My son's (daughter's) school helps my family to...										
Talk more at home	.85									
Be closer to each other	.93									
Understand each other better	.96									
Dialogue more	.96									
Live better	.94									
Learn to listen to each other	.87									
<b>Caring for the students</b>		2.22	.05	.96	.96	.92	.91	.75	.94	.93
The people at my son's (daughter's) school...										
Help him (her) to be more disciplined	.81									
Help him (her) to get better grades	.82									
Care about my son (daughter)	.91									
Care about my child's learning	.93									
Worry about my son's (daughter's) problems	.86									

Note: NA, not applicable.

Pearson correlation was performed to assess discriminant validity. Table III shows that discriminant validity was achieved because all correlations were lower than .85 (Kline, 2011) and the square root of the AVE exceeded the correlation between the factors (Fornell and Larcker, 1981), with only one exception (i.e., the square root of the AVE of students' beliefs about education is marginally inferior to its correlation with students' respectful relationships with their teacher and others). To further investigate the discriminant validity of these last constructs, the unconstrained and the constrained models of covariance were compared. The constrained model fixes the covariance between the two constructs as 1.0, while the unconstrained model does not establish any covariance value. The models are compared based on their  $\chi^2$ , and discriminant validity is achieved when the difference of the  $\chi^2$ s is significant ( $p < .05$ , 1 df,  $\Delta\chi^2 > 3.84$ ) (Bagozzi *et al.*, 1991). Table IV shows that the constructs are dissimilar ( $p < .001$ , 1 df,  $\Delta\chi^2 = 146.97$ ) thus, assuring discriminant validity and reinforcing the findings of the qualitative study. Scores were created using regression method.

Table III – Correlations coefficients and square root of the AVE

	1.	2.	3.	4.
1.Students' beliefs about education	.785			
2.Students' respectful relationships with their teacher and others	.787**	.867		
3.Impact of the school on family's coexistence	.499**	.484**	.919	
4.Caring for the students	.475**	.426**	.644**	.866

Note: \*\*Correlation is significant at the .01 level (2-tailed).

The square root of the AVE is presented in italics (diagonal values).

Table IV – Discriminant validity of the students' beliefs about education and the students' respectful relationships with their teacher and others.

	$\chi^2$	Degrees of Freedom
Constrained model	198.13	14
Unconstrained model	51.16	13
$\Delta \chi^2$	146.97*	1

Note: \* Significant at level .001.

## *Findings*

The Kolmogorov-Smirnov test was applied as a goodness-of-fit testing for normality. The result indicates that the scores of all constructs – students' beliefs about education ( $D(530) = .219, p < .05$ ), students respectful relationships with their teacher and others ( $D(530) = .245, p < .05$ ), impact of the school on family's coexistence ( $D(530) = .226, p < .05$ ), and caring for the students ( $D(530) = .231, p < .05$ ) – were significantly non-normal. Levene test was performed to verify the homogeneity of variances. For the scores of students' beliefs about education ( $F(3, 526) = 31.35, p < .01$ ), students respectful relationships with their teacher and others ( $F(3, 526) = 44.81, p < .01$ ), impact of the school on family's coexistence ( $F(3, 526) = 57.537, p < .01$ ), and caring for the students ( $F(3, 526) = 60.612, p < .01$ ), the variances were significantly different in the groups.

Since the sample does not meet neither the assumption of normal distribution nor homogeneity of variances, Kruskal-Wallis independent sample tests were conducted to test the hypotheses (Field, 2009). Kruskal-Wallis tests indicate that students beliefs about education ( $H(3) = 97.25, p < .01$ ), students' respectful relationships with their teachers and others ( $H(3) = 100.40, p < .01$ ), impact of the school on family's coexistence ( $H(3) = 179.87, p < .01$ ), and caring for the students ( $H(3) = 155.93, p < .01$ ) are significantly affected by the form of the educational institutions' symbiotic relationships. To further investigate this result and determine which means in the distributions were significantly different, a post-hoc pairwise comparisons test applying Bonferroni correction was used. Table V shows that the mutualistic educational institution subgroup has the highest mean of all groups and that students attending a mutualistic educational institution have more favorable beliefs about education (H1a is supported,  $p < .01$ ) and more respectful relationships with their teachers and others (H2a is supported,  $p < .01$ ) than those from collaborative educational institutions. The results in Table V also confirm that a mutualistic educational institution have greater impact on families' coexistence (H3a is supported,  $p < .01$ ) and more caring about the students (H4a is supported,  $p < .01$ ) than collaborative educational institutions. There is no difference among collaborative educational institutions in relation to all values in use analyzed (H1b, H2b, H3b and H4b are supported,  $p > .25$ ).



Table V – Post-hoc comparisons test

	Students' beliefs about education		Students' respectful relationships with their teacher and others		Impact of the school on family's coexistence		Caring for the students	
	Mean	Range min-max	Mean	Range min-max	Mean	Range min-max	Mean	Range min-max
MEI	4.13	1.38-4.39	3.87	1.63-4.09	4.02	2.40-4.24	4.87	3.06-5.10
CO	3.61	1.39-4.39	3.38	.82-4.09	3.25	.85-4.24	3.93	1.02-5.10
CEI	3.55	1.21-4.39	3.21	.98-4.09	2.97	.85-4.24	3.89	1.02-5.10
BC	3.54	1.55-4.39	3.44	1.80-4.09	2.87	.85-4.24	3.93	1.53-5.10
Groups compared	Test Statistics	p	Test Statistics	p	Test Statistics	p	Test Statistics	p
MEI - CO	-111.17	.00	-106.10	.00	-150.52	.00	-149.53	.00
MEI - CEI	136.46	.00	147.64	.00	187.43	.00	170.22	.00
MEI - CN	148.83	.00	128.44	.00	191.97	.00	171.93	.00
CO - CEI	25.29	1.00	41.53	.26	39.91	.45	20.67	1.00
CO - CN	37.67	1.00	22.33	1.00	41.45	.76	22.41	1.00
CEI - CN	12.37	1.00	-19.19	1.00	4.53	1.00	1.71	1.00

Notes: MEI, Mutualistic educational institution subgroup; CO, CEAP's outer keen subgroup; CEI, Collaborative educational institutions; CN, Conventional subgroup. CO, CEI and CN are collaborative educational institutions.

## DISCUSSION

### *Theoretical implications*

Latin America faces a problem of low educational quality compared to OECD countries. Even when compared to countries that invest the same amount of money per student, Latin America has the worst grades in PISA (Chaia *et al.*, 2017). This research investigated a deviant educational service in Brazil that works with vulnerable adolescents and manages to achieve outstanding results compared to its counterparts. This study identified that the form of symbiotic relationship adopted led to different levels of value in use. In the context studied, a mutualistic form of synergy (meaning that family involvement in the schooling process is required) led to higher value in use than a collaborative one (where family involvement was optional or not adopted). Therefore, this study goes one step further than Kleinaltenkamp *et al.*'s usage center theorizing (2017) by bringing empirical evidence that similar institutions that differ from each other according to the form of synergy can create varied levels of value in use. More specifically, this study shows that increases

in the levels of interaction of peripheral integrators (student's parents) leads to higher value in use for the resource integrators of an institution that provides education for vulnerable young people.

TSR literature notes that education can have a transformative mission (Rosenbaum *et al.*, 2011). Education can enhance well-being, diminish individuals' social vulnerability and increase earning potential (Anderson *et al.*, 2013). This study contributes to TSR by demonstrating that a way of improving the educational experience is the mandatory involvement of the students' families in the value creation process. The positive deviant case analyzed had real impact both on students' academic life and on their families' well-being, and this was achieved on the grounds of the obligatory mutualism.

In this study, parental involvement in educational services is seen beyond the impact caused on adolescents to affect their families' well-being as a whole. There is a rich body of literature about the role of family in education. The idea of encouraging parents to take part in their children's school is aligned with the fact that parental involvement is critical for children's academic success (Fan and Chen, 2001). In fact, many studies have already proven that enhanced parental involvement in children's schooling is related to improvements in school functioning (Izzo *et al.*, 1999) and influences children's developmental and educational achievements (Hoover-Dempsey and Sandler, 1995; McNeal, 2001; Sui-Chu and Willms, 1996). Parental involvement can even compensate for the detrimental effects of a lack of resources on education (Hango, 2007). This study sheds light on the educational service literature by providing evidence that parental involvement also leads to a social change. It influences family's coexistence, meaning that the school can impact families' relationships. It also influences students' beliefs about education and leads to more respectful relationships among teachers and others.

### *Managerial implications*

This study provides insights for educational service practitioners who want to enhance the value in use created by their services. Changing the form of synergy via family involvement is one possible way to do that. Nevertheless, the institution has to be prepared. It has to be able to promote events or content that will have real impact on families. Parents must find these events helpful in order to improve parenting and must perceive the benefit of this participation. Even the family

culture has to be changed, since most parents do not want to spend that much time at their children's school. Parents have to feel welcome and realize that they are part of the school.

A transformative service can have a greater impact on its main beneficiary if it also works with the beneficiaries' families. Depending on the situation, the service provider can even obligate the family to participate in order to provide the service. This research brings counterintuitive evidence that the obligation of participation can also be beneficial and bring satisfaction to the resource integrators. Mutualism can be a beneficial form of synergy to other services beyond education. An example could be elderly care homes. This is a service that is mainly collaborative from the family's perspective. They can participate and visit if they wish, but this is not an obligation and is rarely incentivized. An elderly care home that invites and encourages the family to participate in programming events, lectures, workshops or parties could achieve a higher level of value in use. The elderly care home can contribute to make the family more of a participant in elderly life.

#### *Limitations and future research*

One limitation of this study is that it has left commensalism out of the research scope. Future research should verify whether commensalism presents lower levels of value in use in comparison to mutualism and collaboration and whether a continuum of value creation should be the case. Future research could be done to investigate forms of transition from one kind of synergy to the other. If an institution that works on a commensalism form of synergy wants to change to mutualism or collaboration, how could this process happen? Future research could draw a framework about changing synergy practices.

This research investigated one of the peripheral resource integrators of the educational service. Future research could investigate other resource integrators, such as the community or the companies who hire the students. Families are probably the peripheral integrators most closely related to the schooling process, but the community or the companies who hire the students can also be part of this usage center, since they can integrate to create value in use for the student and for themselves.

The context studied was an educational institution that assists vulnerable young people, which is only one among many services that have the potential to increase synergy among resource

integrators. Studies could identify other contexts where change in the form of synergy would lead to greater value creation. Health services is one of these contexts. For example, in 2014, Brazilian ministerial regulation encourages all hospitals to allow the family of newborn babies to accompany them 24 hours a day, including in intensive care units (Portaria No. 1153/2014, Ministerial Regulation No. 1153 year 2014). This initiative makes hospitals look beyond the central actor and include the babies' families. What kind of impact do initiatives like these have? Do they really create more value for all resource integrators, or is it just another source of expense for the hospital? Furthermore, there are an unlimited number of vulnerable consumers who would benefit from this kind of approach, such as children with learning disabilities, the elderly, and those who are mentally or physically handicapped.

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## CHAPTER 4 - PAPER 3:

### THE 5 W'S AND 1 H OF TSR: A LITERATURE REVIEW OF TRANSFORMATIVE SERVICE RESEARCH

#### ABSTRACT

This article is the first to present an overview of transformative service research studies published since its conceptualization. We searched six online databases and performed a content analysis of 123 TSR papers. We categorized the journals according to the ABS list to investigate *who* publishes TSR papers. We classified the type of paper, unit of analysis and the industry sector according to the North American Industry Classification System (NAICS) to determine *what* has been researched and *how* TSR researches have been undertaken. We cataloged the year and country of data collection to understand *where* and *when* they have been published. We generated a word cloud to verify *why* scholars have been researching TSR. We concluded that there is a high number of studies on the health care industry, the preferred unit of analysis is consumer entities, and the countries which had more data collected are US and Australia. There is a need to diversify TSR studies.

*Keywords: transformative service research, well-being, literature review*

*Track: Services Marketing*



## INTRODUCTION

The service sector represents 63% of the world's GDP composition (The World Factbook, 2017). In 1992 services accounted for 34% of total world employment and in 2017 this rate achieved up to 51% (The World Bank, 2018). Participation of the service sector on GDP has been increasing as the country's per capita income rises, whilst agriculture and industry sectors have been reducing by automation (The World Bank, 2018). The enhancement of the service sector is crucial to strengthen economic growth (OECD, 2005).

Ostrom, Parasuraman, Bowen, Patrício, and Voss (2015) identified research priorities in an attempt to advance the scholarly field of services with the basis on input from a global scale. The most important research priority identified was the assessment of the relationship between service and well-being, a new area labeled transformative service research (TSR). TSR is defined as “service research that centers on creating uplifting changes and improvements in the well-being of individuals (consumers and employees), families, social networks, communities, cities, nations, collectives, and ecosystems” (Anderson, Ostrom, and Bitner, 2011). Inspired by transformative consumer research, TSR seeks to “solve real problems” (Mick, 2006, p. 1).

Cronin (2016) mentions that TSR might be the next trend to dominate the marketing literature. Various academic studies based on TSR theoretical lens have been published since the TSR conceptualization in 2011 (Anderson et al., 2011; Rosenbaum et al., 2011). The purpose of this article is to present a thorough picture of published TSR studies. Herein we analyze *who* publishes TSR studies, *how* and *where* TSR researches have been undertaken, *when* they have been published, *what* has been researched, and *why* scholars have been investigating TSR. Who, when, where, how, what, and why compose the five *Ws* and one *H*, as proposed by Whetten (1989) to describe the elements necessary to theory development. Whetten (1989) claims that *what* and *how* describe the phenomena, *why* explains, and *who*, *where* and *when* establish limitations and set boundaries of the theory. This paper is the first study to provide an overview of all TSR literature published since its conceptualization.

## METHODOLOGY

### *Data collection*

We started searching for TSR papers in large online library research databases relevant to Business and Management. TSR papers were selected on July, 2018, from six main online databases: Ebsco Host, Jstor, Emerald Insight, ScienceDirect, ProQuest Database, and SpringerLink. All searches were conducted using the keyword between quotation marks “transformative service research”, to be found anywhere on the paper (e.g., abstract, title, keywords, content). We confined the search to English only, as it is the most used language in science. Quotation marks were used to limit the results to papers that mentioned the expression “transformative service research” and eliminate the papers which used these three words separately on different locations of the text. Since each database uses different search criteria, some specific filters were applied. On Ebsco Host, Business Source Complete, we applied the filter “Academic papers (peer reviewed)”, which resulted in 52 papers. We applied the filter “narrowed by articles” and “return results for business and marketing & advertising” in JStor and found no results. On Emerald Insight the search by “articles and chapters” led to 69 documents. On ScienceDirect, the search filtered by “research articles” led to 18 papers. On ProQuest Database, the filter by “peer reviewed papers” led to four papers. And on SpringerLink, filtered by “English” and “Articles” resulted in two papers. This initial selection led to a total of 145 results, and eliminating the replicates, our final sample was composed of 123 papers.

### *Content analysis*

We performed a content analysis – an observational technique that systematically evaluates all forms of recorded communications (Kolbe and Burnett, 1991) – of the 123 TSR papers selected. The selected papers were coded according to the journal of publication (*who*), year of publication (*when*), the purpose of the study (*why*), and whether the paper present empirical data (i.e., empirical qualitative, quantitative or mixed methods research paper) or not (i.e., editorial or conceptual paper) (*how*). The empirical papers were also coded regarding the country of data collection (*where*), service industry and unit of analysis (*what*).

## RESULTS

### *Who*

Services are a multidisciplinary field, and this is reflected by the diversity of journals that publish TSR studies. Our results indicated that 33 different journals published 123 TSR papers. We classified these journals according to the Academic Journal Guide 2018 from the Chartered Association of Business Schools, the ABS list, which is a guide to the relative quality of business and management journals. Journals are rated 1, 2, 3, 4 or 4\*. Rate 1 means that the journal publishes recognized but modest standard research, and the ratings increase to 4\*, indicating journals of distinction (AJG, 2018). We found that 115 out of 123 papers were published in ABS-list journals.

As Table 1 shows, a full inspection on the ABS list determined that TSR papers have been published on fields beyond Marketing (n= 47), including Sector Studies (n= 49), Operation and Technology Management (n= 10), General Management, Ethics, Gender and Social Responsibility (n= 7), Public Sector and Health Care (n= 1), and Psychology (General) (n= 1). The journal with the greatest number of TSR publications is Journal of Services Marketing (n= 30). The Journal of the Academy of Marketing Science (JAMS) is the only ABS 4\* to publish a TSR research so far.

<b>ABS field - list 2018</b>	<b>Total</b>
Sector Studies Journal of Service Management (n= 18; ABS 2), Service Industries Journal (n= 15; ABS 2), Journal of Service Research (n= 10; ABS 4), International Journal of Contemporary Hospitality Management (n= 2; ABS 3), Journal of Cleaner Production (n= 1; ABS 2), Tourism Management (n= 1; ABS 4), Worldwide Hospitality and Tourism Themes (n= 1; ABS 1), Technological Forecasting and Social Change (n= 1; ABS 3).	49
Marketing Journal of Services Marketing (n= 30; ABS 3), Journal of Retailing and Consumer Services (n= 5; ABS 2), Journal of Social Marketing (n= 2; ABS 1), Marketing Intelligence and Planning (n= 2; ABS 1), Australasian Marketing Journal (n= 1; ABS 1), European Journal of Marketing (n= 1; ABS 3), International Journal of Bank Marketing (n= 1; ABS 1), International Journal of Retail and Distribution Management (n= 1; ABS 2), Journal of Marketing Management (n= 1; ABS 2), Journal of Product and Brand Management (n= 1; ABS 1), Journal of Public Policy and Marketing (n= 1; ABS 3), Journal of the Academy of Marketing Science (n= 1; ABS 4*).	47
Operations and Technology Management Journal of Service Theory and Practice (n= 9; ABS 1), International Journal of Quality and Service Sciences (n= 1; ABS 1).	10
General Management, Ethics, Gender and Social Responsibility Journal of Business Research (n= 6, ABS 3), International Journal of Management Reviews (n= 1; ABS 3).	7
Psychology (General) Journal of Happiness Studies (n= 1, ABS 1)	1
Public Sector and Health Care Journal of Health, Organization and Management (n= 1, ABS 1)	1

Note: the following journals are part of our sample, but are not included in the 2018 ABS-list: Procedia Social and Behavioral Sciences (n= 2), Buildings (n= 1), International Journal of Pharmaceutical and Healthcare Marketing (n= 1), Journal of Research for Consumers (n= 1), Procedia CIRP (n= 1), Service Business (n= 1), Systems (n= 1).

Table 1: Number of papers by journal and field according to the ABS list

### *How and What*

From our sample of 123, 19 were editorial and 32 were conceptual papers. The other 72 were empirical papers, and their methodology is detailed in Table 2. TSR papers seem to have no preferred methodology, as the distribution amongst the empirical methods is even. The number of conceptual papers is the same as qualitative ones (n= 32), and almost the same as quantitative papers (n= 30). Some papers used both methods (n= 10).

The preferred strategy for quantitative papers is the survey (n= 21). Seven papers conducted an experimental or quasi-experimental design, and two used secondary data, or archival research.

The qualitative papers used mostly (20 of them) more than one qualitative research methodology, for example participant observations and interview (n=1), interview and focus group (n= 1), document analysis and interviews (n= 5), direct observation, interview and document analysis (n= 2). Six papers conducted interviews and four applied netnography. The remaining two papers applied textual analysis and a focus group. The majority of mixed methods papers combined interview and survey (n= 7). One of them used focus group and survey, the other adopted interview and experiment, and the last one netnography and survey.

We classified the empirical papers according to the North American Industry Classification System (NAICS) Sector. This system was adopted in 1997 to classify business establishments and was developed to provide a framework “for the collection, analysis, and dissemination of industrial statistics used by government policy analysts, by academics and researchers, by the business community, and by the public” (Office of Management and Budget, 2017, p.1). It stands out that 29 TSR studies collected data on the field health care and social assistance industry and that 17 of them are qualitative, representing 24% of TSR empirical papers (Table 2). Retail trade (n= 8) and studies with multiple industries (n= 8) come on second place.

<b>INDUSTRY - NAICS</b>	<b>Mixed methods</b>	<b>Qualitative</b>	<b>Quantitative</b>	<b>Total</b>
Accommodation and Food Service	1	1	2	<b>4</b>
Arts, Entertainment and Recreation	1	1	2	<b>4</b>
Educational Services		1		<b>1</b>
Finance and Insurance		1	6	<b>7</b>
Health Care and Social Assistance	5	17	7	<b>29</b>
Information	1	1	1	<b>3</b>
Manufacturing			1	<b>1</b>
Retail Trade		2	6	<b>8</b>
Transportation and Warehousing		1		<b>1</b>
Multiple industries	2	4	2	<b>8</b>
Other services (except Public Administration)		3	3	<b>6</b>
<b>TOTAL</b>	<b>10</b>	<b>32</b>	<b>30</b>	<b>72</b>

Table 2: Methodology and industry of data collection

We classified the unities of analysis of TSR papers according to Anderson’s et al. (2013) framework, which explores the relationship among consumer well-being and service entities. This framework presents the interactions among service entities, consumer entities and the macroenvironment, which will result on well-being outcomes. Service entities are aspects of services that interact with costumers, i.e., service employee, service process, service offering, organization and sector (Anderson et al., 2013). Consumer entities are different levels of

consumers that interact with services, i.e., individuals, collectives such as families or communities, and ecosystems. Macroenvironment also impacts well-being. Due to its potential influence on service and consumers, public policy, cultural, technological and economic environment can be considered the most important aspect of the macroenvironment to TSR (Anderson et al., 2013). Finally, TSR focus on well-being outcomes of consumer and employees. Our results show that most of empirical papers had the consumer entities as unity of analysis (Table 3). Consumer entities were represented by patients, users of financial services, immigrants, and others. Eighteen papers had service entities as unit of analysis, eight of them analyzing the individual (such as front-line employees and caregivers) and ten analyzing the organization (such as clinics or foundations). There were no papers in which macroenvironment was the unit of analysis.

Industry - NAICS	Consumer entities	Service entities - individual	Service entities - organization	Multiple unit of analysis	Other*	Total
Accommodation and food service	2			2		4
Arts, entertainment and recreation	3			1		4
Educational services			1			1
Finance and insurance	7					7
Health care and social assistance	20	1	3	4	1	29
Information	2	1				3
Manufacturing		1				1
Retail trade	7				1	8
Transportation and warehousing			1			1
Multiple industries	1	4	2	1		8
Other services (except Public Administration)	1	1	3		1	6
<b>Total</b>	<b>43</b>	<b>8</b>	<b>10</b>	<b>8</b>	<b>3</b>	<b>72</b>

Note: \* Other refers to respondents from a consumer panel, donors and subject pool of a large private university.

Table 3: Unit of analysis and industry of data collection

### *Where and When*

From 2009 to 2013 TSR papers were mostly conceptual or editorial papers (Table 4). We analyzed the country of data collection from all empirical papers. Two countries stood out in terms of number of publications: United States of America with 15 and Australia with 14 TSR papers published.

<b>Country of data collection</b>	<b>2009</b>	<b>2011</b>	<b>2012</b>	<b>2013</b>	<b>2014</b>	<b>2015</b>	<b>2016</b>	<b>2017</b>	<b>July 2018</b>	<b>Total</b>
Australia					1	5	1	5	2	14
Belgium					2			1		3
Brazil							1			1
China						1	1			2
Colombia						1	1		1	3
Egypt								1		1
France						2		1		3
Germany							1			1
Greece						1				1
India									1	1
Indonesia							1			1
Italy								1		1
Netherlands							1			1
New Zealand								3	1	4
Norway									1	1
Scandinavia								1		1
South Africa								1		1
Spain						2				2
Sweden						1			1	2
Syria						1				1
The Netherlands								1		1
Turkey							1			1
UK					1	1				2
US	1	1			1	1	5	3	3	15
Non-identifiable							2	1	1	4
Cross-cultural			1				1	1	1	4
Editorial			1	1	1	6	5	3	2	19
Conceptual		2		3	1	4	5	12	5	32
<b>Total</b>	<b>1</b>	<b>3</b>	<b>2</b>	<b>4</b>	<b>7</b>	<b>26</b>	<b>26</b>	<b>35</b>	<b>19</b>	<b>123</b>

Table 4: TSR papers by year of publication and country of data collection

The first study to introduce the conceptual basis of TSR was published in 2009, in which Rosenbaum (2009, p.184) mentions that market and public health scholars should “explore the transformative potential of third places on consumer welfare”. But TSR itself was conceptualized years later, in 2011, by Rosenbaum et al. (2011), who cite the definition proposed by Anderson et al., (2011). In 2012 two TSR papers were published, one year later than the date in which TSR was conceptualized. In 2013 there were four papers, one of them conceptualized TSR again, but also proposed a research agenda for the area (Anderson et al., 2013). Following this agenda, seven papers were published in 2014. In 2015 and 2016 there were 26 papers each year and the publications went up to 35 in 2017. Until July 2018, 19 TSR papers have been published in 2018.





Kennedy, 2015), a core service concept. *Transformative* (n=15) and *Marketing* (n=14) were also mentioned many times, indicating the importance of TSR to transform lives and change existing paradigms and to marketing theory.

## CONCLUSION

TSR is a young and emerging area of service research. In a nutshell, TSR research has been published mainly in Sector Studies and Marketing journals, especially from 2015 onwards and using both qualitative and quantitative methods. TSR scholars are doing an important job undertaking research that aim to unravel real problems and improve well-being and there is plenty of room for intensifying this work beyond the description of the phenomenon (*how*). Furthermore, there is a need to diversify the TSR studies and expand them to sectors and countries that have not yet been contemplated so far. To date the main effort of TSR scholars has been put on the health care and social assistance industry and in US and Australia. Some untrodden NAICS industries could also be considered in TSR research, such as construction; real estate and rental and leasing; professional, scientific, and technical services; administrative and support and waste management and remediation services. Educational service, being transformative by its own nature, could also be better explored. There is a lack of research from third world countries, where most vulnerable consumers are located. There is also a need to study the macroenvironment since most TSR studies has focused on consumer entities.

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## CHAPTER 5 – FINAL DISCUSSION

The main objective of my thesis was to understand if transformative services accessed by low-income consumers can improve their well-being via family involvement. To investigate this, I partnered with two educational institutions, and presented the result on three papers. Paper 1 verified if a sense of gratitude, which can be instilled by the educational institution or the family, can reduce young consumers' materialism. Paper 2 examined to what extent an educational service for a young vulnerable population is capable of co-creating more value for all stakeholders when the family is involved. Paper 3 presents an overview of transformative services research studies.

Findings of Paper 1 contribute to TCR literature confirming a causal relationship among gratitude and the happiness and success dimensions of materialism, indicating the need to further investigate this relation for centrality dimension. It also identified another variable associated with materialism, demonstrating that parents' feeling of gratitude is negatively related to children's materialism. Paper 1 suggests a way to improve young consumers' well-being while reducing materialism, while addressing the need pointed by Chaplin, John, Rindfleisch and Froh (2018) of studying the relation among materialism and gratitude with more diverse samples. Paper 2 makes a theoretical contribution to Kleinaltenkamp *et al.*'s usage center theory (2017) by bringing empirical evidence that similar institutions that differ from each other according to the form of synergy can create varied levels of value in use. Paper 3 presents an overview of TSR studies and points that to date the main effort of TSR scholars has been put on the health care and social assistance industry in US and Australia. There is a lack of research from third world countries, where most vulnerable consumers are located. It was possible to observe that most TSR studies are published within the sector studies and marketing journals, indicating the importance of marketing discipline to this emerging field.

Practical implications of the thesis refer to the possibility of reducing the belief that material wealth brings happiness and means success by stimulating gratitude among young consumers. Gratitude can be instilled by parents or educators with simple actions, such as encouraging adolescents to write a gratitude journal or use a gratitude app, asking them to express gratitude and helping them realize they have received many good things. Parents may practice gratitude, and this should help them diminishing their children's materialism. This thesis has practical implications for

transformative services, demonstrating that it is possible to have a greater impact on its main beneficiary if including the beneficiaries' families. The context of this research was an educational institution, but another example could be elderly care homes that can contribute to make the family more of a participant in elderly life.

In order to disseminate the findings to relevant stakeholders, one of the six TCR core commitments (Mick, Pettigrew, Pechmann, & Ozanne, 2012), I elaborated a report to both institutions who collaborated with my research (see: Appendix). The first report was delivered to the board of directors of *Sinhazinha Meirelles*, and briefly presents the research methodology, the results, and suggestions, since they appreciated the activity and decided to continue stimulating their students' sense of gratitude. The second report was prepared to CEAP, and is available at the institution's website to be consulted by any stakeholder ([see: http://pedreira.org/](http://pedreira.org/)). The report presents the *outcomes*, or the changes generated to the beneficiaries of the institution (Oliveira Filho, Kiyama, & Comini, 2013), considering their own perceptions.

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## **APPENDIX 1:**

### **REPORT OF THE RESEARCH PRESENTED ON CHAPTER 2**

# ENSINANDO GRATIDÃO PARA DIMINUIR O MATERIALISMO

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## RELATÓRIO DA PESQUISA REALIZADA COM OS JOVENS DO PROJETO JOVEM – SINHAZINHA MEIRELLES

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*Elaborado por:*

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*O presente trabalho foi realizado com o apoio da Coordenação de Aperfeiçoamento de Pessoal de Nível Superior – Brasil (CAPES) – Código de financiamento 001.*



## ENSINANDO GRATIDÃO PARA DIMINUIR O MATERIALISMO

*“O quão feliz é uma pessoa depende da profundidade de sua gratidão.”*

John Miller

As crianças e jovens estão se tornando mais materialistas do que as gerações anteriores<sup>1</sup>. Ser rico ou famoso é o desejo de muitos jovens, uma visão bem diferente de gerações anteriores que aspiravam ser muito inteligentes<sup>2</sup>. Comprar um presente para agradar os filhos é tão importante que 8% dos pais brasileiros admitem que vão deixar de pagar alguma conta para satisfazer seus filhos no Natal<sup>3</sup>. Jovens materialistas pressionam seus pais e esperam que eles gastem um valor mais alto na compra de presentes do que jovens não materialistas<sup>4</sup>.

O materialismo pode ser definido como um conjunto de crenças sobre a importância das posses na vida do indivíduo<sup>5</sup>, e possui três dimensões:

- Felicidade – as pessoas materialistas consideram que as posses e sua aquisição são fatores essenciais para alcançar a felicidade e bem-estar.
- Sucesso – as pessoas materialistas julgam o seu sucesso e o sucesso de outros por meio da qualidade e quantidade de bens que o indivíduo possui.
- Centralidade – Os indivíduos materialistas colocam suas posses e a aquisição delas como algo central a suas vidas, ou seja, o consumo é um objetivo de vida e um direcionador dos planos individuais.

Porém o materialismo é associado a estados emocionais negativos como depressão e ansiedade<sup>6</sup>. Indivíduos materialistas tendem a ser mais solitários<sup>7</sup> e ter menor autoestima<sup>8</sup>. Jovens muito materialistas têm menores notas nas escolas<sup>9</sup>. O materialismo também está associado a

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<sup>1</sup> Schor, J. B., & Henderson, S. W. (2008). Understanding the child consumer. *Journal of the American Academy of Child & Adolescent Psychiatry*, 47(5), 486-490.

<sup>2</sup> Chaplin, L. N., Rindfleisch, A., & John, D. R.. (2008). Materialism, Gratitude and Prosocial Behaviour among Children and Adolescents. *Proceedings of Society of Consumer Psychology 2008 Winter Conference*, 353-355.

<sup>3</sup> <https://www.spcbrasil.org.br/pesquisas/pesquisa/5598>

<sup>4</sup> Goldberg, M. E., Gorn, G. J., Peracchio, L. A., & Bamossy, G. (2003). Understanding materialism among youth. *Journal of Consumer Psychology*, 13(3), 278-288.

<sup>5</sup> Richins, M. L., & Dawson, S. (1992). A consumer values orientation for materialism and its measurement: Scale development and validation. *Journal of consumer research*, 19(3), 303.

<sup>6</sup> Kasser, T. (2002). *The high price of materialism*. MIT Press.

<sup>7</sup> Pieters, R. (2013). Bidirectional dynamics of materialism and loneliness: Not just a vicious cycle. *Journal of Consumer Research*, 40(4), 615-631.

<sup>8</sup> Tsang, J. A., Carpenter, T. P., Roberts, J. A., Frisch, M. B., & Carlisle, R. D. (2014). Why are materialists less happy? The role of gratitude and need satisfaction in the relationship between materialism and life satisfaction. *Personality and Individual Differences*, 64, 62-66.

<sup>9</sup> Froh, J. J., Emmons, R. A., Card, N. A., Bono, G., & Wilson, J. A. (2011). Gratitude and the reduced costs of materialism in adolescents. *Journal of Happiness Studies*, 12(2), 289-302.

comportamentos prejudiciais como compulsão por compras e vício em jogos<sup>10</sup>. De uma maneira geral, o materialismo está associado a um menor nível de bem-estar e satisfação com a vida<sup>11</sup>.

A gratidão, um sentimento que surge quando um indivíduo reconhece que recebeu algum benefício de alguém ou algo (ex.: da natureza, de Deus), é negativamente relacionada ao materialismo<sup>12</sup>. Uma pessoa que sente gratidão tem uma tendência maior a se sentir aceita e amada por outros. A gratidão leva a um estado de apreciação da vida, e dá ao indivíduo a habilidade de apreciar as questões mais básicas da vida com prazer a admiração, não importa o quão triviais sejam estas experiências. Está relacionada a vários indicadores de bem-estar, como baixos níveis de depressão, percepção do significado da vida, felicidade, melhor saúde física e relacionamentos mais satisfatórios e significativos<sup>13</sup>. Pessoas que sentem gratidão não consideram o sucesso material como um importante fator de felicidade. Portanto, estimular a gratidão seria um modo de diminuir o materialismo.

## O estudo

O experimento<sup>14</sup> foi realizado com 65 jovens entre 14 e 19 anos que participavam do Projeto Jovem no CEI Sinhazinha Meirelles. O objetivo foi verificar se o estímulo à gratidão leva a uma redução do materialismo. O experimento foi realizado conforme a representação na Figura 1.

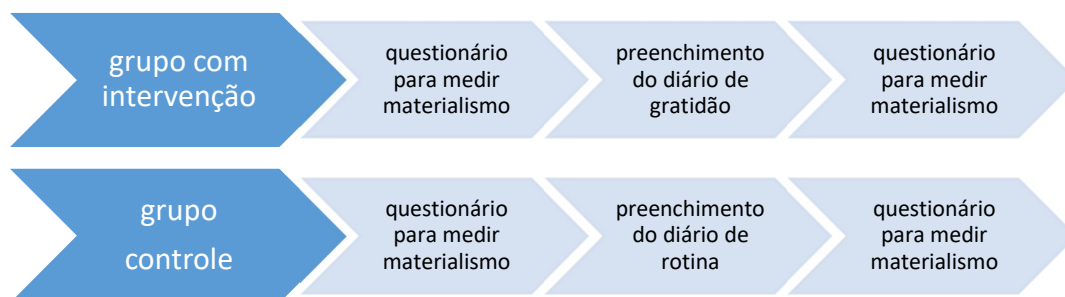


Figura 1 - desenho do experimento

<sup>10</sup> Burroughs, J. E., & Rindfleisch, A. (2012). What welfare? On the definition and domain of transformative consumer research and the foundational role of materialism. *Transformative consumer research for personal and collective well-being*, 249-266. New York: Routledge.

<sup>11</sup> Burroughs, J. E., & Rindfleisch, A. (2002). Materialism and well-being: A conflicting values perspective. *Journal of Consumer research*, 29(3), 348-370.

<sup>12</sup> McCullough, M. E., Emmons, R. A., & Tsang, J. A. (2002). The grateful disposition: a conceptual and empirical topography. *Journal of personality and social psychology*, 82(1), 112.

<sup>13</sup> Emmons, R. A., & Shelton, C. M. (2002). *Gratitude and the science of positive psychology*. Handbook of positive psychology, 18, 459-471.

<sup>14</sup> O experimento foi aprovado pelo Comitê de Conformidade Ética em Pesquisas Envolvendo Seres Humanos – CEPH/FGV, sob parecer número 23/2018.

No primeiro dia da pesquisa, os alunos preencheram um questionário para identificar o nível de materialismo de cada um deles. Depois disso, o grupo que recebeu a intervenção discutiu sobre gratidão, qual o seu conceito e em que situações podemos senti-la. Foi entregue aos alunos uma atividade para ser realizada em casa: o diário de gratidão. Nesta atividade, os alunos deveriam responder, uma vez por dia, a uma pergunta que os fez refletir sobre situações em que se sentissem gratos, como:

- Foque nas coisas de sua vida pelas quais você sente gratidão. Pense nelas por alguns minutos. Depois escreva 3 coisas pelas quais você se sente grato.
- Pense sobre cada vez que você sentiu gratidão. Escreva o que aconteceu para que você se sentisse grato.
- Pense em uma situação em que alguém fez algo para lhe ajudar. Agora responda: O que esta pessoa fez para lhe ajudar? Como essa ajuda fez você se sentir?
- Escreva 3 coisas boas que aconteceram com você hoje.
- Pense sobre uma vez que alguém fez algo diferente para lhe ajudar. Agora responda: O que esta pessoa fez? Como essa ajuda fez você se sentir?

No último dia os alunos devolveram o diário de gratidão preenchido. Na sala de aula foi feita a leitura do livro “A árvore generosa”, de Shel Silverstein. O livro traz a história de uma árvore que se doou por completo a um menino, sem que houvesse nenhum reconhecimento por parte dele. A árvore iniciou dando suas frutas, seus galhos, seu tronco até que restou apenas um toco no chão. A árvore doa, e o menino regressa para pedir mais, sem reconhecer o que a árvore estava fazendo. Por outro lado, a árvore estava feliz. A história foi discutida pelo grupo. Depois disso os alunos preencheram novamente o questionário de materialismo.

O grupo de controle passou pelas mesmas etapas, porém em lugar de discutir sobre gratidão, o tema foi a rotina. O diário de gratidão foi substituído por um diário com perguntas sobre atividades de rotina, como: escreva 3 atividades que você costuma fazer todos os dias; escreva qual a cor da roupa que você está usando agora; escreva 3 atividades que você costuma fazer todas as semanas; escreva o número de pessoas da sua família que moram com você.

### **E funcionou?**

O materialismo foi medido por 14 afirmações, as quais os alunos deveriam indicar o seu grau de concordância (discordo totalmente, discordo parcialmente, não concordo nem discordo, concordo parcialmente, concordo totalmente). As afirmações tiveram o objetivo de verificar as 3 dimensões da gratidão: sucesso (ex.: eu acho que uma pessoa de sucesso tem muitas coisas caras; eu admiro pessoas que têm casas, carros e roupas caras); centralidade (ex.: o mais importante na minha vida são as coisas que possuo; eu gosto de gastar dinheiro em coisas caras); e felicidade

(ex.: eu seria uma pessoa muito mais feliz se eu pudesse comprar mais coisas; me incomoda quando não posso comprar tudo que quero).

Ao comparar as respostas do materialismo antes e depois da realização da atividade, verificou-se que houve uma diminuição, ou seja, os alunos “concordaram menos” com as afirmações do questionário. Mas isso foi observado apenas para as dimensões felicidade e sucesso, e não para centralidade<sup>15</sup>, o que quer dizer que ao estimular a gratidão os alunos diminuíram sua crença em que os bens materiais são essenciais para alcançar a felicidade, e que o sucesso de um indivíduo pode ser definido pelos bens materiais que ele(a) possui.

### **Gostei! Quero continuar estimulando o sentimento de gratidão. O que faço?**

Existem várias maneiras de se estimular a gratidão. Mas antes de fazer qualquer atividade, é importante que os alunos reflitam sobre o que é gratidão. A gratidão é um sentimento que surge quando algo de bom acontece para nós, quando alguém nos ajuda ou faz algo para nos agradar. O Professor Jeffrey Froh, da *Hofstra University*, desenvolveu um plano de aulas para ensinar gratidão<sup>16</sup>. Neste plano ele afirma os alunos precisam perceber três elementos importantes: intenção, custo e benefício. Nos sentimos gratos quando alguém fez algo com a intenção de nos ajudar, essa pessoa teve um custo para fazer isso (pode ser tempo, dinheiro, esforço, etc.) e a atitude dela nos beneficiou. Segue o exemplo de uma situação que foi citada na atividade por um dos jovens: “minha avó fez o meu prato favorito, só para mim”. Houve a intenção da avó em agradar o neto, houve um custo tanto financeiro (dinheiro para comprar os ingredientes) quanto de tempo (a avó perdeu algumas horas indo comprar os ingredientes e cozinhando) e o aluno se beneficiou, podendo saborear o seu prato favorito. Um outro exemplo também citado na atividade: “eu tenho um professor que é muito bom, que realmente se importa com a gente e dá umas aulas muito boas”. Houve a intenção do professor em ajudar os alunos em seu aprendizado, houve um custo (o professor precisou se dedicar muito para preparar a aula) e o aluno foi beneficiado (a aula foi boa e ele conseguiu aprender melhor).

Seguem algumas sugestões de atividades:

- Peça que seus alunos façam um diário de gratidão. Eles podem anotar todos os dias, em um caderno, algo bom que aconteceu.
- Há alguns aplicativos em português que podem ser utilizados, como por exemplo o “Gratidão”, ou “Diário de Gratidão”. Ambos trazem lembretes e têm um espaço para escrever sobre os eventos que nos fizeram sentir gratos.

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<sup>15</sup> Houve interação significativa entre tempo x atividade para as dimensões felicidade ( $F(1, 63) = 8.497, p = .005$ ) e sucesso ( $F(1, 63) = 10.139, p = .002$ ). Não foi possível concluir se houve alteração na dimensão centralidade.

<sup>16</sup> [https://people.hofstra.edu/jeffrey\\_j\\_froh/Gratitude%20Lesson%20Plans\\_Final\\_10.26.10.pdf](https://people.hofstra.edu/jeffrey_j_froh/Gratitude%20Lesson%20Plans_Final_10.26.10.pdf)

- Alguns livros podem ajudar a conversar sobre este tema. O livro utilizado nesta atividade, “A Árvore Generosa”, de Shel Silverstein, tem uma boa narrativa para se iniciar uma discussão. Procure outros livros que tragam alguma situação de gratidão, ou a falta dela.
- Para descontrair ou finalizar uma aula, peça para alguns alunos contarem algo bom que aconteceu com eles, e utilize o exemplo para identificar os três elementos: intenção, custo e benefício.
- Faça um mural de gratidão, onde os alunos possam colocar lembretes sobre algo que receberam, alguém que os ajudou, ou simplesmente algo que os faz sentir bem.
- Em uma aula de redação, os alunos podem escrever uma carta de agradecimento para alguém. Ele(a) deverá escrever o que a pessoa fez para que sentisse gratidão, como percebeu que houve um esforço ou um custo por parte da pessoa que o ajudou, e como ele(a) se sentiu com esta situação.

Depois de fazer estas atividades, fique de olhos abertos para verificar se houve alguma mudança em sua sala de aula!

## **APPENDIX 2:**

### **REPORT OF THE RESEARCH PRESENTED ON CHAPTER 3**

Also available at: <http://pedreira.org/nossa-historia>

# QUAL A IMPORTÂNCIA DO CEAP PARA VOCÊ?

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## RELATÓRIO DE PESQUISA

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Coordenação de Aperfeiçoamento de Pessoal de Nível Superior –  
Brasil (CAPES) – Código de financiamento 001.*

## CONTEXTO DA PESQUISA

O CEAP, Centro Educacional Assistencial Profissionalizante, é uma organização não governamental sem fins lucrativos localizada no distrito da Pedreira, situado na Zona Sul de São Paulo, que atua no ramo da educação. A instituição oferece cursos técnicos gratuitos durante o período de contraturno para meninos entre 10 e 18 anos de idade que estejam matriculados no ensino regular.

Em 2016 o CEAP fechou uma parceria com a aluna de doutorado Suzana Valente Battistella Lima, da Escola de Administração de Empresas de São Paulo da Fundação Getúlio Vargas, para a realização de uma pesquisa com o objetivo de verificar o impacto do trabalho do CEAP na formação dos alunos e em suas famílias.

Impacto social pode ser definido como “os efeitos de uma atividade no tecido social de determinada comunidade e suas influências no bem-estar dos indivíduos e famílias que a compõe.<sup>17</sup>” Uma pesquisa de impacto social se propõe a determinar os *outputs* (produtos diretos e tangíveis da atividade), *outcomes* (mudança gerada aos beneficiários da atividade) e o impacto (resultados de médio e longo prazo alcançados pelo negócio)<sup>1</sup>. Esta pesquisa identificou alguns dos *outcomes* alcançados pelo CEAP na percepção dos beneficiários. Para reconhecê-los foram realizadas duas fases, a primeira qualitativa seguida de uma fase quantitativa, que apontaram os ganhos obtidos pelos beneficiários da organização.

O trabalho faz parte da tese de doutorado da pesquisadora, e contou com a orientação da Professora Tânia Veludo-de-Oliveira e co-orientação do Professor Edgard Barki. A pesquisa foi conduzida ao longo dos anos de 2016 e 2017. Este relatório mostra os principais resultados da pesquisa.

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<sup>17</sup> Oliveira Filho, G. R., Kiyama, R. S., & Comini, G. M. (2013). Os Desafios de Mensurar o Impacto Social. In E. Barki, D. Izzo, H.G. Torres & L. Aguiar (Eds), *Negócios com Impacto Social no Brasil* (211-235). São Paulo: Peirópolis.



## ETAPA QUALITATIVA

A primeira fase da pesquisa consistiu em uma etapa qualitativa, realizada com o objetivo de identificar os ganhos gerados pelo CEAP na formação dos alunos e suas famílias. Durante esta etapa a pesquisadora conheceu o trabalho da escola, utilizando como metodologia a observação participante e entrevistas fenomenológicas, além de acompanhar o conteúdo publicado pela mídia. A pesquisadora visitou a escola em dias regulares de aula, participou de dois workshops para os pais e esteve presente em dias relevantes como a feira de ciências e o show de talentos.

Para conhecer a visão das famílias em relação à escola, foram conduzidas entrevistas com 10 pais e mães de alunos ou ex-alunos e com 8 alunos da escola. As entrevistas com os pais/mães tiveram uma duração média de 50 minutos, e com os alunos uma duração média de 30 minutos. Como todos os alunos são do sexo masculino, as entrevistas foram realizadas por um pesquisador independente, para gerar empatia. Todas as entrevistas foram gravadas e transcritas para posterior análise. Todas, com exceção de uma, foram conduzidas no CEAP. A pergunta principal que norteou as entrevistas foi: Qual a importância do CEAP para você? As entrevistas seguiram como uma conversação, e algumas outras perguntas foram feitas, como: O que você mais gosta do CEAP? E o que você menos gosta? O que você aprendeu aqui que você acha que é o mais importante? Quais as diferenças entre o CEAP e a sua outra escola / a outra escola do seu filho?

A análise dos dados possibilitou a identificação dos motivos que levam os jovens e suas famílias a procurar o CEAP e dos ganhos que os levam a frequentar a escola.

### Por que escolher o CEAP?

O CEAP é uma escola reconhecida em sua região. Grande parte dos entrevistados procurou a escola por indicação de alguém próximo, ou por ter em sua família ou círculo de amigos um aluno ou ex-aluno que estudou lá. Os estudantes e pais/mães buscam o CEAP por identificar que seus ex-alunos se tornaram bons profissionais, pessoas que alcançaram êxito com seu trabalho. A intenção de dar uma boa formação profissional para seus filhos, e a busca dos estudantes por um futuro melhor é o principal motivo para frequentar a escola:

“Há mais de 30 anos eu moro aqui no bairro e meu irmão estudou aqui. E foi muito legal para ele, o levou a ter sucesso profissional e tudo. E isso me tocou muito. Eu sempre pensei que quando eu tivesse meu filho, se eu estivesse ainda morando aqui no bairro, eu ia querer esta escola para o meu filho.” (mãe de aluno)

“Eles [seus pais] querem o melhor para mim. Eles também achavam que a outra escola não ia dar esse melhor. Aí eles procuraram, pesquisaram, tiveram boas respostas e tudo, então eles se dedicaram muito para eu estar aqui.” (aluno, 14 anos)

“Aqui no CEAP eu sei que eu vou ter um futuro, ele está me dando um futuro. Quando eu sair daqui eu vou sair empregado e vou realizar os meus sonhos, as minhas metas.” (aluno, 15 anos)

Alguns entrevistados conheceram a escola por meio dos eventos, sendo a feira de ciências um deles. Nestes casos as instalações físicas da escola chamaram a atenção, por sua organização, limpeza e cuidado. Para alguns este primeiro contato com o espaço físico foi fundamental para despertar o interesse, e a partir daí se informar sobre a metodologia e aspectos pedagógicos. Esta surpresa com as instalações da escola pode ser notada na fala de algumas mães entrevistadas, uma delas explica que decidiu trazer seu filho para o CEAP, e compara a escola a um país de primeiro mundo:

“Aqui o primeiro impacto foi visual. Mas depois que ele entrou é que a gente foi conhecer. Os dois [filhos] sempre estudaram em escola pública. Então eu falei para ele: faz de conta que você está no Japão”. (mãe de aluno)

“Aqui você não vê nada deteriorado, destruído.” (mãe de aluno)

### Disciplina até para os pequenos detalhes

Depois que os alunos passam pelo processo seletivo e começam a frequentar o CEAP, eles notam algumas diferenças em relação à(s) escola(s) onde já estudaram. A disciplina exigida foi um aspecto muito citado:

“Aqui [...] é mais regrado, o pessoal pega mais no pé.” (aluno, 16 anos)

“No outro colégio é tudo liberado, pode fazer o que quer. Aqui não, aqui é diferente.” (aluno, 15 anos)

“Lá é bonito de ver a disciplina: não trouxe a carteirinha não entra, chegou atrasado 10 minutos não entra, uniforme então... todos de uniforme, e cabelo de qualquer jeito, esquece!” (mãe de ex-aluno)

A disciplina exigida pela escola tende a refletir no comportamento dos estudantes também fora da escola. A atenção às regras estabelecidas (cumprimento do horário, cuidado com a aparência, limitações de uso do celular, etc.) e as questões de organização que são ensinadas aos alunos (como por exemplo determinar um horário de estudo) são alguns detalhes que farão diferença na vida profissional, conforme foi observado pela mãe de um ex-aluno:

“A educação, a disciplina, a organização, dentre todos lá em casa ele era o mais organizado. O guarda roupa, o quarto, tudo o mais organizado sempre foi o dele! Eu não tocava em nada, ele fazia tudo. Ele criou independência nos pequenos detalhes. E eu acredito que dentro da empresa ele se destacava nos pequenos detalhes que muitos não dão valor... A chave está nos pequenos detalhes.” (mãe de ex-aluno)

### Mentalidade sobre a importância da educação

Uma mudança observada pelos pais/mães e pelos alunos após iniciarem os estudos no CEAP está relacionada à mentalidade sobre a importância da educação. Os estudantes passam a pensar no futuro e a estabelecer objetivos, e aprendem que com esforço, interesse e disciplina conseguirão atingir seus objetivos. O simples fato de estabelecer um objetivo pode ser uma fonte de motivação, um impulsionador para sua vida acadêmica. Conforme pesquisa realizada pela consultoria McKinsey, que analisou os dados do PISA de 2015, a mentalidade dos alunos, que consiste em alguns fatores como concordar com o fato de que a dedicação leva ao sucesso, saber que o que se aprende na escola ajudará a conseguir um emprego e ter uma sensação de pertencimento à escola, afeta os resultados escolares quase duas vezes mais do que o contexto socioeconômico<sup>18</sup>. A mudança de mentalidade foi algo relatado pelos entrevistados:

“Eu acho que a metodologia de estudo, o desenvolvimento do objetivo: eu vou ser alguma coisa, eu vou conseguir ser alguma coisa.” (pai de aluno)

“Eu vi que eu era bem diferente na outra escola. Eu não me interessava muito pelos estudos, quase nada. A outra escola era fraca. Quando eu entrei aqui eu comecei a me interessar. Eu comecei a pensar melhor no meu futuro, a me interessar mais, a me dedicar mais.” (aluno, 14 anos)

Outro fator mencionado nas entrevistas foram os laços de amizade estabelecidos na escola. Este fator contribui para a sensação de pertencimento, algo que afeta diretamente a auto-estima e o resultado acadêmico dos estudantes.

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<sup>18</sup> McKinsey&Company (2017) Fatores que influenciam o sucesso escolar na América Latina. Disponível em: <https://www.mckinsey.com/~media/mckinsey/industries/social%20sector/our%20insights/what%20drives%20student%20performance%20in%20latin%20america/fatores-qu-port.ashx>

“O melhor momento que eu tenho aqui são os momentos com meus amigos. Muitos deles são exemplos. A amizade e carinho que eu tenho com eles.” (aluno, 14 anos)

“Lá na outra escola ele tem colegas. Aqui ele tem amigos.” (mãe de aluno)

### **Envolvimento da família**

Um dos pilares do CEAP é o envolvimento da família na educação, por meio da preceptoria e do curso de formação de pais. O curso de formação é uma oportunidade para os pais/mães trocarem experiências sobre a educação no mundo de hoje. Durante o curso são abordados desde assuntos mais filosóficos que levam a refletir sobre o significado da vida até assuntos bastante práticos como limites na educação. Algumas famílias entendem que é uma oportunidade de aprender e buscar melhorar a convivência no lar, outras valorizam a oportunidade de poder socializar com diversas famílias.

“O curso de pais fala sobre tudo, sobre matrimônio, sobre marido tratar bem, sobre pais e filhos, sobre drogas... essas coisas que é bom serem discutidas... era legal, eu gostava porque eu via um monte de gente, e cada um tem sua visão. Para mim ali era muito bom.” (mãe de ex-aluno)

“A lição que aprendemos aqui é que se a família está estruturada a criança também estará estruturada. Com alicerce já é difícil, imagina sem...” (pai de aluno)

O curso de formação de pais conta com a participação, como o nome diz, dos pais/mães ou responsáveis. Mas alguns alunos perceberam uma mudança na família e atribuem à intervenção da escola. O ganho percebido e mencionado pelos alunos é relacionado principalmente à melhora no diálogo e convivência familiar.

“Agora a gente ouve um ao outro, a gente conversa mais.” (aluno, 16 anos)

“Ele [meu pai] veio de uma qualidade de vida muito ruim. E hoje ele trabalha certinho e consegue me sustentar e tudo. Se preocupa bastante comigo e ele era errado, ele gostava sempre de ficar na rua. Ele mudou bastante depois que eu entrei no CEAP, e hoje ele voltou para casa. E eu admiro bastante ele.” (aluno, 14 anos)

### **Relações humanas**

Outro momento que parece ter grande impacto, mas agora como foco nos alunos, é a disciplina de relações humanas. Tanto os pais/mães quanto os estudantes mencionam a importância de se aprender sobre questões que estão além do conteúdo curricular tradicional, como relacionamentos e comportamentos. Estes ensinamentos impactam tanto em sua casa quanto em suas conquistas pessoais, conforme mencionado nas entrevistas:

“Eles têm as aulas de relações humanas, que na outra escola não tem. E isso é bom porque ele vai comparando o que ele vê dentro de casa, com o relacionamento de um e de outro que ele vê dentro de casa, e comparando se está certo, se está errado, e ele já vai tirando seu próprio conceito. Talvez ele seja a sementinha que vai fazer a diferença dentro da casa em alguns aspectos. Com certeza vai criar frutos”. (pai de aluno)

“A melhor coisa aqui foi a aula de relações humanas, que ensina como crescer nas virtudes e tudo. Vai passando posturas, como responder às pessoas, vai ajudando muita coisa, te

ajudando muito a crescer na vida. Você pode ter um conhecimento grande sobre algo, mas se você não tiver uma imagem boa, você não consegue nada. E isso foi o que eu aprendi bastante com o [nome do professor].” (aluno, 14 anos)

### **Apoio da escola**

Além dos momentos dedicados aos cursos, as famílias e os alunos demonstram ter um apoio muito grande da escola. As famílias se sentem acolhidas e valorizadas, e os alunos encontram um suporte para os momentos de dificuldade. Um dos alunos destacou a disponibilidade dos profissionais da escola, e mencionou que até mesmo o diretor, uma figura de difícil acesso em muitas instituições, está disposto a conversar. Esta valorização do aluno por parte da escola transmite uma expectativa positiva em relação ao futuro dos estudantes e serve como uma fonte de inspiração.

“Eles sempre procuram ajudar, estão sempre conversando com os meninos e vêm sempre conversar com agente.” (pai de aluno)

“Aqui eu vejo pessoas que se importam com você. O próprio diretor, ele se importa comigo, eu converso bastante com ele. Eles querem ver você lá na frente, grande, eles se importam com você. Mais do que com muitas coisas... Os alunos todos aqui são muito privilegiados. Quando você procura alguém e você está com dificuldade eles conversam com você, eles te atendem muito bem. Então sempre que eu tiver com algum problema eu vou lá que eles vão me atender e tudo, e eles conversam comigo e acho que isso vai servir de inspiração.” (aluno, 14 anos)

Conforme foi mencionado por alguns pais/mães, o esforço para que o filho frequente duas escolas todos os dias é grande, uma rotina intensa que exige empenho dos alunos e empenho da família. Um dos pais mencionou que, antes do início das aulas do filho, estava preocupado com a adaptação e uma possível queda das notas na escola regular. Mas, depois dos meses iniciais, percebeu que as atividades se complementaram e que seu filho conseguiu se organizar para dar conta de tudo, aumentando inclusive as notas no ensino regular.

Para encerrar a análise da fase qualitativa desta pesquisa, segue a citação de um aluno sonhando com seu futuro. Uma fala que reflete o desejo de um trabalho correto, a importância dos bons relacionamentos e a aspiração de ser um exemplo para aqueles com quem convive:

“O que eu quero, desejo, é que eu esteja trabalhando em algo certo. Que eu esteja ganhando o que eu mereço, e tendo uma boa relação com todo mundo: no trabalho e em casa. E que eu seja um exemplo para alguma pessoa como meu irmão. Eu quero ser exemplo para ele. Mostrar uma imagem boa, em que as pessoas queiram se espelhar.” (aluno, 14 anos)

## ETAPA QUANTITATIVA

A segunda etapa da pesquisa consistiu em uma fase quantitativa, com o objetivo de comparar os ganhos obtidos pelo CEAP com outras escolas de perfil similar (grupo controle). Para tanto, os relatos da fase qualitativa foram utilizados na construção de afirmações para as quais os respondentes informaram o seu grau de concordância por meio de uma escala likert de 5 pontos (discordo totalmente, discordo parcialmente, não concordo nem discordo, concordo parcialmente e concordo totalmente). A versão inicial do questionário foi revista por alguns colaboradores do CEAP e por alguns pais e mães, para verificar se as instruções estavam claras.

O questionário foi respondido inicialmente por 543 pais, mães ou responsáveis de alunos inscritos no CEAP que participaram da reunião semestral de pais e professores. A distribuição do questionário aconteceu durante o dia da reunião. Para a análise apresentada neste relatório foram considerados **284** respondentes (Figura 1), pois apenas estes foram totalmente preenchidos por pais/mães de alunos entre 14 e 18 anos de idade. Os demais estavam parcialmente preenchidos ou pertenciam a responsáveis por alunos com 13 anos ou menos, idade que não foi coletada para o grupo controle.

O grupo controle, formado por pais e mães de alunos de outras escolas, foi recrutado durante o processo seletivo do CEAP. O questionário foi entregue aos pais, mães ou responsáveis durante o dia da entrevista do processo seletivo, e durante as instruções foi esclarecido que a pesquisa estava sendo realizada por um terceiro, e não afetaria o resultado do processo. Deste grupo, foram obtidos 115 questionários totalmente preenchidos por pais/mães de alunos entre 14 e 18 anos de idade. Para complementar a amostra um terceiro grupo de respondentes foi recrutado por meio de escolas que se disponibilizaram a enviar o questionário para os pais/mães dos alunos. As escolas foram selecionadas por estarem na mesma região do CEAP ou em regiões da cidade que apresentassem o mesmo IDH. Deste grupo, foram obtidos 91 questionários válidos de pais e mães de alunos que cursam ensino médio e técnico ou equivalente durante o contraturno, e 40 questionários válidos de pais e mães de alunos que cursam ensino médio regular, totalizando **246** questionários (Figura 2) preenchidos para a formação do grupo controle.

As Figuras 1 a 6 mostram o perfil dos respondentes do CEAP em comparação com o grupo controle. Vale destacar que enquanto o CEAP possui apenas alunos do sexo masculino, as demais escolas são mistas, portanto o grupo de comparação foi formado também por pais e mães de meninas. Porém este percentual foi baixo: apenas 27% dos respondentes das outras escolas eram responsáveis por alunas. Ainda assim foi feita a comparação estatística entre as respostas relacionadas às meninas e aos meninos das outras escolas, e não houve diferença significativa.

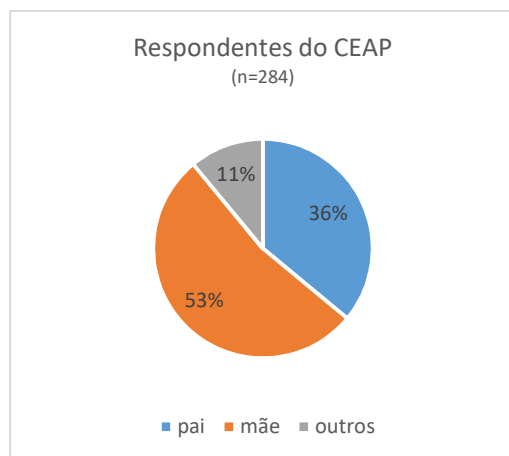


Figura 2

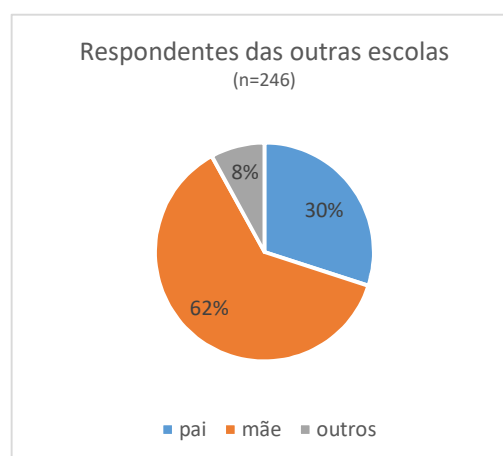


Figura 3

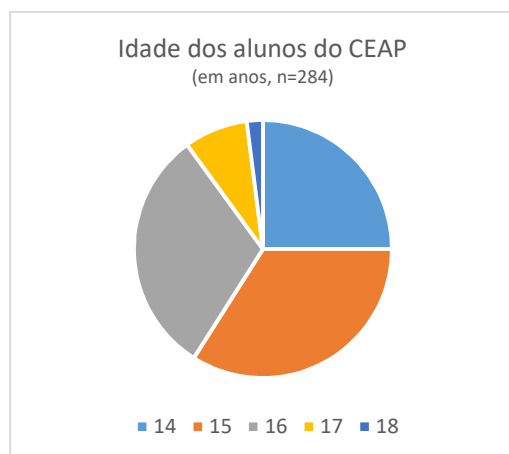


Figura 4

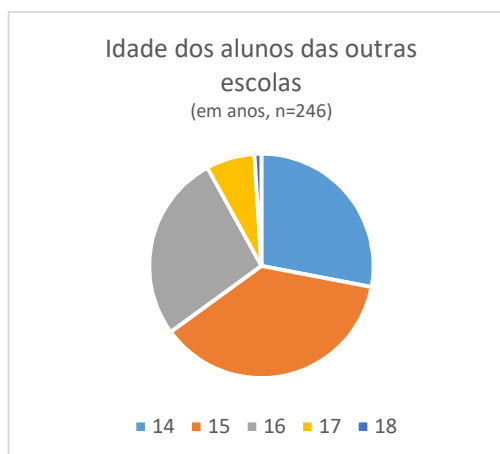


Figura 5

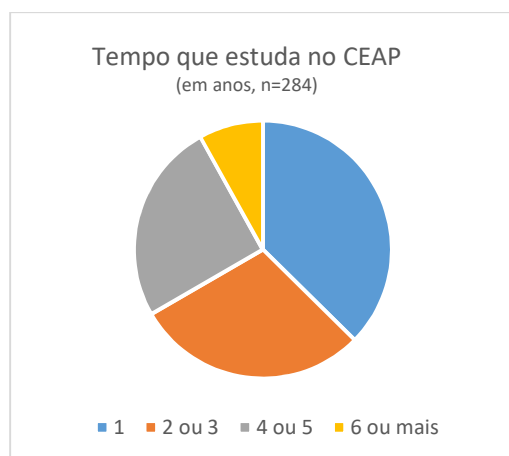


Figura 6

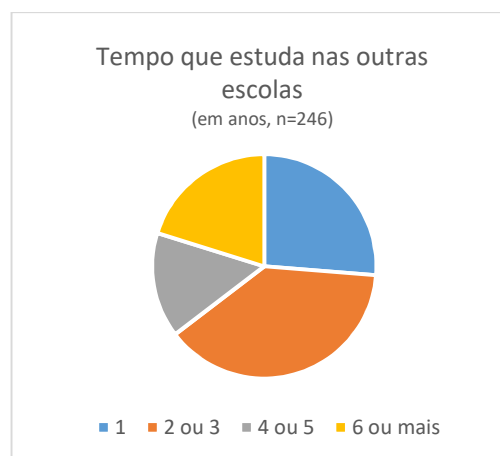


Figura 7

### Disciplina até para os pequenos detalhes

Durante a fase qualitativa, um dos temas mencionados foi a exigência da escola em relação à disciplina dos alunos. Para comprovar se este é um diferencial da escola, perguntou-se sobre o grau de concordância dos pais/mães em relação à afirmação “A escola ajuda meu filho a ser mais disciplinado”. O resultado está demonstrado na Figura 7:

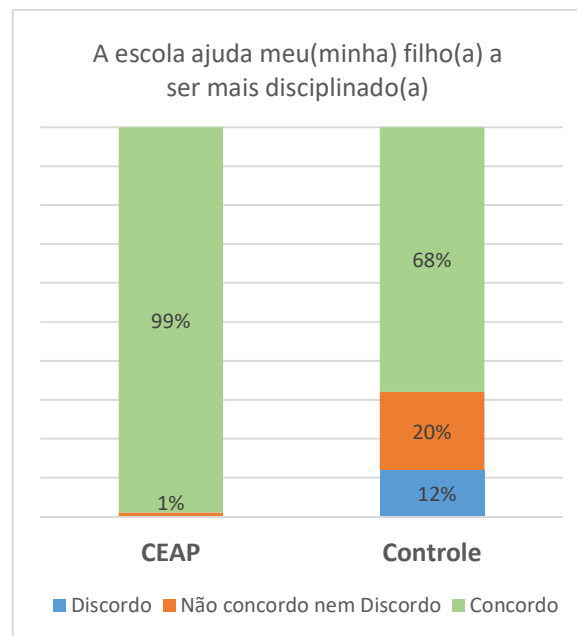


Figura 8

Enquanto 99% dos pais/mães de alunos do CEAP concordaram com a afirmação, nas outras escolas a concordância foi de 68%. Verifica-se, portanto, que a influência do CEAP na disciplina dos alunos é maior do que em outras escolas.

### Mentalidade sobre a importância da educação

Para comparar a mentalidade sobre a importância da educação dos alunos do CEAP e de outras escolas, a pesquisa checkou o nível de concordância dos pais/mães com algumas afirmações, como “os alunos da escola do meu filho(a) sabem que estudar é importante para sua vida”. Verificou-se que o percentual de pais/mães de alunos do CEAP que concordam com estas afirmações foi muito maior, conforme Figuras 8 a 11:

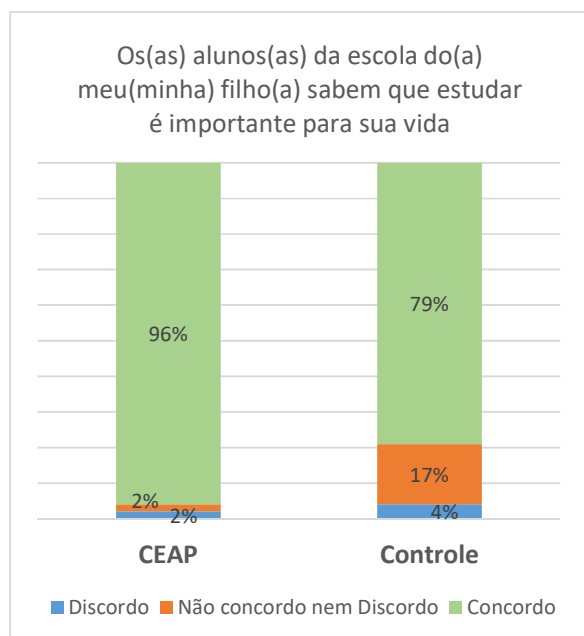


Figura 9

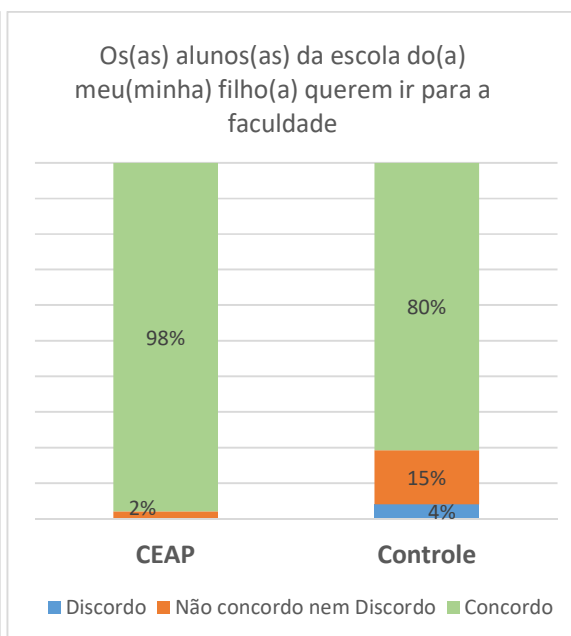


Figura 10

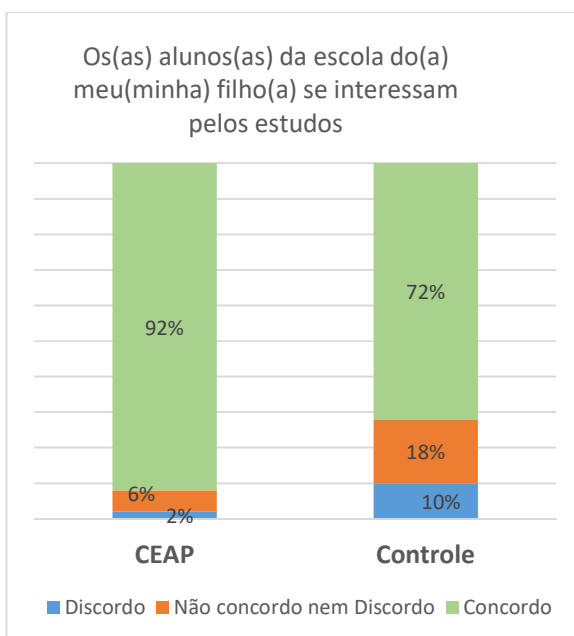


Figura 11

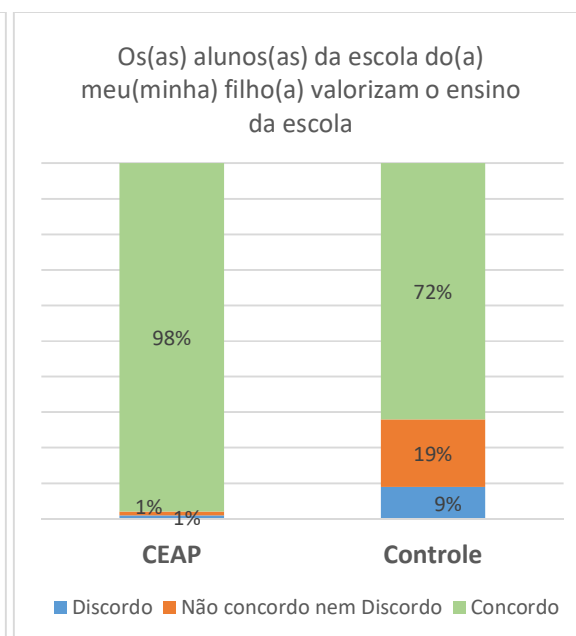


Figura 12

Os dados demonstram que os alunos do CEAP conhecem a importância do estudo e se interessam por estudar mais do que estudantes das outras escolas. O resultado reflete em sua visão de longo prazo, pois o percentual de alunos do CEAP que pretende cursar faculdade também é mais alto. Além disso, verificou-se que os alunos do CEAP valorizam sua escola mais do que os demais. Esta mentalidade é, conforme estudo já mencionado<sup>19</sup>, um fator determinante para o sucesso acadêmico.

<sup>19</sup> McKinsey&Company (2017) Fatores que influenciam o sucesso escolar na América Latina. Disponível em: <https://www.mckinsey.com/~media/mckinsey/industries/social%20sector/our%20insights/what%20drives%20student%20performance%20in%20latin%20america/fatores-qu-port.ashx>



## Envolvimento da família

O envolvimento da família na escola, de acordo com a proposta do CEAP, transforma o ambiente familiar. Esta transformação só é possível com a participação constante dos pais/mães e seu envolvimento real com a escola. Para identificar este ganho, foram feitas afirmações como “A escola do(a) meu(minha) filho(a) ajuda minha família a conversar mais em casa”. As respostas obtidas estão quantificadas nas Figuras 12 a 15:

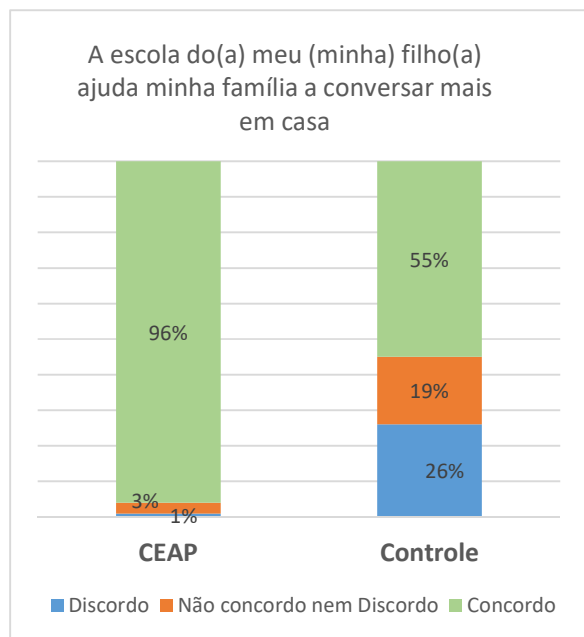


Figura 13

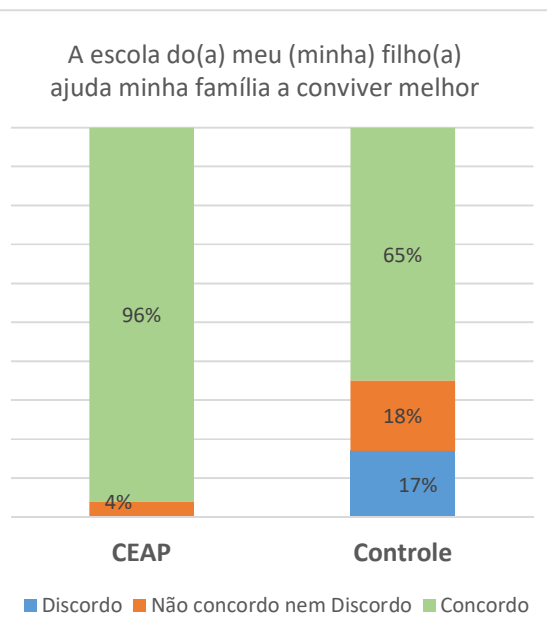


Figura 14

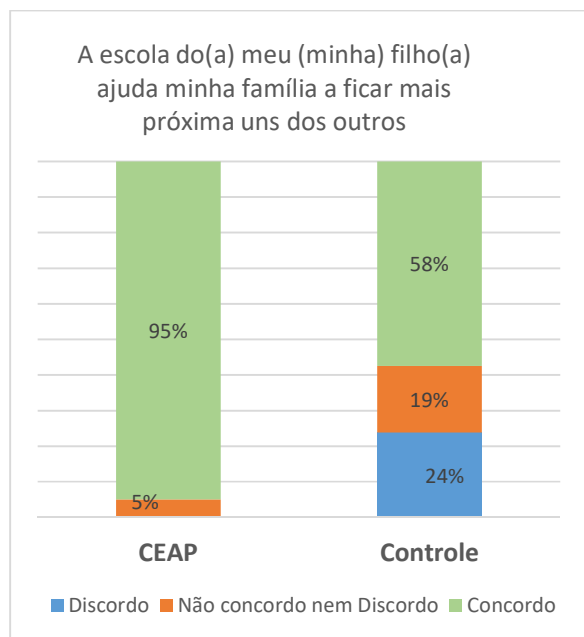


Figura 15

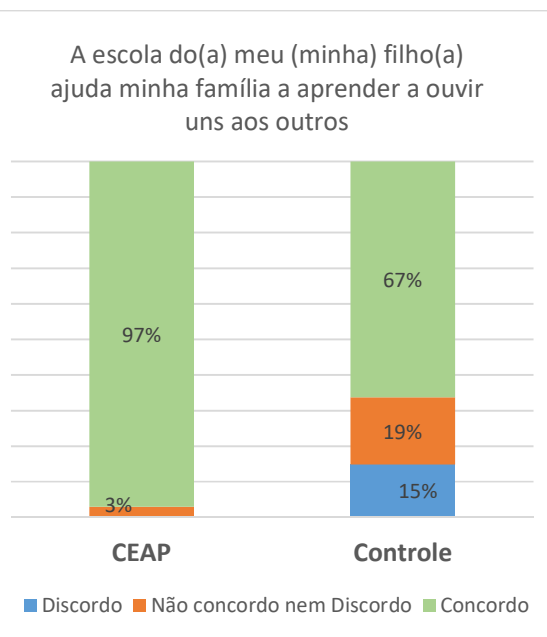


Figura 16

A pesquisa demonstrou que o trabalho realizado pelo CEAP, principalmente durante o curso de formação de pais, tem uma interferência na convivência familiar maior do que a atingida por outras escolas. A melhora na convivência familiar certamente refletirá no desenvolvimento e no bem-estar dos alunos.

## Relações Humanas

O aprendizado no CEAP vai além do currículo escolar tradicional. Para verificar se este aprendizado reflete em seu comportamento, a pesquisa incluiu afirmações como “Os(as) alunos(as) da escola do(a) meu(minha) filho(a) respeitam seus colegas.”

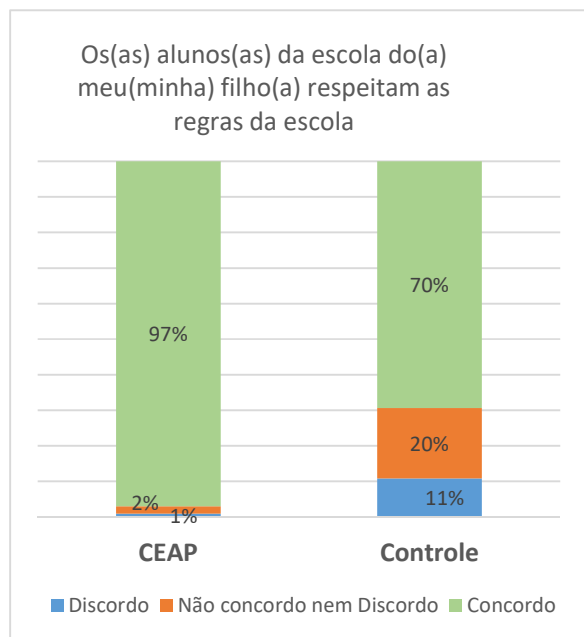


Figura 17

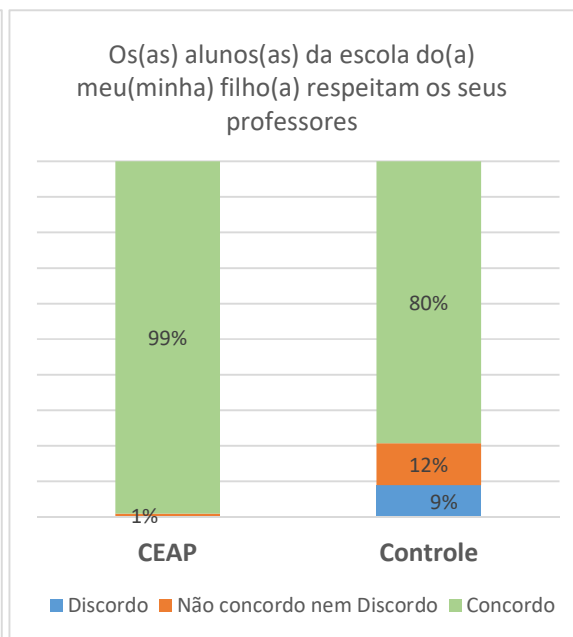


Figura 18

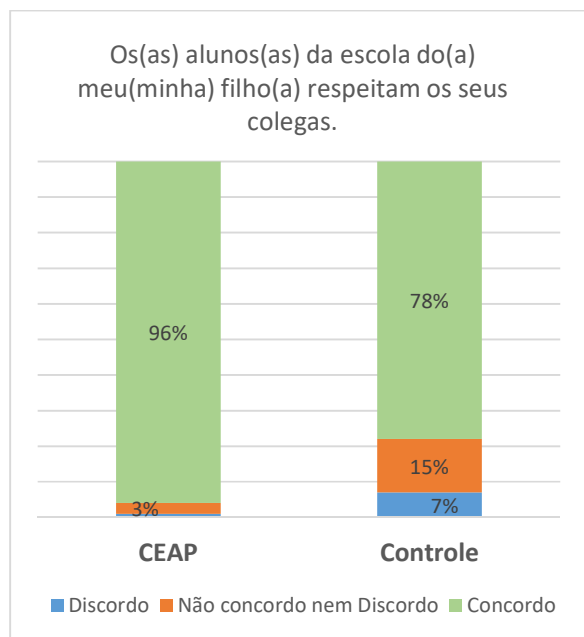


Figura 19

Os alunos do CEAP se destacam dos estudantes das outras escolas quando se trata de respeito às regras e respeito às pessoas com quem convivem. Estes números confirmam os relatos da fase qualitativa da pesquisa, onde foi identificado o impacto do CEAP na forma de relacionamento e comportamento dos alunos.

### Apoio da escola

Um dos temas mencionados na fase qualitativa desta pesquisa foi o apoio dado pelo CEAP aos seus alunos. Para identificar se este apoio é realmente diferenciado, foram incluídas afirmações como “os funcionários(as) da escola se importam com meu(minha) filho(a). As Figuras 19 a 21 demonstram os resultados obtidos:

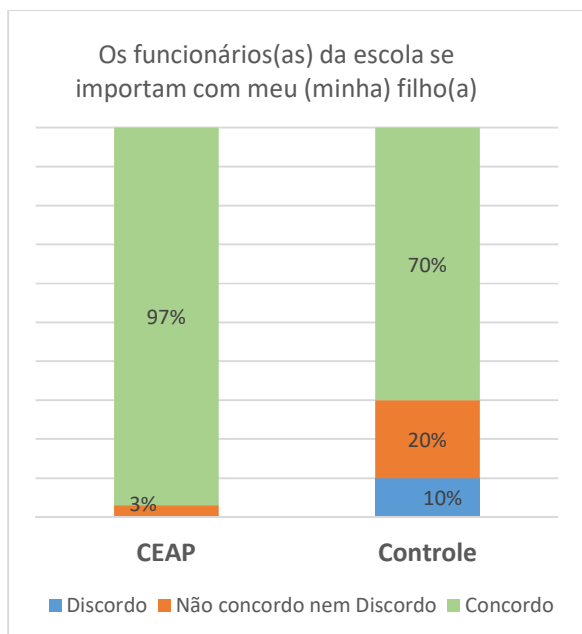


Figura 20

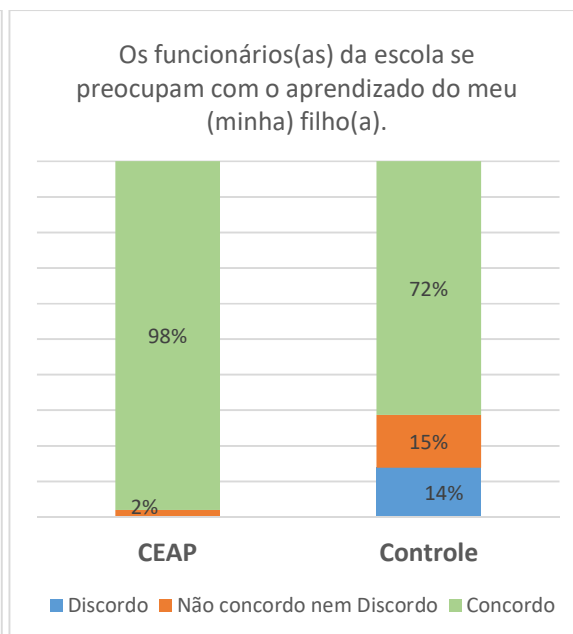


Figura 21

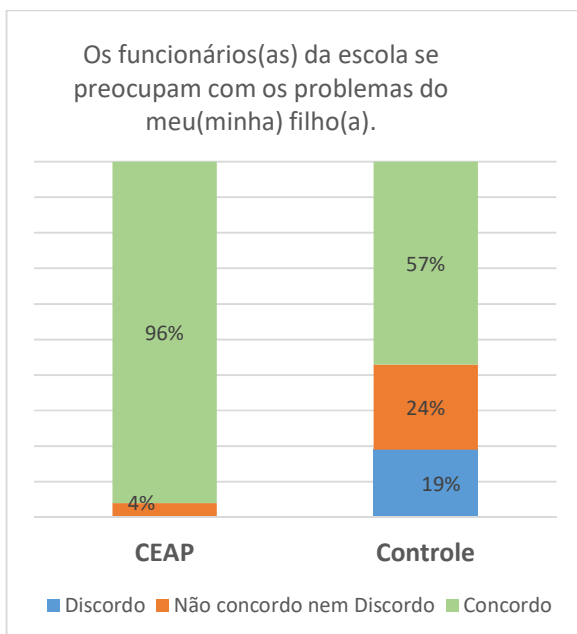


Figura 22

Mesmo sendo uma escola que atende a mais de 800 estudantes, os pais/mães dos alunos do CEAP identificam que há uma preocupação e cuidado com seus filhos. Enquanto no CEAP a concordância com estas questões esteve em torno de 97%, nas outras escolas a concordância variou entre 57% e 72%. Estes números demonstram que o apoio da escola aos alunos é maior no CEAP.

### Recomendação

Para finalizar a pesquisa, foi feita uma pergunta com o objetivo de verificar a satisfação do respondente com a escola de seu(sua) filho(a). Quando um indivíduo está satisfeito com o serviço recebido, concorda em recomendá-lo para terceiros<sup>20</sup>. Verificou-se que 99% dos pais/mães de alunos do CEAP recomendariam a escola para outras pessoas, enquanto que nos outros grupos este número foi de 80%, conforme gráfico abaixo.

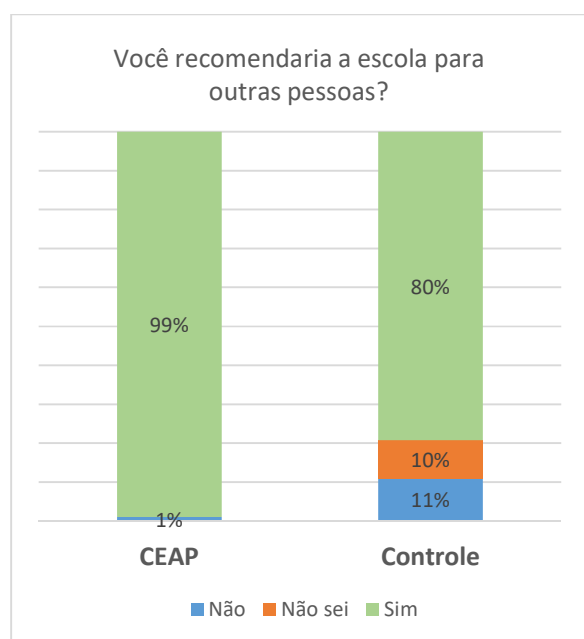


Figura 23

### Considerações finais

A pesquisa demonstrou a importância do trabalho do CEAP para os alunos e famílias que o frequentam. As descobertas da fase qualitativa foram confirmadas pela fase quantitativa. Verificou-se que o CEAP reforça a disciplina dos alunos, contribui para uma mentalidade positiva sobre a necessidade de uma boa educação, apoia os pais/mães e alunos para que tenham um melhor ambiente familiar e demonstra interesse pelo desenvolvimento pessoal e acadêmico de seus alunos. Os achados da pesquisa confirmam que a Visão da escola está sendo seguida: “Ser uma instituição catalisadora do desenvolvimento humano, integrando a família, professor e aluno.”

<sup>20</sup> Reichheld, F. F. (2003). The one number you need to grow. *Harvard business review*, 81(12), 46-55.

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