



Social Marketing in Social Policy for Vulnerable Groups

Conceptual analysis and diagrammatic modelling

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“Equity matters!” (PROMEQ project)

“When in doubt, draw it out!” (Tim Brown)

“The question is how to create services based on relationships and empathy rather than transactions and efficiency.” (Simona Maschi and Jennie Winhall)

Introduction:

Social marketing for vulnerable groups — a case study in diagrammatic modelling

Social and health care policies have increased social welfare, but they have been less successful with reaching vulnerable groups.¹ Social marketing claims to offer a new approach to social innovation and the promotion of wellbeing and health. Introducing social marketing (SM) in the context of social policy is seen as a new, innovative and successful strategy (Stead et al 2007; Hastings et al 2011; French and Gordon 2015; French 2017). However, in the context of social policy, it can be questioned whether social marketing (SM) really has something *distinct* to offer and whether SM strategies are *adequate* especially for vulnerable groups.

Vulnerability can be defined as the mismatch between the *capacities* of individuals or groups and those *challenges and risks* faced in their environment that will have negative effects on their quality of life. Social policy is designed to enhance capacities so that people can cope themselves and/or support them by reducing the challenges and offering opportunities. Within the scope of social policy, vulnerability indicates that societal support goes beyond the “normal” provision of opportunities. Obviously, societies differ in what is recognized by social policy as a legitimate instance for intervention, what kind of support is adequate, and who should provide it. The content of vulnerability is, therefore, relative to the social policies, institutions, and interventions, which normatively and empirically define vulnerability, prevent negative outcomes and promote quality of life.²

Social marketing is one type of these interventions. Thus, we might rephrase our question and ask whether SM interventions will adequately conceptualize their target groups in case of vulnerability. The concept is usually treated as multi-dimensional and embedded in social and environmental contexts. It is considered as a concept bridging between biological, psychological and social levels as well as between disciplines. Unfortunately, this implies that it is often used in rather unsystematic ways without clarifying the relevant dimensions or contexts. A central task of the following analysis will be to provide a more systematic conceptual framework.

Typical cases of vulnerability are linked to the risks of poverty and unemployment or the challenges of declining health in old age. But there are other social groups considered to be vulnerable, and usually their vulnerability is multi-dimensional affecting more than one aspect of their life. For instance, young people outside employment, education or training programs (NEETs) are a social group in need of integration beyond that achieved by the family and schools. Refugees and immigrants need inclusion into the culture of their new home society as well as into the labor market. Both are examples of social groups that do not readily fit into the usual social marketing strategies. All four social groups – long-term unemployed, NEETs, refugees, and older users of social and health care – will be paradigmatic cases in the application of our framework to the distinction or segmentation of vulnerable groups.³ Such vulnerable groups are typically the clientele of social work and other public services.

Although social marketing has been applied frequently in strategies of welfare and health promotion as an alternative to or combined with strategies focusing on education and law (Rothschild 1999; Lefebvre 2013), social work or community services are usually taken for granted by social marketing as part of the field, as stakeholders and partners, neglecting their *own* perspective on social innovation. Arguably, integrating *social work* (SW) into strategies of *health and welfare promotion* (HWP) seems to be an adequate solution. This combined strategy clearly calls for *service system design* (SSD), i.e. innovative ways of structuring social work and health care services. Such an integrative approach shifts the problem “upstream” to the level of service cooperation, community development and social policy raising the question: *What exactly is the special contribution of social marketing?*

To address these questions, we need a framework that allows looking at the complementary roles of SM, SW, HWP and SSD in an interdisciplinary and multi-level perspective. However, such a *comparative* approach is lacking in the literature on social marketing. The SOLA approach - introduced below - claims to be such a framework assigning a role to each of the four strategies and showing how they relate conceptually to each other.⁴ Within the scope of this conceptual analysis of social marketing, we cannot present and discuss the framework and its application to all four strategies. We will focus, therefore, on social marketing and the relation to social work, while HWP and SSD are only considered to clarify the relative position of all four approaches in the framework. Comparing social marketing with social work is central to our question about the promises of social marketing as a distinct and adequate strategy in social policy for vulnerable groups. We will not inquire into the four approaches to social innovation in general, but look at their claims for comprehensiveness, their adequacy for vulnerable groups, and limit the comparison to the level of conceptual frameworks.

Both SM and SW are critical of HWP, although from somewhat different perspectives. A case can be made (e.g. Lefebvre 2013) that SM was developed out of HWP projects to overcome

the limitations of a strategy focusing on information and education through mass media campaigns. From the perspective of social policy and social work, HWP in particular and health care in general has been criticized for neglecting the social services within the public health system (e.g. Vaarama et al 2008). In turn, HWP has broadened its approach to health promotion to include the improvement of general welfare (e.g. Green et al 2015; McKenzie et al 2017; Hämäläinen & Michelson 2014; WHO 2014; Marmot 2010; 2015). All three options are questioned from the perspective of service system design (SSD) for neglecting the importance of effective and user-oriented organization, new technologies, and livable environments, instead promoting design as a general approach to policy (e.g. Bason 2014). Thus, all four strategies make claims of comprehensiveness. A comparative approach will serve to bring the *differences* into focus, rather than the common elements, and indicate the limits to such claims.

Actually, one problem rests in the fact that current mainstream literature in SM, SW, HWP and SSD hardly takes (explicit) notice of each other. Apparently, there are some deep-rooted differences, and there should be much to be gained from their comparison in an overarching framework. Taking a fresh look from a social policy perspective on the claims by SM, we will ask:

- What is the *distinct* and *innovative* advantage of SM compared to other strategies to social innovation?

SM is an emerging discipline and professional field borrowing heavily and eclectically from other fields and practices in the social sciences. To what extent is it a well-defined approach that can make an own contribution to a comprehensive strategy in social policy?

- Is social marketing *adequate* as an approach in social policy, especially in the context of social services for *vulnerable groups*?

Both social services and their vulnerable clients do not represent the typical agencies or customers in a marketing strategy. Moreover, the vulnerability of social groups is often seen as an effect of inequalities *produced by markets* and to be countered by social policies and social services.

- To what extent are SM strategies in danger of enhancing rather than diminishing inequity by being most effective with those who are most equipped to help themselves?

In addressing these questions, we will be “pushing theory”, i.e. we will try to demonstrate that the fruitfulness of the overarching SOLA framework, especially on a conceptual level, in sharpening the profile of social marketing. In assessing the framework and principles of social marketing in comparison to social work in a social policy context, the argument will proceed in two steps:

In Part 1, we will take a closer look at current trends in SM that shape a still changing profile of the discipline. The focus will be on defining principles and the comparison of social marketing with alternatives to social innovation. Particularly, we will look at the role of social values, key concepts, and the central idea of co-creation of value. The discussion is based on an extensive literature review and first experiences with the inclusion of social marketing into interventions for four vulnerable groups. An inconsistency on the level of the conceptual framework, if not on the level of practical application, is discussed which serves to diffuse a clear SM profile. There is a tendency to shift from a behavioral approach to theories of social action blurring the distinction to other strategies. We will introduce the concept of a “disciplinary matrix” to sharpen the social marketing profile. The concept of co-creation of value and a “service-dominant logic” (SDL) assume a central role in current re-interpretations of social marketing principles. Looking at the value differences of social marketing and social work, we will try to clarify some of conceptual problems arising with this concept discussing it in a multi-dimensional and multi-level framework.

In Part 2, we will present the SOLA model in more detail. Actually, we will avoid elaborating the theoretical background and rather support our argument by diagrams visualizing the SOLA approach. One reason for this method is that comparisons of *multiple* strategies applying a *multi-dimensional* and *multi-level* framework very quickly becomes complex, cumbersome and lengthy reading without the aid of visualization. This, certainly, is one reason why such comparisons are avoided. Actually, following a visualizing approach to social innovation and “system thinking” picks up methods more typical in social marketing, health promotion, and system design than in sociology and social work, which prefer narratives to visual modelling.

In Part 3, the focus will shift to the “method mix” as a defining principle of social marketing. The “4Ps” – product, price, place and promotion – play a central role in social marketing, but they lack an accepted theoretical grounding. We will show how our conceptual framework can provide a systematic role to the “4Ps” and further sharpen the distinct profile of social marketing. The comparative advantages and limits of both social marketing and social work will become more transparent by discussing the potential conflicts as well as the mutual benefits arising whenever the two strategies are embedded into each other.

As we will demonstrate, sharpening the profile of SM is conflicting with the adequacy for vulnerable groups. Considering different options of embedding social marketing and social work in social policy, we come to a perhaps puzzling conclusion. On the one hand, when SM is embedded in social policy and combined with SW, it can have positive effects of a “paradoxical intervention”. Exactly the “strangeness” of a marketing strategy in the context of social policy and intervention for vulnerable groups can be expected to disrupt ingrained practices and open opportunities for genuine social innovation. On the other hand, framing of the interactions with vulnerable clients in terms of an exchange relationship will disrupt

the solidarity and advocacy those groups desperately need. To handle this “paradoxical” situation and find a constructive role in a “dual strategy” with social work, social marketing has to be self-reflexive and aware of its *own* frame as well as accept *other* frames and their stakeholders as partners (as other frames have to accept SM). This is often the case on the level of cooperation in practice, but – as we will argue – conceptual frameworks have to be aligned in a common framework to make underlying differences and tensions both explicit and fruitful.

Part 1: Social marketing: A comparison with alternative approaches to social innovation

Returning to our initial questions, we ask whether social marketing (SM) has to offer something new and distinct for social innovation in social policy and whether it is adequate especially for vulnerable groups and in comparison to social work. In a first step, we will briefly look at the ongoing discussion on the foundations of social marketing. Second, we take a closer look at an influential new approach, the service-dominant approach to social marketing. Third, we will suggest a “disciplinary matrix” to sharpen the profile of social marketing, and, finally, discuss the central concept of co-creation of value.

1. Social Marketing as a general approach to social innovation

Obviously, SM is a “moving target” with a dynamic development of the discipline. At international conferences of SM as well as in introductions to the fields in the literature, the range of issues addressed by SM reaches from mental health to rewarding life styles, from social issues to environmental problems, from strategies to change individual behavior to promoting new service design and influencing stakeholders and governmental policy (Lefebvre 2013; French & Gordon 2015; Andreasen 2006; Hastings et al. 2011; Hastings & Domegan 2014; Kotler & Lee 2008; Weinreich 2011; French 2013; 2017). There is a lively debate within the SM community, and SM is a field that is still emerging and trying to find its distinct profile and a common framework (Dibb 2014; Dibb & Carrigan 2013).

SM is chosen increasingly as a strategy for the promotion of wellbeing and health (HWP), and the strategy can be understood as broadening the scope and methods of HWP (Hill 2001; Grier & Bryant 2005; Lefebvre 2013; French 2017). The development of SM is closely related to the application of commercial marketing principles to HWP programs and projects in developed countries as well as in the context of HWP in developing countries (Lefebvre 2013). The increasing importance and impact of SM has been linked to the spread of private markets, consumerism, and information and communication technologies in a globalizing world affecting all of society (Lefebvre 2013; Dibb 2014; French & Gordon 2015).

Not all researchers and practitioners contributing to the field do have an identity as members of the SM community, but rather have roots in a variety of disciplines. Not surprisingly, a vision and mission of “selling” SM itself as a research and practice field characterizes the spirit of SM. Corresponding to the diversity of disciplines there is a diversity of theoretical approaches, although – as indicated in the definition in Part 2, section 2.3 below – the focus is on theories of individual behavioral change, behavioral psychology, and behavioral economics. SM is broadening its perspectives including other theoretical frameworks and reflecting basic approaches from economic “neo-liberalism” to progressive “critical SM” (French and Gordon 2015).⁵ Theories and models employed in SM

increasingly reach out to other disciplines like cultural anthropology, sociology, political and administrative science, environmental planning and design, and ecology (Lefebvre 2013; French & Gordon 2015; Keller & Halkier 2014; Manik & Gregory-Smith 2014; Burchell et al 2013; Lindridge et al 2013; Lucca et al 2016; Kamin & Anker 2019). As a strategy of behavioral and social change, SM can be seen not so much a scientific discipline than as a field of application of interdisciplinary scientific knowledge. However, SM establishes itself as an own discipline seeking independence especially from “traditional” economic marketing (Peattie & Peattie 2003; Spotswood et al 2012; Dibb 2014). This requires an own overarching or “meta-theoretical” framework distinct from economics which SM is lacking so far (see Nolan & Varey 2014; French & Gordon 2015; Lucca et al 2016).

Currently, the integration of theories and models from a diversity of disciplines is an important SM principle, although the most important models clearly come from behavioral theory combined with models of social change (Lefebvre 2013) or diffusion of innovation (Sundstrom 2014). In as much as SM is aiming at change in health behavior or healthy life styles, it is competing with HWP approaches from other disciplines especially in health promotion, health education and health legislation. Health Marketing Communications (HMC) is a recent model integrating several behavioral and cognitive models of individual behavioral change, e.g. Health Belief Model, Extended Parallel Processing Model, Transtheoretical Model (Manika & Gregory-Smith 2014). These approaches are either seen as alternatives (Rothschild 1999) or as complementing resources for more integrated SM approaches (Donavan 2011; Lefebvre 2013; Carins and Rundle-Thiele 2014; French & Gordon 2015; French 2017).

SM also explores approaches from cultural anthropology, social practice theory (Bourdieu 1986; Kamin & Anker 2014) and structuration theory (Giddens 1984), new public policy and administration, and ecological system theory. French & Gordon (2015) provide an excellent overview over theories and models recently employed in SM, and advocate an essentially eclectic “open analysis approach to selecting models and theories to inform social marketing strategy development and operational delivery” (p. 249).

The distinction of two approaches is relevant for the following discussion:

- (1) an “operant” or “downstream” oriented approach which tends to emphasize roots in economic marketing theory (Andreasen 2006) focusing on individual voluntary behavior, drawing on theories and models of behavior change (e.g. Michie et al 2011; Manika & Gregory-Smith 2014; Darnton 2008), and on “hands-on” application of methods (Weinreich 2011);
- (2) a “strategic” or “upstream” oriented approach placing SM into the context of theories and models of social change (Lefebvre 2013; French & Gordon 2015; Lucca, Hibbert & McDonald 2016; French 2017) and emphasizing the need to include social, cultural, political and environmental determinants as well as strategies to influence higher levels of social organization and stakeholders for sustainable societal change and innovation. This strategy requires the collaboration with a broad range of societal partners assigning an important

role to stakeholder engagement and new public management (Polonsky & Carlson 2003; Dibb & Carrigan 2013; Ackermann & Eden 2011; Ali et al 2013; Leppo et al 2013; Garcia-Rosell 2013; Freeman 1984; Communities and Local Government 2009). Additionally, we observe a trend to place SM in the context of issues of social, economic and environmental sustainability endorsing an ecological systems approach (Lefebvre 2013; Maibach et al 2007; Lindridge et al 2013; Nolan & Varey 2014).

Somewhat mediating between the two approaches is a conceptual trend influential in both orientations, namely, the adoption of a “service-dominant logic” (SDL) which shifts the perspective from products to services, from service design to service co-creation with customers, and from market research on customer preferences to co-creation of values-in-use with customers (Vargo & Lusch 2006, 2016; Lucca, Hibbert & McDonald 2016). A variant of this approach closer to traditional marketing is relationship marketing with a focus on services as realized in relationships and interactions with customers (Grönroos 2007; 2011; Marques & Domegan 2011). Stable relationships with customers and within services are considered central and the basis of successfully marketing innovative products and services. These approaches are moving SM close to new public management and service system design (SSD) and, by moving upstream, become variants of social policy programs.

This brief overview – obviously incomplete – should serve as a basis for a more general observation: *As the perspective broadens, the SM approach tends to lose a specific profile distinguishing it from other comprehensive approaches to social change and social innovation.* Combining downstream and upstream approaches enhances conceptual inconsistencies which can be identified in the benchmarks or basic principles adopted by the SM associations (Table 1). One inconsistency emerges with a focus on *downstream* behavioral theories while adopting an *upstream* perspective, since a comprehensive strategy has to embrace theories and models adequate to the analysis of social systems and social policies. Another inconsistency relates to the fact that a “marketing-mix” of intervention methods is included on the level of benchmarks *defining* the discipline, although there exists no theoretical foundation of the “4Ps” (Product, Price, Place and Promotion) agreed by the SM community.

We will take up the latter inconsistency in Part 3. Considering the first inconsistency, we have to understand that a behavioral focus – explicit in the benchmarks 1 and 7 of Table 1 - may be adequate to determine observable *outcomes*, but it is ill equipped to describe and design upstream or “midstream” interventions, i.e. *structural conditions* and intervening *processes*. There may be a “philosophical shift” (Lefebvre 2013, p. 97) based on behavioral economics in public policies “from relying on laws and regulations to manage behavior to market incentives” favoring a SM approach. However, upscaling the market paradigm to the level of public policy with a Total Market Approach (p. 485) misses the point. Both, the proposed “embedding social theories into social marketing programs” (p. 111) and the

embedding of SM into a public policy frameworks will imply a *change* of theoretical frameworks. Consequently, Lefebvre retreats to a position calling for “hybrid theories of change that blend what is needed from various theories and models” (p. 120) rather than “framing social marketing in terms of upstream or downstream approaches” (p. 119). This blending of frames, however, needs an appropriate overarching conceptual framework; since it is missing, the specific profile of SM becomes diffuse.

2. The service-dominant approach: Lucca, Hibbert and McDonald

The problem can be seen in an often-cited contribution by Lucca, Hibbert and McDonald (2016) representing a broader discussion in social marketing about the expansion beyond the behavioral paradigm. The authors take the early six benchmarks laid out by Andreasen (2002) as a starting point. Essentially, these “core principles” correspond to the eight benchmarks in Table 1, except that benchmarks (2) and (7) on research and theory, respectively, are missing. The authors propose six new benchmarks of a “service-dominant approach to social marketing” designed to incorporate important criticisms of the old approach (distinguished from Table 1 in the following by B1-6). Their first benchmark B1 calls for a new orientation in theoretical foundations proposing a “network perspective on behavior and structural change”. Referencing the service-dominant logic (SDL) approach, structuration theory (Giddens) and sociological network theory as well as the capability approach to individual agency, the authors substitute essentially the principled behavioral paradigm (1) by social action and social system theory leaving behind behavioral approaches (e.g. the COM-SM model of Michie et al 2011, 2018; Tapp and Spotswood 2013). The proposition is enforced in B2 by emphasizing “value creation in context” – a principle of SDL not explicit among the original benchmarks. The new focus on co-creation is further supported in B3 by enriching customer orientation (8) with participation and engagement, and by including in B4 competition (6) together with “collaboration within value networks” of stakeholders. Not surprisingly, these principles of collaboration with a broad scope of stakeholders induce also an upgrading of customers to “real citizens” and moving away “from the ‘paternalistic’ model of expert-driven programmes” to “more democratic processes”.

At this point, the contours of a new approach to social innovation and social change become visible – only that the *specific* profile of SM as distinguished from *other* approaches, say, in social work or community development become blurred. Even the acclaimed SDL approach is attested a particular “framing inherent to service logic” (Lucca et al 2016, p. 210) that has to be attended with caution as seen in the eyes of the authors. SDL assumes that “service is an interactive process of ‘doing something for someone’ that is valued” (Ballantyne & Varey 2008). But to what extent a genuine customer-oriented perspective can be accommodated is open to debate, as the authors note. The logic is closely linked to a service organization

providing skills and knowledge to others, and the value created *for the organization* is an essential element. “Service is the fundamental basis of exchange” states the first axiom of SDL (Vargo and Lusch 2016). Goods and their exchange are considered only vehicles for *services*, but there still is an *exchange relationship*. Their point is that the value-in-use - motivating the customer to come again and stay in a stable relationship - is not *delivered* but co-created with the customer, typically also involving still other partners. Grönroos in his critical assessment of SDL emphasizes, therefore, the *direct* interactions as the place where the provider is participating in the co-creation of value and the customer is participating in the production of the service (2011, p. 291). This joint process gives the provider opportunities for co-creation of value-in-use for the customer, but — the customer remains still “in charge” of the creative process and his or her experience of the service is still the ultimate criterion of service qualities. In Grönroos’ view, marketing means above all facilitating the value creation for the customer fulfilling his or her needs.

Table 1: National Social Marketing Centre benchmarks for social marketing.

Adapted from: National Social Marketing Council (2014); Bird (2010).

1. Behaviour change: Intervention seeks to change behaviour and has specific measurable behavioural objectives.
2. Audience research/insight: Formative research is conducted to identify target consumer characteristics and needs.
Intervention elements are pretested with the target group.
3. Segmentation: Different segmentation variables are applied so that the strategy is tailored to the target segment.
4. Exchange: Consideration is given to what will motivate people to engage voluntarily with the intervention and
what benefit (tangible or intangible) will be offered in return.
5. Marketing mix: Intervention consists of promotion (communications) plus at least one other marketing ‘P’ (‘product’, ‘price’, ‘place’). Other Ps might include ‘policy change’ or ‘people’.
6. Competition: Intervention considers the appeal of competing behaviours (including current behaviour).
The developed intervention strategies seek to minimise the competition.
7. Theory: Using behavioural theories to understand human behaviour and to inform the programmes which are developed.
8. Customer orientation: Attaching importance to understanding the customer, their attitudes and beliefs, knowledge and the social context in which they are placed.

(source: Dibb 2014, p. 1166)

We have to return to the concept of value-in-use below. Here we should point out that Grönroos actually describes more a logic of service system design (SSD), starting his chain of service production with design, development, manufacturing and delivery phases before – in the interaction – the phase of value creation begins followed by the phase of “independent” value-in-use creation by the customer. “From a production perspective” (p. 291) or SSD, this paints a rather poor picture of design and production as not creating much value in the process. Design creativity and innovation is squeezed between shareholder value and customer value without much space for finding new ways of experiencing and even defining values. Grönroos acknowledges that customers can enter the process of participatory design at all stages, but he misses a crucial point. The design process and the evaluator role of *potential* customers is guided by other aspects of “good design” than (only) the prospects of marketing. Framed in a market perspective, the final customer may be “in charge” by adopting - or not - an entirely new practice. Framed in a design perspective, users are essential for the development of effective solutions and quality management. Their lack of expertise (beyond their always selective “expertise from experience”) and practical aspects limit their involvement in different phases, not the preservation of their independence as customers.

“From a value creation perspective” (p. 291), this view is inadequate in at least two aspects. On the one hand, downplaying all considerations of exchange value neglects the important fact that this interaction is occurring in a market where available alternatives co-determine the creation of value. The interaction can be terminated by either side to the benefit of other partners, and both partners know that when the customer “enters the door”. The market is competitive, and, on the other hand, this is exactly what makes the market - and ultimately each interaction - also innovative widening the scope of alternatives to choose from. To put it differently, the adoption of a service logic runs the risk to transform (social) marketing into SSD and to lose its specific profile.

Moreover, not *all* relationships are exchange relationships and not *all* interactions are creating value-in-use triggered by some service, if the term is to preserve any specific meaning, and not *all* values are created by exchange interactions. As a reminder: Following SDL is not doing charity; the tasks of teachers in educating students are not adequately conceived as a “service”; and the judge enforcing the law to the benefit of all - including the best interest of the deviant person - is not in an exchange relation with the accused. The SDL approach *presupposes* – as Lucca and colleagues acknowledge in their discussion - that social systems furnish “institutional logics” (Giddens 1984) which “enable actors to accomplish an ever-increasing level of service exchange and value co-creation under time and cognitive constraints in service ecosystems” (Vargo and Lusch, 2016). Thus, the SDL approach should *not* be understood as a general theory of social systems - there are other

“logics” or frames to be considered. This means that SDL may well be fruitful in broadening the perspective of economic thinking in (social) marketing. It even can be understood as an important element in specifying a SM profile by clarifying – as demonstrated by the analysis by Grönroos – that we have to look more closely on the ways the customer can stay “in charge” in the interaction. However, the authors seek to overcome the limitations of the economic paradigm with the help of social theories. *This* attempt becomes problematic, as already noted, if it fails to identify the specific profile of SM in comparison to *other* approaches to social change focusing on *other* types of social relations.

Incorporating the social theories mentioned by the authors is a well-grounded move, in as much as it integrates powerful theories and facilitates the communication and cooperation with other approaches from other disciplines moving currently in the same direction. The integration should, however, be careful not to lead to a reduction of social theories to behavioral economics. Such a reductionism is also facilitated by another approach becoming fashionable in SM, not explicitly discussed by the authors, namely, the theory of economic, political, cultural and social “capitals” by Pierre Bourdieu (1986). Already the adequacy of a conceptual strategy using the term “capital” - heavily loaded with economic connotations - for an essentially symbolic system may be questioned (see critically: Joas & Knöbl 2009). The academic career of the concept speaks for its fruitfulness and, therefore, it is incorporated into the SOLA framework, albeit in a modified interpretation, to support interdisciplinary communication (see below). Bourdieu himself tends to overstate the commonalities between different “capitals” by speaking of all “capitals” as resources and interchangeable currencies. This aligns readily with the concept of actors as “resource integrators” in SDL. But Kamin and Anker (2014) are an example how proposing Bourdieu’s cultural capital as a new strategic approach in SM may easily be misleading. By emphasizing the role as a “resource” (vs rule or norm structuring actions), the authors fail to acknowledge the quite different “logic” which science, culture and education follow in distinction from an economic paradigm. By focusing especially on individually “embodied culture” they re-interpret the concept in terms of learned behavioral dispositions, again missing the point of genuine cultural and social approaches. Actually, they portray the “logic” of HWP more adequately than the paradigm of SM.

A corresponding argument about the inadequacy of a resource interpretation of Bourdieu’s “capitals” can be made for “social capital”, which certainly has made a career (not only) in social marketing and social policy. ⁶ Treating social relations as resources is a way of framing them in an economic perspective that is sometimes adequate, if only because actors themselves will do so. But if actors try to create and maintain social relations *as relations of trust and bonds of mutually caring*, they soon find out that viewing them as resources does not motivate others to engage and be supportive. “Social capital” may provide possible channels to the resources of other people, but without their disposition to help, we have no access to them. We are “socially rich” only in as much as we have social relations of mutual

trust and caring, and trust is a “currency” which follow its own “institutional logic”. We will return below to the role of solidarity and relations that “money can’t buy” (Sandel 2012).

The problems of adapting social theory to a social marketing framework are enhanced by benchmarks B5 and B6. The former principle picks up the benchmark on segmentation (3). After upgrading the customer to active citizenship in B1-4, Lucca and colleagues find themselves in difficulties to “customize” their approach to “vulnerable and hard to reach populations” in B5. But it is interesting that the authors recognize that “collaborating with community-based services becomes essential to facilitate individuated approaches” and to “co-develop customized solutions” (p. 208). We will return to this issue below. At this point, we note that the authors come very close to stating that SM approaches *by themselves* are *not* adequate for vulnerable groups. The principle of segmentation appears to establish these groups as “hard to reach” for the strategy. The cooperation with community services and health promotion strategies is needed (see similarly McVey and Crozier 2017, p. 111).

While cooperation with partners certainly is a good option for SM, it does not clarify *why those partners would need the cooperation of SM*. Not surprisingly, a specific social marketing approach tends to disappear in the description of the interventions involving social marketing with vulnerable groups in favor of a dual strategy with health and welfare promotion (e.g. McVey and Crozier 2017) or in favor of a co-design framework (e.g. Trischler et al 2019). The final benchmark B6 emphasizes again a “service-driven framework” and “change management”, now focusing more on the level of methods by suggesting a “new vocabulary” for the marketing mix (5 in table 1). They follow the influential criticism of Peattie and Peattie (2003; 2011) facilitating “access to and integration of relevant resources” and co-creating a “holistic well-being service” (p. 209). Again, these are convincing arguments for enriching SM by SDL, but they fail to sharpen the SM profile in social change. Seeing the “role of social marketing organizations in supporting learning processes of their customers and collaborators and facilitating access to available resources” comes very close to standard definitions of social work (obviously with some adaptation of vocabulary). Developing the “capacity and skills across various touch points with the organization, integration of the offering within existing services to maintain support and build-in feedback mechanisms” clearly is normal practice in service system design (SSD).

As a first result, we acknowledge that SM shows a dynamic development toward a more comprehensive strategy of social innovation and social change, however, it is in danger losing its specific profile in distinction to other strategies. Re-framing SM in the context of SDL and focusing on the concept of co-creation of value-in-use may be a promising way to sharpen the profile. Widening the scope further to embrace general system thinking and social action and social system theory seems meaningful; however, it creates the need for distinction from alternatives.

3. Toward a distinct profile of social marketing: A disciplinary matrix

Taking the benchmarks in Table 1 as a reference point, we should try to re-construct the *specific* profile of SM. We suggest four more general principles as central which can also be extracted from other lists suggested by SM proponents (e.g. French and Gordon 2015; Lefebvre 2016; Hastings et al 2011, p. 205). Since the benchmarks aim to define SM as an empirical science, we can align them to the four principles of a paradigm or “disciplinary matrix” identified in philosophy of science by Thomas Kuhn (1972, p. 271)⁷:

1. *theoretical generalizations or laws*:
SM uses especially theories of behavior change, rational choice, and diffusion, and emphasizes measurable objectives (1, 7)
2. *conceptual framework or models*:
The basic models are exchanges, competition and markets (4, 6)
3. *concrete solutions and empirical cases*:
SM focuses on empirical target groups or priority groups specified by empirical research and segmentation (2, 3, 8)
4. *methods and techniques*:
SM uses a characteristic “mix” of interventions - the “4Ps” or Product, Price, Place, and Promotion (besides the wide scope of empirical research methods) (5)

The first two principles focus on a more theoretical or conceptual level, the third and fourth principle take a closer look at the level of empirical practices. To prepare the comparison between SM and SW later, we have a look at the paradigms of both strategies on the level of these principles:⁸

The *first* principle reflects for SM the background of commercial marketing and behavioral economics. Formal economic and rational choice models furnish a backdrop of symbolic generalizations, laws and measurable variables, even though more formal approaches are rarely used in SM practice. This background is increasingly questioned in SM itself as too narrow and alternative theoretical models and theories are proposed. As already noted, SM proponents typically suggest a rather eclectic choice of theoretical models as appropriate to the concrete problem and situation. This clearly is at odds with a *principled* behavioral approach, but receives strong support from behavioral economics. Using “hybrid theories” (Lefebvre) corresponds to the character of SM as an applied science and the inherent interdisciplinarity of practical problem solving. Moreover, as a theoretical approach, rational choice theory and behavioral economics have made a quite successful bid for a unifying theory that can be scaled up to analyze collective behavior (Demeulenaere 2011). However, “economic man” as a framework for a theory of social systems is questioned by exactly those theories that Lucca, Hibbert and McDonald (among others) want to embrace.

In SW, we also find an influential behavioral tradition, as in clinical psychology in general (Turner FJ 2017). However, within the behavioral approach, there is an early shift toward attachment theory (Page 2017) and then, in a clinical perspective, to psychiatric theories

and to theories of cognitive and emotional personality development with a focus on maladapted and deviant relations to the social environment (Corcoran and Roberts 2015; Davies 2008). Rational agents or “economic man” are clearly not the model in social work. Again, the more formal approaches have not gained much influence in SW either, although especially in recent years, an “evidence-based” approach - originating in clinical and medical research - is endorsed even by representatives of a more qualitative and action theory oriented social science in SW (e.g. Sue et al 2016; Staub-Bernasconi 2007).

The *second* principle appears to be crucial. The framework of exchange and consumer orientation implies either that markets for the products and services already exist or that they should be created. The need to create a market first or in conjunction with the product or services becomes obvious in SM applications in developing countries (Lefebvre 2013). For example, the promotion of contraceptives requires a market for the product to exist, unless the promotion distributes them free or financed by social policies. The latter option, however, is questioned in principle in (social) marketing. The social good – here: family planning - is supposed to be chosen by the individual as the better alternative against a backdrop of other competing opportunities. Introducing a distinction between *two* kinds of competition as suggested by Noble and Basil (2011) - one in the “commercial world” and one in the world of social marketing (the “world” of social policy?) - may be meaningful, but it misses the argument made here. The concept of choice is not specific enough, since choice is not only exercised in *exchange* relationships, which imply that *both* partners have a choice to engage in the exchange – or not. A broad concept of competition as referring to “anything that deters the target’s attention” (p. 139) helps to establish SM as a general strategy of social innovation and change, but it does not sharpen a profile distinct from other approaches. Moreover, the paradigmatic case of SM, *competition in a market situation* (between suppliers, between customers, and between suppliers and customers, i.e. a situation with at least four stakeholders; see Part 2), is not equivalent to a situation of market partners competing with *non-market* supply and/or demand, i.e. alternatives *not* motivated by exchange but some other “institutional logic” (e.g. social policy or family support). The promotion of welfare and health approach (HWP), for instance, typically tries to *diminish* the influence of consumer markets substituting it by “better arguments” or education and law. SM may integrate these strategies – but that in itself does not distinguish it from HWP.

Lucca, Hibbert and McDonald (2016) shift the focus to collaboration and introduce other models of (more or less rational) choice, especially the capability approach.⁹ As the capability approach emphasizes, choice is an essential element of autonomy and freedom and dependent on corresponding opportunities. The *freedom from* paternalism is not equivalent to the *freedom to* achieve own goals or “to do things he or she has reason to value” (Sen 2009, p. 231). And, freedom to achieve own goals may include participation in exchange relations, but is not limited to them. Capabilities imply a competence for action that has to be developed in relationships which are not necessarily situations of choice in *exchanges*, but also of *learning*, emotional *bonding*, and *power*. Paradigmatic cases are the consequences of maladaptation in child development and the impacts of discrimination, inequality or oppression on vulnerable groups, i.e. the cases of SW. These cases, which involve pathology, therapy, helping and caring relationships, social deviance and societal

crises, call for a different conceptual framework emphasizing *symmetrical* social bonding and trust in a situation of *asymmetrical* power. SM, however, emphasizes explicitly the competitiveness of the relationships to define its profile (benchmark 6 in table 1). Obviously, different social values are prioritized; we have to return to this point. Even French – claiming a progressive and critical perspective – emphasizes a specific frame: “the ‘marketing’ lens” and “the fundamental principle of using value-based exchange to create social value sits at the heart of social marketing theory and practice” (in French 2017, p. 19.) As indicated above, this “lens” does not necessarily change when moving to a SDL framework.

Finally, SM and SW tend to conceptualize the level of society in different ways. In an essentially economic perspective, SM looks from the position of collective actors or stakeholders producing goods and services or interventions downstream for individual choice behavior, and upstream on markets and regulatory institutions in an “open society”. In as much as the relation between stakeholders is viewed symmetrically and “horizontally” as market, the society is essentially “flat”. In distinction, SW sees the individual from the beginning (in the family) as involved in social relations. Rather than looking at individuals making their choices, the focus is on relations that are ambivalently supporting and controlling, and SW engages in these networks. Even casework or case management is never conceived as focused on the individual alone (like in some versions of clinical psychology). Social groups or social relations are not placed downstream, or more precisely, the relation between SW and vulnerable groups, is seen as “horizontal” in solidarity *and* as subjected upstream to a “vertical” and asymmetrical (more or less) “hegemonic power system”. As a stakeholder and profession, SW occupies a precarious mediating position in the hierarchy. This explains why SW is very much concerned with the role of social work *itself*, understanding itself not as a (more or less) autonomous and free actor – as in SM – but embedded in societal structures which force the profession to take a stand – positive or negative – towards the system and express solidarity with the clientele.

The *third* principle echoes again the background in commercial marketing, but it not really conflicts with other strategies in social change such as SW. The responsiveness to relevant differences in the group is always important, whether a project engages in public education, law enforcement or work with voluntary group (e.g. alcoholic anonymous). The same applies to market research designed to better understand the audience of promotion initiatives or the stakeholders in the change process. The principle of segmentation itself can accommodate a broad range of conceptual options, and it is clearly utilized in SW when e.g. types of vulnerable groups or relevant stakeholders in the community are distinguished. Concerning our leading question, segmentation may, in fact, identify groups *not* suited for SM. The paradigmatic examples for target groups or fields of SM application will be derived from the conceptual framework and its consumer orientation (benchmark 8), and the field may be broadened by other theoretical approaches. For instance, Lefebvre (2011; 2013) proposes to reflect more on the “social” in SM and on social innovation integrating social theories (e.g. social diffusion, social networks, and social capital). An interesting example is the approach by Russel-Bennett and colleagues (2016) choosing social support and social network theories as the theoretical frame for segmentation. These theoretical shifts, obviously, have consequences for the kind of stakeholders and target groups that come into view.

The shift can facilitate the communication with stakeholders in practical research and innovation. In SM, much of the behavioral economic terminology disappears in the *practice* of SM, if only to communicate effectively with partners and customers that do *not* use it to describe themselves or their situation (Trischler et al 2019). This point is crucial in the social sciences and in social policy, since the relevant cases for research and intervention are *constituted as cases* in the practice of professionals, stakeholders and lifeworld interactions. Both SM and SW are aware that language, conceptual frameworks and ideological “world views” are of central importance in the relations to customers and clients. The parlance of marketing – social or otherwise – creates misunderstanding or even resistance with partners in social policy and social work. To put it differently: Promoting SM itself in a “non-marketing” frame becomes an important and problematic task *before* and *while* promoting the social (marketing) intervention itself among social groups.

The *fourth* principle is interesting, because it seems to restrict SM to a specific methodology – the “4Ps”. To be sure, SM interventions are much too diverse and practice oriented to comply with any narrow methodological canon. With the focus shifting to relationships and to processes between services and customers, the relevant features change, and as noted in benchmark 5 (in table 1), other “Ps” are introduced. And marketing, not only social marketing, employs the whole range of empirical research methods and measurement instruments of the social sciences. However, the same applies to SW or other alternatives. When French (2017, p. 177) claims that “a more methodical and systemic approach” is a distinguishing feature from community development, he certainly makes not many friends among community developers. And, especially those concerned with health and welfare improvement (HWP) will question that “social marketing stands in stark contrast to many health promotion interventions which demonstrate weak planning systems and poor evaluation” (2017, p. 12). However, the “4Ps” seem to be a kind of rallying point for social marketers. It is, therefore, surprising that recent analyses of the “4Ps” came to the conclusion that especially the concepts of product and place are lacking a sufficient theoretical grounding and agreed understanding (Edgar et al 2015; 2017).

The discussion of the four concepts varies considerably among authors. In recent descriptions, the *general* purpose is defined as co-creation of social innovation or more specifically as *co-creation of delivery or access*, *co-creation of production* of goods and services, *co-creation of value*, and *co-creation of communication* and messages. The terms vary (compare e.g. Russel-Bennett and colleagues 2016), and the terms chosen here follow our framework, but the concepts capture essential features of the “4Ps”. Moreover, characterized in this way, the concepts allow for a comparison of corresponding distinctions in SW, or a comparison with the “shifting to the concept of ‘co’ “ in service system design (Bason 2014; Trischler et al 2019)¹⁰. In this perspective, the “4Ps” can, in fact, be interpreted as a framework reflecting on the level of practices the specific positioning of social marketing. Alternative strategies like social work will shift their focus toward different frames. In Part 3, we will take up this issue and describe the “4Ps” as four distinct ways of “framing” methods and techniques in social marketing.

At this point, we note that the disciplinary matrix of SM and SW reveals some systematic differences. Any combination of these different strategies should be made with sensitivity to implications in practice. In the context of social policies and strategies adopted by stakeholders, these paradigms determine the culture (conceptual models) and practices (methods). They essentially embed the strategies in a policy context and have to align with the “institutional logic” of the organization and services (Rodriguez et al 2015). As French (2017, p. 177) states: “Community development and empowerment approaches tend to adopt a more reflexive approach to their implementation – one characterized by a willingness to shift more general social goals in response to expressed community needs.” Few proponents of SW will object to this; but social marketers engaged in an *upstream* strategy to change social policies will have troubles to conceive *their* approach as *less* reflexive and willing to shift more general social goals. French describes the difference between the approaches as SM to be focused on “measurable behavioural goals” while SW to “also be concerned with informing, educating, and creating attitudinal and belief change as end-points in themselves” (emphasis added). Thus, a *common* focus on measurable outcomes clearly shifts the *difference* to the level of general goals and the role of guiding social values explicitly or implicitly incorporated in the benchmarks. French sees a “close ideological match between social marketing and liberal democratic imperatives” (p. 12), and he earlier claims “a socially progressive perspective, but neo-liberals may obviously take a very different view on what societal value may be. However, (...) ideas such as societal value that emanate from progressive sources are required to facilitate a move towards more *equitable, sustainable, healthier and happier societies*” (French and Gordon 2015, p.169; emphasis added).¹¹

An adequate discussion of the ideological basis of SM or SW is clearly beyond our topic here. But given the diversity of interpretations and implications associated with these social values among proponents of both SM and SW, we have to consider the concept of value(s) as it appears in SDL and social marketing and look at the differences of values as an indicator of different disciplinary and organizational cultures. The concept of co-creation of value takes here a central role.

4. Co-creation of values in social marketing and social work

Concerning the co-creation of value, we have to take a closer look at two distinct, although related issues: *First*, we have to recognize that there are *different* values, i.e. freedom, solidarity, social justice, and welfare or wellbeing, and possibly value conflicts or at least different priorities between SM and SW. So far, we have made only general references to values and the co-creation of value. *Second*, we have to consider that there are different *levels*, i.e. individual, intermediate (intervention, social group, subculture), and societal level, at which the creation or maintenance of value may occur. The concept of co-creation of value means different things on each level and, again, these values may be conflicting or prioritized differently. The SOLA model recognizes that there are different discourses emphasizing different values, and there is not only a dialogue or co-creation of value on the

level of service provision or *practical intervention*, but also a dialogue between *individual aspirations* (“below”) and goals of *social policy* (“above”). Thus, we have to look at value issues on at least three different levels and between these levels. Inclusive strategies, for instance, reach “top-down” accepting responsibility for others but have to respect their personal sphere:

On the one hand, an emphasis on free choice in individual behavior change – as in social marketing - runs the risk of underestimating needs for learning and resources. This will in effect violate social justice by giving advantages to those who are already more capable (Langford & Panter-Brick 2013). This is why social work focuses on inequalities.

On the other hand, a perspective on support and solidarity – as in social work – may fail to acknowledge the diverging interests of their clientele and raise the risk of paternalism, i.e. taking the perspective of service experts and telling target groups what to do. That is why social marketing is moving from traditional persuasion and “selling” products, services and ideas to co-creation of behavior alternatives with a “value proposition” and to co-creation of value with customers ensuring that these offerings will match the interests of target groups and enhance QoL.

Promotion of choice *and* avoidance of paternalism imply that the debate about the values guiding the intervention from a social policy perspective, on the one hand, and from the perspective of individual goals, on the other hand, *both* have to be conducted within the social intervention or social innovation. The co-creation of value has to be complemented by a co-creation of responsible clients or consumers *and* the co-creation of value-oriented responsibility of the service organization. Co-creation of value in the interaction – as discussed above in the case of service-dominant logic (SDL) – tends to neglect that interaction works both ways. The process implies a cultural change of values pertaining to all participants on two levels, the services and the life worlds of customers (Palazzo 2011). Moreover, the discourse on both levels must be combined with a critical perspective on the values guiding social policy.

Consumer orientation in SM tends to draw attention away from the fact that societal goods like social justice or equity are goals which may conflict with individual interests or happiness and are, in fact, to be pursued *as citizen* in collaboration with others as citizen (Hastings & Domegan 2014; Lucca, Hibbert and McDonald 2016). The role of citizen is defined in a context of politics and power, which is quite different from the position as a *consumer* in some market or the position of a *client vis a vis* a public service. Actually, the position as member of a vulnerable social group in society can be defined as lacking the support of social networks (e.g. family), being excluded from markets, being subjected to the paternalism of public support – and *not* being acknowledged as a citizen with rights to influence both markets and policies.¹² This shifts the frame from SM to a frame of democratic processes and empowerment within the intervention *and* on the policy level. At least, the relationship of the intervention to regular democratic procedures in the

municipality or region legitimizing the intervention as well as the base of advocacy for clients has to be clarified. While SW is typically mandated within the frame of political-administrative structures, SM is often framed in the context of markets and outsourced by administrations *without a mandate by the citizens concerned*.

We have to distinguish between values defining the common good and democratic procedures legitimizing policies, on the one hand, and value co-created in an intervention, on the other hand. Social marketers emphasize that – as opposed to commercial marketing – their offerings or “value propositions” pertain to *use-values* distinct from *exchange values* on some market (French & Gordon 2015, p. 149-175). But as we argue in more detail in Part 3, their reliance on offerings, choice and exchange creates a (formal or informal) market. Co-creation of use-value means that the new activity (service) gains value in the context of a new life style (e.g. being a non-smoker). Framing the new activity as something worth choosing *rather than competing alternatives* attributes an exchange-value to the new activity in whatever “currency” (e.g. pleasures, perceived status) the individual (or the social marketer) might like to measure these preferences. Framing the new activity as something worth choosing *in view of some standard* of a “good life” or common good raises the question whether such standards or *social* values can meaningfully be understood as co-created *in the intervention* (rather than given and adopted).

The term co-creation of value can easily be misleading. What is usually referred to is the utility of a product or service, but utility for whom? As pointed out above following Grönroos (2011), value is predominantly seen as created by the customer and partly co-created by service providers in their interactions. Additionally, it is a quite accepted practice in social policy, social planning, social design and social interventions to call for the involvement of users and stakeholders in the specification and implementation of qualities of a product or service - which in effect amounts to co-creation of potential use-value in the production and delivery process. But this still misses three important points:

First, we have already noted above concerning SDL that the co-creation of value in the design and production process is unsatisfactorily represented. Since eventual and future customers are often unknown – despite efforts of marketing research – the design and production process will follow own standards of quality emphasizing the role of creativity and playful experimentation in defining a “good” product or service, and marketers may have to find customers for the product or create a market!¹³

Second, in social interactions – and the interaction with services and in interventions is no exception – the participants will create values for and by the interaction which are not adequately seen as values-in-use of the customer or client. As indicated above, values such as authenticity and trust are created *by and for the interactions involving all partners*. The concept of value-in-use relevant for exchange relations does not cover the values and social norms that guide and govern the sustenance of interactions themselves.

Third, the concept does also not consider adequately that values are learned in social relations (e.g. in the family) before they are applied in the “experience” of values-in-use in any specific interaction or intervention. The frame of particular encounters or even sustained interactions is not sufficient to establish the transmission and tradition of values. People reflect on their value experiences and develop cultural values and norms through interaction and develop institutions safeguarding their rights which, in turn, guide their understanding of social values such as the “greater social good” (see SM definition above). A focus on the interaction with clients, actually, facilitates a tendency in many participatory strategies to *avoid* prior deliberation and decision on the value of an intervention itself and in a socio-political context in favor of agreeing on use-values in the design process for the particular participants. Thus, a reflection on basic socio-cultural values and human rights is neglected, although they may be stated in some basic document on ethical principles and objectives. Critical SM authors recognize the issue submitting that “societal value which emanate from progressive sources are required to facilitate a move toward more equitable, sustainable, healthier and happier societies”, as cited above (French & Gordon 2015, p. 169). But then – citing Rothschild (1999) - they concede that “in marketing contexts there is no such thing as altruism” and that the “greater good ...does not lie within existing marketing thought” (p. 169). Consequently, they propose to add “societal value” to cover the “greater good” in addition to functional (or design), economic, emotional, social, and ecological value.

Now this “addition” is problematic. The value discussion is still placed into the context of the intervention: “it is important to recognize, particularly in the social marketing context, that citizens may do things because they perceive there to be societal value in doing so” (p. 169). The argument is that *participants* have an option to determine what they prefer and make their choice, which then has to be respected in the domain of the intervention. This follows a well-established practice in economic theory to resort to “revealed preferences” as final argument for value or utility without clarifying if and why this value is legitimately extended to those *not* “revealing” their values in a given context. Now, it is interesting that the authors do not mention *political* value and that *citizens* deliberate on societal value in *political* contexts. The important political value would be autonomy or freedom (see **figure 1 and 6 below**), but this is apparently associated by the authors with individual welfare and freedom as economic choice. This bias against genuine *political* values is expressed by treating policy makers (“the government”) as the *external* provider of favorable legal and financial frame conditions, and by not systematically including *internal* democratic processes, especially local-regional, political institutions. Consequently, political freedom and other social values are considered as an external issue, which participants may choose (or not) as reference for their personal use-values.

The SOLA model offers here some guidance because it distinguishes different *ethical* values and aligns them with *social* values. Drawing on Georg v. Wright (1963) the SOLA model

distinguishes conceptually between four sources of *ethical value* (“varieties of goodness”) - freedom, welfare, social justice and solidarity - corresponding to four *social values* defining standards of social quality and quality of life – empowerment, welfare, inclusion and cohesion (Vaarama & Pieper 2014).¹⁴ We will return to these value frames in Part 2 when we describe the model in more detail. Ethical values are justified as universal in an arena of intercultural discourse. They find a prominent expression in human rights and in concepts of the “good society” and the “good life” (Pieper et al 2019). Social values recognize that – given cultural diversity – there are variations respecting (sub-) cultural traditions. The most prominent cases in current debate are cultural variations in the interpretation of human rights and the concept of individual or individualism, and values from the perspectives of gender, race, age, ethnicity and religion or identity. In Western culture, we find a religious and metaphysical tradition of individualism affecting concepts of empowerment, responsibility and moral obligation, and the “pursuit of happiness”. In Asian cultures with different religious traditions, the individual is conceived as stronger bound into social and ecological relations resulting in valuation of social cohesion and of inclusion into a cosmic order (Taylor 1989; 2011).

In our context of co-creation of value in SM and SW, we want to make two points:

First, the SOLA framework recognizes the diversity of values and the social value of diversity as element of social justice. Both SM and SW will promote the common good in the sense of more social justice and general welfare. However, SW will emphasize solidarity and empowerment and focus on a “critical discourse” to induce change of social policy, while SM will seek to substitute social policy by enhancing welfare, opportunities and choices, and the “pursuit of happiness”, i.e. focus on a “liberal discourse”. As argued above, a crucial problem of SM in situations of caring for others is that individual free choices have a tendency of “crowding out” motivations of solidarity (Jochimsen 2003; Pieper et al 2008). Strategies promoting individual rational choice may affect other values and motivations, especially, solidarity, reciprocity, trust and altruism. As Gerard Hastings put it in his presentation to the European Social Marketing Conference 2016: “Shallow interests may crowd out deep interests”, referencing Michael Sandel who has argued convincingly for the limits of markets and the need of cherishing “What Money Can’t Buy” (2012). To illustrate the point, let us consider the example of integration of refugees, certainly a vulnerable group. The case is a rather dramatic example of potential value conflicts, but the case could also be made for e.g. generational differences between young and old people or the social exclusion through poverty.

In a SW perspective, co-creation of value has to address both the problem that the “ruling values” and established service practices may not be tolerant toward diversity, and the problem that individual aspirations may be at odds with the opportunities in the society as well as the sub-culture of clients. In the former case, the lack of tolerance upstream is part of the issue: The value of inclusion degenerates into expectations of conformity. In the latter

case, the process of co-creation has to start under rather anomic conditions, because the refugees might see as their primary concern the *welfare* and security provided by employment, while the community might see cultural *inclusion* as a prerequisite that is at odds with expectations of *solidarity* in the group. This is complicated by the fact that the social relations with relatives and friends provide some emotional stability for the individual while possibly conflicting with the search for a new social identity. Identity issues, in turn, are readily transformed into issues of *empowerment*. In the case of Islamic refugees, this kind of problem is quite essential for gender roles – both male and female – defining public participation in the background culture differently than in their new home environment. Co-creation of value becomes inescapably a multi-dimensional problem.

In a SM perspective, co-creation of value is faced with a need for some “paternalism” to achieve social policy goals like integration, especially in a rather homogeneous society with little experience with integration of migrants from foreign (sub-) cultures. Adopting an emphasis on choices, moreover, tends to produce a social distance that can be impeding solidarity and trust in people - like refugees – who feel still insecure and powerless in their social position and want to be sure that those who claim to help are really on their side. Co-creation of value with refugees in terms of “well-adapted behavior” clearly is not helpful in this situation. Taking a stand for their issues in conflicts and a role of advocacy for their rights will play an essential part in building up relationships in the intervention. To establish these relationships, SM might try embedding SW into its strategy. But when SW challenges social policy through advocacy, it questions the legitimacy of SM in as much as the social policy is accepted as given value frame (see above the citation of French 2017). To be sure: the different options for framing issues and resulting conflicts between stakeholders are characteristic (not only) for social policy, and they have to be resolved in any intervention (Gordon and French 2016). The point is here that the potential conflicts of value have to be acknowledged and not obscured by a general reference to the “societal good” in SM or to “social justice” in SW. The value issues are inherently multi-dimensional and require a corresponding framework. Moreover, as this look at the two strategies suggests, we have to expect that they frame the options differently using different concepts (see Part 2 below). Combining them in one intervention is possible. Practice in social policy is bound to make compromises - on the level of value orientations as well as in their implementation. However, key concepts like “co-creation of value” or “rights-based advocacy” have to acknowledge the complexity and find discursive ways of resolving conflicts in practice (– and visualizing the complexity helps keeping this fact in mind).

Second, the problems with “co-creation of value” become even more complicated when we project them onto at least three levels of an intervention, i.e. individual and life world, service provision or intervention, and social policy or society (see Part 2 for more detail). In the case of refugees, the individuals will have migrated for very diverse individual reasons and aspire to a diversity of ways of life in the new country. They will have not sufficient

knowledge of the social values of their new home (setting aside the diversity existing in the new society). Additionally, their cultural background will provide a third set of values that will be influential, especially if they live segregated in refugee settlements or neighborhoods. Their individual values are still oriented toward their socio-cultural origin and their relatives and friends from that cultural background. The problem of co-creation of value is not only that individual preferences have to be aligned with the preferences of other people *in the participatory process*, and that individuals may disagree on practices even when agreeing on the level of values. The values agreed in practice may fail to respect and implement the societal goals represented in institutions, legal regulations and human rights, at least as perceived by other external agencies.

The issue is not only *to respect the values and rights of the refugees*, i.e. respecting diversity. Some of their values, e.g. on women's rights, may also conflict with *the values and rights of their new society*. If we appeal to ethical standards or collective values, the central issue shifts to adequate methods of *social* choice rather than *individual* choice.¹⁵ While we might agree for democratic societies that such methods are in place on the level of social policy, they are not necessarily seen by all relevant stakeholders and participating individuals as implemented on the level of the service interventions or in intervention practices. All four value dimensions are addressed: *Solidarity* involving all affected by the intervention, *empowerment* enabling adequate influence of all stakeholders on decisions, *social justice* in view of a diversity of interests, and enhancement of *welfare* for all.

Social values on the societal level are expressed and enforced in hierarchical structures and by legal regulations including sanctions. SM typically thinks in rather "flat" exchange systems treating political institutions as external. SW is aware of political hierarchies and typically has a mandate by social policy also for (certain ways of) sanctioning deviance. This "double mandate" creates the inner tension between advocacy for diversity and promotion of social integration and inclusion – or for "unity in diversity" (Freire 2004). SM also counts legal regulation and punishment (e.g. prohibiting or raising the costs of undesired behavior) among the intervention tools, but aims to make sure that offerings "result in benefits that are perceived to outweigh any restrictions on freedom" (French 2017, p. 21). It is quite telling that French introduces the "four forms of intervention" – Hug, Nudge, Shove and Smack – as "legitimate public health strategies" (p.40), i.e. in the context of social policy, and HWP is used as an underlying frame.¹⁶ Similarly, Lefebvre (2013, p.44, referring to Rothschild 1999) makes a distinction between marketing, education and law before going on to advocate an "integrative model" for SM in public health and social change programs. But then he returns again to characterize SM as "one of the few intervention strategies" that is "focused on people... and honors their freedom of choice" (p. 50-51). Compulsory education and law enforcement, obviously, do interfere with individual freedom of choice. This integrative model has to make some compromises as a mixed or embedded strategy that is not following only SM principles, but a "dual strategy approach" (McVey & Crosier

2017, p. 111). While SM can usually choose to focus on positive incentives and delegate the negative incentives to other agencies (e.g. law enforcement), SW cannot be that selective. If social policies do promote social justice and general welfare, SW has to execute its public mandate; if social policies do *not* promote them, SW unavoidably finds itself in the role of advocacy for the disadvantaged and oppressed (Dalrymple and Burke 2006).

A “dual strategy” implies embedding SM and SW into each other at least on the service level, and this will require taking an explicit or implicit stand on social policy issues. Depending on the situation, we can expect SM and SW to approach the value issue differently – and potentially create a disruptive situation. A SM approach will tend to treat the political debate as resolved on the policy level and focus downstream on enhancing freedom of choice for the individuals and promoting general welfare by adequate goods and services. A SW approach will see issues of social justice as still unresolved and claim a mandate by those disadvantaged by social policies to improve their situation.

Perhaps the difference emerges most urgently in the question of adequate forms of participation. SM chooses the frame of the market and adopts the position of the “owner” of the intervention. This may be a political or administrative stakeholder, but SM will treat politics as external to the intervention and as providing legitimacy. If these framing conditions are not given, SM will not be the strategy chosen. SW is typically in a different position; it is the (more or less) institutionalized way of dealing with recognized social problems and social integration, either directly as a public service or indirectly by ensuring and regulating the responsibility of civil society, e.g. the family or NGOs. SW has a strategic mandate by social policy and is already embedded in the policy process. However, SW has a “double mandate” acting also on behalf of the clients who in some way are in need of advocacy. Through social policy, their needs and rights are acknowledged, but not necessarily fulfilled calling for a change of existing policy and solidarity with the clients.

The concept of co-creation of value in a narrow SM frame is adequate when we think of value-in-use of a distinct product or service, i.e. a commodity relatively separated from a wider context in which this use might be questioned. If the only relevant aspect is that the individual values the commodity for his or her subjective QoL, i.e. if the customer is “in charge” in Grönroos’ terms, then co-creation of *this* value seems to be what counts. In the framework of market exchanges and (social) marketing, this commodity character is assumed for goods as well as services and corresponds to concepts of property and ownership. If the evaluation of the commodity has to take other people and the effects on a wider context into account, then the structure of a *social* evaluation process (e.g. participatory; democratic; evidence-based) is crucial and the criteria of evaluation have to reach beyond respect for individual preferences. To put it differently, with “social goods” *the legitimacy and quality of the evaluation process is part of the product or service*. We accept something as a “social good” because it has been legitimately evaluated or “certified

as social good” – just like certified “ecological products” have to be produced in a sustainable way. The value-in-use is not only the “value for the individual in using the commodity”. This value is only part of the evaluation that has to be corroborated in view of social or ethical values. For instance, the SM frame for co-creation of value becomes problematic whenever individuals – in view of their personal values or preferences – are expected to make *sacrifices* for the sake of the common good. The standard example used to be the military service, but nowadays sacrifices of younger generations to finance the costs of care in old age, or sacrifices in consumption for the sustainability of the environment have advanced to similarly important cases. However, not only on the level of e.g. care practices, as argued above, but also on the level of social policies SM has to reflect self-critically to what extent the promotion of social good framed in terms of marketing is in effect “crowding out” genuine political efforts for sustainable solutions (Holsoke 2017).

The discussion has clearly reached SM and initiated movements toward a “critical” SM approach (Hastings et al 2011; Gordon and French 2016). In counter-marketing (Bauman 2014), SM can turn “good” marketing strategies against those who use marketing for the placement of “bad” products and services (e.g. social marketing against marketing of tobacco or sugared products). In “demarketing” strategies (Lefebvre & Kotler 2011), SM can be employed to advocate less consumerism and the protection of the environment. “Social corporate marketing” tries to align corporate social responsibility with the responsibility of consumers for sustainable lifestyles (Palazzo 2011). All these SM approaches rely on social policy for the legitimacy of their values. A more comprehensive strategy will integrate options of social policy to ensure a legitimate frame. But the basic divergence between a framework centered on individual choices and a framework of advocacy for vulnerable groups remains. Embedding both approaches in one intervention will inevitably create “paradoxical” effects which may (or not) be resolved by social innovation.

Part 2: The SOLA model - an integrated approach to social innovation

The SOLA approach to social innovation has been developed in the context of social policy projects with a systematic distinction of at least three levels following system theory and system thinking (Pieper 2011; Pieper et al 2019).¹⁷ The framework links individual *quality of life* or the “good life” with the *social quality* of opportunities and mediating processes, and the structure, institutions or *capitals* of a “good society”. More specific and additional levels may be introduced as determined by the issues addressed. In the present case of social intervention for vulnerable groups, the levels include the *individuals in their life world*, the *social services* involved and their *interventions*, and the *regional or national policies* providing the structural conditions.

The concern for vulnerable groups follows the principles spelled out by John Rawls (1971) that policies and innovations should aim for more social justice by improving the situation especially of the most vulnerable or disadvantaged groups in society.¹⁸ Accordingly, one basic assumption is that a focus on vulnerable groups will induce a search for social innovations that will create, in effect, a better situation for *all* people. The objective is reflected in the general motto: “Equity matters!” – designed to keep aware of the central importance of social justice and providing a guiding and motivating theme e.g. for social marketing strategies. Another basic assumption is that while health and the social determinants of health are essential elements of individual and collective well-being (Marmot 2010; 2015), issues of inequality in public health should be addressed in a broader, systemic approach to quality of life (QoL). The concept is usually treated as multi-dimensional and embedded in social and environmental contexts. Therefore, QoL is considered as a concept bridging between biological, psychological and social levels as well as between disciplines. The approach aims to exploit the *synergies* that are expected to arise in a strategy addressing *different* social problems or vulnerable groups in a systematically and *conceptually integrated* way capitalizing on learning and innovation on three levels.

Two aspects of the SOLA approach are important for the present discussion:

- (a) The approach offers a theory-grounded, interdisciplinary meta-framework supporting an integration of different disciplinary models and frameworks.
SM advises us to choose freely among theories and models as they fit the problems at hand, and the SOLA model facilitates conceptual integration. The model accommodates a range of sociological and psychological models, especially in modelling QoL.
- (b) The model places great emphasis on visualizations, i.e. diagrammatic modelling to support conceptual analysis in research and the practical use of the model in communications with partners and stakeholders (figure 1).

The visualization approach follows practices in system thinking and design, again a feature that should facilitate an application in SM.¹⁹

1. The conceptual model

As an approach to social innovation the general SOLA framework is applied and adapted to social policy and planned change in a specific way. The main conceptual elements are a *model of quality of life* (QoL), a *model of social quality* (SocQ) and a *model of societal capitals*, assets or institutions. The models can be combined, for instance, in a *Production of Welfare* model (PoW) which introduces as additional levels or as frames “from above” a level of values or quality standards and “from below” a level of technology and environment or human ecology. The models can be arranged in the “Looking Glass” model embedding levels in concentric circles accentuating structures or in a flow model to indicate sequences in time and/or causal determination (figure 1b). Layers can also be stacked in a hierarchical order indicating system levels (figure 3). The PoW model is an example of a flow model depicting a general model of *planned change*: Societal assets or investments (structures) are employed by societal agencies in interventions (processes) to achieve certain goals (outcomes) evaluated by feedback. This SOLA model identifies *five levels* that can be applied to all human systems. The intermediate level of social quality plays a central role in the model (indicated by the ellipse in figure 1b), because it is the locus of *collective agency* in interventions with the role of evaluating, selecting, producing and reproducing the structural conditions (“above”) as well as the opportunities available for individual QoL (“below”). The concept of social quality is based on the European Social Model by Wolfgang Beck, Laurent van der Maesen and Alan Walker (Beck et al. 1997; Maesen & Walker 2012), and has inspired extensive research on social indicators in different countries supporting the concept.

Social quality is defined in their model on the level of processes mediating between the individual and social structures and distinguishes between four dimensions, functions or “field forces”: social security, social empowerment, social inclusion, and social cohesion. The dimensions define standards or requirements that social processes or – in our case, interventions, innovations and services – have to meet in order to ensure sustainability (upstream) or quality of life (downstream). In the SOLA approach, the four key concepts are adopted (choosing the more general term welfare for security) , but we propose a different theoretical foundation grounding the four functions in general systems theory. This turns the four dimensions into frames that can be applied across levels as well as to more specific interactions, and allows to integrate 4-dimensional models of QoL and societal capitals into the framework (see Pieper et al 2019).

The levels can be further differentiated to distinguish, for instance, between levels of political systems or within organizations or even within a person (e.g. bio-psychological needs, subjective well-being, and socio-cultural identities). The SOLA model understands the four dimensions as *four basic functions* which are a requirement for *all* evolving systems or interactions with relative stability, as discussed elsewhere (Pieper et al 2019; Pieper et al 2016; Pieper 2011). The basic structure of the model is elaborated more specifically using empirical models pertaining to a given context, e.g. kinds of social policy interventions. The more specific meaning of dimensions will change in correspondence with more specific theories on a given level or within an interaction process, while the basic meaning inherited from the meta-level of systems theory is preserved. To facilitate the identification of the four dimensions, they are represented in SOLA diagrams consistently by four different colors across all applications (see Table 2).

In this way, the SOLA framework defines conceptual *meta-models* connecting to a broad range of other theories and models as well as to empirical research and interdisciplinary strategies of social innovation. Since the 4-dimensional frame can be applied iteratively to analyze more specific or more general structures, interactions or events. It serves as a “colored looking glass” maintaining the 4-dimensional framework while zooming in on specific activities or zooming out on their context, looking “top-down” from the level of society, “bottom-up” from the individual level, or at the glass itself “from the side” seeing the interactions between the levels (figure 1 b). Indicating the central role of the intermediate level, the names of the dimensions follow this level: welfare, inclusion, empowerment, and cohesion. In our case, the four dimensions are applied to all five levels of the PoW model, i.e. to the quality of life of individuals in their life world, to the social quality of services and social interventions, and to the societal capitals invested in social policies as well as to value standards and to the technological and natural environment (see e.g. figure 3; figure 4). We will model or “see” social interactions as more (or less) determined or “colored” by four different frames forming our “looking glass”:

The SOLA model draws on a broad range of theories besides the obvious background in social systems theory²⁰, but it integrates other approaches in a specific way to support an interdisciplinary and multi-level strategy of social change and social innovation. For instance, the concept of *societal capital* clearly seeks to integrate the literature on social capital and social networks, but it also relates to broader concepts of social investments and the development of social policies in welfare states (Vaarama et al. 2008; Hemerijk 2011, 2012; Hubert 2014; Castles et al 2010; Deeming and Smyth 2018). The QoL model is linked to the social quality model by the *capability approach* (Nussbaum and Sen 1993; Nussbaum 2011; Abel and Fröhlich 2012). Capabilities are “beings and doings” (Sen) that a person has reason to value, they constitute his or her quality of life. Capabilities are essentially *relational* implying freedom *and* the availability of real choices, i.e. choices must be matched by opportunities within reach of the person both practically and normatively by

entitlement (Nussbaum 2011). The *actual* choices of a person in conducting his or her life should not be confounded with the availability of *non-chosen* opportunities that constitute freedom. In terms of the SOLA model, social quality defines the conditions, processes and opportunities for a “good life” on an intermediate level. They have to ensure that choices for “beings and doings” can be realized. Therefore, as indicated above, it is a central strategic element in social innovation also from the perspective of the capability approach.²¹ Rather than elaborating on the theoretical foundations, we like to introduce them here as visualized frames, i.e. as conceptual and heuristic devices for modelling and interpretation. Their meaning will become more transparent in the application to social marketing concepts and through supporting diagrams.

Table 2: The four dimensions or functions of the SOLA model applied to social systems

<ul style="list-style-type: none"> - <i>welfare frame</i> (green) “money” frame guided by economic values of welfare and security and by codes of efficiency, access to resources, and exchange
<ul style="list-style-type: none"> - <i>empowerment frame</i> (blue) “power” frame guided by values of freedom and empowerment and by codes of effective political governance, decisions and control
<ul style="list-style-type: none"> - <i>inclusion frame</i> (purple) “meaning” frame guided by values of social justice, inclusion, diversity and identity, and by codes of world views legitimated by culture and science
<ul style="list-style-type: none"> - <i>cohesion frame</i> (red) “trust” frame guided by values of solidarity and social integration and by codes of affiliation, emotion, bonding, and commitment

2. On frames and framing

The concept of frame or framing is used across disciplines, in philosophy as well as in empirical or applied sciences and design. Unfortunately, this also means that the meaning is shifting. Frames describe ways of looking, points of views, perspectives, or different discourses, but also more abstract levels of conceptual or theoretical frameworks explaining how we experience the world and how the world is structured.²² Usually, frames are seen as heuristic or *epistemic* strategies related to concepts like cognitive schemes, mental maps, analogies and metaphors. As such, they play an important role in our construction of the world in everyday life (Goffman 1974) as well as in the development of theories (Swedberg

2014). Regarding social marketing, Lefebvre and Kotler (2011) have pointed out, changing the frame of interpretation for a social intervention in a given social policy context may be an important strategy in social marketing and social policy (Kuypers 2010). Shifting the frame in an epistemic sense means “seeing things in a new light” or “from a different angle” changing our position and perspective. We prefer the concept of frame, because it alludes to visual analogies rather than to texts (unlike discourse or narrative), but does not necessarily imply an observer with a subjective view (like perspective) or a biased selection (like focus). Frames can also receive an *ontological* status as more abstract structures, patterns and relations or forces and processes underlying the observed phenomena. Then, shifting the frame means conceptualizing the phenomena themselves differently and “seeing the reality as different after changing own position”, “showing the bigger picture”, and as “embedded in another context” which may imply that “we have now a (more) realistic and comprehensive picture of the world”.

In as much as researchers use visualizations creatively, they become causally effective codes in their way of thinking and instrumental in social innovation.²³ The SOLA model suggests both, using frames as heuristic method of analysis and/or as theoretical and empirical patterns or codes structuring social interactions, for instance, as *interaction media* (Talcott Parsons) like money, power, meaning, and trust.²⁴ Frames can be combined to create more complex frames. A basic element of the SOLA models is a 4-dimensional frame projected into diagrams as a “field” emphasizing certain aspects (e.g. economic, political, cultural, or social) of actions, interventions, organizations, or society. Applied to concepts or text elements, the frames form a *semantic field*, as we will see below looking at key concepts of SM and SW (figure 2).

We do not have to resolve the philosophical issues raised by frames here²⁵, but there are certain features of frames relevant in the present context:

First, we are able to “blend” frames or conceptual frameworks seeing the world in different frames at the same time. (This is analogous to placing transparent foils with pictures and/or texts onto each other.) We can compare different phenomena under the same frame or the same phenomenon under different frames, and combine views into a new frame. This means we are not “boxed in” to any specific frame (as language and culture relativisms often assume).²⁶ The frames in the SOLA model (e.g. four dimensions, levels, time horizons) are frames in this sense, and we can use them to compare key concepts across disciplinary frameworks (e.g. comparing SM and SW below).

Second, frames can be used in different ways. We can interpret (part of) one frame in the light of another or a combination of others. Frames interpret or present content and are a way of handling the relation to a broader context. They may delineate the borders of some content without too much interference between context and content (like brackets or parentheses) or they may suggest certain interaction or influence between contents (e.g.

analogies or metaphors). This aspect becomes important, for instance, when we consider the effects of “embedding” a strategy, intervention or individual activities into different contexts, e.g. embedding SM into social policy (see below). In the following, we will use a combined frame of four dimensions of the SOLA model to interpret disciplinary frameworks of SM and SW.

Third, the operation of blending can follow different methods, for instance, *superimposing* frames onto each other (whole-whole comparison) or *anchoring* certain key concepts of one frame in key concepts of another (part-whole comparison).

Superimposing will typically align a semantic network of concepts with another network so that “similar” concepts are close to each other in a semantic map or in the same region within a given frame. For instance, when looking through the “looking glass” from “top-down” or “bottom-up” the concepts on the different levels are superimposed. We will use this method superimposing the semantic fields of key concepts of SM and SW (see [figure 2](#)). Superimposing is also used implicitly when we create averages from individual profiles of QoL to obtain a general pattern.

Anchoring may use the key concepts of one frame to elaborate the concept of another e.g. enriching the SM concept of promotion by SW concepts. Anchoring also occurs when we identify market relations as a key concept in SM and place SM in an “economic corner” of social policy while placing SW with solidarity as key concept in the “cohesion corner”. Both methods employ qualitative content analyses and may be supported by quantitative instruments, if a suitable metric is defined ([see figure 6a,b for QoL](#).)²⁷

Fourth, frames usually accentuate certain aspects and reduce the complexities to highlight a pattern or relations. This operation does not necessarily imply that the frame describes something “false” or “ideologically biased” about the world, although the reduction implies a loss of information and a focus on more abstract patterns. However, the reduction can be “interested” in the sense that the creation or application of the frame serves a particular purpose, e.g. proposing a particular theoretical approach, promoting a certain ideological world view, or “selling” an idea or product. This option in framing is employed, for instance, in health promotion accentuating either the gains/opportunities or losses/risks of actions.²⁸ A self-critical awareness of one’s own frame is, therefore, crucial in research as well as in practice.

Fifth, especially in social interactions and social systems, frames can be understood as patterns of the phenomena themselves, i.e. as features of social reality. In this case, frames combine content with structures or typical ways of generating meaning with ways of structuring interactions; they are “social forms” in terms of Georg Simmel²⁹ (see below).

The SOLA model includes a diagrammatic approach visualizing frames and central concepts.³⁰ Since a developed system or “language” of signs for visualization is not available, we pursue a more modest strategy by linking *text content* like concepts and interpretations

to visual elements in *diagrams*. As the triadic scheme (icon, index, symbol) in [figure 1c](#) indicates, the diagrammatic approach draws on a semiotic background in the tradition of Charles S. Peirce (see e.g. Swedberg 2014; [Pieper 2011](#); Pieper et al. 2016). The model combines three basic elements:

- (a) *experiences* or empirical data – visualized in tables, infographs, photographs, etc. organized in “rich pictures”
- (b) conceptual (and if applicable causal) relations and *models* – visualized in applications by diagrams
- (c) general *frames of interpretation* based on conceptual analysis – visualized as elements or spaces with a distinct color.

The “rich picture” provides the visual media that are integrated into diagrammatic models by applying the interpretative frames. The visual media “show” what might be experienced and make extensive use of iconic representation. Especially the elements of “rich pictures” can be chosen quite freely to facilitate and motivate participation of clients and stakeholders in a brainstorming or design process.³¹ The “rich picture” provides the visual media that are integrated into diagrammatic models by applying the interpretative frames. These visual media “show” what might be experienced and make extensive use of iconic representation.

Diagrams capture formal relations between elements rather than symbolic content; understanding their “message” can be rather straightforward or require an intimate knowledge of the modelling instrument as well as the issues represented. Good examples are causal models with points or boxes and arrows indicating causal flow or a sequence of events, or graphical representations of networks. In the present context, we pursue a more modest strategy introducing content or frames by linking them to visual elements in diagrams.

Visualization of symbolic content requires a system or “language” of signs linking diagrammatic elements to interpretations. One such link is the systematic use of colors to denote central frames ([figure 1](#)). Another link is between formal diagrams (e.g. flow models, hierarchical structures, networks, Venn-diagrams) and content following more or less established conventions of infograms (e.g. Kalbach 2015).

Another method is employed especially in [figure 3](#). Here the concept of a *social form* serves as a link between theoretical conceptualizations of social relations and diagrammatic models. The concept of social form is indebted to the sociology of Georg Simmel; it means that certain types of social relations (e.g. market relations or solidary affiliations) have a characteristic “formal” structure that is largely independent of the more specific meaning generated in on-going interactions. While the concept of frame tends to emphasize the content (or the “flesh”), social form has a focus on the structure (or the “bones”).³² We will

treat *strategies* like social marketing and social work as social forms or types of practices that are “fleshed out” in concrete applications. They follow a generic pattern and are stratified across (at least) three levels (see figure 3).

Following Simmel, a basic model and building block of social relations is the “triad” which we will use in the following especially as “care triad”, but also more generally as the model for the relationship of e.g. vulnerable clients to other persons in their lifeworld and to (agents of) services and interventions. Other more complex models are e.g. market relations combining competing triads and hierarchical models involving power or authority linking with triads between levels. We will use a diagram (see below) to describe the basic social form of the four strategies introduced above, i.e. SM, SW, SSD and HWP, and use them as frames of interpretation.³³

The social forms draw on the general framework of social action theory that we used already in the discussion of SM in the previous section. From a sociological point of view, triads can be understood as the basic social form. At least three positions are needed to experience a social relation between two persons as an objective fact “before your eyes” that might exist *without* you. Dyadic relations have the problem that each position of a dialogue can remain locked into a subjective perspective. As we will see below, the social form of an “evidence-based discourse” requires at least seven positions.³⁴ These positions can be filled by individuals, collective actors or even institutions in different ways. For instance, a single mother of a little baby may play - with some support by services and legal regulations – the part of an entire “nuclear family”.

An important point of framing by a 4-dimensional “looking glass” is that social activities are never totally determined by either one dimension. We should always “see” that specific structures and processes also have roles that correspond to other dimensions, e.g. economic enterprises will also pursue political goals, or public services take economic efficiency into consideration. We may identify social networks as producing solidarity for a certain community, and then we can iteratively apply the four dimensions and ask *within* the social network how the economic base, the internal decision processes, the sub-cultural norms and values, and the mechanisms of internal bonding and trust are sustaining the network. The framework applies also to social innovations, which, accordingly, must be designed realizing these dimensions in their practices and be evaluated in a framework addressing all four dimensions. Discussing the interaction process of co-creating value above, following Grönroos (2011), we have argued that the interaction process itself has to be analyzed in a 4-dimensional framework. As Lefebvre and Kotler (2011) have pointed out, *changing the frame of interpretation* for a social intervention in a given social policy context may be an important strategy in social marketing and social policy (Kuypers 2010). We will return to this strategy in the following by adapting the framework of social marketing within the SOLA model.

Finally, we like to emphasize again the role of visualization in reducing complexity of serial text by visual means through keeping complexity present without elaboration. In the following, we will make frequent use of diagrams and references to dimensions by using the color code. The reader is encouraged to read the text of other authors with the color code in mind (and color markers at hand). Very often, the reader will find that enumerations - e.g. bullet points - will list aspects belonging to one of the dimensions and/or that they contain redundancies or missing items in view of the SOLA model. We recall the citation of the social marketers French and Gordon "... to facilitate a move towards more equitable, sustainable, healthier and happier societies", or the citation at the very beginning from the designers Maschi and Winhall "The question is how to create services based on relationships and empathy rather than transactions and efficiency." In the next sections, we want to demonstrate how our framework and the diagrammatic approach can lead to a better understanding of the conceptual differences of the four strategies of social innovation.

3. Framing values and key concepts: comparing social marketing and social work

Values and value creation were at the heart of social marketing, as we have seen. A closer look at the key concepts of SM and SW should further sharpen the specific profile of both strategies, and serve to elaborate our diagrammatic approach. Three leading associations of social marketing - iSMA: International Social Marketing Association; ESMA : European Social Marketing Association; AASM: Australian Association of Social Marketing - have proposed a definition capturing the central elements of SM:

"Social Marketing seeks to develop and integrate marketing concepts with other approaches to influence behaviours that benefit individuals and communities for the greater social good.

Social Marketing practice is guided by ethical principles. It seeks to integrate research, best practice, theory, audience and partnership insight, to inform the delivery of competition sensitive and segmented social change programmes that are effective, efficient, equitable and sustainable."

(<http://www.i-socialmarketing.org>; see Dibb 2014)

The Global Definition of Social Work by the IFSW (International Federation of Social Workers) appears to formulate quite different priorities:

"Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing. (...)

In solidarity with those who are disadvantaged, the profession strives to alleviate poverty, liberate the vulnerable and oppressed, and promote social inclusion and social cohesion.”
(<https://www.ifsw.org/what-is-social-work/global-definition-of-social-work>)

Both definitions mention social change as the general objective and research as the required evidence base. On closer inspection, the definitions show differences in their key concepts, but also correspondences: SM invokes ethical principles and *equity*, while SW claims social justice and *inclusion*; *effectiveness* for the common good in SM is also the objective of *empowerment* in SW, although in SW a clearer political stand is taken for the liberation of people; and *efficiency* and sustainability in SM are linked to economic *welfare* by alleviating poverty as proclaimed by SW. Therefore, in three dimensions of SM – equity, effectiveness, and efficiency – we might detect correspondences with the frames of inclusion, empowerment and welfare. But there are differences: Although the alleviation of poverty in SW appears as a central concern, it does not cover the scope of economic challenges addressed by efficiency, competition, marketing, and sustainability in SM. In turn, priorities in the SW definition like *solidarity* or *social cohesion* are not explicit in SM. *Partnership* insight in SM is only indicating the participation of all stakeholders usually emphasized in SM, but clearly falls short of the emphasis on solidarity in SW. Actually, segmentation introduces a focus rather on the *differences* between groups. Competition and marketing in the definition of SM support further distinctions aligning with aspects of effectiveness and efficiency rather than solidarity. In SW, human rights appear as central values enhancing political aspects that are only implicit in the reference to social change programs in SM. Human rights align ethical principles closer with a respect for cultural diversity and a responsibility for liberation, evaluating cultural systems and social identities in their own right (e.g. Staub-Bernasconi 2012). Since this implies acknowledging the *differences* of social groups, an overriding concern in SW seeks a common ground in *solidarity* for the work on diversity and in dialogical relations with the vulnerable and oppressed (e.g. Sue et al 2016, p. 37-38).

This brief sketch of similarities and differences in key concepts, obviously, has to be elaborated and corroborated by empirical research (using methods like content analysis and a larger sample of programmatic texts). Here, we only want to employ this sketch to demonstrate the applicability of our framework and its approach to visualization in conceptual analysis supporting our discussion on co-creation of value in Part 1. The SOLA model offers a 4-dimensional framework which can be applied to social values and key concepts and visualized as a semantic field extending between four basic ethical values (welfare, social justice, freedom, solidarity) and corresponding social values (welfare, inclusion, empowerment, cohesion) (figure 2). These, in turn, can be linked to social contexts (economic, cultural, political, social), corresponding resources or “capitals” (Bourdieu) of individuals (figure 3), or – as in our case – to social policy options and strategies of social innovation (figure 2d). The four dimensions should be represented in a 4-

dimensional space, which might be visualized in a 3-dimensional space by a tetrahedron (as in [figure 2a](#)). Then, projecting the semantic field on a 2-dimensional plane, we can obtain a diagram on the level of values ([figure 2b](#)) showing social discourses involving possible value relations or conflicts. The *liberal discourse* will focus on collective welfare vs. solidarity (with access to resources vs. feelings of “happiness” on the individual level), and the *critical discourse* will focus on the tension between freedom and social justice. The liberal discourse on whether “markets” can substitute “solidarity” takes center stage in our discussion here, while the “critical discourse” on the role of social values like empowerment and human rights, especially in the case of vulnerable groups, has a supporting function.

There are, in fact, three ways of projecting the 4-dimensional field onto a 2-dimensional field in the described way. The choice between the options depends on which two edges in [figure 2a](#) you want to represent as diagonals in the 2-dimensional figure. This, in turn, will depend on which issues you want to put into the center of the visualization (the diagonals) to facilitate your argument.³⁵ In [Figure 2b](#) – as in most applications of the SOLA framework – the representation is motivated by a focus on planned change, the capability approach, and system thinking. This focus suggests placing “means” (economy/welfare, politics/empowerment) to the right and “ends” (social justice/inclusion, solidarity&happiness/cohesion) to the left, and to place “bottom-up” capacities (empowerment, solidarity) below the upper layer of “top-down” societal conditions (market, cultural institutions). This choice visualizes social marketing (SM) as alternative to social work (SW) across the diagonal and health and welfare promotion (HWP) and service system design (SSD) as additional options for both strategies ([figure 2d](#)).

There are additional four discourses indicated in the projection in [figure 2b](#) along the sides of the plane, e.g. between freedom and welfare, or social justice and individual “happiness”. For present purposes, we consider only the two discourses typically underlying a comparison of social marketing and social work. The three alternative ways of projecting the dimensions will result in other models that can be visualized in this framework.³⁶ Note also the combination of solidarity and individual happiness in one “corner”. In the multi-level SOLA model, there is a correspondence of “feelings” like happiness on the individual level with solidarity and trust as emotional concepts on the social level.

Key concepts used in the definitions of social marketing and social work above can be located in this semantic field ([figure 2c](#)). By iterating the four dimensions *within* each dimension, we can place concepts that are close in the semantic space to one of the other dimensions in a position closer to that dimension. For example, equity or social good belong to ethical principles and social justice (violet corner), but having a welfare “flavor” they are moved towards the (green) “welfare corner” *within* ethical principles; partnership enhancing effective cooperation (blue corner) with others will be close to engagement (blue) *within* the intervention showing solidarity (red corner). As shown in [figure 2c](#),

concepts belonging to the “family” of a certain dimension will cluster in the corresponding “corner”. The distribution of key concepts of the two definitions as visualized in [figure 2c](#) is only illustrative and would have to be confirmed by an empirical content analysis.³⁷ The suggested distribution indicates that we should expect characteristic differences: social marketing concepts cluster on the “means” side of welfare and power, while social work concepts clustering on the “ends” side of inclusion and cohesion. Widening the scope of key concepts to include those of the other two strategies – HWP and SSD – would enrich this analysis, and we would expect their concepts to cluster in their “corners” of inclusion and empowerment, respectively.

In a next step, we might align these strategies with characteristic policy options (as in [figure 2d](#)) and develop their specific profile in this framework by considering both their focal concepts and their ways of reaching out into more distant areas of the semantic field. Clearly, social marketing concepts will emphasize other social values in social innovation than social work oriented toward the liberation of the vulnerable and oppressed. Co-creation of value will mean quite different things in these contexts. The difference on social values has consequences on the conceptual level, on the level of practical methods, in the approach to co-creation of value, and in the options for embedding the two approaches in social policies. Both approaches have to be reflexive and aware of their *own* frame or “lense” (French) to accept and collaborate with partners with a diverging frame. Looking through our “looking glass” together may facilitate to develop common frames.

4. The “social forms” of social intervention

In the following, we will argue from the perspective of social intervention or planned change taking it as the common frame for all four strategies considered here. There are other forms of social change and social innovation, which we may view in our “colored looking glass”, e.g. emerging social life styles (red), political movements (blue), cultural change (violet), or socio-economic diffusion (green) driven by technological innovation. The distinct frame for the present comparison of strategies is planned change in social policy keeping other processes in the background as determining factors. More specifically, we consider the stage of *formative research and evaluation* at the beginning of the intervention - as introduced in principle 2 of the official SM benchmarks (table 1 in Part 1). This stage emphasizes both, the envisioned *forms* of solution and the standards for *valuation*, which are central to our discussion.³⁸ The five levels distinguished for present purposes are the level of systems, the level of stakeholders and interventions, specifically the four strategies under discussion, and the level of lifeworld where clients interact with relevant other persons to achieve QoL. Additionally, the level of values will remind us of the basic options in social policy, while the level of technology & environment will be considered only occasionally in conjunction with aspects of design (figure 3). The frames relevant for the following discussion are shown in an overview in figure 4.

4.1 System levels and policy options

Let us first take a closer look at the societal levels which are, in turn, framed by the level of values from “above” and the level of technology and environment from “below” (figure 3). These levels form the structure-process-outcome elements of the Production of Welfare (PoW) model introduced above (see figure 1).

On the system level, we will “zoom-in” on the sub-system of policies, and here especially on *social* policies. We assume four general “ideal” options for social policies on the strategic level, namely, options emphasizing incentives and costs (green), improving administration, planning and design of services (blue), promoting rights and laws combined with education (violet), or developing cooperation and participation based on solidarity (red) (figure 3). Social policies will combine more than one option to realize all values of social quality, i.e. welfare and security, social justice and inclusion, freedom and empowerment, and solidarity and cohesion, but policies acquire their particular profile by emphasizing certain options. The choice and mix of options will motivate the choice of strategies and stakeholders carrying out the intervention (figure 4d and 4e). The wider social policy context becomes relevant as we consider upstream contexts in which SM may be embedded. Typical for SM, the relevant stakeholder of social policy is a public administration, although there are other

policy fields affecting social policies and important stakeholders (e.g. NGOs) beyond public administrations.

In developed welfare states, we will observe on the level of social policy a strong reliance on inclusive rights, laws and education (violet) giving *legitimacy* to welfare policies, and less emphasis on (at least traditional forms of) solidarity such as family bonds or social relations (red) grounded in ethnicity and local community. Additionally, social policy will prioritize either public administration (blue) or market-oriented solutions or strategies (green). For present purposes, we will call them “neo-liberal” versus “social-democratic” options for social policy, programs, and services.³⁹ Our present interest is in interventions for vulnerable groups. Therefore, we emphasize the links between public social policy (system), social services (intervention) and the interaction of service workers with clients from vulnerable groups (lifeworld). The dominant role of public services (assumed in [figure 3](#)), is rather typical for a Scandinavian welfare system, while in other welfare regimes the role of civil society (family and NGOs) or private care enterprises may have a complementary or even competing role. This is important for positioning social marketing as well as social work, since they may operate under the regime of different social policies, e.g. neo-liberal or social-democratic (Esping-Anderson 1996; Castels et al 2010), and the ownership of interventions by diverse stakeholders (e.g. public administration, private enterprise, educational institutions, or NGOs). To represent these distinctions in [figure 3](#), we could insert an additional level between social policy and interventions to identify different kinds of “outsourced” organizations responsible for social intervention. In other cases, we have to introduce different sub-systems (besides public administrations) conducting social programs rather independently, e.g. in developing countries we find international business organizations or NGOs supporting important parts of welfare policies.

On the level of services and stakeholders, we compare SM with other strategies. As introduced above, we can identify within the SOLA framework four “ideal” types of strategy: social marketing (SM), health and welfare promotion (HWP), service system design (SSD) and social work (SW) ([figure 3](#)). These strategies will be combined in practice with elements of the other options, neither of these strategies is a “pure case”; they have a certain profile and show common features as well as distinct characteristics.⁴⁰ [Figure 3](#) describes the social forms of SM and SW mapped into the space of the multi-dimensional and multi-level model. The social forms of SSD and HWP are indicated only with dashed lines in [figure 3](#), because their models would render [figure 3](#) too complex. All four social forms are modelled separately in [figure 5](#). As common features, they realize an option of social policy - typically through a contract with a stakeholder specifying the task - and they implement the intervention in a triad of relations linking the intervention to the client by engaging in lifeworld interactions by an agent and establishing a communication channel with the intervention. This level realizes important changes in the opportunity structure (SocQ) for the client.

On the level of interactions in the lifeworld of the client, the communication and the roles in the interaction will try to match the profile of the strategy with the profile of needs of the client. All four strategies claim that their ultimate goal is the improvement of the QoL for the client. We return to the model of QoL below.

4.2 The social form of social innovation: 4 strategies

In the paradigmatic case of the four strategies discussed here, the social form will differ in their definitions, key concepts and value priorities as indicated by their dominant frame (color), but their social form includes also specific patterns (figure 5).

Social marketing (SM) – promotes behavioral and social change by solutions enhancing individual wellbeing and the common social good while emphasizing free choices, exchanges, motivation through incentives, and partnership in the co-creation of value. Based on social policy, SM will make an offer and provide a setting that creates the social form of a *market situation* – the “*client’s market*” (figure 5a). The strategy offers choices, anticipates *competitors*, and keeps the option of an *own choice of other* clients open rendering the idea credible that *everybody* has choices, but nobody gets a “free ride”. The client has to consider that exchanges with competitors (e.g. a drug dealer) and competing options (avoiding commitments to the offering) or collusions with other clients to exploit the provider (e.g. for personal benefits) can terminate the exchange. Since the offering is backed-up by social policy, the “*client’s market*” is not a pure market. The adequate contribution by the client to the co-creation of a solution has to be negotiated.

Social work (SW) – emphasizes solidarity with the client and with the social network (family/friends) and, in a sense, joins the client as an ally in the lifeworld – in the “*care triad*” (figure 5b). SW facilitates access to opportunities and resources provided by social policy and finds solutions fitting into the life world. However, the social worker has a “double mandate”: as an *ally* the social worker is committed to the social good as well as to solidarity, exercising control in the legitimate interest of social policy and the wider community as well as empowering the client against discrimination and impacts of inequality. SW takes the social form of a “*caring engagement*”. Therefore, SW is not a pure case of solidarity and social support in networks. It is at the same time a “power game” strengthening the client by advocacy and appealing to social policy commitments.

Health and welfare promotion (HWP) – implements social policies, especially in the field of public health, by educational campaigns drawing on cultural views of a good and healthy life, supported by laws and regulations.⁴¹ HWP gains legitimacy from the rights of people to health and welfare and from grounding campaigns on the authority of scientific knowledge – taking the form of an “*evidence-based discourse*”.

In an “ideal” case, this discourse occurs in a social *triad of equally informed persons* without any hierarchy, More typically, we find the knowledge represented in a “third” view of an authority or expert discussed – in a dialog - by two parties in a relation of basic unity or diversity. In this case, we would want the “evidence-based discourse” to be structured in a context (unity) with equal access to knowledge including the mediating “third” and with each party consisting of a “critical triad” capable of discussing their own position “objectively”. Thus, the discourse has ideally *seven positions* and, additionally, is able to engage the knowledge source in a critical discourse.

Moreover, in cases like HWP, the discourse is situated in a context of the education system confronting the client with a mediator (teacher/ consultant/therapist). The reference to the authority of the collective good and science, claims a legitimacy for the mediation that is grounded and institutionalized - beyond any specific social policy - in professional ethics and traditions, typical for law and medicine (indicated by the direct (violet) link of HWP to science&culture (figure 5c)).

The social form includes, therefore, a strong “top-down” element of asymmetry and authority in client relations combined with the “bottom-up” openness for public critical discourse. The dilemma of “paternalism” (see above) shows that this strategy is typically not pure “persuasion by better argument”, but unavoidably linked with the power hierarchy of experts and knowledge.

Service system design (SSD) – focuses on optimizing the effectiveness of administration and services in realizing policy goals following principles of planned change (figure 5d). This focus implies strong elements of hierarchy and control, but combined with objective evaluation of goal achievement. A problem with the exercise of power in social relations is that controlling others implies their experience of control by others. But, at least in “open societies”, issues of freedom and autonomy are essential elements of effective solutions, only accepted solutions can be effective. The effectiveness of design is evaluated in terms of individual and collective experiences based on user and stakeholder involvement and democratic participation – implementing “*participatory design*”.

The search for the “optimal” experience by design usually involves the creative development of technologies and environments, anchoring design in the level of technology & environment and at the same time aligning design with effective policy (figure 5d).⁴² The social form of SSD is, therefore, structured by a production and management model treating power as a means to an end. As the principle of “CATWOE” in systems methodology states: The customer, the change agent, and the relevant stakeholder or owner of the intervention are joining in a transformation of their environment guided by a common “world view”.⁴³ The open question which values or quality standards - besides perhaps liberty – should enter the evaluation of goals indicates that SSD is typically not a pure strategy generating own values with customers, but relying on values discourses beyond the specification of immediate policy or design requirements.

Discussing diagrams which try to capture the complexity of these “social forms” is beyond the limits of this paper.⁴⁴ We will confine ourselves to visualizing the “bare bones” especially

of SM and SW (figure 3) and look into the ways social policy can benefit from their combination rather than treating them as alternatives. Since the adequacy of SM for vulnerable groups is here in question, the focus is primarily on SM while treating SW as the “standard solution” in social policy which might profit from innovative impulses from SM.

4.3 Strategy Outcomes: Quality of Life of 4 vulnerable groups over the life course

On the level of the individual and the lifeworld, all four strategies claim that their ultimate outcome is the improvement of quality of life (QoL). As emphasized already, we propose a model of QoL which is systematically linked in a 4-dimensional framework with the opportunity structure of the social context – the social quality (SocQ). The SOLA model is designed to serve as an umbrella model for QoL and treats existing models as special cases (Pieper and Vaarama 2008; Vaarama and Pieper 2014; Pieper et al. 2019). The following definition of QoL introduces the main features of the SOLA model:

Definition

*A person experiences QoL to the extent that (a) needs for resources are fulfilled sufficiently for their welfare, (b) abilities for reaching goals are developed effectively, (c) values and hopes provide orientation and meaning in a life related to relevant others, and (d) feelings and emotions make life enjoyable.*⁴⁵

The model chooses a paradigm of action and agency to facilitate the communication with other approaches and practices as well as with clients and partners in interventions. We think of ourselves and participants in an intervention as acting rather than as displaying behavior. The concept of action is used in social policy, public management, planning and social intervention, and in our everyday life thinking about “life” as well as in ethical discourse linking action to virtues and responsibilities. In this perspective, QoL is seen as *coping* – more or less successfully – with four basic challenges of “being or doing life”: sustaining *access* to necessary resources or support; developing *competence* or efficacy in effectively pursuing goals; finding or generating *meaning*, orientation and a social identity in relation to others; and feeling well and “at home” in one’s own body in the pursuit of pleasure and the avoidance of pain.

The four dimensions are depicted in the center of the model as a radar diagram suspended in the SOLA frame (figures 6a) and comparing a sample of the Finnish population with recent refugees in Finland (figure 6b). Current QoL models can be “blended” into the frame by *superimposing* the frame on their key concepts or by *anchoring* concepts of their framework in a specific “corner”: models of “happiness” (red) (figure 7a), models of meaningful life or eudemonia (violet) (figure 7b), models of living standard or the satisfaction of basic needs (green), and models of autonomy, control and functional competence (blue). We will “blend” frameworks in a similar way below when embedding SM and SW into social policy and within each other.

Since the model integrates the capability approach, the four dimensions are interpreted as coping abilities matched by opportunities in their framing conditions. They are *objective* characteristics of the person in context implying relations to other relevant actors. Capabilities are often conceived narrowly as *functional abilities* of the person (e.g. in the

COM-model of the Behavior Change Wheel; see below) and represented by social indicators measuring *subjective* experiences (e.g. the WHO-QoL instrument in figure 6).⁴⁶ The ethical emphasis by Sen and Nussbaum on freedom and choices has favored an interpretation framing the capability approach as particularly concerned with *empowerment*. But capabilities, in this sense, are developed through interactions in all dimensions of life (Nussbaum 2011), i.e. in all four dimensions of the SOLA model.⁴⁷

Therefore, *the QoL model can be used to interpret and visualize the Level of Lifeworld* in figure 3. We identify the client as the person who's QoL is in question, and consider especially the interactions with supporting others: in the role of "provider" of resources, "mediator" of insight into healthy life styles, "ally" in the relation to services, and committed "friend" giving emotional support. The social forms of SM and SW, as described above, bring specific partners to the interactions in the "client's market" and the "care triad", respectively. These relations gain particular importance in case of vulnerable groups, as we will argue below, because in case of vulnerability the client needs a supportive "backup". This support may come in practice from any one or a combination of persons in the lifeworld. However, in the present context, the very definition as "vulnerable" is typically assigned by SW and constituting SWs responsibility.⁴⁸ Our leading question refers exactly to the capacity of SM to provide this support "on the ground". In the perspective of the QoL model, the supportive roles are distributed in a social network. The challenge for any strategy trying to reach vulnerable groups consists in mobilizing and/or creating a supporting network in all dimensions.⁴⁹

In the present context, we can use the QoL model in various ways. For instance, the model allows differentiating four vulnerable groups by their QoL profiles. The PROMEQ project utilized this framework in the identification and characterization of important vulnerable groups. As already indicated, the four vulnerable groups in the PROMEQ project are young people without employment or education/training programs (NEETs); recent refugees immigrating to Finland; long-term unemployed; and older people using multiple social and health care services. Their QoL profiles were expected to reflect their position in the life course and the typical effects of their transition (figure 8a).⁵⁰

The groups are distinguished by their age and clustered around different stages in their life course. In figure 8b, the four social groups are depicted with their position in the life course (horizontal) with their overall capability or QoL (vertical). Over the life course, capabilities develop in childhood and decline slowly until a drop again in old age. In the present context, we are not considering the rather specific first and last stage in the life course, although these stages are particularly relevant for the relationship of capability and QoL. The social and environmental support is crucial in the early and late stages, since own potentials have to develop in childhood or sustained against ageing processes by medical and/or technological interventions. Both stages identify, therefore, highly vulnerable groups with a

crucial role of the opportunity structure for a “good life” in the terminology of the capability approach.

The present focus is rather on later stages in the life course and especially on the transitions between them. The thesis is that in phases of transition the vulnerability is especially high since capabilities mastering the next stage have to be developed. As **figure 8b** indicates, there are four important transitions:

- transition from childhood to adulthood with a socio-emotional substitution of family ties by friendships and partnerships (and possibly own children)
- transition from early adulthood into an established culturally defined position in society (which then may change again in later transitions)
- transition from a productive role as defined by the retirement and pension system of society to a socio-cultural role in the “third age”
- transition to a “fourth age” here defined as an age where ageing processes justify legitimate claims to support by others and by public services.

All four transitions are structured differently in different societies and they are strongly determined by gender, social class position, and ethnic factors. Obviously, we might introduce more or finer grained transitions. But as Jon Kvist (2018) has emphasized, it is important to place issues of social policy in a life course perspective, and to do so with an awareness for different life events impacting on individual lives and impacting them in different dimensions of their lives. In this perspective, life events

- impacting on capability for socio-emotional relations with family and friends are especially crucial in the first transition – the socio-emotional or affectivity dimension of QoL
- impacting on socio-cultural inclusion and positioning in society in the second transition, impacts on employment and retirement in the third transition and impacts on social and health care needs in the fourth transition – the socio-cultural or meaningfulness dimension of QoL
- impacting on employment opportunities or retirement regulations in the third transition – the socio-economic or environmental resources dimension of QoL
- impacting on capabilities for leading an independent life in the fourth transition – the overall health and functional ability or autonomy dimension of QoL.

In **figure 8a**, the results of a questionnaire on QoL including scales on the four dimensions are shown together with the average profile of the Finnish population (from a representative survey in 2010). The results confirm some general assumptions we made in the model. The four dimension show distinct profiles for the four groups and the Finnish population. There is a trend of declining capabilities over the life course corresponding to a

decline in the general population (not shown in figure 8). The QoL of all groups is clearly below the Finnish average indicating lower capabilities and vulnerability (figure 6a). Following the model of transitions we expect particularly low values on the socio-emotional dimension for NEETs, on the socio-cultural inclusion dimension for refugees, on the socio-economic resources dimension for long-term unemployed, and on the functional ability dimension for older multi-users. As the circles highlight, the expectation is fulfilled for three of the groups, but not for the refugees where we would expect a value somewhere below the values for socio-cultural inclusion of the other groups as indicated by the black mark. One explanation would be that these refugees are less than two years in Finland and, up to this point and especially in the context of the PROMEQ project, have experienced high social recognition. Additionally, the original socio-cultural identity of and among the refugees is still influential. This makes it problematic to compare refugees with other Finnish social groups. Considering the high capabilities in the other dimensions except - for obvious reasons - the economic resources, the refugees have a surprising high level of QoL and may turn out not so vulnerable anymore, once their economic situation has been improved.

Distinguishing vulnerable groups in this way and measuring group specific outcomes aligns with the strategy of SM on segmenting clients, customers, residents or citizens. Similar to the case of poverty, social policy has to agree on a threshold beyond which inequality has to initiate support, and interventions have to be tailored to the needs, usually arising in more than one dimension.⁵¹ The adequacy of social marketing may be questioned “in principle”, if or in as much as vulnerability implies that people cannot fill the requirements of the “customer” role. In that case, social marketing for vulnerable groups would essentially involve other relevant services. To put it another way: If the “client,s market” does not work due to the lack of client capabilities, social work has to engage with vulnerable groups within the “care triad”. Then, social marketing may target this *relationship* and treat the “care triad” as the customer and SW as a partner. As we will argue, *this* move of SM appears to create a “paradoxical intervention” in the eyes of SW, since it asks social workers to apply divergent frames on the service level and the level of client interaction with potentially negative effects on credibility. On the one hand, this move opens up opportunities for critical reflection on given service practices and for social innovation. On the other hand, credibility is crucial and put into question.

The “care triad” has to be relatively stable based on commitments. Frequent change in service personnel and relevant others creates a fundamental problem. Especially vulnerable people - by definition- depend in their coping efforts on others fulfilling their supporting role; they need stable, emotionally reliable and trusting relations in their “triad”. As the economics of care have shown (Jochimsen 2003), economic or cost-benefit perspectives on the care relationship on part of the participants tend to undermine (“crowd out”) this trust and reliability. A care person - framing herself or himself in a “provider” role in the “client’s market” - may turn to prioritizing own interests and rather serve other clients (e.g. persons paying more for care), or a competing provider may make an economically more attractive

offer (e.g. not including the efforts and commitments of personal engagement). Vulnerable clients finding themselves in such a market situation are unable to compete (figure 3 and 5a). In as much as SM signals a marketing view on the care relationship *itself*, it is in danger to mobilize resistance by the client and/or the caring person, or to affect the care situation negatively by crowding out altruistic attitudes.

There is, of course, the alternative issue for the client of *not* being offered a choice and being subject to the “paternalism” of supporting agents or other services. Services are known to be tempted to apply the label of “vulnerability” to justify services and increase the clientele, especially when there is no market because of public financing. These issues concern the level of service practices and may call for disruptive and innovative interventions. SM will typically claim to be more sensitive to “paternalism”, while SW emphasizes empowerment and a “double mandate”.

Excursion: Transforming the Behavior Change Wheel into a Social Innovation Wheel

The relevance of our framework for SM can be demonstrated by comparison with the widely accepted framework of the Behavioral Change Wheel (BCW) by Michie and colleagues (2011; 2018; French 2015; 2017; Spotswood et al 2012; Tapp & Spotswood 2013). A closer inspection shows common features and some important differences (see figure 9): Superpositioning our frame, the “sources of behavior” correspond largely to capabilities in four dimensions, when “motivation” is re-defined to make a clear distinction between action motivated by meaning (“reflective”) and actions motivated by affects and emotions (“automatic”). Considering the outer circles of opportunities, the “intervention functions” and “policy categories” of the BCW rest on a comprehensive assessment of existing practices by Michie and colleagues, as documented in the literature on behavior change. They are a valuable resource for the design of interventions, but little more than a list of options lacking a theoretical framework for the *context* of behavior or – in terms of capabilities – for the *structure* of opportunities.

We propose to re-interpret and to re-order the interventions as well as the outer circle of policy categories by our 4-dimensional framework (figure 9; circles combined for simplicity). Then, the framework provides structure and guidance for adapting the BCW to different intervention strategies. As French (2015, p. 248) remarks, many types of methods, interventions and strategies in social marketing are missing, and - we should add - of social work, service design, or social planning as well. Our assignment of strategies to dimensions may be questioned. But still, the re-ordering reveals that social inclusion is seen by the BCW mainly as a strategy enforcing the law rather than enhancing rights, that enablement is dominated by regulation, and that interventions oriented toward emotions, trust and solidarity are underrepresented, especially, since “communication/marketing” may well be

assigned to the economic “corner”. The BCW turns out to be a rather socio-technological instrument of power!

The SOLA model transforms the BCW from an essentially “top-down” controlling scheme into a “*Social Innovation Wheel*” which looks also “bottom-up” for the availability of essential opportunities for QoL and for the social qualities (ensuring security, inclusion, empowerment, and cohesion) of the societal context. The important heuristic feature of the BCW, i.e. choosing interventions and strategies by independently turning the wheels (circles) can and should be preserved. After all, policies, interventions and individual activities focusing on a certain dimension of QoL do have intended and non-intended effects on elements of *other* dimensions and levels (e.g. interventions for empowerment of clients may lead them to more effective *deviant* activities resulting in stricter law enforcement policies). As a reminder, the relations *between* the frame and the phenomena thus framed, or the relations *within* a dimension over different levels (vertical), or *between* dimensions on a given level (horizontal) are not strictly determined and need empirical research. Relations that are more complex may come into view when changing, shifting or embedding frames.

Part 3: Developing the conceptual framework of social marketing - a theoretical grounding for the “4Ps”

Social Marketing is an attractive and rapidly evolving approach to social innovation including applications in the field of social policy. As pointed out, the adequacy of this strategy for vulnerable groups in social policy may well be questioned. This holds especially in view of the fact that there are alternative approaches available such as health and welfare promotion (HWP) and social work (SW), which are designed specifically for vulnerable groups, or service system design (SSD), which will focus on innovation of services for this clientele. In Part 1, we have compared social marketing with these alternative approaches delineating the *specific* profile of social marketing considering key concepts and the central idea of co-creation of value. A particular dilemma was guiding the discussion, namely, the need to widen the scope of the strategy to include levels of social policy “upstream” from the encounter with customers or clients of services created a tension with the principled orientation “downstream” on individual behavior change. To sum up again, the broader view of social marketing as strategy of social innovation appeared to be inconsistent with a more specific *marketing* perspective. Moreover, a *social* perspective on values appeared to require a framework that conceptualizes co-creation of value beyond the level of the experienced value-in-use of immediate beneficiaries. On both issues, a basic insight is that we need a *multi-level* framework which transcends the established approach to behavior change in social marketing (e.g. as propagated in official definitions).

1. The “method-mix” of “4Ps” in social marketing: Benchmark or instrument?

In the previous Part 1, we offered a critical assessment of social marketing as losing its specific profile in current attempts to place it in the broader context of social innovation. In Part 3, we want to take a different perspective. The more comprehensive SOLA framework (Pieper et al 2019) presented in Part 2 can help to sharpen the profile of social marketing by “upgrading” the “4Ps” – Product, Price, Place, and Promotion - from an ill-defined “method-mix” to a theoretically grounded benchmark of the approach. This would resolve an inconsistency in the definition of social marketing: The “method-mix” is included on the level of the basic definition of social marketing, but there exists no conceptual grounding of the “4Ps” agreed upon by social marketers (see Part 1; Dibb 2014).

Many authors refer to the criticism of Peattie and Peattie (2003) who proposed rethinking the 4Ps. Others suggest extending the list or giving them up entirely (see Peattie and Peattie 2011). All critics locate the role of the 4Ps – along the steps from theories to practices – somewhere in the middle as concepts framing interventions and methods in a consumer-oriented way. In the literature reviewed here, no attempt is made to ground these four

concepts in a specific theoretical framework of SM. Whenever the search for a new theoretical grounding is at issue, the 4Ps are criticized if not abandoned (e.g. Lefebvre 2013; Lucca, Hibbert and McDonald 2016). In a practical perspective, many authors recognize the need for more differentiated conceptual tools, and the 4Ps appear only as useful starting point, if not just rallying point for the initiated and memory aid for the newcomer to the field (Peattie and Peattie 2011).

In the following, we want to demonstrate that an application of the SOLA model will sharpen the profile of the 4Ps. If this is convincing, the 4Ps inherit the theoretical foundation of our framework. The 4Ps advance to the status of theoretically grounded frames included in the benchmarks and defining the field of SM application (identified in the following with a capital "P"). With their help, we can design 4-dimensional interventions and compare them with the frames of other strategies, in our case especially with social work.

The profile of social marketing is further sharpened by discussing the "dual strategy approach" (McVey & Crosier 2017, p.111) of embedding especially social marketing and social work into each other. The argument is guided and restricted by a focus on social policy and intervention for vulnerable groups bringing the *differences* between SM and SW to the forefront.

2. Mixed Messages: The "4 Ps" in the perspective of the SOLA model

We have already noted that an important shift occurs in SM from Products to services, Price to efforts, Place to context, and Promotion to communication. Collaborative methods or *co-creation* are now favoured (figure 4d). A service may actually be a "self-service", i.e. SM helps the target groups to find the solutions themselves. This formulation comes very close to the standard of SW "To help people to help themselves". Let us take a closer look at each "P" considering how it reaches out to other Ps in framing the intervention and how it may incorporate other strategies. In Part 2, we have located key concepts of SM and SW on the level of basic values in a semantic field stretched out by the 4-dimensional frame. Above, we have located the social forms with a focus on strategic alternatives (figure 2). As frames and elements of the social form, they will link interventions across all five levels relating especially the individual, the service, and social policy, and including models of social quality and quality of life. In terms of SM as a social form, we now apply the 4-dimensional frame again to further analyze the interactions *within* the strategy (figure 4d).

Product

SM typically asks: How does the product or offering solve a customer's problem or how does it support them in solving the problem? The Product is, in general terms, a social innovation (Lefebvre 2011). It is an offering to co-create a *product* or a *service* which, on the individual level, effectively empowers clients to pursue own goals and to enhance their QoL, or to

develop the capability to find solutions. Thus, the Product is anchored in the empowerment frame (blue frame in [figure 4d](#)). On the service level, this co-production is supported by stakeholder involvement and participatory methods reaching out to community development or SW and perhaps to other strategies like HWP and SSD ([figure 4c](#)). On the level of social policy, this collaboration translates into effective planning and integration of services and different kinds of interventions. In SM, the Product is typically a service rather than a tangible object. Asking “where is the toothpaste?” (Edgar, Huhman & Miller 2017) suggests that we should pay more attention to concrete objects contained or implied in the offering. While this claim reaches out to aspects of *co-delivery* ([figure 4d](#)) and perhaps co-design of technologies in SSD, we should not miss the main point that the Product is intended to enable activities of customers. The Product “lives” in its use. Tangible objects are vehicles enabling people to achieve certain goals. What is specific to the Product is that customers feel that it is supporting them in their activities.

A recent article in Harvard Business Review proposed that enterprises should try to understand the job their customer is trying to get done rather than focus on demographic or psychographic characteristics (Christensen et al. 2016). As discussed in Part 1, adopting a “service-dominant logic” (SDL) will embed service system design (SSD) or “participatory design” (see above) and service cooperation into the *co-production*. When “value is co-created in collaboration with people formerly known as costumers” (Lefebvre 2013, p. 28; Vargo & Lusch 2006), the Product is linked to Price and Promotion. In a self-service society, the emphasis shifts again to products or technologies that people need for co-production (or doing themselves a service by “hiring” some product). Still, they typically need supporting services and have to learn e.g. from the internet how to do it - again a service, involving possibly a health and welfare promotion campaign (HWP).

In view of our QoL model ([figure 1 and 6a](#)), the Product refers to a capability (“I can”): a new behavior or practice promoting QoL. In view of social quality (SocQ), the Product refers to opportunities and services empowering the individuals to enhance their QoL. The SOLA model understands the Product as a frame anchoring SSD as a frame and social form *within* SM, i.e. it prompts further considerations on design.

Price

The Price of the Product corresponds to the *value* created by the adoption of the social innovation. Under the influence of *traditional* marketing, the focus on Price in SM tends to shift the issue to the alternatives, their costs and benefits, or to transaction costs of the new behavior (see Peattie & Peattie 2003; 2011). This follows an economic perspective on needs based preferences (rather than social values) and considerations of exchange and competing offers. However, this misses the point that Price is a function of preferences or valuations, and as proposed by Vargo and Lusch (2006) this value should be co-created by and through the offering. Therefore and in view of the SOLA model, Price is really a placeholder for social values ([figure 4d](#)). For the individual, this means that rewarding

experiences of new activities should not only offset the costs or the efforts in learning, time and foregone alternatives, but that they actually realize the “value proposition”, i.e. values and meaningfulness as dimension of QoL (figure 6a).

In the perspective of traditional marketing, value is just an aspect of the effectiveness of the Product to satisfy some individual need. As Grönroos (2011) puts it, the service provider will participate in the creation of value-in-use for the client, but the client remains “in charge” and thus, responsible for the realization. Behavioral economics have a focus on the (more or less) rational deliberation of utilities and choice in the process. The Price reflects here the scarcity of resources and the “willingness to pay” of the customer in a given context or (market) Place. In SM (and service-oriented marketing), this turns into a “willingness to adopt” a new life style. The focus on the costs shifts toward the rewards of a life worth living or a new social identity. The basic values behind the preferences are not just treated as given or revealed, but essential elements of the offering to co-create value for the individual *and* the common good (see Part 1). Consequently, the issue of *legitimate* social values and their implementation in new practices comes to the foreground.

SM tends to address this issue not in the context of the 4Ps (if at all), but as related to basic ethical choices or aspects of overarching social policies (French & Gordon 2015; Lefebvre 2013; Hastings et al. 2011). While Promotion of a valued Product is seen in SM as legitimized by social policy, in SW legitimacy is crucial for justifying advocacy (figure 4e) and endangered in view of disadvantaging, illegitimate or even “oppressive” conditions (see definition of SW in Part 2).

More than the other Ps, Price signals an economic approach to intervention – and leads to the potential pitfalls or limitations of SM in *non*-market contexts. Preserving the “P”, one could say that in SM the Price is substituted by a “Prize”, i.e. a reward for change toward a common social good. On the level of services, the value of a new way of living has to be spelled out, shown as meaningful and inclusive in a social context, and - in a co-creation of a *common* value – not only experienced by the client, but also realized in the service itself as legitimate practice.⁵² On the level of social policy, value creation corresponds to the identification and implementation of the common social good requiring an “evidence-based discourse” on cultural values as claimed by HWP (see above).

In view of our QoL model, Price refers to the dimension of meaning and value (“I should”; figure 1 and 6a) - a telling indication how far the abstract notion of preference is removed from our everyday intuitions of value. In view of SocQ, Price occupies the “corner” of inclusion, clearly distant from common intuitions about markets, but a starting point for a critical view on the *cultural* role of money and for a critical SM view of the non-monetary character of the social good.⁵³ This critical reflection on values refers ultimately to a critical and normative role of science, culture and education that needs to be anchored in SM as a frame and social form. These ethical issues we have addressed in more detail in Part 1.

Promotion

Promotion is closely linked to *communication* and to the co-creation of a *message* or narrative with which the customer can identify. While the Product will include a kind of manual, i.e. the necessary information on how to use it effectively or how the service will reach its goal, Promotion has to motivate the acceptance. With its background in commercial advertisement, SM tends to create emotional attachments to the message and to persuade without necessarily enabling the customer to make a (more or less rational) choice. Persuasion as such is not problematic – teachers, preachers, lawyers, physicians, parents and social workers have to do it all the time, not only social marketers. SM claims to go beyond the paternalism and persuasion attributed to HWP by giving the customer a choice and to offer an exchange, even co-creating value in the process of intervention.

While HWP typically claims *legitimacy* for persuasion based on scientific evidence for promoted outcomes (“evidence-based discourse”), SM shifts the problem to individual or social *acceptance*. Then, a problem is whether persuasion is accompanied by a serious effort to enable clients to reflect on own values (Price) and to empower them to participate effectively in the co-creation of the product or service (Product). The critical debate within SM on the strategy of “nudging” (Thaler and Sunstein 2008), i.e. influencing choices by the design of situations, points to the problem that nudging tends to circumvent reflection and empowerment shifting to design of a Place. Social marketers will claim to incorporate a consideration of all three aspects in Promotion, but this still leaves it somewhat open what the *specific* contribution of communication is supposed to be, if *not* (only) education through information or the selection of effective methods, channels or media of communication (French & Gordon 2015, p.98; Lefebvre 2013, p. 336). As Peattie and Peattie have pointed out, SM has “to replace the uni-directional and information-based P of ‘promotion’ with the more reciprocal, interactive and social concept of ‘social communication’ (2011, p.159)”.

Thus, the more fundamental issue is to create the favorable conditions for communication and acceptance, i.e. *trust*, or in terms of the SOLA model, to create relationships of solidarity and cohesion or a “caring engagement” as claimed by SW. The emotional and relational aspects are central rather than the cognitive-informational aspects. On the level of the service or intervention, a sense of community has to be created which, in turn, is supported by social policies strengthening cohesion. This strategy implies a shift toward community building (e.g. Lefebvre 2011) or a “dual strategy” (McVey and Cosier 2017) which suggests embedding SW into SM (or SM in SW).

In view of the QoL model, Promotion serves the “corner” of emotions and attachments (“I feel”; figure 6a), which correspond to solidarity, trust and commitments in SocQ and to the promotion of a sense of unity and belonging bridging the diversity of (sub-) cultural identities. This corresponds to embedding the frame or the social form of solidarity into SM, i.e. it prompts reflections on the role of SW in SM.

Place

Place is the least clarified category according to proponents of SM (Peattie and Peattie 2011; Edgar, Huhman & Miller 2015). Central to Place are accessibility for the customer and delivery channels for the provider. Place is not just about communication channels or placing of messages (e.g. in the internet), Place is where goods are acquired or interactions occur, and where resources are made available (“touch points”). This implies that certain infrastructures are supporting the interchange and that the location is attractive or even inducing the acquisition of goods, the performance of the service, and the adoption of beneficial activities. As indicated above, this prompting feature has received a lot of attention with the “nudging” strategy by Thaler and Sunstein (2008). In their terms, each Place has a “choice architecture” which can be favorable, i.e. enhancing QoL, or misleading, deceiving, and even harmful leading to bad choices which pay a hidden Price and run counter to the aims of Promotion.

In practice, the situation is more complex and the correct placement will depend on the way customers follow certain activities in the situation and how other participants are interacting or not. The Product and the corresponding behavior has to fit into the situation and, at the same time, draw attention as new and motivating. The problem of paternalism and manipulation has attracted much criticism, although the authors correctly point out that *every* situation has nudging qualities, and typically situations and environments are *designed* to be favorable (or not) for certain decisions and activities.

Embedded in Place is a strong component of SSD. From the perspective of SM, however, another aspect should be given equal emphasis, i.e. that the interaction facilitates exchanges and choices: *the Place is a market place*. As Thaler and Sunstein show with many examples, nudging theory is based on the way individuals make choices in everyday life, not only in market situations, but also in social services and social policy. The concept supports an understanding of decision making beyond the confines of traditional economic and rational choice that is not specific to SM (as argued in Part 1) and, therefore, *not* suited to sharpen the SM profile.⁵⁴

Within the frame of SM not the general concept of choice should be emphasized, but rather the fact that Place is where a market orientation with choice, competition and exchange is realized and where accessibility is established. Thus, Place is the context for co-creation of value (Price) and has to be co-created as a “client’s market” (figure 3 and 5a). To what extent this co-creation will involve the design of service systems and environmental features will depend on the nature of the interchange. The fit of the new way of doing things has to be experienced in a concrete situation to be convincing and attractive. Therefore, SM recognizes the importance of placing the Product not only in markets with a choice, but links it to Promotion in concrete situations of encounter.

On the level of the individual, a large part of customer research in SM is concerned with understanding the lifeworld of customers *as Place*. On the level of interventions, SM emphasizes that each intervention and each service has to reckon with attractive alternatives, competitors or opponents. The disruptive or innovative effects of SM will depend on whether this framing of the lifeworld and/or the service situation is adequate or not. Social policy, in turn, has to acknowledge that market solutions can be adequate for social problems or certain aspects of it. Choosing SM as a strategy will enhance an approach that is aware of competing alternatives, that understands public provision as one option among others for the client, and that is prepared for cooperation with stakeholders beyond public services, if this benefits the client.

In view of our QoL model, Place makes resources accessible for individuals in their lifeworld (“I need” in **figure 6a**). The quality of services and social policy have to ensure that the opportunities for the satisfaction of needs are reliably in place. Unlike other strategic options, SM will prefer solutions that preserve the basic social form of a market of opportunities. As discussed in Part 1 and in the description of SM above, co-creating the “client’s market” really is at the heart of the strategy.

To sum up this re-interpretation of the “method-mix”, now with a focus on vulnerable groups: Applying the 4Ps to intervention models implies that the Product or the “message” is about new practices, role models or social innovation that are co-created by the target groups themselves in interaction with services and others. Co-production implies that the participants develop the required capabilities and that the *social quality* of the interaction between services and groups is part of the Product. The Place will refer to the lifeworld or the home and neighbourhood where the intervention happens including social media or the “virtual lifeworld”. This environment has to offer opportunities and choices that are realistically within reach for vulnerable groups. Especially, adverse conditions have to be considered broadening the target of the intervention beyond individual choice behaviour to the interactions with supporting services.

Co-creation of value – the Price – poses problems, since in the interventions with vulnerable groups the co-creation of value will have to incorporate the values of the social policies in an appropriate way (as discussed in Part 1). A change in the commitment to values is typically an objective of the intervention and part of the “message”. The values of the target groups themselves are strongly influenced by their experience of vulnerability or by their experience of the power of others. In fact, the lack of power of these groups to influence the system to their benefit and their exclusion from effective participation is part of the societal creation of “vulnerability”.⁵⁵ This raises issues of paternalism and legitimacy of intervention goals and values, and gives special importance to participation in the co-creation of communication, mutual engagement and trust. Promotion in this context clearly has to go beyond information and communication embracing a “caring engagement”,

because a lack of social competence and a lack of trust in the “system” on part of the social groups, and a lack of responsiveness of the services for their vulnerability contribute to the problem.

The different perspective of SW, in comparison with SM, can be shown by looking at the frame for SW interventions. SW literature is not including more specific frames like the 4Ps in its definition, but a figure provided by Williams and Graham (2016, p.14) comes close to suggesting just that (figure 4e). Somewhat adapting their concepts into the SOLA model, we can translate their framework of “four relevant trajectories for capturing” social work “toward embedded transformatory practice”. Their trajectories are (with corresponding principles of SM added here in brackets):

- Critical reflexive interrogation – on self, locality, nation, culture, historical context and place
(Place or co-creation of context)
- Co-production – enabling voice and choice in service design and delivery
(Product or co-creation of product)
- Rights-based advocacy – speaking out for and alongside minority groups for more strategic change (Price or co-creation of value)
- Responsiveness – trust, dialogic engagement and consultation
(Promotion or co-creation of communication)

Sue and colleagues (2017) have distinguished four perspectives of social work that follow a similar pattern, namely, a perspective on ecological systems, on strengths of people and social environments, on social justice, and on a critical commitment to standing alongside people and engaging in dialogical relations.

Visualizing the frames of SM and SW like in figure 10, we observe that SM anchors the four frames in the economic “corner” while SW shifts interpretations to the “corner” of social cohesion.⁵⁶ Both strategies, however, offer sub-frames which re-iterate the general frame and suggest interpretation or blending them in this frame. We noticed that in the definitions (see Part 1), and we find it again in the perspectives on interventions and methods. Looking again at the 4Ps from the point of view of SW, we see, for instance:

- *Context* is conceived in SW especially as field for critical assessment of conditions, while in SM it is seen as an integral part of marketing the product.
- *Product* is described in both perspectives rather similar in terms of services; both recognize the requirements of participatory decision processes and service design, while SM accentuates the relation to marketing of innovations and SW the relation to mutual commitment in innovative practices.
- *Responsiveness* and *Promotion* can be interpreted pretty much in terms of communication and cohesion, but SW is defining itself essentially by solidarity while communication is seen more instrumental in SM.

- *Price and rights-based advocacy* display the greatest discrepancy, at least on first sight. In the definition of SW, we find an explicit reference to social justice. Here the difference emerges with SM focusing on co-creation of *value in the intervention* and SW on realizing human rights and *social policy values* for their clients through the intervention.

The conceptual differences are strongly determined by a divergence on the concept of values, and we should expect these differences to impact on the issue of adequacy of the strategies for vulnerable social groups. Returning to the distinction introduced above on the level of social policies between “social-democratic” conceptions of political and administrative hierarchy and “neo-liberal” conceptions of markets and network cooperation, we can better understand how these differences play out in the attempts to combine (elements of) both strategies in practice.

Excursion: Framing messages – a note on designing promotion messages

Co-creation of value involves the adoption of a new life style. The “message” or the offering promoted in the intervention implies a new practice or role models. Co-creation means that they are developed by the target groups themselves in interaction with services and others including the benefits and values the new practices have for all involved. The Place will refer to the lifeworld or the home and neighbourhood where the intervention happens including social media or the “virtual lifeworld”. The values of the target groups are strongly influenced by their experiences of vulnerability, or, conversely, by their experience of the power of others. The value change is typically part of the “message” and an objective of the intervention raising issues of paternalism and legitimacy of intervention goals and values.

Co-creating the “message” describing the product or service is an important task in SM. Examples include typical elements of QoL, e.g : the benefits of healthy life styles; having better control over one’s own life; living in (more) harmony with oneself and with relevant others (family/friends/neighbors/communities); being able to sustain oneself through employment; contributing to liveable and sustainable environment; eliminating discrimination and exclusion - “equity matters”.

Basic principles are summarized in Table 3 following the useful guide with 10 principles provided by Weinreich (2011) and combining them with the dimensions of the SOLA QoL model:

Table 2: Creating “the message” – some principles in view of the SOLA model

Some principle for the creation of SM messages	Relation to QoL model
<ol style="list-style-type: none"> 1. Formulate the main idea in not more than 8 words. Elaborate it in no more than a paragraph. 2. Try to formulate the kind of message the audience is likely to expect based on their experience. 3. Create a clear link to concrete actions or practices which are the intervention goal including relevant others. 	What are we going to do?
<ol style="list-style-type: none"> 4. Try to create a “curiosity” gap by arousing interests to know more. 5. Support the message by sensory information, e.g. visualizations, associated sounds, smells, tastes or touch. 6. Support the message, if available, with statistics (short and visual like curves, pies or columns). 	What will support us to do it?
<ol style="list-style-type: none"> 7. Link the idea to a credible (anti-) authority or a “local champion”. 8. Create a “story” which helps people to imagine and vicariously experience the practices in a relevant situation. (Involve other persons who may have a story.) 	Why are we going to do it?
<ol style="list-style-type: none"> 9. Link the message to experiences in the audience’s lifeworld which would validate the message. 10. Evoke emotions by reference to persons, images or values and allude to emotions linked to the practice. 	How will we feel doing it?

3. Embedding strategies

The adequacy and applicability of SM strategies for vulnerable social groups can be and has been questioned, and the argument that the promotion of equity through SM interventions will rather increase inequalities has to be taken seriously (e.g. Langford & Panter-Brick 2013; Crawshaw 2012; Rütten & Gelius 2011; McVey & Crosier 2017). Some authors suggest that the assumption of a more or less rational individual making choices among options may exclude vulnerable groups as target groups of SM (e.g. Weinreich 2011), or will impact on the effectiveness of SM interventions (e.g. Langford & Panter-Brick 2013). While some advocates of SM are questioning the adequacy, other authors recognize the need to go beyond communication and to include strategies and methods of education, empowerment and social innovation changing the structure of opportunities and barriers (French 2017; Trischler et al 2019; Lucca et al 2016).

Those who cannot help themselves (being “vulnerable”) need some support from others. Social and health care and social work are designed to provide this support in conjunction with the support from social networks; it is within the “care triad” – client, social networks,

and services – rather than within individuals that the development of capabilities and empowerment is achieved. Specifically, a restricted HWP perspective of creating the right “message” that induces behavior change in individuals is not sufficient. However, in the perspective of HWP, education and learning are central points, since the lack of information and education on part of the target groups is exactly at stake, and methods of developing knowledge and capabilities are seen as necessary elements of effective communication. Therefore, incorporating HWP strategies into an ecological social policy and enriching them with SM strategies and methods of social work (on individual, group, community and societal level) is expected to raise the effectiveness (e.g. Maibach et al 2007; Lefebvre 2013; French 2017). Within SM, the shift to considering up-stream determinants of individual choices and to co-creating services will support such a strategic approach. By embedding SM strategies and methods into social policies, programs, and projects (French 2013; French & Gordon 2015; Lefebvre 2013) SM has substantially widened its scope reaching out to vulnerable groups as well as to service systems and community development.

The question usually avoided by comprehensive strategies is to what extent the diverse approaches are *compatible* or will raise problems in practice. Already the implied interdisciplinary and inter-professional cooperation is a well-known challenge to anyone ever involved in such projects. So, combining SM and SW in a social policy framework deserves some reflection on compatibility. Moreover, social policies are different in their orientation toward markets or public provision. Therefore, we have to consider the interaction between SM and SW in different contexts favoring one strategy or some “mix” of options (figure 4b and c).

We have followed two arguments so far: One Argument has been that in the case of vulnerable groups, there is a need for SW and that SM (alone) is not adequate; SW is the established strategy for these groups. The option of SM interventions *without* SW is certainly possible and practiced, but in case of vulnerable groups it becomes a questionable practice. Embedding SW *without* SM in social policies is the usual case due to the state’s responsibility for disadvantaged groups. Embedding SW within *economic* policies or private enterprises has its own controversial and precarious tradition. Implementing SM within private enterprises creates problematic effects within economic strategies, because SM raises issues of corporate social responsibility (social good) conflicting with profit interests and commercial marketing (Palazzo 2011). Moreover, applying SM principles in “internal social marketing” (Smith AM 2011) immediately produces conceptual inconsistencies, because treating *internal* partners as customers assumes that they have indeed a “free choice” *not* to cooperate. Smith in discussing this strategy implicitly switches the frame focusing on favorable aspects of positive human relations and teamwork in organizations, i.e. solidarity and trust. But for *this* insight the social *marketing* concept is not needed, it has already a long tradition in cooperative organizational design.

Another argument claims that, under conditions of social change, introducing (elements of) SM may have effects of a “paradoxical intervention” which disrupts ingrained practices and enables social innovation (see Part 1). Again, the context matters: in a social-democratic policy frame with a SW tradition, the innovative disruption may be needed; in a neo-liberal frame, however, SM may enforce policies that are eroding the solidarity so desperately needed by vulnerable groups.⁵⁷

In the following, we will take a closer look at two options

- a) embedding SW in SM
- b) embedding SM in SW

both in the context of a social-democratic social policy by public administrations. Both can be seen as “paradoxical intervention” strategies in this context.

To be sure, SM and SW may be placed in other contexts than social policy, e.g. a health promotion campaign in the educational system, an economic policy of a large enterprise, or the strategy of a larger NGO. This will change the frame of values and options. In fact, on the World Conference of Social Marketing 2017 in Washington the impact of the different contexts of state policy, private enterprise, and NGO was discussed with interesting examples demonstrating the influence of different frames on this policy level. It can be argued, moreover, that policies are increasingly administered in stakeholder networks across policy fields. In strategies of Public-Private-Partnership in social policy, the distinctions between state and private policies become blurred also in more developed countries (Osborn et al 2012; Bryson et al 2010). Social policies (as well as other policies) require a “democratic network governance” (Sorensen and Torfing 2008; Stoker 2006) which on the policy level mirrors the needs for integrated social and health care (Vaarama and Pieper 2005).

For our present concern, i.e. the comparison of SM and SW in social policies for vulnerable groups, embedding in social policy programs is a paradigmatic case. The social and health impacts of working life are externalized in developed capitalistic economies to the responsibility of state social policies and traditional social networks. When embedding SM practices in SW services, problematic effects will arise downstream with the acceptance of marketing methods in the interaction for both service workers and clients. When embedding SW practices in market-oriented services, problematic effects will arise upstream in the alignment of social policies with privatized or outsourced services and downstream with social workers with a professional identity shaped by the aims of SW. In both cases, the effects are not necessarily negative, but they are disruptive. The “paradoxical” situation can result in practice in social innovation – or in inefficiency and defensive professional strategies asserting own values and identities.

The fact that SW is usually not referenced in SM literature, and vice versa, speaks for the deep-rooted differences between the two disciplines. To some extent, we can say that SM

moves into the territory of SW with privatization of the economy and working life. Holosko (2015) has described the impact of globalization and “economic colonialism” on all levels of social work. On the other hand, SW moves into the territory of marketing in as much as state responsibilities for markets (e.g. care market) or social responsibilities of enterprises (e.g. SW in enterprises) are established. Embedding SW in enterprises implies that state interests in social policies and the advocacy role are imported into the enterprise. Locating SW outside into community services avoids this conflict. The health care system in developed countries is typically a “hybrid system” or “mixed economy” which explains that SM and SW are competing in this field, especially in the field of social innovation where responsibilities are not (yet) firmly institutionalized.

In the following, we will use again the “4Ps” as a reference and look at the effects of embedding SW and SM into each other.

3.1 Embedding Social Work in Social Marketing

Embedding SW in SM and both in social policy means shifting into a context of political power and administration (figure 3). Depending on the welfare regime, the organization carrying the SM intervention may be a state organization, a private enterprise outsourced by the government, or an NGO. But the relevant upstream context is a social policy program determining the goals and financing the intervention.

Co-creation of communication

The primary reason for integrating SW into the context of SM will be enriching the co-creation of communication by social work methods emphasizing participation, responsiveness and building relationships of trust and solidarity especially with vulnerable groups. In terms of shifting frames, this means anchoring SW in the principle or concept of SM communication (as indicated by arrow (1) in **figure 10**). While SM with a focus on exchange and enabling autonomous choices may keep the customer at a social distance, SW will focus on engagement. This difference will change the perception and ascription of roles in the interaction and have an impact on the communication. Labels like “customer” are not accepted as adequate by SW, and labelling customers as “vulnerable” violates the assumptions of SM.

Thus, a SM approach might not be conflicting with interventions for vulnerable groups on the level of service organization (see on Place below). But in as much as (inability of) fulfilling the role of “customer” is itself part of the perceived problem, social groups might pose problems for SM. For once, the very definition of “vulnerable” corresponds to an assessment that people need help and somehow fail to care for themselves – they are “poor costumers”, and they might prefer not to be identified and labeled as such. Their refusal of

the customer role will find support by social services. They define the group *as* vulnerable and *legitimize their supporting role by this definition*. These self-perceptions and -definitions of both services *and* groups have to be part of the intervention strategy. The SM approach might run into strong professional opposition by social workers claiming that the “real needs” are misrepresented, and by the “target groups” who might not want to be “targets” in the first place. Taking as examples the four vulnerable groups of the PROMEQ project (figure 4 and footnote 1):

- Young people outside education, employment and training (NEETs) will lack some basic capabilities or opportunities presupposed for the *integration* into society. In as much as these youngsters have adapted attitudes of “non-consumption” or are immersed into a sub-culture or a “virtual reality” aversive to a transition to normal adult careers, an overt SM strategy treating them as customers with choices might alienate them further.
- Persons in long-term unemployment experience already exclusion from *access* to essential markets. They might not be motivated by social marketing reminding them of their vulnerable market position. Moreover, the strategy does address them in an economic frame, which appears to be appropriate, but looking forward to retirement the group may search for redefining their future in a different frame.
- Multi-users of social and health care in old age are especially prone to accept their status as “needing help”. They might lack the required *capabilities* for self-help in many ways. More important in this context, it is often obvious that as customers they could not afford the services. Creating access to care support to which they are *entitled* under social policies does not correspond to the spirit of SM, but rather of SW.
- Refugees and asylum seekers – while in need of employment - will experience as a central problem their *inclusion* into the new culture or look for recognition in their own ethnic group. The new identity cannot be “sold like soap” and people might react to strategies emphasizing a consumer or customer role by turning even more toward original cultural norms and ethnic community bonds creating problems of “parallel cultures”.

In these cases, the two strategies introduce a frame as “needing help” versus a frame of “making own choices” which will be used by *the participants of the intervention themselves*. The argument for SM is most convincing, when the offering fits into the lifestyle of a consumer society and less so when promoting the adoption of “What money can’t buy” (Michael Sandel).

Co-creation of value

Including SW in Promotion has effects on the co-creation of value. SW incorporates explicitly an aspect of advocacy, i.e. not only an orientation toward individual well-being or the common good beyond individual benefits, but also a critical assessment whether the clients need support in claiming their rights vis a vis social policy agencies. The fact is that SW (as an “ally” – see figure 3 and 5b) is inherently political and oriented toward solidarity,

empowerment and human and social rights, while SM tends to focus on welfare, choices and “happiness”, i.e. the strategies frame social values differently (see [figure 2](#) in Part 1). This may conflict with a SM strategy which tries to stay politically “neutral”, and which explicitly wants to avoid any paternalism.

Co-creation of product

The co-creation of product or service may imply less controversial issues if there is agreement on empowering the individual and their social relations and creating opportunities in the lifeworld. The design and adoption of a new lifestyle can be framed as collaborative experiment (or game including even the arts; Halse 2014).⁵⁸ Problematic may be again the question of political competence or voicing a group’s claim for improved opportunities. It is quite typical in the SM literature (and in QoL literature) that distinctly political activities are neglected (in some cases with the exception of voting behavior in elections). Participation in society or community is treated only as participation in the intervention itself or in cultural and leisure activities. Considering aspects of participatory service system design (SSD), occupying the “corner” of effective strategies and procedures, and SW will enrich SM by intervention methods on all levels - individual, group, and community. Actually, all three draw heavily on the same pool of methods from applied behavioral, clinical and social sciences. As Lefebvre and Kotler (2011) observed for SM, there is a need for more “design thinking”, i.e. focusing on the development of *concrete solutions* involving products, services and environments rather than (only) *analyzing problems*, providing information and giving them a voice (Bason 2014; Trischler et al 2019). Marketing, including SM, has early discovered the internet and the smartphone as the “holy grail” of marketing (Piwek 2014), but a service design and social technology perspective is underdeveloped. This holds even for authors like Lucca, Hibbert and McDonald (2016) explicitly introducing service-dominant logic (SDL) and “system thinking” (see Part 1).

A similar argument can be made for SW, where management and administration theory has entered the debate on social service design already decades ago, but design thinking including technology and the physical environment has still to be developed and integrated. An exception to the rule is the increasing, but still insufficient recognition of information technology and environmental issues in recent years.⁵⁹ In the field of health and welfare promotion, the obvious exception is the development and proliferation of medical and assistive technology.⁶⁰

Co-creation of place

Finally, SW will influence the co-creation of place, i.e. the way the market place or wider context is perceived. As stated already, SW tends to foster a rather critical view on economic markets, because it draws much of its identity from a history of coping with social impacts of a capitalist economy (Cree 2008). In the perspective of SM, the market place is the place of social innovation, choices and opportunities. In SW perspective, the market is a context to be critically assessed and to find solutions that are typically *not* framed as

deliberate choices in a market of competing opportunities. However, social services and social work find themselves increasingly in a market context with competition by non-public providers of solutions to social problems – including the competition by social networks in the internet. In this situation, introducing SM and creating more awareness of markets and choices can have positive effects of a “paradoxical intervention”.

To sum up on embedding SW in SM, an SM strategy has to reckon with the inherently critical and political aspects of a “caring engagement”, but it also can be more effective: upstream in the hierarchy of social policy and social services gaining legitimacy, midstream disrupting established paternalism and barriers to social innovation, and downstream by gaining credibility in relationships with clients.

3.2 Embedding Social Marketing in Social Work

To some extent, introducing SM into SW is just following a trend of new public management in social policy and social administration. Rather than outsourcing (social) marketing, it may be incorporated as part of a SW strategy. This holds especially on the level of community building. Many if not most SM interventions are conducted in a social policy or SW context. When introduced into SW, the crucial and controversial influence of SM will be located especially in the framing of the market context or Place (see arrow (2) in figure 10). But first, let us take a look at the other dimensions.

Co-creation of product

Co-creation of product or service, as noted above, need not be very controversial, especially with a focus on service design and applying a “service-dominant logic”(SDL). On first sight, there appears to be no critical difference between SM and empowering social work. With SW more and more concerned with services for the general population, it addresses increasingly a clientele of educated and empowered citizens. In case of vulnerable groups, a SM strategy which simply assumes that its target groups have the necessary capabilities and opportunities to be co-producers in a certain intervention, when, in fact, they do not, violates central principles. In SM, we have to gain an intimate understanding of the customers; developing the required capabilities has to be part of the strategy. In a HWP approach with a focus on education, this will be clearly an element which speaks for the affinity and common history of SM and HWP, although SM emphasizes that education and mass campaigns are not enough (e.g. French & Gordon 2015; Lefebvre 2013).

On second sight, a SM approach - due to a basic orientation toward customers as “equals” in an exchange – tends to overestimate the capabilities of the target group, or favor selectivity for rather capable participants. As acknowledged within the SM debate, there is the problem of enhancement of inequalities in a SM approach, since predominantly the

customers able to help themselves and taking advantage of the offering will benefit from an intervention.

Actually, SW faces a similar bias as social policies are more and more concerned with services for the general population, at least in more developed welfare states. Social policies have ambiguous effects on inequalities favoring the middle class. Consequently, there is a debate in SW to explicitly side with disadvantaged and oppressed groups (see Part 1). Again, this is well recognized within SW, and SW can be understood as one of the ways societies are implementing advocacy in a controlled way, both within public administrations and through cooperation with NGOs. A controversy may arise between SM and SW when clients are empowered to express choices following the role of advocacy in SW but are discouraged by SM to voice their interests politically. Introducing SM into SW interventions indicates, in this perspective, that social policy incorporates a more market oriented new public management approach and weakens the advocacy role of SW (Holsøke 2015).

Co-creation of communication

Co-creation of communication applying SM principle can greatly profit SW, because effective communication techniques are well developed in SM. In fact, in many cases the adoption of SM in social policy is exactly motivated by a search for more effective communication of the “message”. In as much as SM methods incorporate aspects of social interaction and participative practices in promotion (see above), they also conform with SW principles of engagement, solidarity, trust, and cohesion. But these SW principles are not only a matter of successful communication and participation in the intervention. They are the expression of a basic solidarity and at odds, as discussed above, with a framing as “client’s market” (figure 5a). They have to incorporate principles of inclusion, i.e. promote acceptance in the wider community, respect for legitimate claims, and tolerance for diverse identities. In the practice of interventions that implies that social groups, especially vulnerable groups, experience a “caring engagement”, a creditable empathy of their problems and a responsiveness translating into effective engagement on their behalf decreasing vulnerability and inequalities.

Co-creation of value

Co-creation of value plays a crucial role, and we should emphasize that co-creation of value with the clients in the sense of SM is no substitute for rights-based advocacy. The latter clearly reaches beyond finding solutions for individuals and their social relations. The social good in the sense of societal welfare and individual happiness can distract from the issue of human rights, inequality and social justice; we looked at this issue of values especially in Part 1. Both SW and SM have to integrate an “evidence-based discourse” – the focus of HWP – in their strategy. Moreover, SM tends to work with models of *individual* rational choice while co-creation of value requires *social* choices that in the context of social policy imply a multi-level strategy. There is the danger that orientation toward individual choices will “crowd out” social and altruistic motivations and values due to the temptations of

putting individual short-term benefits over long-term social benefits (i.e. “free-rider” or “collective goods” problem in rational choice theory).

Co-creation of place

Co-creation of place means adjusting to or changing the context of the intervention. Placing SM into a SW strategy will strengthen a view of the *context as a market place* where choices among competing alternatives are available and good choices are supported by the intervention. This view of the situation has to be seen in the context of social policy providing the conditions and resources for the intervention in a creditable way - or not. For instance, interventions for long-term unemployed persons suffer from the fact that employment opportunities are *not* readily created by social policy, and especially long-term unemployed have an experience of this fact. As noted above, SM strategies have a higher credibility whenever they are directly linked to strategies of community building involving the development of local markets and job opportunities (Lefebvre 2011). In other words, where social policies cannot compensate for the disadvantages associated with vulnerability, embedding a SM strategy may be enhancing the problems.

To sum up on the embedding of SM into SW, we expect this “paradoxical intervention” to be rather disruptive and the positive effect on social innovation will depend on the readiness of both social policy and social services to take up this challenge. The possibly enhanced effectiveness of promotion in a society strongly determined by markets has to be balanced against the negative effects on credibility and advocacy both in client relations and within the services and their professional traditions.

In Conclusion

The background for our discussion has been the problem that social and health care policies have increased social welfare, but that they have been less successful with reaching especially vulnerable groups. Traditionally social work has been responsible on the level of services for improving their life situation; however, social marketing claims to offer a new approach to social innovation and the promotion of wellbeing and health. The general adequacy of social marketing as innovative strategy is not disputed here. In a globalizing economy and societies with “mixed” private, public and civil markets, there are rich opportunities for social marketing in social innovation. Rather, our leading question has been whether social marketing is an adequate alternative in social policy improving the situation of vulnerable groups. The question calls for a systematic comparison of alternative approaches requiring some overarching framework. We have introduced the SOLA model as a multi-dimensional and multi-level framework that allows the systematic comparison of social marketing (SM) and social work (SW), but also considers two additional alternatives, namely, health and welfare promotion (HWP) and service system design (SSD). These

alternatives could not be treated in detail and, obviously, there is a wealth of other candidates. But the four strategies provided paradigmatic cases for an essentially 4-dimensional approach to the comparison. To limit the scope of the present argument, we have focused on basic principles and conceptual frameworks identifying and discussing conflicts or tensions between the approaches especially on the level of key concepts and guiding values.

A comparative framework has the effect that relative strengths of different approaches become more transparent sharpening their respective profile. We argued that current trends in SM broadening the theoretical base reveal conceptual inconsistencies. Scaling up the dominant behavioral approach in SM to the level of social policy “upstream” requires a change of framework beyond the level of individual behavior. The problem is recognized by SM proponents, and the solution is typically an eclecticism of theoretical models suggesting to choose models fitting to the issues at hand. This is justified in the practical perspective of an applied science, but still an overarching framework is needed for the comparison with alternatives and for an *integrated* approach across levels. Here, we have offered the SOLA model as an overarching framework and employed the concept of a “disciplinary matrix” to sharpen the profile of SM in relation to alternative approaches to social innovation. Claims to comprehensiveness (not only) of SM are put into question by considering the strengths of other alternatives. We used the case of vulnerable groups in social policy to accentuate the limitations of SM and SW in relation to each other.

A closer look at the frameworks revealed some important differences in their disciplinary matrix and the way basic social values enter the definition of each discipline. To follow up these differences, we have introduced a diagrammatical approach that supports the discussion by visualization and helps to handle the unavoidable complexities of a multi-level and multi-dimensional model.

In Part 1, we have employed the framework to clarify ambiguities in the central concept of value-creation.

First, the distinction between value-in-use versus exchange-value, claimed by SM proponents to be essential for the distinction of commercial marketing and social marketing, is misleading. SM is relying on both concepts in the description of choices between valued options. The more important distinction for SM - as oriented toward the promotion of the *common good* - is the distinction of individual values or preferences and social values constituted by social processes beyond the context of the intervention. In comparison, SW refers to collective values or human rights already explicitly in its definition. Thus, the concept of value-creation has to be reconstructed as a multi-layered process also in SM. As intended already by recent trends, this implies grounding SM in social theories beyond the behavioral paradigm without diffusing the specific profile of a strategy focused on choices, exchange and the co-creation of value.

Second, social values are multi-dimensional and cannot be reduced to a homogeneous social good. We have introduced the 4-dimensional frame of values to compare the differences in the conceptualization of social values between SM and SW. We have illustrated some issues focusing especially on interventions for vulnerable groups and on embedding SM or SW in each other while keeping social policy as a common context. The differences can be expected to induce conflicting strategies or priorities in practice whenever the two strategies are combined or embedded. According to the definition of SM, these practices are structured by a “method mix” – referred to as the “4Ps” of Product, Place, Price and Promotion. An integrated approach should ground also these practices in the common theoretical framework and systematically link social values, key concepts and practices of social innovation. Currently, the “4Ps” are included among the basic principles of the discipline, but they are not systematically anchored in their framework. Therefore, we suggest placing the “method mix” in a next step (Part 3) into the same 4-dimensional framework to close this gap and to look into the ways the two strategies can be combined fruitfully - or lead to conflicts.

At this point, we are led to conclude that the case of vulnerable groups in social policy shows that social work is more adequate to the problem considering basic value orientations and their importance for establishing relationships with vulnerable groups. However, challenges of a market economy for social policy and the problem of “paternalism” in social services indicate that a closer analysis on the level of practices suggest a more differentiated picture. The diversity and inconsistency of values introduced by integrating social marketing can play the disruptive role of a “game changer” on the level of social services. Embedding SM in social policy supported by SW strategies may amount to a “paradoxical intervention” in the eyes of participants favoring social innovation. To support this thesis, we followed up our analysis in Part 2 and applied the SOLA framework on the level of methods and practices in Part 3.

Social marketing is an effective and attractive strategy of social innovation and rightfully claims a place in social policy. In comparison with alternative strategies like health and welfare promotion (HWP), service system design (SSD), and social work and community development (SW), SM shows a specific profile of strengths and weaknesses. Our objective was to bring this profile to the forefront in a conceptual analysis that projected the profiles of all four strategies – as paradigmatic cases – into the 4-dimensional and multi-level framework of the SOLA model. The focus was on the comparison of SM with SW, because we considered SW as the established strategy in social policy for vulnerable social groups. The adequacy of SM for this clientele was the guiding question. In the first part of the analysis, we dealt with the need for an integrated multi-level framework in SM and the particular issue of co-creation of value as a central concept. Now the focus shifted to the “social form” of these alternative approaches and their way of choosing a different frame

accentuating different dimensions of social innovations or planned change in social policy. We want to emphasize two results:

First, the analysis aimed for a contribution to the conceptual development of SM. An inconsistency in the benchmarks defining SM is that the “method-mix” of the “4Ps” is included on the level of principles, but it is missing a theoretical grounding. Our discussion demonstrated that the “4Ps” can be re-interpreted in the SOLA model as basic frames structuring the practices of SM. Thus, the “4Ps” inherit the theoretical grounding of the framework and are upgraded from non-committing choices of method to systematic elements of an integrated framework of SM.

Second, the analysis of embedding SM in SW and vice versa indicated that we should expect differences in the way the two strategies function as disruptive innovations or “paradoxical interventions”. SM may serve as a favorable impulse for social innovation in SW, especially upstream in the context of established social policies. The SM objective to introduce a “client’s market” may help to develop the cooperation with a wider scope of stakeholders beyond public administration. However, downstream SM may have negative disruptive effects on the relationship of the intervention with clients. As we argued, this is to be expected especially in the case of vulnerable social groups. These groups require the integration of SW, but this integration introduces a disruptive frame into SM practices. Combining “caring engagement” and a “client’s market” may, indeed, amount to a “paradoxical intervention” undermining credibility in the eyes of all participants.

On the level of services, SM can be a game changer especially in cases where an established paternalistic structure of social policy, social services and client relations is hindering necessary social innovation. The concern of social politicians, on the other hand, is warranted, too. In the context of a social policy under “neo-liberal” pressures of austerity, a SM strategy can further strengthen self-interested, economic considerations among all stakeholders undermining solidarity, especially solidarity with those most vulnerable. On the level of client/customer relations, the adequacy of the approach is, therefore, in question whenever the clients are less competent in their customer role and need the empowerment by agents joining them on the level of their life world: to co-create relations of *solidarity*, to develop the required *capabilities*, and to benefit from the advocacy of agents within the established administrative structure to receive the *resources* and enjoy the *rights* they are entitled to by social policy. The SOLA approach aims to balance these four strategic dimensions in social innovation for quality of life.

Finally, we recognize that we offered a *conceptual analysis* and this means that – while drawing on an extensive literature review – the relationships invoked in the analysis need confirmation by empirical research, which we could not include given the confines of this essay. However, we demonstrated how the SOLA model as an integrating meta-framework can structure a quite ambitious multi-level and multi-dimensional comparison between four

distinct approaches to social innovation. We also tried to show that diagrammatic modelling effectively supports this comparative approach. The evaluation of this approach, we leave to the reader, and we are grateful for any feedback to develop the modelling instrument further.

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Links:

www.i-socialmarketing.org

www.ifsw.org/what-is-social-work/global-definition-of-social-work

Figure 1a : Visual Elements in the SOLA model

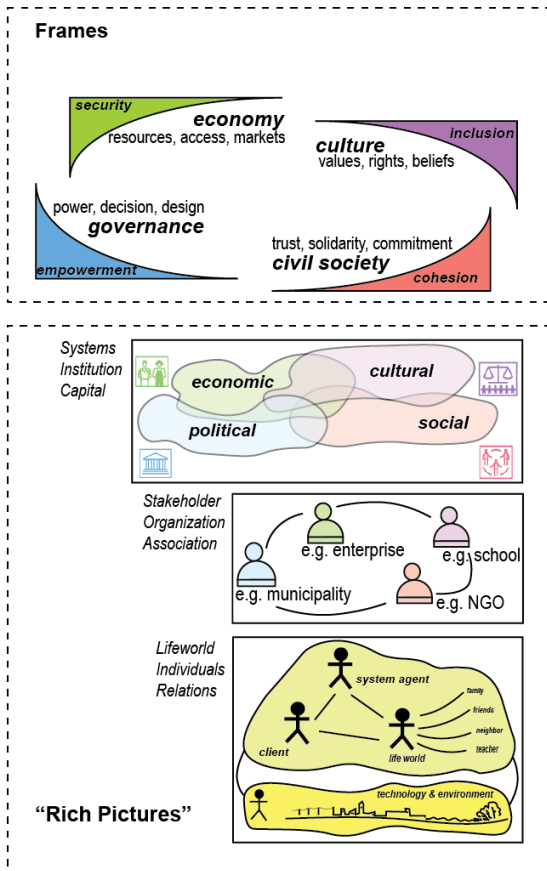


Figure 1b : Model diagrams in SOLA

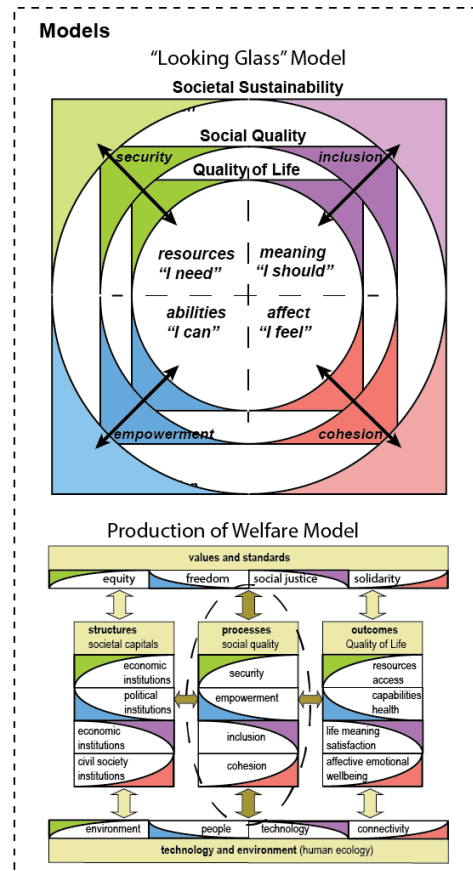


Figure 1c : The Diagrammatic Approach of the SOLA model

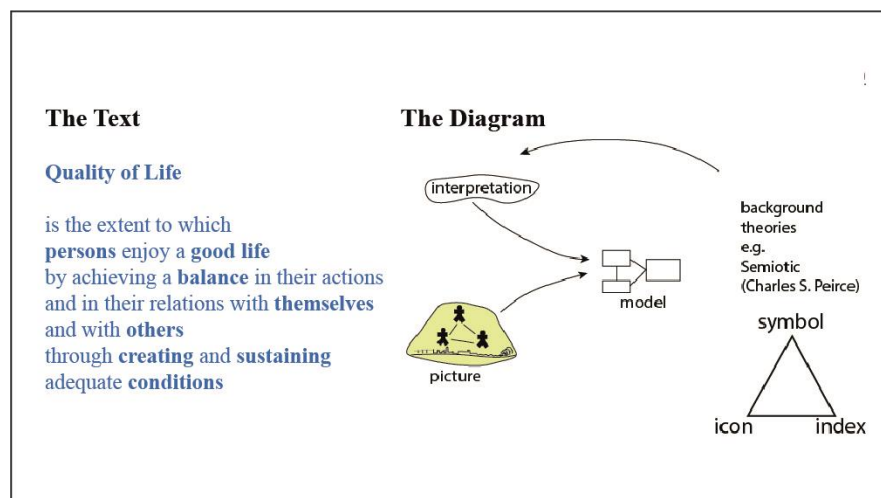


Figure 2: Mapping the Key Concepts of Social Marketing and Social Work in the 4-dimensional frame of the SOLA Model: An Illustration

Note: The 4-dimensional frame (*welfare/inclusion/empowerment/cohesion*) is iteratively applied in figure 1c to map semantic distinctions *within* the dimensions. The location is only illustrative and has to be empirically confirmed by concept mapping or semantic network analysis using larger texts. The concepts are extracted from the cited definitions.

- SM - social marketing
- SW - social work
- SSD - service system design
- HWP - health and welfare promotion

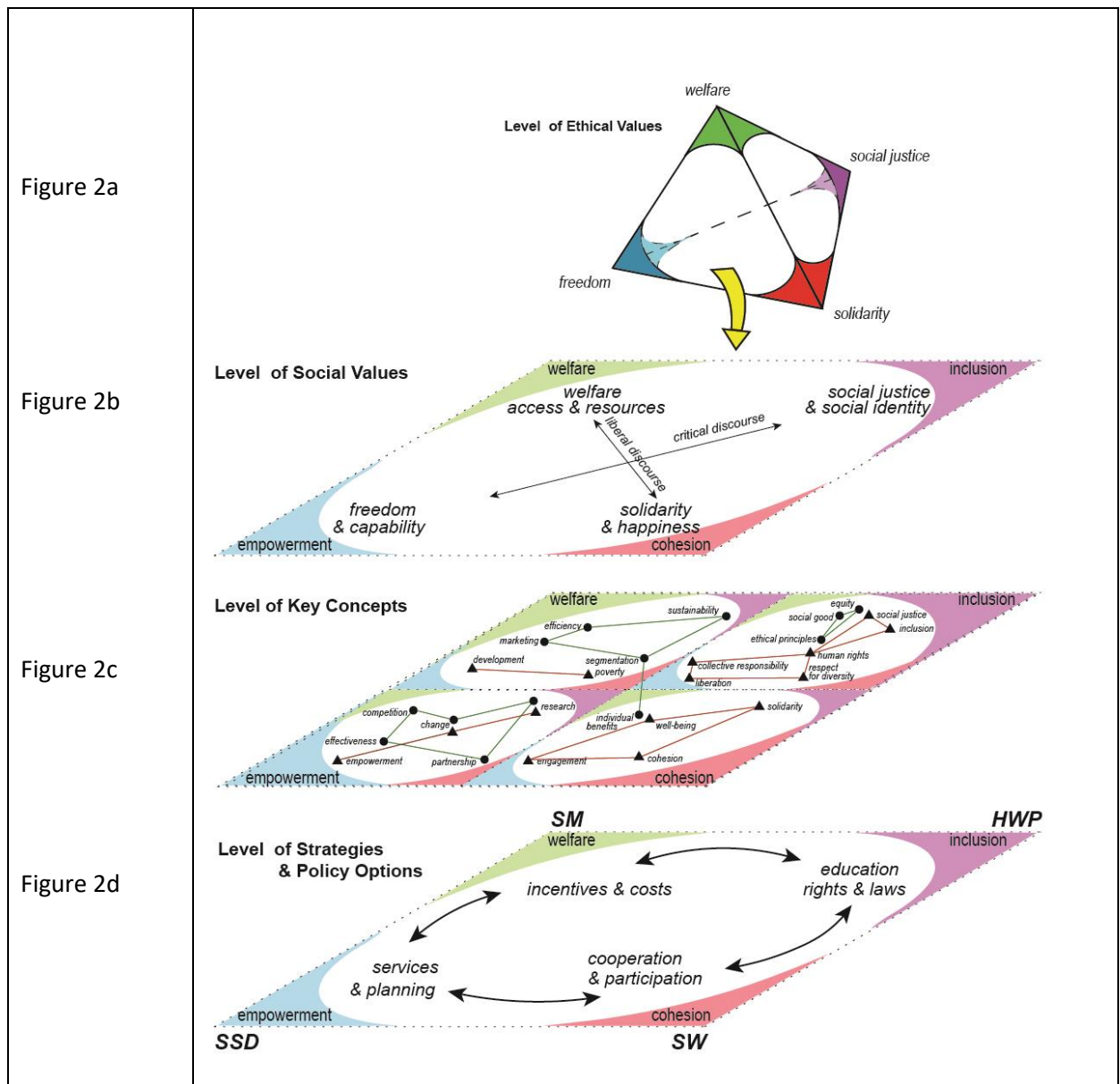


Figure 3: Framing Social Interventions on the Five Levels of the SOLA Model

SM – social marketing
SW – social work
SSD – service system design
HWP – health and welfare promotion

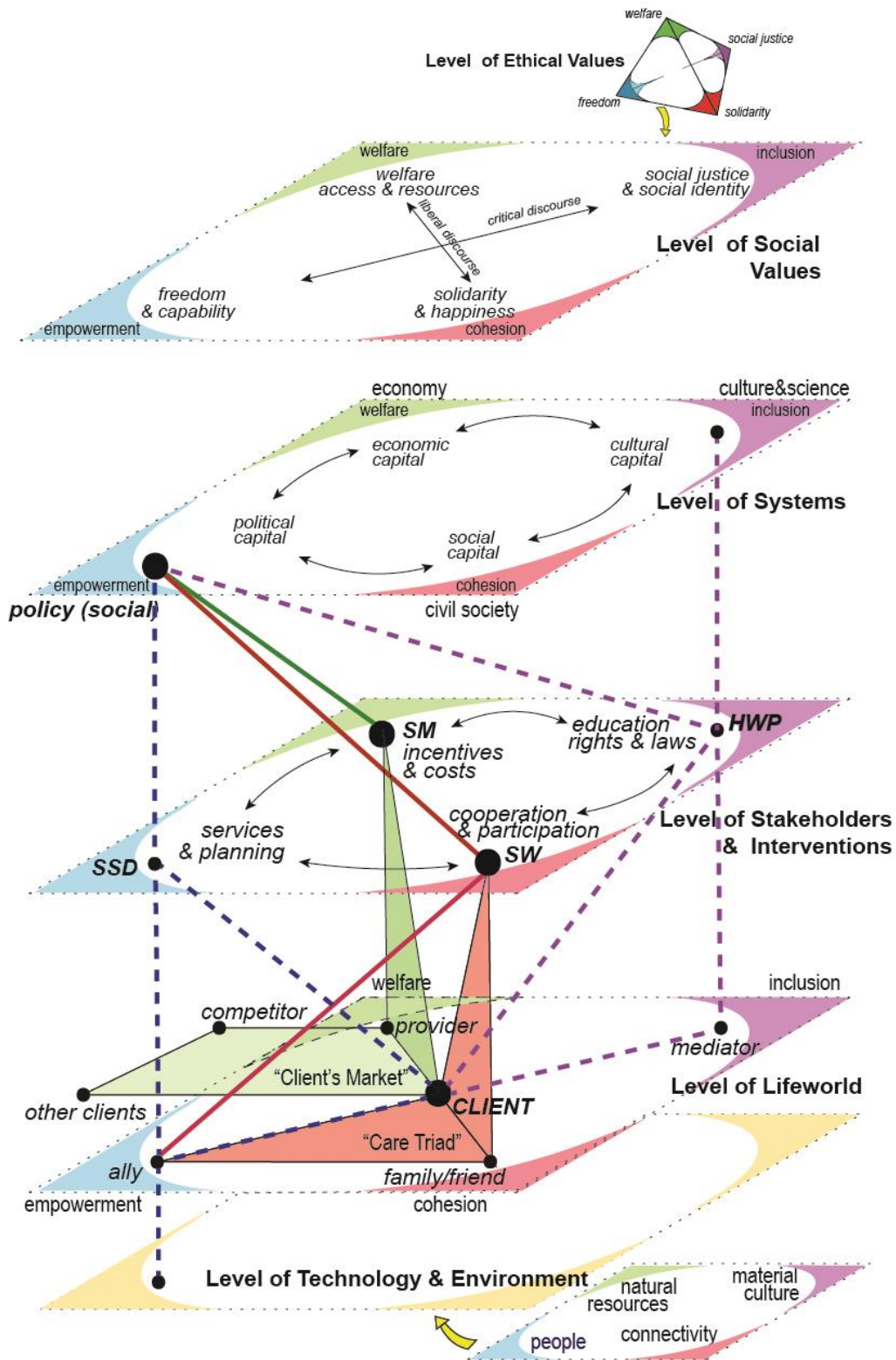


Figure 4: Framing in Social Policy – social values, options, strategies, social groups and QoL

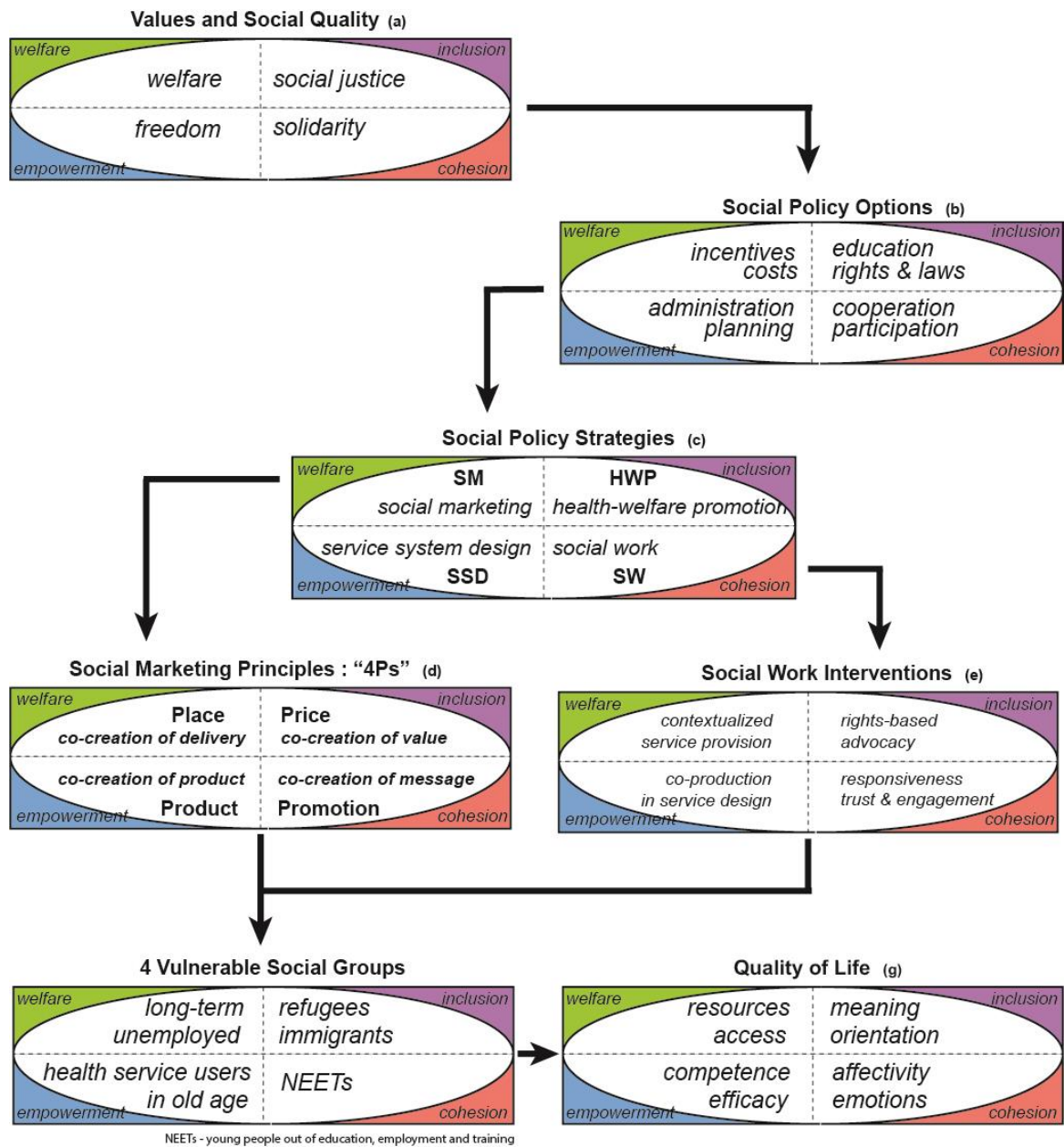


Figure 5 : The Social Form of Four Intervention Strategies

Figure 5a: SM social form

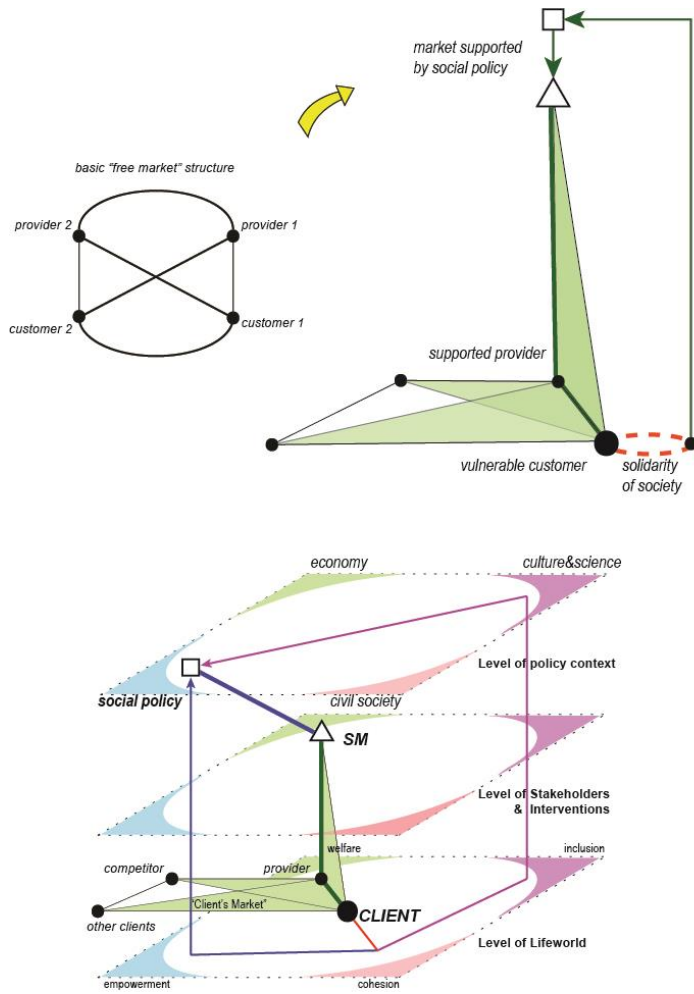


Figure 5b : SW Social Form

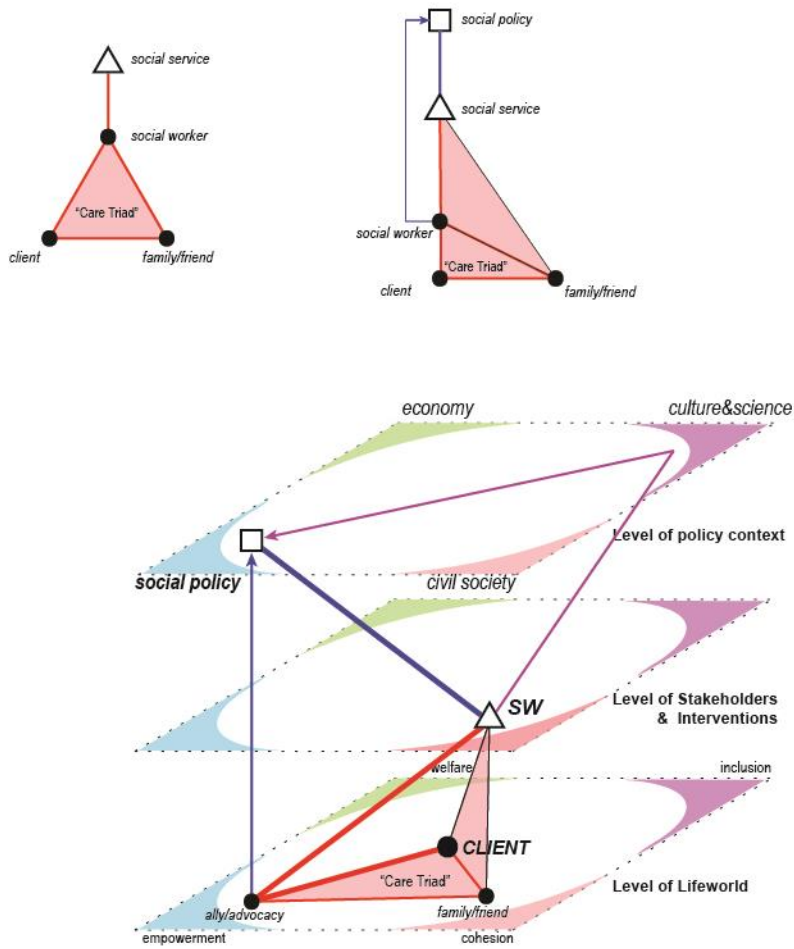


Figure 5 c: HWP Social Form

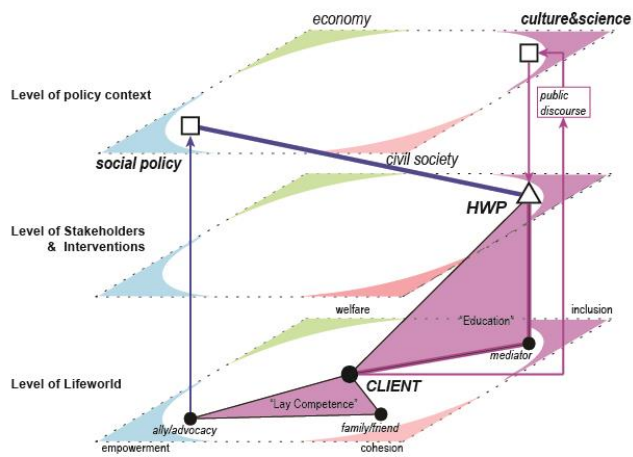
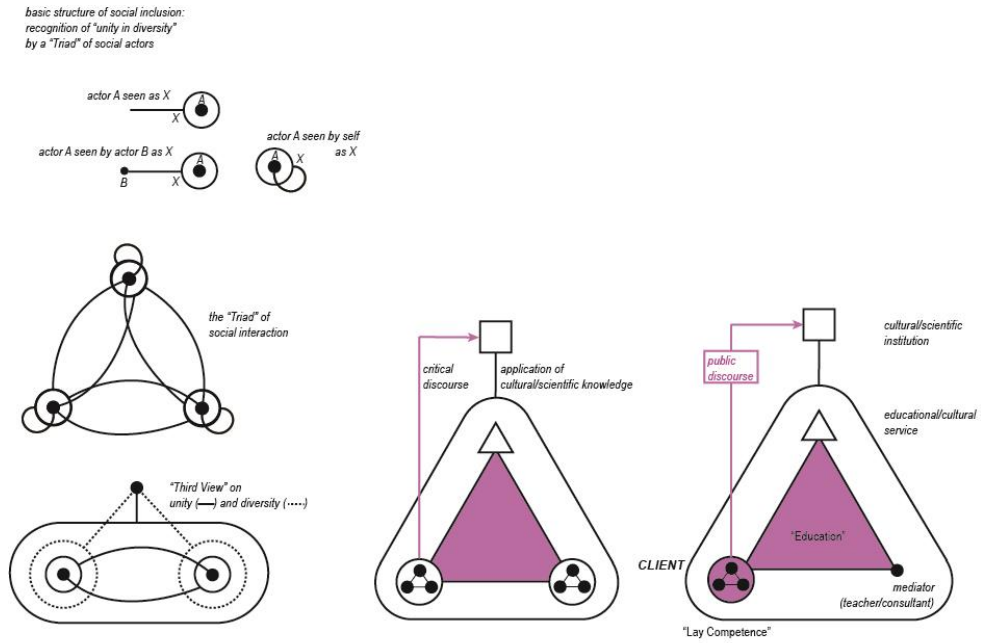


Figure 5d : SSD Social Form

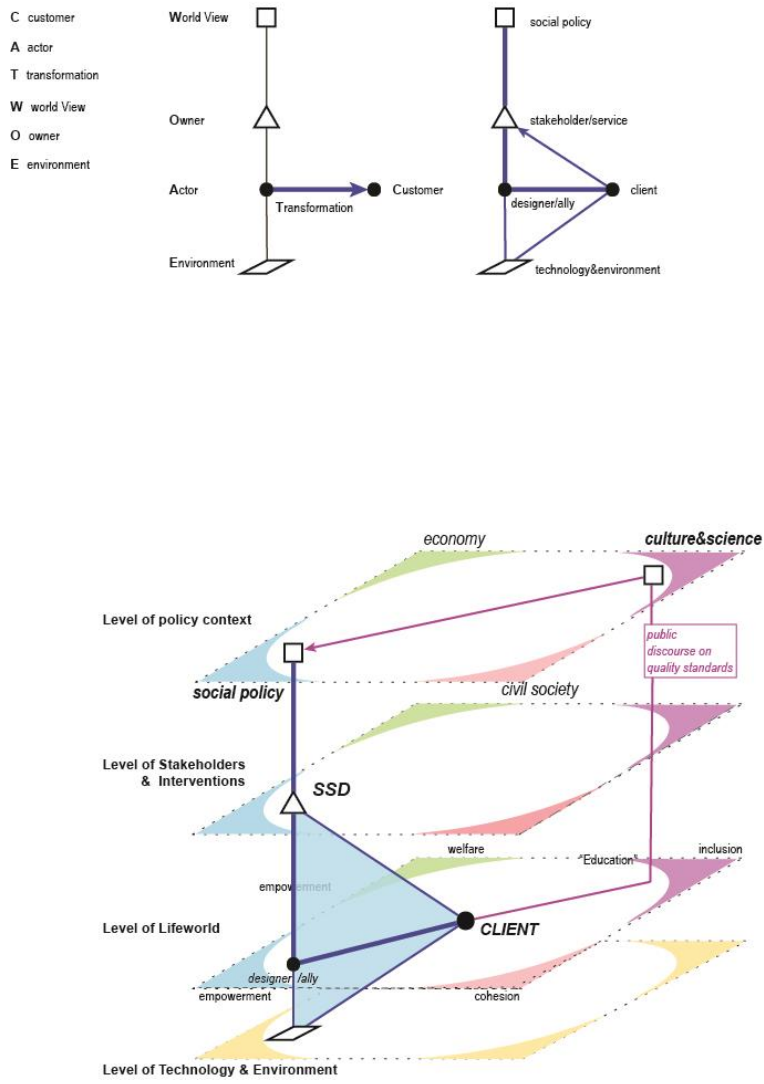


Figure 6a: The SOLA Model of Quality of Life

Projection of measurements with the WHO-QoL instrument into the SOLA model comparing the average profile of the Finnish population (2010) (dotted line) with a fictitious personal profile (colored polygon)

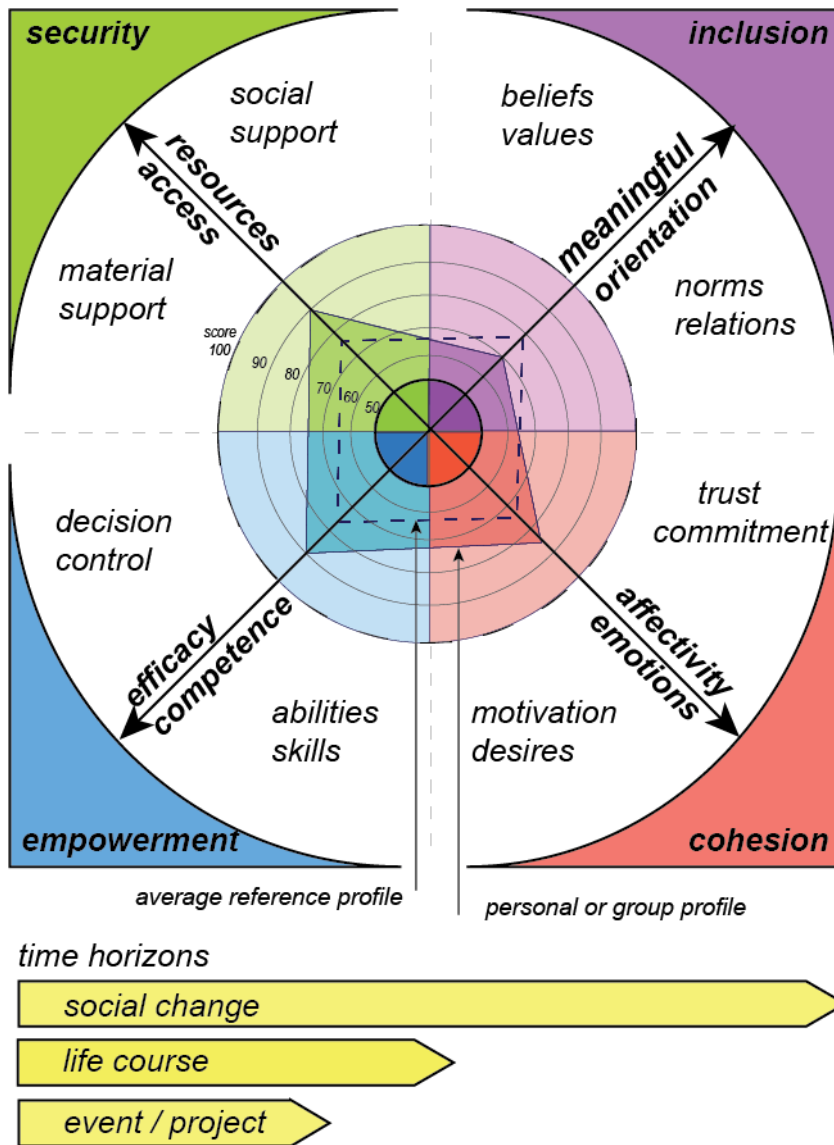


Figure 6b: The SOLA Model of Quality of Life – The case of recent refugees to Finland

Measurements with the WHO-QoL instrument are projected into the SOLA model comparing a group of recent refugees (N=210) to Finland (colored polygon) with the profile of the Finnish population of the same average age in 2010 (dotted line)

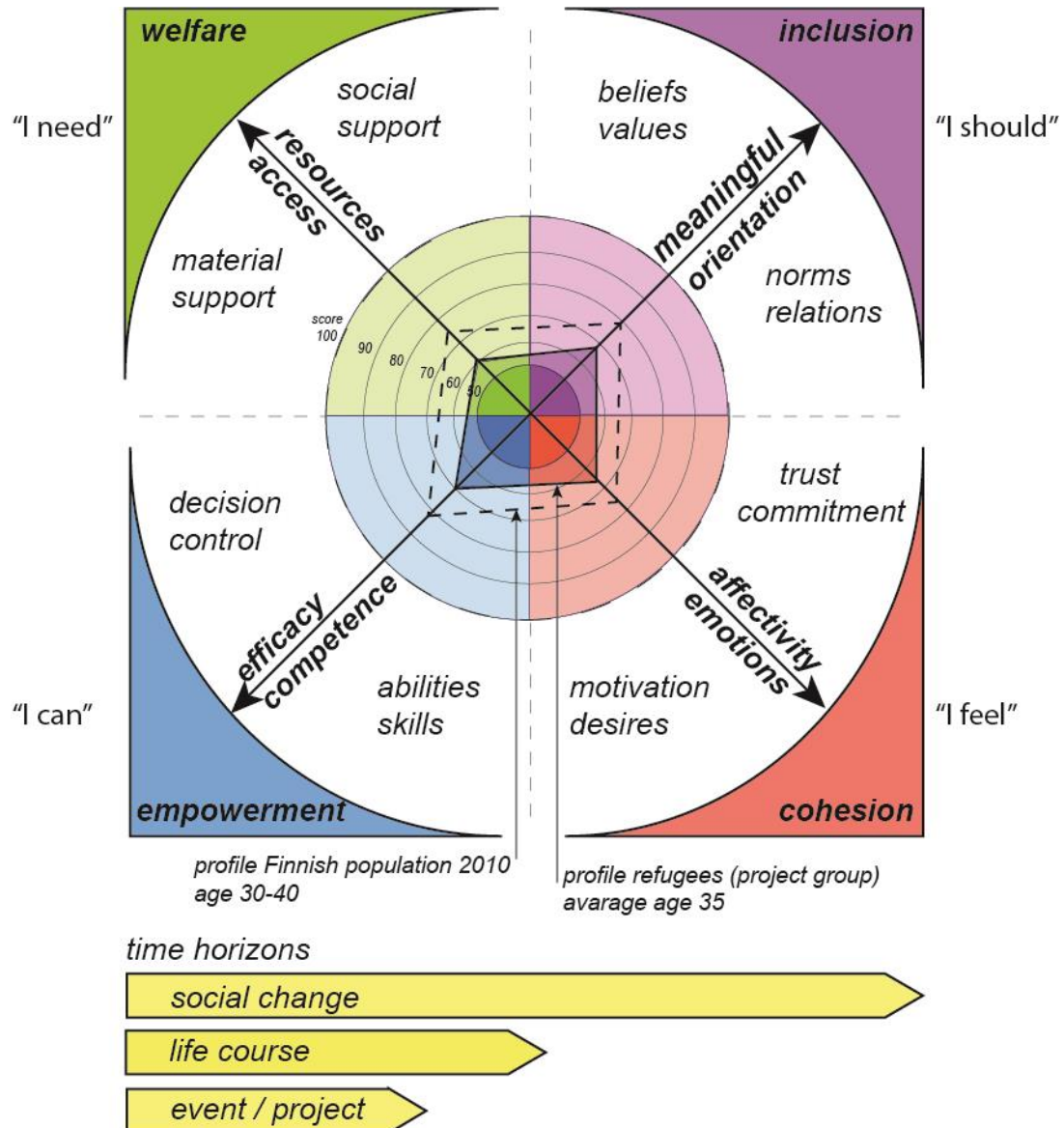


Figure 7a: Anchoring Veenhoven's Model in the SOLA frame

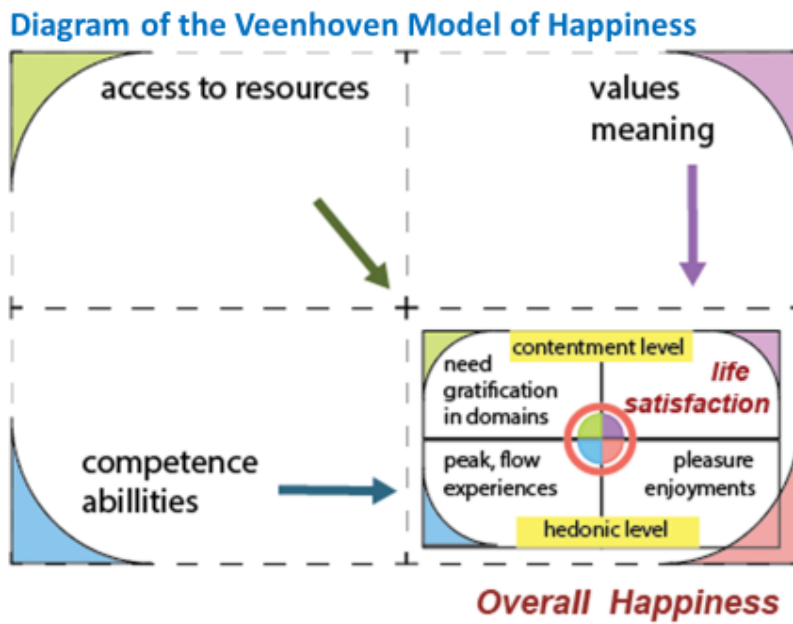


Figure 7b: Anchoring Schnell's model in the SOLA frame

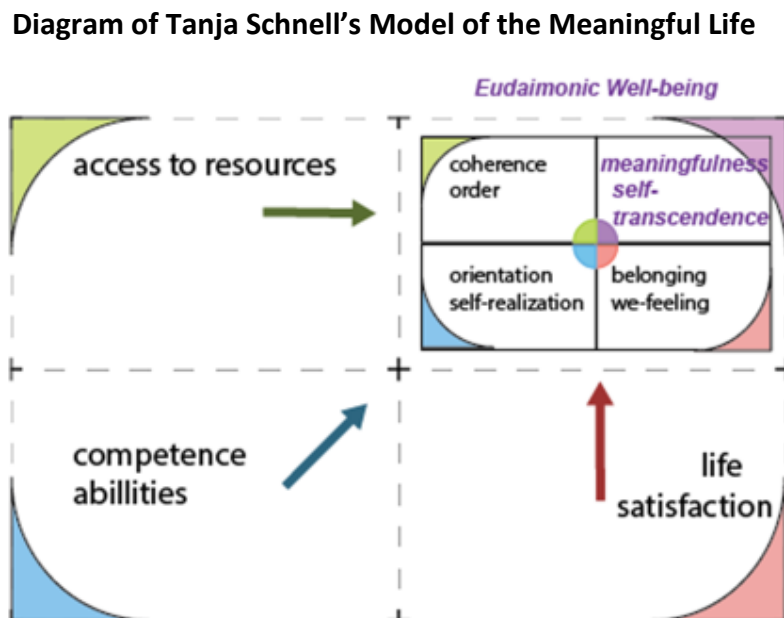


Figure 8a : QoL profiles of 4 vulnerable groups and of the average Finnish population

The circles indicate where the transition model of QoL expects an especially low value for each vulnerable group compared to other vulnerable groups and the Finnish population.

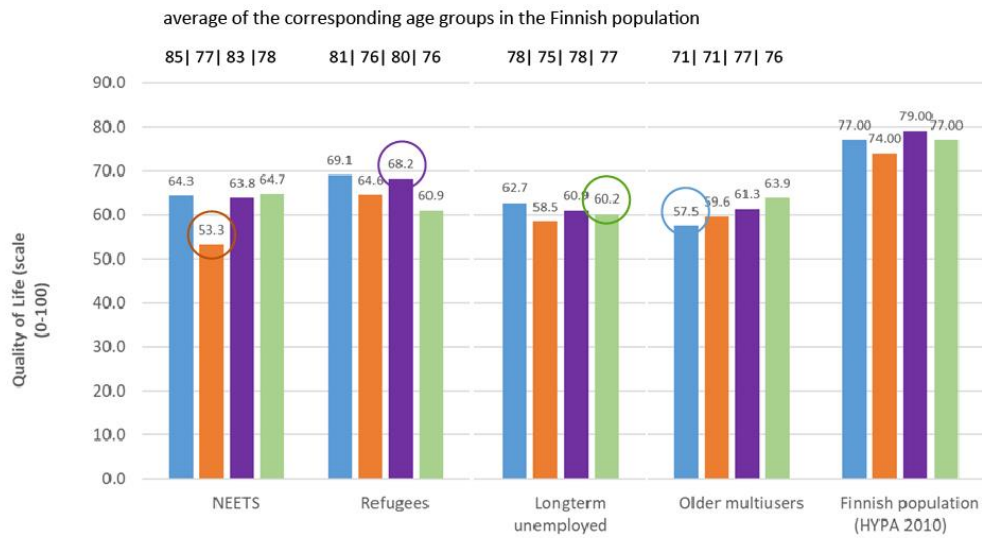


Figure 8b : Position of the 4 vulnerable groups over the life course

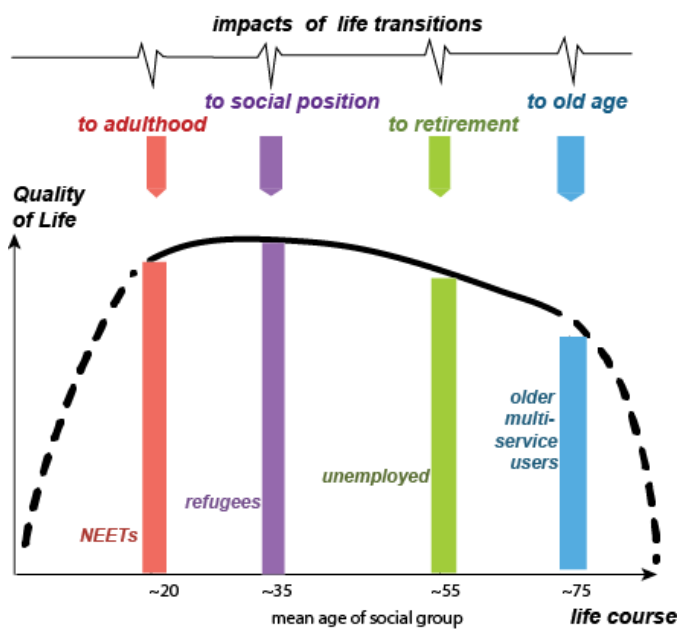


Figure 9: The Behavior Change Wheel (BCW) and the SOLA Model

Projecting the BCW (Michie et al 2011; 2018) into the SOLA model and grouping the interventions and policy categories into the SOLA dimensions. Framing or “coloring” interventions and policies in the BCW raises awareness for different mechanisms and unintended effects involved in the implementation. Note that “automatic” and “reflective” motivations are distinct dimensions in the SOLA model recognizing their different basis in personality theory and action theory. The levels/circles of interventions and policies are combined for simplicity; they can be also distinguished in the SOLA model as institutional level and intervention level.

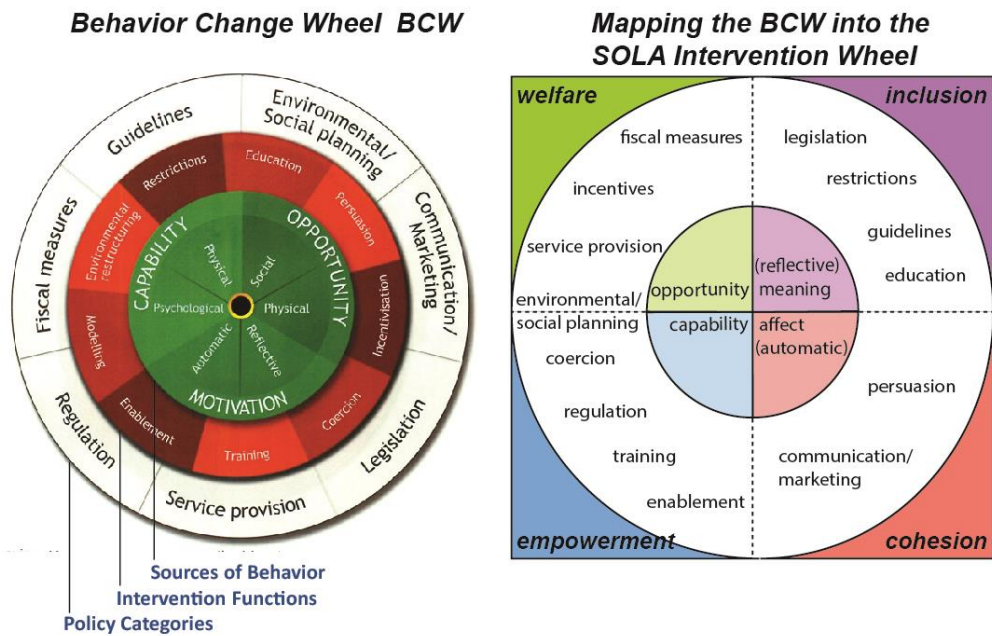


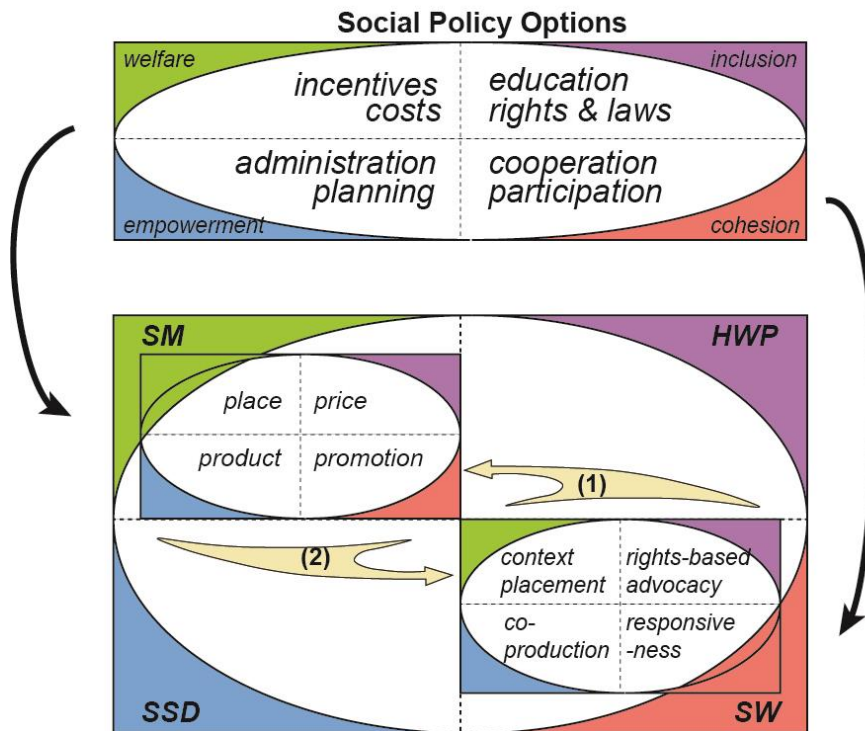
Figure 10: Embedding Social Marketing (SM) and Social Work (SW) into each other (beige arrows):

Case (1): SW is used to re-interpret promotion in SM

Case (2): SM is used to re-interpret context placement in SW

HWP – Health and Welfare Promotion strategy

SSD – Service System Design strategy



Notes:

¹ The book is based on discussions and experiences in the context of the project “PROMEQ - Inclusive Promotion of Health and Wellbeing” for vulnerable groups in social policy in Finland (2016-2019). The project was conducted under the research program of the Finnish Academy of Sciences; we like to acknowledge here the financial support.

² Footnote: on the concept of vulnerability see Zimmermann M (2017); Spini et al (2013); Morrone et al (2013); Shildrick et al (2016).

³ Footnote: the four groups are the target groups of the PROMEQ project; for more detail see footnotes 50 and 51

⁴ Footnote: for more a detailed discussion of the theoretical background of the SOLA framework see Pieper R, Karvonen S and Vaarama M (2019); Pieper (2016); Pieper and Vaarama (2008)

⁵ Footnote: see the contributions to the European Social Marketing Conferences 2016 (in Espoo, Finland) and 2018 (in Antwerp, NL) and the contributions to the World Social Marketing Conference 2017 (in Washington, DC).

⁶ Footnote: see Lefebvre (2011); for a recent assessment of social capital in social policy see Rostila (2013); for a critical discussion of “social capital” in the SOLA framework see Pieper et al (2019).

⁷ Footnote: The re-construction of the concept of paradigm in the SOLA model would be a fruitful exercise, but clearly beyond the confines of the present book. It implies the distinction between science and non-science that is not at stake in both disciplinary definitions considered here. The “disciplinary matrix” (unlike paradigm) concentrates on interpretive content and formal structure of knowledge and sets aside the aspects of normative values (criteria for truth) and of the historical context of the research community. The relation between the latter is, of course, the central issue in the concept of paradigm (Lakatos and Musgrave 1972). Restricting the paradigm to a “disciplinary matrix”, in effect, makes the concept also applicable to technological knowledge, which does not require the narrow scientific criteria for truth. Technological knowledge can do with an instrumental interpretation that ask for practical success rather truth. Thus, with the “disciplinary matrix” we leave it open whether social marketing qualifies for (applied) science or social technology. For the distinction of science and technology see Pieper (1979)

⁸ Footnote: The level of practical interventions will be further analyzed in a subsequent Part 3

⁹ Footnote: The capability approach of Armatya Sen (1993; 2009) and Martha Nussbaum (1993; 2011) is further discussed in Part 2.

¹⁰ Footnote: for a design approach in the spirit of co-creation of value see Miettinen and Koivisto (2009), Miettinen and Valtonen (2013), and Sangiorgi (2013).

¹¹ Footnote: With equity, sustainability, health, and happiness, French and Gordon come here very close to the 4-dimensional SOLA model of quality of life and social quality; see below in Part 2.

¹² Footnote: An excellent analysis of the role of “The Poor” in society was already supplied by Georg Simmel (1908) pointing out that the exclusion from political participation is crucial.

¹³ Footnote: For the case of social and health care in old age Vaarama et al (2008) have, therefore, analyzed management quality (structure), care quality (process), and quality of life (outcome) independently. To be able to compare quality *across* levels and *between* alternative models of quality of life, the 4-dimensional framework of the SOLA model was developed. Note that the term “SOLA model” for the framework was chosen later (Pieper et al 2019), when the model was applied to social indicator research shifting the frame from care management to social sustainability (SOLA as abbreviation for social quality – Finnish “sosiaalinen laatu”). For a discussion of value creation in design see the contributions in Miettinen & Valtonen (2013) e.g by Sangiorgi (2013)

¹⁴ Footnote: for an empirical approach to values, see Ciuciuch and Schwartz (2018). Their model can be interpreted within the SOLA framework as a more differentiated model.

¹⁵ Footnote: for social choice in the case of social justice see Armatya Sen, The Idea of Justice (2009)

¹⁶ Footnote: The four strategies can be interpreted in our framework: Hug/cohesion and solidarity, nudge/welfare through incentives, shove/empowerment by education, and smack/ inclusion by law enforcement.

¹⁷ Footnote: The projects included research and interventions in social and health care (Vaarama et al 2008) as well as social indicator research (Pieper et al 2019). Most recently, the approach was applied in the PROMEQ project developing interventions and recommendations for social policy in four regions and cities in Finland (see footnote 1)

¹⁸ Footnote: on the concept of vulnerability see Zimmermann M (2017); Spini et al (2013); Beddoe (2014); Morrone et al (2011); Shildrick et al (2016).

¹⁹ Footnote: For system thinking in design see: Brown 2009; Stickdorn and Schneider 2014; Wilson and Harperen 2015); for visualization strategies see Kalbach (2016), Tuft (2007) and McCandless (2014); for the use of “rich pictures” in systems thinking see Checkland and Scholes 1990; Wilson and Harperen 2015). The visualizations draw upon an ongoing project on diagrammatic visualization in sociology and quality of life developing diagrams for the SOLA model (Pieper et al 2019). The research is based on semiotics in the tradition of Ch.S. Peirce. The methodology uses concepts developed in frame analysis (Goffman 1974; Lakoff and Johnson 1980), visual analytics (Keim et al 2010) and knowledge graphs (Popping 2007) for a heuristic and explorative visualization of conceptual frameworks in sociology. First results have been presented at the International Society of Quality of Life Research (ISQLR) in Inbruck (2017) and Hongkong (2018) (“Modelling Quality of Life A diagrammatic approach”), at the World Conference of Social Marketing in Washington (2017), and at the conference International Sociology Association (IAS) in Toronto (2018) (“Quality of Life, Social Quality and Social Sustainability. A diagrammatic multi-dimensional, multi-level framework”).

²⁰ Footnote: The SOLA model is based on general systems theory, action theory and social system theory as developed by Talcott Parsons (1978; 1979) and Luhmann (1973; 1975; 1995), but it is incorporating the criticism of functionalism as proposed e.g. by Giddens, Bourdieu, Habermas and others (see Joas & Knöble 2009). The model draws on the WHO QoL model (Skevington et al 2014) and accommodates a broad range of theories and models of QoL and subjective wellbeing (e.g. Nussbaum & Sen 1993; Nussbaum 2011; Lawton 1991; Diener 2009). The model has been theoretically founded (Pieper & Vaarama 2008) and empirically validated (Vaarama et al. 2008; Vaarama 2009). The model is indebted to environmental psychology (Lawton 1991), coping and resilience theory (Lazarus and Folkman 1984; Zeidner and Endler 1996; Staudinger et al 1999), social learning theory (Bandura 1997) and personality theory (Caprara & Cervone 2000). Following the

seminal conceptualization of QoL in terms of capability theory by Nussbaum and Sen (1993), the model integrates the capability approach by relating individual QoL as outcome to social quality as opportunities which can be measured independently (e.g. Hofmann, Schori & Abel 2012; Frohlich & Abel 2012; Robeyns & v.d. Veen 2007). More recently, the models have been developed as a general framework for theoretical and empirical research on social sustainability, social quality and quality of life (Pieper 2016; Pieper et al. 2019).

²¹ Footnote: The capability approach implies the generic five level model: values, opportunities, choices, outcomes (beings and doings), and access in the environment. On the individual level, the four dimensions are a more general model of the ten “Central Capabilities” listed by Martha Nussbaum (2011, p. 33-34).

²² Footnote: The SOLA framework draws – among others - on: Lakoff and Johnson 1980; Fauconnier and Turner 2002; Oakley 2009; Turner 2014; Burnette 2018; Groenewegen et al 2017; Boulding 1956). A basic inspiration is the social philosophy of Georg Simmel “The View of Life. Four Metaphysical Essays with Journal Aphorisms” (published after his death) Chicago University Press (2010); see also Pyyhtinen 2018; for an interpretation of frames in the context of art and the “labor of the frame” see Derrida 1987, especially p. 60ff

²³ Footnote: The dialectical role of frames as epistemic schema and ontological pattern - of “form” shaping and being shaped by “content” - is a central theme in the sociology of Georg Simmel (1908) (see Pyyhtinen 2018). Analogies play an essential role in this interrelation, and Diane Vaughan (cited in Swedberg 2014, p. 86) suggests “to go from looking for similarities to looking for ‘Simmelarities’” or to looking for social forms or patterns that social phenomena have in common. Combining form and content in empirical research is applied in a new approach to cultural meaning and formal social networks in an essentially Simmelian tradition (Groenewegen 2017). This method we will follow below in modelling intervention strategies.

²⁴ Footnote: In Talcott Parsons’ theory of social systems the “interaction media” (money, power, influence, and trust) – inspiring the SOLA model - have this empirical status (Parsons 1978, 1979; Luhmann (1973; 1975); for critical revisions see Giddens 1984; Joas and Knöble 2009). See also “The Image” by Boulding 1956.

²⁵ Footnote: for a philosophical discussion of the relation between our views of the world and realism see Hubert Dreyfus and Charles Taylor, *Retrieving Realism*, (2015); for a philosophical overview and discussion on diagrams see Pombo O and Gerner A eds. (2010); for an inspiring discussion from the perspective of cognitive science see Turner (2014)

²⁶ Footnote: for discussion of “blending” see Mark Turner “The Origin of Ideas” (2014)

²⁷ Footnote: for a similar methodology relating content and action networks see Oberg et al 2017 and Rodriguez et al 2017

²⁸ Footnote: This works on all levels from “Reframing global social policy” (Deeming and Smyth 2018) to individual decision making (see the bestselling book by Kahneman 2012).

²⁹ Footnote: Simmel (1858-1918) as one of the founding fathers of Sociology had a great, but often underestimated influence on the discipline; he is typically referenced as founding a formal approach to social network theory. See Pyyhtinen (2018); Joas and Knöbl (2009)

³⁰ Footnote: At this point, we like to emphasize again the role of the visualization (e.g. colors) in reducing complexity of serial text by visual means through keeping complexity present without elaboration. In the following, we will make frequent use of reference to dimensions by indicating the color code. The reader is encouraged to read also the text of other authors with this color code in mind. Very often the reader will find that enumerations - e.g. bullet points - will list aspects belonging to one of the dimensions and that they

contain redundancies or missing items in view of the SOLA model. The development of a diagrammatic approach to modelling of QoL and Social Quality is pursued in an ongoing project.

³¹ Footnote: There is a “rich” variety of visualizations available in the design literature cited above. See Kalbach (2016)

³² Footnote: The analogy of form/bones and content/flesh is limited - like all analogies - but enlightening: They both are organic material and therefore not strictly different. For Simmel form and content are two aspects of a life process. Forms are not abstract geometrical models superimposed on reality by researchers to find a good fit; forms like bones develop as elements in a real life process. Moreover, bones and flesh grow together over the life cycle i.e. they interact and change their size and shape. The structure of bones can also be compared across individuals and species, even over stages of their evolution. Analogous relations characterize form and content.

³³ Footnote: The social forms draw on the general framework of social action theory that we used already in the discussion of SM in Part 1. We aim at diagrams modelling conceptual and causal relations (e.g. flow models, hierarchical structures, networks, Venn-diagrams) rather than visualizing empirical facts (e.g. tables or statistical diagrams) or qualitative content (e.g. photographs, drawings) (Kalbach 2015). The four paradigmatic strategies described below – implementing “client’s market”, “caring engagement”, “participatory design”, and “evidence-based discourse” – each correspond to a specific diagram. The framework applies to social innovations and to all stages of analysis, planning, design, implementation, and evaluation.

³⁴ Footnote: Anybody who had a disagreement with a partner can testify to it (“You said...”; “No, I didn’t”; “Of course you did!”; “Are you crazy, I never would say that...!!!”). There are options to objectify a position by writing, recording or drawing a picture (!), but then you start using a cultural medium that obviously presupposes more than two positions. Thus, dyadic relations are actually “degenerate” social building blocks as are individuals; they presuppose that individuals have learned in richer social context (e.g. the family or tribe) to play their part as individuals or partners. Actually, there can be fewer persons than positions (a dialogue simulating a critical third position) and fewer positions than persons (a group discussion with persons taking turns in essentially the same position). Simmel was the first who systematically analyzed the “formal” effect of numbers on the “content” of social interactions (Simmel 1908). For the importance of the objective “Third” in creating and maintaining social justice see Sen (2009)

³⁵ Footnote: See more on alternative models in Pieper et al (2019; 2016).

³⁶ Footnote: Alternative models can assume e.g. a tension between emancipation in the lifeworld mobilizing human rights (empowerment/inclusion) vs. system conditions (economic markets/societal cohesion). This “emancipatory model” is proposed – in the interpretation provided by the general SOLA approach – by the model Maesen & Walker 2012; Pieper 2016, 2019)

³⁷ Footnote: for a similar approach to representing concepts in semantic fields see Groenewegen et al (2017), especially the contributions of Oberg, Korff and Powell “Culture and connectivity intertwined: Visualizing organizational fields as relational structures *and* meaning systems” (p. 17-48) and Rodriguez Mohr and Halcomb “Becoming a Buddhist: The duality of ritual and belief” (p. 143-176). See more in Part 2.

³⁸ Footnote: Similarly, Trischler, Dietrichs and Rundle-Thiele (2019) look especially at the “ideation stage” in their analysis combining the perspectives of social marketing and service system design.

³⁹ Footnote: see the distinction between “liberal discourse” and “critical discourse” in Part 1, figure 1. On the strategic level, the liberal discourse is concerned with the option between a “neo-liberal” focus on welfare or incentives and a “social-democratic” focus on cohesion or solidarity alleviating inequality. The discussion on

values in SM and SW in Part 1 has shown that the critical discourse on empowerment/freedom and inclusion/human rights is entering the two strategies in different ways focusing either on “choice” or on “rights”. On the individual level, they both will aim for “happiness”, but the former will focus on providing the resources (for “pleasure”) while the latter will focus on social relations (for “love”) – at least in the ideal world of our model. See more on QoL below and in Pieper and Vaarama 2008; 2014)

⁴⁰ Footnote: We are aware, of course, that there is a wealth of strategies setting their own priorities, but these four strategies serve as “paradigmatic” cases.

⁴¹ Footnote: The importance of culture is emphasized by Kamin and Anker (2014) suggesting to enrich strategic social marketing by incorporating the “cultural capital” theory of Pierre Bourdieu. Their approach, actually, underlines the close relationship between social marketing and health and welfare promotion. See also Abel and Fröhlich (2012)

⁴² Footnote: See, for instance, Bason (2014) for contributions demonstrating this “dialectical” relationship between politics and design from the designer’s perspective. For an approach to participatory design see Miettinen & Valtonen (2013) and Miettinen & Koivisto (2009)

⁴³ Footnote: This is typical for models of system thinking, e.g. Checkland & Scholes (1990) and Wilson & Harperen (2015).

⁴⁴ Footnote: see footnote 4 on the ongoing project developing diagrams for the SOLA model (Pieper et al 2019)

⁴⁵ Footnote: This definition leaves it open how the four dimensions are measured. The concept “experience” is ambiguous in English, allowing for subjective evaluation and subjective well-being (SWB), intersubjective assessment by other persons (e.g. family members, legal guardians or focus groups), or objective description by tests and observed data or social indicators. For a very sophisticated triangulation of methods in QoL research see Brown and Brown (2003).

⁴⁶ Footnote: Capabilities are here defined in the frame of action theory (rather than behavior theory) and apply to the whole range of actions and interactions in life (including cognitive, emotional, adaptive, and normative aspects), and culturally learned and biologically based behavior as well as motivational dispositions and their observable behavior. In the definition above, QoL is characterized as an achievement or an outcome of successful coping. The capability approach to QoL (Nussbaum and Sen 1993; Nussbaum 2011; Abel and Fröhlich 2012) has drawn attention to the fact that capabilities require - and conceptually imply - existing and accessible opportunities to enable the pursuit of “beings” and “doings” constitutive of individual QoL. This is not a new insight, rather it is basic stock of environmental psychology since Kurt Lewin, Karl Bronfenbrenner and, more recently, the QoL model of P.M. Lawton to whom our model is indebted (see Vaarama et al 2008). But perhaps it took the formulation of an recognized economist to let this insight make a career in QoL research.

⁴⁷ Footnote: The often cited list of capabilities by Nussbaum (2011, p.33-34) can be aligned with the SOLA model. The Aristotelian and basically normative model receives additional empirical grounding in this interpretation. As indicated above, the SOLA model accommodates both subjective and objective approaches to QoL. The 4-dimensional model is also depicted by overlapping circles to emphasize the interdependence or by a 4-fold table to relate to the model to Talcott Parsons’ AGIL-scheme (e.g. Pieper and Vaarama 2008). The version in figure 4 follows the most recent visualization of frames. The dimensions can be further differentiated, and they may be visualized as a radar diagram, if a suitable measurement is available (figure 4). The instrument used to measure QoL for figure 4 is a version of the WHO-QoL instrument (see Skevington et al. 2014; Vaarama et al. 2008). The individual potential – here assumed to be equal for all four dimensions – is

shown as an inner circle, and the enhancement or outcomes under existing opportunities – the capabilities - are described by the polygon.

⁴⁸ Footnote: The concept of vulnerability is debated as stigmatizing and discriminating, but this holds for any other label. Whatever label is seen as “politically correct” (disadvantaged, deprived, challenged, etc.) will acquire the negative connotations that go along with social inequality (Zimmermann 2017; Shildrick et al 2016). We suggest the term vulnerability, because it signals a basic empathy for such groups.

⁴⁹ Footnote: for role of social networks in social marketing see, for instance, the strategy developed by Russel-Bennet and colleagues (2016)

⁵⁰ Footnote: Concretely, the focus is on four vulnerable groups – NEETs (young people outside education, employment or training), long-term unemployed, recent refugees and immigrants, and multi-users of social and health care in old age– and on their social networks. The four groups, again, can be characterized by their position in the framework (see figure 3). The key concepts (non-integrated youngster / un-employed / immigrant / care user) and corresponding social determinants of their vulnerability place them in different “corners” of the frame (figure 3e). The social interventions co-ordinate the support from responsible services and from other partners in the networks. The services are represented “on the ground” by agents directly in contact with individuals as part of their life world (“touch points”) and co-creating solutions together with their clients (figure 2).

⁵¹ Footnote: The QoL profiles of vulnerable groups have to be interpreted with care. Early findings of the PROMEQ project confirm that the four groups do have on average lower capabilities and specific profiles differing in expected ways from the general Finnish population. But the results show also unexpected effects. In figure 4, economic problems rather than social inclusion are the main issue for recent refugees (less than two years in Finland). Refugees turn out to have, on average, the highest QoL of all four vulnerable groups and the highest social inclusion value. The former result speaks for the high potentials of those refugees, and the latter result violates the expectation of inclusion problems to be the main issue in a new cultural setting. The results can be explained by the high level of inclusion *within* the sub-culture of refugees and their pressing need for employment - a profile that may change later on with increasing economic security and experiences of cultural discrimination. However, it also makes aware that the effects of framing conditions have to be analyzed with care. In the present context, we only want to demonstrate that the conceptual framework can guide research and social intervention for vulnerable groups.

⁵² Footnote: The need to look at the realization of values in the organization and its practices of SM itself is pointed out, for instance, by Palazzo (2011).

⁵³ Footnote: The cultural role of money has been thoroughly analyzed by Georg Simmel (1908) who describes it as a paradigm case of social form.

⁵⁴ Footnote: SM has strong roots in behavioral economics and rational choice theory. The SOLA model acknowledges the relevance of rational choices in the pursuit of QoL, but recognizes also the importance of emotions, social norms, and environmental conditions. For an approach to rational choice theory integrating these dimensions see Demeulenaere ed. 2011

⁵⁵ Footnote: This essential aspect of vulnerability has been already described vividly by Georg Simmel (1908) in his essay “The Poor” (1908, p. 373-4)

⁵⁶ Footnote: see also the semantic field of key concepts in Part 1.

⁵⁷ Footnote: In developing countries – where SM claims to be successful (e.g. Lefebvre 2013) – the situation will be different again, because the development of markets may have priority over social policy. Although, the experience with one-sided economic strategies shows that good governance, social capital and cultural change through education are also crucial – demonstrating the need for a 4-dimensional strategy supported by the SOLA model (Pieper et al 2019; Deeming and Smyth 2018).

⁵⁸ Footnote: The contributions on the arts in qualitative research (in Knowles and Cole 2008) are a good example how framing changes the way the role of the arts is seen in empirical research. Embedding the arts (or design) in SM, SW and HPW, i.e. looking at research in terms of business, social work and health-policy, changes the way art strategies are described.

⁵⁹ Footnote: The recently updated “Social Worker’s Desk Reference” with over 1200 pages devotes about 20 pages to technology; edited by Corcoran & Roberts (2015)

⁶⁰ Footnote: For research and design on assistive technologies for older people emphasizing user and stakeholder involvement see, for instance, the *Journal of Gerontechnology*.