UNIVERSITY OF SOUTHAMPTON

FACULTY OF PHYSICAL SCIENCES AND ENGINEERING

School of Electronics and Computer Science

The Perceived Relation between ICTs and Social Good

Eamonn Walls

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<u>ABSTRACT</u>

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<u>Web Science</u>

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ICT4D (information and communication technologies for development) is the idea that ICTs have some kind of relation to development. This thesis will present an agnostic and parsimonious approach to development referred to as social good. Social good is the idea that it is possible and desirable to make the world a better place. This thesis will defend the following Conjecture: 'ICTs often do not contribute to social good.'

A growing body of academic literature has argued the opposite of the thesis Conjecture: that ICTs *do actually* contribute to development. 3 research questions consider the following: how social good is understood in SGOs, what ICTs are observed in SGO services, and what is the relation between ICTs and social good, as these terms of reference are understood by SGO stakeholders. An ethnography was undertaken with 5 social good organisations in Southampton. Data collection made use of 3 methods (documentation, field notes, interviews), and qualitative data analysis was undertaken using the grounded theory methodology. The findings from the SGO ethnographic grounded theory suggest that SGO stakeholders considered that ICTs can, should, and often do not contribute to social good, as these terms of reference are understood by them.

This thesis argues that evidence from the literature, combined with the findings from the SGO ethnographic grounded theory, together present a robust defence of the Conjecture. While the Conjecture is not proved to be true, there are reasonable grounds to doubt that the Conjecture is false.

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DECLARATION OF AUTHORSHIP

I, Eamonn Walls

declare that this thesis and the work presented in it are my own and has been generated by me as the result of my own original research.

I confirm that:

1. This work was done wholly while in candidature for a research degree at this University
2. No part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution
3. Where I have consulted the published work of others, this is always clearly attributed
4. Where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work
5. I have acknowledged all main sources of help
6. The thesis is based entirely on work done by myself
7. The following publications informed this thesis, in particular chapters 1 and 2:

   (Walls, Santer, Wills, & Vass, 2015)

   Also (Walls, Santer, & Wills, 2016) currently under review by journal

Signed:

Date:

30/8/2016

Acknowledgements

A student is not greater than his teachers.

Matthew 10:24

Note: where URLs are referred to in footnotes, in all cases the URL was accessed August 2016.

Abbreviations

4: In ICT4D, literally 'for'. Indicates some kind of relation between ICTs and development

CLSR: City Life Soup Run

CMS: Content Management System

D: Development

EJISDC: Electronic Journal of Information Systems in Developing Countries

GT: grounded theory

ICT4D: information and communication technologies for development

ICTs: information and communication technologies

JCSSJ: Jamie's Computers/Society of St James

NGO: Non-Governmental Organisation

OB: October Books

OLPC: One Laptop per Child

RLabs: Reconstructed Living Labs

RQ: Research Question

SA: South Africa

SCMBB: Southampton City Mission Basics Bank

SGM: Social Good Mission

SGO: Social Good Organisation

SMEs: Small and Medium Enterprises

SSLP: Southampton Sunday Lunch Project

US: United States

WIMTs: web, internet and mobile technologies

Chapter 1:   Introduction

In this thesis ICT4D (information and communication technologies for development) is defined as the idea that ICTs do, can, or should, contribute towards development (Zelenika & Pearce, 2012). In this thesis ICT4D is defined in the broadest possible sense, and is not restricted to developing countries, but could include any context of development, including in developed countries such as the UK. In this thesis ICT4D is considered as having 3 basic parts: ICT, 4, and D.

ICT: In this thesis the term 'ICT' will be taken as referring to ICTs of any kind – computers, mobile phones, the internet, the web, and others. In this thesis the term ICT will usually be referring primarily, though not exclusively, to web, internet and mobile technologies (WIMTs).

4: This thesis will present a Conjecture concerning the term '4' in ICT4D, and will present a critical appraisal of the ways in which the '4' has been interpreted in the literature. Here the 4 is assumed to be indicating some kind of relation between ICTs and D. This relation is usually expressed in the form of do, can or should. As in, ICTs do, can or should contribute to development.

D: In this thesis the term 'development' will be interpreted in the broadest and most abstract sense. There are a wide variety of approaches to development (Renken & Heeks, 2013), both in economics generally (Sen, 1982) and in the context of ICT4D in particular (Chepken, Mugwanya, Blake, & Marsden, 2012). To accommodate this variety of views, this thesis will develop an agnostic and parsimonious approach to development.

1.1   Defining ICT4D

The term ICT4D is composed of 3 basic parts: ICTs (information and communication technologies), 4 (for), and D (development). This is indicated in Table 1.

Table 1: A breakdown of ICT4D

Acronym	Parts	As understood in this thesis
ICT	information and communication technologies	ICTs is a general term which can refer to almost any digital technology. In this thesis ICTs will be primarily but not exclusively referring to web, internet and mobile technologies (WIMTs).
4	for	'4' represents the claim that ICTs are 'for' development in some way. There is a relation between ICTs and D: ICTs do, can or should contribute to development.
D	development	In this thesis development will be operationalised in the broadest possible way, taking account of different perspectives of development that have been proposed.

The '4' in ICT4D could be interpreted in the sense of 'for': ICTs are for purpose, such as development. The question is whether development is, could be, or should be that purpose.

In this thesis it is assumed that the '4' in ICT4D is indicative of the notion that there is some kind of relation between ICTs and D, even if this relation is not formally defined or even proven to exist. This relation could take one of the following forms: ICTs do, can or should contribute to development. Each of these terms (do, can or should) attempts to describe some kind of relation between specific kinds of ICTs and specific kinds of development in particular social contexts.

1.1.1 'ICT'

In this thesis the term ICT will usually be referring, in the context of Southampton, to ICTs that are commonly available to, or often used by, the general public e.g. mobile phones. In most cases this thesis will not be considering ICTs that are not commonly available to, or not often used by, the general public e.g. UK government military intelligence security systems. For example, in the context of Southampton the prominent ICTs that this this thesis will be primarily taking into consideration include basic or feature mobile phones, smartphones, legacy software and hardware, PCs, laptops, tablets, and social networking sites such as Facebook.

This thesis will consider the relation between ICTs and specific kinds of development in specific social contexts in Southampton.

In this thesis the term 'relation' will *not* be used in the particular technical sense in which it is defined within social statistics and/or in other formal methods such as set theory and various systems of formal logic. The term 'related' will not be used in this thesis in the specific sense in which the term 'relation' is defined here.

In this thesis the term 'relation' is defined in the philosophical sense of any relation between at least 2 things (MacBride, 2016). The opposite of a relation is a non-relation, or simply a lack of a relation. A relation is not a property *of* something, but rather is some kind of relationship, link or connection *between* at least 2 things. There are many different kinds of possible relations – e.g. causal, explanatory, descriptive, definitive – depending on which classification is consulted (MacBride, 2016).

A relation must hold between at least 2 separate things. This thesis will not consider ICTs or social goods in isolation, but the relation between these 2 things.

In this thesis if ICTs have a 'positive relation' to development, this is to say that ICTs contribute to development.

1.1.2 **'4'**

This thesis will consider the relation (4) between various technologies (ICTs) and development (D) in various social contexts in Southampton, UK. In this thesis the '4' in ICT4D is characterised as a relation. The relation being described in the 4 of ICT4D can be interpreted in at least 3 different ways. This is indicated in Table 2.

Table 2: The '4' in ICT4D

ICT	4	D
Information & Communication Technologies	Do: 'ICTs do contribute to development.' A claim about the *actual* relation between ICTs and development.	Development
	Can: 'ICTs can contribute to development.' A claim about the *possible* relation between ICTs and development.	
	Should: 'ICTs should contribute to development.' A claim about the *desirable* relation between ICTs and development.	

The purpose of Table 2 is only to indicate the plausible ways that the 4 in ICT4D can be interpreted. This thesis does not argue that any of these claims are true or false, correct or incorrect, expedient or inexpedient. This thesis will not attempt to prove or disprove any of these claims.

1.1.3   'D'

There is no consensus approach to development used by all ICT4D scholars (Heeks, 2006). This introduces the risk that ICT4D scholars may be talking at cross purposes (Santer, 2013, 2014) if adopting different approaches to development (D. Kleine, 2010) – especially if these different approaches are mutually exclusive (Loh, 2015).

There are many different existing approaches to development in economics in general (Romer, 2006) and in ICT4D in particular (Burrell & Toyama, 2009). Some examples are indicated in Table 3.

Table 3: Examples of approaches to development in economics and ICT4D

Development Approaches	In economics in general	In ICT4D in particular
Capability Approach	(Sen, 1987)	(Mooketsi & Chigona, 2014)
Community Development	(UN, 2007)	(Gurstein, 2007)
Millennium Development Goals	(UN, 2014b)	(Clarke, Wylie, & Zomer, 2013)
Sustainable Development Goals	(UN-GA, 2015)	(Muthoni et al., 2016)
World Happiness Report	(Helliwell et al., 2013)	(Andrade & Urquhart, 2012)

Table 3 indicates some of the most commonly used approaches to development in economics, with examples of where these approaches have been adopted in ICT4D research. These examples are given here only to illustrate that there are many different approaches to development which are both plausible and reasonable, and are used by ICT4D scholars.

The examples given in Table 3 all make use of both qualitative and quantitative approaches. The Capability Approach, Community Development, the Millennium Development Goals, the Sustainable Development Goals and the World Happiness Report have all been adopted or used by organisations such as the United Nations (Sachs, 2008), the International Monetary Fund and the World Bank as approaches to development (H. Berg, 2016).

The approaches to development indicated in Table 3 have all been criticised for some of the theoretical assumptions that these approaches make in order to define the things that they are attempting to measure or describe. The Capability Approach, Community Development, the Millennium Development Goals, the Sustainable Development Goals, and the World Happiness Report are all obliged to make theoretical assumptions concerning how to achieve a reasonable and reliable measure of ambiguous things such as capability or happiness. These theoretical assumptions have been criticised on various grounds (Krugman, 2008). For example, the World Happiness Report has been criticised (Deaton & Stone, 2013) for interpreting many fiscal metrics (e.g. average life expectancy among many others) as proxies representing happiness (Easterlin, McVey, Switek, Sawangfa, & Zweig, 2010).

It is widely acknowledged (M. Friedman, 2009) by development economists (Rogoff, 1996) that there are advantages and disadvantages to all of these various approaches to development (Romer, 2006). There are many different legitimate perspectives on development (Stiglitz, 2012) each of which has something to contribute to an overall understanding of development (Allen, 2011).

The issue for ICT4D is that none of these approaches have achieved universal acceptance, use or adoption in the ICT4D field (Heeks & Molla, 2009). As of 2016 there is currently no consensus approach to development that is used consistently throughout ICT4D (de Soto, 2000; D. Kleine, 2010; Steyn, 2010). Kleine (D. Kleine, 2010) has proposed that the Capability Approach could be used as a general or consensus model of development (Nussbaum, 2003), however this has not met with the agreement of all ICT4D scholars (D. Kleine, 2010).

Furthermore there is no one approach to development used in ICT4D that is inclusive of all alternative approaches (Heeks, 1995). This introduces the possible risk that it may be difficult to make meaningful comparisons across different ICT4D research projects that are making use of different approaches to development. For example, it is difficult to compare the results of different national level ICT4D policies if the results of these policies are measured and evaluated in different ways (Mooketsi & Chigona, 2014) e.g. the South African Khanya project (Chigona & Chigona, 2010) and other e-education policies in sub-Saharan Africa (Evoh, 2013) do not have any shared idea of what would count as a success for these projects (Chavula & Chekol, 2013).

There is a need in ICT4D for a simple, general purpose, abstract approach to development which is not mutually exclusive of the various approaches that are widely used (Loh, 2015 p235). There is a need in ICT4D to find some common denominator on development, a sort of minimum unanimous consent, or minimum point of agreement, a middle ground. In this thesis, this middle ground is social good.

1.2   Social Good: An Agnostic Approach to Development

Commentators such as Galperin have argued that there is a need to embrace diverse views of what counts as development in ICT4D, calling for a sort of 'agnosticism' on development (Galperin, 2010). Galperin is agnostic in the sense of being receptive to broader conceptions of human development, with a recognition that development comes in many flavours (Galperin, 2010). Scholars in the ICT4D arena have often defined the terms 'ICT', '4', and 'D' in different ways (Heeks, 2010b), suggesting that a more receptive 'agnostic' approach is appropriate (Galperin, 2010), to avoid the exclusion of differing views.

Social good is an agnostic and parsimonious approach to development.[1] Social good does *not* propose any new concepts to ICT4D or to development more widely. As a concept, social good is the most basic and fundamental idea that is shared by all approaches to development (Rogoff, 1996), and is used, in one way or another, by all ICT4D scholars (Heeks, 1995). The words 'social good' could be described as a linguistic innovation, in the sense that these particular words have not been systematically used in this particular way before in ICT4D. However the concept – the idea that it is possible and desirable to make the world a better place – is *not* an innovation in ICT4D (Heeks, 1999).

Social good is an attempt to capture the shared idea that all of these various approaches to development have in common: the idea that it is possible and desirable to make the world a better place (or at least a slightly less bad place). This is the desideratum of all development approaches (Walls et al., 2015) – the most basic motivation or intention in development. Social good is an umbrella notion: it is a catch-all term to encompass everything that these various approaches to development are attempting to describe, in a general and abstract way.

It is important to emphasise that there is nothing 'new' about social good. The Capability Approach, Community Development, the Millennium Development Goals, the Sustainable Development Goals, and the World Happiness Report are all examples of different versions of social good. Social good is the point of maximum parsimony, the simplest possible meaningful summary of all of these different approaches, whilst making the minimum number of assumptions and committing to the minimum of extraneous theoretical baggage.

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[1] In this thesis the terms 'agnostic' and 'parsimonious' are not used with any special technical definition, but are used in the natural English language sense of these terms. Here the term 'agnostic' is used in the sense of 'theoretically penurious' and 'conceptually frugal'. The term 'parsimonious' is used in the sense of assuming a minimum (preferably zero) extraneous theoretical baggage.

Social good is not an attempt to construct objective definitions of terms such as development – nor is it an attempt to create a new theory of development. Social good is simply an umbrella term to describe what all existing approaches to development have in common.

Social good is the idea that it is possible and desirable to make the world a better place. In this definition the term 'better' does not have an objective definition which will hold in all cases. However 'better' can be understood in an intuitive or informal sense: things like prosperity, equality and peace are often considered to be desirable, even if there is little agreement on how these things might be defined or achieved (Walls, 2010, 2011). Social good can never be defined in the general case, but only in the specific case. A consequence of this is that there is great diversity in social good.

In this thesis any organisation that has a vested interest in social good is termed a social good organisation (SGO). To say that a SGO has 'a vested interest in social good' is to say that a SGO will have, as a matter of definition, some kind of social good mission (SGM). In this thesis a social good mission is the specific perspective adopted by a particular organisation in trying to make the world a better place. The term 'social good mission' is shorthand for the principles, objectives, objects, vision, ethos, values, strategy or long term plan of a social good organisation.

This thesis will consider The Relation between ICTs and Social Good. The specific social context will be concerning sample social good organisations in Southampton. These Southampton SGOs will each have their own definition of what counts as social good, as this is understood by them. Different kinds of ICTs will be relevant in different specific cases. Furthermore, various stakeholders in these Southampton SGOs will have different perceptions of the relation between ICTs and social good, as these terms of reference are understood by them.

This thesis is agnostic about what counts as a social good. Similarly, this thesis is agnostic about what counts as a success in development. Just as there are many ambiguities concerning social good, there are many ambiguities concerning success in ICT4D.

1.2.1   Success in ICT4D

'Success [in ICT4D] is open to many different interpretations and it[s] complexion changes depending on the time at which the evaluation is done and who is talking.'

(Mooketsi & Chigona, 2014 p11-12)

There is an emerging consensus (Walls et al., 2015) in the ICT4D literature (Boateng, Hinson, Heeks, & Molla, 2008) that there are many difficulties associated with defining success in ICT4D (Mooketsi & Chigona, 2014). It is not clear how success should be operationalized either in development in general (Easterly, 2014) or in ICT4D in particular (Chepken et al 2012).

Whether it be impact assessment (Heeks & Molla, 2009) or evaluating sustainability (Marais, 2011), many challenges remain for the critical appraisal of ICT4D projects (Pade-Khene & Sewry, 2011). In any case it is clear that there is no 'one size fits all' magic formulae, and there is no simple panacea waiting to be found (Easterly, 2002).

The problem with success in ICT4D is that different approaches to development will lead to different ideas about what counts as success (Heeks, 2010b). What counts as development – and, consequently, what counts as success in development – will vary in ICT4D depending on who is doing the talking (Mooketsi & Chigona, 2014).

Social good can never be defined in the general case, but only in the specific case. This specific cases considered in this thesis are a sample of social good organisations in Southampton, UK. Each of these Southampton SGOs has their own understanding of social good and, consequently, their own understanding of what counts as success in social good. Furthermore each of these Southampton social good organisations will have their own understanding of the relation between various ICTs and social good.

1.2.2 Social UnGood

There is no absolute definition of social good that holds in every social situation. Consequently it is perhaps easier to define social good in terms of what it is not. The things which social good are not may be more likely to be consistent across many different contexts. In this thesis the opposite of a social good is a social ungood.

For example, it is reasonable to suppose that unhappiness is widely considered to be a social ungood. On an intuitive level, unhappiness may be easier to understand than happiness, at least in the sense that those things which make people unhappy are often more obvious and consistent across social contexts (Haybron, 2011). Not many people agree on what makes us happy; but most people agree on at least some of the things which make us unhappy (Helliwell et al., 2013).

For example things like war, poverty, homelessness, despair, inequality, discrimination, physical illness, mental illness, distress and loneliness are typically more likely to be associated with unhappiness rather than happiness. At minimum, these things are probably going to be considered to be bad or otherwise undesirable by most governments e.g. (Suisse, 2014), NGOs e.g. (GSMA, 2014), charities e.g. (Oxfam, 2014), psychiatrists e.g. (Szasz, 1961) and humanitarian organisations e.g. (UN, 2014b) amongst others (Sachs, 2005b). As a concept unhappiness may be more tangible than happiness (Haidt, 2006).

A similar principle runs across social goods and ungoods. Take the example of homelessness. Not everyone agrees that helping the homeless is necessarily a good thing. For example philosophers such as Rand (Rand, 1964), Kropotkin (Kropotkin, 1892) and Nozick (Nozick, 1974) argue that it is not a social good to help the homeless, at least not in the form of free handouts. Rand, Kropotkin and Nozick have very different motivations for arguing that helping the homeless is not a social good. However all 3 agree that homelessness itself is a social ungood (Kropotkin, 1892; Nozick, 1974; Rand, 1984). For them, even though helping the homeless is not desirable, the fact that there are homeless people at all is not desirable in itself.

The point is that often it is easier to agree on what is a social ungood, even if it is difficult to agree on what is a social good.

1.2.3   Agency and the Social in Social Good

Social good is subjective. By this it is meant that there is no objective definition of social good which will hold in all cases.

An objective thing is something which exists independent of human agency and the human mind. A thing exists objectively if it would exist even if human perception, consciousness and thought did not exist. The opposite of an objective thing is a subjective thing. A subjective thing is something which does not exist independent of human agency and the human mind. A thing exists subjectively if it would not exist if human perception, consciousness and thought did not exist.

Social good is subjective because it can never be defined in the general case, but only in the specific case. This will often take the form of social research on the level of individuals and communities. This is resonant with much ICT4D research. For example Steyn 2010 has called for a radical rethink of development and even a 'paradigm shift' for ICT4D, arguing that development in ICT4D should focus on the individual level rather than the group level, towards 'upliftment' in an individual human sense rather than a narrowly economic or fiscal sense (Steyn, 2010).

In this thesis, human agency is the capacity and potential for an individual person to choose and to act independently (Weber, 1993), to have consciousness (Dennett, 1993) and free will (Dennett, 2003). This notion of freedom and agency also involves the belief that is it possible and desirable for human beings to pursue their own happiness. Having agency means that an agent has the freedom (Pettit, 2001) to choose for themselves (Schwartz, 2004).

As a term agency is used mainly in sociology (Vass, 2014), where it derives mostly from the work of Weber (Weber, 1904, 1915, 1993). In psychology, the terms cognition (Lane et al., 2012), metacognition (consciousness), qualia (experience), and perception (feeling) are the approximate equivalents (Aronson, 1995; Tajfel, 1981) of the sociological concept of human agency (Dennett, 1985, 2005).

In order for something x to be a social good, a minimal necessary condition is that it is necessary that something x must exist. This is not a trivial statement. In philosophy (Rawls, 2000), metaphysics (Kant, 1797), and theology (Aquinas, 2006) there are many theories of different kinds of goods which may or may not exist. In this thesis it is taken for granted that social good refers to things which actually exist in the real, social (physical, material, tangible) world. The social good is not an abstract philosophical or existential good; neither is it a metaphysical or a spiritual good. It is a social good: it is social. Meaning that it exists in the social – in society.

1.2.4   The Importance of Context

The greatest strength and the greatest weakness of social good as a concept is that how it is defined will differ in every social context. This is a weakness in that it is difficult to make generalised claims about social good. It is a strength in that social good emphasises the detailed study of the development situation of specific social contexts.

According to Heeks 2007 'very little work to date has drawn from the D of ICT4D' (Heeks, 2007 p1) and the conditions of development in the specific social situation of a given ICT4D study will often be unknown. If the understanding in the local community of what would count as a development success is not taken into account, this raises the question of what kind of D is ICT for: 'ICT4 what?' (D. Kleine, 2010).

The communities and stakeholders in the local social context in which a ICT4D project is taking place will often have some ideas about what would count as development to them; however this is often ignored by ICT4D scholars (Heeks, 2007). According to Heeks a consequence of this is that 'most of the ICT4D research being produced … has a close-to-zero shelf life' (Heeks, 2007 p1).

For example, Jensen's study on mobile phone use among fishermen in Kerala, India (Jensen, 2007) is perhaps one of the most widely lauded ICT4D studies (Anderson, 2009, 2012). However, Jensen's study has been widely critiqued following subsequent ethnographic studies in Kerala (Srinivasan & Burrell, 2013) which have found that Jensen did not take sufficient attention to the specific local culture (Steyn & Das, 2014) or social context of Kerala (Steyn, 2016).

Some ICT4D scholars have asked 'is ICT really 4D' if D is not defined with reference to the community under study (Heeks, 1999). Some scholars have argued that ICT4D projects have not always realised their full potential for generating social good (Raiti, 2006) because they have not always sufficiently taken account of the local context (Twinomurinzi, Phahlamohlaka, & Byrne, 2010).

This thesis will argue that leveraging social good depends as much on the wider context as on the presence or absence of ICTs. ICTs are only one part of the context – and not necessarily the most important part – at least from a social good perspective. It is widely agreed (Romer, 2006) in the ICT4D field (Steyn, 2010) and in economics more widely (Stiglitz, 2015) that a careful understanding of context and local conditions is indispensable to all forms of development, especially in the case of poor communities (Sachs, 2005b).

1.3   Conjecture

Section 1.3 presents a Conjecture concerning the relation between ICTs and social good, and 3 research questions which examine the Conjecture in the light of sample social good organisations in Southampton, UK.

Conjecture: 'ICTs often do not contribute to social good.'

In this thesis the term 'Conjecture' refers only to this Conjecture as presented here. The Conjecture is an attempt at clarification concerning the nature of the relation between ICTs and social good.

There are 3 parts to the Conjecture: ICTs, social good, and the relation between ICTs and social good. These 3 parts will exhibit a wide degree of variation depending on the specific social context that is under consideration.

Note that the Conjecture does not make any statement concerning ICTs or ICT4D being 'for' social good. Nor does the Conjecture make any statement concerning ICTs or ICT4D 'providing' social good. The Conjecture is making an essential negative statement concerning the relation between ICTs of various kinds and social goods of various kinds.

The terms used in the Conjecture are such that the Conjecture cannot be proved to be true. The main challenge with testing the Conjecture is in understanding and defining the terms of the Conjecture in each individual case. That is, the terms of the Conjecture must be defined for each specific social context.

The Conjecture uses the term 'social good' which is subjective and therefore cannot be defined for all cases. Social good cannot be defined in the general case, but only in the specific case. For example different social good organisations in Southampton will define social good in different ways. Similarly the term 'ICTs' as used in the Conjecture will vary according to the specific social context under consideration. For example different ICTs will be relevant and meaningful to different social good organisations and the services provided by those organisations.

Perhaps the most problematic term of the Conjecture is 'often'. The term 'often' does not specify an exact quantity or proportion of cases. Such a proportion is currently unknown, and is probably

unknowable. Given that the Conjecture is making a very broad claim, it is probably impossible to quantify in meaningful way, simply because the claim is too abstract.

With reference to specific social contexts, such as social good organisations in Southampton, it is possible to find empirical evidence against the Conjecture, if no cases are found where ICTs do not contribute to social good. This kind of exercise is only possible with reference to practical real world examples. By defining development in the very broad sense of social good, this gives the maximum opportunity for the Conjecture to be falsified, by not discounting or excluding any approaches to development.

Social good 'expands the goalposts' of development. If development is interpreted broadly, this presents the maximum number and variety of opportunities for ICTs to contribute to development that could be studied. This, in turn, presents the maximum number and variety of opportunities for the Conjecture to be falsified.

The Conjecture is not novel. While it has never been presented in exactly this way before, using exactly these words, the idea or concept is not original. Therefore the Conjecture is not presented as being a contribution of this thesis. Rather, it is the *defence* of the Conjecture which is the real contribution. The defence of the Conjecture is the entire thesis. The defence is novel because this Conjecture has never been defended in this way before.

The defence of the Conjecture, which is the entire thesis, consists of two strands:

1) The first strand of the defence of the Conjecture consists of previous research done by other scholars in related areas. A large body of previous research has considered or attempted to test ideas and concepts similar or relevant to the Conjecture. This previous research is a combination of empirical (e.g. social studies) and theoretical work (e.g. economic theory). The results of this previous research are presented in Chapter 2.

2) The second strand of the defence of the Conjecture consists of an original empirical study undertaken by the PhD researcher with social good organisations in Southampton, UK. This empirical study is referred to as the SGO ethnographic grounded theory. The results of the SGO ethnographic grounded theory are presented in Chapter 4.

These two strands of the defence of the Conjecture are very different, with different limitations and affordances. These various limitations and affordances are discussed in Chapter 5. Both of these strands are indispensable to the defence of the Conjecture.

1.3.1   Research Questions

The 3 research questions are all in reference to a study on social good organisations (SGOs), with a view to addressing the Conjecture concerning the supposed relation between ICTs and social good in these specific SGO contexts. This thesis will consider the following 3 research questions:

Research Question 1 (RQ1)

RQ1: 'What is the SGO approach to social good, according to SGO documentation?'

Research Question 2 (RQ2)

RQ2: 'What ICTs are commonly observed in spatial and temporal proximity to SGO services?'

Research Question 3 (RQ3)

RQ3: 'What is the relation between ICTs and social good, according to SGO staff and volunteers?'

RQ1 aims to investigate what kind of social good is involved in the specific context or the specific community under study. Different social good organisations in Southampton will have different perspectives on, or ways of defining, social good.

RQ2 takes this a step further to gather observations about what ICTs are involved in specific situations within the SGO. Here spatial and temporal proximity refers to relevance: ICTs that are observed and are potentially relevant to developing an understanding of the relation between ICTs and social good in the specific context of the social good organisation under study.

RQ3 investigates what is the relation between ICTs and social good within the SGO under study, according to the perceptions of the SGO volunteers and staff. RQ3 does not seek to investigate objective proofs of the relation between ICTs and social good, but only subjective perceptions of this relation according to SGO volunteers and staff, as these terms of reference are understood by them.

Note that RQ3 is the only research question that directly addresses the Conjecture. RQ1 and RQ2 are not directly concerned with the relation between ICTs and social good, but only study social good (RQ1) and ICTs (RQ2) individually, within a specific SGO context. It is not possible to even ask RQ3 as a meaningful question without RQ1 and RQ2 to first define the terms of the question. RQ3 does not even make sense unless there is some understanding of what is meant by social good and ICTs in a specific social context. Consequently RQ1 and RQ2 are necessary in order to make it possible to address RQ3 in a meaningful way.

For all 3 research questions it is assumed that the question is directed at examples or instances in Southampton of the phenomenon being investigated. RQ1 will be addressed with reference to some examples of a particular SGO mission. RQ2 will be addressed with reference to observations of ICTs in the context of the particular SGO services. RQ3 will be addressed with reference to how SGO stakeholders perceived the relation between ICTs and social good.

1.3.2   Objectives of this Thesis

Section 1.3.2 presents the 4 objectives of the thesis. Insofar as these 4 objectives are met, these correspond to the 4 contributions of the thesis, as presented in section 6.1.3.

Chapter 2: A systematic acquisition, understanding and presentation of the current body of knowledge at the forefront of ICT4D. This will be primarily addressed in chapter 2, the background literature and initial study.

Chapter 3: To make appropriate use with detailed understanding of applicable techniques for research and advanced academic enquiry into ICT4D in Southampton. This will be primarily addressed in chapter 3, the methodology.

Chapter 4: To conceptualise, design and implement a project for the generation of new knowledge, applications or understanding at the forefront of ICT4D. This will be primarily addressed in chapter 4, the findings.

Chapter 5: The creation and interpretation of new knowledge through original research or other advanced scholarship, of a quality to satisfy peer review, to extend the forefront of the ICT4D discipline and merit publication. This will be primarily addressed in chapter 5, the discussion.

1.4   Structure of this Thesis

Chapter 2 is the background literature and initial study. Chapter 2 opens with some remarks on the procedure of the literature review. Chapter 2 is structured around the Conjecture, with sections on whether ICTs do, can, should, or often do not contribute to social good. ICT4D is discussed with reference to some advocates and critics of the notion of ICTs as a social good. Chapter 2 closes with some comments on RLabs. RLabs is described as an example social good organisation that uses ICTs for social good, but considers ICTs as only the means, while social good is the end.

Chapter 3 is the methodology. Chapter 3 opens with some remarks on the sampling procedure for the creation of the SGO sample. This is followed by a detailed description of the sample and the specific social context of each of the 5 SGOs in Southampton. Data collection, transcription and analysis procedures are described. Chapter 3 closes with some example memos from the data analysis process.

Chapter 4 is the findings. Chapter 4 opens with some remarks on the style of presentation of the findings, structuring the chapter around a table which functions as an executive summary. This executive summary is then detailed in the narrative. This narrative considers the findings in order of research question. Chapter 4 closes with some comments on the messiness of the data.

Chapter 5 is the discussion. Chapter 5 opens with some remarks on the procedure of the discussion. The findings are then each compared to findings from relevant extant grounded theory literature and non-grounded theory literature. Chapter 5 closes with some comments on the limitations and affordances of the SGO ethnographic grounded theory and some criteria for the evaluation of the grounded theory.

Chapter 6 is the conclusion. Chapter 6 opens with some remarks on the thesis Conjecture and the research questions. This is followed by a defence of the contributions of the thesis. Chapter 6 closes with some comments on future work and a final word on social good.

Chapter 2:   Background Literature and Initial Study

The structure of chapter 2 has three main parts. Section 2.1 will consider the premise: 'ICTs do contribute to social good'. Studies cited in this section will typically argue that the thesis Conjecture is incorrect, or will argue for something that is antithetical to the Conjecture.

Section 2.2 will consider the premise: 'ICTs can, should, and often do not contribute to social good'. Studies in this section will typically make an argument that is similar or comparable to the thesis Conjecture. Note that the thesis Conjecture does not comment on whether ICTs can or should contribute to social good, but only that they often do not.

Section 2.3 considers RLabs as an example of a 'practitioner ally' – a real world social good organisation that operates based on principles harmonious with, similar to, or compatible with the Conjecture. An initial study on RLabs informed later research undertaken by the PhD researcher. RLabs is cited as an example of an organisation that sees social good as the end, and ICTs as a tool or a means, but not an end in themselves.

In chapter 2 the literature search was targeted based on relevance to the Conjecture and research questions. All of the top ranked journals in ICT4D were studied e.g. *Information Technologies and International Development, Electronic Journal of Information Systems in Developing Countries* (EJISDC)*, Information Technology for Development,* and the *Journal of Community Informatics.* In addition, other sources specifically on social good (mostly economics books), or specifically on ICTs (mostly ACM or IEEE journals) were considered.

Chapter 2 will establish with reference to a large body of ICT4D research and relevant literature that there is a case for a defence of the thesis Conjecture. Chapter 2 is an indispensable part of that defence. The thesis Conjecture is a response to that literature which is excessively optimistic concerning the potential for ICTs to contribute to social good.

2.1 ICTs Do Contribute to Social Good

Many ICT4D advocates have argued that ICTs do contribute to social good. The following examples from the academic literature will suffice to indicate that this is not a 'straw man argument'. This is indicated in Table 4.

Table 4: Examples of ICT4D advocates who argue that ICTs do contribute to social good

References	Precis – Reasons for ICT4D Enthusiasm/Advocacy
(Jarvis, 2009, 2011)	Argues that ICTs such as the internet provides increased opportunities for entrepreneurship, innovation and openness.
(Kelly, 1994, 2010)	Argues for a 'techno-utopia' vision where future economic and cultural progress will be driven primarily by ICTs such as WIMTs.
(Anderson, 2007, 2012)	Argues ICTs such as WIMTs will precipitate industrial and cultural revolutions with widespread economic benefits.
(Marsden, 2010; Rogers & Marsden, 2013)	ICTs such as WIMTs can go beyond just a 'rhetoric of compassion' and actually empower people in a lasting and useful way.
(Gurstein, 2007, 2008)	The founder of community informatics argues that there is clear statistical evidence that ICTs contribute to development.

The purpose of Table 4 is only to indicate that there are abundant prominent examples in the literature of advocacy for the potential of ICTs to contribute to social good. Some of these advocates could be described as being excessively enthusiastic.

For example Dertouzos has argued that the internet will 'emancipate' all of humanity (Dertouzos, 1997), with economic, cultural and social benefits (Dertouzos, 1991) more important than the industrial revolution (Dertouzos, 2001). Friedman has argued that the internet 'super-empowers' people (T. Friedman & Mandelbaum, 2011), has revolutionised economic development (T. Friedman, 2005) and could potentially eliminate poverty worldwide (T. Friedman, 2008). Andreasson et al have even claimed that 'the benefits of a digital society are everywhere' (Andreasson, Millard, & Snaprud, 2012 p430). Even on the most generous reading, this claim is probably somewhat lacking in critical reflection.

The problem with these kinds of claims is not that they are obviously wrong. The problem is that these claims are ignoring the important possibility that there may be cases where ICTs may detract from or even be irrelevant to social good.

2.1.1   ICTs can and do contribute to improved quality of life

'ICT investments <u>can and do</u> contribute to improved quality of life, even where priorities for investments in information systems compete with the provision of the basic necessities of life such as decent housing, clean water and primary healthcare.'

The Electronic Journal of Information Systems in Developing Countries (EJISDC) [2]

The Electronic Journal of Information Systems in Developing Countries (EJISDC) is a leading journal in the ICT4D field (Heeks, 2010a).[3] The reason for giving this citation from EJISDC is merely to illustrate that there is a prevailing view in the ICT4D literature that ICT investments can and do contribute to improved quality of life. This is interpreted as the idea that ICTs do contribute to social good.

Decent housing, clean water and primary healthcare are all things that might reasonably be considered to be social goods by many people (Sachs, 2008). Or, at the very least, a shortage of decent housing, clean water and primary healthcare have often been considered to be social ungoods (Easterly, 2002). EJISDC seems to be arguing that ICTs are just as important as decent housing, clean water and primary healthcare. Taken at face value, this claim from EJISDC would seem to suggest that EJISDC considers that ICTs actually are a social good in and of themselves.

The Conjecture presented in this thesis argues that while it is possible that the EJISDC claim might be true in *some* cases, it is often not true in many cases. For example Bill Gates is a prominent philanthropist who has argued at length that social goods such as decent housing, clean water and primary healthcare are much more important and urgent than ICT investment (Gates, 1999).

The claim from EJISDC that ICT investments can and do contribute to improved quality of life, even where other priorities are outstanding, is indicative of a lack of critical self-reflection that is pervasive in the ICT4D field. This excessively optimistic 'pro-ICT4D' style of argumentation has been described as a form of 'technological utopianism' (Gendron, 1977; Graeber, 2015; S. Jones, 2013).

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[2] From the Editorial Policies/Focus and Scope of the EJISDC website.
http://www.ejisdc.org/ojs2/index.php/ejisdc/about/editorialPolicies#focusAndScope
[3] As of 2010 EJISDC was ranked as the second most important journal in ICT4D according to Richard Heeks.
http://itidjournal.org/itid/article/viewFile/643/278

2.1.2   The Web makes the world a better place

'It is an unavoidable fact that … web development makes the world a better place.'

(Hendler, Shadbolt, Hall, Berners-Lee, & Weitzner, 2008 p68).

Web science has often been presented as the view that ICTs such as the web could be a social good, to make the world a better place (Berners-Lee, Weitzner, et al., 2006). Web science has been described as being 'pro-human' (Halford, Pope, & Carr, 2010) and 'proactive' (Berners-Lee, 2010). There is widespread agreement among the foundational documents of web science that web science has an interest in using technology to benefit society (O'Hara & Hall, 2013). Consequently web science has often been considered to be a value-laden discipline, with humanitarian or ethical values (Halpin & Monnin 2014), in some sense adopting a partisan position of social activism (Shneiderman, 2007) or moral advocacy (Berners-Lee, Hall, & Hendler, 2006).

Some web science commentators have been hopeful that ICTs such as the web could benefit humanity in some way (Monnin & Halpin, 2012). ICTs such as the web have an 'ethos' in building powerful new tools for humanity (Ackland, 2013) such as the web observatory (Papadaki, Whitmarsh, & Walls, 2014). The web has been seen as supporting values such as trustworthiness, privacy, and respect for social boundaries (Berners-Lee, 2010).

Much web science literature has argued that the web does contribute to social good e.g. (Halford, Pope, & Carr, 2010, p4). However it would appear that this relation is perhaps sometimes intended more as a 'clarion call' (Halford et al., 2010), an ethical sanction (Berners-Lee & Halpin, 2012) or a moral imperative (Monnin & Halpin, 2012) rather than a formal explanatory or causal hypothesis.

The problem with the claim that web development makes the world a better place is not that the claim is wrong – the problem is that it is too simple. There are many perspectives on what counts as making the world a better place. Fostering change for a better world depends on the perspective. For example, from the perspective of an elderly homeless man in Southampton, it is highly doubtful that web science has anything immediate to offer to make his world a better place.

2.1.3   The Web empowers everyone, everywhere

'The Web empowers everyone, everywhere.'

The Web (WWW) Foundation [4]

Here the Web Foundation, a policy lobbying think tank and research consultancy, argues that web access is recognised as a social good. Berners-Lee, the founder of the Web Foundation, considers that web access should be a basic right, taking this as a matter of policy - something that must happen at the level of government, law or civil institutions (Berners-Lee, 2000).

The Web Foundation claims that a particular ICT (the web) does contribute to a particular kind of social good (empowers everyone, everywhere). If interpreted literally – and it is not clear that there is any other reasonable way to interpret it - the style of argumentation used by the Web Foundation can be described as excessively optimistic.

For example, it is not at all clear that the web 'empowers' an elderly community who are not confident with computers (Hernández-Encuentra, Pousada, & Gómez-Zúñiga, 2009), victims of online revenge pornography (Citron & Franks, 2014; Lin, 2002; Paul, 2007), victims of online identify theft (Hogge, 2011), victims of online cyber-bullying (Hinduja & Patchin, 2008; Kowalski & Fedina, 2011; Slonje & Smith, 2008), victims of malicious spam email (A. Taylor, 2014), victims of online censorship (O'Hara & Shadbolt, 2008), or a person who is on their deathbed. Presumably such people would not be included in the accolade, 'everyone, everywhere'.

The Web Foundation claim that 'the Web empowers everyone, everywhere' is not necessarily wrong, however it is symptomatic of an excessive enthusiasm in the ICT4D literature, where the ICTs (in this case, the web) are leading the debate. The danger with this approach is that the ICTs will be 'forced' or 'imposed' externally onto some social ungoods. The alternative and opposite arrangement would be for the social ungoods to lead the debate, with ICTs seen only as a tool to be called upon when needed.

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[4] http://webfoundation.org/about/

2.1.4 The Internet makes the world a better place

'The Internet makes the world a better place.'

The Internet Society [5]

In an open policy statement to the UN (United Nations), the Internet Society[6] has associated the internet with various manifestations of social good. The Internet Society argued that the internet 'empowers' society, 'enables limitless innovation' and 'provides virtually an unlimited source of knowledge' (UN-ESC, 2013 p2).

The Internet Society has even went so far as to claim that 'the Internet has evolved to become one of the main drivers of economic and social development' (UN-ESC, 2013 p2). These claims are probably not falsifiable in a formal sense, and this thesis does not attempt to falsify them. However this thesis will argue that there are good reasons for doubting the veracity of these claims, especially if interpreted to their fullest extent.

For example economists such as Stiglitz (Stiglitz, 2012), Sen (Sen, 2011) and Friedman (M. Friedman, 2009) have contested the idea that technology is one of the main drivers of economic and social development, arguing that such causation is probably impossible to prove beyond reasonable doubt (M. Friedman, 1953) and is not supported by historical evidence (Sen, 1997) or by modern statistical data (Stiglitz, 2015).

For example Stiglitz (Stiglitz, 2015) cites the 1990s dot.com bubble as an example of a case where technology and ICTs such as the internet did not or do not necessarily contribute to specific forms or interpretations of social good (Cassidy, 2002) such as economic progress (Ljungqvist & Wilhelm, 2003) or fiscal growth (Cassidy, 2002).

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[5] http://www.internetsociety.org/what-we-do/why-internet-matters
[6] http://www.internetsociety.org/

2.1.5   Effective use of the Internet will benefit everyone

'Effective use of the Internet will benefit everyone.' [7]

Internet for the Common Good: a community informatics declaration and online petition

The highly optimistic language used in Gurstein's Internet for the Common Good online petition (Gurstein 2014) illustrates that there is a pervasive penchant for making strong, positive claims concerning the potential benefits of ICTs such as the internet for the common good. That Gurstein is a world authority in (and founder of) the field of community informatics, a subfield of ICT4D, only serves to convey just how far this inclination for ICT optimism has spread. Furthermore as of 2016 Gurstein's declaration has been endorsed and signed by many authorities in the ICT4D field. [8]

It is not clear that 'effective' use (a term which may be ambiguous in itself) of the internet will benefit absolutely '*everyone'.* Taken literally, such a claim would be impossible to either verify or falsify. Gurstein's claims in the Internet for the Common Good online petition are not obviously wrong – however the declaration does not cite any empirical data in its support. Gurstein also does not explicitly acknowledge, even as a minimum caveat, the possibility that ICTs such as the internet might not contribute to the common good in at least some cases.

One of the points of social good is that there are subjective aspects to development. In the case of the Internet for the Common Good online petition, the term 'effective' is likely to be interpreted in many different ways by different people. For example, from the perspective of a competitive organisation x, effective use of the internet will be whatever benefits that organisation x, preferably to the detriment of competitor y. For competitor y, the reverse is the case.

For example this effect has been observed empirically in the case of online marketing with UK charities (Phethean, 2014) and online investment brokers (Tapscott & Williams, 2010). In these cases effective use of the internet was competitive use. The implication is that effective-competitive use of the internet will, by definition, not benefit everyone.

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[7] http://www.ictworks.org/2014/01/24/internet-for-the-common-good-a-community-informatics-declaration/
[8] http://cirn.wikispaces.com/An+Internet+for+the+Common+Good+-+Engagement%2C+Empowerment%2C+and+Justice+for+All

2.2   ICTs Can, Should, and Often Do Not Contribute to Social Good

There is strong evidence to suggest that there is a prevailing 'excessive enthusiasm' in the ICT4D literature, to the effect that ICTs are leading the debate, instead of the social goods or ungoods (Heeks, 2006). Some ICT4D studies have described this excessive enthusiasm in terms of technocentrism or even ideology.

For example, a qualitative study on Swaziland ICT4D policy documents (Metfula & Chigona, 2014) found that the concept of development was influenced by 'technocentrism' (Metfula & Chigona, 2014 p189), where the ICT4D policy emphasised the technology rather than the social system in which the technology might contribute to development (Metfula & Chigona, 2014 p189).

A study on ICT4D in the media (Chigona & Mooketsi, 2011) found that media discourse on ICT4D presented a 'distorted' and excessively optimistic view of development to the effect that technological uptake and adoption is crucial and inevitable. (Chigona & Mooketsi, 2011) even describe these distorted views of development as potentially constituting 'propaganda' or 'ideology' (Chigona & Mooketsi, 2011 p1). Similar findings were reported by (D. Kleine & Unwin, 2009).

There is a common belief in ICT4D (Gitau, Marsden, & Donner, 2010) that by bridging the digital divide, or by finding ways to promote digital inclusion in poor communities, this will somehow contribute to development (Aker, 2008) or the mitigation of poverty (Easterly, 2002). In this thesis the digital divide is understood as referring to a situation where different people have varying levels of access to various ICTs (Aker, 2008; O'Hara & Stevens, 2006). The argument that is often made (Hongladarom, 2003) is that increasing access to ICTs will make an important contribution to social good (Fallis, 2003).

The idea that overcoming the digital divide will be somehow 'emancipatory' (van Deursen & van Dijk, 2014) has been criticised (Hongladarom, 2003) on the grounds that this is a misunderstanding of the issue of access (Fink & Kenny, 2003). In terms of maintaining human life, access to safe water, basic medical care and a minimally nutritious diet (Fink & Kenny, 2003) is more important than access to ICTs, at least from the perspective of survival (Rao, 2005; Thompson, 2004).

2.2.1   The Conjecture as a Critique of ICT4D

Conjecture: 'ICTs often do not contribute to social good.'

In ICT4D there is often an uncritical assumption that there is some or other positive relation between ICTs and social good (Heeks 2006). This unwarranted assumption often takes the form of an excessive enthusiasm in the ICT4D literature (Easterly 2002). The purpose of section 2.2.1 is to illustrate that there is a case for critiquing the supposed positive relation between ICTs and social good. This is indicated in Table 5.

Table 5: Examples of sceptics of excessive enthusiasm in ICT4D

References	Precis of Sceptics of Excessive Enthusiasm in ICT4D
(Easterly, 2002, 2014)	ICTs are not a panacea for poverty or social good – there is no unambiguous positive relation between ICTs and social good.
(Keen, 2007, 2015)	Internet based ICTs often contribute to social and cultural problems rather than alleviating them e.g. inequality, poverty, privacy
(Kenny, 2006, 2014)	The potential for ICTs such as the web to contribute to social good e.g. economic growth has been drastically overestimated globally.
(Morozov, 2008, 2013a)	The 'folly of technological solutionism' raises more problems than it solves e.g. online piracy, e-citizenship, e-hatred.
(Turkle, 2011, 2015)	ICTs such as the web and mobile internet may be contributing to an identity crisis, breakdown of communities, and increased loneliness.
(Nelson, 2009, 2010)	Highly critical of the web and predicts that it will be a temporary glitch to be replaced by an alternative more conducive to social good.
(Burrell & Toyama, 2009; Toyama, 2015)	Argues that development should be not be too closely associated with the 'cult of technology' which hinders social good.

A common theme running across all of the sceptics referenced in Table 5 is the view that social good is the end, and therefore social good should be leading the debate rather than the ICTs. A corollary of this is that ICTs should be seen as a tool or a means, and not an end in themselves.

2.2.2   ICTs as Tools, not Ends

'ICTs should be regarded as tools and not as an end in themselves.'

United Nations Geneva Declaration of Principles on the Information Society [9] (UN-GA, 2004 p84)

Historically (Meisler, 1995) the United Nations (UN) has usually adopted a moderate and balanced position which views ICTs as a possible means to promoting various kinds of social good, though probably with limited practical applications in cases of extreme or chronic poverty (B. Urquhart, 2007; Zuijdwijk, 1982). ICTs should be regarded as a means, and not an end. Social good is the end, while ICTs are only one possible means (UN-GA, 2004).

It is not appropriate for ICTs to be leading the ICT4D agenda if ICTs are understood as only a tool, and not an end in themselves. However ICTs are often leading the ICT4D agenda, rather than the social goods and ungoods (Heeks, 2010b). ICT4D projects start with a particular ICT and look for opportunities to implement this ICT in some social situation (Heeks, 2006).

For example much research on the digital divide e.g. (GSMA, 2014) has been widely critiqued (McMahon et al., 2011; O'Hara & Stevens, 2006; Prieger, 2003) for designing, implementing and evaluating studies around the core idea (McMahon et al., 2011) that increasing access to ICTs such as the internet is a 'silver bullet' (Hongladarom, 2003) or a 'panacea' (Easterly, 2002) for various kinds of social good.

A prominent example of a case where ICTs have *not* been leading the development agenda is the United Nations Millennium Development Goals (MDGs), subsequently succeeded by the Sustainable Development Goals (SDGs). Neither the MDGs (Sachs, 2013) nor the SDGs (UN, 2014a) include within them any one specific goal directly concerning ICT4D, and the SDGs do not make any explicit reference to ICT4D at all.[10] This is perhaps indicative of a UN non-adoption of or non-endorsement of ICT4D to some extent (Sachs, 2005b). The apparent absence of ICT4D from the SDGs and in UN policy more widely (Sachs, 2008) is perhaps symptomatic of the UN view that ICTs are only a tool subordinate to the end (UN-GA, 2015), which is social good (UN-GA, 2004 p84).

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[9] http://www.itu.int/net/wsis/outcome/booklet/declaration_A.html
[10] https://sustainabledevelopment.un.org/sdgs

2.2.3   Examples of ICT4D Projects in Developed Countries

Section 2.2.3 will present some examples of ICT4D projects in developed countries such as the US, and critics who have argued that these ICT4D projects can, should and often do not contribute to social good.

An example of a type of heavily documented and evaluated ICT4D project in developed country contexts is the smart space (Balandin & Waris, 2009). Smart spaces are physical environments that extend the boundaries of traditional computing, typically being equipped with various ICTs and networks (Singh, Bhargava, & Kain, 2006). Also known as pervasive or ubiquitous computing, smart spaces have been hailed as the next great paradigm shift in computer science (Rosenthal & Stanford, 2000).   In many cases the purpose of a smart space is to provide internet access to a neighbourhood or wider area. Most smart spaces tend to have a dynamic, erratic and adaptive nature (Freitas, Costa, Rocha, & Allen, 2014). In practical cases the ways smart spaces end up being used (or not used, as the case may be) is often very difficult to predict (Walls et al., 2016).

Many of these smart spaces have met with challenges and have been criticised for not making as great or as lasting a contribution to social good as they might have done. Some examples are indicated in Table 6.

Table 6: Example ICT4D projects in developed countries: smart spaces

ICT4D Projects	Why this ICT4D project makes a limited contribution to social good
Spaceify	Internet of Things style architecture based in Finland. High running costs and requires existing services e.g. reliable WiFi (Savolainen et al., 2013)
Cooltown Project	US based HP Labs ubiquitous nomadic system, financial sustainability issues and requires constant and close management (Kindberg et al., 2002)
Exploratorium	Virtual museum in San Francisco, US. Labour intensive & high running costs, popularity with the public highly variable (Fleck et al., 2002)
Dignity Village	Attempts to establish a smart space at a US-based homeless squatting camp faced high fiscal costs, considered of low priority by the homeless (Finley, 2010)

The critiques of the ICT4D projects presented in Table 6 are a representation of the limitations acknowledged within the references in Table 6. The references in Table 6 are mostly descriptive reports (journal articles or conference papers) by individuals connected with these ICT4D projects in some way. These references acknowledge that the associated ICT4D projects have many limitations, the chief of which in all cases was financial sustainability.

Finance is by no means the only challenge for ICT4D in developed countries. Most smart space projects and designs in the past have struggled to meet a number of technical and social challenges - perhaps chief among these is interoperability between different ICTs e.g. different mobile phone platforms and operating systems (Korzun, Balandin, & Gurtov, 2013). Interoperability between different technologies is highly desirable (Ovaska, Cinotti, & Toninelli, 2012) but rarely facilitated in many smart spaces (Sathish & di Flora, 2007).

BluPoint is an example of a smart space implemented in both developing and developed countries that attempts to avoid some of these difficulties by allowing the social goods and ungoods to lead the development agenda rather than the technology (Walls et al., 2016). BluPoint sees smart spaces as a utility – as a public service tailored to the specific social context (Walls et al., 2015). The BluPoint Box is a solar powered server using a cache memory and a local intranet to provide digital resources to a wide variety of mobile phones with broad interoperability e.g. users are not reliant on continuous connectivity or high-quality broadband (Santer, 2014). To manage content and updates, the BluPoint Box can be connected to the internet via either 3G, GPRS, FM radio, broadband, or USB. BluPoint is cited as an example of a ICT4D project that attempts to respond to social circumstances rather than imposing a given ICT on a community regardless of the needs of that community (Santer, 2013).

2.2.4   Examples of ICT4D Projects in Developing Countries

Section 2.2.4 will present some examples of ICT4D projects in developing countries such as India and South Africa, and critics who have argued that these ICT4D projects can, should and often do not contribute to social good.

A prominent manifestation of the smart space in developing countries is the community wireless network. The community wireless network is one of the simpler types of smart space, typically taking the form of a wireless internet network with the range limited to a small geographical area, such as a rural village or community for example (Walls et al., 2016).

Past community wireless network implementations have met with varying results and in most cases with no shortage of critical reception (Tapia & Ortiz, 2008). Some examples from India and South Africa are indicated in Table 7.

Table 7: Example ICT4D projects in developing countries: community wireless networks

	ICT4D Projects	**Why this ICT4D project makes a limited contribution to social good**
India	Ashwini	WiFi network for rural connectivity not sustainable due to expensive management and power requirements (Raman & Chebrolu, 2007)
	BriMon	Wireless sensor network for railway had very high investment requirements and high maintenance costs (Chebrolu et al 2008)
	Ahupe, Mumbai	Two studies on rural village telephony struggled with training and finance issues (Gabale et al., 2011; Gabale, et al., 2013)
South Africa	Kruger Park	Rural network in Peebles Valley unreliable due to common power outages/black outs and unexpectedly high costs (D. Johnson, 2007)
	Knysna	Small scale rural WiFi network found that legal regulation and local political corruption was highly problematic (van Gorp & Morris, 2008)
	Village Telco	Rural mobile telephony network requires purchase of mobile 'mesh potato' hardware (Adeyeye & Gardner-Stephen, 2011)

The critiques of the ICT4D projects presented in Table 7 are a representation of the limitations acknowledged within the associated references in Table 7. These references describe the limitations and affordances of each of the associated ICT4D projects. Similar to the smart spaces described in Table 6, most of the community wireless network projects described in Table 7 struggled with financial sustainability. However there were a number of additional challenges perhaps to some extent particular to developing country contexts, such as an unreliable electricity supply.

Community wireless network implementation is rarely without practical difficulties on the ground in developing countries (Ishmael et al 2008). For example in Sri Lanka, for the Mahavilachchiya e-village community wireless network, challenges included an unmet need for community training (Bhagat, 2008). In Cambodia, for the i-REACH community wireless network, challenges included inadequate infrastructure and the limited technical capabilities of supplier companies (Dara et al 2008).

Community wireless networks have fared little better in the developed world. For example Canadian community wireless networks in Toronto (Clement & Potter, 2008) and Alberta (Kozak, 2013) have met with numerous investment shortfalls. Gufi.net in Spain, perhaps the largest community wireless network in the world as of 2015 (Baig et al 2015), has faced similar challenges concerning financial sustainability.

The examples of smart spaces and community wireless networks presented in sections 2.2.3 and 2.2.4 are interpreted as evidence to suggest that in many cases in both developed and developing country contexts, ICTs can, should, and often do not contribute to social good.

2.2.5 One Laptop per Child

A prominent example of an ICT4D advocate organisation is the non-profit NGO One Laptop per Child (OLPC), established in 2005 by Nicholas Negroponte. OLPC aims to provide laptops for children in poor communities, in both developing and developed countries, but especially in sub-Saharan Africa. OLPC claims that 'when every child has a connected laptop, they have in their hands the key to full development and participation.'[11] The founder Negroponte has argued that ICTs are the key to the entire future development agenda, in both developing and developed countries (Negroponte, 1995).

Such strong claims, while not necessarily definitely wrong, are at least open to doubt. OLPC has been widely criticised in the ICT4D literature (Luyt, 2008) for disproportionately high costs following unexpectedly low sales volumes (Kraemer, Dedrick, & Sharma, 2009) and purportedly limited usefulness to the participant communities according to user feedback reports (James, 2010).

ICT4D commentator Warschauer in particular has published a series of devastating critiques of OLPC. Based on reportedly 'disastrous' pilot projects in the US (Warschauer, Cotten, & Ames, 2011), fiscal 'unsustainability' (Warschauer & Ames, 2010) and a lack of training or ongoing support for recipient communities, Warschauer argues that OLPC is a 'utopia' vision attempting to solve complex social problems with 'simplistic' solutions (Warschauer & Ames, 2010). The OLPC laptops were criticised as highly cost-ineffective compared to much cheaper interventions with more direct and obvious benefits e.g. clean water, sanitation, and deworming (Warschauer et al., 2011).

As of 2016 some of OLPC's most prominent funders and corporate partners such as Microsoft, Google and Intel have had reportedly greatly decreased involvement in OLPC (Ames, 2016) apparently seeking to disassociate themselves from the perceived shortcomings of the OLPC project (López & Torres, 2016). In any case there would be appear to be reasonable grounds for assessing One Laptop per Child as a high profile and probably very expensive case (Ames, 2016) of a ICT4D project where ICTs can, should, and often do not contribute to social good.

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[11] http://one.laptop.org/about/education

2.2.6   The Internet Curse

Large scale ICT4D based aid projects (Stiglitz, 2015) such as some of the structural adjustment programs operated by the International Monetary Fund and the World Bank, mostly based in sub-Saharan Africa (Stiglitz & Walsh, 2002), have been criticised for often not contributing to social good e.g. by stymieing growth (Easterly, 2002), promoting corruption (Stiglitz, 2002) or encouraging bribery and extortion in the recipient country (Tavares, 2003).

The 'aid curse' is the idea that western aid cannot buy economic growth, especially not in the long term (Easterly & Levine, 1997, 2003). Other influential writers such as Stiglitz (2002) have critiqued development approaches by NGOs such as the World Bank, the International Monetary Fund and the United Nations, particularly ICT4D projects that do not sufficiently take into account local conditions (Stiglitz, 2012). It has been argued that aid in the form of free hand outs is detrimental to development (Singer, 2009) and is even a 'curse' (Djankov, Montalvo, & Reynal-Querol, 2005) especially in encouraging inefficiency and corruption (Tavares, 2003).

The 'resource curse' is a hypothesised effect in the development literature whereby developing countries remain poor despite possessing plentiful native resources (Sachs & Warner, 2001) whether these be natural or technological resources (Sachs, 2005b). It has also been argued that the resource curse is not restricted to only natural resources, but could be extended to artificial resources such as ICTs and the internet.

The 'internet curse' (Ramamohanarao, Gupta, & Leckie, 2007) has been proposed as the idea that the internet, despite apparently being a useful resource with potential to increase prosperity, may often have the opposite effect (Raiti, 2006). Scholars in other disciplines have also described the internet as a 'curse', in areas as diverse as autism (Kenway, 2009), eating disorders (Daga, Gramaglia, Pierò, & Fassino, 2013), online pornography (Lin, 2002; Paul, 2007), online piracy (Dilmperi, King, & Dennis, 2011) and censorship and privacy (Keen, 2007, 2015).

The internet curse is interpreted as theoretical evidence from the economics literature in support of the Conjecture.

2.2.7 The Jevons and George Paradoxes

In its original form (Jevons, 1865) the Jevons paradox proposed that while technology may improve the efficiency of production of a particular commodity (Krugman, 2008), there will be a proportionally equal or greater increase in demand and consumption of that commodity (Romer, 2006). A similar idea is the George paradox (George, 1932) which states that technological innovation will often result in increased production and proportionately increased waste, fiscal prices, and consumption time costs (Arnott & Stiglitz, 1979; Arnott, 2004).

This is often interpreted as a reason to doubt that technology is a driver of economic progress (Krugman, 1993, 1996). It has even been proposed (Polimeni, 2002) that the Jevons paradox may be a demonstration of 'the myth of technological liberation' (Polimeni & Polimeni, 2006).

Most economists agree (Sachs, 2008) that the Jevons paradox exists in one form or another (Rogoff, 1996). Jevons' own interpretation was that technology of any kind that improved efficiency of production would, in the long term, increase either the fiscal price or the time cost (time of consumption as lost labour time) of the commodity in question (Jevons, 1871). Jevons concluded that technology, by itself, is not an unqualified social good (Jevons, 1865).

A modern example is the web and online pornography. Production of online pornography has greatly increased in efficiency (Inkster, 2016; Lin, 2002) however consumption of pornography as a commodity also continues to increase (Paul, 2007). Increased consumption of any commodity implies increased time spent on the consumption of that commodity – time which could have been spent doing something else.

Economists such as Stiglitz (Stiglitz, 2012, 2015) have found that the Jevons and George paradoxes do have some important applications to modern technologies (Stiglitz, 2002). For example research on mobile phone based ICT4D initiatives in Malawi (Katageza, Okello, & Jambo, 2013), Uganda (Lwasa, Asingwire, Okello, & Kiwanuka, 2013), South Africa (C Lewis, 2007) and Kenya (Muiruri, 2007) suggest that in at least some cases excessive expenditure on mobile phone credit or airtime may impoverish communities rather than helping them (Chepken et al., 2012).

While it has been supposed that WIMTs might have improved efficiency in the workplace (Gates, 1999) this has been questioned (Ugrin, Pearson, & Odom, 2008). For example scholarship on cyber slacking (Block, 2001) and online procrastination (Lavoie & Pychyl, 2001) have found that personal internet use at work has probably made a significant contribution to decreased efficiency and decreased productivity of workers in many industries (Vitak, Crouse, & LaRose, 2011).

2.2.8   Examples of Scholarship in Support of the Conjecture

Section 2.2.8 cites 3 prominent scholars in the field of ICT4D who have argued that ICTs can, should, and often do not contribute to social good. These scholars are cited as 'intellectual allies' in support of the Conjecture. Section 2.2.8 is also an acknowledgement of the considerable influence these 3 scholars have had on this thesis.

Kenny has described social good in all but name (Kenny, 1999). Kenny argues for a broader concept of development (Kenny, 2006) with happiness and human fulfilment as the end (Kenny, 2005) and economic growth only a means towards this (Kenny & Williams, 2001). Kenny argues that in the pursuit of social goods such as poverty alleviation, ICT4D priorities such as addressing digital divides is not necessarily as important (Fink & Kenny, 2003) as other, non-ICT based forms of poverty alleviation (Kenny, 2002) such as clean, safe water. Kenny acknowledges ICT4D has seen some examples of success (Kenny, 2011) but questions the idea that ICTs can be pro-poor (Forestier, Grace, & Kenny, 2002), pointing out that most development successes historically have not been directly concerning ICT4D (Kenny, 2014).

Morozov has described excessive or overt ICT and web optimism as 'the folly of technological solutionism' (Morozov, 2013a). For example Morozov describes social networking sites such as Facebook and Twitter as 'the brave new world of e-hatred' (Morozov, 2008) and as increasing loneliness (Morozov, 2012a). Morozov has described excessive ICT and internet optimism as a 'net delusion' (Morozov, 2012a), arguing that the web has detracted from personal liberties and constricted freedom of speech (Morozov, 2012b). Morozov has even claimed that the web might have made us stupider (Morozov, 2013b). While perhaps speculative, this argument is consistent with other well received scholarship in education (Carr, 2010), mental health (Gardner & Davis, 2013) and social psychology (Greenfield, 2014).

Toyama has argued that positive social change (interpreted here as social good) needs to be 'rescued' from what he calls the 'cult of technology' (Toyama, 2015). Toyama argues that there are many 'myths' in the ICT4D field, the greatest of which is that technology is going to 'save the world' (Toyama, 2015). This is, in Toyama's view, indicative of an excessive enthusiasm or a lack of critical self-examination in the ICT4D field (Toyama, 2010). Toyama argues that it is not clear what constitutes good ICT4D research (Burrell & Toyama, 2009) or what constitutes a good ICT4D outcome on the ground in practical development situations (Toyama, 2015). In other words, evaluation is as much a problem for the ICT4D researcher (Smyth, Kumar, Medhi, & Toyama, 2010) as it is for the ICT4D practitioner (Kuriyan, Ray, & Toyama, 2008).

2.3   RLabs: an Initial Study

Section 2.3 will very briefly describe an initial background study undertaken with an organisation known as RLabs over a period of two weeks in September 2014 at Cape Town, South Africa (SA). In this thesis RLabs is characterised as a social good organisation (SGO). The purpose of this very brief description of the RLabs initial background study is only to indicate some of the lessons learned and how this informed this thesis. RLabs is cited as a 'practitioner ally', an example of an organisation that sees social good as the end, and ICTs as a tool or a means, but not an end in themselves.

In South Africa there have been very few, if any, ICT4D projects which have been universally lauded as successful (C Lewis, 2007). In common with many African countries (Chavula & Chekol, 2013), South African government-led ICT4D projects have met with many challenges (Matavire et al., 2010) while the pursuit of a national ICT policy has not been without its problems (Metfula & Chigona, 2014).

For example in the Khanya project for ICT adoption in schools (Chigona & Chigona, 2010) and similar initiatives (Miller, Naidoo, van Belle, & Chigona, 2006), a lack of resources, knowledge and appropriate training were among the difficulties that emerged (Chigona et al., 2010). Research has found similar challenges concerning microenterprises (Makoza & Chigona, 2014) and e-commerce in South Africa (Molla & Heeks, 2007). It is possible that RLabs may viewed as a rare 'success' in South African ICT4D.

RLabs is a living lab established in Cape Town, South Africa, but now with an international presence. RLabs was founded in 2008 out of a partnership between Cape Town University of Technology, Impact Direct Ministries and the Bridgetown Civic Organisation as an environment for community driven innovation and reconstruction. As of 2016, the organisation has grown hubs in 22 countries worldwide. Its stated aim is to change the lives of 2 billion people by building 'economies of hope' and supporting learning, training and entrepreneurship (Parker 2015). The RLabs hubs outside of South Africa will not be considered in this thesis, and henceforth 'RLabs' refers only to, and is synonymous with, RLabs SA.

2.3.1   RLabs as a Social Good Organisation

RLabs has described itself as a 'social revolution' whose mission is 'to impact, empower and reconstruct communities through innovation' (RLabs, 2015). By serving poor or disadvantaged 'communities in tension' (Parker, Wills, & Wills, 2008), RLabs aims to build a community-driven approach (Parker, Wills, & Wills, 2013) to civil society development (Wills, Parker, & Wills, 2015).

The RLabs repertoire of services is diverse and constantly adapting. Most of the RLabs suite of outreach activities involves promoting innovative home grown entrepreneurship (Jackson, 2016) and building hope as a vehicle to social change (Adriaanse, 2015). These ends are the RLabs approach to social good. RLabs often uses ICTs as a tool towards building hope as a vehicle to social change. Examples include using web technologies to ameliorate criminality among impoverished South African communities (Parker & Wills, 2009).

Mobile technologies and instant messaging have been employed to help drug addicts (Nitsckie & Parker, 2009) and their families through co-operative counselling (Parker, Wills, & Wills, 2010b), particularly addressing a prevalent substance abuse problem amongst youth (Parker, Wills, & Wills, 2010a) by providing support and advice (Parker et al 2012). Projects such as the Zlato digital currency (Habelgaarn, 2014; Oktober, 2014; Spies, 2014) and the Youth Café (Cruywagen, 2014; Kanno-Youngs, 2014; Phakathi, 2014) attempt to create an environment and a socio-economic framework that is safe, secure and empowering for the communities that they serve.

In the years 2008-2016 RLabs has enjoyed wide acclaim and honours in recognition of its impact in the communities that it serves. This has included prodigious media attention e.g. (AllAfrica, 2013; E. Lewis, 2013; Pelser, 2009) and numerous prestigious accolades e.g. awards from the Ashoka foundation (Ashoka, 2014), the Lead South Africa foundation (LeadSA, 2014), the World Economic Forum (WEF, 2014). RLabs has even received commendation from the United Nations for contributions to entrepreneurship, sustainability and innovation (Moon, 2014).

This evidence is interpreted as suggesting that RLabs SA can perhaps be described as 'successful' - at least in the minimum sense that there are reasonable grounds for believing that RLabs has made at least some positive contributions to social good in the communities that it serves. RLabs is presented in this thesis as an example of a social good organisation that has, with apparent success, used ICTs to contribute to various kinds of social good, whilst regarding ICTs as a tool, and not an end in themselves. RLabs uses technology for social good – with a recognition that technology and social good are not necessarily the same thing (Parker et al., 2013).

2.3.2   RLabs, ICTs and Social Good

'Marlon Parker is an entrepreneur and advocate for using technology for social good.' [12]

It has been recognised that the uniting influence of a highly respected local leadership team and community champions may often be an important aspect of success in ICT4D (Renken & Heeks, 2013) and RLabs is no exception to this rule (Wills et al., 2015). Marlon Parker, one of the RLabs leaders, has described RLabs as using technology as a means (Parker et al., 2010b) for social good (Parker, Wills, Aanhuizen, Gilbert, & Wills, 2012). It is social good, and not technology, which is the end (Parker, 2003).

RLabs is an example of an organisation which aims to achieve social good, and sees ICTs as one way (and not the only way) of achieving this. Social good as an end should be carefully distinguished from the ICTs which may be used, as a means, to work towards that social good. On this view, ICTs are never the end, and only sometimes may be the means. Whereas social good is always the end. [13] RLabs has demonstrated that ICTs are a useful tool for working towards social good but not necessarily sufficient in and of themselves.

RLabs uses ICTs to generate social good – but it also does other things, such as developing their own philosophy of empowerment, a culture of enabling, and a community of embrace. The RLabs efforts to generate social good were not based on ICTs in isolation – ICTs were only one factor among many others that led to the RLabs generation of social good (Parker & Wills, 2009). For example an understanding of the social dynamics of 'communities in tension' in held to be an important aspect of understanding how to generate social good (Parker et al., 2008).

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[12] This is the only known occasion when RLabs or Marlon Parker uses the term 'social good' in writing. http://marlonparker.co.za/about/

[13] Arguably, social good may also be, in some cases, the means as well as the end. For example, RLabs aims to build a 'hope economy' and describes hope as 'contagious'. Such a hope contagion could, for example, potentially take the form of a positive feedback loop or a self-feeding mechanism, whereby ends could potentially become means.

2.3.3   Lessons Learned from RLabs

The RLabs study methodology followed the Corbin-Strauss approach of grounded theory (GT), taking Corbin & Strauss 2008 as a core text. The GT analysis undertaken in the RLabs study was the same as that taken for the main SGO ethnographic GT undertaken in this thesis. The RLabs study data consisted of field notes, four expert interviews and ten questionnaires. This data was collected over a period of two weeks at RLabs, Cape Town, South Africa in September 2014.

The findings from the RLabs study suggest that technology is a means and not an end in the RLabs approach to social good. RLabs as an organisation works to leverage ICTs and especially web, internet and mobile technologies for social good. However RLabs stakeholders did not consider that it was necessarily, inherently or obviously the case that there was any essential positive relation between ICTs and social good. At RLabs ICTs were seen as a means to an end, but not an end in themselves.

This is consistent with Parker's perspective of using technology for social good, but recognising that social good and technology are not equivalent (Parker & Wills, 2009). There is a recognition at RLabs that social good has many different interpretations (Parker et al., 2012), and these interpretations will vary greatly depending on who is doing the talking (Mooketsi & Chigona, 2014).

The RLabs study briefly described here informed the formation of the SGO ethnographic grounded theory described in this thesis. For example through the course of the RLabs study it was found that structured questionnaires were not necessarily a suitable method for studying the open-ended nature of social good and ICT4D around RLabs. Grounded theory was found to be a useful and appropriate methodology for studying the complex and dynamic nature of social good organisations such as RLabs. These and other considerations led to the development of a study involving social good organisations in Southampton, described in chapter 3.

2.4   Summary of Chapter 2

Chapter 2 has considered some of the basic questions that are outstanding in the ICT4D literature, with consideration given to arguments from advocates and critics of the notion that ICTs can, should, and often do not contribute to social good. Chapter 2 has used social good as a vocabulary to navigate these topics. The thesis Conjecture is defended with reference to a large number of practical examples as empirical evidence e.g. One Laptop Per Child, smart spaces in developed countries, community wireless networks in developing countries. The thesis Conjecture is also defended with reference to theoretical evidence e.g. Jevons and George paradoxes. RLabs was described as an example of a social good organisation that uses ICTs for social good, but considers ICTs as only the means, while social good is the end.

In many of the examples from the ICT4D field cited in chapter 2, it has often been the case that the ICTs have been leading the discussion (Heeks, 2006) instead of the social good (Heeks, 1999). In many cases, an ICT4D project will start with a particular ICT (D. Kleine, 2010), then seek to apply it to a social situation to generate social good (Harris, 2016). The project is then described in ICT4D journals – usually by the creators of the project – and is, perhaps unsurprisingly, described as successful (Shields, 2011).

There is an asymmetry of priority between ICTs and social good. This is the idea that the social good should lead the debate, and the ICTs should follow. The social good is a desideratum (the first priority) while the ICTs are just one possible way of getting there (and are therefore of lesser priority). Or in other words, the social good is the end, while ICTs are only one possible means to that end. ICTs are a useful tool, but not an end in themselves.

Chapter 3: Methodology

In this thesis the empirical study is described in chapters 3, 4 and 5. This empirical study is referred to as the 'SGO ethnographic grounded theory' or simply the SGO ethnographic GT. The SGO ethnographic GT is distinguished from other parts of the thesis which may be describing things other than the empirical study proper. For example, chapter 2 describes a wealth of previous research – both theoretical and empirical.

The layout of chapter 3 describes the chronological order in which the SGO ethnographic grounded theory was conducted. For example, sampling came first, transcription came much later, and so on. Following standard grounded theory procedure, the Conjecture emerged from the GT analysis, and was a product of it. In the Strauss tradition it is standard practice that grounded theories do not start with a hypothesis (or conjecture or similar) but these emerge from the process of the GT analysis itself.

First caveat: the thesis as a whole is a defence of the Conjecture. The SGO ethnographic grounded theory is an important part of the defence of the Conjecture, but it is not the only part. For example, chapter 2 is an indispensable part of the defence of the Conjecture. While chapter 2 is part of the thesis, it is not part of the SGO ethnographic grounded theory.

Second caveat: the 'grounded theory' in the term SGO ethnographic grounded theory is not entirely exclusive to data analysis procedures because of the exception of theoretical sampling. Theoretical sampling is a term commonly used in many qualitative systems, however grounded theory has a GT-specific version of theoretical sampling (Corbin & Strauss, 2008).

Third caveat: note that the SGO sampling is not the same as grounded theory (GT) theoretical sampling. SGO sampling is the non-GT specific sampling of organisations for the purposes of ethnography. GT theoretical sampling is the sampling of abstract concepts, and not of organisations, people, or any other social unit.

3.1   SGO sample

Section 3.1 describes the criteria used for selection of SGOs in the sample. The formation of the SGO sample was directed more by serendipity and practical considerations such as time constraints rather than by formal methodological considerations.

Southampton has a large number of different kinds of social good organisations, especially charities and non-profit organisations. For example, the PhD researcher found that it was possible to get free food every day of the week in various locations in Southampton, usually several times a day. This included Christmas day, bank holidays, weekends, and seemingly almost every day of the year. This intuitive perception was confirmed by several members of staff of Southampton City Council in personal communication with the PhD researcher.

UK government public information resources such as the Charity Commission online were used as a preliminary tool in the early stages of the formation of the SGO sample. As of August 2016 the UK government provides some information concerning all charities in the UK for free online through the Gov.UK portal. There are many other organisations such as businesses, provident and prudential organisations, NGOs, co-operatives, credit unions and non-profits which could potentially qualify as social good organisations, however comprehensive information about these organisations is not made freely available by the UK government, and in many cases limited information can only be accessed for a set fee.

As of August 2016, according to the UK government Charity Commission there are at least 269 registered charities active in Southampton with the word 'Southampton' as part of the name of the charity.[14] According to the Charity Commission there are at least 492 charities operating in the Southampton city area with and without the word 'Southampton' in the name of the charity.[15]

The procedure for the formation of the SGO sample used shortlist criteria, exclusion criteria and inclusion criteria.

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[14] http://beta.charitycommission.gov.uk/charity-search/?q=Southampton
[15] http://apps.charitycommission.gov.uk/Showcharity/RegisterOfCharities/SearchMatchList.aspx?RegisteredCharityNumber=0&SubsidiaryNumber=0

3.1.1 Shortlist Criteria

A shortlist of candidate organisations in Southampton was drawn up. Basic criteria were used, mostly based on practical expedience or the personal circumstances of the PhD researcher. The basic criteria used for the formation of the shortlist were, in order of importance:

- 1: Location: organisation location and premises accessible to the PhD researcher
- 2: Volunteering: only volunteering positions were considered due to PhD commitments
- 3: Time: work requirements compatible with the PhD researcher's PhD commitments
- 4: SGO: reasonable grounds for characterising the organisation as a SGO
- 5: Representativeness: capturing some of the diversity of social good in Southampton

1: Location. Usual practice in ethnography is for the PhD researcher to live long-term on-site or at least in close physical proximity to the communities being studied. During the period of the PhD the PhD researcher resided in Southampton, and so Southampton was the only practicable location for the ethnography to take place.

2: Volunteering. Only volunteering positions were considered – paid jobs were not considered, even if these jobs might have had a social good element. The PhD researcher had PhD commitments which took precedent over any formal job commitments. In a voluntary position, unlike a paid job, there is a certain degree of flexibility for absenteeism if unforeseen circumstances required.

3: Due to the severe time constraints associated with this voluntary workload in addition to doing a PhD, time was an important consideration in inclusion or exclusion from the SGO sample. Time was the most pressing criterion for the size of the sample. The PhD researcher committed to making a medium to long term, meaningful and sincere contribution to each SGO and their respective social good mission (however this was seen by the SGOs themselves). This commitment involved a minimum period of working for one year per SGO. It was estimated that a minimum of 4 hours of work per week per SGO was required to make a meaningful contribution.

It was estimated that a maximum of 8 hours of work per week per SGO was the maximum time commitment compatible with PhD commitments. For the SGOs that were eventually selected as the sample, in practice the average time commitment was approximately 6+ hours per week per SGO, during the period 2014-2016.

4: SGO. Here 'reasonable grounds' would be based on making an interpretation of what the organisation does, the services that it provides, how those services are advertised and whom those services are targeted at, the reputation of the organisation, how income is generated and spent, and the quality of the service.

Organisation values and mission should also be reasonably compatible with the values of the PhD researcher. The issue is making a judgement concerning how likely is the organisation to appeal to a diverse range of people as a form of social good.

To assist in making an informed judgement concerning these questions, the PhD researcher visited all of the organisations in the shortlist. These visits were undertaken in different capacities. In some cases, such as with Central Hall Community Cafe, the PhD researcher did some temporary volunteering. In other cases, such as the Flower of Justice, the PhD researcher visited as a client[16], partaking of the services rendered by the charity.

5: Representativeness: Diversity and representativeness refers to the idea that the SGO sample should be a reasonable representation of at least some of the spectrum of variation of social good projects that are ongoing in Southampton. Being a sample, it will always be debatable to what extent the sample might be considered to be representative of Southampton SGOs as a whole. This is a particular problem if the entire body of Southampton SGOs cannot be identified in an objective manner.

It is not desirable to have the SGO sample being excessively skewed. For example, it is not appropriate to have a sample of 5 religious SGOs, as this is not the specific subject of the research questions in this thesis. The SGO ethnographic GT as envisaged here would be seeking to explore the diversity of SGOs rather than avoiding this diversity. Diversity is one of the primary and distinguishing characteristics of social good, having no objective definition which will hold in all cases.

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[16] In this thesis a client is a service user of a social good organisation. For example, a typical client of a homeless charity would be a homeless person. 'Client' is the term most often used by many social good organisations in Southampton to refer to the SGO service users.

3.1.2   Shortlist of 16 SGOs

Using these basic criteria, the preliminary shortlist was formed. This is indicated in Table 8.

Table 8: Preliminary shortlist of 16 SGOs

Social Good Organisation	Brief Description
BluPoint (Chilworth)	ICT4D solutions start-up company originating at Southampton University, uses cache intranet server
Catholic Action for Overseas Development (various)	Catholic Church foreign aid and development charity, has a Southampton branch but works worldwide
Central Hall Community Cafe (city centre)	Part of a Central Community Christian Church, free dinners every Sunday for poor communities
City Life Soup Run (city centre)	Mobile (not stationary) soup run teams that serve homeless and beggars every Friday night
Flower of Justice (Swaythling + various)	A charity set up by a Christian convert and recovered drug addict of 27 years, works with several churches
Jamie's Computers (Northam)	Part of the Society of St James, the largest homelessness charity in Southampton
October Books (Portswood)	A non-profit co-operative, radical bookshop working for a more just and equal society
Oxfam Books Southampton (Southampton city centre)	Bookshop on London Road, a busy high street. Has a support network through the wider Oxfam charity
Poitiers Project (Ashurst)	Catholic Church food bank, delivers food parcels directly to homes, small but growing
Rose Road Association (Coxford)	Charity that works with disabled children and provides respite services for parents and family
SCRATCH (Northam)	A sister charity of Southampton City Mission, runs food redistribution programs and anti-poverty projects
Southampton City Mission (Various)	An independent Christian evangelical organisation – also runs the largest food bank in Southampton
Southampton Sunday Lunch Project (Shirley & Woolston)	Provides free nutritious lunches every Sunday for anyone, independent secular charity
Southampton Wood Recycling Project (city centre)	A waste reduction non-profit organisation, strong emphasis on skills training and environmental issues
Street Pastors (city centre)	Christian outreach to night life and alcohol culture in city centre, especially at weekends
Two Saints Day Centre (St Denys)	Housing, food and other services for homeless and poor communities, drug addicts and alcoholics

The PhD researcher visited or worked with all of these 16 organisations to learn more about their services, premises, and to get some sense of their client, volunteer and staff populations. There were many advantages to visiting all of the organisations in this way. For example one advantage of visiting all the organisations was that it was possible for the PhD researcher to get at least some intuitive sense of the diversity of the SGO stakeholder populations (e.g. clients and service users) even if this was impossible to formally prove.

Following this some exclusion criteria were used for the selection of the final SGO sample from this preliminary shortlist. Any SGOs that did not meet the exclusion criteria would be excluded. These exclusion criteria were, in order of importance:

- Organisation has volunteering opportunities available, or is accepting applications
- Researcher eligible to apply for volunteering opportunity, or meets minimum requirements
- The organisation accepts the PhD researcher for volunteering following the application process
- It was possible to get both SGO and ERGO (ethics) research permissions
- The time requirements or other commitments of the volunteering opportunity are compatible with the PhD researcher's ongoing PhD and other commitments
- Priority given to diversity of organisations, services and diversity of social good
- Priority given to diversity of physical locations and non-proximate premises
- Priority given to non-overlapping client populations, insofar as this could be ascertained

Diversity – that is, diversity of services, location and client populations - was the most difficult to ascertain, and therefore was also the least important of the exclusion criteria. Despite this, diversity was still taken into consideration in the formation of the sample. An example of prioritising diversity: in the initial preliminary shortlist of 16 SGOs, 7 out of 16 of the SGOs self-identified as Christian organisations. This thesis is not a project on theology or Christianity, and so it was considered undesirable to have a sample entirely dominated by Christian charities. Such a sample would fail to capture any of the diversity of social good in Southampton.

On the issue of diversity, it is notable that there is in a sense some duplication of social good or overlap of SGO services in the shortlist. For example Southampton City Mission, Flower of Justice and Poitier Project are all operating food banks in Southampton. These 3 SGOs would make an ideal sample for a study on food banks, but not necessarily for social good, which is a broader concept not limited to just food banks.

3.1.3   Exclusion Criteria

Applying these exclusion criteria to the preliminary shortlist of 16 organisations, 11 were excluded from the final SGO sample. This is indicated in Table 9.

Table 9: Organisations excluded from the final SGO sample

SGOs Excluded from Sample	Reason for Exclusion from SGO Sample
BluPoint (Chilworth)	No volunteering opportunities, researcher did not have appropriate software engineering skills required
Catholic Action for Overseas Development (various)	No advertised volunteering opportunities in Southampton, no response to application (assumed rejected)
Central Hall Community Cafe (city centre)	Not desirable to have an excessive number of Christian SGOs skewing the sample, provides the same service as SSLP
Flower of Justice (Swaythling + various)	The PhD researcher was advised that ethical permissions were problematic, volunteering time requirements too high
Oxfam Books Southampton (Southampton city centre)	Popular/public and personal ethical objections to the SGO based on media reports of poor practice, including Oxfam leadership
Poitiers Project (Ashurst)	Was initially based in Southampton but relocated – new location inaccessible to the PhD researcher
Rose Road Association (Coxford)	No response following the submission of an application form; assumed rejected for volunteering opportunities.
SCRATCH (Northam)	Required time commitments for volunteering too high, services and premises proximate to several other SGOs e.g. SCMBB, JCSSJ
Southampton Wood Recycling Project (city centre)	Required time commitment too high, at time of enquiry had no volunteering opportunities available
Street Pastors (city centre)	The PhD researcher did not meet the necessary criteria for volunteers. Ethics approval problematic.
Two Saints Day Centre (St Denys)	The PhD researcher was advised that ethics approval was highly problematic for research purposes.

Time constraints, study commitments, the personal circumstances of the PhD researcher, and prioritising diversity were among the more common reasons for excluding an organisation from the final SGO sample. In several cases organisations were excluded for several different reasons e.g. the street pastors were rejected for at least 3 reasons. In other cases, such as the Two Saints day centre, undertaking research was simply impossible as the organisation management would not consent to any research project.

3.1.4   Inclusion Criteria

11 SGOs were excluded and 5 SGOs were included in the final sample. The 5 SGOs selected for the final sample were: City Life Soup Run (CLSR), Jamie's Computers/Society of St James (JCSSJ), October Books (OB), Southampton City Mission Basics Bank (SCMBB), and the Southampton Sunday Lunch Project (SSLP).

After considering the complex milieu of all of the many other criteria described in the previous sections, the inclusion criteria for the formation of the final sample focused more on diversity. Diversity up to this point was the least important consideration, but on reaching the final inclusion criteria, before which all the other criteria had already been exhausted, diversity became proportionately more important.

There were many different types or indicators of diversity between the 5 SGOs that were considered in the formation of the SGO sample. This is indicated in Table 10.

Table 10: Organisations included in the final SGO sample

SGO	Food Provision?	Poverty Relief?	Homeless Services?	Religious Affiliation?	For Surplus?	Annual Income?
CLSR	✔	✔	✔	✔ [17]	✘	£738K (CL) [18] ~£500 (SR)
JCSSJ	✘	✘	✘ [19]	✘	✔	£8m (SSJ) [20] £337K (JC)
OB	✘ [21]	✘	✘	✘	✔ [22]	£173K
SCMBB	✔	✔	✘	✔	✘	£173K (SCM) [23] £98K (BB)
SSLP	✔	✔ [24]	✔	✘	✘	£12K [25]

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[17] City Life is an independent church while SCMBB is an independent Christian evangelical mission
[18] City Life CL is the church, while the Soup Run SR is the service. In this thesis CLSR is the SGO
[19] Jamie's Computers does not generally work directly with homeless clients e.g. St James clients
[20] Jamie's Computers is the social enterprise division of the much bigger Society of St James
[21] October Books sells food commercially but does not provide free food as a charitable service
[22] JCSSJ and OB are both non-profit (no shareholders) for-surplus (commercial) organisations
[23] Southampton City Mission SCM is the organisation, while the Basics Bask BB is the service
[24] Most of the Southampton Sunday Lunch Project clients are from poor or homeless communities
[25] SSLP has the smallest annual SGO income, however CLSR has smallest SGO service budget

The different types or indicators of diversity considered were: whether the SGO service involved providing free food (there are many such SGO services in Southampton), whether the SGO was directly involved in poverty relief, whether the SGO was religious or secular, was a commercial or surplus making (for-surplus, not for-profit) organisation, and the approximate annual income of each SGO.

Of these 5 SGOs, none have an overlapping premises. The physical locations in Southampton are non-proximate. From a geographical point of view, the 5 SGOs are not concentrated in one area, and there is at least some representation of different parts of the city of Southampton. This non-proximity lends some support to the PhD researcher's observation that the stakeholder populations of the 5 SGOs were not overlapping, insofar as this could be ascertained without access to appropriate internal SGO statistical data.

From experience the PhD researcher made the (unconfirmed) observation that the client or service user populations of these 5 SGOs were mostly non-overlapping, as far as this could be determined. From experience the PhD researcher made the (unconfirmed) observation that the volunteer and staff populations of these 5 SGOs were mostly non-overlapping, as far as this could be determined.

Note that in some cases it is worth making a precise distinction between different services or operations of the same SGO. For example City Life is the name of the church, while the soup run is the name of the service. In this thesis City Life Soup Run (CLSR) is the name of the social good organisation. The PhD researcher worked as a volunteer only with the City Life Soup Run, and so this is the label used to refer to this SGO throughout the thesis. It would not be precise to say that the PhD researcher worked as a volunteer with City Life. The principle is precision: the names of all 5 SGOs are rendered in this thesis in such a way as to be as precise as possible as to the nature and conditions of the ethnography undertaken.

3.1.5   SGO Sample Size

For the SGO ethnographic GT described in this thesis it was considered desirable to achieve some reasonable representation of the diversity of social good. In the case of the Southampton social good organisations, the minimum size of the sample of all SGOs would be 1. It transpired that, for practical reasons (primarily of time management), the maximum possible sample size was 5.

Diversity was given some priority in the final stages of forming the SGO sample. The reasoning behind trying to capture some of the diversity of social good in Southampton was to present the maximum number and variety of opportunities for the Conjecture to be falsified, in as many different social contexts as possible. The maximum SGO sample size of 5 was chosen to optimise both number and variety of opportunities to find evidence against the Conjecture.

SGO sampling was non-random and purposeful (Marshall, 1996). Random sampling is widely considered to be inappropriate for qualitative social research which studies topics that are complex, ambiguous and usually produce unstructured data (Coyne, 1997). For a random sample, the characteristics of the whole population would need to be known; and the characteristics under study would need to be normally distributed through the population. This is rarely the case when studying complex human phenomena such as social good (Malterud, 2001).

There is a balance or a middle ground to be struck in selecting a SGO sample size (Mason, 2010). Samples which are too small cannot support claims of having achieved saturation (Sandelowski, 1995). Samples which are too large cannot support claims of having successfully conducted deep, case-oriented analysis (Patton, 2005) that is the purpose and objective of qualitative inquiry (Onwuegbuzie & Leech, 2007).

There is a recognition that for the SGO ethnographic grounded theory, there is probably not any perfect or ideal means of sampling these organisations. There is probably no one 'correct' number of organisations, nor is there likely to be one 'correct' combination of specific organisations for the sample. There are too many factors to take into consideration (e.g. time constraints, research questions, representativeness).

The fact that each organisation had its own independent procedures for the volunteering application process in itself is indicative of the extremely time-consuming process of SGO sampling and the many circumstances outside of the PhD researcher's control. However this thesis will claim that in the personal circumstances of the PhD researcher, with the resources and limited time available, the SGO sample represents a reasonable representation of some of the variety of social good that is ongoing within Southampton as of 2016.

3.2 Context of the 5 Social Good Organisations

Section 3.2 describes the 5 social good organisations (SGOs) that were selected from the preliminary shortlist. These 5 SGOs constitute the SGO sample. Henceforward in this thesis, the terms 'SGO', 'SGO sample' and 'social good organisations' will refer only to the 5 organisations described here. There will be no further reference to the 11 other organisations that were excluded from the sample following the preliminary shortlisting. All of the 5 SGOs are located in Southampton, UK. These SGOs span a very diverse spectrum of approaches to social good. This is indicated in Table 11.

Table 11: Precis of 5 Southampton SGOs

SGO	Description
City Life Soup Run [26]	Independent non-denominational Christian Church Charitable Company, established 2003
Jamie's Computers / **Society of St James** [27]	Jamie's is a social enterprise division of the Society of St James Registered Charity, established 1972 (St James) & 2002 (Jamie's)
October Books [28]	Radical alternative bookshop working for a more equal society Non-profit Co-operative, established 1977
Southampton City **Mission Basics Bank** [29]	Christian mission and food bank with 5 hubs across Southampton Charitable Incorporated Organisation, est. 1963 (SCM) & 1996 (BB)
Southampton Sunday **Lunch Project** [30]	Providing free lunches every Sunday in Southampton Registered Charity, established 1990

Most of the information presented here and in the following sections is derived from the websites of these organisations and from the ethnography that the PhD researcher undertook as a volunteer with these organisations.

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[26] http://www.citylife.org.uk/
[27] http://Jamie's .org.uk/ also http://www.ssj.org.uk/
[28] http://www.octoberbooks.org/
[29] http://www.southamptoncitymission.co.uk/
[30] http://southamptonsundaylunch.org.uk/SSL/Welcome.html

3.2.1   City Life Soup Run (CLSR)

The legal name of this organisation is City Life Church Southampton. The soup run is not an organisation in itself, but rather a service operated under the auspices of City Life. Strictly speaking, City Life is the social good organisation, while the soup run is a service provided by the social good organisation. The PhD researcher worked only with the soup run, and not with any of the other services in City Life. Therefore for the purposes of precision in this thesis City Life Soup Run will be referred to as a social good organisation.

In most cases in this thesis the term City Life Soup Run or CLSR will be used. In some cases the terms City Life or City Life Church may be used to refer in a more general sense to everything that takes place under the City Life umbrella – including things other than the Soup Run.

City Life is a registered charitable company and an independent non-denominational Christian Church in Southampton. The church is very actively involved in the local community, the city and internationally, working in many different partnerships with other organisations for the benefit of all, especially the vulnerable and disadvantaged. 'We provide a place of belonging and growth in order that we might be equipped to support our communities, initiate projects, and be all we can be' (CLC, 2016).

The City Life Soup Run (CLSR) primarily aims to provide dignity to homeless people and beggars in Southampton city centre (soup, hot drinks, food, water and other essentials are also provided). Included among the service users or clients would be drug addicts, alcoholics, prostitutes and other vulnerable individuals. While the CLSR itself as an organisation has not received much direct media attention, CLSR service users have often been the subject of heated public debate.

In the period 2015-2016 the issue of homelessness and begging, particularly in Southampton city centre, received increasing attention in local newspapers. For example, a widely publicized Southampton city council consultation on new police powers known as Public Spaces Protection Orders (PSPOs) met with mixed reactions. The PSPOs were critiqued by the Society of St James (Pickup, 2015a, 2015b). There is a growing recognition that homelessness is on the rise in Southampton (Franklin, 2015b) and some journalism has been sympathetic to these homeless communities e.g. (Russell, 2016).

Southampton city council has in the past attempted different measures to displace or deter rough sleepers and beggars (Durkin, 2016) without meeting major protest. This is consistent with a very negative public perception of 'bogus beggars' who are not homeless (Franklin, 2015a), or 'professional beggars' who have been described as 'conmen' (Franklin, 2015c). In some cases local media has even – perhaps controversially - focused on the personal lives of specific homeless and vulnerable individuals (Ford, 2016; SDE, 2015a, 2015b; Stilliard, 2015). In any case in the period 2015-2016 CLSR service users – and their personal stories - have often experienced high media exposure and public interest in Southampton.

CLSR clients can be characterised as a highly vulnerable and diverse community of individuals residing primarily in Southampton city centre. CLSR service users consist primarily of homeless and poor communities, with a high proportion of drug addicts, substance abusers, alcoholics, and individuals with other addictions, such as gambling. A number of female prostitutes are also well known to CLSR and sister charities operating out of or with City Life Church, such as the Gate or the Waterfall Project which are more specifically targeted at the sex industry. The age range of CLSR clients is estimated at approximately 18 – 60 years. The average age of CLSR clients is estimated at approximately 35 years.

The PhD researcher worked with CLSR for approximately 14 months, from January 2015 to March 2016. The CLSR volunteering role involved outreach to homeless and poor communities. This did not take place at a building premises but outside, in the streets throughout Southampton city centre. The PhD researcher devoted an average of approximately 6 hours a week of voluntary work. The experience of volunteering with CLSR was emotionally draining and enlightening. More details of the volunteering experience are given in the CLSR field notes.

Following consultation with CLSR concerning the data collection options, CLSR gave the PhD researcher permission to collect data for this thesis with use of documentation, field notes and interviews only. Reasons given included the vulnerability of the clients or service users.

3.2.2   Jamie's Computers/Society of St James (JCSSJ)

The legal name of this organisation is the Society of St James.

Jamie's Computers is, strictly speaking, a division of St James, meaning that the organisation name to which it is legally contained within is the Society of St James. However the premises, staff, volunteers, clients and operations of Jamie's are so far removed from that of St James that, in practical terms, Jamie's has a considerable degree of autonomy.

In most cases in this thesis the terms Jamie's Computers/Society of St James or JCSSJ will be used. For purposes of precision or brevity, in some cases different terms will be used to refer to JCSSJ. In some cases the terms Jamie's, Jamie's Computers, St James and Society of St James may be used for precise reference.

The Society of St James (SSJ) is the largest homelessness charity in Southampton. Jamie's Computers is a social enterprise division of St James. The mission of both Jamie's Computers and the Society of St James (JCSSJ) is to address poverty, with a focus on the homeless and vulnerable people. Jamie's Computers was originally established primarily for training and education purposes, however it now focuses on the recycling and refurbishing of donated IT equipment. 'Jamie's was established in 2002 to provide meaningful occupation to the Society's own residents and service users. Through partnerships with local service providers, probation services, mental health services and education providers, Jamie's now works with a wide range of people across Hampshire including those with mental health issues, learning disabilities and the long-term unemployed' (JC, 2016).

Jamie's Computers has been the subject of a considerable body of favourable media attention (DE, 2008). There is a public perception that JC activities do benefit the homeless in a tangible way (DE, 2009b) and JC activities have been interpreted and presented in a strongly egalitarian light (DE, 2010b). This media attention has been good for business (Kennedy, 2008) and among other things has provided free advertising in searching for charitable donations (DE, 2009a). The Christmas period in particular has seen increased attention in local newspapers (DE, 2015e) – this highly supportive journalism (DE, 2015c) has probably helped to foster sympathy in the wider public perception (DE, 2016a, 2016b). This evidence will be taken as indicating with reasonable certainty that St James and Jamie's Computers have successfully developed good public relations and particularly through the Southampton newspaper, the Daily Echo.

It is difficult to assess what effect, if any, these good public relations might have in the day to day running of the charity. However it has at minimum given Jamie's and St James a platform from which to raise awareness of their brand, charitable and commercial services, and communicate their message. For example, in a letter to the Daily Echo, the Society of St James CEO Trevor Pickup took the opportunity to describe why JCSSJ was opposed to Southampton city council's proposed public spaces protection orders (Pickup, 2015a, 2015b).

There is an important distinction to be made in making an appropriate profile of the JCSSJ clients or service users. The clients of St James are mostly homeless individuals. The clients of Jamie's Computers are mostly business clients or private customers. Taken together, these populations are collectively classed as JCSSJ clients.

The clients or service users of Jamie's Computers can be characterised as a diverse range of business or commercial customers. For example clients include individuals looking to purchase for their home or personal accommodation, professional businesses and other community organisations. The age range of Jamie's clients is estimated at approximately 40 - 60 years. The average age of Jamie's clients is estimated at approximately 50 years.

The clients or service users of St James can be characterised as a diverse range of homeless or poor individuals, most of whom have a history of drug or alcohol abuse. The age range of St James clients is estimated at approximately 18 – 60 years. The average age of St James clients is estimated at approximately 35 years.

The PhD researcher worked with JCSSJ for approximately 12 months, from January 2015 to January 2016. The JCSSJ volunteering role involved IT recycling and refurbishing. This took place in the Jamie's Computers premises in the Mount Pleasant area of Southampton. The PhD researcher devoted an average of approximately 6 hours a week of voluntary work. The experience of volunteering with JCSSJ was a terrific learning opportunity (especially about laptop refurbishing). More details of the volunteering experience are given in the JCSSJ field notes.

Following consultation with JCSSJ concerning the data collection options, JCSSJ gave the PhD researcher permission to collect data for this thesis with use of documentation, field notes and interviews only. Reasons given included protecting the interests of the business.

3.2.3   October Books (OB)

In this thesis the terms October Books and the corresponding acronym OB will be treated as synonyms. That is, for the purposes of this thesis these terms will be regarded as referring to the same organisation. The legal name of the organisation is 'October Books Limited', as it is a non-profit cooperative with limited liability. Another reason for this legal name is that there is another unconnected organisation in the UK with the legal name 'October Books' which will never be referred to in any way in this thesis.

October Books (OB) Southampton is a non-profit left wing community cooperative founded in 1977 with an emphasis on ethical trading practices, social justice, ethical consumerism and activism. In this thesis 'left wing' and 'left' is used in the sense of the British political liberal and socialist left. The OB cooperative was established as a radical bookshop associated with the Socialist Workers party, though now operates mostly as a community hub for social justice groups involved in socialism, social activism, feminism, LGBT issues, promoting Fairtrade[31], responsible approaches to the environment, human rights and equality. 'We trade independently from any political organisation, and seek to promote a fair and equal society. Our workers and volunteers are from many different backgrounds, and they bring diversity to the shop, so everyone feels at home in October Books' (OB, 2016).

In the period 2000-2016, bookshops across the UK have increasingly struggled to compete with online retailers such as amazon.com (Baugh, Ben-David, & Park, 2014; Treanor, 2010). For example the umbrella UK Federation of Radical Booksellers has already been terminated[32], with many of its members unable to compete with amazon.com and other online competitors. As of 2016 London has only a few radical left wing bookshops which have survived e.g. the pacifist Housman's, founded 1945, and the anarchist Freedom Books, founded 1886. However October Books remains the only radical independent bookshop in Southampton. Consequently it also serves as a locus for numerous liberal, socialist, anarchist and environmentalist groups.

In its attempts to keep the spirit of revolution alive, OB has not allied itself with any particular political party – which is, perhaps, not entirely disconnected from its remarkable longevity (Hatherley, 2014). This longevity can in part be explained by a small, but committed base of volunteers, customers and supporters – which has included a gamut of sympathetic journalism.

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[31] Internationally, there are many different forms and definitions of Fairtrade, with different spellings. This thesis uses the term 'Fairtrade' following the standard used by the UK Fairtrade Foundation. http://www.fairtrade.org.uk/en

[32] Much of the information in this section is sourced from the UK Bookseller's Association. http://www.booksellers.org.uk/home

In 2014, facing danger of financial liquidation and closure, OB launched a public appeal for support to save the business (Carr, 2014a). Support from many quarters (Geary, 2014) meant that the shop was saved (Campbell, 2014). The appeal was a great – and, perhaps, surprising – success (Carr, 2014b).

In the medium to long term future, OB will continue to face many challenges, not the least of which is the proliferation and growth of online bookstores e.g. barnesandnoble.com, alibris.com, and waterstones.com. Online initiatives such as www.hive.co.uk attempt to directly circumvent competition from amazon.com to protect local independent bookshops, however it remains to be seen whether or to what extent such initiatives might benefit small retailers such as OB. As of 2016, October Books is undertaking a transition towards alternative management, with current staff emigrating and retiring.

The clients or service users of OB can be characterised as primarily consisting of members of the public, students associated with Southampton University, and members of liberal, social activism or advocacy groups who are deeply sympathetic to the radical left ethos of OB. The overwhelming majority of OB clients are commercial customers, previous volunteers, OB donors/supporters, or social activism advocates. The age range of October Books clients is estimated at approximately 18 – 70 years. The average age of OB clients is estimated at approximately 40 years.

The PhD researcher worked with OB for approximately 14 months, from January 2015 to March 2016. The OB volunteering role involved till work and stock management in a retail environment. This took place in the October Books shop premises in the Portswood area of Southampton. The PhD researcher devoted an average of approximately 6 hours a week of voluntary work. The experience of volunteering with OB was educational – it challenged many of the preconceptions of the PhD researcher. More details of the volunteering experience are given in the OB field notes. Following consultation with OB concerning the data collection options, OB gave the PhD researcher permission to collect data for this thesis with use of documentation, field notes and interviews only. Reasons given included protecting the interests of the business and promoting the ethos of OB.

3.2.4 Southampton City Mission Basics Bank (SCMBB)

The legal name of this organisation is Southampton City Mission. The Basics Bank is not, from a legal perspective, an independent organisation from the Southampton City Mission. From a legal point of view, the Basics Bank is a service or an operation that runs under the rubric of the Southampton City Mission. However the research undertaken towards this thesis was in partnership with the Basics Bank only, and not with the many other non-Basics Bank operations and staff that work on SCM projects.

In most cases in this thesis the term Southampton City Mission Basics Bank and the corresponding acronym SCMBB will be used. In some cases the terms Basics Bank and the corresponding acronym BB, or Southampton City Mission and the corresponding acronym SCM may be used for the sake of being precise.

Southampton City Mission (SCM) was formed in 1963 for the purposes of Christian evangelism. This continues today in the form of outreach to over thirty schools delivering the religious education curriculum. The SCM has also developed a number of anti-poverty projects. For example a sister charitable company called SCRATCH (Southampton City And Region Action to Combat Hardship) manages the Southampton hub of FareShare.[33]

The Basics Bank (BB) opened in 1996 to provide emergency relief in the form of free food and clothes for individuals and families in need or distress. The Basics Bank has experienced rapid growth in the period 2012-2016, both in terms of demand and supply. 'As an independent and non-denominational Christian Mission we work with all flavours of Church in the City. This means we are well placed to join people together, see gaps when they arise, encourage networks of different groups and help weave some of the different threads of God's Kingdom together in Southampton' (SCM, 2016).

It is probably safe to say that the prestige of the Southampton City Mission and the Basics Bank (SCMBB) are at an all-time high throughout the city of Southampton as of 2016. For example, the Basics Bank has cooperated with and received support from Southampton city council (DE, 2014a) and regular outreach and backing from local colleges and schools (DE, 2015d). This very positive brand image has helped the charity make public appeals through local newspapers (DE, 2007) – contributions have been particularly strong and consistent during the harvest (autumn) and Christmas (winter) season (Rimell, 2015).

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[33] FareShare is a UK-wide food redistribution organisation. http://www.fareshare.org.uk/

The period 2012-2016 saw record levels of food donations, and still growing. However these record levels of supply have been matched and sometimes even exceeded by record demand, in Southampton (Franklin, 2013) and also in Winchester (Streatfield, 2011). This rapid growth is remarkable given that in Southampton there are at least two other operational food banks during this period (Flower of Justice based at Swaythling, and the Poitiers Project based at Ashurst). The SCMBB and SCRATCH continue to meet these challenges by working in long-term partnerships with many different organisations (DE, 2003), mostly churches and other Christian organisations (DE, 2013). The extremely positive image of the Basics Bank has almost certainly helped in raising awareness and sustaining a high volume of good quality donations in the long term (DE, 2014b).

The clients or service users of SCMBB can be characterised as a very diverse group of individuals from all areas of Southampton. All areas of the city are served and represented as the SCMBB has 5 hubs across the city, with the central office and warehouse at Millbrook. The most common SCMBB client group primarily consist of individuals who have accommodation (i.e. are not homeless or are not classed by the UK government as being homeless) and have been issued a voucher by an independent issuer, such as a social worker, for various reasons. The age range of SCMBB clients is estimated at approximately 18 − 60 years. The average age of SCMBB clients is estimated at approximately 40 years.

The PhD researcher worked with SCMBB for approximately 18 months, from June 2014 to January 2016. The SCMBB volunteering role involved driving the food bank van around the city. This took place in several different SCMBB premises around Southampton, including Millbrook, Swaythling, and Southampton city centre. As a van driver the SCMBB volunteering opportunity involved touring the entire city, including to areas or buildings that were not SCMBB premises. The PhD researcher devoted an average of approximately 6-10 hours a week of voluntary work.

The experience of volunteering with SCMBB was helpful and enjoyable − the PhD researcher particularly appreciated the opportunity to get some experience driving a big white van. More details of the volunteering experience are given in the SCMBB field notes. Following consultation with SCMBB concerning the data collection options, SCMBB gave the PhD researcher permission to collect data for this thesis with use of documentation, field notes and interviews only. Reasons given included protecting clients or service users who are often very vulnerable.

3.2.5 Southampton Sunday Lunch Project (SSLP)

The legal name of this organisation is Southampton Sunday Lunch Project. In the case of SSLP there is no special requirement to be particularly precise as it is a small and highly self-contained organisation with only one main service provided. In this thesis in most cases the terms Southampton Sunday Lunch Project or SSLP will be used. In some cases the terms Sunday Lunch Project or Sunday Lunches may be used, though this is only for purposes of brevity.

The Southampton Sunday Lunch Project (SSLP) is a charity entirely run by volunteers, who provide a free hot lunch each Sunday for those who are homeless, living in sheltered accommodation or are otherwise in need. The charity operates from two locations in Southampton, in Shirley and Woolston. 'The project was initiated in 1990 by Carol Cunio who was concerned that although other organisations provided meals Monday to Friday, it can be very difficult for those who have no place to go or facilities to cook a meal on a Sunday. Others are simply lonely and appreciate the chance to eat in company. Every week we are serving about 120 appetising and healthy meals. We operate independently from any church or other organisation' (SSLP, 2016).

Carol Cunio, who founded the SSLP in 1990, became the mayor of Southampton in 2010. During her tenure she sponsored the SSLP as one of her official charities (M. Smith, 2010). A positive partnership between SSLP and Southampton city council has been sustained (Stilliard, 2014). The charity has received a modest but consistent body of positive media attention (DE, 2015b).

This has been particularly the case during the Christmas period (DE, 2015a). This has helped the charity in the past for general fundraising purposes (DE, 2014c) and also in seeking new volunteers (DE, 1999). In 2010, the SSLP received a Gannett foundation grant (DE, 2010a) as a contribution towards its operating costs.

As of 2016, there are a large number of projects running across Southampton providing regular services similar or comparable to that of the SSLP. These include daily free meals at 12+ churches across Southampton, and several soup runs operating in the city centre, mainly at night. Taking these different organisations as a whole, free food is certainly available every day of the week in Southampton, and often several times a day.

The clients or service users of SSLP can be characterised as a diverse community of individuals, some of whom are vulnerable, and many of whom are struggling with food poverty or loneliness. The majority (though not all) of SSLP clients are not homeless or not classed as homeless, though many are from impoverished communities in the Shirley area of Southampton. Many SSLP clients are unemployed, however substance abuse or drug addiction is perhaps less common than with the CLSR. The age range of SSLP clients is estimated at approximately 18 – 85 years. The average age of SSLP clients is estimated at approximately 50 years.

The PhD researcher worked with SSLP for approximately 24 months, from January 2014 to January 2016. The SSLP volunteering role involved catering and serving dinners. This took place in one of the two SSLP premises, in the Shirley area of Southampton. The PhD researcher devoted an average of approximately 6 hours a week of voluntary work. The experience of volunteering with SSLP was exciting and always interesting – it included meeting some colourful characters, witnessing fights and other violent altercations, and mashing a lot of potatoes. More details of the volunteering experience are given in the SSLP field notes. Following consultation with SSLP concerning the data collection options, SSLP gave the PhD researcher permission to collect data for this thesis with use of documentation, field notes and interviews only. Reasons given included the vulnerability of many of the clients or service users.

3.3   An Ethnography with 5 SGOs

The PhD researcher undertook an ethnography with the sample of 5 social good organisations. In this thesis ethnography is defined as the study of social and cultural phenomenon by the means of living or working with a community for an extended period of time (Walsh, 1998). Typically an ethnography will involve the PhD researcher spending a year or more with the community being studied, usually adopting several methods of data collection for comparative purposes (Brewer, 2011). The purpose of using different data collection methods in ethnography is to try to establish a strong empirical basis for the research findings (Flick, 1992) that are comparable to or discursive with each other (M. Kleine, 1990).

For example, during the course of the SGO ethnographic grounded theory the PhD researcher was able to compare personal observations as recorded in the field notes against the observations of other SGO stakeholders, recorded as data in the interviews. This provides some degree of 'cross-checking' of observations (Corbin & Strauss, 2008) and is also a measure of 'checks and measures' (Strauss, 1987) against possible errors or bias in any one aspect of data collection.

When studying SGOs in Southampton perhaps the greatest advantage of using ethnography and using multiple methods is that this approach affords the collection and analysis of data which is authentic (Decrop, 1999) and representative of real world contexts (Leech & Onwuegbuzie, 2007). Ethnography is also ideal for studying social and subjective things such as social good about which little is known or there is no objective definition (Cerwonka & Malkki, 2007).

Alternative approaches such as experimentation often produce findings which are arguably not a reflection of social reality due to controlled conditions which are not realistic (Agar & Hobbs, 1982). Ethnography does not attempt to control any variables as this is considered a distortion of events as they actually happen in the real world (Clark, Demont-Heinrich, & Webber, 2004).

The Southampton SGO ethnographic grounded theory ran from approximately August 2014 to March 2016. For the overall ethnography 3 methods were used: documentation, field notes and interviews. These 3 methods correspond to the 3 research questions.

The volunteering with the 5 SGOs took place approximately over the period 2014-2016, with slightly different time periods for each of the 5 SGOs. The documentation, field notes and interviews data collection in all cases were recorded over the period August 2015-January 2016.

3.3.1 Active Participant Observer

This thesis is a work of partisan or advocate research. It is partisan in the sense that this thesis assumes that doing social good is at least important as thinking about it. In this sense, social good is amicable to many strands of social research that are associated with social activism. The fundamental idea in social activism research is that doing is at least important as thinking (Atkinson, 1998).

In most forms of social research (Hammersley & Gomm, 1997), partisanship and bias is probably unavoidable (Hammersley, 2000). The advantage of openly advocate research is that these biases are made explicit (Weiss, 1991). An explicit transparency is preferable to the alternative of feigned neutrality or pretended impartiality (Orlans, 1975).

This thesis is heavily influenced by several partisan schools of thought in the social sciences which promote the idea that doing is at least as important as thinking in research. For example, participatory action research (Whyte, 1991) promotes action and participation in all forms of research (Walker, 1993), and especially in social research (Ozanne & Saatcioglu, 2008). Grounded theory is another methodology in social research that promotes the notion that research should not be confined to the academy (Corbin & Strauss, 2008) but can in itself become an exercise in advocacy (Corbin & Strauss, 2008) and social good (Glaser & Strauss, 1967).

In the SGO ethnographic grounded theory the PhD researcher is characterised as an active participant observer. Here an 'active participant observer' is defined as a qualitative research approach whereby the PhD researcher takes an active part in the community or social events (Brewer, 2011) that are the subject of study (Carter & Little, 2007).

The active participant observer approach has the advantages of affording for lengthy and in depth familiarisation with the community (Walsh, 1998). In the case of the SGO ethnographic grounded theory this approach also has the advantage of making a valued contribution to each SGO, thus building trust with the gatekeepers, making data collection permissions more feasible (J. Johnson, Avenarius, & Weatherford, 2006). Originally, the PhD researcher is an outsider to the SGOs in question. Through the process of volunteering, befriending and familiarisation over a long period of time (1-2 years) the PhD researcher gradually becomes an 'insider' in the SGO.

3.3.2   Research Questions and Corresponding Methods

This study present three research questions. Each individual research question was addressed via a corresponding method. This is indicated in Table 12.

Table 12: Rationale for Methods by Research Question

	Research Question	**Rationale for using this method to address the RQ**
Documentation	RQ1: 'What is the SGO approach to social good, according to SGO documentation?'	RQ1 seeks to investigate what SGOs describe what they do, or what they are trying to do. To establish the 'official policy' of any organisation by reference to organisation documentation such as constitution or similar.
Field Notes	RQ2: 'What ICTs are commonly observed in spatial and temporal proximity to SGO services?'	RQ2 seeks to investigate what ICTs are relevant to an understanding of the relation between ICTs and social good in the context of the SGO. Field notes are the most naturalistic way to record observations from real world settings.
Interviews	RQ3: 'What is the relation between ICTs and social good, according to SGO staff and volunteers?'	RQ3 seeks to investigate how SGO stakeholders perceive the relation between ICTs and social good. Interviews are a more targeted method for collecting specific examples of practical cases from SGO stakeholders.

Ultimately the most pervasive reason for the choice of methods was the difficulty in getting permissions from any of the SGOs for research purposes. This was particularly true in the case of the SGO client populations. SGO permissions were highly restrictive with very low access to clients because clients were either vulnerable individuals or commercial business customers. Consequently the SGO client populations can be characterised in all cases as a very low access population for social research purposes.

3.3.3   SGO Gatekeepers and Access for Research Purposes

In this thesis a 'gatekeeper' is a person who grants permission (including ethical permissions, such as through the University of Southampton Ethics and Research Governance Online ERGO research ethics process) to have access to the social good organisation, to the community associated with it, and to some of the SGO stakeholders for research purposes. In the case of all 5 of the Southampton SGOs, the various gatekeepers were all in a position of management or leadership.

The SGO gatekeepers and SGO ethical permission for research purposes was a very important factor in the study design of the SGO ethnographic grounded theory. For example, access was an unanticipated problem across all 5 of the social good organisations, particularly with regards to the SGO client populations. The 5 SGOs were not willing to give ethical permissions for access to the client populations for research purposes. The clients of the SGOs were often highly vulnerable individuals (in the cases of City Life Soup Run, Southampton City Mission Basics Bank and Southampton Sunday Lunch Project) or commercial business customers (in the case of Jamie's Computers/Society of St James and October Books). Consequently SGO clients were excluded from the data collection process.

3.4 Data Collection Procedures

Section 3.4 will describe the data collection procedures that took place across the entire study. The study made use of 3 methods: documentation, field notes and interviews. There were a number of procedural factors that varied across the ethnography depending on the method used and the type of data being collected. This is indicated in Table 13.

Table 13: Description of Data Collection Procedures

	Research Question 1 **Documentation**	**Research Question 2** **Field Notes**	**Research Question 3** **Interviews**
Method Structuration	Semi-structured (two guidelines)	Semi-structured (two guidelines)	Semi-structured (two guidelines)
Theoretical Sampling	Non-Random (via RQ1)	Non-Random (via RQ2)	Non-Random (via RQ3)
Participant Sampling	N/A no participants	N/A no participants	3 participants per SGO Anonymous
Transcription	Extracts (from various formats)	diary method (dated and undated)	From audio (excepting 1/15)

This thesis describes a SGO ethnographic grounded theory undertaken in Southampton from 2014-2016 with 5 social good organisations. Not all of the PhD researcher's experiences and conversations were recorded in the data. For example, the field notes cover a period of 6 months August 2015 – January 2016. Anything which happened before or after that period was not recorded in the field notes. Furthermore, not all of the events that did happen in the period August 2015 - January 2016 were recorded in the field notes if not relevant to the research questions.

3.4.1 Guidelines Used in the Data Collection Process

For each of the three research questions, the data was theoretically sampled throughout according to the development of the given research question. The guidelines used guided the data collection across the ethnography, with reference to the 3 research questions and the corresponding 3 methods or data sources. This is indicated in Table 14.

Table 14: Guidelines used for Documentation

	RQ1: 'What is the SGO approach to social good, according to SGO documentation?'	RQ2: 'What ICTs are commonly observed in spatial and temporal proximity to SGO services?'	RQ3: 'What is the relation between ICTs and social good, according to SGO staff and volunteers?'
Guideline 1	What are the SGO principal objects, ethos, values and mission?	What ICTs have spatial or temporal proximity to SGO services?	Do ICTs contribute to social good or the SGO mission?
Guideline 2	How is social good defined by the social good organisation?	What types of ICTs are relevant to understanding the SGO services?	Do ICTs detract from social good or the SGO mission?
	Research Question 1 Documentation	**Research Question 2 Field Notes**	**Research Question 3 Interviews**

The reasoning behind these guidelines was to make the data collection more directed, and to give a more explicit description of how the data collection was undertaken. The guidelines are only tools that were used to give direction to the data collection process; the guidelines are not research objectives of this thesis. While the guidelines take the form of questions, it was not anticipated or intended that these questions would be addressed directly. These guidelines are not intended as research questions, and are not intended to replace, subvert, supplement or in any way detract from the 3 research questions of the thesis.

3.4.2   Documentation Data Collection (RQ1)

A number of different types of SGO documentation were gathered as part of the data collection addressing RQ1. This is indicated in Table 15.

Table 15: Challenges in Documentation Data Collection

SGO	SGO documentation gathered as part of the data collection	Challenges encountered during data collection of SGO documentation
CLSR	City Life Annual Report 2013	Very long delays with various members of staff at different levels within CLSR referring the PhD researcher elsewhere. Repeated requests by both email and in person were necessary.
	City Life Trustees' Report 2014	
	City Life HO2 Safeguarding Policy	
	Charity Commission Document	
JCSSJ	St James Mission Statement	Despite repeated requests JCSSJ did not provide digital copies of this documentation but mostly in paper form. This required time consuming transcriptions of the paper copies. Some of the documents are heavily edited with personal data being removed.
	St James Rules of Conduct	
	Jamie's Computers Information Flyer	
	St James Information Flyer	
	Financial Statement 2015	
	Charity Commission Document	
OB	OB Volunteer Policy	OB provided digital copies of all of the documentation after some delay. The OB constitution was provided as an image JPEG file, as the original constitution only existed in paper form, being approx. 30 years old. Each of the documents is relatively short.
	OB Volunteer Agreement	
	OB Information Leaflet	
	OB Equal Opportunities Policy	
	OB Constitution	
	OB Prospectus	
SCMBB	SCM Ethos Statement	By lengthy communication both in person and by email with various members of staff including management eventually access to documentation was granted.
	SCM Constitution	
	SCM Annual Report 2014-2015	
	Charity Commission Document	
SSLP	SSLP Constitution	After many delays SSLP eventually provided the PhD researcher with most of the documentation in digital form by email.
	SSLP Information Leaflet	
	Charity Commission Document	

All documentation data was transcribed and prepared for inclusion in the appendices of this thesis. Many SGO documents are provided in the form of extracts for the sake of brevity and precision. This is particularly the case for extremely long documents, such as those provided by JCSSJ, which contain very lengthy policies on many subjects not relevant to the research questions of this thesis. In the cases of extracted transcripts, personal data and other potentially auxiliary identifying information and otherwise irrelevant material has been removed.

The documentation data collection followed a criteria of zero exclusion: any documentation issued by the organisation which was relevant to the research questions was included as part of the documentation sample. The PhD researcher experienced considerable difficulty in gaining access to any documentation whatsoever.

None of the SGOs made their documentation easily available e.g. online on their organisation websites. Furthermore all of the SGOs were uncooperative in making their documentation available to the PhD researcher. Consequently the documentation data collection process became a very time consuming process. 100% of SGO documentation that became available or accessible was used as data. In all cases requests for documentation data was both in person and by email, with multiple members of staff for all SGOs.

In most cases the documentation was accessed by repeated and lengthy requests by the PhD researcher to various members of staff within the SGOs. Eventually, usually after very long delays, this documentation was provided in either digital form (which was requested) or paper form (which was specifically not requested, and necessitated the transcription of this paper form into a digital extract for inclusion in the appendices of this thesis).

The Charity Commission documentation was accessed independent of the SGOs. In the cases of CLSR, JCSSJ, SCMBB and SSLP, as charities they are legally obliged to disclose their financial and other information online through the charity commission. This documentation was accessible through the Charity Commission independent of the SGOs. OB is not subject to the same legislation under the Charity Commission – as a provident society OB is not obliged to make its financial or other information freely available online.

3.4.3   Field Notes Data Collection (RQ2)

The field notes are a record of observations during the ethnography, in the form of a diary method or ethnographic journal towards the data collection addressing RQ2. This is indicated in Table 16.

Table 16: Field Notes Data Collection – locations and context

SGO	Location(s) and context of observational data collection for field notes (in all cases corresponding to the SGO's main premises)
CLSR	Southampton city centre (typical route – starting at the Bargate the circling from London Road, through the public parks then back to the Bargate)
CLSR	City Life Church Swaythling 286 Burgess Road, Southampton, SO16 3BE (main church building – same premises also used by many other organisations e.g. SCMBB)
JCSSJ	Unit 32, Mount Pleasant Industrial Estate, Mount Pleasant Road, Southampton Hampshire, SO14 0SP (main premises of Jamie's Computers but not St James)
JCSSJ	Driving throughout Southampton in the JCSSJ van for deliveries and collection of IT equipment to be recycled or refurbished (occasional role – not regular work)
JCSSJ	Southampton Street Homeless Hostel, city centre (premises operated but now owned by Society of St James)
OB	243 Portswood Road, Southampton SO17 2NG (October Books, a retail unit on a busy high street used and rented but not owned by OB)
SCMBB	Driving throughout Southampton in the SCMBB van (various locations, highly variable, usually involving some of the 5 SCMBB 'hubs' or banks)
SCMBB	Southampton city centre (ABC Above Bar Church, one of the 5 SCMBB 'hubs' or banks across the city, visited every week)
SCMBB	286 Burgess Road, Southampton, SO16 3BE (Swaythling, one of the 5 SCMBB 'hubs' or banks across the city, visited regularly)
SCMBB	Unit 5 Second Avenue Business Park Millbrook Southampton SO15 0LP (SCMBB warehouse, visited every week as this is the main SCMBB headquarters)
SSLP	Freemantle URC Church 257 Shirley Road Southampton SO15 3HS (one of two premises in Southampton used but not owned by SSLP)

In all cases the dates during which the observational data was collected in the form of field notes at these locations was August 2015 to January 2016.

Field notes were used to address RQ2 after lengthy consultation with each of the SGOs. All 5 SGOs were reluctant to give permission for the PhD researcher to undertake data collection with clients, for different reasons. In all cases, the PhD researcher did not have any direct access to any of the SGO clients for research purposes.

In the case of City Life Soup Run, Southampton City Mission Basics Bank and Southampton Sunday Lunch Project, the clients are highly vulnerable people, often with a history of homelessness or drug abuse, self-harm and suicide attempts, or physical and/or mental illness. October Books and Jamie's Computers/Society of St James were understandably concerned that methods such as interviews with customers, for example, would be bad for business and would dissuade or discourage commercial clients. Jamie's Computers/Society of St James is a slightly exceptional case in that the St James clients are mostly homeless people, however the Jamie's Computers clients are mostly business customers. Jamie's Computers management expressed a concern similar to that of October Books in the case of not dissuading their business clients.

The variation among the SGOs in the number of locations in which the volunteering took place is not a limitation of the study, but simply a reflection of the diversity inherent within social good in Southampton. For example October Books is a small independent local radical bookshop, with just one shop premises in which all business is conducted. The Southampton Sunday Lunch project is a very small local charity with very limited financial means. SSLP does not even own the tables that are used for the lunches, never mind the premises in which the lunches take place. The SSLP field notes data collection only took place at one location due to the very limited scope of the actions and services of SSLP.

This can be contrasted with the Southampton City Mission Basics Bank, a relatively large charity (though financially and demographically still very small compared to, for example, the Society of St James). SCMBB is large and established enough to have 5 'hubs' or banks across Southampton, in addition to its headquarters and main warehouse located in Millbrook. Furthermore SCMBB operates 5 days a week Monday-Friday, whereas SSLP operates only 1 day a week, on Sunday.

The Society of St James is financially and demographically the largest of the 5 SGOs by far. However Jamie's Computers, as the social enterprise division of St James, has a considerable degree of operational and managerial autonomy. The Jamie's Computer services, premises and management are almost entirely separate from that of the main St James charity. This effect is so pronounced that many clients and volunteers at Jamie's Computers were not aware of the services or history of the Society of St James – some individuals were not even aware that there was any connection at all between the two organisations.

3.4.4   Interviews Data Collection (RQ3)

15 interviews took place with staff and/or volunteer SGO stakeholders towards the data collection addressing RQ3. This is indicated in Table 17.

Table 17: Interviews Data Collection - dates and stakeholder details

SGO	Interview #	Date	Characterisation of interviewee as a SGO stakeholder	Location in Southampton
CLSR	1	13.1.2016	volunteer	private premises
	2	4.12.2015	leadership position	private premises
	3	11.1.2016	volunteer	public premises
JCSSJ	4	24.11.2015	staff	SGO premises
	5	24.11.2015	volunteer	SGO premises
	6	26.1.2016	leadership position	SGO premises
OB	7	10.11.2015	leadership position	SGO premises
	8	26.11.2015	volunteer	SGO premises
	9*	26.11.2015	staff	SGO premises
SCMBB	10	2.11.2015	volunteer	public premises
	11	19.11.2015	volunteer	private premises
	12	27.1.2016	leadership position	SGO premises
SSLP	13	22.11.2015	volunteer	private premises
	14	5.12.2015	volunteer	public premises
	15	20.12.2015	leadership position	SGO premises

OB interview 9 is marked with an asterisk. This interview was not audio recorded on the request of the interview participant. The transcript was based entirely on the notes taken by the PhD researcher during the interview. This interview was necessary however due to the shortage of participants willing to take part in the interviews. Furthermore following a lengthy period of familiarisation with the PhD researcher interview participant 9 expressed a strong interest in taking part in the interview and wished to express particular opinions concerning the relation between ICTs and social good in the October Book context.

In Table 17 the term 'leadership position' indicates that the interview participant has a managerial or leadership position within the SGO, whether paid or unpaid, whether staff or volunteer. For example, interview 15 was with an interview participant who held a leadership position within SSLP, however this was a volunteer position. SSLP does not have any paid staff, and all workers within SSLP are unpaid volunteers, whether leaders or otherwise. In Table 17 the term 'volunteer' indicates an unpaid volunteer in non-managerial or non-leadership position. The term 'staff' indicates paid staff in non-managerial or non-leadership position. The term 'public premises' indicates a public place such as a café.

There was a great shortage of SGO staff or volunteers willing to take part in an interview. Of all the SGO stakeholders who were requested an interview, most declined. To be clear, more than 50% of those who were asked to take part in an interview declined to do so. In some cases reasons were given – personal privacy for example – though in most cases reasons were not given. Consequently there was a considerable shortage of participants willing to take part in an interview. From the PhD researcher's perspective it seems reasonable to suggest that one possible reason for this was that some of the SGO stakeholders felt threatened or intimidated by the prospect of an interview.

3 interviews were undertaken per SGO. For each SGO, 1 interview was with a SGO stakeholder in a leadership position within that SGO. The conversation within the interviews and the subsequent data yielded was rich, dense and full of detail relevant to the research questions. This, despite the fact that the interviews were unstructured, with only guidelines but no set questions. It seems reasonable to suggest that the reason why this approach worked so well was that the interviews took place as part of an overall ethnography.

Most of the interviews took place towards the end of the ethnography. At the time that the interviews were conducted, the participants had already developed close friendship with the PhD researcher in almost all cases. The interviewer and interviewee had known each other for more than a year in most cases. Furthermore this period of familiarisation had the consequence that the participants were very familiar with the interests of the PhD researcher and the research questions of this thesis. This period of ethnographic familiarisation was critical to the success of addressing RQ3.

3.4.5   Theoretical Sampling

In this thesis theoretical sampling was used. Note that theoretical sampling is a specific grounded theory technique and is distinct from the sampling of social good organisations. The SGO sampling involved sampling of organisations, where theoretical sampling involves the sampling of theory, or concepts.

In GT, it is representativeness of concepts - and not of people - that is important (Corbin & Strauss 1990). The aim is to build descriptions of conditions in the world, what might give rise to them, and how they are expressed through the interaction and perception of various actors (Corbin & Strauss 2008). The aim is not to generalise findings to a broader population in the conventional sense (Corbin & Strauss 1990).

Theoretical sampling is a GT method of directed and non-random data collection based on themes derived from the data (Corbin & Strauss 2008, p143). The purpose of theoretical sampling is to maximise opportunities for the development of concepts as part of the theoretical interpretation of the data (Corbin & Strauss 2008). Theoretical sampling is controlled by the emerging theory – the opposite of many alternative methods (Glaser & Strauss 1965, 1967).

The primary GT criteria within theoretical sampling is conceptual saturation or data saturation (Corbin & Strauss 2008). The criterion for when to stop sampling the different groups pertinent to a concept is the theoretical saturation. This refers to the situation where no additional data are being found whereby the properties of the category or concept can be developed (Glaser & Strauss 1965, 1967).

In the SGO ethnographic grounded theory the PhD researcher continued collecting data until no new concepts are emerging relevant to the research questions, or until new data will not contribute to GT theory building. The GT notion of saturation is defined as the process of acquiring sufficient data to develop each theme fully (Corbin & Strauss 2008, p195).

During the SGO ethnographic grounded theory, the PhD researcher investigated perceptions of social good, ICTs, and the relation between them in 5 SGOs in Southampton. Here theoretical sampling refers to situations when data collection was not yielding any new concepts i.e. data saturation. For example, in situations where SGO stakeholders were repeating the same perceptions of the relation between ICTs and social good, with not new concepts forthcoming, data collection was discontinued.

3.5   Transcription

After data collection was complete the data corpus was subject to transcription. In this thesis the term transcription is defined as the production of a written textual copy of a body of data which had an original form which was different in some way. For example, the SGO documentation was used as a data source in extract form, the field notes are a record of visual and auditory observations by the PhD researcher, and the interview transcripts are based on audio recordings. Transcription procedures varied according to the method and corresponding research question. This is indicated in Table 18.

Table 18: Transcription procedures

	RQ1 Documentation	RQ2 Field Notes	RQ3 Interviews
Method	extracts Non-verbatim (based on relevance to RQs)	diary method Non-verbatim (because of limited ethical permissions)	audio recordings Non-verbatim (non-verbal sounds removed)
Transcription Procedure	SGO documents were collected in multiple formats e.g. digital (images, word files, pdf) and hard copies (paper, photocopy). This was transcribed to extracts based on the relevance of the material to the research questions. Personal data was removed.	The field notes were written up from memory on the day of the events or observation using the diary method. The field notes are not verbatim in the sense that they were not recorded in situ. Verbatim quotations of conversations are not used due to limited ethical permission with SGO clients.	14 out of 15 interviews were transcribed from audio recordings. 1 participant requested that the interview not be recorded on an audio device. Interview transcripts are not verbatim as personal data was removed and non-lexical vocables or speech disfluencies (e.g. umm, ahh, oh) were removed.

For ethical reasons, for all 3 methods personal data is omitted. The documentation transcripts are non-verbatim in the sense that the SGO documents were cropped or extracted based on relevance. For example extensive information about toddlers' play groups was removed from the CLSR documentation. The field notes are non-verbatim in the sense that they were not recorded on site, and SGO stakeholders are not explicitly cited. For example because of limited ethical permissions conversations are described in general terms, without quoting an individual. The interview transcripts are non-verbatim in the sense that non-verbal sounds (e.g. hmmm) removed.

3.5.1   In Defence of Non-Verbatim Transcription

Non-verbatim transcription procedures have been widely defended as a valid approach both in qualitative methods generally (Lapadat & Lindsay, 1999) and in grounded theory specifically (Charmaz, 2007). It has been argued that verbatim transcription is not necessary in most cases (Halcomb & Davidson, 2006) and may even be detrimental in some cases (Wellard & McKenna, 2014) if, for example, excessive effort is put towards transcribing entirely irrelevant material at the cost of high quality analysis. Attaining a high quality analysis is extremely time consuming in GT (Corbin & Strauss, 2008) suggesting that these are not trivial issues (Poland, 1995).

There are challenges and difficulties with any approach to transcription (Wellard & McKenna, 2014), and so being explicit about procedures is often considered to be more important than which specific approach is used (McLellan, MacQueen, & Neidig, 2003). With transcription processes being so time consuming (Tessier, 2012), there is a trade-off between the authenticity of literal originals, ethical issues and practical considerations of time management.

Another objection to verbatim transcriptions is that there is limited merit in attempting to interpret non-verbal cues (Rubin & Rubin, 1995), as there is no objective way to do so. An excessive concern with reproducing exact non-verbal cues may be problematic if the aim is to build interpretations of those non-verbal cues (Oakley, 1981). The danger is that in some cases, there is a risk that those non-verbal cues may be subject to disputable interpretations or have meaning imposed upon them that is open to question (Sandelowski, 1986).

This thesis adopts a practical, pragmatic approach that has been used in the specific areas of ethnographic interviews on the digital divide (Clark et al., 2004) and in qualitative ICT4D research more widely (Wengraf, 2001). It has been argued that it is still possible to maintain high levels of accuracy (MacLean, Meyer, & Estable, 2004) and rigor (Poland, 1995) with non-verbatim transcripts (Denzin, 1989). Some scholars have argued that verbatim transcripts may even have the disadvantage of inclining the reader towards speculative interpretations (Bailey, 2008) of non-verbal cues (Fasick, 1977).

3.5.2   Documentation Transcription

In the case of the SGO documentation the term 'transcription' refers to the creation of extracts of the documents for inclusion in the appendices of this thesis. The transcription of documentation data was necessary as the documentation was collected in many different forms and formats including hard copy (paper), and various different digital formats (e.g. JPEG, word files, pdf, PNG).

The document transcripts were non-verbatim in 2 senses: the transcripts are extracts, and personal data was removed.

In all cases, for all 5 of the social good organisations, the documentation presented in the appendices are extract transcripts. The transcripts presented here are not the original or full versions of the documents, but a condensed extract. For example, the first document presented, the City Life Soup Run Annual Report 2013, is not presented in its entirety, but in condensed transcript form. The documents were transcribed into extracts as much of the documentation was not relevant to the research questions or the Conjecture. The principle of triviality (Rubin & Rubin, 1995) was used as a criterion for deciding which aspects of the documentation data was relevant and which aspects were not worth including in an extract transcription. Trivial data that is entirely irrelevant was omitted.

There was many cases of personal data, the names of individuals (e.g. SGO trustees, staff) and other potentially auxiliary identifying information (e.g. contact details of individual persons associated with the SGOs). This personal data was removed from the transcripts for ethical reasons, and also as this personal data was not necessary or relevant for this thesis and did not address the research questions.

3.5.3 Field Notes Transcription

In the case of the field notes the term 'transcription' is simply referring to the act of writing up the field notes. This was done using the diary method, whereby an ethnographic diary or journal was kept by the PhD researcher during the months of August 2015 to January 2016. Note that these dates do *not* correspond to the ethnography as a whole.

The field notes were written up from memory on the day of the events or observations. The field notes were not recorded in situ. The specific sections of the field notes which are dated, correspond to that date on which those sections were written. Other sections which are not dated were revised continually and not necessarily constrained to a single date or time frame.

The SGOs were especially concerned to protect their clients, who were very low access for research purposes for at least 2 reasons: the SGO client populations were either primarily composed of vulnerable persons, or of commercial business customers.

The field notes data does not record data from any participants. The field notes are non-verbatim in the sense that the field notes do not quote any individual directly because of limited ethical permissions from the SGOs. Therefore the field notes can only be considered to be a record of the PhD researcher's subjective observations of events. The field notes cannot be properly considered to be a record of the opinions of SGO stakeholders.

The PhD researcher got permission for the field notes from SGO management, and got ratification from persons in a leadership or management position of the final transcript of the field notes with a written permission slip. This is taken as an explicit ethical permission, and also as a form of ratification. SGO management received a copy of the field notes, and agreed that the field notes were a reasonable representation of the PhD researcher's volunteering experiences with the SGO. In this thesis, ratification is an act of confirmation or sanction; an explicit written agreement consenting to the accuracy of a transcript provided to the person providing the ratification.

The field notes used in this thesis had no participants – there was no direct participant input. The plausibility of recording field notes with no participants is well established (Wayne, Bogo, & Raskin, 2006) as a legitimate approach in ethnography (Brewer, 2011), grounded theory (Montgomery & Bailey, 2007) and in organisational research (Markowitz, 2001). This in combination with the ratification of the field notes by a suitable authority is widely agreed to be a helpful and expedient approach (Waddington, 2011) for ensuring the ethical propriety and the observational accuracy of the field notes (Seelye, 1966).

3.5.4 Interviews Transcription

In the case of the interviews the term 'transcription' refers to the creation of a text file based on a rendering of the audio recording of the original interview. 14 out of 15 interviews were transcribed from audio recordings. 1 participant requested that the interview not be recorded on an audio device. This 1 interview (OB interview 9) had to rely more heavily on notes taken by the research during the interview. Due to the shortage of participants willing to take part in an interview it was deemed necessary to conduct OB interview 9. Furthermore the participant in OB interview 9 held a position of responsibility within October Books and had developed a strong rapport with the PhD researcher. This was vindicated when OB interview 9 proved a rich source of data and concepts.

The PhD researcher got participant ratification in the case of all interviews. All interview participants received a copy of the transcript of their interview, and gave explicit written agreement that this transcript was a reasonable and accurate representation of the interview in which they had participated.

Interview transcripts are not verbatim as personal data was removed. Personal data included names of individuals and potentially identifying information.

Non-verbal sounds (e.g. umm, ahh, oh, hmmm) were removed. Non-verbal sounds were removed as these were not considered to be relevant to the research questions. The usual argument for inclusion of non-verbal sounds is that these can affect the interpretation of what is said in the interview (Wengraf, 2001). However this only raises even more problematic issues (Oakley, 1981) concerning how such non-verbal sounds would be interpreted at all (Halcomb & Davidson, 2006).

3.6   Data Analysis Procedures

Grounded theory (GT) is a system for the systematic analysis of empirical data and the consequent production of a theory which is grounded in that data. This 'theory' could take the form of a hypothesis or – as in this thesis – a Conjecture. In this thesis the GT analysis did not start with the Conjecture, but the Conjecture emerged from the GT analysis. This is following standard GT procedure (Corbin & Strauss 2008).

A grounded theory is distinguished from a non-grounded theory in the extent to which it emerges from the data corpus, with a premium set on explicit methodological procedural description and the rigorous use of quotations directly from the data corpus. Speculation or theorising that is not directly derived from the data corpus is not considered to be strictly grounded.

Several approaches to GT have emerged in the literature (Charmaz, 2007; Dey, 1999), the two most important of which are the Glaser e.g. (Glaser, 2009) and Strauss e.g. (Strauss, 1987) approaches to GT. The Glaser and Strauss approaches vary both in philosophy and in recommended procedures (van Niekerk & Roode, 2009). The core GT text for this report is Corbin & Strauss 2008.

The fundamental premise of GT is to start with some empirical observations, and only then move towards some theoretical construction or interpretation of those observations (Corbin & Strauss, 1990). In this thesis the theoretical construction takes the form of a Conjecture. A basic concept of GT generally is that this theoretical construction emerges from the GT analysis itself (Strauss & Corbin 1998, p273).

Following standard grounded theory nomenclature (Corbin & Strauss, 2008), in this thesis the term 'grounded theory' will be used in 3 different senses. First, grounded theory as a methodology – an established system of qualitative research. Second, as a singular proper noun – for example, a SGO ethnographic grounded theory will be presented in this thesis. Third, as a reference to studies already published by other scholars using the same or very similar approaches. In this thesis this is referred to as extant grounded theory.

The thesis Conjecture emerged from the GT analysis that was undertaken in the SGO ethnographic GT. This thesis presents a defence of the Conjecture that makes reference to the results of the SGO ethnographic grounded theory, and also to other sources of evidence that are not directly derived from the SGO ethnographic GT e.g. chapter 2 is used as part of the overall defence of the Conjecture.

3.6.1   Using Grounded Theory to Study Social Good

This thesis follows the core text of Corbin & Strauss 2008 as a guide to standard procedure. The SGO ethnographic grounded theory analysis was a comparative, iterative and reflexive process in which patterns and variations within and across concepts were taken into consideration. The analysis was comparative in the sense that all parts of the data and all concepts were constantly compared to all other parts of the data and all other concepts. The analysis was iterative in the sense that the analysis was repetitive and cyclical until no new concepts were forthcoming. The analysis was reflexive in the sense that the PhD researcher constantly questions their own subjective assumptions, biases and perceptions.

The purpose of the constant comparative, iterative and reflexive approach is to generate theory in a more systematic (Glaser, 2009) and explicit fashion (Strauss & Corbin, 1998). The use of explicit coding and analytic procedures for the purposes of clarity is an attempt to make this theory generation more systematic and transparent, bringing some accountability and precision to qualitative research (Glaser & Strauss, 1965, 1967).

The research questions and the Conjecture were both developed throughout the course of the SGO ethnographic grounded theory. The SGO ethnographic grounded theory did not start with the research questions or the Conjecture in their final form – this would be the opposite of the standard grounded theory procedure (Corbin & Strauss 2008). The formation of the research questions was developed throughout the course of what was available to the researcher in the formation of the sample – particularly with reference to the criteria that were taken into consideration in the formation of the SGO sample. The development of the Conjecture, similarly, depended on many of these sampling criteria, many of which were outside of the control of the researcher. This is described throughout section 3.1

The context of the 5 SGOs that formed the final sample heavily influenced the formation of the research questions and the Conjecture. For example, the kinds of research questions that could be asked and addressed successfully depended on social contexts that were outside of the researcher's control. Similarly, the Conjecture could only be defended if there were empirical data in the research environment that were accessible for the researcher. This is described in section 3.2.

The formation and development of the research questions and Conjecture was also heavily influenced by the Active Participant Observer approach taken in the SGO ethnographic GT, the reasoning behind the methods used to address each respective research question, and the SGO gatekeepers and access for research purposes. All of this is described in section 3.3.

3.6.2 Flexibility in Grounded Theory Data Analysis

The following is a summary of the GT analysis procedures used in the data analysis of the SGO ethnographic grounded theory. This procedure is adapted from the core GT text Corbin & Strauss 2008.

First, a careful and detailed familiarisation with the data. Second, generation of initial codes, with open coding across the entire data corpus. Third, exploring possible lower-level and higher-level concepts in the data. Fourth, defining and naming concepts. Fifth, relating back to the research question and literature in the discussion of the findings. The entire analysis procedure was comparative, iterative and reflexive throughout, with repetitive cycles of coding. The analysis was stopped at the point of theoretical saturation, when no new concepts were forthcoming.

Open coding is a standard GT procedure for disassembling or modulating data. This is followed by delineating concepts to stand for approximations of raw data (Corbin & Strauss 2008). The open coding in this thesis utilized a 'brainstorming approach' (Corbin & Strauss 2008, p160) to remain open to all the possible interpretations of the data, with a recognition of the influence and biases of the PhD researcher as part of the analysis process.

There is a recognition that labels, definitions, or names at different conceptual levels will be affected by the PhD researcher's personal interpretation of the data. By the use of constant comparative analysis the concepts were formed. All of these changed multiple times as the discursive analysis developed. In this context, constant comparative analysis is a means for comparing modularized incidents or instances for similarities and differences (Corbin & Strauss 2008).

As with most GT studies, the meaning of the data used in the thesis may at times be subject to a certain ambiguity. As such, any given interpretation may not be definitive. The actual procedures used are less important than ensuring that the theory generated is grounded in the data and the analysis in undertaken in a creative and innovative way (Corbin & Strauss, 2008).

3.6.3   Structure and Memos

In the Strauss approach[34] to GT, concepts are often grouped into categories (superordinate themes) to provide some structure to the resultant grounded theory. The SGO ethnographic grounded theory in this thesis presents concepts, but does not make use of categories as it was found that these did not naturally emerge from the data.

By virtue of the design of the SGO ethnographic grounded theory, the SGO data corpus has a clear structure inherent within it. The 5 social good organisations, the 3 research questions and the 3 corresponding methods all come together to provide an inherent structure to 'parse' or 'modularise' the data. It is not appropriate to form GT categories if these categories are not grounded in the data (Corbin & Strauss, 1990). The structure provided by categories is hierarchical (Corbin & Strauss, 2008). In the case of the SGO ethnographic grounded theory such a hierarchy was not reflective of what the data corpus actually said.

The GT analysis procedures were recorded through the writing of memos (Corbin & Strauss 2008, 1990), also known in GT as theoretical memos or methodological notes (Strauss, 1987). The purpose of memos is to serve as a record of the data analysis protocols, to make this analysis more explicit and transparent. Memos were used at every stage of the analysis to explore the different possible levels of abstraction in concepts. The memos also serve as a form of information that is not part of the data, however may influence the later interpretation of the data in some cases.

For example, memos will often record comparisons across different SGOs, different observations, experiences, data sources or methods. These comparisons in and of themselves are not part of the data proper; however the record of such comparisons may become important in the data analysis. Memos were used throughout the SGO ethnographic grounded theory. Section 3.6.4, section 3.6.5 and section 3.6.6 provide some examples of memos that were used during the data analysis of the SGO ethnographic grounded theory.

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[34] Categories are also sometimes used in the Glaser approach to grounded theory (Glaser, 1999), however this is less commonly done than in the Strauss approach (Glaser, 1978).

3.6.4   Example Memo from the Data Analysis: Documentation

Below is an example of a memo that was used in the data analysis of the documentation. The example is from the City Life Soup Run (CLSR) documentation. This is indicated in Table 19.

Table 19: Example Memo from Documentation

Example Extract from CLSR Documentation	Example Memo
The strategies employed to assist the charity to meet these objectives included the following: … 2. Relieve persons who are in conditions of need or hardship or who are aged or sick and to relieve the distress caused. a. Information, advice, education, guidance and support to refugees in Southampton through the work of the CLEAR project b. Direct support of work supporting orphans and refugees world-wide, particularly in Uganda and Thailand c. Provision of food to the homeless through a soup run and a community café d. Support of agencies working overseas and in the UK to relieve poverty and hardship	The language used here is reflective of the language used by CLSR stakeholders in leadership positions in personal communication with the PhD researcher: terms such as 'strategy', 'tactics', 'plans', 'objectives', 'business plan' and 'agenda' were commonly used. This perhaps indicates something about the strong sense of direction within the organisation, and especially the leadership. Objective 2c is a non-explicit reference to the City Life Soup Run. The community café is named explicitly but according to personal communication with CLSR stakeholders as of 2016 the community café is not owned or led by City Life Church leadership.

Here this memo serves the function of a record of the thoughts of the PhD researcher that can be referred to again through the different iterations of the comparative analysis. The memos taken together form a kind of 'reflexive GT diary', as opposed to the ethnographic diary which was the field notes.

3.6.5   Example Memo from the Data Analysis: Field Notes

Below is an example of a memo that was used in the data analysis of the field notes. The example is from the Southampton Sunday Lunch Project (SSLP) field notes. This is indicated in Table 20.

Table 20: Example Memo from Field Notes

Example Extract from SSLP Field Notes	Example Memo
December 2015 From recent discussions with some of the volunteers and team leaders at SSLP it seems that a consensus has emerged that of the communities served by the SSLP, very few of the SSLP clients are homeless. While most of our guests and friends at SSLP are not homeless many have a history of homelessness or will have many different physical and mental health problems, including drug addiction, alcoholism, gambling addictions and other struggles and challenges. If a person has accommodation, this affords for the possibility of PC ownership. As pointed out by JCSSJ staff recently, this affordance is a fundamental distinction to, for example, CLSR clients who have no accommodation at all, thus lacking this particular affordance.	This observation concerning the SSLP client population (that the majority are probably not homeless) is, strictly speaking, impossible to confirm however it has been corroborated by multiple other SSLP stakeholders both then and since. The JCSSJ conversation alluded was concerning the issue that ICTs clearly do not directly empower a person who is homeless – if you're sleeping on a park bench, you can't wrap yourself up in a laptop. The point made by the JCSSJ correspondent was that JCSSJ empowers the homeless by the destruction of the ICTs, not by actually directly leveraging the ICTs themselves.

Here the memo is on some very simple background information concerning the SSLP. However at a later date this information transpired to be quite important, in ways which the PhD researcher could not have anticipated at the time that these field notes were written. It also records some of the conversations happening across the SGOs that might have been relevant to each other – dialogues concerning the advantages and disadvantages of rough sleeping, for example.

3.6.6   Example Memo from the Data Analysis: Interviews

Below is an example of a memo that was used in the data analysis of the interviews. The example is from the Southampton City Mission Basics Bank (SCMBB) interview 12. This is indicated in Table 21.

Table 21: Example Memo from SCMBB Interview

Example Extract from SCMBB Interview 12	Example Memo
Yeah, we had a database, which was 1997 technology, just an excel spreadsheet. It was out of date, creaking at the seams. We had a new one, bespoke, made for us, by a colleague. So we've been using that in the capability of the old one, so not at its full capacity. The idea is that it's a web based system, a website as opposed to a database on a computer. We can move from paper vouchers to electronic vouchers. So we're trialling that this month. With 2 organisations, so that's happening at the moment. We had a few data protection issues to get around, vulnerable adults and children and that. So we're changing and refining it as we go along. So the clients, very soon can soon come along and use the electronic tokens. So it should make far, far things easier. Less admin, and more of the welcome. But yeah, there have been things we need to look at.	Here a SCMBB stakeholder describes the new online system for client registration and redeeming vouchers. This transition from a paper based system to an online system occurred during the PhD researcher's time at the charity. The data protection issues alluded by the participant were also an impediment to the curiosity of the PhD researcher – in later conversations correspondents were reluctant to reveal any more information about this. A curious circularity in that, because it is a data protection issue, nothing more could be disclosed concerning that issue which is briefly referred to there.

Here the memo serves the function of a record of subsequent conversations with the participant of the interview and/or other SGO stakeholders concerning similar topics. As so often in ethnography, many of these conversations were not recorded, and do not form part of the data corpus. The memos then allow for some record of these non-data sources of information.

3.7   Summary of Chapter 3

Chapter 3 opens by looking at using grounded theory to study social good. This is followed by a description of the preliminary shortlist of 16 social good organisations in Southampton, the basic criteria used to form this shortlist, the selection criteria for sampling the SGOs, and the formation of a sample of 5 SGOs. The 5 sample SGOs are described briefly, and then in more detail. The entire study of these 5 SGO communities is described as an ethnography. This SGO ethnographic grounded theory made use of 3 methods for comparative purposes. These 3 methods are documentation, field notes and interviews. The grounded theory approach is used for theoretical sampling, data transcription and analysis. Example memos are given to indicate how memos were used throughout the GT analysis. Chapter 3 closes with some comments on alleviating the risk of bias in the GT analysis.

Chapter 4:   Findings

In this thesis the terms 'findings' and 'grounded theory concepts' will be taken as being synonyms. In some situations it may be clearer to use the term 'findings', in the sense of 'it was found that' or 'the findings of the grounded theory'. The grounded theory found 15 concepts, referred to here as grounded theory concepts, or GT concepts. The 15 grounded theory concepts are taken to be the grounded theory of the thesis, or the 15 individual findings of the thesis.

In this thesis the term 'data corpus' is used to refer to the entire data set from the 5 Southampton social good organisations. The overall data corpus comprises of 3 data sources: the documentation data, the field notes data and the interview data. When referring to a specific part of the overall data corpus, the term 'data source' or just 'data' will be used e.g. 'the interviews data source' and 'the interviews data' are synonyms.

For quotations from one of the data sources the specific method of data collection and the relevant SGO will be given as a style of reference. For example, the documentation pertaining to October Books is referred to as 'October Books documentation' or in shorthand simply 'OB docs'.

Chapter 4 uses a single table to summarise the findings throughout the chapter. There are a number of advantages to this style of presentation. Most or perhaps all qualitative studies will uncover 'messy' data which is unstructured, unpredictable, and difficult to categorise. Many different methodological systems – including grounded theory – attempt to bring some order to this disorder by making different recommendations and suggesting procedures to make qualitative studies more rigorous, systematic, and transparent, with a greater clarity and continuity. Using a single table in chapter 4 has the advantage of contributing to this greater clarity and continuity.

In all cases at least one quotation is given directly from the relevant data source to indicate an example of how the particular grounded theory concept was derived from the data. To be clear, as each GT concept is presented, at least one illustrative example of a quotation direct from the relevant data source will be given as indicative of how the relevant GT concept was derived from the data. For example, GT concept 1 is the first finding of research question 1. When considering GT concept 1, an example quotation is given from the documentation data, as this is the relevant data source that was used to address RQ1 in all cases.

4.1 Style of Presentation

Section 4.1 will first present an empty 'template' table to give a sense of the style of presentation of the findings. This kind of template table will be used in chapter 4 to present an executive summary of the findings. In chapter 4, the findings will be considered by research question in the following order: research question 1 (RQ1), research question 2 (RQ2) and research question 3 (RQ3). This is indicated in Table 22.

Table 22: Template Table of Overall Findings

	Research Question 1 (RQ1) RQ1: 'What is the SGO approach to social good, according to SGO documentation?'	Research Question 2 (RQ2) RQ2: 'What ICTs are commonly observed in spatial and temporal proximity to SGO services?'	Research Question 3 (RQ3) RQ3: 'What is the relation between ICTs and social good, according to SGO staff and volunteers?'
CLSR	Grounded Theory Concept #1	Grounded Theory Concept #6	Grounded Theory Concept #11
JCSSJ	Grounded Theory Concept #2	Grounded Theory Concept #7	Grounded Theory Concept #12
OB	Grounded Theory Concept #3	Grounded Theory Concept #8	Grounded Theory Concept #13
SCMBB	Grounded Theory Concept #4	Grounded Theory Concept #9	Grounded Theory Concept #14
SSLP	Grounded Theory Concept #5	Grounded Theory Concept #10	Grounded Theory Concept #15
	Data presented from documentation only	**Data presented from field notes only**	**Data presented from interviews only**

Table 22 can be interpreted in 3 ways: by column, by row, and by cell.

The columns correspond to research question 1 (RQ1), research question 2 (RQ2) and research question 3 (RQ3).

RQ1 investigates what approach to social good is taken by each social good organisation. RQ1 is addressed with reference to the SGO documentation data.

RQ2 investigates what kinds of ICTs are observed in the proximity of the social good services of each social good organisation. RQ2 is addressed with reference to the SGO field notes.

RQ3 is characterised as addressing ICTs and social good, in the sense of RQ3 concerns the relation between ICTs and social good. RQ3 is addressed with reference to the SGO interviews.

The rows correspond to each of the 5 social good organisations (SGOs): City Life Soup Run (CLSR), Jamie's Computers/Society of St James (JCSSJ), October Books (OB), Southampton City Mission Basics Bank (SCMBB) and Southampton Sunday Lunch Project (SSLP). These 5 SGOs are given in alphabetical order.

The cells correspond to the grounded theory (GT) concepts. Each individual cell of the overall findings table is representative of a single grounded theory concept. There are 15 GT concepts in all. These can be considered to be the 15 findings of the thesis as a whole. GT concepts 1-5 are in reference to research question 1, GT concepts 6-10 are in reference to research question 2, and GT concepts 11-15 are in reference to research question 3.

4.1.1 Executive Summary of Findings

The overall findings are presented as an executive summary. This is indicated in Table 23.

Table 23: Overall Findings

	Research Question 1 (RQ1) RQ1: 'What is the SGO approach to social good, according to SGO documentation?'	Research Question 2 (RQ2) RQ2: 'What ICTs are commonly observed in spatial and temporal proximity to SGO services?'	Research Question 3 (RQ3) RQ3: 'What is the relation between ICTs and social good, according to SGO staff and volunteers?'
CLSR	1: 'Promote social welfare.' Advance the Christian faith and promoting social welfare through poverty relief projects for the wider public benefit.	6: 'Limited functionality.' While most CLSR clients owned a mobile phone, they often had no credit, so they were unable to use their phones to call or text.	11: 'Limited welfare benefit.' CLSR clients got limited benefit from their mobile phones (due to lack of credit) or from PCs (due to limited access e.g. public libraries).
JCSSJ	2: 'Recycle + refurbish ICTs.' Donations of old ICT equipment are recycled and refurbished. Provides a revenue stream for the Society of St James.	7: 'ICTs don't serve directly.' JCs stopped providing ICT services directly to the homeless (e.g. ICT training courses) as these were found to be ineffective.	12: 'ICT creative destruction.' The recycling or destroying of ICTs was more beneficial to the homeless than using ICTs directly for the homeless e.g. ICT training courses.
OB	3: 'Ethical trading practice.' Working for a more just society by opposing discrimination, promoting equality and engaging in ethical trading practices.	8: 'Problematic legacy ICTs.' Internal ICT issues included a dated website and Content Management System. These legacy ICTs disrupted daily business operations.	13: 'The web is not ethical.' The web may encourage unethical trading practices e.g. Amazon tax avoidance more than ethical trading practices e.g. Fairtrade.
SCMBB	4: 'Dignity and evangelism.' Advance the Christian gospel assisting the poor e.g. through food provision, restoring dignity and evangelism.	9: 'Abusing the system.' Some volunteers expressed anger on seeing clients using smartphones or tablets when waiting to collect food parcels.	14: 'ICT expense vs dignity.' ICTs e.g. smartphones and tablets may exacerbate food poverty in some cases, however could also give dignity to clients.
SSLP	5: 'Building community.' Promoting mental health, and combating loneliness by providing free healthy lunches every Sunday in a safe social environment.	10: 'ICTs are not relevant.' SSLP stakeholders considered ICTs e.g. smartphones, Facebook not relevant to the problems experienced by most of the SSLP clients.	15: 'Building real community.' According to SSLP volunteers the SSLP clients probably have low access to ICTs, but this is not necessarily a pressing problem.
	Data presented from documentation only	**Data presented from field notes only**	**Data presented from interviews only**

This executive summary, presented in the form of a table, is intended as a succinct precis or an abridgement, and is only presented for purposes of clarity and compactness.

The first column, marked RQ1, presents the findings concerning research question 1. The GT concepts 1-5 are derived from, and are a representation of, the documentation data.

RQ1: 'What is the SGO approach to social good, according to SGO documentation?'

The second column, marked RQ2, presents the findings concerning research question 2. The GT concepts 6-10 are derived from, and are a representation of, the field notes data.

RQ2: 'What ICTs are commonly observed in spatial and temporal proximity to SGO services?'

The third column, marked RQ3, presents the findings concerning research question 3. The GT concepts 11-15 are derived from, and are a representation of, the interviews data.

RQ3: 'What is the relation between ICTs and social good, according to SGO staff and volunteers?'

Note that the findings from RQ3 are the only findings that directly address the thesis Conjecture. RQ1 and RQ2 are necessary in order to make RQ3 possible. It is not possible to meaningfully ask what the relation between ICTs and social good is, unless it is established beyond reasonable doubt what kinds of social good and what kinds of ICTs are relevant in this specific SGO context.

The relation between ICTs and social good is something which is separate from the ICTs and the social goods themselves. Consequently RQ1 and RQ2 are necessary in order to ask RQ3, however only RQ3 directly addresses the thesis Conjecture concerning the nature of the relation between ICTs and social good.

Each individual cell of Table 23 will be considered in more detail, from grounded theory concept 1 through to 15, in order of research question.

4.2   Research Question 1 Findings

RQ1: 'What is the SGO approach to social good, according to SGO documentation?'

Research question 1 (RQ1) is addressed by reference to the documentation data. The findings are represented in grounded theory (GT) concepts 1-5. GT concepts 1-5 are interpreted as representative of the various SGO approaches to, or perspectives on, social good. Specifically with reference to RQ1, GT concepts 1-5 are claimed to be a reasonable representation of SGO policy according to SGO documentation – that is, how the SGOs define or characterise social good.

GT concept 1 is derived from the City Life Soup Run (CLSR) documentation. The CLSR approach to social good involves Christian Church outreach to some of the very poorest and most disadvantaged communities in Southampton, with a view to promoting social welfare. GT concept 1 is presented in more detail in section 4.2.1.

GT concept 2 is derived from the Jamie's Computers/Society of St James (JCSSJ) documentation. The JCSSJ approach to social good involves working to help the homeless through a social enterprise that recycles and refurbishes old IT equipment. GT concept 2 is presented in more detail in section 4.2.2.

GT concept 3 is derived from the October Books (OB) documentation. The OB approach to social good involves working for a more just society by engaging in ethical and environmentally responsible trading practices, and providing literature that advocates equality. GT concept 3 is presented in more detail in section 4.2.3.

GT concept 4 is derived from the Southampton City Mission Basics Bank (SCMBB) documentation. The SCMBB approach to social good involves providing free food and clothes as a form of Christian evangelism and as a way of restoring dignity to poor communities. GT concept 4 is presented in more detail in section 4.2.4.

GT concept 5 is derived from the Southampton Sunday Lunch Project (SSLP) documentation. The SSLP approach to social good involves providing free lunches every Sunday to promote mental health, combat loneliness and to build community. GT concept 5 is presented in more detail in section 4.2.5.

4.2.1 Grounded Theory Concept 1

1: 'Promote social welfare.' Advance the Christian faith and promoting social welfare through poverty relief projects for the wider public benefit.

It is claimed that GT concept 1 is a reasonable description of the City Life Soup Run (CLSR) social good mission as this is stated in CLSR documentation. For example the principal objects and activities of CLSR are described in the CLSR documentation as:

'1. Advance the Christian faith

2. Relieve sickness and financial hardship and to promote and preserve good health

3. Provide or assist in the provision of facilities in the interests of social welfare.'

CLSR Documentation

This quotation is interpreted as evidence to support the claim that GT concept 1 is a reasonable description of the CLSR social good mission.

According to the CLSR documentation the objects of the organisation are 'To provide or assist in the provision of facilities in the interests of social welfare for recreation or other leisure time occupation of individuals who have need of such facilities…or social circumstances with the object of improving their conditions of life' (CLSR Docs).

The terms 'welfare' and 'social welfare' are used repeatedly throughout the CLSR documentation. These terms are a literal verbatim representation of the CLSR documentation, in that they are directly taken from the documentation.

However more important than this is the claim that the use of terms such as 'promote social welfare' is a reasonable representation of the CLSR documentation as a whole. For example, the CLSR documentation data is dominated by description of social activism projects and anti-poverty initiatives.

4.2.2   Grounded Theory Concept 2

2: 'Recycle + refurbish ICTs.' Donations of old ICT equipment are recycled and refurbished. Provides a revenue stream for the Society of St James.

It is claimed that GT concept 2 is a reasonable description of the Jamie's Computers/Society of St James (JCSSJ) social good mission as this is stated in JCSSJ documentation. Note that almost all of the Jamie's Computers documentation is also Society of James documentation, as Jamie's is a social enterprise division of St James.

'We recycle and refurbish old IT equipment to help homeless communities in Southampton. All the profits from Jamie's go to improving our services at Jamie's or St James.'

JCSSJ Documentation

These quotations are interpreted as evidence to support the claim that GT concept 2 is a reasonable description of the JCSSJ social good mission. There is a distinction to be made between the Jamie's Computers approach and the Society of St James approach to social good.

The recycling and refurbishing of ICTs is a social good mission undertaken by Jamie's Computers, and not directly by the Society of St James. However Jamie's Computers does not exist as a stand-alone charity: it is a division of St James. Furthermore it is not appropriate to make too strong a separation between the two organisations, as their social good missions are intimately connected. For example, Jamie's Computers provides a commercial service recycling and refurbishing ICTs for the purpose of providing an income for St James and financially supporting St James services.

According to the JCSSJ documentation the mission of the Society of St James is to work towards 'the relief of poverty, sickness, hardship and distress in particular but not exclusively of persons who are homeless'. The St James social good mission is mainly targeted at homeless, poor or otherwise vulnerable people: 'The mission of The Society of St James is to help vulnerable people by providing person-centred services, encouraging them to realise their potential' (JCSSJ Docs). These services are financially supported by the revenue stream generated by the Jamie's Computers social enterprise.

4.2.3   Grounded Theory Concept 3

3: 'Ethical trading practice.' Working for a more just society by opposing discrimination, promoting equality and engaging in ethical trading practices.

It is claimed that GT concept 3 is a reasonable description of the October Books (OB) social good mission as this is stated in OB documentation.

As part of its ethical trading practice October Books aims to provide literature that is amicable to the OB concern for issues such as equality and social justice. For example, OB primarily sells non-mainstream literature that addresses issues such as LGBT and feminist issues and development. According to the OB documentation 'We have been set up to sell books on topics not well covered by other bookshops. We specialize in subjects such as Child Abuse, Domestic Violence, Adoption, Lesbian and Gay, International Development issues, etc.' (OB docs).

OB ethical trading practices involve stocking goods that are Fairtrade, organic and with a 'green' or environmentally friendly profile e.g. items approved by conservation organisations such as the Rainforest Alliance. Another important aspect of ethical trading practices from an OB perspective involves working against inequality and discrimination e.g. racism.

'We … stock Fairtrade, green and organic foods and goods. The members of the Collective that manages October Books actively work against sexism, racism and homophobia.'

OB Documentation

OB sells a large range of Fairtrade coffee, tea and other non-perishable food and grocery products. There is also a range of vegan and vegetarian products. The supplier of OB's grocery goods and foods is Infinity Foods, itself a non-profit ethical trading cooperative with an emphasis on ethical and environmentally friendly trading practices.

4.2.4   Grounded Theory Concept 4

4: 'Dignity and evangelism.' Advance the Christian gospel assisting the poor e.g. through food provision, restoring dignity and evangelism.

It is claimed that GT concept 4 is a reasonable description of the Southampton City Mission Basics Bank (SCMBB) social good mission.

Two of the social good organisations – City Life Soup Run and Southampton City Mission Basics Bank are both Christian organisations. Both have some Christian emphasis in their social good mission. However SCMBB is much more overtly evangelistic. For example according to the SCMBB documentation 'The Mission is formed to advance the Christian Gospel'. Furthermore,

'The ethos and motivation of Southampton City Mission (SCM) are rooted in the teaching and example of Jesus Christ … SCM was established to manage and develop the social action projects.'

SCMBB Documentation

These social action projects (here interpreted as social good services) inspired by a Christian perspective, and mostly involve poverty relief. 'Everything that SCM seeks to do is inspired by the message, life and example of Jesus, through which God's unconditional love for all people is expressed, in particular his concern for the poor and disadvantaged' (SCMBB Docs).

The SCMBB documentation also emphasises the importance of dignity of all persons: 'All men and women being created in the image of God have inherent and equal dignity and worth.' This work to restore dignity to the poor involves a compassionate and generous spirit. 'Our supervisors and volunteers in the Basics Bank all have the same compassionate, generous and loving spirit and always go out of their way to assist people in getting the help they need' (SCMBB docs). The SCMBB approach to dignity has a more ephemeral and distinctly spiritual flavour, alongside the more practical aspects of food provision.

4.2.5   Grounded Theory Concept 5

5: 'Building community.' Promoting mental health, and combating loneliness by providing free healthy lunches every Sunday in a safe social environment.

It is claimed that GT concept 5 is a reasonable description of the Southampton Sunday Lunch Project (SSLP) social good mission. The idea of building community in the SSLP social good mission has also been described as involving the promotion of mental health:

'The relief of poverty and promotion of mental health of inhabitants of Southampton in particular but not so as to limit the generality of the foregoing by the provision of Sunday lunch for people who are homeless or inadequately housed.'

SSLP Documentation

While the SSLP service is primarily targeted at poor and homeless people, it is open to any person. Visitors are not questioned, and anyone will be provided with a lunch even if they are unknown to the charity.

There is a recognition in the SSLP perspective on social good that poverty is not the only kind of need – for example, loneliness and mental health are other kinds of need. According to the SSLP documentation '[We] provide a free hot lunch each Sunday for those who are sleeping rough, live in poor accommodation or are otherwise in need', for the purpose of the 'promotion of mental health of inhabitants of Southampton'. The service is not limited to the homeless – 'Others are simply lonely and appreciate the chance to eat in company' (SSLP Docs).

The SSLP perspective on social good is that providing company and building community in a safe environment is an important form of social good that is addressing an important for poor and vulnerable persons in Southampton.

4.3   Research Question 2 Findings

RQ2: 'What ICTs are commonly observed in spatial and temporal proximity to SGO services?'

Research question 2 (RQ2) is addressed by reference to the field notes data. The findings are represented in grounded theory (GT) concepts 6-10. With reference to RQ2, GT concepts 6-10 are interpreted as a reasonable representation of those ICTs which are observed by the PhD researcher in SGO social good services, or in examples of SGO practices of delivering social good.

GT concept 6 is derived from the City Life Soup Run (CLSR) field notes. The main ICTs of interest are mobile phones as these are often the only ICTs that the CLSR clients have access to. Most or perhaps almost all of the CLSR clients owned basic or feature mobile phones. GT concept 6 is presented in more detail in section 4.3.1.

GT concept 7 is derived from the Jamie's Computers/Society of St James (JCSSJ) field notes. The main ICTs of relevance are PCs and laptops being either recycled or refurbished. At one time Jamie's aimed to provide basic PC-based skills training and cheap refurbished laptops for St James clients. GT concept 7 is presented in more detail in section 4.3.2.

GT concept 8 is derived from the October Books (OB) field notes. The ICTs of interest or concern are websites relevant to the OB business such as the new OB website and Amazon.com. The web was perceived as supporting unethical trading practices more than ethical trading practices e.g. Fairtrade. GT concept 8 is presented in more detail in section 4.3.3.

GT concept 9 is derived from the Southampton City Mission Basics Bank (SCMBB) field notes. Some SCMBB clients openly used tablets or smartphones while waiting to collect food parcels at the food bank. This was to the annoyance of some SCMBB volunteers, who felt that this was symptomatic of an abuse of the system, and the emergence of a culture of dependence. GT concept 9 is presented in more detail in section 4.3.4.

GT concept 10 is derived from the Southampton Sunday Lunch Project (SSLP) field notes. The SSLP clients felt that ICTs e.g. smartphones, Facebook were not relevant to their personal situations of poverty, loneliness, or physical or mental illness. This view was corroborated by SSLP volunteers. GT concept 10 is presented in more detail in section 4.3.5.

4.3.1   **Grounded Theory Concept 6**

6: 'Limited functionality.' While most CLSR clients owned a mobile phone, they often had no credit, so they were unable to use their phones to call or text.

GT concept 6 describes some examples of ICTs that are observed in the City Life Soup Run (CLSR) practices of delivering social good i.e. in temporal and/or spatial proximity of CLSR services.

'Most or perhaps all CLSR clients own or have access to a mobile phone: this view was corroborated by both CLSR clients and CLSR volunteers. Many CLSR clients reported being unable to use their mobile phones on a regular basis as they had no credit, because all of their money was spent on drugs. Several CLSR clients pointed out that this was not necessarily a limitation as long as another person (another CLSR client) was aware that they could phone them, and this way 2-way communication could be achieved. CLSR clients reported that for this reason they preferred calling/phoning rather than texting when using their mobile phones.'

City Life Soup Run field notes

Most CLSR clients owned a basic feature mobile phone, however most did not have credit most of the time. This was such a common problem that CLSR clients sometimes asked the CLSR volunteers either: for money to buy credit, or for the volunteer to purchase mobile phone credit on their behalf, or for the CLSR volunteer to make a phone call on behalf of the CLSR client.

Many CLSR clients had limited functionality on their mobile phones, while those few who did have credit on their phones could phone to allow for 2-way communication. In many cases CLSR clients would have an arrangement that the person with the credit would phone at regular intervals to allow 2-way communication. A result of this system was that most CLSR clients would phoning rather than texting on their mobile phones, as phoning allowed 2-way communication with other CLSR clients who did not have credit.

4.3.2   Grounded Theory Concept 7

7: 'ICTs don't serve directly.' JCs stopped providing ICT services directly to the homeless (e.g. ICT training courses) as these were found to be ineffective.

GT concept 7 describes some examples of ICTs that are observed in the Jamie's Computers (JCSSJ) practices of doing social good.

'Jamie's staff related how when Jamie's was originally established it was envisaged that Jamie's would provide basic ICT training to St James clients e.g. email, Facebook, CV, job applications. However this service was found to be unpopular, ineffective and unsustainable. It was also considered to be problematic to be providing cheap laptops directly for St James clients as this would introduce the problem that St James clients might attempt to sell these laptops for money in order to buy drugs. Instead Jamie's focused on generating a sustainable revenue stream for St James, but does not typically interact directly with the St James homeless clients.'

Jamie's Computers/Society of St James Field Notes

During the course of the ethnography the PhD researcher observed that Jamie's does not interact directly with the homeless in Southampton e.g. St James clients. This observation was confirmed by Jamie's staff and volunteers. The recycling and refurbishing of PCs and laptops was done primarily to generate a revenue stream for St James.

Some JCSSJ stakeholders argued that increasing accommodation availability is more important than ICTs such as laptops which are very low priority even after they have been housed. Others pointed out that St James clients who were drug addicts could not be offered a cheap laptop because they would try to sell it or barter it for drugs.

The Jamie's ICT training courses were discontinued as they were unpopular with very low attendance, expensive to run with questionable or limited benefit for the St James clients. The training courses also experienced problems with funding, space, equipment and safeguarding issues.

In short, attempts by Jamie's Computers to use ICTs to help the homeless directly e.g. through basics skills training courses or through the provision of cheap laptops were found to be highly problematic and were discontinued.

4.3.3 Grounded Theory Concept 8

8: 'Problematic legacy ICTs.' Internal ICT issues included a dated website and Content Management System. These legacy ICTs disrupted daily business operations.

GT concept 8 describes some examples of the context in which ICTs are observed in the October Books (OB) approach to social good.

'October Books staff and volunteers have reported long term and ongoing difficulties concerning their dated stock management system or internal content management system known as Bookshop. Bookshop is a 20+ year old command line database with no graphical user interface. October Books uses the Bookshop program for management of the stock of books in the shop, including purchases and sales. In the course of normal volunteering duties the PhD researcher was also providing ongoing assistance with these and other IT issues around the shop e.g. sharing hardware such as printers across a local area network and multiple operating systems. Numerous issues with problematic legacy ICTs e.g. a dated OB website have a detrimental effect on business operations e.g. it is not currently possible to take book orders online through the OB website.'

October Books Field Notes

The outdated OB stock management system is known as Bookshop. Bookshop is a 20 years+ old system built and accessed directly on Windows command line, without any GUI (graphical user interface) and no capacity to use a mouse. As far as can be ascertained, Bookshop is operable on the Windows XP operating system but on no later Windows operating system e.g. Windows 7. OB is unable to afford the exorbitant cost of replacing Bookshop. It is reasonable to say that legacy ICTs such as Bookshop have become a major problem for the running of OB services.

Throughout the period of the ethnography and beyond OB experienced many difficulties with Bookshop, including integrating it with their (dated and haphazard) ICT system throughout the rest of the shop. The OB internal ICT system comprised of approximately 6 PCs, with 4 usually operational, and 2 laptops. These devices spanned 4 operating systems (Windows XP, 2000, Vista, 7) and a plethora of legacy software and hardware. From this situation arose many challenges, including confusion over what would have been otherwise relatively basic tasks such as installing new printers to be shared across devices on a local network. The PhD researcher was engaged to assist with these tasks.

4.3.4 Grounded Theory Concept 9

9: 'Abusing the system.' Some volunteers expressed anger on seeing clients using smartphones or tablets when waiting to collect food parcels.

GT concept 9 describes some examples of ICTs that are observed in the Southampton City Mission Basics Bank (SCMBB) approach to social good i.e. ICTs that a temporal-spatial proximity or relevance to SCMBB social good services.

'SCMBB clients were often seen openly using a tablet or smartphone while waiting in the seating area of the food bank while the SCMBB volunteers prepared their food parcels. Some SCMBB volunteers expressed anger to the PhD researcher on seeing this. Some SCMBB volunteers felt that if a client could afford a tablet, they could afford food. Some SCMBB volunteers this was indicative of an abuse of the system, with the risk of encouraging dependency among the clients.'

Southampton City Mission Basics Bank Field Notes

A little explanation is required to describe the context of GT concept 9. The context of this observation lies in the Basics Bank services. The Basics Bank operates 5 hubs or banks across Southampton. At each of these banks, clients arrive with their pink vouchers to collect a food parcel. The pink voucher is a referral system. The pink vouchers are issued by trusted parties around the city such as Doctors and social workers. Clients who are deemed to be not in genuine need or food poverty will not be provided with repeat vouchers by referral agents. The purpose of the referral system is to discourage dependency, and also to ensure a fair distribution of food as the SCMBB has experienced very high demand that has sometimes exceeded supply.

A client arriving at a bank will present the pink voucher and have a short interview with an experienced volunteer in a leadership position. Record or receipt of the voucher and the client's name are taken electronically on the new (as of 2015) SCMBB online platform. Finally the client sits down in the waiting area while the volunteers create the parcel for them.

The SCMBB has been under increasing pressure in the period 2014-2016, with greatly increased demand for food from clients. Some SCMBB volunteers felt that it was not appropriate for SCMBB clients to be asking for free food if they had expendable income to pay for ICTs such as a smartphone or a tablet. Some SCMBB volunteers stated that they had never owned a smartphone or a tablet as they could not afford it. Some SCMBB volunteers considered that smartphone or tablet ownership might exacerbate poverty for clients who did not have money for food.

4.3.5   Grounded Theory Concept 10

10: 'ICTs are not relevant.' SSLP stakeholders considered ICTs e.g. smartphones, Facebook not relevant to the problems experienced by most of the SSLP clients.

GT concept 10 describes the extent to which ICTs have a relevance to or a shared proximity with the Southampton Sunday Lunch Project (SSLP) approach to social good.

'There was widespread agreement among SSLP clients that ICTs such as the internet and social networking sites (SNSs) such as Facebook were in the main not relevant to their situation. The consensus among clients was that engaging in poverty relief was more important and more urgent than building community or combating loneliness. Some SSLP clients felt that Facebook could be helpful for building community, however some older SSLP clients felt this was not appropriate or desirable to the older generation of SSLP clients. These views were corroborated by SSLP volunteers.'

Southampton Sunday Lunch Project Field Notes

A consensus emerged among both SSLP volunteers and clients that for the particular variety of social good services being offered by the Southampton Sunday Lunch Project, there wasn't necessarily many situations where ICTs had any obvious relevance to social good, at least from the perspective of the SSLP clients.

Both SSLP clients and volunteers suggested that a relatively high average age and a probable average low income among the SSLP clients were possible reasons why SSLP clients did not feel that ICTs were relevant in their personal lives. Many SSLP clients reported ownership of a mobile phone, and non-ownership of a PC or laptop.

With social networking sites such as Facebook, among the issues cited by SSLP volunteers was personal safety – as a general policy SSLP does not recommend that volunteers have any personal contact with clients outside of the charity premises. Many SSLP clients owned a basic or feature phone, however SSLP volunteers are similarly recommend not to share mobile phones number with clients, and not to contact SSLP clients outside of the charity premises.

SSLP clients considered that ICTs such as smartphones and social networking sites such as Facebook were not relevant to their personal problems. SSLP volunteers considered that ICTs such as mobile phones and social media e.g. Twitter did not make any meaningful contribution to building community, combating loneliness or promoting mental health.

4.4 Research Question 3 Findings

RQ3: 'What is the relation between ICTs and social good, according to SGO staff and volunteers?'

Research question 3 (RQ3) is addressed by reference to the interviews data. The findings are represented in grounded theory (GT) concepts 11-15. Addressing RQ3, GT concepts 11-15 are interpreted as a reasonable representation of how SGO staff and volunteers perceive the relation between ICTs and social good within the SGO, as these terms of reference are understood by them.

GT concept 11 is derived from the City Life Soup Run (CLSR) interviews. CLSR stakeholders considered that while most CLSR clients owned a mobile phone, many clients gained limited benefit from this as they often did not have credit and so their phones had limited functionality. Access to PCs through public libraries was also problematic to CLSR clients as they felt unwelcome in the public library environment. GT concept 11 is presented in more detail in section 4.4.1.

GT concept 12 is derived from the Jamie's Computers/Society of St James (JCSSJ) interviews. Jamie's Computers stakeholders considered that ICTs did not directly empower the homeless, but it was the opposite: the destruction of ICTs was the main means by which JC's worked to help the homeless. GT concept 12 is presented in more detail in section 4.4.2.

GT concept 13 is derived from the October Books (OB) interviews. October Books stakeholders felt that the internet was a tool or an environment that seemed to be somehow inherently more supportive of unethical capitalist structures, and proportionately inimical to more ethical trade practices and alternatives to capitalism such as that propounded by OB. GT concept 13 is presented in more detail in section 4.4.3.

GT concept 14 is derived from the Southampton City Mission Basics Bank (SCMBB) interviews. SCMBB stakeholders felt that there was a possible risk that smartphones and tablets might potentially exacerbate clients' food poverty in some cases. GT concept 14 is presented in more detail in section 4.4.4.

GT concept 15 is derived from the Southampton Sunday Lunch Project (SSLP) interviews. SSLP volunteers felt that SSLP clients were on the 'negative' end of a digital divide, with relatively low access to ICTs such as the internet compared to SSLP volunteers or compared to the general population in the UK. However SSLP volunteers considered that this was not necessarily relevant to the provision of social good services to the SSLP clients. GT concept 15 is presented in more detail in section 4.4.5.

4.4.1   Grounded Theory Concept 11

11: 'Limited welfare benefit.' CLSR clients got limited benefit from their mobile phones (due to lack of credit) or from PCs (due to limited access e.g. public libraries).

GT concept 11 describes some examples of how City Life Soup Run (CLSR) stakeholders perceived the relation between ICTs and the SGO mission.

'Most of the street people [CLSR clients] own mobile phones. But a lot of them don't have credit. Because they have no money. Maybe they spend it on drugs or what have you … But the, in terms of their welfare, they get limited benefit from the mobile phones, I would say.'

City Life Soup Run interview 1

CLSR volunteers considered that mobile phones afforded limited benefits to the welfare of the CLSR clients. Access to PCs through public libraries was also problematic to CLSR clients as many of the CLSR clients reported that they felt intimidated by or unwelcome in the public library environment.

'The clients, they do sometimes go to the library, to use the computers. We encourage them to do that. But most of them don't like it, they rarely go. There's only 1 man, he goes often. But the others, they feel scared by the computers, and they don't feel welcome in the library.'

City Life Soup Run interview 2

CLSR volunteers felt that mobile phones were not necessarily an unambiguous social good as far as the CLSR clients were concerned. Because of the very common situation of having no credit, many CLSR clients often had limited functionality, arguably gaining limited benefit from their phones. This situation of having no credit was a regular part of the lifestyle of many drug addicts.

'It seems to me that computers or mobile phones really don't have much to do with it … these people [the CLSR clients] are struggling with more basic problems than that. Like, where's the next meal coming from?'

City Life Soup Run interview 3

CLSR volunteers felt that mobile phones were probably used by CLSR clients to contact drug dealers or other drug users just as often as they were used to contact family, friends, or other contacts who were perhaps more likely to be a positive influence in the lives of the clients.

4.4.2 Grounded Theory Concept 12

12: 'ICT creative destruction.' The recycling or destroying of ICTs was more beneficial to the homeless than using ICTs directly for the homeless e.g. ICT training courses.

GT concept 12 describes some examples of how Jamie's Computers (JCSSJ) stakeholders perceived the relation between ICTs and the SGO mission.

'I think that, nobody is saying that we can use old IT equipment to, help some poor old soul on the street. If a person is sleeping on a park bench, they can't wrap themselves up in a laptop.'

Jamie's Computers/Society of St James interview 4

This finding can be reasonably interpreted as suggesting that from a Jamie's Computers perspective, the relation between ICTs and social good has an ironic twist associated with it. ICTs possibly do contribute in a positive way to social good, but mainly through ceasing to exist.

'I think that computers, can help the homeless. But it's mostly, in a negative way. By destroying them [ICTs]. It's like a, creative destruction kind of thing. Homeless folk, I would say, aren't interested, for the most part, in us using computers to help them, directly.'

Jamie's Computers/Society of St James interview 5

The ICT training classes were discontinued as a service by JCSSJ as it was found that using ICTs to help the homeless directly was not necessarily the most effective, sustainable or popular approach for helping St James clients.

'Originally Jamie's was set up to give classes in using computers for the clients of St James. But that was soon discontinued as we ran into budgetary problems. And it wasn't very popular.'

Jamie's Computers/Society of St James interview 6

JCSSJ staff and volunteers considered that ICTs rarely if ever empowered the homeless in a direct sense, but only indirectly through the destruction of those ICTs. One JCSSJ volunteer said that it was through the 'creative destruction' of ICTs, and through bringing ICTs into 'non-existence' that the homeless could be empowered. This was seen as very funny, and became a running joke in subsequent dialogues with the PhD researcher.

4.4.3   Grounded Theory Concept 13

13: 'The web is not ethical.' The web may encourage unethical trading practices e.g. Amazon tax avoidance more than ethical trading practices e.g. Fairtrade.

GT concept 13 describes some examples of how October Books (OB) stakeholders perceived the relation between ICTs and the SGO mission.

'So the computers, they can make things more inefficient, rather than more efficient, sometimes. The computers sometimes get in the way of what we're trying to do, what we're about.'

October Books interview 7

Some OB volunteers and staff argued out that the web had apparently been engaging closely in the economies of the capitalist world, but apparently little advantage for ethical trading or small independent local community businesses such as OB. Amazon, Facebook and Google were often cited by OB volunteers and staff as examples of how the web was becoming an environment that was increasingly conducive to unethical trading practices.

'I'm not sure that the political left has really benefited at all from the internet, or the web. And here in the shop, you know we have had problems with the computers and the website.'

October Books interview 8

October Books was described as OB volunteers and staff as attempting to create an alternative business environment, and to run a business on ethical lines as an alternative to what were considered to be unethical (sometimes characterised as capitalist) trading practices.

'The internet has clearly done more to encourage people like Amazon to avoid paying taxes and treating their staff terribly. The internet hasn't done anything to advance the cause of socialism. And to be honest, it hasn't helped us here in the shop either.'

October Books interview 9

October Books staff and volunteers considered that ICTs such as the web and the internet did more to encourage or promote what they considered to be unethical trading practices e.g. tax avoidance, whilst doing little to encourage more ethical trading practices e.g. Fairtrade or environmentally responsible business.

4.4.4   Grounded Theory Concept 14

14: 'ICT expense vs dignity.' ICTs e.g. smartphones and tablets may exacerbate food poverty in some cases, however could also give dignity to clients.

GT concept 14 describes some examples of how Southampton City Mission Basics Bank (SCMBB) stakeholders perceived the relation between ICTs and the SGO mission.

SCMBB clients were fairly regularly seen using their smartphones and IPads openly while at the bank to collect food. SCMBB volunteers responded differently to this. Some felt angry, and suggested that these clients were being irresponsible with their money, and that this might be an abuse of the system.

'It's clearly an abuse of the system. If you can't afford food, you can't afford a smart phone, simple as that. We have many, many people asking us for food. Why should we give food to you?'

Southampton City Mission Basics Bank interview 10

SCMBB staff and volunteers felt that smartphones and tablets such as IPads may have the potential to exacerbate food poverty for many SCMBB clients who are in such difficult financial straits that they cannot afford food.

'I think that probably … some of the clients are only exacerbating their situation of food poverty by spending their money on smart phones. On the other hand, it's not up to us to judge.'

Southampton City Mission Basics Bank interview 11

Some SCMBB staff and volunteers also pointed out that ICTs such as smartphones and IPads, when viewed as a non-essential comfort or luxury, could give dignity to poor people, and that this was a good enough reason to not object to a food bank users owning and using such items.

'There's more to poverty than money. It's not just about money, it's about dignity.'

Southampton City Mission Basics Bank interview 12

The importance of dignity was mentioned by many SCMBB stakeholders as an important reason not to judge the SCMBB clients if they chose to spend money on smart phones and tablets whilst in a desperate situation of food poverty.

4.4.5   Grounded Theory Concept 15

15: 'Building real community.' According to SSLP volunteers the SSLP clients probably have low access to ICTs, but this is not necessarily a pressing problem.

GT concept 15 describes some examples of how Southampton Sunday Lunch Project (SSLP) stakeholders perceived the relation between ICTs and the SSLP social good mission.

'We don't just want to build community, we want to build real community. You can't do that online. The internet isn't relevant to these people's [SSLP clients] problems.'

Southampton Sunday Lunch Project interview 13

SSLP volunteers considered that the relation between ICTs and social good, as these terms of reference were understood by them, was probably negative or just void. In other words, ICTs either negatively detracted from, or were irrelevant entirely to, the social good mission of the Southampton Sunday Lunch Project.

'Probably it would be true to say that the clients have limited access [to computers]. But I don't think that's a problem at all. It's not a problem for them. They have other problems.'

Southampton Sunday Lunch Project interview 14

One of the important aspects of the SSLP social good mission is to combat loneliness and build community. SSLP volunteers were widely agreed that ICTs such as Facebook were not likely to advance the SSLP social good mission.

'It seems to me that the Sunday Lunches, we don't need to be getting involved with something like Facebook … And I think that, the websites can sometimes increase loneliness, in some ways.'

Southampton Sunday Lunch Project interview 15

The average age of the clients was a commonly cited reason for SSLP not engaging in online platforms such as Facebook. SSLP volunteers considered that SSLP clients probably had, on average, low access to ICTs such as computers and the internet. It was estimated that probably most SSLP client owned a basic or feature phone. SSLP volunteers considered that the SSLP clients' average low access to ICTs was not an urgent problem that needed to be addressed.

4.5   Recap of the Findings

Section 4.5 will briefly lay out some of the ways in which the findings address the Conjecture and research questions.

Conjecture: 'ICTs often do not contribute to social good.'

The Conjecture was not proved or disproved in the process of addressing the three research questions. The findings from the 3 research questions provide some support for the Conjecture.

RQ1: 'What is the SGO approach to social good, according to SGO documentation?'

Grounded theory concepts 1-5 provide clear descriptions of how and in what ways the social good organisations approach social good, with reference to SGO documentation. The City Life Soup Run approach to social good emphasises the idea of promoting social welfare. Jamie's Computers/ Society of St James aims to recycle and refurbish old ICTs to benefit the homeless. October Books prioritises ethical trading practices. Southampton City Mission Basics Bank considers dignity and evangelism to be important in their social good mission. Southampton Sunday Lunch Project views community as central to their approach to social good.

RQ2: 'What ICTs are commonly observed in spatial and temporal proximity to SGO services?'

Grounded theory concepts 6-10 provide examples of observations of ICTs in cases of social good being manifested in practical situations within the SGOs. The vast majority of City Life Soup Run clients owned a basic or feature mobile phone, however these often had limited functionality. Jamie's Computers/Society of St James found that past attempts to provide ICT training to St James clients was not a success – Jamie's found that in its services, ICTs don't serve the homeless directly. October Books experienced numerous ongoing issues with problematic legacy ICTs, which were detrimental to business operations but too expensive to resolve through investment in new ICT equipment. Some Southampton City Mission Basics Bank volunteers considered SCMBB clients using ICTs such as tablets and smartphones was indicative of systemic abuse of the food bank system. Clients and volunteers at Southampton Sunday Lunch Project considered that ICTs such as social networking sites e.g. Facebook were not relevant to the personal problems experienced by SSLP clients.

RQ3: 'What is the relation between ICTs and social good, according to SGO staff and volunteers?'

Grounded theory concepts 11-15 provide accounts of the perceptions of SGO stakeholders on the relation between ICTs and social good, as this is understood by them.

City Life Soup Run volunteers suggested that CLSR clients gained limited welfare benefit from ICTs such as mobile phones or the internet because of limited functionality e.g. no credit for mobile phones or because of lack of access e.g. some CLSR clients reported that the found public libraries intimidating and unwelcoming. This is interpreted as suggesting that CLSR volunteers had a somewhat negative view of the relation between ICTs (in the case of CLSR, this mostly means mobile phones with limited functionality) and social good (in the case of CLSR, promoting social welfare).

Jamie's Computers/Society of St James volunteers considered that the creative destruction of ICTs through recycling did more to benefit the homeless indirectly, while Jamie's did not use ICTs to directly serve the homeless. This is interpreted as a suggesting that JCSSJ staff and volunteers had an antithetical and even slightly ironic view of the relation between ICTs (for JCSSJ, mostly old donated PCs and laptops) and social good (in JCSSJ, recycling ICTs to benefit the homeless).

October Books volunteers and staff considered that the web and internet probably encouraged unethical trading practices e.g. Amazon.com tax avoidance more than it encouraged ethical trading practices e.g. Fairtrade, environmentally friendly industrial practice. This is interpreted as suggesting that OB staff and volunteers had a mostly negative view of the relation between ICTs (in OB, legacy ICTs and the web) and social good (in OB, promoting ethical trading practices).

Southampton City Mission Basics Bank volunteers and staff considered that ICTs could potentially exacerbate food poverty, however could also restore dignity to SCMBB clients. This is interpreted as suggesting that SCMBB staff and volunteers had a mixed or balanced and perhaps impartial view of the relation between ICTs (in SCMBB, tablets and smartphones) and social good (in SCMBB, restoring dignity to clients).

Southampton Sunday Lunch Project volunteers considered that ICTs such as social networking sites e.g. Facebook would not necessarily make a meaningful contribution to building real community in the SSLP context. This is interpreted as suggesting that SSLP volunteers had an indifferent view of the relation between ICTs (most SSLP clients owned a basic or feature phone but otherwise reported low access to ICTs e.g. PCs, laptops, internet) and social good (in SSLP, building community). Most SSLP volunteers considered that ICTs such as the web were not relevant to the SSLP vision of social good.

4.6   Caveats on the Findings

The entirety of the findings, being 15 GT concepts, taken collectively being the SGO ethnographic grounded theory, was presented in chapter 4. The SGO ethnographic grounded theory presented in chapter 4 does not present all the data which was gathered, but only that data which was most relevant to the research questions and the Conjecture.

The following is an example of a case where data was omitted on grounds of relevance. In the JCSSJ documentation, it states that, according to the UK Charity Commission, the St James total income in 2015 was £7m+. This data would be useful if the research question was to determine the financial income of the St James, however this is not the research question being considered, nor is it the purpose of the Southampton SGO ethnographic grounded theory. Financial data was omitted from chapter 4.

Some caveats: the SGO ethnographic grounded theory is not an investigation of anything to do with technology which is not specifically in relation to social goods. The Conjecture and research questions (chapter 1) are an investigation of the relation between various ICTs and various social goods. This thesis is not considering ICTs or social good in isolation from each other. The SGO ethnographic grounded theory is not focusing on organisations that use technology. The sampling process of the SGOs described in chapter 3 is looking to create a sample for the purposes of an investigation of the relation between ICTs and social good, not to look at either ICTs or social separately from each other. The purpose of the entire thesis is to present a defence of the Conjecture, which is itself a supposition concerning the nature of the relation between various ICTs and various social goods.

The formation of the SGO sample was also heavily influenced by many practical factors and considerations that were outside of the researcher's control. This thesis is not an investigation on likelihood, probability, causation, difference, or surprisingness. This thesis does not take into consideration whether the findings of the SGO ethnographic GT are surprising, but only whether these findings are true, insofar as it is possible to ascertain this. The purpose of the GT methodological procedures followed in this thesis is that these GT standard procedures have, it has been argued, the affordance of testing the truth of claims made in social subjective spheres of research (Corbin & Strauss 2008).

4.7   Summary of Chapter 4

Chapter 4 used a single table for the presentation of the findings in the form of an executive summary. Chapter 4 presented the findings per research question in the order: RQ1, RQ2, and RQ3. RQ1 was addressed by the use of documentation data. RQ2 was addressed by the use of field notes data. RQ3 was addressed by the use of interviews data. There are 15 grounded theory concepts or findings in all.

In all cases at least one quotation is given directly from the relevant data source to indicate an example of how the particular grounded theory concept was derived from the data. For example, GT concept 1 is the first finding of research question 1. When considering GT concept 1, an example quotation is given from the City Life Soup Run documentation data.

Chapter 4 uses a single table to describe the findings in an attempt to bring some order to 'messy' data which is unstructured, and present this in a way which is more structured, ordered, rigorous, systematic, and transparent. The end of chapter 4 gives some remarks on the aspects of the data corpus which do not 'fit' into the table used here. The grounded theory presented in chapter 4 does not present all the data which was collected, but rather that data which is most relevant to addressing the research questions.

The findings from RQ3 are the only findings that directly address the thesis Conjecture. However RQ1 and RQ2 are both necessary in order for RQ3 to be rendered in a meaningful way. For instance, it is not possible to meaningfully ask what is the relation between ICTs and social good in a particular SGO context (RQ3) unless there are grounds for establishing with reasonable certainty what are the relevant types of ICTs that are under consideration in that specific social context (RQ2) and what is the specific type or types of social good that are relevant in the SGO context (RQ1).

Chapter 5:   Discussion

Chapter 5 considers literature and previous studies in the light of the findings of the SGO ethnographic grounded theory. There was very little published literature that was directly relevant to the findings. Consequently the literature search was heavily weighted towards relevance.

Relevance was the most important criterion – specifically relevance to the Conjecture, research questions and findings of the SGO ethnographic grounded theory. For example, recent empirical qualitative studies on similar kinds of organisations or services, comparable to the Southampton SGO services, with pertinent research questions or objectives, were considered to be relevant. Preference was given to studies based in the UK or Southampton if possible.

In chapter 5 for each of the 15 grounded theory (GT) concepts, there is a comparison to relevant extant grounded theory literature, and also to relevant non-grounded theory literature, to see if there is any agreement or disagreement with the SGO ethnographic grounded theory.

In the chapter 5 literature search there was a strong bias towards empirical studies, especially qualitative studies. Preference was given to studies published as recently as possible – 2007 was the cut-off point.

Some studies were found that refer to the same Southampton SGOs considered in this thesis. For example chapter 5 will cite studies that explicitly cite by name the SGOs Jamie's Computers/Society of St James, October Books and Southampton City Mission Basics Bank. Chapter 5 will also cite studies that refer to City Life Soup Run and Southampton Sunday Lunch Project implicitly, but not by the name of the SGO e.g. studies refer to homeless soup runs in Southampton, food poverty and free food services in Southampton.

Several journals in ICT4D were studied e.g. the EJISDC *Electronic Journal of Information Systems in Developing Countries,* and computer science journals with a focus on social and/or qualitative research e.g. *Computers in Human Behaviour.* Target journals focusing on extant grounded theory studies included the *Grounded Theory Review*, *Qualitative Health Research* and *Qualitative Social Work.*

In the course of the literature search for chapter 5, it was found that there was a distinct paucity of literature of direct relevance to the findings of the SGO ethnographic grounded theory.

5.1   Style of Presentation

The chapter 4 findings were presented in order of research question. The chapter 5 discussion will proceed per each of the 5 social good organisations, instead of per each of the research questions. This is indicated in Table 24.

Table 24: Procedure of the Discussion

	Research Question 1 (RQ1) RQ1: 'What is the SGO approach to social good, according to SGO documentation?'	Research Question 2 (RQ2) RQ2: 'What ICTs are commonly observed in spatial and temporal proximity to SGO services?'	Research Question 3 (RQ3) RQ3: 'What is the relation between ICTs and social good, according to SGO staff and volunteers?'
CLSR	Grounded Theory Concept #1	Grounded Theory Concept #6	Grounded Theory Concept #11
JCSSJ	Grounded Theory Concept #2	Grounded Theory Concept #7	Grounded Theory Concept #12
OB	Grounded Theory Concept #3	Grounded Theory Concept #8	Grounded Theory Concept #13
SCMBB	Grounded Theory Concept #4	Grounded Theory Concept #9	Grounded Theory Concept #14
SSLP	Grounded Theory Concept #5	Grounded Theory Concept #10	Grounded Theory Concept #15
	Data presented from documentation only	**Data presented from field notes only**	**Data presented from interviews only**

As indicated in Table 24, the chapter 5 discussion will proceed per each of the 5 social good organisations in the order: City Life Soup Run (CLSR), Jamie's Computers/Society of St James (JCSSJ), October Books (OB), Southampton City Mission Basics Bank (SCMBB) and Southampton Sunday Lunch Project (SSLP).

As indicated in Table 24, each of the social good organisations has 3 associated grounded theory (GT) concepts. Chapter 5 will consider each of the GT concepts in turn, but not in numerical order i.e. the GT concepts will not be considered in the order GT concept 1-15 as was done in chapter 4. In chapter 5 the GT concepts will be considered in order of corresponding social good organisation (SGO).

The findings from City Life Soup Run (CLSR) correspond to grounded theory concepts 1, 6 and 11.

The findings from Jamie's Computers/Society of St James (JCSSJ) correspond to grounded theory concepts 2, 7 and 12.

The findings from October Books (OB) correspond to grounded theory concepts 3, 8 and 13.

The findings from Southampton City Mission Basics Bank (SCMBB) correspond to grounded theory concepts 4, 9 and 14.

The findings from Southampton Sunday Lunch Project (SSLP) correspond to grounded theory concepts 5, 10 and 15.

5.2 Discussion of the Findings per 5 SGOs

Section 5.2 gives a brief summary of the discussion of the findings, with reference to some of the literature that will be considered in sections 5.2.1 through to 5.2.5.

City Life Soup Run (CLSR)

A wealth of mostly US-based research literature was found looking at the potential for ICTs such as mobile phones and the internet to contribute to the social welfare of homeless and poor communities. A number of studies supported the City Life Soup Run findings, particularly the finding that homeless clients often did not have credit for their mobile phones (grounded theory concept 6). The only major disagreement concerned mobile phone ownership among the homeless population. The City Life Soup Run findings suggested that almost all City Life Soup Run clients owned a mobile phone, however comparable other studies found that homeless populations in the US had approximately 50% mobile phone ownership. More details in section 5.2.1.

Jamie's Computers/Society of St James (JCSSJ)

A number of US-based studies found that there was potential for ICTs such as mobile phones, laptops and the internet to contribute to the wellbeing of homeless, however this potential very often went unrealised. This supports the Jamie's Computers/Society of St James findings to some extent however the specific JCSSJ finding concerning 'creative destruction' of ICTs (grounded theory concept 12) was not supported. More details in section 5.2.2.

October Books (OB)

Extant research based in Spain and the UK looking at small and medium enterprises (SMEs) and small retailers supported the October Books findings. Specifically, the October Books finding that problematic legacy ICTs were detrimental to business practices but difficult to replace due to lack of funds to invest in new ICTs (grounded theory concept 8) was also found in several other studies. An independent 2016 ethnography on October Books confirmed the findings of the SGO ethnographic grounded theory, thus providing excellent support for the October Books findings. More details in section 5.2.3.

Southampton City Mission Basics Bank (SCMBB)

A combination of UK and international studies found moderate support for the Southampton City Mission Basics Bank findings, especially concerning dignity (grounded theory concept 15). However in some cases the studies cited are not directly investigating the place of ICTs in food banks or comparable social situations. Consequently the extant research only gives indirect support to the Southampton City Mission Basics Bank findings concerning ICTs e.g. grounded theory concept 9. More details in section 5.2.4.

Southampton Sunday Lunch Project (SSLP)

There was a great lack of existing research for meaningful comparison to the Southampton Sunday Lunch Project findings. Some research was highly relevant in content but deemed too outdated and were therefore not included in the discussion e.g. a grounded theory on older adults and ICTs, however dating from 2000 (Weatherall & White, 2000). There were very few studies looking at the role of ICTs in the context of community building and free meals, or the relation between ICTs and the particular variety of social good associated with Southampton Sunday Lunch Project (grounded theory concept 5). The extant research does provide some support for the Southampton Sunday Lunch Project findings that building real community is often considered to require a physical location and that the digital divide is not necessarily the most appropriate way to frame the social issues in the specific context of Southampton Sunday Lunch Project (grounded theory concept 15). However the support from the literature for the Southampton Sunday Lunch Project findings is somewhat limited as there are very few studies looking at the relation between ICTs and social good in social contexts similar to the Southampton Sunday Lunch Project. More details in section 5.2.5.

5.2.1   City Life Soup Run (CLSR)

The findings from City Life Soup Run (CLSR) correspond to grounded theory concepts 1, 6 and 11, presented below.

1: 'Promote social welfare.' Advance the Christian faith and promoting social welfare through poverty relief projects for the wider public benefit.

6: 'Limited functionality.' While most CLSR clients owned a mobile phone, they often had no credit, so they were unable to use their phones to call or text.

11: 'Limited welfare benefit.' CLSR clients got limited benefit from their mobile phones (due to lack of credit) or from PCs (due to limited access e.g. public libraries).

GT concepts 1 and 6 are necessary in order to understand the specific background of social good, ICTs and the relation between them within the social context of City Life Soup Run. However GT concept 11 is the only finding that directly relates to the thesis Conjecture concerning the nature of the relation between ICTs and social good.

(Eyrich-Garg, 2010) is a US-based non-grounded theory mixed methods study on homeless mobile phone ownership. (Eyrich-Garg, 2010) found that 44% of homeless participants (n=100) reported mobile phone ownership (Eyrich-Garg, 2010). Eyrich-Garg 2010 observes that mobile phones could potentially be used (but were not always actually used) to promote personal safety of the street homeless, and to enhance communication between the street homeless and health providers. 56% of the sample who didn't own mobile phones reported that these were of limited use to them and an unnecessary expense, that accommodation, food, warmth, safety and hygiene were much more important than a mobile phone (Eyrich-Garg, 2010).

The findings from Eyrich-Garg 2010 that only 44% of the homeless sample owned a mobile phone is lower than would have been expected from the City Life Soup Run findings. However it is difficult to derive any strong conclusions based only on the field notes data, which does not give any commentary at all about proportions of mobile phone ownership. The majority (56%) of the Eyrich-Garg 2010 sample had a more sceptical view of the potential for mobile phones to promote the social welfare of homeless people. This is in agreement with the City Life Soup Run findings.

(Woelfer, Iverson, Hendry, Friedman, & Gill, 2011) is a US-based non-grounded theory mixed methods study looking at the potential for mobile phones to promote the social welfare of the homeless. (Woelfer et al., 2011) found that mobile phones present good opportunities for promoting the safety and health of homeless communities. For example there may be opportunities to improve communication between homeless clients and their health care providers. However it was found that homeless individuals were often not willing to share their mobile phone numbers with parties they did not trust, such as various homeless service providers (Woelfer et al., 2011). Woelfer et al 2011 found that about 50% of a small sample (n=19) of homeless clients owned a mobile phone.

The (Woelfer et al., 2011) findings is much lower than the CLSR findings. The City Life Soup Run findings suggest that most CLSR clients own a basic or feature mobile phone. However a direct comparison is problematic for at least 2 reasons. The Woelfer study has the important limitation of a very small sample size (n=19). Furthermore the SGO ethnographic grounded theory does not have any sample size of participants at all (n=unknown). Therefore it is difficult to make a direct comparison of these findings.

(Woelfer et al., 2011) give a positive appraisal of the potential for mobile phones to promote the social welfare of homeless people. This is somewhat in disagreement with the City Life Soup Run findings, which suggest that CLSR volunteers considered that CLSR clients got limited welfare benefit from their mobile phones. Woelfer et al's positive appraisal mostly focused on promoting the safety and health of homeless communities. City Life Soup Run volunteers or clients did not report that mobile phones were potentially promoting the safety and health of homeless communities. It is unclear how to account for these disagreements – possibly cultural (UK vs US) or methodological (grounded theory vs non-grounded theory) issues might not be entirely irrelevant to the difference in findings.

(Buckingham, 2008, 2009) are two Southampton-based non-grounded theory mixed methods studies on the voluntary sector and homelessness services in Southampton. (Buckingham, 2009) found that many homeless people in Southampton had low access to ICTs such as PCs and the internet, but high access to mobile phones. This is consistent with the City Life Soup Run findings.

(Ferguson, Wu, Dyrness, & Spruijt-Metz, 2007) is a US-based grounded theory on faith-based social good programs for the homeless. (Ferguson et al., 2007) found a high proportion (no number given) of homeless service users owned or had use of a basic or feature mobile phone, however sometimes homeless clients did not have credit for their phones (Ferguson et al., 2007). This is in full agreement with the City Life Soup Run findings from the SGO ethnographic grounded theory.

5.2.2 Jamie's Computers/Society of St James (JCSSJ)

The findings from Jamie's Computers/Society of St James (JCSSJ) correspond to grounded theory concepts 2, 7 and 12, presented below.

2: 'Recycle + refurbish ICTs.' Donations of old ICT equipment are recycled and refurbished. Provides a revenue stream for the Society of St James.

7: 'ICTs don't serve directly.' JCs stopped providing ICT services directly to the homeless (e.g. ICT training courses) as these were found to be ineffective.

12: 'ICT creative destruction.' The recycling or destroying of ICTs was more beneficial to the homeless than using ICTs directly for the homeless e.g. ICT training courses.

(Ferguson & Islam, 2008) is a US-based qualitative grounded theory evaluation of a social enterprise for the homeless, a vocational training program for homeless young adults. (Ferguson & Islam, 2008) found that very basic workshops not using ICTs were popular and effective. For example it was found that even very simple tasks such as art lessons promoted family respect and self-esteem (Ferguson & Islam, 2008). The (Ferguson & Islam, 2008) study cannot be interpreted as directly supporting the JCSSJ findings as Ferguson & Islam 2008 were not directly investigating the potential for using ICTs to help the homeless.

(Eyrich-Garg, 2011) is a US-based non-grounded theory mixed methods study on computer use among the unsheltered 'street' homeless. (Eyrich-Garg, 2011) found that ICTs (e.g. mobile phones, PCs at public libraries) could be used to enhance health outcomes of the homeless and may be an economically feasible way to reach out to homeless populations. Participants who reported more severe drug use histories were less likely to report computer use. The study gave positive appraisal to the potential for ICTs to disseminate information, prevent, screen, and treat many conditions. However it was also noted that homeless people often did not wish to use ICTs for these purposes (Eyrich-Garg, 2011). This is consistent with the Jamie's Computers/Society of St James findings however the (Eyrich-Garg, 2011) study should not necessarily be considered to be supporting the JCSSJ findings as Eyrich-Garg 2011 had very different research questions.

(Finley, 2010) is a US-based non-grounded theory ethnographic study on the politics of homelessness and poverty in America. (Finley, 2010) found that there were opportunities to use ICTs such as increased internet access to benefit the homeless, however there were many challenges including high fiscal costs and low digital literacy among the homeless (Finley, 2010). This study looked at the case of the so-called 'Dignity Village', a semi-permanently squatting community of homeless individuals. The Finley 2010 study provides some support for the Jamie's Computers/Society of St James finding that ICTs are not necessarily the most effective way to serve the homeless. However the Jamie's Computers/Society of St James finding of creative destruction is not supported.

(Le Dantec & Edwards, 2008) is a US-based non-grounded theory qualitative study on perceptions of technology among the homeless. (Le Dantec & Edwards, 2008) found that there are opportunities for productive technological interventions in the lives of homeless people e.g. better communication with health services. However these opportunities are also often not realised (Le Dantec & Edwards, 2008). The (Le Dantec & Edwards, 2008) study provides some support for the Jamie's Computers/Society of St James findings in that there is agreement that the potential for productive technological interventions in the lives of homeless people is often not realised.

(B. Taylor & Jeffery, 2013) is a Southampton-based non-grounded theory qualitative study on the accommodation of high risk tenants, including previously homeless individuals, with specific reference to the Society of St James. (B. Taylor & Jeffery, 2013) reported findings consistent with the Jamie's Computers/Society of St James findings. Taylor & Jeffery 2013 found that Society of St James clients after being rehoused did not consider ICTs such as laptops or internet access to be of high priority. Taylor & Jeffery 2013 report that the Society of St James was aware that many of their clients did not consider ICTs to be of high priority to them. The (B. Taylor & Jeffery, 2013) study would appear to support the Jamie's Computers/Society of St James findings that ICTs do not necessarily benefit the homeless.

5.2.3   October Books (OB)

The findings from October Books (OB) correspond to grounded theory concepts 3, 8 and 13, presented below.

3: 'Ethical trading practice.' Working for a more just society by opposing discrimination, promoting equality and engaging in ethical trading practices.

8: 'Problematic legacy ICTs.' Internal ICT issues included a dated website and Content Management System. These legacy ICTs disrupted daily business operations.

13: 'The web is not ethical.' The web may encourage unethical trading practices e.g. Amazon tax avoidance more than ethical trading practices e.g. Fairtrade.

(Valor, 2007) is a Spain-based grounded theory study on the influence of information about ethical trading practices such as labour abuses. (Valor, 2007) found that while ICTs such as the internet may make information much more readily available, such information may often have highly variable reliability. The core concept found by (Valor, 2007) is 'ambivalence', which describes mixed feelings among consumers about how increased information influences the attempt to engage in ethical trading practices (Valor, 2007). By comparison, the October Books findings had a much more explicitly negative view of the effect of ICTs such as the internet on ethical trading practices.

(Connon, Donaldson, & Anderson, 2012) is a Scotland-based grounded theory study on small retailers' practices in e-procurement. (Connon et al., 2012) found that small retailers often have problems with lack of expertise in using ICTs, lack of money for investment in new ICTs, and that ICTs often can make the business more inefficient rather than efficient. ICTs such as the web were seen by small retailers as possibly benefiting large corporations more than small independent firms (Connon et al., 2012). This is consistent with the OB findings. E-procurement around OB took many different forms based on the items, for example the returns policy on books to publishers and the purchase of grocery items. OB staff reported that ICTs such as the OB content management system Bookshop often made e-procurement more difficult. The (Connon et al., 2012) findings do not support the October Books finding that the web may encourage unethical trading practices e.g. Amazon.com tax avoidance more than ethical trading practices e.g. Fairtrade.

(Bruque & Moyano, 2007) is a Spain-based qualitative non-grounded theory study on ICT adoption and implementation in small/medium enterprises (SMEs) such as small cooperative firms. (Bruque & Moyano, 2007) found that SMEs experienced many challenges specific to ICTs in the day to day running of the business. Change or upgrading of ICT systems typically requires money and training, and both of these are usually lacking in the small cooperative firm. Other challenges include the absence of suitably qualified personnel and the lack of funds to pay for training or consultancy (Bruque & Moyano, 2007). This provides support for the October Books findings, especially grounded theory concept 8, which states that October Books experienced many difficulties with problematic legacy ICTs, which often were detrimental to business operations.

(Ashurst, Cragg, & Herring, 2012) is a UK-based non-grounded theory on the role of ICTs in small and medium enterprises (SMEs) using a qualitative case study approach. (Ashurst et al., 2012) found that SMEs often lack key ICT competences. A lack of funds for upgrading and a lack of confidence or competence among staff was found to inhibit SME e-business developments. It was found that ICTs often present as many challenges as opportunities for small scale SMEs (Ashurst et al., 2012). This provides support for the October Books finding that problematic legacy ICTs were often detrimental to business operations, and were difficult to replace or update due to lack of funds (grounded theory concept 8).

(O'Brien, 2016) is a Southampton-based qualitative ethnographic non-grounded theory study on October Books as a case of a socially connective independent bookshop. (O'Brien, 2016) found that the OB community and OB stakeholders considered that the internet was a technology that did not promote ethical trading practices and was detrimental to small independent bookshops. This provides strong support for the October Books findings from the SGO ethnographic grounded theory. It was found that October Books stakeholders placed high priority on ethical trading practices, and considered that the web often was not amicable to ethical trading practices, It was also found that OB stakeholders often experienced that legacy ICTs were often detrimental to the running of the shop, and were often an impediment to the OB attempt to run a socially responsible ethical trading business (O'Brien, 2016). Overall, the (O'Brien, 2016) ethnography provides outstanding support for the SGO ethnographic grounded theory findings.

5.2.4 **Southampton City Mission Basics Bank (SCMBB)**

The findings from Southampton City Mission Basics Bank (SCMBB) correspond to grounded theory concepts 4, 9 and 14, presented below.

4: 'Dignity and evangelism.' Advance the Christian gospel assisting the poor e.g. through food provision, restoring dignity and evangelism.

9: 'Abusing the system.' Some volunteers expressed anger on seeing clients using smartphones or tablets when waiting to collect food parcels.

14: 'ICT expense vs dignity.' ICTs e.g. smartphones and tablets may exacerbate food poverty in some cases, however could also give dignity to clients.

(Horst, Pascucci, & Bol, 2014) is a Netherlands-based non-grounded theory qualitative study on the emotional responses and dignity of food bank receivers in food banks. (Horst et al., 2014) presented a critical view of 'the dark side of food banks', arguing that food banks did not show sufficient concern for the dignity of food bank clients. This finding would appear to be divergent from the Southampton City Mission Basics Bank findings, which portray a food bank that was very concerned about the dignity of its clients. Possibly this difference can accounted for by differing social conditions: (Horst et al., 2014) reported that the food banks under study regularly experienced food shortages. This was not the case for the Southampton City Mission Basics Bank.

(Jacobson, Oliver, & Koch, 2009) is a Canadian grounded theory study on dignity in cities and urban areas. (Jacobson et al., 2009) found that there is a distinction between individual or human dignity and collective or social dignity. It was noted that poverty is often associated with the undermining of dignity, and that poverty relief organisations such as food banks often seek to restore dignity in addition to more practical assistance (Jacobson et al., 2009). The Southampton City Mission Basics Bank findings suggest that for many SCMBB stakeholders, dignity was seen as being at least as important as the more practical aspects of food provision. (Jacobson et al., 2009) reports a similar finding, however the (Jacobson et al., 2009) study is not directly investigating ICTs and so it provides only limited support to the SGO ethnographic grounded theory.

(Pathak & McGhee, 2015) is a Southampton-based qualitative non-grounded theory study on faith-based social action. (Pathak & McGhee, 2015) found that faith-based social action (here interpreted as social good) projects such as the Southampton City Mission Basics Bank have the potential to contribute to cycles of social exclusion along religious lines, despite the emphasis that such organisations place on inclusion, respect and dignity for all. The findings of (Pathak & McGhee, 2015) are perhaps slightly diverging from the findings of the SGO ethnographic grounded theory. However it is difficult to draw any strong conclusion from this as the (Pathak & McGhee, 2015) study is not looking at ICTs in particular but only social enterprise and social good in general.

(Perry et al., 2014) is a UK-based non-grounded theory mixed methods report on food banks in the UK funded by the charity Oxfam. (Perry et al., 2014) found that while most UK food banks self-described as being for 'emergency use only', there was a widespread perception that food banks were being abused by clients or service users, and that there was danger that a culture of dependency was growing around the clients of food banks (Perry et al., 2014). The Southampton City Mission Basics Bank findings suggest that some SCMBB volunteers considered that SCMBB clients using tablets and smartphones in the food bank was indicative of an abuse of the system, and was symptomatic of a growing culture of dependence. Some SCMBB staff and volunteers argued that ICTs such as smartphones and tablets could potentially exacerbate poverty, however could also provide dignity (grounded theory concept 14). The findings from (Perry et al., 2014) are consistent with and provide support for the SCMBB findings.

(Buckingham & Jolley, 2015) is a UK-based non-grounded theory qualitative study on how faith-based Christian food banks see themselves contributing to the social good. (Buckingham & Jolley, 2015) found that food banks often saw giving respect and dignity to food bank clients to be at least as important as providing food. The (Buckingham & Jolley, 2015) study appears to have very similar findings to the Southampton City Mission Basics Bank findings e.g. the SCMBB emphasis on ICT dignity vs ICT expense (grounded theory concept 14).

5.2.5   Southampton Sunday Lunch Project (SSLP)

The findings from Southampton Sunday Lunch Project (SSLP) correspond to grounded theory concepts 5, 10 and 15, presented below.

5: 'Building community.' Promoting mental health, and combating loneliness by providing free healthy lunches every Sunday in a safe social environment.

10: 'ICTs are not relevant.' SSLP stakeholders considered ICTs e.g. smartphones, Facebook not relevant to the problems experienced by most of the SSLP clients.

15: 'Building real community.' According to SSLP volunteers the SSLP clients probably have low access to ICTs, but this is not necessarily a pressing problem.

(Midgley, 2014) is a UK and Southampton-based non-grounded theory qualitative study on food redistribution and food banks. (Midgley, 2014) found that organisations involved in free surplus food redistribution have played an increasingly important role in the UK in bringing local communities together, especially in the case of poor and homeless communities. This is consistent with the Southampton Sunday Lunch Project findings however does not support the SSLP findings as the (Midgley, 2014) is not investigating ICTs directly.

(Pilgrim et al., 2012) is a Southampton-based non-grounded theory mixed methods study on food security and food poverty in Southampton. (Pilgrim et al., 2012) found that food insecurity is growing in Southampton especially among vulnerable groups such as the elderly, women and children. It was also found that community organisations involved in free surplus food redistribution have seen an increase in demand for their services, and that such organisations are playing an increasingly important role in serving poor communities. These findings are consistent with but do not directly support the Southampton Sunday Lunch Project findings as the (Pilgrim et al., 2012) study was not looking at ICTs directly.

(Selymes, 2011) is a Budapest-based grounded theory on social inhibition, loneliness and isolation. (Selymes, 2011) found that the importance of place and the physical presence of the community may have an importance part in promoting mental health and alleviating social isolation. This is consistent with the Southampton Sunday Lunch Project finding that a physical location is important for the building of 'real' community. However (Selymes, 2011) was not studying ICTs and so does not provide direct support for the Southampton Sunday Lunch Project findings.

(van Deursen & van Dijk, 2014) is a Netherlands-based non-grounded theory quantitative study on the digital divide and differences in ICT usage (van Deursen & van Dijk, 2014) found that as the internet matures, it will 'increasingly reflect ... the offline world', including inequalities. For example it was found that older populations, disabled persons, and people on very low incomes exhibited differing behaviours online, such that online behaviour 'mirrored' offline social structures, in some way that is not yet understood. It was found that the 'digital divide' is not necessarily a helpful way to describe these emerging patterns (van Deursen & van Dijk, 2014).

(van Deursen & van Dijk, 2014) is in full agreement with the Southampton Sunday Lunch Project findings that suggest that while SSLP clients have on average low access to ICTs, this is not important to them. The (van Deursen & van Dijk, 2014) is a large-scale quantitative study and so it is difficult to make direct comparisons, however overall the (van Deursen & van Dijk, 2014) study are in strong agreement with the Southampton Sunday Lunch Project findings e.g. grounded theory concept 15.

(Wagner, Hassanein, & Head, 2010) is a Canadian non-grounded theory multi-disciplinary review of computer use by older adults (Wagner et al., 2010) found that there was some evidence to suggest that increased income was positively associated with increased computer use, and that poverty or lower income was associated with less use of computers. A synthesis of the findings across many disciplines found that while older adults from higher income backgrounds were often interested to learn more about computers and improve their ICT skills and overall digital literacy, the opposite was often true of older adults from lower income backgrounds. Older adults from poor communities often did not consider ICTs to be relevant to their situation (Wagner et al., 2010).

(Wagner et al., 2010) is entirely consistent with and somewhat in support of the Southampton Sunday Lunch Project findings. There is no need to assume that increased access to ICTs is necessarily helpful for anyone, including older people. In many cases e.g. SSLP, the real need is to build community, to alleviate loneliness and provide company.

5.2.6   Lessons Learned from the Extant Literature

Section 5.2.6 is a summary of the lessons learned following the comparison of the SGO ethnographic grounded theory findings to the extant grounded theory and non-grounded theory literature, as discussed throughout section 5.2.

City Life Soup Run (CLSR): The CLSR findings were supported by extant research in related areas, excepting estimated mobile phone ownership among the client population.

Jamie's Computers/Society of St James (JCSSJ): The JCSSJ findings were in agreement with research in related areas, excepting the specific JCSSJ finding concerning 'creative destruction' of ICTs.

October Books (OB): Excellent support was found for the OB findings in the extant literature, including full agreement with a 2016 ethnography on October Books (O'Brien, 2016).

Southampton City Mission Basics Bank (SCMBB): Due to different social contexts the extant research only gives indirect support to the SCMBB findings concerning ICTs e.g. GT concept 9.

Southampton Sunday Lunch Project (SSLP): Somewhat limited support for the SSLP findings as there are very few studies looking at the relation between ICTs and social good in similar social contexts.

In summary, the SGO ethnographic grounded theory findings concerning CLSR, JCSSJ and OB can be considered to be moderately or strongly supported by the extant literature, in the sense that these findings are in agreement with findings from extant studies in related areas. The findings from SCMBB and SSLP had some support from the extant literature. This may be interpreted as suggesting that the SGO ethnographic grounded theory findings are reasonably trustworthy as a conceptual representation of actual empirical events.

5.3   Limitations and Affordances

Section 5.3 will consider the limitations and affordances of the SGO ethnographic grounded theory presented in this thesis.

In this thesis limitations and affordances are opposites. In this thesis a limitation is defined as referring to the challenges or difficulties inherent within the SGO ethnographic grounded theory that may potentially limit the kinds of claims that can made from the findings. In this thesis an affordance is defined as referring to the opportunities made possible by the SGO ethnographic grounded theory that may potentially facilitate the presentation and defence of claims based on the findings.

The SGO ethnographic grounded theory data by its nature is unstructured. Here 'unstructured' describes data that is unpredictable in form prior to collection, will typically display disorder, and is difficult to tabulate or to apply to formal methods. This is true in most qualitative systems, such as thematic analysis, semiotics, or discourse analysis. It is also true in many postmodern systems, such as deconstruction. This thesis has used grounded theory as a rigorous, systematic and comprehensive methodological system to take this inherently unstructured, messy data and render it in a more orderly form by means of explicit analytical procedures and protocols.

5.3.1 Conjecture

Conjecture: 'ICTs often do not contribute to social good.'

The Conjecture uses the term 'often'. The term often does not specify an exact quantity or proportion of cases. In the case of the Southampton SGOs such a proportion is currently unknown, and is probably unknowable. Given that the Conjecture is making a very broad claim, it is probably impossible to quantify in meaningful way, as the Conjecture is too abstract. This is acknowledged as a limitation of this thesis.

However while it is probably not possible to test the Conjecture with reference to quantitative data, this thesis has tested the Conjecture with reference to qualitative data from the Southampton SGOs. The SGO ethnographic grounded theory findings provide some support for the Conjecture concerning the relation between ICTs and social good. Grounded theory concepts 1-15 describe how in the context of the 5 Southampton social good organisations, there was not an unambiguously positive relation between ICTs and social good.

ICTs were often considered to either be irrelevant to, make little contribution to, or even sometimes detract from, social good, as these terms of reference were understood by the SGO stakeholders. The Conjecture is only directly addressed by RQ3, however RQ1 and RQ2 are necessary in order to address RQ3.

It may be problematic to quantify the 'often' of the Conjecture in a meaningful way. However the real value of the Conjecture is in that it is a call for clarification in the field of ICT4D concerning the basic question of the relation between ICTs and development, with this thesis adopting an agnostic and parsimonious approach to development known as social good. At minimum, the Conjecture argues that there is, at the very least, a case to be made for the idea that there is an excessive enthusiasm in the ICT4D literature concerning the potential for ICTs to contribute to social good.

5.3.2   Diversity and Representativeness

Diversity and representativeness in the SGO sample are difficult to control, and consequently these were treated as a relatively low priority criteria e.g. time constraints and study commitments was a much more important and urgent criteria than diversity in selecting the SGO sample. It is also much easier to make an informed judgement and exert control over time based criteria, whereas a criteria of diversity is difficult to control or prove empirically without statistical evidence, probably sourced from within the SGOS themselves.

When requested, SGOs declined to provide internally collected statistical data, as the SGOs wanted to protect their own professional interests, and/or to protect their highly vulnerable client populations. In some cases the SGO volunteer populations also consisted of a high proportion of vulnerable persons e.g. recovering drug addicts, alcoholics, children under 18, etc.

Representativeness of samples is a general problem in many areas of social research (Henrich, Heine, & Norenzayan, 2010) and the SGO ethnographic GT presented in this thesis is no exception. This thesis does not claim that the final SGO sample is representative of the entire spectrum of diversity of social good in Southampton. However this thesis has described some of steps taken to try to ensure that the final SGO sample does encompass within it at least some of that diversity.

Sensitivity in ethnography is very important to the process of data collection. The PhD researcher is an outsider to the SGO in question – through the process of becoming an active participant observer the PhD researcher becomes an 'insider' in the SGO. The need to exercise discretion to avoid offending is also linked to the question of access. In the SGO ethnographic grounded theory, the clients are a particularly vulnerable and difficult to access population for research purposes. The gatekeepers to these populations are typically the management staff of the SGOs in question.

In the Southampton SGO ethnographic grounded theory, it was originally hoped to sample based on different population groups within the SGOs. Specifically, clients or service users, and staff or volunteers. Unfortunately this was not possible as the 5 SGOs were not willing to give ethical permissions, and the client populations were regarded as very low access for research purposes. The clients of the SGOs were either vulnerable individuals (in the cases of City Life Soup Run, Southampton City Mission Basics Bank and Southampton Sunday Lunch Project) or business customers (in the case of Jamie's Computers/Society of St James and October Books).

The lack of access to the SGO client populations is acknowledged as a limitation of the Southampton SGO study, however this was beyond the PhD researcher's control and was entirely dependent on ethical research permissions.

5.3.3 Ethnography and Time Constraints

Ethnography generally is extremely labour intensive and time consuming, and this was certainly true in the specific case of the Southampton SGO ethnographic grounded theory. This added to lengthy transcription processes and the very detailed grounded theory analysis procedures added to what was perhaps an inordinately ambitious project given the time scale of the PhD. Time constraints related to PhD commitments determined some aspects of the SGO ethnographic grounded theory e.g. how much volunteering time the PhD researcher could commit to with SGOs. This is acknowledged as a limitation of the SGO ethnographic grounded theory.

However ethnographic observations take place in a natural setting, in a real world context. Participants will be subject to the minimum influence of the research process, as their environment is their normal accustomed setting. This is different from, for example, social psychology experiments where the highly unusual setting of a lab, often completely bare, and with the participant feeling under the scrutiny of the PhD researcher, can intimidate the participant due to the unnatural setting which is not at all reflective of a typical situation or context for that person. The findings of such an experiment will describe the observations from an experimental setting. Experimental or controlled social observations are not the same as observations from a natural setting, such as can be afforded by an ethnography (Corbin & Strauss, 2008).

In principle it is usually difficult to replicate or confirm ethnographies, as it is a set of observations of events which are often not duplicating themselves naturally in the real world. On the other hand ethnography often presents opportunities to record aspects of the real world, of situations that occur in practical and natural settings that are not manipulated by the presence of a white coat lab or experimental controls. It also affords for an understanding of a situation from the perspective of those communities being studied, giving a voice to those who are rarely heard.

As ethnographies are typically focussed in a lot of detail on a specific context, it is often difficult to generalise to other situations. However in grounded theory the objective is not to generalise from the specific population to the general population, but rather to look at opportunities for generalising concepts, rather than people. This is the corollary of the grounded theory principle of theoretical sampling, where it is concepts that are sampled, and not people.

5.3.4   Documentation

One of the distinguishing features of the documentation data collection was the apparent reluctance of the SGOs to share their documentation with the PhD researcher. The PhD researcher requested documentation both in person and by email, addressing several different persons of varying positions within each SGO, including management.

In all cases management or those in a leadership position were solicited for documentation. However in all cases each of the SGOs could not be described as being cooperative in the provision of this documentation. This led to considerable delays as the PhD researcher did not wish to appear aggressive or to alienate those in a management or leadership position, as very often these individuals were gatekeepers in terms of providing permissions for any research to be undertaken.

None of the SGO documentation was available online, with the exception of the Charity Commission documentation, which was sourced entirely independently from the SGOs. It is possible that the SGO staff or volunteers requested for the documentation were busy, or, in the cases of volunteers, simply felt not obliged to respond. In other cases some individuals may have felt threatened by repeated requests. In some cases individuals reported to the PhD researcher that they were themselves unable to gain internal access to the requested documentation.

The number of documents used as data for this thesis was 100% of all SGO documents which could be accessed, given that access was so problematic. Due to unforeseen difficulties in gaining access to the SGO documentation, and the apparent reluctance of the SGOs to disclose this documentation, it was impossible to verify if the documentation data used in this thesis is representative of all the relevant documentation per each SGO. It is acknowledged as a limitation of this thesis that it is unknown and perhaps unknowable what proportion of the total of SGO documentation the documentation data used in the SGO ethnographic grounded theory might represent. SGO gatekeepers, leaders and managers were also unable to confirm this.

However the circumstances surrounding the documentation data collection were beyond the PhD researcher's control, and subject to the permissions of the SGOs. The documentation data is an essential and indispensable aspect of the overall ethnography. Careful reference to appropriate documentation is the only practical way to get a realistic picture of the 'official' policy, mission, values, or objectives of the organisation. Across all the SGOs there was some degree of variation in how the various SGO stakeholders perceived, understood or interpreted the social good mission of the SGO, and so it was necessary to have some kind of objective standard against which to compare these varying interpretations.

5.3.5 Field Notes

There are no participants in the field notes, no names are used and no quotations are given of any persons. These measures were necessary in order to get permission from the SGOs to use this method as a way of recording observations of interactions with the clients. The field notes therefore can only be considered to be a record of the perceptions and experiences of the PhD researcher. The place of field notes within the ethnography was partly decided by what the SGOs were willing to give permission for the PhD researcher to do concerning the clients.

The diary method approach to field notes has a number of advantages in the specific case of this Southampton SGO ethnographic grounded theory. This style of record is highly suited to a long term study, such as the SGO ethnographic GT that involves spending a long period of time (1 year or more) with the communities that are the subject of the research. By the use of dated entries it is possible to compare earlier entries and observations to later entries, to see the passage of time and the various ways in which observations may have changed over time. When the PhD researcher is making observations that are dependent on subjective observation, personal perception and intuitive impressions, it is useful to be able to compare past observations to more recent observations. For example estimations on how many CLSR clients might own a mobile phone varied over time based on other CLSR clients and volunteers giving their estimations.

The process of familiarisation over the long time period of the ethnography (1-2 years spent with each of the SGOs) was a powerful advantage of using field notes as it allowed the PhD researcher to maintain high frequency, sustained exposure to the social good services that the SGO was providing, and to get a good sense of what ICTs might be commonly observed in the spatial or temporal proximity of these SGO services. Furthermore by corresponding with other CLSR clients and volunteers it was possible to compare the observations of the PhD researcher against the observations and opinions of other CLSR stakeholders. This process of observation and checking against other people's observations was recorded in the form of field notes, making the process explicit and transparent.

5.3.6   Interviews

The interviews were semi-structured in the sense that there were no set questions used exactly the same way in all the interviews. However there were two guidelines that gave the interviews direction, and similar questions were often asked across the interviews, though not necessarily in the same order. These semi-structured interviews worked very well in the case of the Southampton SGO, mainly as a result of the long period of familiarisation that occurred before the interview. In all cases the PhD researcher was personally familiar with the interview participant, having known them for perhaps a year or more before the interview took place.

Consequently a strong sense of trust and friendship had been built with each of the interview participants, and many similar conservations on similar topics had taken place long before the interview. The interview itself, then, was effectively merely a recorded version of similar conversations that had already taken place before. All of the interview participants were very familiar with the PhD researcher's background and research interests.

Semi-structured interviews can sometimes be critiqued for not giving the participant sufficient direction and/or prompts towards the primary topics of research interest. This was not an issue of concern in the case of the SGO interviews due to the long period of familiarisation that took place before the interviews. The trust established with the participants also complemented the semi-structured style as it created a non-threatening environments where participants did not feel intimidated, as has often been reported in structured interviews (Oakley, 1981).

The period of lengthy familiarisation with the interview participants was a major advantage as it resulted in interview data that was content rich, full of concepts and yielding highly productive data. All of the interview participants were very familiar with the PhD researcher's interests and little explanation was needed during the interview itself. The familiarisation period is an important affordance of the approach taken to the ethnography in general, and to the interviews in particular.

Furthermore the semi-structured interview approach is arguably the most consistent with the grounded theory approach, which attempts to sample concepts rather than people, by allowing the research questions to be guided and to naturally emerge from the data, rather than being artificially forced or imposed unto it in a way which might not illuminate the practical realities on the ground, but rather serve only to accentuate further the intellectual or personal biases of the PhD researcher. Semi-structured interviews may give the participants more of a voice by allowing them to decide the tone and direction of the interview to some extent.

5.3.7   Grounded Theory

GT analysis techniques are usually 'messy' (Suddaby, 2006) and can typically only be considered to be approximate. It has even been questioned whether GT should be considered a 'theory' at all (Mills, Bonner, & Francis, 2006). These issues have led to various interpretations and critical appraisals of GT (Bryant, 2002) which have in turn been challenged (C. Urquhart, 2002). There is an epistemological emphasis in GT on pragmatism and flexibility, with less emphasis on verification or falsifiability of findings (Corbin & Strauss 2008). Probably GT findings can never be 'proven' to be true (Corbin & Strauss, 2008; Strauss, 1987).

The affordances of GT can compensate for these potential limitations. While GT studies may start disordered, order will typically emerge proportional to the rigor of the procedures used (Corbin & Strauss 2008). GT carries with it a strong ontological emphasis on flexibility and pragmatism coupled with rigor and exactness (Glaser & Strauss, 1965). The SGO ethnographic grounded theory attempts to construct the simplest and most parsimonious possible descriptions, while providing a highly detailed representation of data which is closely grounded to specific social contexts.

As with all grounded theories (Corbin & Strauss, 2008), the SGO ethnographic grounded theory is not tied to any pre-existing theory, but is entirely novel. Following explicit guidelines and clear sequential methodological procedures makes for easier comparisons across extant grounded theory literature (Corbin & Strauss, 2008). The advantage of comparing the SGO ethnographic grounded theory to other extant grounded theories is that it is known that the extant grounded theories have followed the same or very similar data analysis procedures (Glaser & Strauss, 1967).

GT is often suitable for research questions about which little is known (Charmaz, 2007) and that involve exploration, serendipity and discovery (Glaser & Strauss, 1967). There are few published grounded theories based in Southampton, UK, and few if any published GTs on the relation between ICTs and social good in developed countries such as the UK. Grounded theory is often used in organisational research (Lansisalmi, Peiro, & Kivimaki, 2011), however there are no published grounded theories conducting a multiple-organisation studies similar or comparable to the SGO ethnographic grounded theory.

All grounded theory analysis involves the subjective judgement and intuition of the PhD researcher at some point (Strauss & Corbin 1998). This potentially introduces the risk of the personal biases of the PhD researcher influencing the analysis (Glaser, 1978). This risk of bias is acknowledged as a possible limitation of the grounded theory methodology. However this is not a limitation of the SGO ethnographic grounded theory specifically, but only of GT in general.

5.3.8   Generalising the Findings

Most grounded theory research is usually highly cautious about making any claims about generalisation (Corbin & Strauss, 2008). The findings of the SGO ethnographic grounded theory are derived from specific social situations in Southampton, UK. This thesis will not claim that any of the grounded theory concepts 1-15 will generalise to other social situations. This is acknowledged as a limitation of the thesis.

However such a limitation on generalisation of findings is not specific to this thesis; nor is it specific to grounded theory (Corbin & Strauss, 2008). A limited ability to make strong claims concerning generalisation is very common (Creswell, 2013) with most qualitative methods (B. Berg & Lune, 2004) and is characteristic of much qualitative social research (Kinnunen & Simon, 2010; Mays & Pope, 1995; Norris, 2007).

The SGO ethnographic grounded theory does not make any strong claims that the empirical findings will generalise to other social contexts. It is claimed that the findings of the SGO ethnographic grounded theory support the Conjecture. At the very least, it is possible that the Conjecture may *be applied* to many cases – in the sense that there are effectively an unlimited number of opportunities for the Conjecture to be shown to be incorrect. The Conjecture could only be said to 'generalise' to other social contexts insofar as empirical data from other social contexts found support for the Conjecture in those contexts.

Conjecture: 'ICTs often do not contribute to social good.'

The Conjecture is making a claim concerning the nature of the relation between ICTs and social good. The SGO ethnographic grounded theory considered the various ways in which the relation between ICTs and social good was perceived by SGO stakeholders. It is envisaged that it should, in principle, be possible to test the Conjecture in almost any social situation in which there is a potential relation between ICTs and social good. Consequently the Conjecture can be said to be applicable to many social contexts, however it is only generalisable if empirical support for the Conjecture is found in those other social contexts.

5.3.9   Addressing the Risk of Bias

The SGO ethnographic grounded theory described in this thesis is a partisan study. There is an acknowledgement that the PhD researcher has personal biases and that there is a risk that this could potentially affect the analysis e.g. the PhD researcher has personal sympathies with the 5 SGOs. The SGO ethnographic GT has taken steps to acknowledge and counter these risks.

It is acknowledged that the PhD researcher's biases, values and personal journey will carry the risk of bias in the GT analysis. The PhD researcher has a Christian faith, and a agenda of compassion for those who are most unfortunate in society. The PhD researcher also carries a biased belief that research that studies the social should somehow 'give something back' to the social – to give something back to society.

The SGO ethnographic grounded theory has taken reasonable measures to counter the risk of bias. All of the field notes and the interview transcripts were ratified by SGO stakeholders. This process of ratification is a form of written consent from SGO stakeholders that these data are a reasonable representation of actual events and observations within and around the SGO.

The lengthy period of familiarisation with the SGO communities allowed the PhD researcher to further check the accuracy of the findings against the opinions of multiple different SGO stakeholders throughout the course of the SGO ethnographic grounded theory. For example, the PhD researcher was able to check their own perceptions of events against the opinions of other SGO volunteers, and record this in the field notes and in memos.

There is a consensus emerging in the academic literature (Hennink, Hutter, & Bailey, 2011) that it is probably not possible to avoid bias in qualitative research completely (Flick, 2009). It is widely accepted that in most qualitative approaches (Strauss, 1987), and in ethnography in particular (Brewer, 2011), the personal bias of the PhD researcher is an inherent part of ethnographic methods (Walsh, 1998).

Much of GT is designed for the purpose of avoiding or addressing many of these biases (Corbin & Strauss, 2008). For example theoretical sampling is an attempt to avoid random data collection procedures which will probably inevitably be riddled with biases, mostly unknown and not explicitly declared (Strauss, 1987). Instead theoretical sampling attempts to introduce deliberate non-random 'intellectual biases' which are systematic, comprehensive and most importantly, known or at least acknowledged (Corbin & Strauss, 2008).

5.4   Evaluation of the SGO Ethnographic Grounded Theory

Given that grounded theory often involves looking at research questions that are inherently subjective and not necessarily with any one objectively correct answer, this raises the issue of how a grounded theory is to be evaluated. Section 5.4 will describe the criteria that will be used in this thesis for the evaluation of the SGO ethnographic grounded theory. This is indicated in Table 25.

Table 25: Adapted from (Corbin & Strauss, 1990 p425, also 2008 p305)

Criteria	Brief Summary of Criteria	Measures taken in this Thesis
Context	Context of the social setting in which the study or the data collection took place	Detailed context of each of the SGOs given in the main thesis text chapter 3 – more context given in the field notes (appendices)
Clarity	Being explicit about the decisions made in the methodology and with a logical flow	Specific examples given in the methodology chapter 3 of how each procedure was undertaken in this thesis
Ethics	Careful sensitivity to ethical considerations and the participants' perspective	The SGO ethical permissions are described in detail in chapter 3. Southampton University ERGO permissions in appendices
Memos	Demonstration of the use of memos with example memos provided	Example memos and description of use given in the methodology chapter 3 – further example memos given in the appendices
Creativity	Creativity in the grounded theory procedures and in the presentation of findings	Novel presentation of findings in the form of tables in chapter 4, original SGO sampling procedure described in chapter 3
Variation	Variation in the findings, giving examples of cases that apparently don't fit the GT	Chapter 4 discusses the variation and messiness of the unstructured data corpus from the SGO ethnographic GT with examples

The criteria for evaluation of the SGO ethnographic grounded theory described in Table 25 are primarily addressed in chapters 3 and 4 and in the appendices. The GT evaluation criteria are addressed primarily in the following chapters: context (chapter 3), clarity (chapter 3), ethics (chapter 3 and appendices), memos (chapter 3 and appendices), creativity (chapters 3, 4 and appendices) and variation (chapter 4).

As described in Table 25, this thesis has taken reasonable measures to assimilate each of these criteria, and has successfully addressed these requirements. In GT, there is no standard or universal criteria for evaluation of a given analysis or a given study (Strauss & Corbin 1998). This thesis will follow the understanding of GT evaluation as expressed in the Strauss approach (Corbin & Strauss 2008), with an understanding that creativity and intuition may be at least as important as 'objective' truths which are probably unattainable (Strauss, 1993), at least the sense that most forms of qualitative research do not generally aim to prove the findings (Corbin & Strauss, 2008).

In the SGO ethnographic grounded theory, the GT evaluation criteria have been addressed through the rigorous application and systematic use of standard grounded theory procedures. This combined with an original and highly ambitious data collection process and innovative presentation of the findings in tabular form produces a novel contribution to the grounded theory literature.

5.4.1   Validity & Quality in GT

This thesis follows the standard grounded theory (GT) model in which there are two forms of validity: internal and external validity (Corbin & Strauss, 2008).

In this thesis, internal validity refers to the extent to which a conclusion based on a study is warranted based on its own terms of reference (Corbin & Strauss, 2008). In grounded theory, internal validity will usually depend on the adequacy of a study's empirical grounding. That is, the extent to which the analysis is grounded in the data (Strauss & Corbin 1998). The SGO ethnographic grounded theory has demonstrated strong internal validity through the rigorous and exacting use of quotations in support of the findings. This is indicated in chapter 4.

In this thesis, external validity refers to the extent to which a study is innovative or breaking new ground, and in terms of the relative usefulness of a theory (Corbin & Strauss, 2008). The SGO ethnographic grounded theory is the first of its kind: this is the first multi-organisational ethnographic grounded theory in ICT4D. It is also the first study of its kind considering the research questions of this thesis (chapter 1). The literature search for chapter 5 indicated that there was a paucity of literature of direct relevance to the findings, suggesting that there are very few previous studies similar or directly comparable to the SGO ethnographic grounded theory. All of this suggests that the SGO ethnographic grounded theory is breaking new ground in the GT literature.

In the Strauss approach of GT (Strauss, 1987) the term 'quality' is the most widely used term (Strauss, 1978) with respect to evaluation (Strauss, 1993, 1995). High quality GT 'is creative in its conceptualisations but grounded in data' (Corbin & Strauss 2008, p301-302). The SGO ethnographic grounded theory has attempted to achieve high GT quality by providing sufficient context and descriptive detail to allow the reader to reach their own conclusions about the analysis.

This thesis has taken reasonable measures to ensure that the SGO ethnographic grounded theory is of a high quality from a GT perspective. Rich and detailed description of each of the SGOs is provided throughout chapters 3, 4 and 5, with more description in the field notes. The creative presentation of the findings is grounded in the data by the rigorous use of quotations. The data is allowed to speak for itself. Risk of bias is acknowledged and accounted for by the use of transcript ratification for the field notes and interviews. All of these things taken together are indicative that the SGO ethnographic grounded theory is of a high quality.

5.4.2   Generalisability

In this thesis it is not claimed that the findings of the SGO ethnographic grounded theory can be directly generalised to other cases e.g. other SGOs outside of Southampton for example. The generalisability of a given GT is achieved through the process of abstraction (Corbin & Strauss, 2008). The more abstract the concepts, the wider the applicability of the theory is likely to be (Corbin & Strauss 1990).

The more systematically the GT procedures are followed, and the more the context, conditions and variations that are taken into account, and the more generalisable the GT can be said to be (Strauss, 1987), to the extent that its claims are accepted as plausible (Corbin & Strauss 1990). When an analysis is grounded in this way this operates as a safeguard against the imposition of preconceived assumptions (Charmaz 2007).

Many different criteria for evaluation of GT studies (Dey, 1999) have been proposed (Charmaz, 2007) however with limited consensus (Corbin & Strauss 2008). From a GT perspective, qualitative methods can be evaluated in terms of their canons and procedures only if these are made explicit (Corbin & Strauss, 1990). For this reason being explicit in methodological description is of high importance in all versions of GT. Most approaches in GT would maintain that the usual canons of research evaluation e.g. generalisability should be retained in some form. However these canons require redefinition in order to fit the realities of qualitative research (Corbin & Strauss 1990).

There is probably no strategy of generalisation in social science that is genuinely reproducible insofar as observational or experimental conditions cannot be perfectly controlled (Charmaz 2007, Dey 1999). The more abstract the concepts, the more likely it is that the claims will apply to a broader range of situations, and the more potential there might be for generalisation (Corbin & Strauss 1990). In GT generalisation of findings are not a primary aim or motivation; the stated purpose of GT is not to 'prove objective truths' – if indeed this could ever be done in qualitative social science (Corbin & Strauss 2008).

This thesis will not make any claim (for or against) concerning the generalisability of the SGO ethnographic grounded theory. Even *if* the SGO ethnographic grounded theory is *not* generalisable, this is *not* considered a limitation as this is not the purpose of any grounded theory (Corbin & Strauss, 2008). The purpose of a grounded theory is to generate theory (Glaser, 2006) grounded in empirical data (Glaser, 2009) with a view towards description rather than explanation (Glaser & Strauss, 1965).

5.5 Summary of Chapter 5

Throughout chapter 5 each of the 15 GT concepts is compared to relevant extant grounded theory literature, and also to relevant non-grounded theory literature. This is followed by a discussion of the limitations and affordances of the overall SGO ethnographic grounded theory. While there are many limitations that are acknowledged, many of these limitations are compensated by the affordances of this thesis.

A SGO ethnographic grounded theory using 3 data collection methods is defended as the only way of getting real world data and insights into practical, authentic situations where SGO stakeholders are having different perceptions of the relation between ICTs and social good, as these terms of reference are understood by them.

Chapter 6:   Conclusion

A growing body of academic literature has argued for an excessively optimistic view of the potential for ICTs to contribute to development. This thesis has argued that ICTs often do not contribute to development, *even if* development is interpreted in the most agnostic or parsimonious sense. Even when social good 'expands the goalposts' of development, ICTs still often do not contribute to development in many cases.

This thesis has presented social good as a broad and abstract approach that encompasses many different perspectives on development. Social good is the idea that it is possible and desirable to make the world a better place. Social good is subjective, meaning that it will be defined differently in different social contexts. Social good can never be defined in the general, but only in the specific case. A consequence of this is that there is great diversity in social good.

This thesis has presented the following Conjecture concerning the nature of the relation between ICTs and social good.

Conjecture: 'ICTs often do not contribute to social good.'

To investigate the Conjecture 3 research questions were presented to investigate the following: how social good is understood in SGOs, what ICTs are observed in SGO services, and what is the relation between ICTs and social good, as these terms of reference are understood by SGO stakeholders.

A SGO ethnographic grounded theory was undertaken with 5 social good organisations in Southampton. Data collection made use of 3 methods (documentation, field notes, interviews), and qualitative data analysis was undertaken using the grounded theory methodology. The findings from the SGO ethnographic grounded theory suggest that ICTs are perceived by SGO stakeholders as often not contributing to social good. The findings provide some support for the Conjecture in the context of Southampton, however the findings do not prove the Conjecture to be correct.

6.1   A Defence of the Thesis

Chapter 2 presented a large body of theoretical evidence from ICT4D and the wider economics literature in support of the Conjecture. The theoretical evidence presented in support of the Conjecture included, for example, the Jevons and George paradoxes. Practical examples of highly criticised ICT4D projects such as One Laptop per Child are cited as evidence in support of the Conjecture. Critical scholars in ICT4D such as Kenny, Morozov and Toyama are cited as 'intellectual allies', while the South Africa RLabs SGO is cited as a 'practitioner ally'. All of this taken together is interpreted as strong evidence in support of the Conjecture. The evidence cited in chapter 2 is not restricted to Southampton, UK.

Chapter 3 described a SGO ethnographic grounded theory with 5 social good organisations in Southampton. The Conjecture has 3 parts: social good, ICTs, and the relation between social good and ICTs. The thesis presented 3 research questions to address each of these 3 aspects of the Conjecture, each using a corresponding method. The data collection, transcription and analysis procedures are clearly described in great detail with many examples e.g. example memos from the data analysis provided.

Chapter 4 presented the findings from the SGO ethnographic grounded theory. The findings suggest that the Conjecture is a reasonable description of how the relation between ICTs and social good is perceived and interpreted in practical situations from specific social contexts in Southampton, UK. The findings of the SGO ethnographic grounded theory provide some support for the Conjecture, however the findings are not necessarily generalisable and do not prove the Conjecture to be correct.

Chapter 5 described how the findings from the SGO ethnographic grounded theory had moderate to strong support from the extant research literature. This suggests that the findings from the SGO ethnographic grounded theory are reasonably trustworthy. It is not claimed that the findings of the SGO ethnographic grounded theory will generalise to other contexts outside of Southampton, UK. The SGO ethnographic grounded theory was defended as a high quality GT based on standard GT evaluation criteria. The findings from the SGO ethnographic grounded theory are not definitive, however these findings are contributing evidence towards the support of the Conjecture.

6.1.1 Conjecture

Section 6.1.1 will consider to what extent the thesis has succeeded in defending the Conjecture as presented in the introduction, chapter 1, section 1.3.

Conjecture: 'ICTs often do not contribute to social good.'

The findings from the SGO ethnographic grounded theory are limited in at least 2 important ways: concerning Southampton, and perceptions. First, the findings of the SGO ethnographic GT are restricted to Southampton, UK. The findings are from Southampton, and it is debatable to what extent these could be reasonably generalised to other social contexts outside of Southampton. Second, the findings of the SGO ethnographic GT are restricted to perceptions of the relation between ICTs and social good. The SGO ethnographic GT did not make any claims concerning the actual relation between ICTs and social good, but only the perceptions of these relations (the perceptions of the researcher, or the participants, or both).

It is important not to associate the SGO ethnographic GT too closely with the thesis. They are not the same thing. The SGO ethnographic GT is only one part – and not necessarily the most important part – of the thesis. The thesis as a whole is not restricted to investigating only Southampton, UK. Similarly the thesis as a whole is not restricted to investigating only perceptions.

Chapter 2 of this thesis presented a large body of evidence in defence of the Conjecture that is not limited in scope or applicability to Southampton, UK. The evidence presented in chapter 2 is also not restricted to perceptions of relations, but is citing research that is considering the actual relation between ICTs and social good. This evidence in chapter 2 is presented as part of the defence of the Conjecture, which is the purpose of this thesis.

To prove anything about the actual relation between ICTs and social good in a given SGO context would require proof in the form of falsifiable empirical data concerning the causal relations in specific SGO situations. Such proof is probably unattainable. Causation is generally problematic in most forms of social research (Ruane, 2005) and this is particularly true in cases involving vulnerable persons where permissions and ethical issues are highly problematic (B. Berg & Lune, 2004). For this reason this thesis does not claim to prove anything about the actual relations between ICTs and social good.

6.1.2   Research Questions

The 3 parts of the Conjecture (ICTs, social good, and the relation between ICTs and social good) were addressed through 3 research questions. The 3 research questions were successfully addressed in the following ways in the SGO ethnographic grounded theory.

Research Question 1 (RQ1)

RQ1: 'What is the SGO approach to social good, according to SGO documentation?'

RQ1 investigated the types of social good that were relevant within the specific social context of each SGO. RQ1 was addressed through the use of documentation data. This documentation data was interpreted as a reasonable representation of the social good policy of each of the SGOs.

Research Question 2 (RQ2)

RQ2: 'What ICTs are commonly observed in spatial and temporal proximity to SGO services?'

RQ2 investigated the types of ICTs that were relevant within the specific social context of each SGO. RQ2 was addressed through the use of field notes data. The field notes data was interpreted as a representation of the observations of the PhD researcher during the course of the SGO ethnographic grounded theory. The field notes are a valuable record of practical social contexts occurring in natural world settings.

Research Question 3 (RQ3)

RQ3: 'What is the relation between ICTs and social good, according to SGO staff and volunteers?'

RQ3 investigated how SGO staff and volunteers perceived the relation between ICTs and social good, as these terms of reference were understood by them within the context of their respective SGO. RQ3 was addressed through the use of interviews data. The interviews data is a conceptually rich and reliable representation of the perceptions and opinions of SGO stakeholders. This data is not intended to be, and is not interpreted as, a representation of actual events, but only of perceptions. Given that social good is subjective, varying according to each context, it is necessary to have a subjective account (a record of perceptions) in order to gain an appropriate understanding of the perceived relation between ICTs and social good in different social situations.

6.1.3   Contributions

Section 6.1.3 presents the following 4 contributions of the thesis. These 4 contributions correspond to the 4 objectives of the thesis, as presented in section 1.3.2.

Chapter 2: A systematic acquisition, understanding and presentation of a substantial body of knowledge at the forefront of ICT4D. This was primarily addressed in chapter 2, the background literature and initial study. The thesis Conjecture concerning the relation between ICTs and social good was presented as a critical appraisal of the current body of knowledge in ICT4D, with detailed reference to the relevant literature, theoretical evidence and practical examples.

Chapter 3: To make appropriate use with detailed understanding of applicable techniques for research and advanced academic enquiry into ICTs and social good in Southampton. This was primarily addressed in chapter 3, the methodology. An original and highly ambitious ethnography of 5 social good organisations was undertaken. A novel approach to SGO sampling, clear and consistent use of 3 methods of data collection corresponding to the 3 research questions, and rigorous application of grounded theory data analysis techniques were described with reference to explicit examples e.g. examples of memos provided.

Chapter 4: To conceptualise, design and implement a project for the generation of new knowledge, applications or understanding at the forefront of ICT4D. This was primarily addressed in chapter 4, the findings. The Southampton SGO ethnographic grounded theory is a major contribution to the extant grounded theory literature, the first of its kind in ICT4D and in Southampton. While grounded theory has often been used in organisational research, such studies are usually restricted to just 1 single organisation. The Southampton SGO ethnographic grounded theory breaks new ground by showing that multi-organisational ethnographic grounded theories can produce reliable and meaningful findings.

Chapter 5: The creation and interpretation of new knowledge through original research or other advanced scholarship, of a quality to satisfy peer review, extend the forefront of the discipline and merit publication. This was addressed throughout the thesis though primarily in chapter 5, the discussion. It is argued that the affordances of the SGO ethnographic grounded theory outweigh the limitations. The SGO ethnographic grounded theory is evaluated as a high quality GT based on GT criteria of evaluation (Corbin & Strauss, 2008).

6.2   Future Work: Addressing the Limitations

Section 6.2 will consider options for future work with a view to addressing the limitations of the SGO ethnographic grounded theory, as described in section 5.3.

6.2.1   Generalising and Biases

Future work will consider the extension of the SGO ethnographic grounded theory to other locations. For example, the application of the SGO ethnographic grounded theory procedures to other cities in the South of England of roughly comparable size and reasonable proximity e.g. Bournemouth, Brighton, Portsmouth.

The reasoning behind extending the SGO ethnographic grounded theory to other locations is to make it possible to test if the findings of the SGO ethnographic grounded theory will generalise to other social contexts outside of Southampton. The main disadvantage of extending the SGO ethnographic grounded theory to a new location outside of Southampton is that all the benefits of familiarisation through the PhD researcher volunteering with the SGOs are lost.

However this would be discounted by the need to test not only against the location, but also against the personal biases of the PhD researcher, and any biases which may be introduced by the PhD researcher's personal friendships with SGO stakeholders in Southampton. Furthermore it is envisaged that more than 1 researcher and preferably a team of individuals could more effectively avoid bias by constantly checking each other's observations against the other researchers.

6.2.2   Diversity and Representativeness

In the SGO ethnographic grounded theory, it was impossible to get permissions for access to the SGO client populations for research purposes. This thesis has acknowledged this as a limitation insofar as it effectively limits any claims that the SGO ethnographic grounded theory findings can make based on demographic diversity and representativeness. Future work could consider the possibility of approaching the client populations directly, circumventing the SGOs entirely, or comparing different demographic groups e.g. SGO staff, trustees, patrons.

6.2.3   Ethnography and Time Constraints

It is an acknowledged limitation of this thesis that ethnography is an extremely time consuming approach, and time constraints determined many aspects of the SGO ethnographic grounded theory e.g. sample size. Future work will consider using less labour intensive data collection approaches e.g. the study of online discourses concerning the relation between ICTs and social good, such as on online newspapers. This approach has the distinct feasibility advantage of ease of access, no need to gain permissions from SGO gatekeepers, and no need to gain ethics permissions for social research with vulnerable participants.

For the SGO documentation, future work will consider using only Charity Commission documentation. This has the disadvantage of restricting the sample purely to only charities, however it has the distinct advantage of ease of access, with no need to gain permissions from SGO gatekeepers, which was a major hurdle in the SGO ethnographic grounded theory.

For the field notes, future work will consider using both images and video alongside text. This has the disadvantage of running into issues of permissions for video, audio and images, however it has the advantage of providing extra forms of empirical data against which to test the claims made in the text of the field notes. This affordance could be enhanced further if the field notes are written by a minimum of two researchers, who can could then check their observations against each other.

For the interviews, future work will consider using structured instead of semi-structured interviews. In the case of the SGO ethnographic grounded theory, semi-structured interviews were the most appropriate choice due to the lengthy period of familiarisation between the PhD researcher and the interview participants. However in a new location outside of Southampton, the benefits of this familiarisation would be lost, and interview participants would probably need more guidance and structure to the interview as participants would not be familiar with the interests and background of the PhD researcher.

For the grounded theory, future work will consider maintaining and keeping constant all procedures, from theoretical sampling through to data analysis and memos (the only exception being in the research questions and any guidelines based on those research questions). This is with a view for easy comparison to the findings of the Southampton SGO ethnographic grounded theory. If the Southampton SGO ethnographic grounded theory and the future work Bournemouth study use the same GT procedures, it is easier to compare discrepancies or differences in the findings.

6.3   A Final Word on Social Good

When you have finished reading this, tie a stone to it and throw it into the Euphrates River.

Jeremiah 51:63

It is assumed that social good is, could be, or should be, the desideratum of all research, including this thesis. It is taken for granted that social good is the thing that scholars should, could, or do, want to do.

The social good often initially takes the form of 'should' statements. For example, 'ICTs should contribute to social good' may often be a harbinger to the statement, 'ICTs do contribute to social good'. It is envisaged that, at some point, these social good should statements 'should' make a leap from the purely theoretical to the *actual*.

Social good 'should' be the one and only purpose of academic institutions such as the PhD. UK government evaluations of university research outputs such as the 2014 Research Excellence Framework (REF)[35] have insisted that 'impact for society' (here translated as 'social good') is imperative and of first priority for all public-funded scholars.

The fundamental problem with the PhD as an institution is that it produces theses – an instance of which is this thesis, for example – which are making very little, if any, contribution to social good. By consenting to this circumstance, universities – and PhD students - are implicitly acquiescing to a situation where social good is of little or no concern. This is unacceptable.

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[35] http://www.ref.ac.uk/

Appendices

Appendix A   Ethics Forms

A.1   ERGO Approval of SGO ethnographic grounded theory

ERGO <ergo@soton.ac.uk>

Your Ethics Submission (Ethics ID: 17420) has been reviewed and approved

Submission Number: 17420

Submission Name: 5 Social Good Organisations in Southampton

This is email is to let you know your submission was approved by the Ethics Committee.

Comments

1. I approve this submission.

Click here to view your submission

ERGO: Ethics and Research Governance Online

http://www.ergo.soton.ac.uk

DO NOT REPLY TO THIS EMAIL

A.2   SGO Interviews ERGO Ethics Form

FPSE Ethics Committee FPSE EC Application Form. Version 6.6d

Refer to the Instructions and to the Guide documents for a glossary of the key phrases in bold and for an explanation of the information required in each section. The Templates document provides some text that may be helpful in presenting some of the required information.

Replace the highlighted text with the appropriate information.

Note that the size of the text entry boxes provided on this form does not indicate the expected amount of information; instead, refer to the Instructions and to the Guide documents in providing the complete information required in each section. Do not duplicate information from one text box to another.

Reference number: ERGO/FPSE/17420	Version: 1 Date: 2015-09-04
Name of investigator(s): Eamonn Walls	Name of supervisor: Dr Gary Wills
Title of study: 5 Social Good Organisations in Southampton	
Expected study start date: 1-9-2015	Expected study end date: 1-9-2016

Note that the dates requested on the "IRGA" form refer to the start and end of data collection. These are not the same as the start and end dates of the study for which approval is sought.

Note that approval must be obtained before the study commences; retrospective approval cannot be given.

The investigator(s) undertake to:

•   Ensure the study Reference number ERGO/FPSE/17420 is prominently displayed on all advertising and study materials, and is reported on all media and in all publications;

•   Conduct the study in accordance with the information provided in the application, its appendices, and any other documents submitted;

- Conduct the study in accordance with University policy governing research involving human participants (http://www.southampton.ac.uk/ris/policies/ethics.html);

- Conduct the study in accordance with University policy on data retention

(http://www.southampton.ac.uk/library/research/researchdata/);

- Submit the study for re-review (as an amendment through ERGO) or seek FPSE EC advice if any changes, circumstances, or outcomes materially affect the study or the information given;

- Promptly advise an appropriate authority (Research Governance Office) of any adverse study outcomes, changes, or circumstances (via an adverse event notification through ERGO);

- Submit an end-of-study form as may be required by the Research Governance Office upon completion of the study.

REFER TO THE INSTRUCTIONS DOCUMENT WHEN COMPLETING THIS FORM.

PRE-STUDY

Characterise the proposed participants

From Southampton

Staff in 5 community organisations

Professional relationship to investigator   - 6 months + acquaintance

Describe how participants will be approached

They will not be approached.

The participants have already given their permission to take part in the study.

I have worked in these 5 organisations as a volunteer for 6 months

If any non-FPSE e-mail lists are used, justify their use

Describe how inclusion and/or exclusion criteria will be applied (if any)

Staff of community organisations in which I am volunteering

The participants choose whether to be included or not by giving permission

Describe how participants will decide whether to take part

Participant information sheet will be given immediately it is available

The participants have as long to decide as they wish. I will continue volunteering in the organisations for perhaps another year.

A consent form will be given immediately it is available.

Participants are accepted into the study when they give their permission to take part in writing on the consent form.

Participant Information

Provide the Participant Information in the form that it will be given to participants as an appendix. All studies must provide participant information.

In appendix

Consent Form

Provide the Consent Form (or the request for consent) in the form that it will be given to participants as an appendix. All studies must obtain participant consent. Some studies may obtain verbal consent, other studies will require written consent, as explained in the Instructions and Guide documents.

In appendix

DURING THE STUDY

Describe the study procedures as they will be experienced by the participant

Interview will take maximum 1 hour

The interview will audio recorded and later transcribed

All the participants are well known to me as I have been working with them in a voluntary capacity for 6 months.

There are no inducements

No travel requirements from participants

Identify how, when, where, and what kind of data will be recorded (not just the formal research data, but including all other study data such as e-mail addresses and signed consent forms)

The opinions of members of staff of charities and community organisations

Emails will not be recorded as part of the study

Signed consent forms will be kept in a locked drawer and destroyed 1 year after the study is finished

POST-STUDY

Identify how, when, and where data will be stored, processed, and destroyed

If Study Characteristic M.1 applies, provide this information in the DPA Plan as an appendix instead and do not provide explanation or information on this matter here.

STUDY CHARACTERISTICS

(L.1)   The study is funded by a commercial organisation: No (delete or highlight one)

If 'Yes', provide details of the funder or funding agency here

(L.2)   There are restrictions upon the study: No (delete or highlight one)

If 'Yes', explain the nature and necessity of the restrictions here

(L.3)   Access to participants is through a third party: No (delete or highlight one)

If 'Yes', provide evidence of your permission to contact them as a separate appendix. Do not provide explanation or information on this matter here

(M.1) Personal data is collected or processed: Yes (delete or highlight one)

Data will be processed outside the UK: No (delete or highlight one)

If 'Yes' to either question, provide the DPA Plan as a separate appendix. Do not provide information or explanation on this matter here. Note that using or retaining e-mail addresses, signed consent forms, or similar study-related personal data requires M.1 to be "Yes"

(M.2) There is inducement to participants: No (delete or highlight one)

If 'Yes', explain the nature and necessity of the inducement here

(M.3) The study is intrusive: No (delete or highlight one)

If 'Yes', provide the Risk Management Plan and the Debrief Plan as appendices, and explain here the nature and necessity of the intrusion(s)

(M.4) There is risk of harm during the study: No (delete or highlight one)

If 'Yes', provide the Risk Management Plan, the Contact Information, and the Debrief Plan as appendices, and explain here the necessity of the risks

(M.5) The true purpose of the study will be hidden from participants: No

The study involves deception of participants: No (delete or highlight one)

If 'Yes' to either question, provide the Debrief Plan as an appendix, and explain here the necessity of the deception

(M.6) Participants may be minors or otherwise have diminished capacity: No

If 'Yes', AND if one or more Study Characteristics in categories M or H applies, provide the Risk Management Plan and the Contact Information, as appendices, and explain here the special arrangements that will be put in place that will ensure informed consent

(M.7) Sensitive data is collected or processed: No (delete or highlight one)

If 'Yes', provide the DPA Plan as a separate appendix. Do not provide explanation or information on this matter here

(H.1) The study involves: invasive equipment, material(s), or process (es); or participants who are not able to withdraw at any time and for any reason; or animals; or human tissue; or biological samples: No

If 'Yes', provide further details and justifications as one or more separate appendices. Do not provide explanation or information on these matters here. Note that the study will require separate approval by the Research Governance Office

Technical details

If one or more Study Characteristics in categories M.3 to M.7 or H applies, provide the description of the technical details of the experimental or study design, the power calculation(s) which yield the required sample size(s), and how the data will be analysed, as separate appendices. Do not provide explanation or information on these matters here.

A.3 SGO Interview Participant Information Sheet

Participant Information

Ethics reference number: **ERGO/**FPSE**/17420**	Version: 1	Date: 2015-09-04
Study Title: 5 Social Good Organisations in Southampton		
Investigator: Eamonn Walls		

Please read this information carefully before deciding to take part in this research. If you are happy to participate you will be asked to sign a consent form. Your participation is completely voluntary.

What is the research about?

This is a student research project which is looking at 5 community organisations in Southampton.

Why have I been chosen?

You have been approached because you are a stakeholder in a community organisation in Southampton.

What will happen to me if I take part?

You will be asked to take part in an anonymous interview which will be audio recorded and transcribed.

Are there any risks involved?

There are no risks associated with your involvement.

Will my data be confidential?

All data collected is anonymous. Your data will be held on a password protected computer/secure University server, and used only in accordance with the Data Protection Act (1998). Any auxiliary identifying information will be removed. All data related to this study will be destroyed after one year.

What happens if I change my mind?

You may withdraw at any time and for any reason. You may access, change, or withdraw your data at any time and for any reason prior to its destruction.

What happens if something goes wrong?

Should you have any concern or complaint, contact me if possible (ew1g12@soton.ac.uk) otherwise please contact Dr Martina Prude, Head of Research Governance (02380 595058, mad4@soton.ac.uk).

A.4 SGO Interview Consent Form

Consent Form

Ethics reference number: ERGO/FPSE/17420	Version: 1	Date: 2015-09-04
Study Title: 5 Social Good Organisations in Southampton		
Investigator: Eamonn Walls		

Please initial the box(es) if you agree with the statement(s):

I have read and understood the Participant Information (version 1 dated 2015-09-04) and have had the opportunity to ask questions about the study.

I agree to take part in this study.

I understand my participation is voluntary and I may withdraw at any time and for any reason.

Data Protection

I understand that information collected during my participation in this study is completely anonymous and will be stored on a password protected computer/secure University server and that this information will only be used in accordance with the Data Protection Act (1998). The DPA (1998) requires data to be processed fairly and lawfully in accordance with the rights of participants and protected by appropriate security.

Name of participant (print name)……………………………………………………

Signature of participant…………………………………………………………..

Date…………………………………………………………………………………

Data Protection Plan

Interview data will be recorded on an audio app on a smart phone and later transcribed manually.

Up to a maximum of 30 hours of recorded and transcribed conversations will be generated.

All interview data will be destroyed 1 year after the study is finished.

This includes the audio file and the transcription file.

Transcripts will have unique identifiers, a uniform layout, and the pages and lines will be numbered for references purposes.

At all stages the data will be anonymous and the names of participants will not be used at any time.

The student researcher ew1g12 will be responsible for secure storage and retention of the datasets during the period of a maximum of 1 years after the conclusion of the study, following recommendations set out in the University of Southampton Research data Management Policy.

The audio recording will initially be taken on a smart phone app called Smart Voice Recorder in the form of a MP3 file. This MP3 file will then be transferred to a password-secured university computer. Nobody will have access to this computer except for the student ew1g12. There will only be one version of the audio file; when it is transferred to the password-secured university computer, the file saved on the mobile phone will be destroyed. The MP3 file on the password-secured university computer will be stored for up to 1 year.

Consent from participants will be requested before the collection of data in all cases.

A.5   SGO Interview Ratification

Interviews – Participant Ratification

Ethics reference number: ERGO/FPSE/17420	Version: 1	Date: 2015-09-04
Study Title: 5 Social Good Organisations in Southampton		
Investigator: Eamonn Walls		

Please tick the boxes if you agree with the statements:

I have been provided with a transcript of the interview in which I
participated.

I agree that this transcript is an accurate representation of the
interview in which I participated.

Data Protection

I understand that information collected during my participation in this study is completely anonymous and will be stored on a password protected computer/secure University server and that this information will only be used in accordance with the Data Protection Act (1998). The DPA (1998) requires data to be processed fairly and lawfully in accordance with the rights of participants and protected by appropriate security.

Date………………………………………………………………………….

A.6   SGO Field Notes Ratification

Field Notes

University of Southampton
Study Title: 5 Social Good Organisations in Southampton
Investigator: Eamonn Walls

Please tick the boxes if you agree with the statements:

I have been provided with a copy of the field notes recorded by
the PhD researcher Eamonn Walls.

I give permission to the PhD researcher Eamonn Walls to use these
field notes in contribution towards his PhD thesis at the University
of Southampton.

Data Protection

I understand that information collected during this study is completely anonymous and will be stored on a password protected computer/secure University server and that this information will only be used in accordance with the Data Protection Act (1998). The DPA (1998) requires data to be processed fairly and lawfully in accordance with the rights of participants and protected by appropriate security.

Date……………………………………………………………………………………

A.7   RLabs ERGO Form

FPSE Ethics Committee
FPSE EC Application Form   Version 6.6

Reference number: ERGO/FPSE/11746	Version: 1	Date: 2014-07-29
Name of **investigator**(s): Mr Eamonn Walls		
Name of supervisor(s) (if student **investigator**(s)): Dr Gary Wills, Dr Jeff Vass		
Title of study: The UN and R-Labs: A Mixed Methods Study in Cape Town, South Africa		
Expected start date: 2014-09-01	Expected end date: 2014-09-30	

The investigator(s) undertake to:

• Ensure the study Reference number ERGO/FPSE/11746 is prominently displayed on all advertising and study materials;

• Conduct the study in accordance with the information provided in the Study Protocol, its appendices, and any other documents submitted;

• Conduct the study in accordance with University policy governing research involving human **participants** (http://www.southampton.ac.uk/corporateservices/rgo/);

• Submit the study for re-review (as an amendment through ERGO) if any changes, circumstances, or outcomes materially affect the information given;

• Promptly advise an appropriate authority (Research Governance Office) of any adverse study outcomes, changes, or circumstances (via an adverse event notification through ERGO);

• Seek FPSE EC advice in the event of material changes to the study following approval.

• Submit an end-of-study form as may be required by the Research Governance Office upon completion of the study.

Pre-study

Characterise the proposed **participants:**

1) Interviews

Expert Review of Framework by three experts in ICT4D. The PhD researcher has no relationship to the participants. None of the participants will be minors, over 70's, or otherwise vulnerable persons.

Marlon Parker - Cape Town University, R-Labs

Wallace Chigona - Cape Town University

Jonathan Donner – Microsoft Research

2. Field Notes

Ethnographic Notes on the cultural context of the case study. There are no participants in the field notes. This is the PhD researcher's journal of cultural observations which will later be used as ethnographic data under a Grounded Theory framework.

3. Questionnaire

Non-expert Review of Framework by stakeholders in R-Labs. The participants of the questionnaire will be stakeholders in R-Labs. Questions are open-ended. None of the participants will be minors, over 70's, or otherwise vulnerable persons.

Describe how **participants** will be approached:

1) Interviews

Expert Review of Framework by three experts in ICT4D. The three experts have already been approached by email and have agreed to take part in these interviews.

2) Field Notes

There are no participants.

3) Questionnaire

With the permission of leaders of R-Labs, a poster will be created to advertise the study for those who are interested. With appropriate permissions, other forms of communication, such as email, may be used.

Describe how inclusion and/or exclusion criteria will be applied (if any):

Not Applicable to Interviews and Field Notes.

Questionnaire participants will be individuals who have had an association with R-Labs in the past, and are English-speaking residents of Cape Town, South Africa. Justification for criteria: participant knowledge and experience relevant to the research question. Vulnerable persons will not be included in the study. Otherwise selection is random.

Describe how **participants** will decide whether to take part:

Participants will be given the participant information sheet at the commencement of the study.

Participants have one month to choose whether or not to take part (1st Sept 2014 – 30th Sept 2014).

An informed consent sheet will be presented to each participant at the commencement of the study.

During the study

Describe the study procedures as they will be experienced by the **participant**:

1. Interviews

The participant information sheet and consent form will be presented at the commencement of the study. Semi-structured informal interview, allowing free-flowing open discussion. Notes will be taken and audio recorded using the LiveScribe pen. The participant will be made aware of this and appropriate permissions sought.

Time: twenty minutes

Travel Requirements: None

2. Field Notes

Not applicable – there are no participants.

3. Questionnaire

The participant information sheet and consent form will be presented at the commencement of the study. The questionnaire exists in written form only. The participant will be asked to complete the questionnaire. The participant will be given the choice whether to do this by themselves or in the presence of the investigator.

Time: twenty minutes

Travel Requirements: None

Identify how, when, where, and what kind of data will be recorded (not just the formal research data, but including all other study data such as e-mail addresses and signed consent forms):

Email addresses and other contact information will not be sought.

Signed consent forms will be stored in a secure location at the University of Southampton.

Interviews

Written notes will be taken and audio recorded using the LiveScribe pen.

Field Notes

Written data only.

Questionnaire

Written data only.

Post-study

Identify how, when, and where data will be stored, processed, and destroyed.

All data will be stored on a password-secured computer at the University of Southampton, UK.

All data will be destroyed after one year (1st September 2015).

Study Characteristic M.1 does not apply.

A URL will be provided on the Participant Information Sheet relating to the study findings.

Study characteristics

(L.1)   The study is funded by a commercial organisation: **No** (delete or highlight one)

If 'Yes', provide details of the funder or funding agency:

(L.2)   There are **restrictions** upon the study: **No** (delete or highlight one)

If 'Yes', explain the nature and necessity of the **restrictions**:

(L.3)   Access to **participants** is through a third party: **No** (delete or highlight one)

If 'Yes', provide evidence of your permission to contact them as an appendix.

(M.1) **Personal data** is collected or processed: **No** (delete or highlight one)
Data will be processed outside the UK: **No** (delete or highlight one)

If 'Yes' to either question, provide the **DPA Plan** as an appendix. (Note that retaining e-mail addresses, signed consent forms, or similar study-related **personal data** requires M.1 to be "Yes".)

(M.2) There is **inducement** to **participants**: **No** (delete or highlight one)

If 'Yes', explain the nature and necessity of the inducement:

(M.3) The study is **intrusive**: **No** (delete or highlight one)

If 'Yes', provide the **Risk Management Plan** and the **Debrief Plan** as appendices, and explain the nature and necessity of the intrusion(s) here:

(M.4) There is **risk of harm** during the study: **No** (delete or highlight one)

If 'Yes', provide the **Risk Management Plan**, the **Contact Information**, and the **Debrief Plan** as appendices, and explain the necessity of the risks here:

(M.5) The true purpose of the study will be hidden from **participants**: **No**
The study involves **deception** of **participants**: **No** (delete or highlight one)

If 'Yes' to either question, provide the **Debrief Plan** as an appendix, and explain the necessity of the deception here:

(M.6) **Participants** may be minors or otherwise have **diminished capacity**: **No**

If 'Yes', AND if one or more Study Characteristics in categories M or H applies, provide the **Risk Management Plan** and the **Contact Information**, as appendices, and explain here the special arrangements that will be put in place that will ensure informed consent:

(M.7) **Sensitive data** is collected or processed: **No** (delete or highlight one)

If 'Yes', provide the **DPA Plan** as an appendix.

(H.1) The study involves: **invasive** equipment, material(s), or process(es); or **participants** who are not able to withdraw at any time and for any reason; or animals; or human tissue; or biological samples: **No** (delete or highlight one)

If 'Yes', provide further details and justifications as one or more appendices. Note that the study will require separate approval by the Research Governance Office.

A.8   RLabs Participant Information Sheet

Participant Information

Ethics reference number: **ERGO/**FPSE**/11746**	Version: 1	Date: 2014-07-29
Study Title: The UN and R-Labs: A Mixed Methods Study in Cape Town, South Africa		
Investigator: Mr Eamonn Walls		

Please read this information carefully before deciding to take part in this research. If you are happy to participate you will be asked to sign a consent form. Your participation is completely voluntary.

What is the research about? This is a student research project which aims to understand how the United Nations could evaluate an organisation such as R-Labs.

Why have I been chosen? You are part of a random sample as you have volunteered for this study. You are free to withdraw at any time.

What will happen to me if I take part? You will asked to answer a number of questions relating to R-Labs. It will take about 20 minutes in total.

Are there any benefits in my taking part?   It is expected that the study will add to current knowledge about the contribution that R-Labs has made to life in Cape Town, South Africa.

Are there any risks involved? There are no particular risks associated with your participation. There will be a debrief at the end of the study to explain what your data will be used for.

Will my data be confidential? All data collected is anonymous. Your data will be held on a password protected computer, and used in accordance with the Data Protection Act (UK 1998).

What happens if I change my mind? You may withdraw at any time and for any reason. You may access, change, or withdraw your data at any time and for any reason prior to its destruction.

What happens if something goes wrong? Should you have any concern or complaint, contact me if possible (ew1g12@soton.ac.uk), otherwise please contact Dr Martina Prude, Head of Research Governance (02380 595058, mad4@soton.ac.uk).

A.9   RLabs Consent Form

Consent Form

Ethics reference number: **ERGO/**FPSE**/11746**	Version: 1	Date: 2014-07-29
Study Title: The UN and R-Labs: A Mixed Methods Study in Cape Town, South Africa		
Investigator: Mr Eamonn Walls		

Please initial the box(es) if you agree with the statement(s):

I have read and understood the Participant Information (version 1 dated 2014-07-29) and have had the opportunity to ask

I agree to take part in this study.

I understand my participation is voluntary and I may withdraw at

Data Protection

I understand that information collected during my participation in this study is completely anonymous, will be stored on a password protected computer/secure University server and that this information will only be used in accordance with the Data Protection Act (1998). The DPA (1998) requires data to be processed fairly and lawfully in accordance with the rights of participants and protected by appropriate security.

Name of participant (print name)………………………………………………………

Signature of participant…………………………………………………………..

Date…………………………………………………………………………………

Appendix B   Example Memos

B.1   Example Memo from JCSSJ Documentation

Below is an example of a memo that was used in the data analysis of the Jamie's Computers/Society of St James documentation. This is indicated in Table 26.

Table 26: Example Memo JCSSJ Documentation

Example Extract from JCSSJ Documentation	Example Memo
Jamie's Computers/Society of St James Mission Statement THE MISSION The mission of The Society of St James is to help vulnerable people by providing person-centred services, encouraging them to realise their potential. OUR VALUES This work shall be achieved by continuing to work within the values adopted by The Society. The Society of St. James believes that every human being is of worth and is worthy of respect. Individuals will be dealt with on the basis of their current needs and situations. The Society will be prepared to take risks in order to house and support the most vulnerable and socially excluded members of our society.	The JCSSJ mission is expressed in a single sentence, and nowhere in this sentence is the word 'homeless' used. There seems to be an emphasis across the JCSSJ documentation that the services of JCSSJ are not restricted to the homeless. However from the PhD researcher's observations and communication with JCSSJ staff it would seem to be the case that most JCSSJ clients are indeed homeless, on one or other definition of the term. As pointed out by a JCSSJ member of staff, there are different definitions of the term 'homeless' both in the UK and in other countries. The JCSSJ mission statement points out that the Society 'will be prepared to take risks', however it does not necessarily state what these might be. Again, the clients are referred to as 'vulnerable', and 'socially excluded'. Terms such as 'homeless' or 'poor' or 'drug addicts' are not used.

B.2   Example Memo from October Books Field Notes

Below is an example of a memo that was used in the data analysis of the October Books Field Notes. This is indicated in Table 27.

Table 27: Example Memo OB Field Notes

Example Extract from OB Field Notes	Example Memo
As of 2015-2016 October Books has 2-3 regular members of staff. During this period there was a change in management as members of staff retired or emigrated, and new members of staff joined. The bookshop also has a large body of short term and long-term volunteers throughout the week who help with various jobs around the shop. October Books sells literature that emphasises themes such as equality, combating discrimination, feminist and LGBT issues, permaculture, Fairtrade, environmental issues, and social justice more broadly. The shop also sells a wide range of ethically traded grocery products and non-perishable goods. For example vegan foods such as canned tofu and dried lentils, environmentally friendly products such as biodegradable washing powder, and Fairtrade coffee are some of the grocery products on offer. Other items such as high quality olive oil produced by Palestinian farmers are often sold as part of a wider ethical trading agenda.	These descriptions as given in the field notes appear to be consistent with the descriptions given in the October Books documentation, and is also consistent the observations and personal experience of the PhD researcher through volunteering at October Books. It is notable that although October Books started out mainly selling just books, grocery goods and food products have not become an important source of revenue for the shop. The change in management taking place in 2015-2016 may affect the stock management of the shop, for example the ways in which the program Bookshop, the OB content management system, is used to manage stock of books and groceries. The description in the field notes of the literature provided by October Books is consistent with the descriptions given in the October Books documentation. It might be worth giving some consideration to the question of what counts as a 'wider ethical trading agenda', perhaps if there is any criteria for example.

B.3   Example Memo from City Life Soup Run Interview 1

Below is an example of a memo that was used in the data analysis of the City Life Soup Run interview 1. This is indicated in Table 28.

Table 28: Example Memo CLSR Interview 1

Example Extract from CLSR Interview 1	Example Memo
J: Yeah, yeah. Most of the homeless people do not beg. They just don't, they don't. It is just by choice, morals, you know. They're not drug addicts. But it someone was homeless, they would accept a sandwich instead of money. It's as simple as that. But someone who's begging, who needs the money for drugs, they wouldn't accept a sandwich or a bottle of water, it's no good to them. That's how you know the difference. They aren't begging for money, because they need food, you know. It's a grey area. I understand the thing. If you are lucky enough to have someone who lets you sleep on the sofa, it's just you haven't got a permanent roof over your head, for one reason or another. Yeah, like living in a van is a big improvement over living on the street. That's more convenient for them. A means of travel. An asset. A means to get to work if you get offered work. So there are those who are living rough, sleeping rough, literally on the street.	The CLSR interview 1 participant in this case appears to be highly confident of the description given of the CLSR clients. The notion is that most of the CLSR clients are not homeless, and that of those who are homeless, most of them don't beg, and of those are not homeless, most of them who do beg are drug addicts. This picture is consistent with that provided to the PhD researcher by other CLSR stakeholders i.e. CLSR clients and volunteers. There is at the same time a recognition that there is a 'grey area', the idea that there are some questions of definition over the term 'homeless'. This links to similar questions and ongoing discourses taking place around Jamie's Computers/Society of St James considering what is the meaning of the term 'homeless', and in what ways do the public tend to think of homelessness? There is a consensus among CLSR volunteers that most CLSR clients are not sleeping rough regularly, and most have sleeping accommodation.

Appendix C   SGO Documentation

In all cases, for all 5 of the social good organisations, the documentation presented here are extract transcripts. The transcripts presented here are not the original or full versions of the documents, but a condensed extract. For example, the first document presented, the City Life Soup Run Annual Report 2013, is not presented in its entirety, but in condensed transcript form. Personal data, names of individuals (e.g. trustees, staff), other potentially auxiliary identifying information and otherwise irrelevant material (e.g. material that is entirely tangential to the research questions) has been removed. Further information of how the SGO documentation transcripts were prepared is detailed in chapter 3, the methodology.

C.1   CLSR Docs | City Life Soup Run Documentation

C.1.1   CLSR City Life Annual Report 2013

Company Registration No. 4913171 (England and Wales) Charity Registration No. 1100602

CITY LIFE CHURCH SOUTHAMPTON

TRUSTEES' REPORT AND FINANCIAL STATEMENTS

FOR THE YEAR ENDED 31ST DECEMBER 2013

WORKING NAMES OF CHARITY: City Life Church CLEAR Edith's Home Mustard Supported Lodgings

REGISTERED OFFICE: 11 Queensway Southampton SO14 3BL

REGISTERED NUMBER: 4913171 (England & Wales)

REGISTERED CHARITY NUMBER: 1100602

City Life Church is a charitable company limited by guarantee, incorporated on 26th September 2003 and registered as a charity on 10th November 2003. The organisation was formerly a charitable trust by the same name. The company was established under a Memorandum of Association which established the objects and powers of the charitable company and is governed under its Articles of Association. In the event of the company being wound up members are required to contribute an amount not exceeding £10.

Structure

City Life Church has a board of seven trustees (four unpaid and three paid). Permission has been granted from the Charity Commission provided that not a majority of trustees are paid and these trustees have a leadership role within the church.

The main board of trustees meetings focus on vision, direction, values and policies, communication and a general review of the subgroups and any issues arising. Independent advice from Daryl Martin was invited to conduct a review of trustee roles and the review affirmed the approach taken by trustees to oversee the work of the charity.

Objectives and Activities

The company's objects and principal activities are to:

1.   Advance the Christian faith.

2.   Relieve persons who are in conditions of need or hardship or who are aged or sick and to relieve the distress caused.

The scope of these objectives and activities are world-wide but have a principal outworking in Southampton, England. For many of the charity's activities, there is a clear distinction between the two objectives.

The strategies employed to assist the charity to meet these objectives included the following:

1.   Advance the Christian faith.

a. Sunday morning church celebrations

b. Weekly small group activities and meetings

c. Medium-sized missional communities

d. Monthly celebrations called Bless taking place at 286

e. Support of Christian agencies working overseas and in the UK to promote the Christian faith

2.   Relieve persons who are in conditions of need or hardship or who are aged or sick and to relieve the distress caused.

a. Information, advice, education, guidance and support to refugees in Southampton through the work of the CLEAR project

b. Direct support of work supporting orphans and refugees world-wide, particularly in Uganda and Thailand

c. Provision of food to the homeless through a soup run and a community café

d. Support of agencies working overseas and in the UK to relieve poverty and hardship

When planning activities for the year, the trustees have considered the Commission's guidance on public benefit and, in particular, the specific guidance on charities for the advancement of religion.

Achievements and Performance

During the year, the church has met weekly at Swaythling Methodist Church, now named 286. Further refurbishment of the main hall, foyer and crèche facilities were undertaken. Locally, we have continued to build our partnerships with other churches, primarily with New Community and the local Methodist churches. City Life is part of UK network of churches called Pioneer and we helped New Community in hosting the national conference in March. Pioneer is now working with over 100 Methodist churches across the UK and we are continuing to see our local partnership be an inspiration for other cities. A "Pioneer Connexion" video has been made to describe how we have worked to reopen and revitalise three Methodist churches in Southampton (Swaythling, Sholing and Netley).

Sunday celebrations were attended by an average of 200 people. The church is increasingly multicultural and drawing people together of all ages, including many under the age of 25. During the year, the sermons were based upon themes of "Leading the City into Life", "Inclusive Community" and "Psalms of Ascent".

The Gate Project is supported by ten churches and reaches out to people involved in prostitution in Southampton. During the year, the project had 132 daytime interventions supporting 12 women and led 47 evening outreach teams making contact with 96 women working on-street. The team offers contraceptives, drinks, chocolate and prayer.

The church supports a wide range of local projects:

A growing community café in Southampton serving the vulnerable and street homeless on a Sunday afternoon. The Community Café opens from 5-6pm every Sunday at Central Hall. Over 80 guests and up to 20 volunteers come along to the Community Café each week and everyone receives a warm welcome and friendships are being fostered. Every Friday a few members of the church go out to the centre of Southampton offering hot soup and food to people who are out on the streets. Mums and Toddlers group at 286, called Precious Gems, has grown significantly through the year.

CLEAR (City Life Education and Action for Refugees) CLEAR provides services to improve the quality of life for refugees and migrants in Southampton, providing free advice and supporting people in accessing local services to which they are entitled. We believe in empowerment through education and in practical action to support established and developing migrant communities. CLEAR runs: - An Advice & Guidance Centre, which is open three days each week for the refugee community - ESOL classes each week, some with crèche facilities and other adult learning and training courses - A Work Club and Employment Advice Service open one day each week - Volunteering opportunities for refugees and migrants - A drop-in centre for asylum seekers each Friday in partnership with the British Red Cross and Avenue Church - A range of adult learning courses and sport, social and cultural activities

Key achievements during 2013 were: x 2460 visits to our advice service, from 613 different clients x 100 learners came to English courses; many of these courses are with crèche allowing women with young children to access important learning x 153 learners on adult education courses run by CLEAR x 60 volunteers working on ESOL classes, advice work, office work, reception, football and at the multicultural centre

CLEAR started new partnership arrangements in 2013. Chances4Change is a health and well-being project targeting migrant communities in the city and Southampton Advice Services Alliance (SASA) which is a collaboration of all the advice agencies in the city.

Financial Review Reserves at the end of the year amounted to £403,099 including £122,883 restricted for specific purposes. Restricted funds should be maintained in the current year and reserves overall will therefore remain above the minimum level. Giving to the church rose by 25% during 2013. Members are aware that the charity will use the surplus of unrestricted funds to contribute to the acquisition and development of the 286 building, which is anticipated in 2014.

New funding for CLEAR was a challenge to secure during 2013 and the organisation has had to reduce services at the start of 2014. Funding for ESOL courses will finish at the end of the current academic year and new funding sources are needed to maintain the 6 classes in 2014.

The church bank account was changed from HSBC to CAF following the decision by HSBC in June to close our account without reason. The decision was one of many by HSBC in 2013 affecting organisations across the UK. Thanks are expressed to our members for continuing their support and to our administrative staff for managing the challenging change in account seamlessly.

Reserves Policy

The charity relies to a large extent on the generosity of its members and on fundraising. The church's annual income is stable and with reserves of between 4 and 5 months operating costs, we continue to adhere to the reserves policy. To ensure the financial stability of the church, the charity accounts will maintain a minimum of three months expenditure in reserve. The trustees will monitor the actual income and expenditure of the accounts quarterly. The reserves policy continues to be reviewed along with the preparation of the Annual Budget.

The charity's unrestricted reserves are in accordance with the reserves policy. Trustees continue to be aware of the potential impact of the economic downturn on charitable giving including church donations and child sponsorship donations and are actively monitoring any changes in giving levels.

Plans for the Future

The charity plans to continue the activities outlined above in the forthcoming year subject to securing satisfactory funding arrangements. The charity plans to develop community activities taking place at the 286 building.

Internationally, the variable value of sterling compared to other currencies has created a particular challenge for our support of work overseas where inflation is often very high. Trustees are looking at ways to secure sustainable funding in the various nations that the church is involved in.

During 2013, the charity contributed towards the cost of a valuation of 286 and completed surveys on the building in order to inform a decision on future ownership of the building. In the coming year, the charity hopes to acquire the Swaythling Methodist Church building and the on-site house from Southampton Methodist Circuit. Discussions are underway with the Methodists as to how this proceeds in 2014.

Trustees also plan to review the constitution of the charity to take account of the developments of the charity and will receive professional advice to make all necessary changes appropriately, and with the consent of members and with the approval of the Charity Commission.

C.1.2   CLSR Trustees' Report 2014

REGISTERED CHARITY NUMBER: 1100602

Trustees' Report for Year Ended December 2014

The trustees who are also directors of the charity for the purposes of the Companies Act present their report together with the financial statements of the charity for the year ended 31st December 2014.

The accounts have been prepared in accordance with the accounting policies set out in note 1 to the accounts and comply with the charity's governing document, applicable law and the requirements of the Statement of Recommended Practice "Accounting and Reporting by Charities" issued in March 2005.

Structure, Governance and Management

Governing Document

City Life Church is a charitable company limited by guarantee, incorporated on 26th September 2003 and registered as a charity on 10th November 2003. The organisation was formerly a charitable trust by the same name. The company was established under a Memorandum of Association which established the objects and powers of the charitable company and is governed under its Articles of Association. In the event of the company being wound up members are required to contribute an amount not exceeding £10.

Structure

City Life Church has a board of seven trustees (four unpaid and three paid). Permission has been granted from the Charity Commission provided that not a majority of trustees are paid and these trustees have a leadership role within the church.

Objectives and Activities

In May an EGM was held to vote on a change to the charity's objects. It was agreed to amend our second objective to broaden its intent from just providing relief in hardship to include prevention of falling into hardship and to add a third object relating to the provision of facilities in the interests of social welfare.

The charity's objects and principal activities are to:

1.   Advance the Christian faith.

2.   Relieve sickness and financial hardship and to promote and preserve good health.

3.   Provide or assist in the provision of facilities in the interests of social welfare.

Members voted in favour of the change and with professional support, the changes were made and approved by the Charity Commission. The scope of these objectives and activities are world-wide but have a principal outworking in Southampton, England. For many of the charity's activities, there is a clear distinction between the two objectives.

The strategies employed to assist the charity to meet these objectives included the following:

1.   Advance the Christian faith.

a.   Sunday morning church celebrations

b.   Weekly small group activities and meetings

c.   Medium-sized missional communities

d.   Bless monthly celebration

e.   Support of Christian agencies working overseas and in the UK to promote the Christian faith

2.   Relieve persons who are in conditions of need or hardship or who are aged or sick and to relieve the distress caused.

a.   Information, advice, education, guidance and support to refugees in Southampton through the work of the CLEAR project

b.   Direct support of work supporting orphans and refugees world-wide, particularly in Uganda and Thailand

c.   Provision of food to the homeless through a soup run and a community café

d.   Support of agencies working overseas and in the UK to relieve poverty and hardship

3.   Provide or assist in the provision of facilities in the interests of social welfare:

a.   Weekly activities for families: Precious Gems stay and play group, Happy Beats music and movement group, Jump Around active play for pre-school children.

b.   Kids Club: fortnightly event for younger children, with home visits in between. c. Youth Boxing Club

d.   Regular fun days and family film events

The church has been involved in supporting and running a wide range of outreach events and projects:

●   A community café in Southampton serving the vulnerable and street homeless on a Sunday afternoon. The Community Café opens from 5-6pm every Sunday at Central Hall. Over 80 guests and up to 20 volunteers come along to the Community Café each week and everyone receives a warm welcome and friendships are being fostered.

●   Every Friday a number of volunteers go out to the centre of Southampton offering hot soup, food and prayer support to people who are out on the streets.

●   The Swaythling Snapshot project finished this year with a photo-book and website launch at the end of the year. The project focused on those living in Swaythling; capturing a snapshot in time of the area and what it is like to live there.

●   An Early Intervention project was run in Bassett Green School providing one2one coaching for behaviourally and emotionally challenged children.

The Gate Project

The Gate is supported by over 10 regular volunteers from seven churches in Southampton with several volunteers who are not involved in church or faith. The Gate reaches out to women involved in the sex industry in Southampton empowering them to reach their full potential by making positive lifestyle choices and find routes out. During the year, the project had 109 daytime interventions supporting 11 women with various support needs, for example, court visits, meetings with debt advisors, hospital day surgery, job interviews, doctors' appointments and introductions to church. The Gate delivered 69 evening outreach teams making contact with 20 different women working on-street. The on-street outreach team offers support, contraceptives, hot drinks, chocolate and prayer.

Early in 2014 The Gate commissioned a piece of research to identify the off-street statistics for Southampton as the on-street numbers have been diminishing with the use of mobiles and the internet. This contributed to launching a new joint project with Beyond the Streets called 'Amber' in September

2014.   Amber provides a monthly confidential outreach service offering practical and spiritual support to women working in off-street situations, for example, massage parlours, escort agencies and brothels. Amber currently visits 4 local massage parlours befriending approximately ten Thai women.

CLEAR (City Life Education and Action for Refugees)

CLEAR provides services to improve the quality of life for refugees and migrants in Southampton, providing free advice and supporting people in accessing local services to which they are entitled. CLEAR believes in empowerment through education and in practical action to support established and developing migrant communities.

Plans for the Future

The charity plans to continue the activities outlined above in the forthcoming year subject to securing satisfactory funding arrangements. The charity plans to develop community activities taking place at 286 Burgess Road and also in Townhill Park at the Community Centre.

Internationally, the variable value of sterling compared to other currencies has created a particular challenge for our support of work overseas where inflation is often very high. Trustees are looking at ways to secure sustainable funding in the various nations that the church is involved in.

In the coming year the charity hopes to acquire Swaythling Methodist Church building and the on-site house from Southampton Methodist Circuit. Discussions are underway with the Methodists as to how this proceeds in 2015.   The charity also hopes to successfully complete a community asset transfer of Townhill Park Community Centre from Southampton City Council.

C.1.3　CLSR City Life Safeguarding Policy

1. Introduction

City Life Church (CLC) operates as an independent charity within Pioneer Southampton (a family of churches and projects). As the leadership of CLC, which includes the leadership team and trustees, we have responsibility for the work of the church (locally and internationally), and this includes the various projects, CLEAR (City Life Education and Action for Refugees), The Gate (working with women involved in the sex industry) and Edith's Home (a project for orphans in Uganda). Our Safeguarding Policy applies to employees and volunteers in all these areas. The guidelines outlined in this booklet form the core policies for City Life and we ask that they are adhered to at all times.

We are privileged to have a great team who serve our children, young people and vulnerable adults. We appreciate the time, commitment, effort, enthusiasm and, above all, the love and care that they give to them. The following information is aimed to give confidence to everyone working in these areas. It sets out guidelines that ensure the best possible standards of safety and protection for all.

We are grateful to Churches Child Protection Advisory Service (CCPAS), Winchester Diocese, and agencies such as, StopItNow, Lucy Faithful Foundation, SafeNetwork, the NSPCC and New Community Church, especially Elaine Davidson, whose help and advice on policies and guidelines have been invaluable.

As the leadership of City Life Church we want to thank you for serving us in this way. We hope you will find the information, training and support helpful in your role as children/young people/vulnerable adult workers. It is important that you feel well-informed, trained and supported in the area of safeguarding. If you have any queries or concerns please contact your Group Leader or the Safeguarding Trustee for City Life.

2. Safeguarding Children, Young People and Vulnerable Adults Policy

We consider the welfare of any child, young person or vulnerable adult, who is involved in any of our activities to be of paramount importance and we are committed to ensuring that they are valued, listened to, and respected.

A vulnerable adult is any person aged 18 or over who is, or maybe, unable to take care of themselves, or is unable to protect him or herself against significant harm or exploitation.

All children and vulnerable adults, no matter their sex, disability, racial or ethnic background, religious beliefs or sexual orientation, have the right to be in a safe, caring environment and to be protected from any form of exploitation or abuse when participating in activities run by City Life Church.

Everyone working with City Life Church, including its trustees, employees and volunteers, is responsible for ensuring that children and vulnerable adults are safe.

For the purposes of this Safeguarding Policy, we consider any individual under 18 years of age to be a child. This includes the children of adult members or service users of the Charity. The ethos and principles that ensure that those who use our services are valued and kept safe also apply to our work with vulnerable adults who are 18 years of age, or above.

We will promote the welfare of all children, young people and vulnerable adults participating in our activities by:

. following appropriate procedures when recruiting and selecting new staff or volunteers

. providing training to all who work with us so that they are clear about their responsibilities

. ensuring that any concerns of possible abuse are referred appropriately and by co-operating with the work of statutory agencies as necessary

. structuring our programmes to help children, young people and vulnerable adults understand the importance of protecting themselves, and others

. identifying and implementing good practice in relation to the care, protection and welfare of children, young people and vulnerable adults

3. Responsibilities

 The Church Leadership and City Life trustees will provide:

. a Safeguarding Policy for protecting children and vulnerable adults, and a procedure for what to do if there are concerns about a child, young person's or vulnerable adult's welfare

. a named person for dealing with concerns or allegations of abuse and step-by-step guidance on what actions to take

. a rigorous recruitment and selection process for paid staff and volunteers who work with children, young people or vulnerable adults

. a written code of behaviour that outlines good practice when working with children and vulnerable adults

. a training plan and regular opportunities for all those in contact with children or vulnerable adults, to learn about safeguarding and health and safety

. a whistle-blowing policy that allows for an open and well-publicised way for adults and young people to voice any concerns about abusive or unethical behaviour

. information for young people, parents and carers about the Safeguarding Policy for children and vulnerable adults, and details of where to go for help

. a protective culture that puts a child's interests first – children must feel confident that, if they have concerns, they will be listened to and taken seriously

. guidance on taking children away on trips and on internet use, including our Social Networking Policy, use of photographs, and guidance on chatrooms and websites

. policies on anti bullying

. policies and guidelines for effectively managing and monitoring those who may pose a threat to children, young people and vulnerable adults

. working practices when dealing with sex offenders in CLC

. pastoral support for those affected by abuse

. records of DBS check dates, and all training received by volunteers, are kept up-to-date

Social Networking Policy

The charity's full Social Media policy is E12. Contained here is a summary only. This policy gives guidance to people who are in contact with children/young people using social networking sites, such as Facebook or Twitter. Communication over the internet using these sites or through other web-based means such as, Xbox or MSN, are increasingly being used by children and young people. They are key places of interaction and provide a useful means of communication.

CLC recognises there are benefits associated with the team of youth leaders and church staff using social networking to support and communicate with young people but there are some safeguarding issues and other risks involved, since such websites can be used for grooming, sharing of inappropriate images, or bullying.

Policy and principles:

The use of social networking sites or other web-based forms of communication with young people fall within the remit of City Life Church's Safeguarding Children Policy.

Staff and approved youth and children's workers are asked to set a good example in the way in which they communicate, including through social networking. They should challenge any inappropriate communication.

Communication with young people should be accountable and transparent and the use of instant messaging is discouraged.

If a member of staff, or leader, is friends with someone under 18 years of age on any Social Networking site, they should ensure all communication is visible (e.g. on their wall, not replying to private inbox messages without including another leader), and appropriate.

C.1.4   CLSR Charity Commission Documentation

Charity Commission

The Regulator for Charities in England and Wales

1100602 - CITY LIFE CHURCH SOUTHAMPTON

Activities

We are a friendly and vibrant church, passionate about hearing and responding to Jesus in order to make his love known. We are actively involved in the local community, the city and internationally, working in partnership wherever possible for the benefit of all, especially the vulnerable and disadvantaged.

2015 Income £786,551

Income item	Income £
Voluntary	545,403
Trading to raise funds	4,289
Investment	2,470
Charitable activities	234,389
Other	0
Total	*786,551*

Investment gains	0
Spending	£775,789

Expenditure item	Expenditure £
Generating voluntary income	25,493
Governance	9,757
Trading to raise funds	0
Investment management	0
Charitable activities	740,539
Other	0
Total	*775,789*
Own use assets	16,524
Long term investments	0
Other assets	415,253
Total liabilities	-17,916

Employees   10

Volunteers   200

Financial summary

Financial year end (FYE)	Income	Spending
31 Dec 2014	£786,551	£775,789
31 Dec 2013	£845,804	£732,485
31 Dec 2012	£713,975	£694,939
31 Dec 2011	£655,449	£709,188
31 Dec 2010	£691,827	£664,449

Charitable objects

THE CHARITY'S OBJECTS ("THE OBJECTS") ARE FOR THE PUBLIC BENEFIT AND ARE RESTRICTED TO THE FOLLOWING:

(A) TO ADVANCE THE CHRISTIAN FAITH IN ACCORDANCE WITH THE STATEMENT OF BELIEFS APPEARING IN THE SCHEDULE HERETO IN SOUTHAMPTON AND IN SUCH OTHER PARTS OF THE UNITED KINGDOM OR THE WORLD AS THE TRUSTEES MAY FROM TIME TO TIME THINK FIT AND OTHER SUCH PURPOSES WHICH ARE EXCLUSIVELY CHARITABLE ACCORDING TO THE LAW OF ENGLAND AND WALES AND ARE CONNECTED WITH THE CHARITABLE WORK OF THE CHARITY;

(B) TO RELIEVE SICKNESS AND FINANCIAL HARDSHIP AND TO PROMOTE AND PRESERVE GOOD HEALTH BY THE PROVISION OF FUNDS, GOODS OR SERVICES OF ANY KIND, INCLUDING THROUGH THE PROVISION OF EDUCATION, LIFE-SKILLS TRAINING, HEALTHCARE AND SUPPORT IN SOUTHAMPTON AND IN SUCH OTHER PARTS OF THE UNITED KINGDOM OR THE WORLD AS THE TRUSTEES FROM TIME TO TIME MAY THINK FIT;

(C) TO PROVIDE OR ASSIST IN THE PROVISION OF FACILITIES IN THE INTERESTS OF SOCIAL WELFARE FOR RECREATION OR OTHER LEISURE TIME OCCUPATION OF INDIVIDUALS WHO HAVE NEED OF SUCH FACILITIES BY REASON OF THEIR YOUTH, AGE, INFIRMITY OR DISABILITY, FINANCIAL HARDSHIP OR SOCIAL CIRCUMSTANCES WITH THE OBJECT OF IMPROVING THEIR CONDITIONS OF LIFE.

Note: This report is compiled from public information that the Charity Commission holds on the Register of Charities on 12 November 2015.

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C.2   JCSSJ Docs | Jamie's Computers/Society of St James Documentation

C.2.1   JCSSJ St James Mission Statement

THE MISSION

The mission of The Society of St James is to help vulnerable people by providing person-centred services, encouraging them to realise their potential.

OUR VALUES

This work shall be achieved by continuing to work within the values adopted by The Society.

The Society of St. James believes that every human being is of worth and is worthy of respect. Individuals will be dealt with on the basis of their current needs and situations. The Society will be prepared to take risks in order to house and support the most vulnerable and socially excluded members of our society.

OUR METHODS

- As an organisation committed to equal opportunities, those who benefit from our services, staff, volunteers and partner organisations will be treated without regard to their age, sex, race, religion, sexual orientation, HIV status or any other possible grounds of discrimination.

- All of The Society's activity will be based on the principles that permanent housing is a right for all and that homelessness includes those in temporary or short-term accommodation as well as though sleeping rough.

- Within the principle of respecting the worth of each individual, The Society aims to provide value for money by operating as an efficient and professional housing provider, in partnership with local statutory and other voluntary organisations.

- Service Users will be invited to participate in the management of The Society.

- The Society shall aim to be a good employer to its staff, paying high regard to equal opportunities, provision of training, supervision and support.

C.2.2   JCSSJ St James Rules of Conduct

1.1 These rules have been devised in order to provide fairness and consistency in the treatment of staff and to provide clarification for staff as to what is expected of them in terms of their conduct.

1.4 The purpose of these rules is to

Promote the wellbeing and safeguard the welfare of the Society's service users and staff

Promote the smooth running of and protect the interests, including the financial interests, of the Society

Protect the Society's reputation and public profile and its ability to trade effectively

2.1 Throughout this document the Society of St James will be referred to as "the Society"

2.2 For the purposes of these rules, service user or client means

2.2.1 Any person currently resident in accommodation or using a service provided by the Society

2.2.2 Any person who is on a waiting list for accommodation or waiting to access a service provided by the Society

2.2.3 Any person who has used services provided by the Society in the last twelve months

2.2.4 Any person who has used services provided by the Society in the past if it is reasonable to believe that they may seek to use the Society's services in the future

2.2.5 Any person who has accessed the services provided by the Society's partner agencies, such as Patrick House, and who is likely to access the Society's services in the future.

3.3 The Society works in a sensitive field. The ability to raise funds, to develop new services and to improve the services provided for our service users depends on the Society's public profile and relations with other organisations. All those who work for the Society are expected to be committed to the organisation; any conduct which damages the Society's reputation would therefore threaten the services we provide for our service users and the jobs of our staff.

3.3.1 Staff must not engage in any conduct which damages the Society's reputation. This would include but is not limited to sharing commercially sensitive information. Staff must always seek their Line Manager's advice if they are in any doubt about the possible ramifications of their conduct.

C.2.3   JCSSJ Jamie's Computers Information Flyer

Jamie's Computers is the computer recycling social enterprise arm of The Society of St James; Southampton's largest homeless charity, providing housing, care and support to homeless and vulnerable people.

Jamie's Computers offers a free professional and secure IT disposal service to businesses and individuals. We refurbish donated computers and make them available for reuse whilst anything that cannot be reused is recycled.

The History

Jamie's Computers is the computer recycling division of The Society of St James; a Southampton and Hampshire based registered charity founded in 1972 to address poverty, sickness, hardship and distress, with a focus on homeless and vulnerable people. Over the years it has grown considerably and now offers support to over 3000 people each year. Its services include an extensive housing network for people with a diverse range of needs including mental health and addiction issues, a number of substance misuse services which provide treatment and support to individuals and a care home for the elderly homeless.

Jamie's was established in 2002 to provide meaningful occupation to The Society's own residents and service users. Through partnerships with local service providers, probation services, mental health services and education providers, Jamie's now works with a wide range of people across Hampshire including those with mental health issues, learning disabilities and the long-term unemployed.

Training

At Jamie's we offer work experience and hands-on training to hard-to-reach groups with the aim of increasing their skills and employability. Meaningful occupation such as this also leads to increased confidence and self-esteem, an increased ability to manage anger and improved communication and social skills. These opportunities are provided through and funded by the computer recycling and IT refurbishment side of Jamie's.

C.2.4　　　JCSSJ Society of St James Information Flyer

Why do people become homeless?

The issues that lead to people becoming homeless or vulnerable in their homes are going nowhere. We work with people to tackle their difficulties head on, in ways that are most appropriate to them as individuals. Some people are vulnerably housed because they need some assistance with making their accommodation suitable for their needs. There are people who become frail through ill health or old age and need to make adaptations to their living space. We aim to meet that need. Other times people suffer so severely with their mental health, or damage their health through long term alcohol/substance misuse that they require some support at home in the day to day. In many cases these problems are long term meaning that there is a need to be able to work with someone from the point at which they meet us, until the end of their life. We aim to meet that need.

Many people we work with have problems with addiction and/or criminal activity which lead them to having difficulty sustaining stable accommodation. There is a need for these people to be encouraged, supported, and occupied without judgement or stigma, so that they can address these problem behaviours and gain the skills required to lead a fulfilled and sustainable life. We aim to meet that need. For numerous people, a combination of these factors, added to a breakdown in supportive relations with family and/or friend, makes them particularly vulnerable. Young people (16-18 years) often have the additional difficulties of access to the benefit system, and general inexperience in life. Many of the people we work with require support in accessing the benefits to which they are entitled, as well as advice, guidance, and support in obtaining necessary basic life skills (cooking, cleaning, washing, household budgeting) for independent living. We aim to meet this need. Often, for a variety of reasons, people that we support face obstacles in moving forward in life, accommodation, training, work, because of their history. In these cases, the need is for us to establish pathways that remove as many of these obstacles as humanly possible. We aim to meet this need.

Why does the Society of St James aim to meet those needs?

In 1972, the Society of St James was a group of volunteers from a collection of churches who opened up a church hall to accommodate 11 homeless men. The men we worked with in those early days were mostly struggling with alcohol and the team realised very quickly that offering shelter was just the first step. In over 40 years, the ethos that underpins our work has not changed. Today, we are still responsive. We still work with people to identify their own needs, and to find ways that we can support them as individuals to make the changes they want to see in their own lives.

C.2.5   JCSSJ Financial Statement 2015

Society of St James Report and Financial Statements Year Ended 31 March 2015

Company Number: 03009700

Charity Number: 1043664

Introduction

The Board of Trustees presents its report and financial statements for the year ended 31 March 2015, which should be read in conjunction with the Information on page 1. All Trustees are directors of the Charitable Company for the purposes of company law.

Structure, Governance and Management

The Society of St James is a company limited by guarantee and is registered with the Homes and Community Agency (number LH4337). The liability of the members is limited to their guarantee. In the event of the Society being wound up during the period of the membership (or within the year following), members undertake to contribute such amounts as may be required, but not exceeding £10.

The Society is governed by the Board of Trustees, which meets every two months. The Board has created four Committees to take specific interest in the areas of Personnel, Audit and Finance, and Operations. These Committees meet regularly in the year. In line with good practice, the Society also convenes the Directors' Remuneration Committee each February to set the Senior Managers' salaries.

The Society seeks to recruit one or two new Board members each year. The recruitment and induction process includes a tour around some of the Society's projects and an introduction to the Society's work. Potential new Board members also attend a Board Meeting as observers before they formally agree to join the Board.

The Society has adopted the National Housing Federation Code of Governance and has recently reviewed its performance against the 2015 edition. The Society is compliant with the Code, with two exceptions. The first is that the Governing Documents need to be revised to enable the Board to vote for the removal of a Board Member whilst the second is that the current chair has served on the Board for more than 9 years, but the Board has agreed that he should continue to serve until his period as Chair comes to an end.

Objectives and Activities

The Objectives of the Society are:

"The relief of poverty, sickness, hardship and distress in particular but not exclusively of persons who are homeless, unemployed or who have drug, alcohol or other substance addictions by the provision of housing, rehabilitation, care, support, education, training and employment opportunities: in order to improve the individuals' opportunities and quality of life and to contribute to the wider community".

The Society seeks to achieve this through a range of activities, which can be broken down between the following headings:

• Housing

• Support

• Care

• Substance Misuse Services

• Social Enterprise

Housing

The Society provides a range of housing to homeless people in Southampton, Portsmouth and Hampshire, ranging from hostels, through shared housing to one-bedroom flats and a registered residential care home. The Society managed 332 units (bed spaces including the care home) on 31 March 2015 of which 121 were owned and 211 were either managed or leased.

For its owned property the Society fulfils a full range of property maintenance obligations, from day to day repairs to managing a long term repairs and maintenance programme. As a Registered Provider the Society offers tenancy or licence agreements, collects rents and generally fulfils the role of landlord.

For leased or managed projects, the Society fulfils some of the elements listed above, depending upon the form of agreement with the property owner. These often include maintenance obligations, offering tenancy and licence agreements, and the collection of rent.

The Society has also made one property available to another Registered Provider, which manages the scheme on behalf of the Society on a day to day basis, under a three year management agreement.

Support

The Society seeks to provide support beyond the services normally provided by a landlord to those living in its accommodation. This activity is funded through the Supporting People ("SP") programme, under which the Society received £1.96 million during the year, enabling the employment of support staff In most residential projects. The support provided enables previously homeless people, people with mental health issues, young homeless people and people with substance misuse problems to maintain their housing and to develop skills to live Independently in the community.

The SP programme also funds a number of non-residential services, such as the Substance Misuse Support Service (SMSS), Jigsaw and the Handyperson service.

The Supporting People programme remains a major element of the Society's work, delivering services under contractual arrangements and being subject to a wide range of inspection, regulation and monitoring. In addition, as existing contracts expire, services are put out to competitive tender, so that a range of organisations have the opportunity to competitively bid to provide the service. These contractual arrangements are a crucial factor in forming a picture of the environment in which the Society operates.

Social Enterprise

The Society manages Jamie's Computers which operates as a Social Enterprise. The aim of Jamie's is to generate income for the Society and to create training and learning opportunities as well as work placements for vulnerable adults in the city of Southampton.

Financial Review

The year ended 31 March 2015 has again seen a relatively small operating surplus of £95,195 (2014-£58,711). However the Society remains in a sound financial position at 31 March 2015 and finished the year with a surplus for the year of £82,825 (2014- £52,284).

There has been a decrease in cash during the year to £304,935 (2014- £438,923) largely because of significant expenditure on fixed assets. The Society purchased a property in Portsmouth on 17 July 2014 with some of the above cash and an additional mortgage from NatWest bank for 70% of the purchase price. The Society has no plans to alter the terms of its other mortgage arrangements with NatWest and the Nationwide Building Society.

The Society has formal financial procedures in place that have been ratified by the Audit and Finance Committee and are widely known and followed by staff. The systems that are in use are considered to be sufficient for purpose.

All expenditure has to be authorised by project staff and management with final payments approved by two people in the finance team, one of whom is the Financial Accounts Manager or Director of Finance & Central Services. For items of major expenditure, quotes are requested to ensure the Society receives the best possible value for money. Cash is held in a variety of accounts and investments in order both to accrue Interest and to spread risks in areas such as investment return and fraud. Very few transactions are in cash, with payments to staff and suppliers made predominantly by bank transfer or, less frequently, by cheque. The Society follows a policy of ensuring that there is always sufficient cash in its accounts to ensure that relevant debts can be paid in full and on time.

It has been an aim for a number of years to build up free reserves to a level that can be shown to provide security for current and future operations. Due to a change in accounting policy that has removed restricted and designated reserves and placed them either in general reserves or In creditors if there is potential for repayment or an obligation to apply specific expenditure, the free reserves figures have been significantly amended for the prior year so they can be compared properly to the current year. Free reserves decreased in the year to £531,514 at 31 March 2015 (2014 restated - £612,389); representing slightly less than 1 month of expenditure. Free reserves are calculated by subtracting the value of fixed assets from total reserves before adding back long term liabilities and the next year's mortgage liability. The Trustees consider that the optimum level of free reserves (given the nature of the Society's operations and the environment in which it operates) is equal to approximately 3 months expenditure and continue to aim for this level of free reserves.

The Society had £1,935,171 of total reserves at 31 March 2015 (2014 restated - £1,831,115), of which £1,786,264 (92%) (2014 restated - £1,703,439, 93%) were revenue reserves. There has been an increase in the level of the revaluation reserve (which holds the difference in value between the purchase price and current price of the Society's Investments) which was £148,907 at 31 March 2015 (2014- £127,676) due to the Increase in values of the Investments. The Society has also benefited from the distributions from its investment in the Charities Property Fund.

Sources of Funding and Investments

The percentage of the Society's Income that it receives through Supporting People ("SP") contracts has fallen slightly during the year to around 24% (2014- 26%) of total income. During the year the Society had to negotiate reductions in these grant levels from Southampton City Council due to their need to make additional savings to their budget because of central government cuts. The largest source of Income for the Society remains rental and service charge Income from the properties it owns or manages. This has remained at approximately 33% of total income in the year to 31 March 2015, despite actual income in this area rising slightly again. It is usually collected directly from the relevant Local Authority In the form of Housing Benefit payments.

Income from substance misuse support services continues to be a significant source of income for the Society with income in this area Increasing by around 3% to £2,344,219 (2014- £2,268,187) and representing 29% of the Society's total income (2014- 30%). Donations and awards from philanthropic trusts and the public remain a key source of funding with the Society benefitting from £223,828 in the year to 31 March 2015 (2014- £131,543).

The Society has a policy of diversifying its investments in order to spread risk and to maintain suitable cash balances for the day to day running of its operations. However, only minimal levels of cash are kept in current accounts with larger receipts being transferred into higher interest accounts with instant access facilities. During the year the Society opened a new instant access deposit account so that deposits can earn a higher level of gross interest. The Society has chosen particular investment funds that are specifically designed for charities with the aim of spreading risk and investing in a largely ethical manner.

Plans for the Future

The level of opportunities for future development has reduced in line with reductions in government spending, however the Society has a range of plans for the future.

The Society has identified a number of priorities for the coming year, including purchasing another property and further developing the income from Jamie's Computers. The Society also sought to achieve Investors in People accreditation Gold Standard (this was achieved after the end of the year on 5 June 2015).

The Society is also implementing a new computer rent, support planning and maintenance system which will provide better efficiency for staff in the day to day running of these activities, and improve the management information available to the Society.

The majority of the Society's income comes from government, normally through local authorities or similar bodies, but also through the welfare benefits system. Government policy to continue to reduce spending at both a local and national level continues to be a major risk to the Society. However, each authority responds differently to this situation, so the impact can vary across different services and different localities. Local authorities are increasingly using the process of re-tendering to reduce cost, often by merging small projects into a single larger contract, tendered at significant reduction when compared to the previous contracts.

The Society is a highly diversified organisation, with only 33% of its income coming from rent and service charges (net rent and service charges receivable £2,712,158 as a proportion of £8,068,930 turnover).

Social Enterprise activity

The Society established Jamie's Computers in 2002 as a social enterprise with the aims of creating volunteering, training and employment opportunities and creating income for the Society. During the year the turnover at Jamie's increased to £337,068 (2014: £302,391) with a surplus being generated of £40,075 (2014: £37,913). In addition a team of volunteers (about 20 at any one time), people on work placements, community orders were provided with meaningful activity, learning skills and achieving other personal development targets. This therefore represents a high level of value for money for the Society, making a significant financial contribution to the Society, as well as achieving social aims.

C.2.6   JCSSJ Charity Commission Documentation

Charity Commission

The Regulator for Charities in England and Wales

1043664 - THE SOCIETY OF ST JAMES DUE DOCUMENTS RECEIVED

Activities

The relief of poverty, sickness, hardship and distress in particular but not exclusively of persons who are homeless, unemployed or who have substance addictions by the provision of housing, rehabilitation, care, support, education, training and employment opportunities; in order to improve individuals life opportunities and the quality of life and to contribute to the wider community.

Income £7,600,570

Income item	Income £
Voluntary	0
Trading to raise funds	107,721
Investment	6,472
Charitable activities	7,486,377
Other	0
Total	*7,600,570*

Investment gains	26,716
Spending	£7,548,286

Expenditure item	Expenditure £
Generating voluntary income	0
Governance	12,645
Trading to raise funds	77,132
Investment management	0
Charitable activities	7,458,509
Other	0
Total	*7,548,286*

Assets & liabilities item	Asset value £
Own use assets	1,950,779
Long term investments	285,370
Other assets	1,201,097
Total liabilities	-1,566,946

Employees   227

Volunteers   160

Charitable spending

Spending type item	Value £	% of total income
Income generation and governance	89,777	1
Charitable spending	7,458,509	98
Retained for future use	52,284	1

Financial summary

Financial year end (FYE)	Income	Spending
31 Mar 2014	£7,600,570	£7,548,286
31 Mar 2013	£6,542,142	£6,485,396
31 Mar 2012	£6,133,403	£5,968,217
31 Mar 2011	£5,442,454	£5,276,524
31 Mar 2010	£5,442,292	£5,336,150

Charitable objects

THE RELIEF OF POVERTY, SICKNESS, HARDSHIP AND DISTRESS IN PARTICULAR BUT

NOT EXCLUSIVELY OF PERSONS WHO ARE HOMELESS, UNEMPLOYED OR WHO HAVE

DRUG, ALCOHOL OR OTHER SUBSTANCE ADDICTIONS BY THE PROVISION OF HOUSING,

REHABILITATION, CARE, SUPPORT, EDUCATION, TRAINING AND EMPLOYMENT

OPPORTUNITIES; IN ORDER TO IMPROVE INDIVIDUALS' OPPORTUNITIES AND

QUALITY OF LIFE AND TO CONTRIBUTE TO THE WIDER COMMUNITY.

Note: This report is compiled from public information that the Charity

Commission holds on the Register of Charities on 12 November 2015.

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C.3   OB Docs | October Books Documentation

C.3.1   OB Volunteer Policy

Volunteer Policy

Volunteers play an integral role in the running of October Books. To secure our future, and improve the service we offer, October Books plans to increase our number of volunteers.

About us

We are a not-for-profit co-operative. We are registered as such under the Industrial and Provident Societies Act. Members are not entitled to dividends, and cannot take either profits or assets from the co-operative. We have been set up to sell books on topics not well covered by other bookshops. We specialize in subjects such as Child Abuse, Domestic Violence, Adoption, Lesbian and Gay, International Development issues, etc. We do sell more commercial titles as well as we couldn't pay our rent without them. We are currently staffed by 2 full-time workers, 5 volunteers, and several casual workers. We are members of Southampton Voluntary Services.

Role of Volunteers

To make using volunteers worthwhile for the shop, we are hoping they will either:

1) Be with us for at least 6 months, and for at least 4 hours per week, and will be given training to carry out administrative tasks to assist the running of the business

2) Complete a project to which they bring most of the requisite skills. These skills might be in areas such as design, marketing, computing, but could also include tasks, such as risk assessments, or putting in a CCTV system.

Recruitment

1) We will recruit through: a) SVS. b) In shop advertising. c) On the website. d) Libraries - Other co-ops - political/campaigning organisations. e) Student volunteer schemes (enhancing CVs)

2) We will get the potential volunteer to complete an application form

3) They will be interviewed by one full time worker (volunteer coordinator)

4) She/he will decide whether the volunteer is appropriate for one of the roles (above)

5) Our organisation is committed to developing and maintaining an organisation in which those with differing ideas, backgrounds, abilities and experiences are able to participate and contribute.

Supervision

We will appoint a supervisor for each volunteer who shall be someone

1) Who the volunteer can go to with any concerns

2) Who shall carry out a role review after 2 weeks, and shall meet with the volunteer on a regular basis thereafter, timing to be agreed at this review.

Health and Insurance

1) We will ensure that volunteers are insured against injury caused due to negligence.

2) We make all reasonable efforts to provide a safe workplace.

Grievance and Disciplinary procedures

We will have separate volunteer grievance and disciplinary procedures

Volunteers and the Collective

The collective is the governing body of October Books, and comprises of all the full-time workers and a number of volunteers. After a period of successful volunteering they can be asked to come to collective meetings, After a 6 month trial period as an observer they can be elected to be a full member of October Books, entitled to attend collective meetings in their own right.

Accessibility

We regret that the toilets, and the offices at the shop are upstairs, and there is no lift. Currently access to the shop involves a small step, (2 Inches high one end and 3 inches high the other). We do not have the funds at the moment to change this as it would involve renewing the whole shop front.

C.3.2 OB Volunteer Agreement

Volunteer agreement

Volunteers are an important and valued part of October Books. We hope that you enjoy volunteering with us and feel a full part of our team.

This agreement tells you what you can expect from us, and what we hope from you. We aim to be flexible, so please let us know if you would like to make any changes and we will do our best to accommodate your needs.

We, October Books, will do our best:

• To respect your skills, dignity and individual wishes and to do our best to meet them.

• To pay your travel costs assuming the cheapest reasonable means

• To consult with you and keep you informed of possible changes.

• To insure you against injury you suffer or cause due to negligence.

• To provide a safe as reasonable workplace.

• To apply our equal opportunities policy

The Following Behaviour is not Tolerated at October Books

• Attacks on individuals or groups on the grounds of their race, colour, sex, disability, or sexuality.

• Discriminatory name calling, insulting remarks, jokes or threats.

• Encouraging other people to harass or discriminate against other individuals or groups.

• Provocative behaviour such as wearing racist or fascist insignia.

• Bringing into the premises materials such as leaflets, magazines or newspapers, which, in any way, support racist, sexist, homophobic or disability discrimination.

C.3.3   OB Information Leaflet

General Information

October Books is a busy, not-for-profit co-operative in Southampton, now in our 37th year of bookselling. We stock a wide range of material and try to provide literature and information that is not otherwise available. We also stock Fairtrade, green and organic foods and goods. The members of the Collective that manages October Books actively work against sexism, racism and homophobia.

In 2003 we moved the business to Portswood, Southampton and expanded our bookselling. Although we will continue to carry our specialist and radical stock, we aim to market ourselves as a general, local bookshop.

A major part of the shop's activity is academic bookselling. In September 98 we opened a second bookshop at the University of Southampton, New College, however with the sale of the site by the University of Southampton, this has since closed. We also run regular bookstalls in the University's Arts Faculty building at the Avenue Campus. Academic bookselling now accounts for a significant percentage of our workload.

We currently employ 1 full-time worker and 2 part time workers, who run the shop on a daily basis. They share the responsibility for the management of the business with other, non-working members of the Collective. We take all major decisions about the business at monthly Collective meetings.

Volunteering can be a route to joining the collective. We expect new members of the Collective to share our commitment to challenging sexism, racism and homophobia. However, the Collective is not a forum for personal politics and we expect members to abide by the decisions of the majority.

October Books' success in recent years is due largely to the quality of the service that we offer, and of the commitment of our staff to co-operative, independent bookselling. We are proud of the personal, friendly and efficient service we offer to all of our customers.

C.3.4   OB Equal Opportunities Policy

Equal Opportunities Policy

1.0 General Statement

1.1 The October Books collective believes that Equal Opportunity is a fundamental co-operative principle. We are also mindful of the laws that uphold certain principles of equality.

1.2 We undertake to apply the following policy as an employer and as a provider of services to the public; also in our relations with all other organisations and individuals.

1.3 We expect members of staff and collective members to consider the implementation of this policy as a personal responsibility of a high priority.

1.4 It is our intention that October Books shall treat no person less favourably because of their race, ethnic origin, nationality, sex, marital status, sexual identity, age, religion, disability, or child care responsibilities.

1.5 We are aware that passive implementation of such a policy would be inadequate. We will take active steps to ensure that our services are genuinely relevant and available, and to ensure that there is engendered a level of confidence such that those, who might face discrimination as an everyday experience, may receive equal opportunity in their dealings with October Books.

2.0 Employment

2.1 It is the intention of October Books to act as an employer with due regard to Section 1 of this statement.

2.2 All vacancies will be advertised with the object of encouraging applications from all those to whom the post might be have interest.

2.3 All advertisements shall indicate that October Books endeavours to implement an Equal Opportunities Policy as an employer and as a service provider.

2.4 Care shall be taken to ensure that there shall be no indirect discrimination which may result from stating or suggesting any requirement not necessary for the performance of the work.

2.5 October Books shall use a standard application form for all vacancies, which shall be the subject of regular review, with regard to Equal Opportunities. The ethnic origin of all applicants shall be monitored.

2.6 Interview procedure and settings shall be organised so as to minimise (if not eradicate) discomfort of disadvantage on the part of any applicant.

2.7 Best efforts shall be made to ensure that access to premises and use of equipment is optimised for all staff with due regard to any disability that they may have irrespective of whether this disability was present at the time of recruitment.

2.8 ADAPTATIONS - October Books will ensure that all necessary adaptations are carried out to ensure that access to premises and use of equipment is optimised for all staff with due regard to any disability that they may have, irrespective of whether this disability was present at the time of recruitment.

3.0 Training

3.1 Equal Opportunities training shall be provided for all those who serve on shortlist and interview panels to ensure that selection is made at all stages on an objective basis. Due regard shall be paid by such panels to cultural bias and the effect it can have on such proceedings.

4.0 Harassment

4.1 It is recognised that it is the responsibility of the employer to protect employees from harassment, especially of a racial or sexual nature. All complaints shall be dealt with through the grievance procedure, except that should the victim feel that there is a problem about raising the issue in this way, s/he may seek the assistance of any member of the collective or representative agency (e.g. Trade Union or REC). It is particularity important in matters of this kind that the grievance be dealt with promptly. Where the grievance is upheld, the perpetrator shall automatically be subject to disciplinary action. The alleged perpetrator shall be suspended on full pay if the collective feels this is necessary for the protection of the victim.

5.0 Flexible working practices

5.1 The collective will look at ways of construction the work rota to allow some flexibility with regard to staff family responsibilities. We are restricted in the area due to the nature of trading commitments.

6.0 Membership of the Collective

6.1 Collective members are also members of October Books Ltd. Access to membership is via voluntary work / some commitment to October books. Membership of the collective is decided by existing members.

6.2 October Books encourages membership of the collective from many sectors of the community, aiming for multi-racial, gender and sexuality balances, so that October Books can be a safe and supportive environment for both workers, collective members, volunteers and customers.

7.0 Practices

7.1 All people who give their time to attend meetings, discharge the duties of officers, or engage in volunteer support activities and staff members should have their contribution recognised. Cultural bias can be recognised as a dis-abling factor in these settings. No member should ever be allowed to feel unvalued, unwelcome, excluded, belittled or disenfranchised. Policy matters should be discussed in a way which facilitates contributions from all, and all members of the collective are equally responsible for ensuring that this policy is not compromised in any way.

8.0 Training

8.1 All new members and volunteers shall receive induction training

8.2 All those who work or volunteer for October Books have the right to training adequate to the task. Equal Opportunity training should form an integral part of this process, and all members/volunteers should be encouraged to attend.

9.0 Grievances

9.1 Grievances, whether on behalf of self, another collective member, volunteer or customer should be dealt with promptly and sufficiently by the collective.

9.2 Where grievances relate to sexual or racial harassment, or abuse, there will be immediate action taken to implement the grievance procedure and the complainant should be allowed to nominate a collective member as his/her agent in the procedure.

C.3.5   OB Constitution

Register No. 23241R

17 March 1981

CDA 1980

Rules of October Books Limited

(Registered under the Industrial and Provident Societies Acts 1965-75)

Objects

The objects of the Society shall be to provide services in the neighbourhood of Southampton by carrying on, for the benefit of its Members, the following trades, industries or businesses:

The selling of books, magazines and pamphlets.

Providing the service of a campaigning and information centre.

Registration Certificate

Industrial and Provident Societies Act 1965

Register No. 23241R

October Books Limited is this day registered under the Industrial and Provident Societies Act 1965.

Date: 14th April 1981

C.3.6   OB Prospectus

October Books is a highly regarded and appreciated asset to Southampton. Established in 1977 we moved to our current location 13 years ago [2003] and have established a loyal customer base. We've survived the challenges of Amazon.com, and ebooks, and we've built up a good social media presence on Facebook and Twitter. We're affiliated to Hive.co.uk, which gives customers a chance to buy on-line while benefitting October Books.

Location: We have a prominent position in the middle of Portswood, a busy suburb of Southampton, with a Boots, a good Hardware shop, a Post office and a diminishing number of banks. Along with most high streets it's seen big changes since we moved here 12 years ago. Then there were no cafes, now we're overrun with cafes and eating places. The shopping area is bookended by a Waitrose and a big Sainsbury's. We're 12 mins walk away from the University and 10 mins away from St Denys Train station.

Structure: October Books Ltd is a cooperative. We have limited liability. We our bound by our constitution only to dispose of OB to another cooperative. The cooperative currently consists of 4 members, only two of whom (a volunteer and a part time worker) intend to stay on.

Finances: The shop had a turnover in our last financial year (to June) of £173,696. (We expect that to increase a little this year). That is an increase of 12% over the previous year, but for reasons to do with the university the previous year was particularly bad. We made a small profit - £2,706. We have a stock value of £106.000 (cost value). We have loan stock from supporters (we call them our investors) amounting to £79.000. (Our investors have told us that they will continue to support the shop as long as the ethos doesn't change. At present most investors are happy to leave their money with us). We owe £7,000 in back rent, but hope to pay off some of that in this financial year, with our increased sales. In general the outlook for bookshops is positive, with real book sales up and ebook sales down. The number of independent book shops in the States is currently actually increasing and we hope this trend will soon spread to the UK.

Markets: The shop sells to 4 main markets.

1) General bookseller. We sell bestselling books to the High Street shoppers, but we stock only limited numbers of the books supermarkets generally sell.

2) Academic. We supply course books to students in the Faculty of Humanities - through the shop and by running extensive stalls in the University.

3) Social/Political We keep a prominent display table at the front of the shop for books that reflect our radical background. Books on austerity, green politics, development.

4) Organic and Fairtrade food and Green products. About 15% of our Sales. They complement our Book sales. The Margin is lower than for the books but we do no returns.

Activities:

We do bookstalls, which are the main way we market ourselves. Most of these are now in the University at study days, and fairs. Recent examples include a conference about attachment with Richard Bowlby speaking and a study day about Roman Britain at the Uni. We also have authors come to the shop for signings or book launches, and this year [2016] had 2 author led walks to different parts of Southampton.

Premises approx. 1000 sq. ft. retail space and same upstairs, offices and storage. We pay £442pcm business rate that includes 50% rebate for being a social enterprise.

Lease: We have a 10 year lease starting from 3rd May 2013. We have a break clause which we could invoke after 5 years, (we'd need to give 18 months' notice - November 2016). As the rent then goes up to £30.000.pa (currently £28.000) we feel it may be a good idea to move. In our last rent negotiation once we said we'd like to stay, we were in a weak position to negotiate. It is a full repairing lease this means that we will have to make up any deterioration in the building at the end of a lease period. We get 50% rates relief.

C.4 SCMBB Docs | Southampton City Mission Basics Bank Documentation

C.4.1 SCMBB Southampton City Mission Ethos Statement

Southampton City Mission - Ethos statement

The ethos and motivation of Southampton City Mission (SCM) are rooted in the teaching and example of Jesus Christ. It is His love which compels us to serve others, putting their needs first.

SCM was established to manage and develop the social action projects.

The ethos of SCM is our motivation for all the work carried out by the various projects. Everything that SCM seeks to do is inspired by the message, life and example of Jesus, through which God's unconditional love for all people is expressed, in particular his concern for the poor and disadvantaged.

This ethos is outworked through the practical assistance given to those in need, whom we seek to serve, irrespective of their religious beliefs, race, colour, nationality (including citizenship), ethnic or national origins, gender, sexual orientation, marital status, political affiliation, disability or age. The inspiration and faith of the Trustees, City Missioner and associate City Missioner within SCM, compels the organisation to serve others as Christ would have done, and it is this that will direct and influence our relations within the organisation, those we are seeking to serve as well as external agencies.

We expect these Christian teachings and beliefs as set out in addendum section one to be respected and owned by all members of staff and for this to form a standard for other staff members and volunteers to follow.

Our ethos will be the base from which all future developments and new areas of operation will be planned.

C.4.2   SCMBB Southampton City Mission Constitution

1.   Name:

The Charity shall be known as Southampton City Mission (hereinafter called "The Mission").

2.   Objects:

The Mission is formed to advance the Christian Gospel

3.   Doctrinal Basis:

3.1   The Mission is committed to the truths of historic Biblical Christianity as set out in Schedule 1 to the Constitution.

4.   Governance:

4.1   The Mission shall be served by no less than five Trustees, who shall be members of the Mission and who are to accept without reservation, the Constitution.

4.2   Trustees shall be appointed from the members (as defined in Clause 5.1 below) who have attained the age of 18 years and who have not yet attained the age of 80 years.

4.3   The Trustees shall, from among its number appoint a Chairman, a Secretary and a Treasurer to serve on an annual basis.

4.4   Trustees will serve for a continuous period of no more than four years at the end of which they will stand down. Those standing down under the terms of this clause may be considered for a further period of office, as long as that period of office does not take them beyond the age of 80 years, when they may serve a shorter period until they attain that age.

4.5   The Trustees shall, in normal circumstances, meet at least quarterly and notice of that meeting shall be given to the Trustees at least two weeks before it is due to take place.

4.6   Trustees who fail to attend three consecutive meetings without giving appropriate reason to the Chairman or Secretary shall automatically to be considered to have resigned.

4.7   Members wishing to bring items to the attention of the Trustees may do so in writing at any time and the Secretary will inform the member of the date of the next Trustees' meeting. The Secretary shall reply in writing as soon as possible after the meeting at which the item is discussed.

4.8   Other positions of responsibility will be filled as and when necessary by the mutual agreement of the Trustees and the persons concerned.

4.9   The Trustees are empowered to employ such persons as are necessary to fulfil its objects on such conditions, as the Trustees shall consider appropriate and subject to an appropriate contract of employment that complies with current employment legislation. The person(s) so appointed shall accept without reservation the Doctrinal Basis as set out in Schedule 1 and shall be a member in good standing of an appropriate Christian church. A Trustee can only be employed if the prior written consent of the Charity Commission has been obtained.

4.10   The quorum for a meeting of the Trustees shall be two-thirds of the normal membership or three - whichever is the less. In normal circumstances the Trustees shall come to a consensus without recourse to voting. However, if a vote is required (by the normal method of proposing and seconding), the decision shall be made on the basis of a simple majority, the Chairman not having a casting vote.

4.11   The Mission may affiliate to or be in association with any suitable body or bodies – subject to the agreement of the Members at the Annual General Meeting or a Special General Meeting called for the purpose.

5.   Membership:

5.1   Members of the Mission shall be such as support the work of the Mission by service, prayer and/or financial giving and who accept the Doctrinal Basis as set out in the Schedule to the Constitution and have applied to be a member of the charity.

6.   Finance:

6.1   The Mission's financial year shall end on 31st March and the Trustees shall comply with their obligations under the Charities Act 1993

6.2   An annual budget shall be prepared for presentation to the Annual General Meeting of the Mission and shall contain estimated amounts for the day-to-day running expenses of the Mission.

7.   General Meetings:

7.1   A General Meeting consists of the members and may be summoned only on the authority of the Trustees but the Trustees shall reasonably consider any request from a member for a General Meeting. If more than 51% of the members of the Mission eligible to vote at a General Meeting (as defined in clause 7.5 of this Constitution) request in writing, specifying the business to be discussed, a General Meeting, this shall be held within 4 weeks of the date of the request.

7.2   An Annual General Meeting shall be held in suitable premises within eight months of the end of the Mission's financial year to review the work and ministry of the Mission and to approve the accounts for the financial year ending the previous 31 March and a budget for the year.

8.   Charitable Status:

8.1   The Mission is a charity for the purposes of the Charities Act 1993 (Registration number 251142)

8.2   In the event of the Mission acquiring land and buildings the ownership of those buildings will be vested in the Mission.

9.   Changes to the Constitution:

9.1   A copy of the Constitution shall be made available to every member.

9.2   The Constitution may be amended by the recommendation of the Trustees and the ratification of a total of at least 75% of members present at a General Meeting.

10.   Dissolution:

In the event of the Mission being dissolved the income received from the disposal of all possessions plus any funds of the Mission shall be devoted to meeting existing liabilities and any balances forwarded to such charitable bodies established for the same or similar purposes as the Mission as the majority of members decide at a meeting called for that purpose.

SCHEDULE 1

Doctrinal Basis

1 GOD: There is one God who exists eternally in three distinct but equal Persons - the Father, the Son and the Holy Spirit. God is unchangeable in His holiness, truth, justice, wisdom and love. He is the almighty Creator, Saviour and Judge Who sustains and governs all things according to His sovereign will for His own glory.

2 THE BIBLE: God has revealed Himself in the Bible which consists of the Old and New Testaments alone. Every word was originally given by the inspiration of God through human authors so that the Bible in its entirety is the Word of God, without error and fully reliable in fact and doctrine. The Bible speaks with the authority of God and is always sufficient for all matters of belief and practice.

3 THE HUMAN RACE: All men and women being created in the image of God have inherent and equal dignity and worth. Their greatest purpose is to obey, worship and love God. As a result of the fall of our first parents, every aspect of human nature has been corrupted so that all men and women are without spiritual life, guilty sinners and hostile to God. Every person is therefore under the just condemnation of God and needs to be born again, forgiven and reconciled to God in order to know and please Him.

4 THE LORD JESUS CHRIST: The Lord Jesus Christ is fully God and fully man. He was conceived by the Holy Spirit, born of a virgin and lived a sinless life in obedience to His Father. He taught with authority and all His words are true. On the cross He died in the place of sinners, bearing God's punishment for their sin, redeeming them by His blood. He was buried. He rose from the dead and in His resurrection body ascended into heaven where He is exalted as Lord of all. He intercedes for His people in the presence of His Father.

5 SALVATION: God in His love freely gives salvation to sinners whom He calls, granting them repentance and faith. He justifies them only by faith in the Lord Jesus Christ, adopting them into His family and perfecting them in glory.

6 THE HOLY SPIRIT: The Holy Spirit has been sent from heaven to glorify Christ and to apply His work of salvation. He convicts sinners, imparts spiritual life and gives a true understanding of the Bible. He indwells all believers, brings assurance of salvation and produces increasing likeness to Christ. He builds up the Church of Christ, gives gifts to believers and empowers them for worship, service and mission.

7 THE FUTURE: The Lord Jesus Christ will return in glory. He will raise the dead and judge the world in righteousness. The wicked will be sent to eternal punishment and the righteous will be welcomed into a life of eternal joy in fellowship with God. God will make all things new and will be glorified for ever.

C.4.3   SCMBB Annual Report 2014-2015

Registered Charity No. 251142

ANNUAL REPORT 2014/15

Southampton City Mission, Unit 5 Second Avenue Business Park, Southampton, S015 OLP

CHAIRMAN'S REPORT

Southampton City Mission (SCM) is a registered charity. Our main governing document is our constitution, which was last amended on 24th January 2011. The Trustees met on five occasions during the year and thereby fulfilled the terms of the SCM constitution. Trustees are appointed according to need, after meeting with existing trustees. It is our privilege to oversee the work of the Charity, and sincere and grateful thanks are due to all the Trustees for their commitment and dedication. As a Board they bring considerable business acumen, educational experience and spiritual insight into the role.

It would be remiss not to highlight the challenge that lies ahead for SCM as we begin a new year. Being candid, to sustain the existing programme our current level of income needs to be increased.

How we need to praise God for His faithfulness in the past and seek His face for the financial challenges in the future.

Please join us in praying for His provision.

SCM Basics Bank

If last year for Basics Bank was all about growth and expansion then we could sum up this year as one of consolidation. It doesn't sound as exciting, but putting in the systems around our new warehouse so that the food and clothes are all in the right places at the right time are vital so that those in need get the practical and pastoral help that we offer.

We moved into our new warehouse and offices at Unit 5, Second Avenue Business Park in October 2014. As you can imagine, there was a lot of work in the previous 9 months to make that possible and then there was a lot of work in the 9 months afterwards to make it work! Having a much larger, safe, clean and professional warehouse to store our stocks of food and clothes has been a Godsend. The growth in demand for our help in the last few years has been extreme following the recession and now the cuts. Our old system of storing stock in a spare room at the Swaythling Bank

was completely inadequate and bless our robust and determined volunteers who made it work for so long despite very poor conditions.

So now we have a whole new volunteer team on a Thursday who come to the warehouse and sort and stack all of the donations that we have received. They also pick all of the restocking orders for each Basics Bank for the next week and leave them stacked and ready for the van to pick-up each day and take to the venues. Our busiest Basics Bank, Above Bar Church on a Monday would typically receive a restock of 12-16 trays of tins and packets each Monday morning. In our busiest periods the van has to come back to the warehouse in the middle of a Monday to get more stock as the shelves will be empty.

The operation of our van and the hard work and dedication of our van drivers and driver's mates has become even more vital. It is a blessing to be able to securely store our van inside the warehouse now, as parking it outside of staff member's houses over the years led to many instances of juggling parking spaces, placating neighbours and bleary eyed spouses and toddlers handing over van keys at stupid o'clock in the morning! We have 10 drivers and driver's mates currently and they do sterling work criss-crossing the city multiple times a day through Southampton's unforgiving traffic lights and queues.

Inside our Basics Banks our Supervisors get to the venues early, set-up the rooms and welcome and lead our volunteers in morning prayers before leading those teams to serve all who come to us in need. We obviously have procedures and checks to make sure that people do not abuse the generosity of those who donate all of our goods. These checks and rules are also to keep us in balance so that we are providing necessary emergency support but not creating dependency and therefore further problems in the lives of those we serve. However, our Supervisors and volunteers in the Basics Banks all have the same compassionate, generous and loving spirit and always go out of their way to assist people in getting the help they need. This can mean contacting other services and agencies on their behalf, introducing clients to budgeting and debt advice teams, counselling, family support and prayer. You can also never underestimate the value of a cup of tea and a listening ear.

All of the systems, warehouses, vans, trays of food, early morning starts, computers, phone calls and kettles boiled adds up to thousands of people in Southampton being handed parcels of food and bags of clothes and being told, "This is a free gift to show you a little bit of Jesus' love for you."

MISSIONER'S REPORT

How do you measure the success or otherwise of a year? How do you compare a year like no other to the previous twenty one? Basics Bank has continued to bless and support families and individuals who are suffering from the effects of poverty and deprivation and has enjoyed the best organised Harvest season in its history from our new premises.

What I am conscious of is that through all of the changes and challenges that the mission has faced, God has been faithful and continues to meet our needs. Having written a Missioner's report for the SCM annual meeting for the last 21 years and with the 22nd anniversary of my appointment approaching fast I look back at all that God has achieved and stand in awe.

Sing joyfully to the LORD,

It is fitting for the upright to praise him.

Praise the LORD with the harp;

Make music to him on the ten-stringed lyre.

Sing to him a new song;

Play skilfully, and shout for joy.

For the word of the LORD is right and true;

He is faithful in all he does. (Psalm 33:1-4)

Basic Information

Southampton City Mission is a charity registered with the Charity Commission number 251142.

The Trustees have decided, in the best interests of its stakeholders, to change SCM's status to that of a Charitable Incorporated Organisation (CIO). Southampton City Mission (CIO) was formally registered with the Charity Commission in July 2015 (registration number 1162099). The two organisations will run in parallel for the financial year 2015/16.

Reserves Policy:

The Trustees believe that the City Mission should hold sufficient balances on its general account to allow it to continue operating even if there was a significant reduction in the level of giving.

The Trustees believe that the minimum level of these balances should be the equivalent of three months' operating costs calculated and reviewed annually – on the basis of the budget for 2015/16 this will be in the order of £45,000. The Balance Sheet at 31 March 2015 shows that unrestricted balance on the account was £78,000.

Statement of Public Benefit:

Because we are legally a "smaller charity" and below the audit threshold, we must include only a brief summary in our Annual Report of the main activities undertaken - you can find that in the main report.

The Object of the Charity – as set out in its Constitution – is to advance the Christian Gospel.

We consider that the Object above passes the "public benefit test" because advancing the Christian religion in our community has a positive impact on the moral and ethical behaviour of those with whom we come in contact. The prime example of this is the work done in schools at the invitation of Head Teachers.

Furthermore, our Christian faith and our relation with God – as Father, Son and Holy Spirit - gives meaning to our lives and encourages us to live in such a way as to benefit the wider society by being good citizens and following the Bible's teaching on how we should conduct ourselves in society.

"Public benefit" is also demonstrated by the provision of emergency food and clothing via Basics Bank to whom referrals are made by public sector agencies and other charities, irrespective of ethnic origin, faith (or none) or other factors.

C.4.4   SCMBB Charity Commission Documentation

Charity Commission

The Regulator for Charities in England and Wales

251142 - SOUTHAMPTON CITY MISSION

Activities

SCM exists to serve and to share with the churches of Southampton in their task of bringing the love of Jesus to the city. The Missioner continues to work alongside schools in educating children in the ways of Christ. The mission provides food and clothing on an emergency basis and works with SCRATCH, an associated charity, in anti-poverty initiatives.

Financial summary

Financial year end (FYE)	Income	Spending
31 Mar 2014	£182,472	£127,199
31 Mar 2013	£115,526	£88,453
31 Mar 2012	£75,449	£74,507
31 Mar 2011	£70,710	£73,066
31 Mar 2010	£86,046	£92,913

Note: This report is compiled from public information that the Charity

Commission holds on the Register of Charities on 12 November 2015.

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C.5   SSLP Docs | Southampton Sunday Lunch Project Documentation

C.5.1   SSLP Southampton Sunday Lunch Project Constitution

+ SOUTHAMPTON SUNDAY LUNCH PROJECT

(Centres at Woolston & Freemantle)

Registered Charity Number 1040275

CONSTITUTION

1.   NAME: The name of the Project shall be "Southampton Sunday Lunch Project" (hereinafter called "The Project".)

2.   OBJECT: To provide a meal every Sunday for people, who are homeless, inadequately housed, or otherwise in need.

3.   EQUAL OPPORTUNITY POLICY: Any person is welcome irrespective of means; need, and without discrimination of race; creed; age; gender, sexual orientation; H.I.V status; disability, or prison record.

4.   STAFFING: Centres to be staffed by unpaid volunteers in teams on a rota basis with the number deemed appropriate for each centre. New volunteers to be inducted by the Team Leaders.

5.   FUNDING: Funding to be sought locally and nationally, and usually by the Executive Committee. A working current account shall be held in such bank/financial institution as the Executive Committee shall from time to time decide.

   Should the Project be discontinued in the future, all assets shall be distributed to Projects for the Homeless in the City of Southampton as deemed by the Executive Committee.

6.   VOLUNTEER CODE OF PRACTICE: all volunteers must adhere to The Code of Practice. Methods of preparation, cooking serving and storage of food must meet the standards laid down by the Food Act 1990 and any subsequent Acts.

   At least one member of each team should be trained according to the Food Act requirements.

   Any new centres that shall be set up in the future must comply with the above.

7. ANNUAL GENERAL MEETING: There will be an Annual General Meeting open to all.

The business of that meeting shall include the presenting of the Financial Statement (audited); reports, and election of Executive Committee.

8. EXECUTIVE COMMITTEE: The Executive Committee shall ideally consist of eight people, to include at least one volunteer from each centre, and, with a quorum for any decisions of four. The Executive Committee shall be responsible for decisions relating to the efficient running of the centres.

The Executive Committee shall consist of

   * Chairperson.

   * Treasurer.

   * Minute Secretary.

Officers of the Executive Committee will be elected at The Annual General Meeting. The Chairperson to serve for a term of two years, (to allow for overlap) and to be eligible for re-election after a period of one year.

The Co-ordinator shall be appointed by the Executive Committee and shall be an Ex Officio member of the Executive Committee.

9. No alcohol, illegal drugs or smoking shall be allowed on any of the premises used for serving meals.

Clients causing a disturbance, or who are under the influence of drugs or alcohol shall be refused entrance, or shall be asked to leave.

If necessary Police assistance shall be sought.

10. CONSTITUTION: Changes to the Constitution shall be made at the Annual General Meeting, or at a specially convened General Meeting of the Project of which, for either meeting, twenty one day's notice shall be given.

There shall be a two-thirds majority in any vote. The Constitution shall be reviewed every three years.

http://southamptonsundaylunchproject.giving.officelive.com/

C.5.2   SSLP Information Leaflet

Who are we?

We are a Southampton charity entirely run by volunteers, who provide a free hot lunch each Sunday for those who are sleeping rough, live in poor accommodation or are otherwise in need.

Lunches are served from two city locations (Freemantle and Woolston) every week of the year on a 'no questions asked' basis.

The project was initiated in 1990 by Carol Cunio who was concerned that although other organisations provided meals Monday to Friday, it can be very difficult for those who have no place to go or facilities to cook a meal on a Sunday. Others are simply lonely and appreciate the chance to eat in company.

Every week we are serving about 120 appetising and healthy meals each week.

We operate independently from any church or other organisation

Volunteer Opportunities

Meals are prepared by volunteer teams operating on a 7 week rota.

Would you be able to spare one Sunday in seven to make a difference?

Volunteers find satisfaction in doing something practical, like setting up the dining area, simple preparation/ cooking and serving of meals, and most importantly, making copious cups of tea! Some volunteers even come just to do the washing up!

No specific catering experience is needed, just willingness commit to regular involvement and a non-judgmental attitude, sensitivity towards the needs of our customers, whoever they are.

Donations

Being a small independent Charity, we exist on donations from local people, churches and other community groups, without whose generous support we could not provide the meals we do.

Hence we are always grateful for gifts of money however small, or goods in kind such as dried food and some fresh food e.g. harvest collections/ vegetables and potatoes.

C.5.3   SSLP Charity Commission Documentation

Charity Commission

The Regulator for Charities in England and Wales

1040275 - SOUTHAMPTON SUNDAY LUNCH PROJECT

Activities

PROVIDING A SUNDAY LUNCH FOR NEEDY IN SOUTHAMPTON

Financial summary

Financial year end (FYE)	Income	Spending
31 Dec 2014	£7,747	£8,086
31 Dec 2013	£10,533	£8,347
31 Dec 2012	£3,982	£9,066
31 Dec 2011	£11,818	£7,934
31 Dec 2010	£8,289	£8,987

Website: southamptonsundaylunch.org.uk

Date of registration

19 Aug 1994

Other names

None

Charitable objects

THE RELIEF OF POVERTY AND PROMOTION OF MENTAL HEALTH OF INHABITANTS OF

SOUTHAMPTON IN PARTICULAR BUT NOT SO AS TO LIMIT THE GENERALITY OF THE

FOREGOING BY THE PROVISION OF SUNDAY LUNCH FOR PEOPLE WHO ARE HOMELESS

OR INADEQUATELY HOUSED.

Note: This report is compiled from public information that the Charity

Commission holds on the Register of Charities on 12 November 2015.

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Appendix D   SGO Field Notes

D.1   Field Notes Overview of the SGO ethnographic grounded theory

Dates:

For all 5 of the Southampton Social Good Organisations (SGOs)

August 2015 – January 2016

Definitions

Currently – meaning, at the time of writing

TOW/Time of Writing – in all cases this is taken as corresponding at least approximately to the date to which the particular field notes refer.

SGO stakeholders – unless otherwise stated, any person who has any interest or involvement in the particular SGO in question. A stakeholder can be staff, volunteer, client, guest, customer, investor, trustee, etc.

Community – unless otherwise stated, when this term is used, in most cases it will have the same frame of reference as the term 'stakeholder', meaning any person who has any vested interest or involvement in the particular SGO in question. The SGO community will typically include staff, volunteer, client, guest, customer, investor, trustee, etc.

Concomitant work – the term used to refer to extra or excessive work which is labour-intensive and often happens behind the scenes in such a way that it is not obvious to many outside of the organisation and even many within the organisation that this concomitant work is ongoing but inconspicuous. Despite the low profile of concomitant work, it is often critical or essential to the day to day operations of the SGO and is usually extremely time expensive and often very inefficient. In many cases this inefficiency is understood and recognised but difficult to escape or remedy for various reasons – this is termed an 'inefficiency trap'.

D.1.1   Overview

These field notes describe observations made by the PhD researcher (EW) at 5 social good organisations (SGOs) in Southampton. I (EW) worked at these SGOs for a period ranging from a year to approximately a year and a half. These field notes were written over a period of approximately 6 months, being the last 6 months that I was involved in these SGOs. In all cases I worked for these organisations in the capacity of an unpaid volunteer.

In anthropology and the social sciences more widely, field notes are usually understood as being a written record of observations of a given context. Usually the PhD researcher is understood as being a participant observer, in the sense that the PhD researcher is actively involved in some way in the events being observed and described, even if this involvement is limited to the PhD researcher simply being present rather than absent. There is usually an acknowledgement that the presence of the PhD researcher may have an influence on how the events being observed and described play out. In other words, the very fact of the PhD researcher observing and participating may affect or sway the events being observed.

In these field notes no verbatim quotations of conversations are given. In many cases it was not possible or practical to gain explicit permission from the individual. Partly this was because there were too many individuals and too many individual instances for this to be practical or convenient. The main problem with gaining permission was that many of the individuals and communities that I was talking to were composed of highly vulnerable people, including homeless people, drug addicts, alcoholics, prostitutes or sex workers, and impoverished communities. Many of these individuals have a history of physical and mental health problems. Consequently it was not possible or ethically acceptable to get permission for verbatim quotation.

These field notes have no participants. There are no SGO stakeholders from whom to gain permission. No verbatim quotations are given, and no names are used at any time. I do describe conversations with SGO stakeholders in precis form, however these are given in sufficiently vague detail that no auxiliary identifying information or personal data could possibly be construed from these very imprecise accounts. Furthermore I believe that this precis style of ethnography is a more honest form of field notes, and more in keeping with the methodological limitation of dependence on the PhD researcher's memory. With the notes being taken not on site, but rather several hours later, and usually the evening of the same day, then to give any verbatim quotations can only be considered to be spurious as the accuracy of any verbatim quotation would be immediately open to question.

D.1.2   Preliminary Considerations

In these field notes 'clients' is the term used by all of the charities in some capacity or other to refer to the people whom we serve. The term 'friends' or 'guests' is also used as an approximate synonym, with an intention to use this term in a genuine and sincere way, without the clinical and formal or cold-sounding overtones of the term 'client'. In some cases in the interest of precise and concise, the abbreviation HDAPV is used (referring to the group of people who are homeless, drug addicts, alcoholics, prostitutes, or otherwise vulnerable people).

These field notes record a qualitative set of observations and ethnographic experiences in which the PhD researcher was a part as an observer participant. As a qualitative exercise, I consider that these field notes do not necessarily reflect any objective 'truths' about the world – or at least that it is difficult to assert that these field notes would constitute anything more than dubious evidence for making any claims about objective truths. Here by 'objective' it is meant any truths which exist independent of human existence, agency, perception, thought, or intention.

As a qualitative exercise, I consider these field notes primarily to be a record of human perceptions and opinions – in other words, a record of human agency. From a philosophical point of view, I would describe these as a record of 'subjective truths' rather than objective truths. By this I mean that these field notes are, to me, a record of people's opinions and perceptions, rather than of objective things about the world, such as trees and grass, which exist independent of people's opinions or perceptions. Since these field notes are a record of human agency, of human opinions and perceptions, and of subjective categories, it is necessary to have some description in some form of dialogue and conversations with the various stakeholders and wider community surrounding the SGOs. Hence the anonymous precis format of dialogue description throughout.

While there was a great deal of diversity across the SGOs – and these field notes aim to capture at least some of that diversity – it seems to me that there were some common themes which can, at least on an intuitive level, offer some insights into some of the ways that these SGOs aim to achieve whatever it is that they are trying to do.

In many cases SGO stakeholders felt that there was a danger or a risk that the social values, the fabric of society were breaking down. This was particularly true for some individuals in the case of religion. In some of the SGO communities individuals who had a personal spiritual life or religious faith often expressed the view that there was a danger that the moral fabric or the set of moral values that held society together was in danger of breaking up, and in some cases this was considered to be linked to the breakdown or demise of religion in the UK.

D.1.3   ICTs and Social Good

There is a wide and varying body of philosophical and sociological literature which describes what could be called 'apocalyptic' theories of the social, from different theoretical schools of thought. These apocalyptic ideas of society usually argue that, for one reason or another, that diverse social, cultural, economic or technological changes, such as the introduction of the internet and the web, have impacted negatively on society in some way. Perhaps in some cases moral values such as reciprocity, mutuality and compassion have broken down in some cases (Vass, 2013b). Some scholars, for example, argue that human institutions such as the family and religious traditions have broken down and that this might have negative as well as positive consequences (Bauman, 2006, 2008).

Sometimes this breakdown of the social is described as ironic distance, insincerity, indifference, moral expropriation, ambivalence, alienation or dissimulation (Vass, 2012). I have observed many ongoing dialogues and discourses in the SGOs concerning values and the place that these values, once agreed upon (if at all) should have in the daily running of the SGO. These conversations also link to much of the academic social apocalyptic literature (Vass & Munson, 2015). These social apocalyptic positions argue that the social has been liquified or has ended. The argument is that social experience is now, variously, replete with: ontological insecurity, ironic distance, insincerity, uncertainty about social rules of engagement, lack of trust, social parody, inauthenticity, perhaps the breakdown of traditions, and so on (Vass, 2010).

It is argued that social transformations in capitalism, consumption and globalisation have somehow changed the character of life at the level of human interaction and engagement with the world (Vass, 1999). Here the social is typically conceived as 'sociation' (the form and character of human action at the level of practice) as well as 'sociality' (the form and nature of the social bonds implicated in practice) (Vass, 2014).

Some people consider terms such as social and society as mythologizing strategies and metaphors. However for many of the SGO stakeholders in the SGOs here described, the notion of social values was very real. In some cases this took the form of religion, spirituality or similar; in other cases it took the form of humanism or atheism; and so on. The diversity is, to me, just as interesting as the (apparently shared and uniform) notion that all of the SGO stakeholders had the same perception that such values existed at all, and that, moreover, these values were important in everyday life, including in how SGOs and other community organisations should be run.

D.1.4   Web Science

These field notes are part of a project under the wider umbrella of web science, and many of these discussions and observations described in these field notes pertain to the question of what effect technologies such as the internet, mobile phones and the web may have had on society generally, and on the SGOs in particular. The concept of social apocalypse or social entropy here has influenced my reading and understanding of some of my experiences in the SGOs. While some SGO stakeholders argued that the web, and especially the mobile web, had a lot of positive potential to improve the lives of local communities in Southampton, there was almost always an acknowledgement of the opposite argument that this potential, while very real, was not in itself a panacea. In many cases the mobile web was used primarily for entertainment or communication purposes.

SGO stakeholders pointed out that these are not negative things, but clearly there will be both negative and positive aspects. Furthermore, as many SGO stakeholders pointed out, there is the often recurring question of whether or to what extent technologies such as the mobile web might be a drain on limited financial and temporal resources for homeless and impoverished communities. In all of this there was a great variety of opinion and perception among SGO stakeholders, as might be expected, however there was also a common thread at the heart of social good: aiming to change the world in some small, humble way. As one respondent pointed out, all of the SGOs ultimately wanted the same thing: to make the world a better place. The question, according to these communities, is simply what path to take to get there.

Throughout the work with these SGOs there has been a great deal of diversity in the opinions and perceptions of SGO stakeholders, as might be expected. In making these observations I have had many conversations with SGO stakeholders concerning the perception of web, internet and mobile technologies (WIMTs – though any other designation or acronym could be used for similar concepts) within SGOs, and particularly how or in what way these things might relate to the view of social good taken by the particular SGO, with an understanding that various stakeholders and members of the SGO community may have differing views and perceptions of the particular strand of social good that the particular SGO does or should adopt. This precarious balancing act between the divergences and convergences of opinion, perception and views of various stakeholders in the SGOs has been challenging but has yielding data which is rich and replete with ambiguities, often raising more questions than answers.

D.1.5   Claims about Perceptions and Objective Truth

In one dialogue with SGO stakeholders that occurred across the SGOs, the question was raised of whether or to what extent the introduction of new technologies, such as the internet, and especially the mobile internet, might contribute to or detract from the social good mission of the SGO (or, in other words, the attempt of the given SGO to make the world a slightly less bad place SLBP). In the discussions surrounding these questions the understanding was that each SGO had a particular thing that they were trying to do (which in these cases was designated as social good, or the SLBP attempt) and that perhaps technologies such as WIMTS might either contribute to or detract from these SLBP attempts.

In these field notes I am attempting merely to record perceptions and opinions concerning these questions, rather than stake any claim to the objective truth concerning the matter – and in this there was, perhaps not surprisingly, a very great deal of diversity of opinion. However in this diversity (divergences) what comes through is the uniformity (convergence) of opinion that these theoretical constructs (for example, the notion that each SGO is trying to do something because they think it is a good idea, or because they think it will make the world a better place) and concepts at least make sense, if for no other reason as an tool for discussion and abstraction.

In some situations perceptions or subjective opinions and accounts given to me by the SGO clients is problematic from an ethical point of view, and probably cannot be used for research purposes. On many occasions individuals who were regular CLSR clients described to the PhD researcher their difficulties in their private life, giving expression to intensely personal descriptions of loneliness, of trauma, and despair. This is important from a compassion point of view, however it is problematic from a research ethics point of view.

For many of the SGO stakeholders one of the most pressing questions was the possibility that technologies such as WIMTs might have an influence on the opinions and perceptions of SGO stakeholders and the wider SGO communities of what the SGO values are, or what the SGO values should be, as pertaining to social good. For example, in many conversations with SGO stakeholders media and news sources such as online newspapers were mentioned as being one potential source of information that could potentially exacerbate either convergences (greater agreement or homogeneity among stakeholders within an SGO) or divergences (greater disagreement or heterogeneity among stakeholders within an SGO) within the given SGO, and whether or to what extent this might influence the future direction and ethos of the SGO.

D.1.6   RLabs and Technology

At RLabs in South Africa (Khobetsi, 2013) there has been some research on how and in what ways values might direct civil society development (Wills et al., 2015) and the ways in which this could influence social good projects such as knowledge exchange landscapes (Parker & Wills, 2009), mobile support and advice services (Parker et al., 2010a) or to help communities in tension (Parker et al., 2008). For RLabs this has amounted to a community driven approach to community information, where the needs of the local community are the primary driver towards the use of new technology and innovations (Parker et al., 2013).

It was the perception of some SGO stakeholders that the internet, and especially the mobile internet, had the potential to have a very positive impact on the morale of poor communities. This potential for morale-boosting was considered primarily in the context of using smartphones and mobile apps such as the Facebook app for communication and socialising or the YouTube app for learning or entertainment. Many SGO stakeholders considered that these were positive aspects of mobile internet ownership and use, even if there was perhaps less potential for this to lead to a permanent improvement in, for example, a homeless person's circumstances. The potential for a boost to morale was, in the perception of many SGO stakeholders, considered to be sufficient to view these technologies positively.

Some SGO stakeholders expressed the divergent opinion that technologies such as the mobile internet had the potential to be expensive and cause poor communities to spend money on luxuries that they could not afford. Whether this is actually true or not objectively speaking is not the question being addressed by these field notes; the question is only the perception of the stakeholders and the communities surrounding the SGOs. It was the opinion of many SGO stakeholders that technologies such as the mobile internet had the potential to depress or bring down morale as well as raise it. In the view of some SGO stakeholders, stimuli on the mobile internet and the web more generally could be both positive and negative.

SGO stakeholders mentioned pornography, pictures of cats or other animals, and social network sites such as Facebook and Twitter as examples of such stimuli. It was the opinion of many SGO stakeholders, especially those SGO stakeholders who were more religiously inclined, that some of these stimuli could have both positive and negative consequences for the morale and the lifestyle more generally of any individual, and especially of those SGO stakeholders, clients and service users who might be from very poor communities in Southampton.

D.1.7   Field Notes Data Collection

In terms of data collection, there were a number of challenges and opportunities presented when working with the SGOs. It was found that in all cases, there was a strong reluctance among the SGOs and the respective SGO leaderships to consent to the interviewing or otherwise interacting with the clients or service users of that SGO in a research capacity. Consequently, for this reason, field notes were adopted as the least threatening and most passive form of data collection when working with these vulnerable individuals. I found that there was a surprising number of difficulties in getting access to data. I found this surprising because of my close working relationships with the SGOs.

There was a distinct possibility that the data might have produced a so-called 'null result'. Here by null result what I mean is that, as I went to work with the various SGOs, trying to find out what they are doing with regard to the web, internet and mobile technologies (WIMTs), there was the possibility that there might have been no answer, simply because these things were of no interest to the SGO stakeholders, or not of immediate relevance to them, or simply might have appeared to them to be not useful or pertinent to their situation. For example, it was possible that if I were to go to work with one of the SGOs, one possible outcome was that they would simply have nothing to say about the web or any of these technologies. Incidentally, this is, to me, not a problem if it were to happen – however as it turned out it did not happen.

I suspect on reflection that the main reason that a null result did not happen was probably because I spend at least a year or more working with each of these SGOs. I went in with no agenda, working for them and making a valuable and sincere contribution to their vision of social good, and not asking anything in return. In fact it was only towards the end of my period of volunteering that I asked the SGOs for anything – that is, after I had already given them something. This changed the dynamic considerably. After a year or more of working with these people, I had developed close friendships and very friendly professional relationships with SGO staff, volunteers, clients and service users.

For me that year spent working with the SGOs as a volunteer was absolutely critical. It effectively turned the entire PhD into an anthropology project, with that year being the ethnographic trip 'into the wild'. During that year I got to know the stakeholders in each of the SGOs very well, I built up friendships and trust, and this also provided an opportunity for the stakeholders to get to know me. I had many conversations with the stakeholders of the SGOs concerning what I doing as a student at the University of Southampton, what research questions I was interested in and why, and how and in what ways I was thinking about taking this forward.

As a consequence of all of this, the interviews that took place, actually took place at the end of a long period of 'familiarisation'. This is a well-known concept in many areas of anthropology. The idea being that, in order to get a genuine and actually representative experience or snapshot of a given social or cultural situation, it is necessary to spend a considerable period of time within a given community or within the particular context that is under study. Anthropologists will typically, for example, spend a year living in the community or society that they are studying.

One line of reasoning behind this is the notion that a first impression or primary perception might be superficial or otherwise not representative of the average situation over a given period of time. For example, it may be the case that one individual person might change in their behaviour or even different aspects of their personality from day to day, or even within one day. This very issue was in fact the topic of one of my conversations with some of the SGO stakeholders in Southampton. The point being that if one individual can change in their mood, emotions, or behaviour within one day, then the same must also be true of a community of people.

If this line of reasoning is valid, then it follows that a single perception or a single interaction with a person or persons is probably in itself not going to be sufficient to get a reasonably representative idea of how those person or persons actually interact on average across a period of time. In other words, this line of reasoning amounts to the very simple claim that in order to get a genuine and authentic picture of how a community changes over time, it is necessary to operate within that community over a period of time. How long a period of time that might be considered to be sufficient is, naturally, open to debate. However in anthropology there has been a long tradition of staying with communities for at least a year. This gives the PhD researcher the opportunity to get thoroughly acquainted with the culture, customs, norms and changes in the society under study over a set period of time (in the case of the Southampton SGOs, this being approximately a year).

Having got to know my SGO stakeholders and the various stakeholders in the SGOs over the period of a year, this effectively 'prepared' the SGO stakeholders for the interviews, in the sense that there was a long period of familiarisation as the participant became habituated to the kinds of questions and lines of reasoning that academics might tend to follow when asking questions concerning the web, internet and mobile technologies WIMTs in regard to social good and SGOs.

This process of acclimatization went along with the building of trust, which was absolutely essential in all cases. The SGOs trusted me enough to participate in the interviews – however despite this I still had problems gathering SGO stakeholders. Many of the SGO stakeholders that I approached declined to take part in an interview. Furthermore the SGOs did not give me permission to interview any of the clients or service users, which effectively eliminated most of all possible stakeholders

from being interviewed. Consequently field notes were seen as the least threatening and most authentic way to proceed.

These field notes in themselves can be seen as occurring within a process of familiarisation as the SGO stakeholders built trust with the PhD researcher, divulging in many cases sensitive and highly personal information that it is not appropriate for me to share. However one of the consequences of all of this was that the conversations and dialogues recorded in these field notes in themselves ended up being rich in data concerning issues concerning the web, internet and mobile technologies WIMTs in the sense that there was an awareness among the SGO stakeholders of the kinds of questions and issues that I was looking at, simply because of the concomitant familiarity with me as a person. As a result the field notes did not return a null result, though as I have indicated, even if there were a null result, I do not consider this to be a problem.

These field notes are intended as a record of human agency, and as an ethnography of subjective categories. This being principally human opinion, perception, intention and intuition across and within different social groups and different SGOs. Insofar as these field notes do not pretend to describe definitively any objective categories, this is a record of human agency, through of the medium of another human agency: the PhD researcher, myself (EW), with all of the affordances and limitations that this might bring.

D.2 City Life Soup Run (CLSR) Field Notes

City Life is an independent non-denominational Christian Church in Southampton. It is located at 286 Burgess Road, not far from Southampton University. This building is affectionately known as simply '286'. The building used for worship services was previously used by the Methodist church. At the time of writing 2016 the Methodist church still owns the building, however the Methodist services are very small, and so they take place at a small adjoining building known as the Nona Bell building. The main building, which has a large dome shaped roof, is mainly used by City Life. The buildings are large and extend far out to the back, occupying a large space of land. There are some small gardens, a few large halls and many smaller rooms on multiple levels.

Because of the very large amount of space spread across these buildings, this complex hosts several different community organisations, including the local Swaythling Flower of Justice (several spaces used, including one of the large halls to the back for free meals) and one of the hubs or banks of the Southampton City Mission Basics Bank (in the Nona Bell building, once a week). Other groups that sometimes use the space include the CLEAR project (City Life Education and Action for Refugees), which provides practical support for refugees and asylum seekers in Southampton.

The City Life Soup Run (CLSR) does not typically use the premises at 286. The CLSR teams work in the city centre. Soup is usually prepared at the homes of the team leader (which varies each week) while sandwiches are collected from Pret a Manger, a sandwich and coffee shop in the city centre of Southampton. Pret's is an international chain of sandwich shops. The name is French (Pret a Manger = ready to eat) however the company actually originates in London. One of the Pret a Manger policies is that all branches will make their food fresh that day, and anything that is not sold may be given to local charities. Sandwiches and salads are donated to the City Life Soup Run every Friday night.

Other supplies such as tea, coffee, bananas, chocolate, gloves, hats, scarves and other items are either bought with a small budget provided by the main City Life church, or donated by volunteers or other people supporting the soup run. At different times of the year some items are particularly in demand. For example bottles of water are often requested in the summer, whereas gloves are often requested in the winter. The group of soup run volunteers usually meets near the Bargate in Southampton city centre on a Friday night, then walk through the city centre towards London Road, then circles back through the car parks and public gardens, back towards the Bargate. This circle might take anything from 3-6 hours depending on how busy it is.

D.2.1 **August 2015**

The City Life Soup Run is perhaps the most 'real' and 'raw' of the five SGOs that I am currently working with at the time of writing (TOW). It is simultaneously the most interesting and emotionally/personally rewarding of the organisations that I am working with, while also being probably the most challenging and difficult at the same time. The experiences for all of the volunteers is not in any way 'cushioned' or somehow made to be more comfortable. There is a close interaction with the homeless and street community in Southampton city centre. Most of the people that we go to see are alcoholics, sleeping rough, drug addicts, beggars or otherwise people in need, often in desperate circumstances. Given this, we are visiting our 'clients' or friends on 'their own turf' so to speak: we are meeting people where they are, in a very non-judgemental way.

In these notes the CLSR service users are often referred to as the CLSR clients. I sometimes will refer to the clients at CLSR as 'the people we serve', or the 'community we serve', or 'the homeless community' or something like this. However the issue is that in many circumstances it might not be appropriate to use one of these terms, depending on the situation. For example, in some circumstances the people that we serve are in fact not homeless: however, they might have some other pressing problem, such as depression, for example. But for a non-homeless individual, it is in this case not accurate and also not appropriate to use the term 'homeless' to refer to the entire body of people that we serve. Given that there is a great deal of diversity in the CLSR client population, there is perhaps an ongoing challenge in finding a language and a vocabulary that is accurate, precise, concise, whilst also being compassionate and respectful.

In the CLSR context sometimes I prefer to use the term 'friends' or 'friends on the street' when referring to the people whom we serve. The challenge is to find a term which is accurate, succinct, respectful, non-offensive, whilst also being sincere. The term used needs to be both concise and precise: to get across the point, while being accurate. To me, it is very important that we are sincere, whichever term we use. It is no use calling out clients 'friends' if we are not genuine friends. A friendship takes time and commitment to build: it requires the investment of a huge amount of time and emotional energy. While this is true of any friendship, it is perhaps particularly true in the cases of the CLSR, where many of the people that we serve are in very difficult circumstances, often with mental and physical health problems, with addictions or other behavioural or cognitive issues affecting their daily lives. At this point at time of writing it is difficult to make a reasonable estimation of the numbers of CLSR clients who might own a mobile phone.

D.2.2   September 2015

At CLSR the individuals and the communities we serve are often very vulnerable – for example, some of the people that we meet and work with may be alcoholics, drug addicts, homeless, or suffering from mental or physical health problems, among a number of issues. Consequently almost all of the individuals whom we serve at CLSR would probably be classed as vulnerable, and there is a corresponding concern to address safety and safeguarding issues in a responsible and appropriate manner. This includes the assessment and minimisation of risk, not getting personally involved with any vulnerable individual, and keeping the group of volunteers together for the sake of the safety of each individual volunteer. An example of the common advice was not to give clients one's mobile phone number. The issue at stake is risk assessment.

This led to conversations with some CLSR stakeholders on the question of whether an individual, when they are operating alone in their own time outside of CLSR, may make their own choices about what risks they may be willing to take in their own personal lives, however this freedom does not extend to those times and places where an individual is operating as a volunteer and a representative within the auspices of CLSR, in which case they are subject to the recommendations and policies of said CLSR, as a matter of trust and respect. Trust and respect are key to this system, and this has borne out in my recent observations and experiences working with the CLSR social good organisation (SGO).

Following this notion of personal and collective risk, it does give rise to the question of, should we favour idealism (compassion without condition) or pragmatism (practical considerations of safety and risk in a given situation)? This question has been discussed in many of my conversations with various CLSR correspondents. One of the perhaps consensus themes that has emerged from these conversations is the notion that the CLSR system of safeguarding ultimately depends on mutual trust and respect, mutual in the sense of in all directions by all stakeholders in the SGO. The question of whether idealism or pragmatism is the way to go is, perhaps, a question of degree, to be appropriately situated in a careful middle ground. Very few of my CLSR correspondents have adopted an extreme or inflexible position on either side of the debate, either excessive idealism or excessive pragmatism. The ongoing question, then, is to what degree a given SGO (or indeed a given individual) might sway towards one or the other.

D.2.3 October 2015

While on the CLSR soup run we sometimes are approached by members of the public or 'outsiders'. Here I use the term 'outsiders' only to indicate that I am referring to those people who have no involvement with CLSR or indeed with the homeless community in any aspect whatever. In other words, those people who are not and never have been and probably never will be homeless, and have never in the past had involvement with the homeless community more generally. Sometimes members of the public often ask us about why homelessness exists in a country like the UK, and why it is growing, if indeed it is growing at all. These kinds of questions raised by members of the public sometimes lead to ongoing discussion among CLSR volunteers.

For example one of the topics under regular discussion is the amount of help that is available for CLSR clients or people who are in these difficult circumstances, and also how the demand is growing. In other words, the ways in which services and support are available for the homeless community in Southampton, also the way in which the numbers of people making use of these services is growing – whether these people happen to be homeless or not.

Most or perhaps all CLSR clients own or have access to a mobile phone: this view was corroborated by both CLSR clients and CLSR volunteers. Many CLSR clients reported being unable to use their mobile phones on a regular basis as they had no credit, because all of their money was spent on drugs. Several CLSR clients pointed out that this was not necessarily a limitation as long as another person (another CLSR client) was aware that they could phone them, and this way 2-way communication could be achieved. CLSR clients reported that for this reason they preferred calling/phoning rather than texting when using their mobile phones.

As a researcher in web science, I am also interested in looking at the possibility of whether technologies such as mobile phones might afford some challenges and opportunities to empower poor and homeless communities in Southampton. Volunteering with the soup run has given me the opportunity to have many enlightening and humbling conversations with CLSR clients or service users. A number of CLSR clients demonstrated that they owned a mobile phone, and were familiar with using it. Many CLSR correspondents stated that mobile phones were useful and even indispensable to them, however these mobile phones did not necessarily directly address any of the causes of their current personal situation (e.g. current situation of poverty, addiction, or homelessness).

D.2.4   November 2015

I have met some individuals (and also read some literature) making the argument that digital, web and mobile technologies might make some contribution to making the world a better place, or at the very least making the world a slightly less bad place, by in some way alleviating the burdens or poverty of homeless people. However I have encountered a huge diversity of opinions concerning these questions. In the area of homelessness specifically, there are so many complications and ethical difficulties to consider that the question of whether web, internet and mobile technologies (WIMTs) might empower homeless people is virtually missing the point. In this case, we are talking about homelessness specifically; in the context of CLSR, I do not claim that these observations might generalise to any context beyond that.

Here is one example as a matter of illustration. At CLSR I have observed that most of the clients almost always own and use a mobile phone – in almost all cases a feature phone rather than a smart phone. At time of writing (TOW) I know of only one case of a homeless man in Southampton interacting with CLSR owning a smart phone. It is difficult to confirm these observations at this point.

The primary difficulty in cases such as this is that the CLSR client population has a very high level of vulnerability, and there is a correspondingly low level of access to that population for research purposes. Consequently these observations are impossible to prove. However by the use of field notes in the ethnographic tradition it does become possible to get some real world insights and impressions into the life of the community under consideration, and to see the situation from the perspective of the communities being studied.

On many occasions individuals who were regular CLSR clients described to the PhD researcher their difficulties in their private life, giving expression to intensely personal descriptions of loneliness, of trauma, and despair. For ethical reasons details of these conversations cannot be included, as they touched on personal data and identifying information of the individuals involved. However the fact that the conversations took place at all is important, if only from a compassion point of view.

D.2.5   December 2015

Throughout all of the SGOs that I am working, CLSR is the most raw and real in the sense that it is not in any way cushioned or softened – there is no danger or seeing the whole experience through rose tinted glasses. We see the situations with the homeless, drug addicts and alcoholics exactly as it is – with nothing hidden or covered up. In a discussion with one of my correspondents, it was commented that the experience at CLSR was not insulated or shielded, that the volunteers were not wrapped up in cotton wool or in a cocoon, but they were seeing things as they really are. From CLSRs point of view, this increases the risks considerably.

In a number of dialogues with correspondents at CLSR, I asked whether mobile web technologies, such as smartphones, might help homeless people. I received a considerable diversity of answers on this topic, as perhaps might be expected given the breadth of the question. Approximately the following broad consensus emerged: that smartphones might be minimally useful to a homeless person for morale, if only for the purposes of communication, social interaction, or looking up information. A small number of non-homeless beggars and only one homeless non-beggar reported ownership of a smartphone.

CLSR clients reported accessing the internet in two main ways: by smart phones (relatively rare overall) and by using PCs/laptops either at home or in the public library. Entertainment and using applications such as Google Maps were also cited as common functions – YouTube, Facebook and Twitter were also cited as some of the most commonly used websites by CLSR client, including homeless people. In conversations with various CLSR stakeholders, including clients or service users, a number of individual commented that in their opinion, the internet was used most commonly (both by homeless and non-homeless people) for (ostensibly) non-productive purposes such as listening to music, watching videos, looking at pornography, or socialising.

Even if a clear consensus was not always obvious, the implication of these conversations was clear: that mobile web technologies such as smartphones were not a simple black and white panacea for homeless and impoverished communities. Many CLSR service users expressed the view that mobile phones were useful and even necessary. However mobile phones were not perceived by clients as a form of emancipation or salvation from their personal situation of poverty.

D.2.6 January 2016

I recently visited another operation that operates at City Life church, being a community outreach project that uses the City Life 286 premises, but not having any special connection with CLSR in particular. A Wednesday breakfast, connected to the scheme known as the Flower of Justice, is run in the Church property for the wider community – of those who attend, there are perhaps approximately 30-60 in total. Many of these individuals were known to me from the various SGOs and community outreach projects that I am currently working in at TOW.

From my own estimation I would guess that perhaps 30% of those attending were homeless, about 30% were families, and the rest were people who were not homeless, but might be vulnerable or in need, either in the sense of physical or mental health problems, struggling with loneliness, or whatever. The client populations of projects such as the Wednesday breakfast or the Flower of Justice scheme seemed to have a small, though varying, and degree of overlap with CLSR. At this point it is not clear to me why this might be the case, however the location of 286 is surely not entirely unrelated. CLSR clients are usually met at the city centre, while 286 is located far from the city centre.

One of the questions that has repeatedly been discussed is whether or to what extent web, internet and mobile technologies (WIMTs) might be considered to help homeless people, drug addicts, alcoholics, or other service users of clients of CLSR (City Life Soup Run). While there was some diversity of opinion on this topic, among the clients or service users there did emerge some consensus that WIMTs, while being a useful commodity, did not directly address the causes and core issues of homelessness. Smart phones were widely cited as an example of a WIMT that was considered to be very useful, but not alleviating homelessness directly.

From conversations with clients and service users of CLSR, a strong consensus has emerged that of those people who beg on the city centre streets on Southampton, the vast majority own a mobile phone. However it is not clear what proportion of these might be smart phones. It was estimated independently that perhaps 80%+ of those begging on the streets owned phones, and that perhaps a third to a half of that number might own smartphones. As these are pure estimates, it is taken not as a representation of objective realities in the world, but rather as evidence of the perception of individuals in a particular situation in their lives, within the wider CLSR community of stakeholders.

D.2.7   Final Remarks on City Life Soup Run

Among the clients and service users there emerged some partial agreement that probably a large majority, or at least a very high proportion, of those communities that are served by CLSR own or have use of a mobile phone. By this it was meant that of those individual clients or service users of CLSR, most of them owned or had access to a mobile phone. It was widely considered by CLSR clients that most of the mobile phones owned by the CLSR service users were basic or feature phones, with only a relatively small proportion of clients owning smart phones. Of those CLSR clients questioned, 100% affirmed that they owned a mobile phone.

Most CLSR clients also reported that while they owned a mobile phone, they did not necessarily have universal access to it all the time. There were various reasons cited for this, the most prominent of which was that in many occasions, an individual might lend their phone to another person, principally other CLSR service users. In other cases individuals were out of credit and did not have money to buy credit for their phone, meaning that they could receive calls or texts but not send them. This situation was reported by CLSR clients as being very common.

A number of CLSR clients who were drug addicts reported that because of their addiction, the priority was on spending any disposable income on drugs, this being prioritised over anything else, including the mobile phone. Consequently CLSR clients who were drug addicts on many occasions reported spending all or almost all of their money on drugs, this being the principle reason why they did not have any money to spend on credit. This had the result of limiting the functionality of their mobile phone, which was reduced to a passive receiver but not sender of texts or calls. On multiple occasions CLSR clients were asked if they used sideloading. The concept of sideloading often had to be explained and described as clients were not familiar with this. There were no reported cases of CLSR clients being familiar with, or ever using, sideloading.

Some CLSR clients reported that in some cases, because many CLSR clients may not have mobile phone credit on different occasions, it was fairly common to have an arrangement whereby on CLSR client would phone another (not texting), to make 2-way communication possible for the person who did not have credit. CLSR clients and volunteers reported that very occasionally CLSR clients might request CLSR volunteers for money to buy credit, however CLSR operates a policy of not giving money to clients – consequently these requests were rarely if ever followed through affirmatively.

D.3   Jamie's Computers/Society of St James (JCSSJ) Field Notes

The Jamie's Computers premises is located in the Northam industrial estate area of Southampton, not far from the Portswood road and Bevois valley area. The premises is located in a business park or industrial estate which is not in particularly close proximity to Southampton city centre. This is significant as many of the Society of St James premises are located in Southampton city centre. Some premises are operated by St James under contract but the physical buildings are not actually owned by St James e.g. Southampton street homeless hostel. The premises on which St James provides For the Southampton SGO ethnography and as recorded in these field notes the volunteering undertaken by the PhD researcher was based entirely at the Jamie's Computers premises, and not at any of the Society of St James premises. The PhD researcher was registered as a volunteer with Jamie's Computers but not with the Society of St James.

The volunteering role undertaken with Jamie's Computers involved several different jobs. The main or primary volunteering role undertaken by the volunteer was with the recycling team, in the so-called 'stripping' area, where the hardware which is not able to be refurbished will be recycled. This involved stripping hardware into its component parts, which were then sorted for recycling as individual parts. Another volunteering role undertaken at a later point was to work with the refurbishing team. This involved refurbishing computers, mostly laptops, with new operating systems, batteries, and hard drives. It also involved installing several different types of software which come standard as part of a Jamie's Computers sale package.

Finally, another volunteering role undertaken by the PhD researcher on just one occasion was to work in the van with another experienced volunteer as a driver's mate. The PhD researcher was not driving the van. This work involved visiting several locations around Southampton – mostly commercial premises - for arranged collections of donated old IT equipment. These businesses had arranged for Jamie's to collect this old IT as a donation to the charity. It also benefits the business as they do not need to pay for waste disposal costs. Overall the PhD researcher found the experience of working with Jamie's interesting, fun, education, challenging, and very rewarding. The PhD researcher had opportunities to learn new skills with assembling and disassembling IT equipment, installing and managing operating systems on refurbished equipment, and generally improving overall digital literacy.

D.3.1   August 2015

While JCs can be understood as being a subsidiary of St James - in the sense that it is a social enterprise offshoot of the mother charity or the main organisation, being St James – at the same time the objectives, the mission and the vision of the charities is not necessarily always considered to be synonymous, and in some cases it may not be entirely exactly to what extent this might or might not be overlapping.

For instance in my discussions with some of the stakeholders around JCs I got the impression that there is an understanding that items such as a tower, or a standard PC, are not necessarily going to be directly useful to a homeless individual who has no permanent dwelling and probably no source of electricity or other relevant domestic utilities necessary for the effective use of such a device. The point of view put forward by several JCSSJ stakeholders was that the assistance to the homeless community is, in some respects, in a more indirect way, through supporting the Society of St James. One correspondent pointed out that the computers don't necessarily directly help a person who is sleeping on a park bench, however the destruction of computers (referring to the recycling and stripping jobs at Jamie's) do help in an indirect way.

This in some ways can link to the literature on so-called 'creative destruction'. This is the notion put forward by the economist Schumpeter, that in capitalism, and particularly in free market capitalism, production is increased by the creative destruction of capital. The parallel is in that one of the main services or jobs performed by Jamie's Computers is in the recycling of old IT equipment. It is then, in this sense, the destruction of the IT equipment that serves to empower and assist the homeless community, indirectly through the subsequent funding that can be provided to the Society of St James. It should be said that the non-creative destruction aspect of Jamie's, the refurbishing of old IT equipment, is also a very important source of income for Jamie's.

According to the mission statement document of the Society of St James SSJ, "The mission of The Society of St James is to help vulnerable people by providing person-centred services, encouraging them to realise their potential." Being part of SSJ, this is also the official mission of JCs. It was clear that almost all correspondents at Jamie's agreed that Jamie's Computers made a very positive contribution to society generally and to helping the homeless community in particular. In this sense, the organisation can perhaps be reasonably described as highly successful, insofar as there is a widespread perception among JCSSJ stakeho0lders that Jamie's has succeeded in fulfilling its mission, as described in the mission statement.

D.3.2 September 2015

My usual duties at Jamie's up this point (time of writing) have included stripping the hardware that have been donated to the organisation with a view to proceeding towards the recycling of the various components for which this is possible or expedient. For example, aluminium and various other metals such as gold and copper have a relatively high recycling value to Jamie's, relative to some other materials such as plastics. In addition to these normal duties I have also had occasion to serve the SGO in some other ways, including on a number of occasions being out on the van with another volunteer, to do the routine daily collections of computer and IT equipment from various donors around Southampton and even outside of the city.

Jamie's staff related how when Jamie's was originally established it was envisaged that Jamie's would provide basic ICT training to St James clients e.g. email, Facebook, CV, job applications. However this service was found to be unpopular, ineffective and unsustainable. It was also considered to be problematic to be providing cheap laptops directly for St James clients as this would introduce the problem that St James clients might attempt to sell these laptops for money in order to buy drugs. Instead Jamie's focused on generating a sustainable revenue stream for St James, but does not typically interact directly with the St James homeless clients.

I have observed a high degree of variation and change among the basic volunteer base at JCs, and I am not at this point at TOW entirely sure about why this is case or even if this is indeed the case. I had a conversation with a member of staff at JCs who suggested that in relation to this question: there was a large number of temporary and often short term individuals coming to JCs who were not classified by the charity as 'volunteers' strictly speaking. These individuals were not classified as volunteers according to the official JC interpretation as they were sent to the SGO and were working there on a more or less obligatory basis. This might take various forms.

For example, some individuals were sent to JC by the government, by the Job Centre or some other welfare associated organisation. Other individuals were sent to JCs as part of the government imitative known as 'community payback', being on my understanding a different name for community service, being traditionally understood as an alternative to other forms of punitive judicial processes such as prison or fines. Some of the volunteers at Jamie's could probably be reasonably described as vulnerable individuals. Hence an ethical sensitivity and a cautious discretion is imperative from a safeguarding and research integrity point of view.

D.3.3   October 2015

JC's in some ways is quite different from the other charities at least in the sense that the origin and background of the volunteers exhibits a very high degree of diversity. This appears to be in part consequent of the nature of how many people get involved at JCs as volunteers – or, more strictly speaking, as a result of obligatory processes imposed upon them by government or some other agency, such as the judicial or prisons system e.g. community service.

According to some of my conversations with management in recent times at TOW, one of the primary aims of JCs is to empower homeless and vulnerable people through the use of ICT. Some of the people who volunteer at Jamie's Computers have a history of homelessness, drug addiction, alcoholism, and physical and/or mental health problems. Consequently some of the volunteers at Jamie's could be reasonably described as vulnerable, taking into consideration this background. Volunteering at Jamie's often gives these individuals an opportunity to gain new social skills, to develop in their confidence, and to develop digital literacy or other technical skills. Being in company and a safe environment is also a very positive aspect in many of these people's lives.

In conversation with one JCSSJ stakeholder with the PhD researcher it was commented that in the past Jamie's Computers used to provide training to the clients of St James as one of their main services, however this service has since largely been discontinued. Some aspects of this account would seem to be at least in part confirmed by the Jamie's Computers website. At the time of writing, the JC website states that "We provide valuable work experience and hands-on training for the charity's service users" and "The Society of St James set up Jamie's Computers in 2002 as a computer recycling social enterprise with the aim of providing education and work experience for its service users and a valuable service to the community."

At the time of writing the website homepage also states that "Jamie's offers a professional and secure IT disposal service for businesses and individuals. Where possible we refurbish donated computers and make them available for reuse. We recycle anything that we cannot re-use. As well as providing an additional income stream, Jamie's Computers creates much-needed training and volunteering opportunities for socially excluded adults as well as providing housing, care, and support." This would appear to be consistent with the account training was at least one important aspect of the original mission of Jamie's Computers, even if this may have changed since.

D.3.4   November 2015

There has in the last number of weeks been some interaction between Jamie's Computers and October Books, insofar as OB has been getting rid of some old computer equipment (almost always on my recommendation or my suggestion) while OB has also sent me to JCs with an old laptop to get a second opinion concerning its condition and it what ways it might possibly be improved. I was of the opinion that this laptop – a Compaq F500 – needed a new power adapter, a new battery, and to have the hard disc wiped. The technician at JCs agreed with these recommendations, which I then undertook to complete with their help and advice.

This has been a learning experience for me due to my lack of experience working in ICT generally, and especially when considered in an advisory capacity. Furthermore, JCs also has now invited me to work on a different job upstairs, being work with the technicians for the purposes of refurbishing the computers, rather than only recycling them, which has been almost my only responsibility so far at JCs, with one exception: one occasion going out on the van for collections.

The purpose for the Society of St James (SSJ) to exist is to help or empower homeless people in Southampton. The reason why JCs exists is to provide a business or enterprise and profit or surplus producing wing of St James. However there is, it seems to me, a perception among some of the stakeholders in JCs that there could be a number of other valuable services which Jamie's Computers is also providing. For example, in dialogue with the PhD researcher several Jamie's Computers clients, volunteers and staff pointed out that the Jamie's Computers services of recycling was good for the environment, and this was a very important aspect of the JC contribution to the society and social good.

This certainly seems to be consistent with information provided on the Jamie's Computers website at the time of writing, which states that "Today, we all know how important the environment is, and for many businesses, it is now a legal requirement to dispose of your computers and electronic equipment properly. Jamie's Computers is a Southampton based social enterprise that offers a socially, as well as environmentally, responsible computer recycling solution for individuals and businesses. For your complete peace of mind, Jamie's guarantees 100% data destruction." Some Jamie's Computers clients pointed out to the PhD researcher that this environmental aspect was very important to them.

D.3.5   December 2015

At the time of writing, I get the impression that Jamie's Computers has often enjoyed a high availability of volunteers, mainly through St James, through community payback, and other government based programs of 'compulsory volunteering' such as through the Job Centre. However I had a conversation recently with a stakeholder in another yet another SGO (City Life, at another function run in the church, being a free breakfast – this is not an activity that I volunteer in normally but I have visited it).

This conversation with a homeless person brought to light some very interesting and unexpected (to me) perceptions concerning Jamie's. This person, who had experience working at JCs as a volunteer in the past, unfortunately had some negative perceptions of Jamie's. Strong words to use, perhaps, and certainly the opposite of my perception. This person was the only individual that I have met who had a negative perception of Jamie's.

Almost every aspect of this dialogue was a surprise to me. I am not entirely sure how to go about interpreting this conversation. One possibility is to read it with scepticism: perhaps just complaining for the sake of it. On the other hand, I do not at this stage have any definitive evidence other than my own personal observations to prove any of those charges to be correct or incorrect.

A number of conversations with Jamie's computer stakeholders has revolved around the very important contribution that Jamie's Computers is making to the environment by encouraging increased recycling and reducing waste. According to the St James website "Jamie's provides a complete computer decommissioning solution to businesses who are replacing their hardware. Our service includes data destruction and computer reuse and recycling. We're registered with the Environment Agency as an Authorised Treatment Facility and can guarantee compliance with regulations, including the WEEE Directive, Duty of Care and Data Protection Act. We have over 10 years' experience of handling computers at end-of-life and provide solutions to major companies, SMEs and educational establishments. Our customers include: B&Q (Kingfisher IT Services), First Wessex and Winchester City Council." Clearly this environmental aspect is widely considered to be an important aspect of the service that Jamie's is providing. This is in addition to the service provided by supporting the Society of St James for the sake of the homeless community in Southampton.

D.3.6   January 2016

I have been assigned to one of the technicians as part of a team of people, mostly staff, who refurbish the computers with an aim to making them re-usable and of sellable condition, rather than purely taking them apart in order to recycle the different components. This was a very interesting experience and something almost entirely new to me. On this, my first day of the new role, my job was to refurbish a donated laptop.

The first steps in this is to check and replace the battery, hard disc and RAM, following by installing a new operating system (in this case Windows 7) with the standard Jamie's Computers standards and settings; this was followed by installing Windows updates and other relevant and appropriate settings. I also observed that the social dynamic and culture in this sector of JC is certainly very different from the stripping and hardware area, which tends to fluctuate a lot with different people coming in to work with high turnover, non-paid staff and compulsory volunteers who might not be choosing to be there.

There is a strong impression that the volunteers at JCs tend towards the view that the recycling of IT should be seen as a means to an end – the end being the raising of funds for St James. There is on the other hand an impression from the staff that IT can be seen as more directly empowering poor communities. As most JC clients were not in themselves homeless – however with some of them having a history of homelessness – there is a reflexive element to these observations e.g. the previously homeless commenting on WIMTs and the homeless issue in Southampton in general. A number of JC clients opined that WIMTs such as the web and mobile phones probably made a significant contribution to increasing awareness of homelessness in Southampton, however this did not necessarily result in any immediate or tangible differences in the practical, day to day experiences of homeless people.

Overall my experiences of volunteering with Jamie's have been very positive. It has been a good learning and educational experience, and there have been opportunities for me to get involved in various different roles in my capacity as a volunteer. It is clear to me that there is a widespread perception among Jamie's Computers stakeholders (perhaps with a few very rare exceptions) that Jamie's is making a very positive contribution to social good in Southampton.

D.3.7   Final Remarks on Jamie's Computers/Society of St James

A consensus emerged among many of the clients of Jamie's Computers/Society of St James (JCSSJ) that web, internet and mobile platforms (WIMTs) such as mobile phones, smart phones and the mobile internet more generally were probably helpful to homeless people in a general sense, however this was probably indirectly in the form of support provided through charities such as St James rather than Jamie's itself, which does not have any direct interaction with the homeless community.

A number of JC clients pointed out that the main benefit of web, internet and mobile technologies (WIMTs) for society in general is in the provision of information – and that this does not necessarily lead to action. There was widespread agreement among JC clients that while WIMTs might help with the dissemination of information – in itself not a trivial achievement, and having value on its own – however this does not by itself lead to social action. In a similar mode to the 'hacktivism' debate, some JC stakeholders argued that it doesn't matter how many people see a given piece of information, if this doesn't lead to any action.

JC clients were of the opinion that WIMTs were mainly used by most people either for purposes of entertainment, such as music, films, games, or social media, or for searching for information – Wikipedia was widely cited as an example of this. There was a consensus among JC clients that while the activities of JC were almost certainly helpful to homeless in an indirect sense, WIMTs such as mobile phones in and of themselves were only of limited use to homeless people. It was widely argued by JC clients that mobile phones, while useful and even indispensable, do not necessarily make the life of a homeless person better in a general sense – this particularly being the case for a drug addict or an alcoholic.

A minority of JC clients considered that WIMTs such as mobile phones and the mobile internet were actually detrimental to homeless people in the sense that they introduced new financial expenses that these individuals could not afford in many cases. However this point was not agreed upon by all clients. A number of JC clients pointed out that WIMTs could be beneficial to the homeless through the provision of communication with family and friends – this being especially important as in the homeless community there is a very wide occurrence of family separation, trauma or relationship breakdown. Furthermore loneliness is very common homeless and beggars, and so mobile phones might make a contribution towards alleviating this loneliness. However others were of the opinion that mobile phones did not necessarily alleviate loneliness in all cases.

D.4   October Books (OB) Field Notes

October Books is a radical alternative local bookshop in the Portswood area of Southampton, not far from Southampton University. It is a non-profit community cooperative with a strong emphasis on social justice, equality and building a more just and equal society. The bookshop is a rented retail shop unit on Portswood high street, with the shop on the ground floor and storage and office space upstairs. As of 2015-2016 October Books has 2-3 regular members of staff. During this period there was a change in management as members of staff retired or emigrated, and new members of staff joined. The bookshop also has a large body of short term and long-term volunteers throughout the week who help with various jobs around the shop.

October Books sells literature that emphasises themes such as equality, combating discrimination, feminist and LGBT issues, permaculture, fair trade, environmental issues, and social justice more broadly. The shop also sells a wide range of ethically traded grocery products and non-perishable goods. For example vegan foods such as canned tofu and dried lentils, environmentally friendly products such as biodegradable washing powder, and fair trade coffee are some of the grocery products on offer. Other items such as high quality olive oil produced by Palestinian farmers are often sold as part of a wider ethical trading agenda.

The PhD researcher worked with October Books in a volunteer capacity in several different roles. Volunteering jobs included attending the cash register or cashier till, stocking shelves, regular checks on available stock upstairs, and on some occasions, helping with the IT system. Often this included very basic jobs, such as installing and sharing printers across a network, installing and/or managing software across different operating systems. Sometimes staff or volunteers were not always familiar with how to complete these tasks e.g. other IT related tasks included managing the local area network LAN intranet when installing new workstations or simply resetting an external internet connection modem.

Overall the experience at October Books was very positive, educational, challenging, and rewarding. The PhD researcher greatly appreciated the opportunity to learn new skills such as managing some relatively basic IT systems. Keeping an eye on food and grocery stock upstairs and restocking as needed was perhaps the simplest though also the most enjoyable task. Volunteering at October Books challenged some of the personal biases of the PhD researcher. I felt that I came away from the experience with a more open mind, especially to questions of equality, fair trade, and the environment.

D.4.1   August 2015

In these field notes October Books (OB) is characterised as a social good organisation (SGO). My recent observations have suggested to me that there is a considerable degree of correspondence between the written or 'official' picture of the OB mission or values as expressed in the SGO documentation and the actual events which are happening on the ground, at least in terms of the day to day running of the organisation. According to OB documentation the ethical or moral values of OB focus on issues such as fair trade, green and organic foods and goods, and that the Collective of the SGO OB works actively against sexism, racism and homophobia.

In general I have certainly observed that these values are played out very strongly in the day to day running of the shop, in the values and life orientation of virtually all the stakeholders in the SGO, and in the general culture and attitude which prevails through all of my OB correspondents. For example some of my OB correspondents have discussed at length issues related to feminism, sexism, current British politics including the so-called 'austerity' measures; questions of equality and egalitarianism in the UK, Syria and immigration, and social justice more widely has regularly been a topic of discussion. In all of these discussions with my OB correspondents it is probably reasonable to say that there has been a clear orientation to the left. Here by the term 'left' it is meant politically left, in the sense used in UK politics of liberal, socialist philosophy. All of this is consistent with the history of OB, having been originally associated with the Socialist Workers party in Southampton.

From my observations and experience at OB so far I am beginning to form an impression of the overall philosophy of the SGO. From the OB point of view, or from the OB stakeholders point of view (that is, as expressed in my dialogues with my OB correspondents, and as part of the overall discourse thereof) there are a clear set of core principles which seem to perhaps command at least some consensus in the SGO.

It seems to me that the core philosophical principles of OB stakeholders revolve around the following three ideas: egalitarianism, social justice, and tolerance. Examples include the traditional focus of OB as a business in terms of the books that it will usually sell: there is an emphasis on literature in the areas of, for example, child abuse, human rights and welfare, current affairs, alternative economics, LGBT lesbian, gay, bisexual and transgender literature, permaculture, green or environmental concern related literature, organic goods, fair trade and ethical economics generally, and magazines in all of these areas. An interest in and a commitment to all of these values is very clearly evident throughout all levels of stakeholders in OB, from customers and volunteers to staff.

D.4.2   September 2015

Recently I usually go to both Jamie's and also OB on the same day of the week. Although this might seem like a trivial point, it is probably worth noting that potentially this may have some effect on the ways in which I record the field notes, the biases that I bring to the table, and also the ways in which my attention might be brought to some issues rather than others. For example, with the two SGOs JCs and OB not being isolated on different days of the week, the observations that I make in one might affect the observations that I make in another. For example, there might be potential for a bias for the observations which I make at JCs (in the morning) to have an effect on my OB observations (in the afternoon).

OB is perhaps the most heterogeneous and the least homogeneous in terms of the actual roles and jobs that I have been assigned as a volunteer. For example, in recent weeks at the time of writing (TOW) I have been assigned to or voluntarily taken on tasks related to IT assistance and management, bookkeeping, stock taking, cleaning, shop floor management, and working on the till. Perhaps my favourite of these tasks has been IT assistance. I have found that working with OB to help them with their IT issues has been a terrific learning opportunity for me, perhaps more than any of the other SGOs.

This may, in some cases, lead to greater engagement or enthusiasm around OB. I have observed that some of the other volunteers around OB have also had similar experiences: for example, one volunteer related to me that they also had been assigned a wide variety of tasks around OB, and the learning opportunities and experiences that these offered were useful to the individual in different ways, particularly from the point of view of personal and professional development.

October Books staff and volunteers have reported long term and ongoing difficulties concerning their dated stock management system or internal content management system known as Bookshop. Bookshop is a 20+ year old command line database with no graphical user interface. October Books uses the Bookshop program for management of the stock of books in the shop, including purchases and sales. In the course of normal volunteering duties the PhD researcher was also providing ongoing assistance with these and other IT issues around the shop e.g. sharing hardware such as printers across a local area network and multiple operating systems. Numerous issues with problematic legacy ICTs e.g. a dated OB website have a detrimental effect on business operations e.g. it is not currently possible to take book orders online through the OB website.

D.4.3   October 2015

I have observed in my conversations with virtually all the staff, customers, volunteers and stakeholders in OB that there is a very high level of agreement on certain political and ethical issues related in one way or another to social good. For example, in my experience almost all of the volunteers would describe themselves as being politically 'left', in the UK referring to a liberal or socialist way of looking at the world. Consonant with this is, perhaps, a certain disinclination or aversion towards 'right wing' politics, in the UK this being associated with parties such as the Conservative party or the UK Independence Party (UKIP).

Many OB stakeholders have strong views concerning the importance and worthiness of ethical trading, fair trade, the value of vegan and vegetarian diets, and the importance of an alternative way of approaching consumerism as compared to mainstream capitalism as it currently exists in the modern UK. Other social issues on which there is a high level of liberal agreement include, for example, gay rights, Gay Pride, permaculture, feminism, anti-war and anti-austerity politics. The relatively high level of agreement between the OB stakeholders on these and other issues contrasts remarkably with some of the other SGOs in which I am working e.g. Jamie's, which does not necessarily exhibit the same high level of homogeneity in views concerning social good.

The technology and ICT around OB is a remarkable story in itself. OB as an organisation has evolved over three decades, and much of the technology that was used decades ago is still in the premises of the shop itself, or else is in some cases still being used. This has resulted, for example, in a high degree of diversity in the actual technologies being used. For example, since I first joined OB, there were at least four different operating systems being used or at least available for use on the various computers owned by the cooperative. These operating systems have included Windows 7, Windows XP Service Pack 3, Windows 2000 Professional, and Windows Vista. This has in fact been a very useful learning experience for me when I am called on to IT assistance related jobs.

D.4.4   November 2015

October Books has a considerable change occurring in its management upcoming in 2016: the current manager is planning to retire, and one of the other members of staff is also planning to leave permanently (another member of staff also recently left, a few months ago). Given that there are currently only three members of staff, and the only one of these staff members not planning to leave is a junior member only recently joined and working only short part time hours, all of these considerations suggest that there are major changes upcoming in the day to day running of the shop and the cooperative generally.

Currently there is only one full time staff member – the manager – and two part time staff. All of these staff members are working very hard behind the scenes. This 'behind the scenes' work I will here designate as concomitant work. This is work that the customers and even many volunteers might not know exists, however occurs on a daily basis and is extremely time expensive, even if it is not necessarily financially expensive in a direct sense. I think this concept of concomitant work is very clear and conspicuous at OB in particular, more than at any of the other SGOs. It is the notion that running that shop is very labour intensive, but this might not be obvious to an outside observer.

The established OB in-house software, known as Bookshop, is the stock management system. Bookshop was written on Windows command line about two decades ago. There are challenges related to this software as it is dated. For example the Bookshop program is not always very precise in its search functions, and so when searching for a book it is necessary to get the ISBN. Invariably the customer will not know the ISBN of course, and so it has to be found online. Consequently the volunteer or staff at the till would have to find the ISBN online.

Bookshop has a text based interface i.e. there is no graphical user interface (GUI) as it is accessed and used directly on command line. Consequently a mouse cannot be generally used in some cases, or will perhaps have limited functionality. I found learning how to use Bookshop quite challenging, as the interface is not intuitive and while I had some basic familiarity with command line I had never used a program directly on command line before. I was given permission to peruse some of the documentation associated with Bookshop, which gave me the opportunity to familiarise myself with some of the technical details of the program.

D.4.5   December 2015

At OB one of my recent jobs was to help the shop with the upcoming university stalls, whereby the staff will set up a large stall at the university campus. One of the jobs assigned to me in relation to this was to look at one of the laptops owned by OB, which was not in very good condition – a Compaq F500, being about seven years old. I made a number of recommendations to OB, and brought the laptop to JCs for a second opinion. The technician at JCs agreed with all of my recommendations. This has been a very useful learning experience for me. We were able to replace the battery and hard drive on the laptop, uninstall multiple programs and change other settings to achieve a decent improvement in performance and speed.

With outdated software and difficulty in escaping some paper-based systems, it becomes apparent that OB has not necessarily been able to operate entirely on digital systems, such as some of the other SGOs such as SCMBB or JCSSJ. OB is dependent to some extent on a body of volunteers, who may have variable levels of digital literacy, general overall fluency with IT, or confidence around computers. In the case of the Bookshop stock management system, this program will need replaced eventually, however it transpires that this will probably be very expensive, beyond OB's fiscal means. This is a case where a particular ICT (the Bookshop command line program) has perhaps, arguably, presented OB with as many challenges or problems as it has opportunities or affordances.

I have sometimes had the opportunity to talk with October Books clients or customers. Sometimes this will merely take the form of a polite 5 minute chat in the shop, perhaps at the till. On other occasions I have been able to have more lengthy conversations with OB customers with whom I was personally familiar e.g. friends known through university, the other SGOs, or other situations. In this way it was possible in some situations to consult with OB respondents about OB generally as a form of social good in Southampton. A considerable degree of caution, sensitivity and polite discretion was imperative from a research ethics point of view, out of respect to OB and the OB clients.

D.4.6   January 2016

It is very impressive to see how the community around OB has rallied around at particular times of the year when there is need for extra help, or when there is more than normally heavy workload e.g. annual stock take. At these times of extra work load the community of volunteers around OB has rallied around and taken extra responsibility upon themselves. It is truly impressive to see how OB has sustained itself through three decades in this way – it is indicative to me the ways in which the values and mission of OB (in other words, its vision of social good) is a unifying force for all of the OB stakeholders.

I have been reflecting recently on the OB vision of social good, attempting to define exactly what it is, and in recent shifts I have had many illuminating conversations with some of my correspondents concerning what the OB view of social good might be. One of my correspondents argued that the OB perspective on social good was one where the world might be a better place, where everyone might be equal. One individual argued that this approach to social good would involve feminism, or the advance or increased awareness of feminism. Several individuals mentioned the importance of saving the planet, a green or environmentally friendly way of organising society, fair trade, and a better deal for workers and farmers, especially in developing countries.

In all of this most of my correspondents were in agreement that this could be described as a politically 'left' or even 'lefty' way of viewing the world ('left' here meaning politically liberal, with a premium placed on egalitarianism and liberty as principles of social organisation). In particular, OB stakeholders with whom I communicated agreed that feminism, fair trade and a concern for the environment could be described as a 'left' philosophy (meaning politically left, or liberal, or egalitarian). It is interesting with the mention of feminism, that it has been brought to my attention that the proportion of men to women at OB is probably close to 50%, a ratio which I have to say probably does not exist at the four other SGOs as far as I am aware at TOW.

In my conversations with OB stakeholders about technology and the place of the web in the OB vision of social good, a number of correspondents pointed out to me the potential importance of the web for education, hacktivism, and raising awareness of social issues – either alternative ways of organising societies, or some political agenda. This is reflective of the conspicuous politically left culture predominant at OB.

D.4.7   Final Remarks on October Books

Through the PhD researcher's personal contacts I was able to put October Books in communication with an external start-up company, Highfield Digital (HD). HD was able to build a new website gratis for OB and also provide some free consulting on Bookshop and the IT systems in the shop. From HD's point of view as a start-up their motivation was to support OB, which they viewed as a valuable form of social good in Southampton, and also to develop a professional portfolio of experience for the company.

Some OB respondents pointed out that for those of a radical left or liberal inclination, the most important avenue of activity for working towards social change was to educate society and to raise awareness by means of the dissemination of information. Many OB respondents pointed out that OB itself was contributing to this by the provision of appropriate and edifying literature, however the web and the internet could make an equally important contribution to raising awareness of issues such as feminism, equality, discrimination, power hierarchies, patriarchy, LGBT issues, welfare, globalisation, pollution, global warming, climate change, environmental issues, permaculture, fair trade, and human rights abuses.

A consensus emerged among OB respondents that web, internet and mobile technologies (WIMTs) such as the mobile internet and ICTs in general were probably making a very important contribution to radical left politics, particularly in the form of providing a platform for different left groups to talk to each other e.g. online newspapers, web forums, and social media such as Facebook were cited. OB respondents considered that WIMTs probably made a positive contribution to areas such as citizenship, governance, open government, education, and equality.

A number of OB respondents cited the cases of WikiLeaks and the Snowden NSA scandal as examples of situations were ICTs in general and the web in particular made it possible to challenge the powers and abuses of corrupt governments around the world. The existence and operation of OB itself was compared to digital technologies and websites such as Amazon. Some OB respondents pointed out that the existence of online bookshops such as Amazon was a negative aspect to WIMTs, and threatened the future existence of independent radical bookshops such as OB. Amazon was seen by some as an example of ways in which the web might be an environment that is more conducive to capitalism rather than more ethical alternatives to capitalism, such as ethical trading practices.

D.5   Southampton City Mission Basics Bank (SCMBB) Field Notes

The Southampton City Mission (SCM) is a Christian evangelical organisation operating in Southampton for more than 20 years as of 2016. The Mission itself is the propagation of the Christian gospel – this is realised or manifested in various different anti-poverty projects. The Basics Bank is one of those projects. The Basics Bank is the largest food bank in Southampton, one of the largest independent food banks in the UK (non-Trussell Trust) and was established in the 1990s. It has since grown to become perhaps the single largest SCM anti-poverty project in terms of numbers of volunteers, clients, and quantity as well of quality of services provided.

The Basics Bank operates out of 5 different banks or hubs around the city of Southampton, with a central warehouse in Millbrook. The five banks or hubs open one each day, every day Monday-Friday. The PhD researcher worked originally on Thursday, when the Swaythling bank was open. Later the PhD researcher worked on Monday, which corresponded to the Above Bar Church bank. A large Ford transit van transports food, clothes and other supplies to and from the warehouse and various hubs every day Monday-Friday. Food collections also take place every day at different locations, companies and shops around the city, including Aldi, Sainsbury's and church collections.

The PhD researcher volunteered with the Basics Bank in various voluntary roles. For example the original or first volunteering job undertaken by the PhD researcher was working at the warehouse at Millbrook sorting food deliveries by date and category. A later job was as driver's mate on the van on a Thursday, as Thursday is the day of the week when the Swaythling bank is open, which is the most local to the PhD researcher at Southampton University. A later job was as driver on the van on a Monday, which was the busiest day of the week, with the busiest bank Above Bar Church in the city centre being open on Mondays. Monday was also the only day of the week that a clothes bank was also open at Central Hall Community Church, in Southampton city centre. In a sense this could be considered the '6th bank' of the Basics Bank. Central Hall only distributes clothes and not food.

Overall the experience working at the Basics Bank was interesting, fun, exciting, challenging and rewarding. Working on a Monday, the busiest day of the week for the Basics Bank, was very difficult and tiring at times. The job was physically and mentally demanding, but enjoyable and was a helpful learning experience. The PhD researcher particularly appreciated the opportunity to get some experience driving a big white van around the city of Southampton.

D.5.1   August 2015

SCMBB has successfully made a switch to using a digital online platform, accessed almost entirely through the use of Google Chromebook laptops, which were purchased for the sake of volunteers to access the online platform, for the input or reference checking of information concerning different clients, guests or communities who we serve (CWS). This apparent disparity between the digital and the paper systems being simultaneously used at SCMBB appears to work quite well, if the operational sustainability and scaling of the organisation and successes over the previous twenty years is anything to go by.

In a number of recent conversations with stakeholders at different levels in the SCM charity there has, roughly speaking, been some broad agreement concerning estimates of smartphone ownership between the service users. The approximate accord among clients of SCM was that probably about 70-80% of clients owned mobile phones, while perhaps 30-40% owned smartphones. This was consistent with estimates given by staff and volunteers. A consensus emerged among SCM clients that mobile phone ownership, while widespread and even ubiquitous in some cases, might not necessarily bequeath the owner with any benefits that directly addressed their situation of poverty.

In recent work at the SCMBB I have observed that there is a prevailing paper based system throughout the charity of communicating between different levels of management or different stakeholders in the SGO. This setup appears to have emerged partly as a consequence of the fact that many of the clients or guests, and indeed many of the volunteers, do not have smartphones and so cannot receive email, or are not confident in the use of mobile phones in general, in the case of SMS or texting.

The SCMBB clients are a very low access population as they are typically very often vulnerable individuals. From safeguarding and research ethics point of view it is necessary to exercise a very high degree of sensitivity, caution, and discretion. Consequently in these field notes it is difficult to make any strong claims concerning the views of the clients – these field notes are, after all, a record or a diary of the personal experience and perceptions of the PhD researcher. As the SCMBB clients are a very low access population, and due to the vulnerability of these individuals, these field notes do not present any quotations from any clients. Anonymity is of course maintained at all times, even in the vaguest descriptions of conversations.

D.5.2   September 2015

Today in the normal routine of my usual duties I was inclined to the thought of considering the BB from multiple points of view – from the points of view of the various stakeholders, and other individuals otherwise involved in some capacity in the day to day running of the BB. At the time of writing my main duties are working as a van driver on Mondays. This mainly involves transporting food parcels, clothes and other items from different business or other organisations that may be involved in donations and then bringing this to different places in Southampton, including the basics bank warehouse at Millbrook and also the depot, Above Bar Church (ABC) in Southampton city centre.

When I compare my current (at the time of writing) duties to the previous duties that I have held in the charity, I have been able to gain a number of different perspectives of how the charity works. For example I have had the opportunity to work in the warehouse itself at Millbrook, and also at two of the depots, at ABC and also Swaythling.

An outstanding issues concerning tablets and smartphones among the clients has emerged in discussions with the SCMBB volunteers and staff at the various banks. SCMBB clients were often seen openly using a tablet or smartphone while waiting in the seating area of the food bank while the SCMBB volunteers prepared their food parcels. Some SCMBB volunteers expressed anger to the PhD researcher on seeing this. Some SCMBB volunteers felt that if a client could afford a tablet, they could afford food. Some SCMBB volunteers this was indicative of an abuse of the system, with the risk of encouraging dependency among the clients.

In my conversations with correspondents at the Southampton City Mission (SCM) it has become apparent that it is the opinion of many individuals that there may be a number of digital divides between different stakeholders in the charity. For some individuals, these digital divides were primarily between the clients or the services users on the one hand, and the volunteers or staff of the charity on the other hand. Other correspondents opined the view that the digital divides were as much between and within the volunteer sector of the charity as much as between the volunteers and the clients. It remains to be seen to what extent these attested divides, digital or otherwise, might be tested or even observable. The question is whether or to what extent different SCMBB stakeholders could be said to have typically different levels of access to the internet, for example. It is not clear how this could be proved one way or the other.

D.5.3   October 2015

There is a very positive culture and a tremendous prestige for the charity around the city. Throughout my experience with the BB I have been struck by how thoroughly the spiritual and religious foundations of the Southampton City Mission have had a profound effect on the culture and way of working around the charity more widely. For example, in my discussions with various members of staff, the discussion has often turned to spiritual topics, and issues and struggles or success concerning our personal spiritual lives. I think the fact that we are coming from a similar point of view on the spiritual life – with perhaps most of the SCMBB stakeholders, seemingly, being Christian – it seems to me that this has in some way facilitated the development of a natural rapport which has emerged in a grass roots fashion to shape almost the entire charity.

In discussions with charity stakeholders concerning technology, and especially the web, a strong theme has emerged: the supposed limited relevance of the web, perhaps not including the mobile web, for the impoverished communities that are being served by the charity. The argument given by numerous correspondents, in different forms: ran something like this: for poor people, there are more immediate concerns than the internet. Food, paying the bills, and not losing one's home were given as examples.

On various occasions staff, volunteers and clients opined that mobile phones had tremendous potential to lift communities out of poverty, however that this potential was rarely realised. A very wide range of different explanations were offered in relation to this, including the view that mobile phones were mainly used for entertainment or socialising, rather than 'productive' uses (examples given of productive uses included job hunting and learning). There was general agreement among clients that mobile phones held great potential and promise for alleviating poverty, however this promise was almost never actualised.

Recent work at the Basics Bank has been both challenging and rewarding. There is generally quite a lot of heavy lifting, and a high degree of concentration is required for the driving, with the van being the largest vehicle that I have ever driven, and with no rear mirrors to operate from. Consequently the job is both mentally and physically demanding, but all the more rewarding for that. The spiritual companionship and friendships developed through the course of the volunteering has been amazing and has been a very personally touching experience.

D.5.4   November 2015

It has come to my attention that the Basics Banks has in the last six months invested in a number of new digital, web and mobile technologies in the day to day running of the charity. For example, there are now at least three new laptops (Google Chromebooks, running Chrome OS) which are regularly used in the depots. The reasoning behind the investment in these laptops was that the charity has a medium to long term objective of placing its entire database concerning its clients online. My understanding is that this information about clients and the service generally was in the past entirely in paper form, and the aim is to eventually have the entire system running online on the cloud, particularly through the use of technologies such as DropBox and Google Drive, both of which I have observed being used in different capacities and by different people in the charity.

Furthermore, I have been informed by some members of the SCMBB that the charity paid for an external organisation or individual to create an online platform and corresponding GUI which I have observed in use by the various volunteers. So far it appears that the implementation of this platform in day to day operations and the education of the volunteers (many of whom are elderly and not confident around ICTs) has so far been very successful, at least in the sense that at this point I have not detected any major problems in the process of this implementation.

My attention was drawn by one of the BB volunteers to the presence (and absence) of mobile phones mobile technologies generally throughout the charity, and particularly in the context of different stakeholders in the charity. It is difficult to make any strong claims concerning the proportions of mobile phone across different stakeholder populations within the charity, so I will not speculate on this at any length. However it is my impression that probably it could be reasonably supposed that perhaps most of the SCMBB clients probably own a mobile phone. In many cases this might be a basic or feature mobile phone, however there have been many cases where clients have either reported or demonstrated to the PhD researcher their ownership and use of a smart phone.

A number of SCM stakeholders – including, but not limited to, clients or service users – have opined that web, internet and mobile platforms (WIMTs) or technologies are a useful and helpful tool, but probably do not directly address the core problems of poverty. There was not necessarily widespread agreement on exactly what those core problems were, however it was agreed that WIMTs do not directly address them. Mobile phones were variously described as being useful, helpful, addictive, essential, empowering, enabling, uplifting, and convenient.

D.5.5   December 2015

Recently I have been reflecting and discussing with some of my SCM correspondents on this research project as a whole, trying to see the bigger picture and how it relates to the specific charities or SGOs that I am working with, such as, in this case, SCMBB. The point is that there is this notion about it is possible and desirable to make the world a better place – or at the very least to try and make some small contribution to making the world a slightly less bad place. So, this notion I have called 'social good', if only for the sake of giving it a name. It doesn't matter to me particularly what name we give to it – any name will do – the point is the *concept* of social good is the thing that we are interested in. The *concept* is what's important. Words are our servants, not our masters. It's the concepts that are the difficult bit – that's the bit where we have a really meaningful disagreement.

From some recent conversations with some of the SCMBB stakeholders, and especially with certain groups of the volunteer body, the following concepts have emerged. There has been much discussion recently about the question of whether or to what extent the SCMBB could be said to have a vision or a mission of social good, what that vision might be, and to what extent the SCMBB has been successful in achieving that vision or goal. For some of the volunteers at BB, a charity was defined as being successful based on whether or not it had achieved its stated goals, being objectives related to social good, or otherwise a mission related to the organisations fundamental raison d'etre, or reasons for existing.

These reasons for existing – which we might presume would probably be different in the case of each SGO - we might describe as 'existential purposes' or the thing which gives meaning and purpose to that organisation, and their vision for making the world a better place. By drawing on this notion of existential purposes, we are here making reference to the philosophical school of existentialism – in this tradition I am particularly influenced by the philosopher Kierkegaard. Kierkegaard talked about the importance of living 'authentically' or living 'with purpose' – this being the equivalent of what I have here described for the SGOs as 'existential purpose'. Looking at the SCMBB from a web science perspective, I have also considered the ways in which the web might permeate or influence the direction of the organisation – in this context I am particularly interested in looking at web, internet and mobile technologies (WIMTs) and how these might be marshalled to make the world a slightly less bad place (SLBP).

D.5.6   January 2016

In conversation with multiple correspondents I asked whether or to what extent mobile and web technologies, such as smart phones, might be helpful to communities that we serve in the SCM. After much discussion a broad consensus emerged that for many of the impoverished communities that we serve at the SCM, there is probably a relatively high proportion of smartphone ownership (for example, one volunteer opined that probably many of the homeless community in Southampton below a certain age range e.g. 30- would be more likely to own a smartphone than non-homeless individual above a certain age range e.g. 60+). There was a widely shared perception among clients that the benefits of smartphone ownership for service users was unlikely to extend beyond that of information and entertainment in many cases.

I have been privileged to meet some wonderful people and to make some very good friends at the BB, and I have been honoured to build up some networks of communication with my correspondents, gradually building up trust and friendships over time. This has afforded for me some invaluable insights into the different perspectives and perceptions of different stakeholders in the organisation. For example, many people in the BB have expressed to me personally and in public the following notion: that the ultimate victory or the ultimate success for BB would be to achieve a world and a society where BB wasn't needed, and no longer existed.

This idea has been expressed to me in several forms by different people. In one version, a correspondent expressed the opinion to me that the BB was a very successful charity, in the sense that it had scaled and sustained itself over time, however the greater or higher success would be if BB weren't needed in the first place – in the sense of having a society where food poverty and hunger didn't exist, or weren't a danger for many people, or at least that there might be some kind of safety net. It struck me that this is very close to my 'negative theology' or 'apophatic theology' interpretation of social good, where social good is operationalised as being making the world a slightly less bad place, rather than making the world a better place. A similar idea is expressed in BB: where the ultimate aim in BB, in a sense, is to have no BB.

D.5.7   Final Remarks on Southampton City Mission Basics Bank

A consensus emerged from the clients and service users of Southampton City Mission Basics Bank (SCMBB) that WIMTs such as mobile phones and mobile internet were useful commodities, being described as 'helpful luxuries', however they did not address the primary issues of poverty in general, and of food poverty in particular. Some clients pointed out that mobile phones are relatively quite expensive considering the often unhealthy financial position that many of the clients might find themselves in. Some SCMBB clients argued that it was widespread and almost universal for SCMBB clients to have contracts on their mobile phone – this despite the fact that, on their perception, a vast majority of SCMBB clients were likely to be in a financial position where it was not appropriate to be undertaking such a financial commitment.

A number of SCMBB clients considered that mobile phones, and particularly smart phones and the mobile internet, should be considered as an expensive luxury. SCMBB clients gave a number of different estimates of how many SCMBB clients might own or have use of a mobile phone or a smart phone. It was estimated that the number of SCMBB clients owning a mobile phone was close to 100%, while the estimate of smart phone ownership varied from 10% to 40%. In any case there was widespread agreement among SCMBB clients that almost all SCMBB clients owned a mobile phone, however less than half of these owned a smart phone.

A number of SCMBB clients opined that WIMTs such as mobile phones do not contribute to the alleviation of poverty in the short term – and this particularly in relation to food poverty. Despite this most clients felt that a mobile phone was a 'necessity', or 'essential'. The mobile phone was viewed as a form of therapy that gave dignity to people. It was felt that mobile phones had the potential to bring families together, and that WIMTs such as email, tablets, mobile internet and texting were all useful and helpful in their lives, to the point of being indispensable.

There was widespread agreement among SCMBB clients that WIMTs such as home internet, ISPs, mobile phones, tablets and smart phones are useful and valuable, however do not necessarily directly address the core problems of food poverty, such as low incomes, unemployment, alcoholism, mental and physical health problems, drug addiction or other addictions, gambling, imprisonment and crime. A number of clients pointed out that WIMTs do not directly address issues such as single parent families, divorce, bereavement, or a culture of widespread dependence on benefits. A number of SCMBB stakeholders suggested that mobile phones were orthogonal, tangential or otherwise simply not relevant to the core questions of what causes chronic poverty.

D.6 Southampton Sunday Lunch Project (SSLP) Field Notes

The Southampton Sunday Lunch Project operates in two premises in Southampton: in Woolston and in Shirley. Of the two premises Shirley is the larger operation, in the sense of it serves more clients, a larger number of lunches are served, and a larger number of volunteers works there each week on average. The PhD researcher worked as a volunteer in the Shirley location only.

The Shirley location is a large hall behind Freemantle United Reformed Church, a small protestant church belonging to the small United Reformed denomination. The Sunday Lunch project is not directly attached to the Freemantle United Reformed Church, and generally is not associated with it. The Sunday Lunch project originally had a strong association with seven Catholic churches around Southampton. It is located in Shirley and Woolston for a number of reasons. Partly the location is based on the fact that the hall and the professionally fitted out kitchen is suited for purpose. Another reason was that the location was deemed suitable for the impoverished communities that the charity aimed to serve.

The PhD researcher visited the Freemantle United Reformed Church a few times during the services. The main service on a Sunday typically have a very small congregation of approximately 20 people or less. The same building is used by many other groups, including an independent African Christian church, which is young, vibrant, and very well attended.

My main duties as a volunteer with SSLP was in cleaning, some cooking, and food preparation, serving, and generally helping around the kitchen. As I had some experience working with industrial dishwashers, I often took on this job, of using the professional dishwasher in the Shirley kitchens. The kitchen is of a professional standard with excellent quality stainless steel worktops and utilities throughout, including industrial size professional cooker, dishwasher, large sink and hot water urn.

The kitchen is connected to a large hall. This hall has room to seat approximately 100-120 at capacity. There is a large stage at one end, with the main entrance double doors at the opposite end. The toilets are located on one side. While the kitchen is of very a modern and professional standard, the toilets are much more dated, and this perhaps reflects the age of the building. This hall is used by many different groups during the week, mostly being rented out by the church who owns the property. Consequently each week about 10 large tables and chairs for about 70-80 will be laid out by the various SSLP teams.

D.6.1 August 2015

The SSLP client population consists of a very wide and diverse range of individuals, many of whom are very vulnerable. This vulnerability requires a particular sensitivity and caution on my part as a researcher, in an active participant observer role. As a volunteer, I am taking an active part in the events that unfold at the Sunday Lunches. On the other hand, as a researcher, I am also observing these events, listening to these conversations, and learning about how different issues, problems, dilemmas and questions are approached within the charity setting by different people.

At the SSLP there are seven teams, and so the average volunteer will only take their part once every seven weeks. In my own case I am different from most SSLP volunteers in the sense that I am involved in three teams at the time of writing (TOW): consequently I am usually there every 2-3 weeks on average, and certainly at least once a month at minimum. This has given me the opportunity, not always available to the majority of the volunteers, to develop more ongoing friendships and trust with the people that we serve. From my own observations, corroborated by both SSLP clients and other volunteers, it is worth noting that the majority of the people being served at the SSLP are probably not homeless, but could perhaps be reasonably described as 'impoverished communities'.

The last number of weeks at SSLP have had a large variation in the number of clients arriving to get their lunch. With an unpredictable number of guests, being anywhere from perhaps 40-100, there is sometimes a shortage of food or a great surplus or excess, which has to be distributed at the end to avoid waste. The usual arrangement is that a designated person, such as the team chef or the team leader, will buy the food with an agreed budget the day before the Sunday Lunches. Usually the food will be bought on the Saturday, often somewhere in the Shirley area. Persons responsible for food purchases estimated that in some cases, it was possible to provide about 80 high quality healthy dinners for anything from £1 to £2 a dinner.

There are seven different teams that work at Shirley, with perhaps an average of about perhaps 7-10 volunteers per team. At the time of writing I work in 3 teams out of 7. Each of the 7 teams has a set dinner that they provide each time that team serves – every 7 weeks. Of the 3 teams that I work on, there is a roast pork team, a similar gammon team (a full roast dinner with all the trimmings) and a mince with potatoes and veg team. The dinners are nutritious, healthy, filling, delicious and of a very high standard. Most teams also provide a simple dessert, such as peaches and custard. One of my teams also provides a start course of soup.

D.6.2   September 2015

In recent weeks I have made the observation that there are few situations that are black and white when working with vulnerable individuals such as impoverished communities, alcoholics, drug addicts, beggars and the homeless. As a relatively trivial example, take the term 'beggars'. Some people at the SSLP have argued that the term 'beggars' is offensive, inappropriate or otherwise insulting. This has led to a number of dialogues between SSLP stakeholders as to the political correctness or otherwise of terms such as 'beggar', and whether such terms might be considered to be offensive. This theme concerning what terms are respectful emerged in other situations, such as questions of whether clients should be referred to in a different way, such as 'customers', 'guests', 'friends' or just simply 'people'. The question in all cases is how to find a language and a vocabulary which is precise, concise, respectful and restoring to these people their dignity and humanity.

As a researcher who is also participating in the events that are being observed, I am also interested in learning about the place – or lack thereof – that web, internet and mobile technologies (WIMTs) might or might not have in the lives of impoverished communities – or, indeed, in the lives of any of the stakeholders in SSLP. In a number of conversations with SSLP clients it emerged that there was a considerable degree of variation in digital literacy and confidence with computers.

Possibly some aspects of this might be attributable to the wide spectrum of variation in age of the clients of the SSLP. One consequence of this was that clients had highly varying levels of familiarity and confidence with computers, and reported a wide diversity of familiarity with web, internet and mobile platforms. Clients reported widespread mobile phone ownership, however it was difficult to ascertain any reliable estimates of this. Some clients reported the perception that the SSLP did not use mobile phones or the internet as a central part of their service. One client described the SSLP service as being to build community in the real world – in this instance, with the real world being distinguished from digital or virtual worlds associated with WIMTs. This was consistent with views put forward by other clients and volunteers.

The Sunday Lunches has a website for the charity, however by intuition and through conservations with both volunteers and clients I get the impression that perhaps it is not receiving a very high number of visits. For example, no clients reported finding out about the charity through the website when asked, and most were not aware that the website existed, or had never visited it. The may raise the question of whether this could highlight an opportunity to assist the charity in a practical way.

D.6.3   October 2015

In some of my conversations with stakeholders I asked whether or to what extent the web and/or the internet might play a positive role in the lives of the community involved in the charity. This led to a number of wide ranging conversations, and while there was considerable variation in opinion, a number of themes emerged. One theme was that some individuals felt that there was a digital divide between the volunteers and the clients in terms of access to technology and information. This divide was supposed to be a result of two things: financial constraints and lack of confidence or knowledge on part of the clients. Many SSLP stakeholders – both clients and volunteers – expressed similar opinions that the relatively high average age of the SSLP clients was probably not entirely unrelated to their probable average low digital literacy.

At this point I am not sure about the worldview of many of the clients or guests (being individuals who come to get a free lunch every week, or some weeks) – and partly this is a consequence of the job being so busy, and also the sheer number of clients, many of whom I have talked to in the past but have not yet had the opportunity to get more thoroughly acquainted with or to develop more long lasting friendships and trust. My volunteering role involves most of the time being spent in the kitchen, with times outside the kitchen in the hall with the clients constituting perhaps 20% of the time, most of this in serving hot drinks or food.

While most volunteers in SSLP only work in one team, being once every seven weeks, I work in three teams, and thus am able to see how the SSLP operates every second week or so. This has afforded me the opportunity to see the operations of SSLP from different perspectives, and particularly to see the ways in which different teams operate and aim to provide the service, and the different ways in which the various teams might perceive or think of the SSLP version of social good.

The clients or guests are more or less the same each week, and so there is probably not much variation across the various weeks in terms of the communities that are being served, however there is certainly a very high degree of variation in terms of the persons who might actually be doing the serving i.e. the volunteers.

At this stage it is not yet clear what this range of variation might be across the different teams. My observation is that all the teams perform their tasks with great dedication and professionalism, and that there is a very positive sense of rapport and community between all the different teams and the client population.

D.6.4   November 2015

There was widespread agreement among SSLP clients that ICTs such as the internet and social networking sites (SNSs) such as Facebook were in the main not relevant to their situation. The consensus among clients was that engaging in poverty relief was more important and more urgent than building community or combating loneliness. Some SSLP clients felt that Facebook could be helpful for building community, however some older SSLP clients felt this was not appropriate or desirable to the older generation of SSLP clients. These views were corroborated by SSLP volunteers.

From my discussions with some of the guests I have found that for many of the communities that we serve, it seems that WIMTs have very little prevalence in the life of those who are homeless, or indeed those who are vulnerable to homelessness. The overwhelming finding from many individuals has been that questions of WIMTs 'empowering' homeless or vulnerable people seems to have very little pertinence or relevance for the day to day problems of the communities that we serve.

For instance, one of my correspondents pointed out to me that for a homeless person, for a drug addict, or for an alcoholic, there are so many pressing and urgent daily problems (which often change on a daily basis to compound the issue) that questions of WIMTs 'empowering' are neither here nor there. According to one correspondent, basic requirements such as food, clean water, hygiene, loneliness, mental and physical health problems, and getting good quality sleep were often of more urgent importance to poor people compared to issues that might be of interest to web researchers, such as whether WIMTs might empower homeless individuals, for instance. It seems the question of whether WIMTs might empower people who are in distressing or desperate circumstances is really missing the point: in many cases, WIMTs do not address those desperate circumstances, which are often more related to hunger or sickness rather than Googling information.

The question of whether or to what extent mobile phones, and particularly smart phones, is a 'good thing' for a poor person has been a subject of a number of conversations. Some individuals felt that, especially for homeless persons, such luxuries were a waste of money. Some clients seemed annoyed or uninterested when this topic was brought up, and the overwhelming sense was that this was an issue that was not relevant to them.

D.6.5   December 2015

From recent discussions with some of the volunteers and team leaders at SSLP it seems that a consensus has emerged that of the communities served by the SSLP, very few of the SSLP clients are homeless. While most of our guests and friends at SSLP are not homeless many have a history of homelessness or will have many different physical and mental health problems, including drug addiction, alcoholism, gambling addictions and other struggles and challenges. If a person has accommodation, this affords for the possibility of PC ownership. As pointed out by JCSSJ staff recently, this affordance is a fundamental distinction to, for example, CLSR clients who have no accommodation at all, thus lacking this particular affordance.

From my discussions with my correspondents at SSLP, I strongly get the impression that these stakeholders have the perception and the strong opinion that WIMTs have limited relevance to the solving of their day to day problems, which usually revolve around food, personal hygiene and mental or physical health problems. From this point of view, it would appear that any discussion of a 'digital divide' for the homeless community in Southampton is in some ways, perhaps not strong enough to get across the point that for many impoverished communities, there are more urgent needs than Facebook.

Theoretical solutions in the ICT4D style – such as, for example, the hope that WIMTs might empower homeless people – often do not have grounding in reality, and are simply not relevant to the real issues at hand. I am getting the strong impression that WIMTs might fall into this category which I have designated part of the ivory tower syndrome. At SSLP we do not only serve homeless people – we serve those with various addictions or vulnerable people, or those who might be in distressing situations in their life for lots of different reasons. The question is whether or to what extent we can identify challenges and opportunities for WIMTs to contribute to helping these poor communities.

This may raise the question of whether there could be some kind of 'digital divide' between the clients and the volunteers, in the sense of differing levels of access to or ability to use IT, especially PCs, internet, online social media, smart phones and tablets. Some volunteers felt that this was a reasonable way to describe the situation, while some clients felt that the reason that many clients did not use computers was because of their average higher age. At this point it is difficult to draw any firm conclusions.

D.6.6   January 2016

In recent weeks I have been having many conversations with various correspondents across the SGOs, including the SSLP, concerning the question of what is the point of social good, or what is the point of the services that these various SGOs are trying to give to the community. For example, the SSLP provides a free hot meal to anyone every week, with no questions asked. Some people have expressed to me the opinion that this is actually a bad idea, since what we are doing, in effect, is funding the habit of those drug addicts whom we serve (it is true that not all of the community served by SSLP are drug addicts, however a large proportion of the community would be addicts of one kind or another, whether heroin, cocaine, alcohol, gambling, or similar or related addiction).

As a researcher, I immediately have a stated bias that I am a social activist: so before the research even begins, I have adopted a value based position, insofar as I think that community service and compassion and philanthropy and charity are generally speaking, in many cases, a good idea – with the caveat of depending on the particular case and circumstances, appropriately situated in the relevant context. These biases, speaking as a researcher, will inevitably affect the way that I approach and situate myself within the SGO.

For example, a homeless person x is hungry today y. The fact y that this person x is hungry today, is not the reason z why that person x happens to be homeless. The person x is hungry today y, however this is not related to the reason or explanation z of the sequences of events and complex history (most or even all of which will be unknown and perhaps unknowable) that would go towards giving us an understanding of how that person became homeless in the first place, and how we might move towards finding some solutions or at least opening up a conversation about possible directions forward for addressing that person's homelessness, and what steps might be taken to mitigate that homeless or empower that person in the long term to improve their situation is a sustainable and meaningful way. My recent experiences in SSLP have brought me to the opinion that the ethics and morality of SSLP social good are replete with ambiguities and many shades of grey.

As a volunteer, my means of contact with the SSLP charity, such as team leaders and other volunteers, is almost always through email, and only rarely by text with some trusted individuals with whom I have shared my phone number (these would typically be team leaders, and not clients). I asked a number of clients whether they used email regularly. The universal answer was 'no'. Only a small number of clients were asked, so this can only be taken as a preliminary impression.

D.6.7   Final Remarks on Southampton Sunday Lunch Project

This section was written in February 2016, after the volunteering had already ended in January 2016. This period afforded me the opportunity to reflect back on the experience as a whole of volunteering with SSLP and generally being heavily involved in the wider Sunday Lunch Project community.

Several SSLP clients opined that while WIMTs such as mobile phones were useful and helpful, they probably did not directly address issues of poverty, loneliness, community and mental health. WIMTs were widely viewed as a useful and even essential luxury. Some clients did not own a mobile phone, and of those who did many were not familiar with the use of all of its functions or with not confident with computers generally. Many clients reported not feeling confident in the use of WIMTs such as PCs, mobile phones or tablets. Some SSLP clients reported owning a computer PC or laptop at home, and considered this to be useful though difficult to learn.

SSLP clients widely reported the perception of WIMTs such as smart phones to be very helpful but not critical in terms of addressing the causes of loneliness, especially among old people. Some clients considered that social media such as Facebook and Twitter might help to build community by bringing people together and encouraging communication. However other clients felt that virtual communication was not the same and not as 'authentic' as real world communication. This was one reason cited for the importance of the SSLP service, providing a safe place for community to gather, share a meal and company.

Company and loneliness were widely cited as some of the most pertinent issues either for or against WIMTs. A number of SSLP clients pointed out that while WIMTs could be viewed as an expensive luxury, this in itself was important and valuable, and should be viewed as an advantage rather than a disadvantage, because it meant that WIMTs had the potential to give dignity to individuals. This was considered to be especially important in the case of impoverished communities and poor or homeless individuals who might otherwise have had access to very few personal luxuries or creature comforts. Some individuals also expressed the opinion that non-essential costs such as a mobile phone or a computer could provide dignity to a person.

Appendix E   SGO Interviews

E.1   Interview 1 City Life Soup Run CLSR

13.1.2016

J

They, the homeless people, they've been interviewed, on camera and all that. I think the daily echo is coming out tonight, outside of above bar church, because there's been a bit of argy-bargy to do with Sikhs at the moment. But they shouldn't be doing that.

But they have done interviews before. But it's not a good idea. No, you don't want to be doing that. They took a photograph of a homeless, and he's a vulnerable person himself. And of course in the background, is where the food is being given out.

[Personal details removed]

And he gives out good food, and free food, to the homeless people, and he doesn't ask anything for anybody.

But with all of these different charities, you're not sure where the money goes. So it's a bit, off-putting, how they ask you. Cause they've got their bucket there, you know. It's a strange setup. So, yeah.

But there is a strange thing between when you're a volunteer, like on the soup run, and when you're a client, like one of the street people, one of the beggars or one of the homeless people. There's a clash there … [personal details removed].

E

The Daily Echo had a few articles about the homeless in Southampton.

J

Yeah, yeah. I'm led to believe they [the Daily Echo] were quite biased. Taking sides, like.

E

Some people say about 10% of the beggars in Southampton are homeless. Would do you think of that?

J

I should imagine that only 10% of them are homeless. Some of them live in Southampton Street. Some of them would live in Paddy House, or in the hostels. I would call them professional beggars...

E

Would you agree –

J

Yeah, yeah. Most of the homeless people do not beg. They just don't, they don't.

It is just by choice, morals, you know. They're not drug addicts. But it someone was homeless, they would accept a sandwich instead of money. It's as simple as that. But someone who's begging, who needs the money for drugs, they wouldn't accept a sandwich or a bottle of water, it's no good to them. That's how you know the difference. They aren't begging for money, because they need food, you know.

It's a grey area. I understand the thing. If you are lucky enough to have someone who lets you sleep on the sofa, it's just you haven't got a permanent roof over your head, for one reason or another. Yeah, like living in a van is a big improvement over living on the street. That's more convenient for them. A means of travel. An asset. A means to get to work if you get offered work. So there are those who are living rough, sleeping rough, literally on the street. Getting wet from the rain and

that. But then there are those who don't have their own home, their own house. But they are sofa surfing. Or staying in paddy house.

Most of the street people [CLSR clients] own mobile phones. But a lot of them don't have credit. Because they have no money. Maybe they spend it on drugs or what have you … But the, in terms of their welfare, they get limited benefit from the mobile phones, I would say. It's a question of what they with them, really.

E

Some people say that a professional beggar can earn up to £200 a day in Southampton. Would you agree or disagree with that?

J

That's possible. When I was out on the soup run with [name removed] and that. When HSBC was on London road. I knew 2 guys who sat out on a Friday night, or a Saturday night, they would easily have £150 within an hour. I knew them personally. This is a few years ago. It's still possible.

It all depends on where you sit in the town, and what time. What time of day, you know. So, location, location, as they say.

The beggars can make up to £200 a day – without a shadow of a doubt. It's possible. If you have the gift of the gab and the use of a dog and all that. I knew once someone who rented out their dog once, for somebody to go begging. That's true.

[Personal details removed]

E

What do you think of the magazine, the Big Issue?

J

Well it's a bit of a farce, innit. The only person who makes money out of that is the owner, innit. So it's a business venture. The people that sell it – it don't get them off the street. So, it's a means to a dead end. Yeah, I know them personally. But it's not a good idea … It's not even run as a charity. It's run as a business, innit, so to speak.

I'm not exactly impressed by the Society of St James. They do these so called sleep outs, and they do it behind closed doors. The sleep-outs, they do them behind closed doors. They get given donations. But you never see them out on the streets giving out hats and gloves and scarves to the homeless and that. So I don't know where it goes.

E

Do the services offered by these different charities benefit the homeless in Southampton?

J

It's helping the people – it helps the majority of the people that go there. I've had this same conversation with [name removed]. At Two Saints. And, you know, it's like the Saturday breakfasts. At least you could say 50% of the people that go there don't need to go there. Cause I know for a fact that they've got money in their pocket. But then, some of the homeless people, I'm forever telling the homeless people when I go out on a Friday night with [name removed] on the soup run. Some of them do go, or either they don't turn up.

I can't explain why they don't turn up, or the circumstances around that. But, it doesn't – you know, it doesn't help them to get back on their feet.

With that breakfast [at Swaythling] a lot of them would be from this area. But at the four Saturday breakfasts, it's a different crowd, it would vary from location to location. But you get the regulars. And some of the regulars are, you know, they've got places to live. They've got money in their pockets. There is a certain element of greed. In the free food that goes about this town. And it's the same with the Sunday Lunches. I daresay that a good 20% of them, at central hall, that don't need to go there. But, you know, some of the church people see it differently, you know.

E.2   Interview 2 City Life Soup Run CLSR

4.12.2015

E

Can you tell about what the soup run does?

C

Right, we are able to go out on a Friday night. We are able to collect sandwiches which have not been sold, on the Friday evening. And we collect them, and … we have soup, and tea and coffee, and water in a rucksack, and we carry it out to the people on the streets. We take it out with us. So it gives us an excuse to talk to the fellows, on the street. The street fellows. Because sometimes it's difficult to break the ice, to talk to someone if you want to make contact with them.

With these people. So it is breaking ice with them, you know, would you like a sandwich, would you like some soup. Things like that. It's quite easy. Especially if you're new to all this. Because it is quite overwhelming, to approach people. But if you've got something to offer, physically, you can pass it over to them and it makes it a lot easier.

E

Do you see the street fellows using mobile phones?

C

Yes, quite often.

E

Would you estimate most of the street fellows, or clients, would own a mobile phone.

C

Oh yes, oh at least. I am always surprised when I see them with their phones. I think crikey, how have they – and they've got the posh phones as well. Not like my cheapy.

E

You mean a smart phone?

C

Yeah. If that's what they're called, yes. Yeah, like this one [pointing to the PhD researcher's EW android smart phone], yeah, yeah, yeah. But quite often they say, my mobile's broken or it needs charging, or they've lost it, or it's been stolen, as well. So, it's mixed baggage. Yeah.

E

Do the clients often say that they have no credit for their phone?

C

Oh yes. If they want us to make a phone call on their behalf, they'll say, oh I've got no credit, and they'll ask us to call for us. If I have my phone on me, I have let them have it in the past. If I think it's important.

E

Have you ever had clients asking you for money?

C

Yes.

E

Do the clients ever ask for money for credit on their mobile phones?

C

I haven't come across them asking for money for credit, but they do often say that they don't have money for credit. To buy credit.

E

Many city life volunteers have commented about how some of the clients are homeless and some are not. Is there anything you would like to say about that?

C

Well people who don't know them like to bunch them together, and think they're all homeless. If they see them bunched in a doorway, and they think that they're homeless. But actually, if you ask them have you got a place to stay, they usually have, they usually do have one. So really, most of them are out there begging because, I find, most of them are trying to feed a habit. An addiction. And that's why they're begging. Although some of them saying, oh I'm collecting so that I can go to a hostel, something like that.

E

Do you have any guess about the percentage of the client homeless to not homeless?

C

I would say about 50%. 50-50. But it tends to be the foreigners who are homeless. Sleeping in the car parks. Lots of Polish people. Or eastern Europeans, who are sleeping in the car parks. Or, if they

are English, it's because they've been thrown out. They've done something and lost their place. And they have nowhere to go.

E

Do the clients have access to computers or the internet?

C

I think they do have access through the day centre, don't they. I think the day centre, they can look for jobs and things like that. That's what I understand. Although I'm not that familiar with it. Or the library. Quite often they say they go to the library. Although that's often the foreigners. To use the computers.

Most of them, I would say, would probably own a mobile phone, but then some of them also use the libraries. The clients, they do sometimes go to the library, to use the computers. We encourage them to do that. But most of them don't like it, they rarely go. There's only 1 man, he goes often. But the others, they feel scared by the computers, and they don't feel welcome in the library. But it's difficult to say for all of them.

E

Is there any risk that mobile phones could exacerbate poverty in some situations for the clients?

C

Oh yes I expect so. But I'm always flabbergasted at how they can afford these things. Because they're quite expensive aren't they.

E

Do you have any estimate of the average age of the clients?

C

I would say about in their 30's.

E

How many of the clients would be foreign?

C

I would say about 60% British, 40% foreign.

E

Is there any language barrier for the foreign clients?

C

There's a lot of Polish speaking people. But quite often they speak English. But some of them can speak English. Whether it's broken or not. It just takes a bit of patience. Because most of their friends are Polish. So they love to take the opportunity, they want to practice their English. Because I think it helps them get jobs as well, because a lot of the Poles who don't speak English, have a lot of trouble getting jobs. Instead of those who do speak the language. And because they don't speak the language, their employers … they don't have a leg to stand on. It's horrible.

E

Are mobile phones important for the clients?

C

Yes I think so. That's their way of contacting each other. And it's always important for them to stay in touch with their families. I think that often part of the reason that they're on the street is because

of relationship breakdown with their family. And some of them feel that they can't go back to their family.

But Southampton is, a really blessed city. Because there is so much here. You know, every day, there's really no excuse for anyone to be hungry here. Because there's food everyday where they can access. It's amazing really. Whether it's for good or bad, it's debatable. But in Poland, there's nothing like that. They're just left in the gutter, and treated like the worst of the worst.

E

Are there a lot of charities in Southampton working with the homeless?

C

Yes, yes. There are lots.

E

Is it possible to get free food every day of the week in Southampton?

C

Yes, definitely. And there is more and more coming up. I mean, and it's always church, always church, background. Mostly Christian churches.

E

Are the number of homeless people in Southampton increasing?

C

I think it varies. There are some who travel around the country, from place to place. Possibly yes, more people are getting evicted I think.

E

Is the number of people begging in Southampton city centre increasing?

C

Yes. Well it seems to be.

E

Can you tell me a bit about city life church?

C

City Life is a church that I go to. I like it because I think that they practise what they preach. They look out for everyone. They look out for the immigrants, the students, the families, for the people on the street. Wherever there is a need, they are there.

[Personal information removed]

So really, it's a proactive church for me.

E

One of the homeless charities you are familiar with is central hall. Is there any overlap in the client populations?

C

Oh yes, you always see them there. However, but the really hard-core heroin addicts, I've noticed, who you can see on the Friday, but you don't see them on the Friday. But quite often you can see the same people. And that's why I like it because you can see someone on the Friday and then follow them up on the Sunday.

E

Some local newspapers such as the Daily Echo have had articles focusing on the clients, the people that we serve. One Daily Echo article said that most beggars in Southampton city centre are professional beggars, which are begging but not homeless. What do you think of that?

C

Well, I do hear that there are people like that around. It's not for me to make any judgement. Don't know what to say about that.

E

Another Daily Echo article estimated that a beggar could make up to £200 in a day.

C

Well I heard this as well. One street chap that I know said to me, that he could make more money in one day begging, than working. That he could make more money in a day by begging, than by going to work. So, that does not give them an incentive to get off their bottom and seek work, I think.

E

In 2016, Southampton city council passed a motion known as public space protection orders, giving powers to the police to fine or arrest people for begging. Do you have any opinion on that?

C

I see these people as people with a need. I think that will make them think that the police are the enemies of them. Some policemen are quite compassionate, I have found. So it must be hard for them, as well. I don't know. I think actually, it's good we have those folk there really. It's a wake up call really. But some of them do get very upset, people call them awful names, and they do have

feelings. And it does hurt them. On many occasions I have come across people almost crying because somebody's saying something horrible to them.

E

Are mobile phones, computers and the internet relevant to the problems that homeless people experience?

C

Well I think it can be useful, but I think often it contributes to breakdown, it's a breakdown of relationships. Because everyone is texting on their phones, rather than talking to each other.

E.3   Interview 3 City Life Soup Run CLSR

11.3.2016

E

What does the soup run do?

P

We go out on a Friday evening, and the gist of it is that we go out to see the people on the street, we give out soup, tea, coffee, biscuits. I guess, that's the outsider's look on it. To go into more depth on the inside, I guess what we're trying to do, just sort of, build those kinds of relationships with the people there, it's not really about the food and that, it's more about respecting people. A lot of these people, they are very lonely, it's more about that rather than the food. It's just about being there for them, getting to know them.

E

Is there a religious aspect to that?

P

There is a religious aspect to it. I know for myself personally, but I don't know, necessarily about the rest of them. And these stories of Jesus, there is that sort of, interaction about it as well. But I think that for most of us, we're not going out, and thinking that we're going to be doing this, it's not that sort of thing. When I'm out there, I'm not there to make a judgement about whether they're homeless or not. Even if they're not homeless, there's probably some underlying reason there, why they are there. I know that there are some guys who are homeless, but I'm not there to judge. I think a lot of us have had, issues ourselves in the past, and I know there's quite a few of the ex-homeless guys who come out with us, and I think that's really good for them, and for us as well, to see how they're getting on, and how they are coping with these things.

E

Can technologies such as the web and the internet make the lives of homeless people better?

P

Well I think that's a very difficult question. I think that, probably most of them have mobile phones, even if we don't know exactly which ones might be, how many of them might have. And there are quite a lot of them who might have mobile phones, but then might not have any money to get credit on it, I've seen that quite a few times. And I don't know how many of them might have smart phones. More of them than I expected had mobile phones – most of them basic, of the feature ones. I never heard any of them talking about their mobile phones much.

It seems to me that computers or mobile phones really don't have much to do with it … these people [the CLSR clients] are struggling with more basic problems than that. Like, where's the next meal coming from? They were looking for somewhere to stay, these simple things.

Some of them would have their phones out, and they might ask us sometimes if they can have our number, or if we can give them a number for something, or if we can give them money for credit for their phone. But we don't give out money. But overall, I think that probably technology might be a good thing for them, but it depends I think. So it's yes and no. It depends on the person, a lot. It's the kind of question that doesn't really have an answer. If you are a drug addict, then a mobile phone could be the worst possible thing that you could own.

Because it is, it is…the thing which, makes it possible for you to get drugs. Or, it makes it easier for you to get drugs. So if you are a drug addict, a mobile phone is a terrible thing. But if you're just a normal guy, fallen on hard times, and then the mobile phone can be great. It can help you to stay in touch with your family, or these kinds of things.

E

Do you get the impression that the homeless people typically have regular access to the internet?

P

I don't really know to be honest. I would say that, there are some of who we know have smart phones, because they have them out all the time. That's of the homeless people. The situation here, in Southampton, is that, of most of those people who are homeless, probably most of them are not drug addicts. We don't know for certain, but probably. And if you are not a drug addict, then you are not necessarily going to be in such a desperate situation when it comes to money.

The people who are addicted never have money, because they spend it straight away, no matter how much they have. If they are addicted to gambling or drugs, or whatever the case may be. But if you are not an addict, then that is different. You are probably ok with money. You are definitely ok with money. So maybe in this case, you have money to spend on things anyway, so having a mobile phone is no big deal.

They are homeless, but they are not addicted, so money is no problem. The only problem is, whatever caused them to be homeless in the first place. But some of them have internet access, because they have smart phones. I don't know about the rest. Some of them go to the library. Some go to the library every day. To use the internet and that.

E

Is a mobile phone or the internet an essential if you are a homeless person?

P

…That's a difficult one. I think, it's probably yes and no. There's no right or wrong, really. I think, it's probably helpful. It has a place. Especially the mobile phones, could be useful in many cases. But it's a non-issue really. It never comes up in conversation. When we are out in the streets talking to the street people, to the beggars and them, none of them is ever talking about the internet. It's a non-issue. It's just, not important to them.

I guess that, probably some of them do use Facebook or things like this. But a lot of them have problems with communicating with their families. And they, well, some of them talk about emailing their families. Like, especially if their families are in other countries. So this is one thing. But they have to go to the library to do that. And I think most of them have mobile phones, but these are the non-internet type. Just the basic cheap phones.

So it's more of a matter of mobile phones, really, but not so much the internet. I mean, it's all one and the same to them. It's doesn't matter one way or the other. They are thinking more about,

where is my next meal coming from? Or how will I stay warm tonight? Or, will I ever see my kids again? There's a lot of people out there who are very lonely.

So I think that, if someone were able to help them, maybe show the homeless people, if some of them, especially the older ones, might not know how to use a computer, then they could show them how to use Facebook and things like this. Because some of them are very lonely. So that might help them a little bit. But I guess, I think that when we go out on the Friday night, and we see the street people, really, it's all about how, there is a great range of age, of everything. The variation in the street people is almost as much as in the general, random population.

There's old people, young people. Some are very young, some are very old. There's men, women, boys, girls. Some of them are very dirty and don't clean themselves at all, and others are spotlessly clean, always well presented. There's some of them that are better dressed than me. You would never guess that they were homeless. And there's probably some of them that are very good with computers, and very confident, and there's others that wouldn't be.

Just recently there, I was talking to [name of client removed], and he was talking about how he was getting the dole, the brew. But nowadays, they've got the rules that, to get the Jobseekers Allowance, you have to apply for jobs. And the easiest way to do that is to go online. So they teach them how to go online and apply for jobs. And he was saying about how he didn't really know how to use computers. And so they were, they ran this class, and they were showing them how to use the computers.

E

Do you think is there any difference in how the volunteers of the soup run perceive mobile and internet technologies, as compared to how clients or service users would perceive these technologies?

P

I don't know if there's any difference in perception. But I think there definitely are differences in terms of, their access. Accessibility. Or, how accessible these things are. I mean, most of the, of the volunteers probably have a computer at home, or maybe even several. Some people might have computers at work, or laptops at home, or a smart phone. Several of the volunteers have smart phones, and are familiar with how to use them. So there is definitely a big difference between the

volunteers and the street people in terms of their overall confidence in using computers, in using mobile phones. And probably as well, that's just about money. Because, computers are expensive, mobile phones cost money.

E

Are mobile phones impoverishing to the service users?

P

I don't know…it's difficult to know, really. I would say that in the case of smart phones, it probably is, because the smart phones are expensive, and there is the thing about contracts as well, that in many cases, they will maybe be having contracts, so that this will be expensive for them. They will maybe be having a direct debit or something like this, a situation where they have to give out money regularly, or a contract for once a month or something.

But the people who do that are almost always not drug addicts. Take the heroin addicts for example. They would never do something like that. They don't have any money. Because they spend all their money on drugs. So they never have any. They don't have smart phones or anything like this. But then, a lot of the street people, a lot of them aren't homeless. Some of them, like the women, they usually have a place to stay, they have their own flat or something. And they don't have a drug addiction.

Though usually they have some other difficulties or struggles, a whole story behind that…They beg, I don't know why they beg to be honest. But I think for people like that, it's completely in their mind. They have an emotional battle, a spiritual battle. So they need to find a place in their mind, where they can stay calm, and find a way to cope with their struggles. For some of these street people, they have experienced very terrible trauma at different times and places in their lives. Are mobile phones impoverishing? I don't know, I think there is a lot of variation. I don't think it's black and white. I think that, probably it depends a lot on the person. Some of them find ways to spend their money responsibly.

There are some people, who get virtually all of their food from the different charities around the city. There are many people who are not homeless, not drug addicts, and have a place to live and maybe they don't work for one reason or another. And they get all their food from the different charities and things. So there are many things, to take into mind. To consider. Some of them have

learned to live a lifestyle without money. So the question of money, almost doesn't come into it, in a sense. There are some of the homeless people, and they talk about how there are positive aspects of living in, in this way. There are good points about being homeless.

And a lot of them say that. They say that, there are good things, because they don't have to worry about money any more. They are able to get all the things that they need. They can get their food, and they used to the cold.

I think in their lives…if you're a homeless person, then a mobile phone can be a lifeline. The potential is there. It is possible that sometimes, it is overestimated. Just because it is nice doesn't mean that it is important. Now, as it happens, I think that probably it is important. The cup of coffee that we give out, on a Friday night…Maybe that cup of coffee in itself, isn't important. But it's a way in for us, a way for us to serve, and to build those relationships, to build those friendships. So the cup of coffee is good, but building relationships and trust is better…The mobile phone might be nice, but trust is better. So mobile phones, might be good, but they aren't the be-all, end-all.

E.4   Interview 4 Jamie's Computers/Society of St James JCSSJ

24.11.2015

E

What does Jamie's Computers do?

W

We take in all types of redundant IT equipment, for reuse and recycling. Any profits we make go to the Society of St James, bettering their work with the homeless. And all the issues surrounding homelessness. And it also goes toward bettering our services.

E

There are different operations at Jamie's. Which is the most important?

W

I think they're all important. But, in our sales, of the refurbished equipment would bring in more money, than the items we're setting up for recycling.

Being stripped down. All the different metals and components. We have an eBay shop as well. So that all, joined together, but I think the sales of the refurbished equipment, especially like when it goes out in bulk, makes a hell of a lot more money for us.

The shop…That brings in quite a lot of our revenue as well. And our small sales room we've got as well. That we sell to general public. Especially for people on low incomes. We've got three of four teenagers at school. It helps them - £120 for a laptop.

E

Is this an important source of income?

W

Yes it is. Because you have the real starter spec…

Computer packages as well. That, are about £50. If someone's got, not enough money, it's perfect. £50 for a computer. Because everything's online these days. So, anything you want to do, your council tax, you have your benefits online, your job searches, a lot of people go to the libraries but it's inconvenient for them. To have to go and sit in the library. And I think you're only allowed 2 hours at a time.

Yeah, we also have the repairs service. Which we do, free quotes.

So, that's really competitive, cheap: £36 an hour for labour. Plus any spares. It's really cheap for people who come in. And all the good that we sell from our sales room get 6 months warranty.

[Interruption – third party]

E

Do you have a lot of volunteers?

W

We have volunteers from community service, job centre, non-compulsory volunteers. Let me have a look at how many, we have quite a few at the moment. It's gone down a little bit, but it's the time of year … you get more volunteers come in, in the summer time. They go and hide away in the winter time.

You see they come all in on different days. Currently I've got 19 [non-compulsory volunteers] … and you can see they all give us hours on different days. And then I add up at the end of the month what our volunteer hours were. So for September all the volunteers gave me 514 hours.

Which is a lot of manpower. If you add it all together. We also do, you know, hopefully twice a year, I also keep these records so we can send them for an award from the mayor, to get a certificate off

the mayor. 400 hours voluntary work. And we can add it all up. You can see it's coming now towards the colder time of the year and there's less and less people coming in.

Over here, I've put you in on the 18th. I must tell this guy to sign in. He's been naughty. You're in here so often. It's about health and safety so that we know who's in the building. You must remember to sign in, it's important.

E

Why do you do the signing in system?

W

Well the most important thing is for health and safety. We know who's in the building. So if there's a fire or anything, I'll take the register with me. There's just staff members on the board there. But we're in the minority really. So we take the signing in register and we can do a, just to make sure everyone's out of the building. So if you haven't signed in and you're stuck somewhere…that's why we do it.

E

Is Jamie's doing good business at the moment?

W

We did quite well last financial year, but it varies obviously. What we get in, what we can sell, and this year the price of scrap metal, the price have gone down so much. We've got to try and, catch up with that.

All the scrap metal people apparently are struggling as well at the moment, because the prices have fallen…you know that steel factory closed somewhere, up north.

[Inaudible]

I think it's become more of a worldwide thing. Why have second hand when brand new is probably cheaper at the end of the day. What a waste.

I think the recycling's really important, but...we get so involved in what we're doing. We're Jamie's Computers, and recycling and, computering, and all that. You can forget, or lose the train of thought. That we actually belong to the Society of St James. We're just one little ... one little cog that's so important to them as well. For helping the homeless. Cause that's what attracts our, people donate to us.

You know, I do all the collections. It's attracts them that they're helping people at the end of the day. In a way...when they can say right, I've donated to Jamie's, they're part of the Society of St James. So they're, people feel like they're doing good. Donating to a charity as well.

E

Does Jamie's believe that technology can help poor people?

W

Yes. We believe that we can use technology, to help the homeless especially, and the poor people more generally. But there are problems with that. Sometimes we create a, culture of dependency. We don't want to create new problems, by just giving people absolutely everything on a plate. We want to empower people. To help people to help themselves. But not to just, teach them to be completely dependent.

With the laptops, we do good business, and the different starter specs. I think that laptops and computers can really help many people, who are trying to get their life back on track. And we work with the Society of St James, and we are working with some people there who have really had a rough time. So I think the idea is that we can use computers and laptops to help people get their life back on track.

I think that, nobody is saying that we can use old IT equipment to, help some poor old soul on the street. If a person is sleeping on a park bench, they can't wrap themselves up in a laptop.

And now, if we can teach them as well, then they can use their laptops to access the internet, apply for jobs, contact their family on Facebook, and this kind of thing. But the laptops are often better for people who need to be, mobile, or are moving around a lot. If you have a person who is previously homeless, and they might have temporary accommodation, or they might not have a permanent residence. So a laptop might help them to be more mobile, rather than a PC. And even, mobile phones as well, are even better again. Or the, tablets, these are useful as well.

E

Is there a danger that we're creating a culture of dependency?

W

Yes. I think there is. But this is a problem for all of the charities working with the homeless in the city, in Southampton. It's a never ending battle. It's always a problem...

But do they – maybe they haven't realised that what they've got, it's actually, a disease, in a way. It's not just, oh well I can do it. I think they haven't sort of, or they don't want to admit, I'm an alcoholic or I'm a drug addict.

And how am I going to go about it stopping it now. So it's easy to say, well why not do it since I can get free food and use the money on booze or whatever. But it's a problem, I need to sort it out first. Is that maybe psychologically they're trying to say they haven't really got a problem. But I'll just enjoy my life anyway.

When I came here, to live here...I used to say...why are people homeless here in the UK? First world country. I can understand back in the third world, where people are homeless.

You get it. "They just choose to be like this" – and I thought, no. That's why I investigated the Society of St James. I also started as a volunteer... They're so complex. Family breakdowns, mental health issues, alcohol, drugs. It can happen to anyone... We're just a step away from it. And there's people that really need, they need help. But I think the first step to being helped is to step up and say, this is what my problem is. And that's what SSJ starts doing ... addressing those addictions, and the mental health issues, and taking people one step at a time. It's such a long process. And there are people who, just don't make it...

You know cause we've got that home for chronic heavy drinkers' projects. Where they dished out 6 cans of lager a day. Cause they're not going to get off the booze. But at least they're safe. They're in a safe environment. So that's why I say, it's a disease, basically. It's not just a case of, they're lazy. Or why bother because I can go to the Two Saint's day centre and get a meal for a pound or free showers. I think it's such a complex thing. So once I went through that...now I understand. People become homeless. A lot of the time...it's not their fault, in a way.

[Third party interruption]

E

Does Jamie's have any central values or ethos?

W

Well firstly, we don't judge anyone who walks in the door. You know, we've got people from all walks of life. It doesn't matter what their disability, or what problems they've got. We just accept people. A lot of people walk in there, they've got no confidence. Sign in, hello, and they can carry on. And that, in a way…a lot of people, they don't even greet…but we find within a week or two, they're chatting, so that's helping people get their confidence back. Help them look for work and feel part of society. Quite a lot of the work we do at Jamie's that way. Plus, we try to stop stuff going to landfill. By recycling everything. Instead of just throwing the computers in the river. We try and recycle absolutely everything. That's another thing that we do…a lot of people don't know what to do…what can I do with this. We do a lot of good work that way as well. The bit that I like is to see people blossom a little bit.

It gives them a reason to, sort of, get up in the morning sometimes. You know, if people are on work placements, long-term unemployed. When they first start they're a little bit quiet, or they grumble. Cause they're just left on the sofa all day. But once they start getting that, signing in every day, coming to work, they start enjoying their lives a little bit more I think. They interact with everybody else. There's generally not much in-fighting here…and everybody just tries to get on with each other. And hopefully they'll look forward to coming to work. We had someone come in, obviously I can't name the person, but he was quite autistic, he came in with a support worker for just an hour a week. And then an hour twice a week, and then built it up and built it up, this is over probably a good year. He now walks in twice a week, on his own. 6 hours at a time…it's just amazing to see. As soon as you say work, everybody automatically thinks of a salary. But they've got to know the value as volunteers. They do a lot of good work for us. It's not just us doing good work with them, they're doing good work for us. What would we do without those 4-500 hours of voluntary work? That people give us for nothing.

E.5   Interview 5 Jamie's Computers/Society of St James JCSSJ

24.11.2015

E

What does Jamie's Computers do?

J

From what I know of Jamie's, and what I've seen on the internet … it's quite a diverse organisation.

It's not just there for, for people like me. But it's there for everyone. It covers, from people with homelessness, mental health, it pretty much covers everything. It is a very diverse group of people who work here. And that's what makes it interesting. You won't have too many people of the same mentality…it's a good group of people to be working with.

I think if there were only 4 or 5 us, round the back doing the stripping [recycling of machines] and that…we'd be swamped all the time. Mind you, saying that, I expect … the people upstairs, with what they've got coming in, on a daily basis, I expect they get swamped sometimes.

E

Are you familiar with St James?

J

Not overly. Like I say, what I've seen on the internet, read up about them and that, other than that, it's pretty much in the dark, to be quite honest.

I suppose, looking at it that way, that organisation, and the people … that we don't see, like the people at the head office and that, organising from their end. It could quite easily … disappear sort of thing, couldn't it.

E

How long have you volunteered with Jamie's?

J

I started … summer this year. Actually, the week before you, I believe.

E

Have you found it very busy recently at Jamie's?

J

Yeah. I noticed that … during the summer holidays, when all the schools and that were closed down, it was very busy. I suppose being that the schools are closed down, people getting their … do, doing work they need to do – putting in new computer systems and upgrading everything – I mean, it's probably the easiest time to do it. They've got 6 weeks, and get it straight through. And then obviously [name removed] goes in, picks up whatever donations are there, brings them in. And from what I saw through the summer and that, it was very busy…

I mean, there was a couple of weeks when it went a bit slack, but then all of a sudden it picks up again.

It varies. Without the people who come in from the likes of, the mandatory …

E

The mandatory volunteers.

J

Yeah, yeah. I mean, without them, it got to a point where we were very short staffed. There was only a couple of us around there at one point. And now we've got a few more people in, it makes life a lot easier. It's not just left to the [non-mandatory] volunteers.

I'd probably say the majority of them [of all volunteers are non-mandatory volunteers]…but, the rest of the time, I pretty much see who's in and who's not.

There's more voluntary than there is mandatory…There should be about 6 mandatory. And the rest of what makes up the stripping area, are voluntary.

E

Does Jamie's make a difference for homeless people in Southampton?

J

I would imagine so. Yeah … I'm not really sure… I would imagine it has a … does have an impact on homelessness. I know they've got a day centre just up the road…I know there's a hostel down in Millbrook. I've been on the other side – I've been homeless for four years.

[Personal information removed]

It was … find warm places to go. And things like that. So it was a case of Sundays, it was, going from Church to Church. I'm not religious or nothing, but, free cake and coffee. But that's what it was about, it was a case of surviving.

A lot of them don't know how to deal with it [being homeless]. In some cases I think there's not enough people out there advising them on what, what's out there for them. But unless that changes there's not a lot is going to happen is there.

[Personal information removed]

J

The only vaguely common thread seems to be that something, some disaster happened in their life which they had no control over.

That's pretty much common among a lot of the homeless people I met when I was in the hostel. It was all to do with something that had gone majorly wrong…if it hadn't been for Jamie's and that, and the day centres, it would have been a hell of a lot worse.

I suppose in a way they're looking at it, and I suppose it's a case of, they don't see that they're achieving anything, you know what I mean. You go out, day after day after day, seeing the same people but yet … they've not moved on from …

E

Their own situation.

J

Yeah. And I believe a lot of the charities could be doing a little bit more about that. But again, I suppose that boils down to, having the funding to do more.

E

A recent Daily Echo article described many of the beggars in Southampton as "professional beggars", meaning that they are not homeless. What do you think of that?

J

I'd be inclined to agree with them. Most of the beggars in Southampton aren't homeless. They are making plenty of money. More than they need. And most of them are drug addicts as well.

Well, there used to be a gentleman who got up on the high street, dirty clothes…crappy clothes, everything. He'd be up there begging.

[Interruption – third party]

You'd see him there, with all his crappy clothes and everything, and I thought aright, fair enough. Go into the shop, come out, and see him driving up the road in a Merc. And I think, hold up. He's got all that money and yet he's still out there, begging.

That's the hardest part. Is, if you're out doing something like that, and you've got somebody going around, handing out soup – this that and the other. It is hard to build – trust, and that, with them.

It is like anything in life. You have to take people as they come. And give them the benefit of the doubt. But I don't think there's enough people doing that.

I don't think it's a case of not having the time to give, I think it's probably worse than that ... it's all being left to the charities again, innit. And at the end of the day not all of the charities are going to have the funding to go out and do things like that ... well, Jamie's has got it sorted. I mean, having this place, helps with the revenues and that, dunnit.

E

Some people say that IT and web technologies in particular could make the world a better place, or help. What do you think of that?

J

I think, Jamie's is working, on the belief that we can use technology, we can use IT and that, to help the homeless. Which I think is great. But it's in a kind of, indirect way, if you see what I'm saying. The technology itself doesn't really help a homeless person. When you are homeless, you are trying to survive, from day to day. The technology has very little to do with it. It's more about, your state of mind. You need food and warmth and clothes to survive. Maybe you have wishes and dreams. Dreams of having a family. Of seeing your family again. Of seeing your children again.

But the technology, computers and that. It's only ... indirect. Here at Jamie's we don't actually give computers to homeless people. A computer is no use to a homeless person. Imagine that. If I were to go out on the streets and give a tower or a PC to a homeless person. What use is that to them? So the technology, IT only helps poor people indirectly. But the computers, yeah, I think the computers can be very helpful to the homeless. In these different ways. But the computers as well, when you're a homeless person, you are thinking about how to eat. Or how to get off the drugs or something like that. You are moving from one crisis to the next. But the computers can still help I think.

I think that computers, can help the homeless. But it's mostly, in a negative way. By destroying them [ICTs]. It's like a, creative destruction kind of thing. Homeless folk, I would say, aren't interested, for the most part, in us using computers to help them, directly.

It's kind of funny really, there is a kind of irony. At Jamie's, we are destroying the IT. And that's what helps. It's not the IT itself, but the fact that we destroy it, that helps the homeless. Because then we can recycle. But then we do the refurbishing as well. But I would say that when I was homeless, IT is the last thing you're thinking about. You're thinking about your family. Your children. Where the next meal is coming from. That kind of thing. You're not thinking about computers. But then, having a mobile phone is very useful. You can stay in touch with your family and friends and that. But then, you spend all your money on food anyway, so you can forget about it really. You need the money and accommodation. So Jamie's does help homeless people, but indirectly. The technology, it … the IT is a means to an end, not an end in itself.

I think that, computers, they aren't a necessity to a homeless person, in the same way that food is, or this kind of thing. But then, the computers can help people. It's like as I say, that it can help a person, to find their way back onto the straight and narrow again. To become a good member of society again. To meet people, and especially their family. So, Jamie's says that computers can be empowering for homeless people. And that's right. Computers, is a way to reach out to homeless people, and to look at ways of – doing something about poverty.

A lot of them can't handle being homeless. But it's all in your mind. And being homeless, it's not just about the, material circumstances around you. It's what's going on in your head. Half these guys end up jumping off a bridge or something. And that's the drugs and that. But if you have a laptop, that might help – your state of mind. Get a bit of normality again. And, makes you less dependent. Gives you some freedom. But it's all a state of – mind. And so the thing, the thing is, we want to accept these people, the way they are. Cause being homeless, ain't all about the home. But it's what's in your mind. That's where it really hurts.

E.6 Interview 6 Jamie's Computers/Society of St James JCSSJ

26.1.2016

E

What does Jamie's Computers do?

D

In one sentence, it is the refurbishing and recycling of donated IT equipment.

E

Does Jamie's aim to empower homeless people?

D

Originally the remit of Jamie's, was actually to give training in using a computer on a day to day basis. In order to get people back into mainstream life. You know, they've been homeless for a long time, probably didn't have access to computers at all. Therefore, when they came in, had accommodation, got themselves cleaned up, if, you know, if there was drugs or alcohol involved. They then had to, you know, in order to get jobs, you have to know how to access a computer, even if it's just to use the internet.

So Jamie's was established to give that kind of training. So, in order to do that, we asked for donations, the donations started flooding in. I think some bright spark thought, oh, maybe this is something we could do some, make some money from it as well.

By refurbishing the computers and selling them on. But alongside of that, they also decided that they could also give training to our services users in how to fix computers as well. So, that's other transferrable skills.

But then, most of the revenue that Jamie's was receiving then, was funding for the training. The next part of the business that they started with, was putting together computer packages, to sell to another computer charity, which would then ship them off to, the developing countries. These

computer packages, at the beginning, there was quite a lot of work involved. Because they would need a keyboard, a mouse, a screen, and a computer. And it all got boxed up in a set. Alongside of that we were also computers to people on benefits.

We never sold openly to just anybody. You had to be in, provide evidence that you were on a form of benefits to be able to buy a computer off of us. So when I joined, I started off running the eBay site. And I changed things. Because I had worked in retail for such a long time. So I brought all of that kind of, financial checking up.

E

Is IT benefitting poor communities in Southampton?

D

I think, it changes, once they get accommodation. I think no-one's going - you can't sleep on a park bench, and wrap yourself in a laptop. So yeah, I don't think IT does come into it. Once you do get accommodation, I think things do change. We get a lot of people coming in asking for televisions. And then it's computers. Technology is more, it is part of our modern way of life, you know.

[Personal details removed]

Certainly if you are on the streets at the moment, your priorities are food, warmth, clothes. Somewhere to lay down. And if you are a drug addicts or an alcoholic, then, sorting that. So I don't think that IT does come into it. But then again, I would wonder, I wonder how many people who are homeless, who have a mobile phone. And if you think about it, most mobile phones have quite a lot of capabilities, for IT. So I think a lot of them do have access to IT.

But not IT as we would … you know, they wouldn't be carrying a desktop around with them. So they do have, I think, a better understanding of … Facebook, and things like social media. And that was part of our remit, to help people to understand how to use social media. In order to, get to know people, and to find work. Because it is a helpful tool.

We used to run training courses on using the internet, but I think most, most people who have got smartphones, have now a pretty good understanding of, certainly that side of IT, and internet. Where they probably don't have a huge amount of knowledge would be in software packages. Microsoft Word, Excel, all the publishing. Because you don't use these every day. So I think there I still scope for teaching these kinds of things.

E

Do you hold the view that social media, such as Facebook is useful for poor people?

D

I think Facebook is certainly the one that everybody uses. If you had asked me, about 3 years ago, my opinion on it would have been quite derogatory. But now, I am quite hooked. Especially if you interests, it is very useful to stay up to date. It also gets you in touch with people who have the same likes. I am friends with people in Russia, and America. You know, I will probably never meet them, but it is good conversation, on subjects that we have a similar interest in.

I think that's really helpful, for people who have had very little contact with others. Because you, you know, a problem shared. If you have a lot of time on your hands, if you are a drug addict or an alcoholic, you have to find something to do to use that time. And one of the things that they do is drinking alcohol and taking drugs. Whereas if you've got something to occupy your mind, whatever it is, you're not so likely to have to find something else, to take away that time. And as I've said, it can be quite addictive.

It has so much for it. So you know, it's just one of those things where you would, it helps to be a little light in the day for these people.

E

Are you optimistic for the potential of the web to help poor people, or impoverished communities?

D

I suppose it helps in the fact that it, allows more people to...more people, to have access to the information. About those problems. I don't know whether, because ... let's put it this way. It doesn't matter how people know about a problem. It's only going to be those people who are able to do something about it, that's going to help. Lots of people can have a look at it on Facebook, and they might say, this is a problem. But you need humans, people, to actually get off their bottoms, go out, give money, do some kind of work.

Originally Jamie's was set up to give classes in using computers for the clients of St James. But that was soon discontinued as we ran into budgetary problems. And it wasn't very popular. So we didn't continue doing those classes, as it wasn't working. We had problems with the money, complaints, problems with staff and space, and so on.

The internet makes it so easy just to look at something, and skip over it. You see it so many times on Facebook. Just because you click on a button and go 'thumbs up' doesn't do anything. It's going to be those people who say, oh, that poor gentleman, I'm going to do something. I think that sometimes that internet and computers make life so easy, that you just go click.

And that's the end of your contribution. There is only a certain percentage of people who will go, I've got to do something about this. Go out to one of those impoverished countries and dig a well. Or volunteer at Jamie's Computers. Those kinds of people, it probably wouldn't matter if it were on social media before or not, they probably would already have done it.

I don't think that kind of easy solution would ever help the homeless. It makes people more aware of the problem. Whether it helps them in a kind of physical way, I don't know. So you have...they call it, hacktivism. I don't think I have seen any increase in support, for the homeless. It is too easy for people, to sign an online petition, or this kind of thing. And then that's that. That is the end of their contribution. But that is where it beings and end. With the click of a button. But that is too easy.

I don't think I've seen any great increase in support for the homeless. You know, it's like when we have the big sleep out. You can advertise it all on social media. But I don't see any vast increases in the numbers who are attending. It'll be the same old faces that come and do it.

E.7   Interview 7 October Books OB

10.11.2015

E

What does October Books do?

I

We were originally set up by a revolutionary group – the SWP Socialist Workers Party. And they gave it up after 3 years because they were spending too much time trying to run a bookshop. And a cooperative was formed out of that. And of the one that we decided when we did that was that we didn't have a single kind of, political ethos.

We wouldn't have one. That we would try and be inclusive of lots of viewpoints that was vaguely on the left. But you know, of any viewpoints on the left. And that we wouldn't really exclude anything. So we don't really have an ethos, well we have a kind of, you know, ethos in a broad sense I suppose, but we don't have, we certainly don't have an ideology. And I don't really either. I was in that group, but I don't really believe in a revolutionary solution anymore. I believe in just kind of doing what you can when you can. That's it…doing the best you can, when you can, yeah.

I do believe we can, there can be better organisation. Although I think if we try to do it all in one big heave, then that might, probably won't work…But yes, we do have forces against us all the time. Which is kind of, the way the world works at the moment under capitalism is pretty negative.

It's always forcing back. That always, that almost always gets a reaction … I was influenced by things like, things that happened in my lifetime. Like May 1968, the Portuguese revolution…it almost disappeared. In the mid-70s, 1975, 76, was incredibly important. Because … Portugal had a dictatorship up until then. And Salazar was dictator, like Franco in Spain. They were two parallel dictatorships going on for many years.

And the dictatorship was overthrown, by - funnily enough, a kind of military revolution. Military officers with left wing ideologies. This left wing ideology amongst the military was pretty unusual, you can't imagine it happening here, but it happened in Portugal because of their experience of trying to suppress anticolonial movements in Portuguese Africa, in Mozambique and in Angola.

And that experience had changed, had hit them. The struggle for freedom had influenced them. And in the end they had become supportive of it. And they came back and thought, what are we doing. You know. It's odd, it's bizarre happening isn't it? To have people in the military become to the left of the government, it's quite unusual. But anyway in Portugal when that happened the dictatorship was overthrown…

What often happens in revolutionary situations is everything gets thrown up in the air, you know. And across the whole of Portugal, in the south of Portugal are big estates. The north of Portugal is much more peasant oriented, small holdings. In the south they were big rich land owners. And there all the people working them took them over. Factories were taken over, and people started cooperatively producing…and it was just, at the time, inspiring. This has all been forgotten now.

The trouble is, it's difficult to maintain that sort of thing, in a world which, you know, is run on a different basis. In the end, factions on the left fell out, there was a very revolutionary army faction that wanted to push it further…

…and as a result of that kind of falling out…it didn't go back to right wing but in a sense in a revision situation where the socialist democrats become the right wing … and there are revolutionaries on the left. And the socialists triumphed. And squashed the revolution. And, you know, gave the factories back to the owners. But in those times…you see that, in small scale workers gatherings…in individual workers' co-ops, when people had taken over. I mean, in the last 20-30 years, this has hardly happened, but when I was young and getting a political consciousness it happened quite a lot. There was the Clyde ship builders.

They took over and ran the ship builders in the Clyde for about a year under the workers' control. It went on for about 9 months, something like that. It happened in Spain and now in Brazil, in South America there were examples of … I mean in some ways they were run more efficiently that capitalism. The trouble is that they have to sell their goods on the market, they had to source their raw materials from capitalism and so they can be under a lot of pressure…there's also then, you know, a lot of people who want to cut off the supplies. So yeah, I found those sorts of things inspiring. The fact that, and when people are more in control of their lives, it affects other things as well.

You know, it's like here, the 1984/85 miners' strike. Which in the end, Thatcher crushed the miners. But through that, there were times when … there was for instance a lesbian and gay miner's support group in London. You can imagine what happened, you know, it absolutely challenged…and then there was miners' wives, organised on a huge scale. And that challenged patriarchy in the family,

and the lesbian-gay groups, you know. It's like it brought together these people who share solidarity with us. We had to think about who our allies were. If you tried to change the world in those days.

And you're interested in the computers. So the computers, they can make things more inefficient, rather than more efficient, sometimes. The computers sometimes get in the way of what we're trying to do, what we're about.

I think we could, there is potential for the world to be run on a more cooperative platform, but it is hugely difficult, because the world is more and more run by, bigger, more and more, controlled by money.

E

Do October Books want to change society?

I

There is huge disillusionment. People have turned off, turned away, thinking that nothing's going to change. Then they're open to…not participating.

That stems, in a way, in this country, that defeat of the miners' strike. Made a huge difference, since then. The kind of Blair-Cameron type politics, have been really dominant. Sell everything off, capitalism is the only way. You've got to, just funnel more and more money into the hands of the rich, I don't know whether they believe, I suspect Blair, that he actually did believe that some of that would trickle down to the poorer people…and maybe the governments did make some efforts, they did try to channel some of that.

But for poor people, the Tories, I think they're just totally cynical about it. They just want their rich mates to get richer. Now, I can't believe there are people in this country that are actually starving to death. We're a much richer country than we were, 40/50 years ago, and actually people are poorer now than they were. They are starving to death. People have no money. I mean, people begging in the streets 20 years, kind of in a way had no excuse, there was always a safety net. There's no safety net anymore.

[Personal information removed]

I kind of see us [October books] I suppose as being a support, and a little bit of a beacon, to people who are doing stuff...I think, somebody wrote an article about us, which was in that frame in the guardian, saying about that kind of beacon...about keeping it going. And the fact that it does keep going shows that there is enough support to keep it going. Although...our audience is much more than that.

Our audience is actually happy to shop here, quite often, even though they might be like you. They are happy to feel, in a sort of a way it's our shop, even though they might not agree with us politically. Although we don't have a political line as such.

E

You don't have an official political line?

I

Well no, we don't.

[Names and personal information removed]

We should be free to fulfil our potential whatever that is. And for some people that might be bringing up children, and for some people it might be …

[Names removed]

It's terrible that something could stand in her way...because she's a woman. There was a scientist speaking on the radio, and they're doing something quite good, the life scientific on radio 4. And they are interviewing quite a few women scientists. And almost all of them did experience discrimination when they were younger. But they managed to come through it.

Through history – well, I was going to say that she has benefited from feminism. Well, not necessarily, well, it's possible that she has done. Because feminism has challenged men to change their views.

And she may have – that may have improved her chances. There also have been women right through history who have overcome their circumstances and gone counter to, managed to triumph where they would not be expected to. Because of who they were, their personality. But there are so many women who have not been able to do that. My mum couldn't get to university.

That stayed with her that kind of wrangled her for all of her life. She was at that age when the only thing available for her was teacher training college. That was what she did. The chances for her, compared to men, were much, you know…it's just shocking.

I've just been to the film suffragettes … wonderful. I mean it's kind of about her developing consciousness, in a way through the film. From the factory floor, to, at terrible cost to herself. Losing her children and her husband because she had no rights over her children. It was the father who owns the children. Yeah, it's a good film. At the end of that they went through a, when did women get the vote. Switzerland, 1971. The last canton in Switzerland… Because they went canton by canton. And then there's Saudi Arabia. They might be able to vote on some things.

E

Does October Books have a mission?

I

Well it's kind of supportive of people when they're trying to do things, supportive in providing literature, and make available literature that adds to, reinforces, and compliments people's activities in the world outside. A beacon … because a beacon means we're leading in some way, which we're not…so that's probably the wrong word.

There is some sort of view of the world that does hold together the different details in everybody's case. So … I suppose that's what you're about, trying to find out, lay that down in some way.

Yeah, there's a lot of ways to connect. On most things we would agree. I mean my only political activity in the last ten years has been … directly outside, outside of the shop, has been over the issue of Palestine.

And I suspect when you think about the investors, most of them would probably agree with us, on Palestine. We would have a similar view. On feminism, yes. I mean, there would be disagreement on details. On the Labour party there probably would be some disagreements. Some people are in

the Labour party. And some would feel that we need to ditch the Labour party and so something outside. My own view now is that … with recent developments maybe I should join the Labour party. I suspect that something like Corbyn is probably where I stand. Something like that. Where you try to do what you can, without … it might not work out, I'm a bit cynical about it, a bit upset in a way that he's conceding so much ground with the pressure he's under, though he must be under a lot of pressure.

That's a place where people wouldn't agree. Environmental matters. Most of that I suspect would be agreement. Development issues. That's a key one for us as well. That's another are a where there would be disagreement. For instance, over the value of aid. The value of fair trade, even. Although we do sell a lot of fair trade things. Some people are a bit cynical about that. And there might be disagreement there. And certainly over aid, there could be disagreement. Because aid can be double … sometimes is worse than the problem. Or even prevents development.

Another - war and peace – that's another one where there might be disagreement. Because intervention by this, by the UK has been positive sometimes, has turned out to be positive. Most of them have been negative. Or verging on disastrous, like Iraq. Afghanistan. Syria, Sierra Leone, or going back to the 90s.

Eventually in Bosnia, and Kosovo, the west's intervention was positive – stopped a horrendous amount of killing. And they could have done it a long time before. I must admit I was for intervention, it was just pathetic…and eventually Bill Clinton decided they would do something, and within a few short weeks they had stopped the war, stopped the killing. But mainly, when the west intervenes, it's disastrous. So, so that's a difficult one.

So yeah, it's difficult to…I don't think there is one, kind of thing that ties it all together. Apart from a general feeling of, maybe it's the optimism…the world could be organised in a better way. It doesn't have to be like this…We're kind of social beings, and therefore we could organise in a social way that means … people have a better chance to fulfil themselves, you know, to fulfil their potential, in a way which is more positive.

E.8   Interview 8 October Books OB

26.11.2015

E

What does October Books do?

J

I think, we want to change the world, in some sense, we want to make things better. I don't know how many of us are political, I care about feminism, and I think probably quite a lot of the volunteers, [name removed] is aware of...

It is for me, I am part of a, I've been doing feminist activism for about seven years. So, I've been involved in, with an interest in feminism, since I was about 19 actually, so … but more active recently.

[Interruption – third party]

J

It's on and off in terms of how active it is…so I, formed a group called Hampshire Feminist Collective … a few years ago. We're a little bit quieter at the moment.

Because … activists burn out. And also because we're an intersectional feminist groups … intersectional means that we believe all oppressions are interlinked. So racism, sexism, Transphobia, homophobia, and capitalist oppression, and ableism, things like that.

So, it basically means that a lot of the people within the group had multiple oppression issues. They're not … basically, non-intersectional feminism can often be accused of 'white feminism', or white middle class feminism. It doesn't necessarily recognise that the issues that are the most important for those who are in poverty.

Or things like that. So a lot of the people within our group have disabilities, or are Trans, or are dealing, are still, like, had counselling for trauma or things like that.

And most of us aren't very well off. Quite a lot of people from more working class backgrounds. So, we care about, every year we do a Transgender day of remembrance. Which is, once a year, people gather and remember all those who we know who have been killed in the world due to Transgender violence, and it's been registered that they've been killed and they were Trans, basically.

…there's a very high rate of violence against Trans people particularly Trans women, and it all interlinks into – so Trans women or colour, and Trans women in poverty, who can't afford to necessarily have the fancy surgeries and things and are more likely to be targeted. In violence. Also, a lot of Trans women, the only jobs they end up getting is sex work. Work in prostitution and things like that. And again obviously that interlinks to feminist issues of violence and stuff like that. So it all interlinks. But every year we do a remembrance service in Southampton … we have the names read out, we know of, and we all have candles, and we have a few little speeches and things.

So I get involved in organising that. And last year I organised a reclaim the night march, not me personally, a big group of us, which is about reclaiming the streets from gender based, or discriminatory violence basically. Or, it was originally started back in the 70s. By women who weren't impressed when there was I think, there was a, someone murdering sex workers, and the police advice was to all women, don't go out alone. Or don't go out on the streets. And it was a kind of, protest of lots of women going out on the streets together, and all saying, it's not really your fault that we were…

Putting the blame on the victims. Rather than the perpetrators.

Also it's interesting because most of the advice on that sort of thing is aimed at don't go out alone, at night and things like that. The women are, in fact everyone, who is experiencing sexual violence, is more likely to be assaulted or raped by, well. The person most likely is a partner or an ex-partner. Followed by sort of friends, or relatives. So, even the idea that, you know, being accompanied by someone you know doesn't necessarily … in fact it probably increases the likelihood of sexual violence. But obviously women don't necessarily want to hide in their homes either.

[Interruption – third party]

J

I think the majority of women who get involved in prostitution have been sexually assaulted as a child. I think the average age is underage for people getting involved in prostitution.

And … obviously a lot of them are often vulnerable, and addicted to drugs or various other things. Or you know, homeless.

I mean, initially I think I got involved in feminism more from a frustrated kind of, as a teenager recognising that a lot of female worth is to do with image, and a lot of the, you know, need for … make up or whatever else, or, and the way that women are portrayed in the media. But, I mean, being a feminist activist has opened my eyes in lots of ways. A huge proportion of my friends, or people I know, who have been sexually abused, either as teenagers or as children. And often never get any support for that. Or have struggled. Well our group is a mixed gender group, so we don't just have women. We have guys, siz-guys, which mean not Trans. We also have Trans guys.

E

"Siz"?

J

Siz means not Trans. So I'm a siz woman. We've got siz guys, we've got Trans guys, we've got siz women and Trans women, and we've also got non-binary folk in our group as well.

E

What's the proportion of men to women?

J

In the group - we're not very active at the moment. It varies hugely, about who's active at the time. Yes, maybe. I mean, I think it is probably more women who are interacting with feminism but I think increasingly there are … guys who are aware of the issues. And who recognise that they can … get involved. So I met my partner at our feminist group. And … a lot of my friends, when I met them, I met them as women. Quite a few of them now identify as men. So, I'm trying to work out which, or vice versa, actually. I've got a lot of Trans friends.

And, it's interesting that you said that, because generally I have found, that the average man reacts slightly, like, in a frightened way towards the idea of feminism. Or, not even necessarily frightened,

but thinks you hate men, thinks it's a big joke, in a negative way. But these days, I mainly know, I know a lot of, kind of, the sort of people who come to this shop, you know, the kind of social justice-y people. The people I'm surrounded by are people who care about things like that. And they, pretty much all the people I know are feminists, or most of them. Or at least are receptive to what we talk about.

E

Are most people in October books would be receptive to feminism, or positive to feminism?

J

I would hope so. I think it's part of the ethos. In the same way its representation, and recognising inequalities.

And I think that's one of my main ethos. So when I say I'm an intersectional feminist … I don't necessarily believe, I don't for the traditional, I want equality for women. Because I generally think, I don't generally use that as a sentence because I generally think when you're talking about equality what you're actually talking about is, having the same rights as a privileged group. So in the future white middle class women wanting the same rights as white middle men, whereas I kind of want to dismantle all of the hierarchies of privilege. So I don't want a couple of groups to have the privilege.

I want the privilege hierarchies - I want the privilege hierarchies to be taken away. Or to dismantle them, or to just recognise them, and do what you can. When people talk about, you know, women having the same rights as men, I think it's often, it comes from a good place, but often it is to do with, it's not recognised that actually, for a lot of women, there's actually the poverty issue or disability or other … so even then, there are lots of women who are in more privileged positions than others – or indeed than some men. But that can interact. These inequalities. They all interact. So a black if they were a guy, who experiences quite a lot of different oppressions, but could still be, sexist towards a white, able-bodied woman.

E

All those different forms of discrimination could interact with each other?

J

Yeah … and particularly at the moment I'm interested in the way that the cuts are affecting – well they're disproportionately affecting women, but they're also affecting, and obviously that's also having an effect within Southampton…so Southampton Women's Aid is going to be starting to raise funding for the council funding, and things like that. A lot of charities will be struggling. And also the way that benefits changes and targeting disabled people has hugely affected both mental and physical health. So many suicides. Have you noticed, have you realised, are you aware that the council's trying to bring in new powers for police, within certain areas?

E

Yes.

J

I don't imagine that he, I mean, a homeless person chose to be on the streets initially.

I'm slightly doubtful that they're all earning 200 quid a day [beggars in Southampton]. Whatever the daily echo said [referring to newspaper article on homelessness]. On a good day maybe. There's been more [beggars] since the cuts. Also there's been an increase in, having houses of multiple occupancy. A lot of landlords don't want to let to multiple people. Groups of people who aren't family members … I think there will be an increase in homelessness.

E

Is there any common thread in the October Books vision of social good?

J

I think the main thing that unites us [at October books] is we all believe in the importance of independent bookshops … and independent shops on the high street. And that does have a slightly anti-capitalist and anti-homogenising … I think most of us would be anti, sort of against the homogenising of the high street. The way that shopping and capitalism interact, I think we all have slightly different takes on things.

And I think we all have broadly similar views on equality, and the environment, and probably capitalism, but I would say the main thing would be obviously the kind of ethos of the shop, was the, kind of, independent presence on a high street – a community asset. We think that's important – that a shop like this exists within Southampton.

And I also think that it means that the money stays within Southampton, in the community…I think when we have big chains, most of the money ends up going into the pockets of some, rather well off, fat cats.

Money is not necessarily the only value they have for the community [independent shops]…the homogenised city centres and things, they are actually in a way more isolating … not as friendly. Not as, feeling that you're involved in something. If you're vaguely maybe, if you work for a big company … I don't think that you would have quite the same sense of belonging.

A lot of customers do like our ethos, do like to return, they like having a bookshop of their own, and they do feel a sense of friendship. But also, just a connection. A more personal connection.

With the food banks … are giving people on benefits tokens to buy food. Basically controlling what they spend their money on.

And they're not allowed to … basically, if you're poor, you're aren't able to spend anything on luxuries. And actually I feel that is needed sometimes, for people, to cope. A way of caring for themselves. Yet ideally they won't spend it all on booze, but I think it's the policing of how we … that would worry me. I kind of think of myself as anti-capitalist, well I do, but I would also say I'm a pragmatist, this is what we've got at the moment, and I want to make the best of what we've got.

E

Some people say that technology such as the web and mobile phones could be a social good. Do these things help October Books to achieve what it is trying to do?

J

I think that the kind of thing that we are trying to achieve is more, human than that. It can't be reduced just to computers, or technology. We are for communities. We want to help people, yes, to educate people. But in a very…self-empowering way, I would say. We don't want to create dependency. With technology, and especially computers, I think there have been a lot of problems

around the shop. That you are working with. That we are all working with. There have been a lot of problems. With the printers, and the internet, and the new computers, but the problem is always the same: money.

That's the problem with computers as well. If we didn't need computers, then there would be no problem. It's … it's only the fact that we need the computers in the first place that causes the problem. That, makes that problem, come into existence.

I would say, that, in some sense, that computers can be helpful, and that, they can lead to action. Because, look for example at the different feminist groups that have, organised themselves over the internet. So I think this is true for the left generally. The lefties, and the radical left. The anarchists, the feminists, the Marxists, the communists, the labour party, all these people. Most of these groups don't have much money, so we organise ourselves over the internet. We can skype and things like this. And we can advertise our message, get our message across on blogs or social media. Twitter is big for the lefties. So the computers are good for things like this.

But about the politics, the political left. I'm not sure that the political left has really benefited at all from the internet, or the web. And here in the shop, you know we have had problems with the computers and the website. So the internet, it's good and bad, not a clear good or bad thing really, in terms of what we are wanting to do. To, try and do business in a different way. A better way, more to the benefit of local communities.

And we are all using the internet all the time to try and get our message across, to raise awareness. And then you have things like, the hacktivism they call it. So you have activists on the internet. And these people, they cause problems. I think this is great. So the internet can be useful for this, for using computers, to change society. I think that computers probably do contribute to changing society for the better, in the long run. Because there is more awareness now of these issues than ever before. Using computers and the internet allows feminists to get their message across. And all these different groups that rally themselves around October Books. All the lefty groups.

E.9   Interview 9 October Books OB

26.11.2015

Non-Verbatim (not audio recorded, transcript based on researcher's notes and memory)

E

What does October Books do?

V

We sell books, we are a cooperative, a bookshop on a busy high street. We also sell food, and some grocery items. Many of our food and groceries are fair trade, or vegan, or vegetarian, or gluten free, or something like this. So much of it is targeted at a niche market. All of the food is non-perishable items. We also sell a lot of literature about socialism, and the left generally. Feminism, socialism, that sort of thing. So, we are very much coming from the left.

I think that equality and diversity are very strong here…everyone is accepted. I think that there is a very strong thing about, accepting a person, regardless of who they are, or where they come from. Or even what opinion they might have about things. So, for example, how people identify themselves. Some people say that they are a man or a woman, and then they change their minds. But, then, people accept me, here, even though I have a different opinion than them, about them, about that.

E

Is IT, are computers help you at October Books to do what you're trying to do?

V

This is sometimes a problem. The computers can makes us much more effective at certain jobs, but then when something goes wrong, and we have to fix it, and this might cause problems.

E

What kind of social issues are people at October Books interested in?

V

I am not sure, yes there are probably many people here who are interested in social justice and things like that. Maybe they go on Facebook and things like this. There are many different groups for, for social activism.

E

Social good is the idea that it is possible and desirable to make the world a better place. Does October Books have an idea of social good?

V

…I think that there is probably no single idea which unites all of us, here [at OB] there are different ideas that people have…

I think that all of us agree on the notion that it is important to accept anybody, no matter where they are in life, no matter where they come from or what they look like or what they think. But then, I don't think there is anything in particular which unites us all in our ideas about how to make the world a better place.

E

Does the web make the world a better place?

V

I think there are so many considerations. There are so many ways of looking at that. From one point of view, you could say that the web has made the world a better place. Because the web, it makes it easier to access information. And to find out things that you want. It is good for education. And

even, organising holidays, arranging trips, things like google maps, this is amazing. Just amazing. Imagine the world before google maps. How did we do anything?

Now it seems so essential. Even on our phones as well. I think that google probably more than any other company has contributed to improving our quality of life. So many jobs just became a lot easier. Like going on trips or finding out information about something. But then, on the other hand, the web might make the world a worse place as well.

I think, that you could say, some people might say that the web is not ethical. Or, that the web is not encouraging, or not promoting ethical behaviour. Maybe some people might think that Amazon, for example, is dodging tax, and this is a bad thing. So, that is unethical trading practices. And then we have WikiLeaks, and the NSA, and things like this. And this would seem like an example of situations where, the web, is maybe, encouraging unethical, political corruption.

E

What would a better world look like to you?

V

I suppose that it will depend on the things that I want in life. I want these things, but somebody else wants some other things. For me, I think that anything which improves our quality of life, which makes searching for information faster, is probably going to be good. It means we can spend more time with our family. But then on the other hand, you look at what people do. Families are falling apart.

And there is all this loneliness, because families are breaking up. And divorces are increasing in this country. This is a bad thing. And I think that the web, the internet, probably does contribute to this. Because we aren't talking to each other anymore.

And there's some issue with the competition as well, with Amazon. The internet has clearly done more to encourage people like Amazon to avoid paying taxes and treating their staff terribly. The internet hasn't done anything to advance the cause of socialism. And to be honest, it hasn't helped us here in the shop either. So, with the political left, it's probably done as much to, be a nuisance to us, as it may have helped us.

So we know very well what the world looked like when the web wasn't there – because that is virtually all of history. The web has been around for a very short while, but it has had a tremendous impact on the way that society is organised. So we should be able to draw some kind of comparison between what the world looks like now, when there is a web, to what the world looked like back then, when there was no web. We have all this history of millions of years before the web, then we have a smaller amount of history from when the web came in, but in lots of detail, even though less time.

E

Is the web a form of social good?

V

I think that, the web is presenting some chances for us to … get a message across. If we want to make the world better, if we want to make the world a better place. Like with social good.

The web could be good if we use it to raise issues like, with human rights. Or social injustice. We can advertise, our, manifesto. We care about poverty, or these are the, what, that we care about. We can let people know that we some ideas, we want to make things better. So the web can be good for spreading good ideas. But it can also be good for spreading propaganda, or bad ideas.

People at the shop [OB] care a lot about social justice. Does the web contribute to social justice? I don't know. I think, probably, in many circumstances, no. The web is just a reflection of ourselves. Sometimes it exaggerates the worst and the best part of ourselves. It shows human beings in, in all our glory. It shows the best and the worst of humanity. It isn't good or bad; it is just a microphone.

It helps us to see everything quicker, to access everything more easily. But that means both good and bad. We can see both the good and the bad more easily. So we get the whole package. So the web isn't good or bad; it's just an amplifier, a microphone. That can be a good thing, a lot of the time. It could do a lot of good if we used it differently I think. But, the thing is, we don't use it, that way.

I think that there is a lot of potential for the web to contribute to making the world a better place. But that potential is very often not actually happening. But then, if we look at these cases of, the surveillance. The world governments, appear to be undermining our privacy, perhaps. And the issue of citizenship. We want to be good citizens. But the government, maybe they are, like Big Brother

or something. Spying on us. And even take the case of Google as well. Google, is using so much of our information, and maybe many people are not aware of these privacy issues. Or perhaps it seems like most people don't really care about that. That's ok. Everyone can make their own choice.

I would say that there was probably a lot of people on the left – the socialists, the feminists, and so on – there was a lot of hope at one point that the web … the internet would be a force for good in the world. But that didn't, necessarily worked out the way that some people had hoped. There were all these great hopes that the web would be a force for good in the world, and that somehow, it might set us free. The internet was going to somehow solve the problems with poverty, with governance, and all of these things. But things didn't necessarily, pan out the way that some of us had hoped.

[Interruption – third party]

The web is … some people say that the web is a consumer society, part of the, normal capitalist way of doing things. I think at October Books, we're trying to do something different. We're trying to run an ethical business. And that has proved very difficult. There is a lot of competition from Amazon, of course. And we cannot compete with them. From sheer scale. And so, there is this, natural tendency towards the capitalist way of doing things, which isn't necessarily always the most ethical way of doing things. So we're trying to find another way of going about it.

There has been some, challenges around this shop, concerning, about the computers around the actual shop premises itself. We are often very dependent on donations of old computers, and so we have an, interesting collection of different PCs, young and old. And the result is that the, computers are all different. And some of us are not necessarily confident with switching between them. Like different versions of Windows, for example. And sometimes we are having problems with the printer, or something like this. And we don't know how to fix it. There's all different kinds of IT equipment. As soon as you learn how to use one type of printer, but then maybe after a while we are donated a different kind of printer, and then you have to relearn how to use the new one. How to install it, and so on.

E.10   Interview 10 Southampton City Mission Basics Bank SCMBB

2.11.2015

E

What does the Basics Bank do?

M

My opinion is basically we, as a charity, give food to those who are … need it. And we also give a section of the need that is needed in Southampton. Because I have seen it myself. So a sense of the need, to a degree. And I also believe that [name removed] does as well – but that's what the City Mission does.

[Interruption – phone call with third party]

M

Sorry interview!

E

Is there a strong religious element? Would you agree or disagree with that?

M

Yes, that's the whole purpose of City Mission. That's the whole … emphasis. It's, that we're doing it, we're not doing it for money. And we're not doing it for a sense of helping out … like, what SCRATCH do, we do it our separate way, we're actually different, but we're not too different.

We're just different to a degree. And I think the problem that we have is because we are charity based, we're not, we, should get the support, we should be recognised for it because the

government's wanting them out. Which is sad, because it actually, there was a need. You know, and it's good to see that Southampton City Mission are trying to meet that need.

E

What the government wants to do and what we want to do – are they different?

M

Very…very different [personal information removed]. It's about, the way you lead your life…if you don't be honest, you've got not hope, or no help. And I see it as, I'm a friendly BFG, a friendly person.

I can communicate with all those people who are going through difficult stages. Like the transgender, and all those people, that need acceptance. Because I've had to admit to acceptance from God.

[Interruption – third party]

E

With the City Mission, they are very up front about their religious position. With the Basics Bank, is there a religious point of view?

M

Yeah. Because City Mission, the whole…Basically, I can't enter too much politics, but before City Mission, started, there was nothing. None of the churches were together, they weren't even talking, and there was a great divide – in Southampton. And since [name removed] has taken it, sorted it out, other people sorted it out, there is more talk, there's more support, which is needed.

But the problem is that they need people like you, and others who, can offer their wisdom and support to people who need it. And we shouldn't judge those people who volunteer their lives to go out. We should support all the missions, and all the charities, because I think some people have

this misperception in their cities and in their towns. What do we do with the people that are homeless, or what do we do with the people that haven't got homes. And it's very sad. But we've got to…

As a community, as a church, help day centres and coffee shops. It brings people together, with whatever problems they have, it brings them together.

E

Is there a tension between the government's secular agenda, what they want to do, from the Basics Bank agenda?

M

Yeah. Yes, but I think there's this misunderstanding that…London's London. And Southampton's Southampton. There's this misperception that London should sort its own problems out. The actual cities of England – cities should sort themselves out. But unfortunately, there's not…yes, in Birmingham…the regeneration project behind it has been on a Christian and a Muslim base, and it's worked. But London, London don't…they just want it to be like London. But Birmingham is not like London. I can tell you that now…completely different.

And this is the problem that Westminster's having. They are thinking, oh, that everyone is the same, and I'm like no. There should be more powers, or more work, in those communities, in their own communities. Cause I grew up in a place where, now the churches are talking together. They're now…you know. Wherever I go, I seem to bring people to talk to each other that would never talk.

I think the thing…I'll shock you with this statistic, though you probably already know it…This year or last year alone in Southampton, there are families that didn't have Christmas presents. There are families that don't have meals every day that only have one hot meal. And when it was discovered how many families that didn't have meals, it's shocked, it hit there. Cause we're very fortunate sometimes with love. And sometimes, unfortunately, love is … one of the policies that I think…

Is misjudged, misused. You've got to come at it with a strong sense of mind. You can't just rock up and go. All right there's people that do that, but you've got to be sensitive, there is a lot of disappointment. But you've also got to look at what the community wants. You've got to be community minded. And I think that's where the generations are missing each other.

Southampton, is, I think, a great city. Look at the football. That's bringing everyone together. Hopefully. The football at the moment is good, and with the Saints doing well, then, Southampton football is doing well. So, sport can be good as well.

Have you ever read Revelation?

E

The book Revelation, in the Bible? Yeah.

M

… I was here for a talk and there's a beautiful poem about Southampton.

About all the estates … I don't know if you've seen it, but it was a beautiful poem, it was from here, from one of the ladies here, and from one of the preachers about Bassett, and how…and I've really got a passion for it. And then unfortunately I became ill. And my passion is still there. But it's not – I would like to help out more than I can, but I can't [personal information removed]…but I still, I would love to see…children actually eating food, having two hot meals, having the food.

I would like to have seen, you don't realise, you know…when I was in Belfast last year, the thing that shocked me about Belfast, it's just like Southampton. There's poverty…but…it annoys me, it's hard to see it. You have to work to see it…And it's a thing where, when I heard a poem about, I mean there was a great book I read…

[Interruption – third party]

I think my vision is, I would like to see children in Townshill, and Lordshill … have a house.

I want to see the vision that Jesus gave us. What Southampton will be. Sorted. And revelation, there's a lot of stuff in revelation. If I'm here on earth… [Inaudible]…then I'll do that. Because we've all sinned. I'm going to be honest, we've all done things. There's this misperception, that we're not a free society. I mean, yes we've got free speech. But we're not … Free speech has ruined quite a

few things because we just say whatever we feel. And that's what really frustrates my mouth, because I get into a lot of trouble. In think in a sense in the era when Mother Theresa was alive, and Nelson Mandela.

And Martin Luther King was just around … and I looked at those people. And they actually, if I could follow my life to that, or somewhere near that, I would feel I'd completed my bit. Because they were people who … it's like the Pope. At the moment the Pope is very good in what he does.

[Interruption – third party]

I think, when I look at this in the sense of at the end of revelation – and I've read the left behind series, which is a rubbish series to read but anyway – I read it, and one of the books made me intrigued in the sense that, say that you grew up in the tough times in Ireland, and Southampton grew up in the tough times through the Titanic, it lost a lot of people through that, and so did Belfast, but you look at it this way, in the sense of…when you go home to your spiritual home.

You want the communities to work together, you don't want this fighting. To be honest, it's the thing I've, I have a real passion that if you do it Jesus' way, Jesus isn't all lovey-dovey and all that, he's actually more hard core than that. He grew up as a carpenter. He grew up in a business where he could make a table. I can't make a table. I could probably put one together from IKEA. But he actually grew up, and worked, he actually worked, he was a working man. And through all this trials and tribulations, you look at it…

You look at all the visions of Southampton and City Mission as a whole, and you do agree in some aspects with it. But you also – I'm part of Love Southampton, and Love Southampton … we work together with City Life church and they do these monthly meetings, and those monthly meetings work. Because we get together as Christians and pray for inequality and…you know, for a long time the church has struggled with people who are, whatever they are. For a long time it's struggled. And now, there's this change of perception. There's a change of acceptance…

It's when you see people's passion in their eyes for this city…all right there might be no jobs, there might be … but you would want to see children happy, families happy, it's like me wanting to see people happy, for whoever they are. But we'll have to wait and see what happens. You can't, you can't wait for life. Life's chaos as it is. You can be as OCD as you want, but God still gives you chaos. And it's that disappointment, it depends on how happy you are.

Some of the things I do agree with, but I've also grown up with … love each other as yourself. But love people who are themselves. But those who aren't themselves, just don't tell them to go sort themselves out. And don't get involved. Try not to.

Basically what happened a few years ago was, and I'll be honest with you, none of the churches talked, they never talked, and then suddenly there was a problem. Because the tensions were getting higher, if you remember the London riots, it could have happened here.

But it didn't. Because the churches worked together. That's why Love Southampton's come out of it and the Street Pastors have done well. That's why St James' stuff has done quite well. Because the churches sat down together and didn't want people uprising because Southampton isn't one of those uprising places. It might head this way without the current cuts, but in the long term, at the moment, things are OK. They aren't happy with the housing situation, but like a lot of people aren't happy about the students. But I can't comment on that.

[Personal information removed]

E

Is there a spiritual aspect to Basics Bank?

M

Yeah. It's really good. I'm with the mission, to make Southampton great, to make Southampton, you know, be a saintful city. And be a good city. But my generation, I think we have been missed by certain things. As long as I can bring that across, I'm quite chuffed with that.

E

Do you see technology, such as mobile phones and the internet, helping you to do what you want to do in the Basics Bank?

M

Can I change the question?

E

Yes, of course.

M

I like it, but - I think there's a problem with technology, and I have to admit I am myself an addict on mobile phones. And I see a lot of times, a lot of people with addictions to phones, and I do think society has that problem. But...you know, I think, I treat them as clients. As in, clients as in, I won't see them, I won't, because it's just too much for me. I am amazed at some of the stuff they pick up.

Now, you may know that we have a situation, where, some of the clients are coming in, and they have the tablets and smartphones and the expensive cars and this. It's clearly an abuse of the system. If you can't afford food, you can't afford a smart phone, simple as that. We have many, many people asking us for food. Why should we give food to you? But we don't judge. That isn't the Christian way. If they ask us for food, we give them food. If they ask again, we give again. But there is a problem there, with technology. It is making them poorer.

I want to be a person where they can come and chat to me, but I wouldn't offer my services outside of the organisation. Because of all the contracts and me getting sued. I think, in that sense that's why I like people who come from all different, we have to respect everyone ... and I think technology has ruined it. Maybe because I'm an old generation who never had a phone, but I see it now. There was a great thing - that woman who's married to Brad Pitt...she's now banned her children from having technology, in the house, so that she can spend quality time.

And I think that's the key...quality time. I could drop dead tomorrow...I want to be a place where actually I've done quite well.

E.11 Interview 11 Southampton City Mission Basics Bank SCMBB

19.11.2015

E

Is there a digital divide at the Basics Bank?

W

Well, yeah, with the thing, the Southampton, the city. When I was on the van, as I said, I spoke to [name removed] … and we got to Central Hall, and is there anyone who's know anyone from the food bank…I spoke to [name] and I said, I've spoken to him, I've seen every person from every single background you can think of coming in…

To the food bank and clothes bank. Every background. And a lot of them do have the £10 cheap brick phones. I mean, at the end of the day, a phone's a phone. You just use it for texting and calling. I mean, I've got my crappy phone…I hope, I upgrade next month…which is, this is a Motorola moto something.

E

That's an Android?

W

Yeah. I do prefer those [Android phones] to Windows phones.

And I was brought up with a brick phone that you could throw at a wall. Actually my dad had a decent brick phone, he ran over it in the van. He put it in the washing machine, he stood on it, dropped it, did everything to it, it still works. It died last year.

It's the basics bank, a mixed bag really. They always say, we wish that we weren't needed. We would prefer the people didn't need us in the first place. Then that would be better. Then the world would be, better for the poor folk.

E

There has been a transition from paper based system to a digital system at the Basics Bank recently. With the tickets system I mean. Has that been a success?

W

It took them a little while... while we were at ABC to change it over [paper to digital system]. Once they got the swing of it they're doing it really quickly. I mean, I know it goes on to the system at Millbrook. That bit confuses me, but I stick to paper cause then I know how to do it. I'm very old school...I can download internet, I can download films and that, just not terribly good at typing up and that...when I'm on my phone I use [apps names and identifying information removed]...I know a lot of them [SCM volunteers] do get confused with computers...they would ask, oh how do you use the internet? How do you do this, how does this work, do this.

W

I was quite shocked, I thought they were going to really struggle. They've actually done really well. Yeah, they've all done really well. And a lot of them are old, like, but they've done brilliant. I think the management, the boss, they did a good job explaining things, and helping us out with it.

E

What is the Basics Bank trying to do?

W

Well, I mean, I see it as they're sort of giving to the community, and there was a program on, Hugh's war on waste... I dunno if you saw it.

Where you get misshapen veg ... it's stupid, the supermarkets all throw it away. All the onions have got to be the right size, the potatoes have got to be the right size. All they're misshaped stuff, all

too small, too big, a bit wonky … all get thrown away. Which is stupid, cause, I'd eat a wonky vegetable. Veg is veg, food is food. And it's the same with cooking bacon, and misshaped bacon. You can pick up a pack of cooking bacon up for about a pound in Tesco's. Normal rashers of bacon's about 2-3 quid. There's no difference. Between cooking bacon and normal bacon…and it's the same with veg. You can pick up a cheap bag of carrots for about 90p in Sainsbury's. The posh stuff is about, 2 quid. That's stupid prices.

E

Do you see the Basics Bank as reducing waste?

W

It's bringing food waste down to…well, we use as much veg and fruit, as much usable products as we can. Which is good. The first day we started, the first day we did Aldi, there was so much food going… Just week by week. Last Christmas, they donated some beer. So knowing me, I made a donation to the charity, and I took some of it…so I just gave them to the vicar. He loved it. He definitely had a good Christmas.

E

Is there a lot of variation among the clients?

W

Well, I've been in the same situation as a lot of the people, a lot of the clients, who struggle with money. I mean, I'm quite lucky…but I have struggled with money for however long. Because the job centre and the government are just crap.

They cut money for just stupid reasons.

[Personal information removed]

Going back to them cutting money, it's just, that's the main reason why the food banks, are…the way they are. Because the government cut money for stupid reasons. Absolutely stupid reasons. And it's just not right. At all.

As you can see I would waste away if I didn't take food [pats belly]. There is a lot of people who do take…they do take the piss with, with a lot of the food banks. I mean there was a woman … I don't where she had come from, she was Eastern European. And she had come in, to the food bank on a Monday, go to the one on Thursday, get the food from Swaythling on a Wednesday, go for free food on a Friday, I think it was.

And the same on a Saturday. And they'd do that every week…and it does take the mickey really. I mean, the vouchers you're only meant to use, three a year ain't it? Or is it two a year?

E

I think it's 3 a year, but it's going to increase to 6.

W

I mean, with the clothes bank we get a lot of Asian people, come in and get all of the proper posh stuff, like proper Ug boots, Nikes, Adidas, and then go off and sell 'em. [Name removed] stopped a woman the other day, because she'd taken these genuine Ug boots, they're about £150 easily… [Name removed]. The woman was going to go and take them and sell them. Because you can make a lot of money by selling, sort of, I don't know, Adidas trainers, Nikes, Ug boots, clothes.

E

Where do they sell them?

W

Gumtree, Facebay, Facebook, eBay.

E

Has the internet changed that?

W

Yeah, yeah. It's changed a lot. I mean you can nick a car, sell it on the internet like that. I mean, I saw a couple of nice tweed jackets, and I handed them a good couple of quid for them, a donation, and I looked online and one of the jackets was £150.

We see a lot of money coming out of that bank [clothes bank]. It's the price of clothes. It's just, insane.

E

The fact that the clients have access to websites like Amazon and eBay. Does that change something about the charity?

W

Yeah. Because they're getting the service for free.

I mean, they're getting free clothes, free food, and if they can sell it off they're making money … I mean, you get the homeless, they could sell it, money for drugs, it's a vicious circle.

E

Is there a risk of creating a culture of dependency in Southampton?

W

I mean, my mate, I dunno if he still does, he used to work in a homeless shelter, in the kitchen. I think he was one of the chefs. And he said a lot of people coming in there were drug addicts, you do get the odd homeless one … you can go in there, for £1.50 get a full, full meal. Like, proper food.

[Personal information removed]

I was watching a program earlier, they were cutting, it was cocaine with glucose. And that's what they cut it with to make – they use less cocaine and more glucose…

So even with the drugs as well, there are problems.

E

Are the clients grateful for these services do you think?

W

A lot of them are. Some of them have got really crappy … and I think. I've been there, just over a year and a half now. And there's been in the space of a year and a half there've been about 5 clients, that I know of, that have got really aggressive, towards the staff. And when they saw me [name removed] standing there they sort of back down. I mean, if you saw me, you wouldn't want to argue with me. I'd sit on you, and you'd be buggered.

The attitudes that some of them have got towards the members of staff, is absolutely wrong. It's really wrong. We're providing a service to them, we're giving them free food, giving them free clothes, some of them are absolutely, really grateful for it. And some of them just don't give a rat's arse. And it's wrong.

E

Would that be a lot of the clients?

W

I'd say more about 10% [clients with a bad attitude as a proportion of the whole]…90% of the clients are absolutely amazing. They are so nice, so grateful. I mean, I was at the food bank a few weeks ago, and I was saying to one of them, I can give you rice or pasta. If you want a couple of bags, take a couple of bags. It's so good to see, putting a smile on someone else's face.

E

Do you get many complaints from the clients?

W

Very, very rarely…once, when the UGT milk was out of date, it had curdled. There was another time, one of the onions was a bit mouldy, he asked us, would you be able to change that one, I said yeah, yeah, that's absolute fine.

[Personal information removed]

Sometimes, I'll talk to them, do you want this, do you want that, get them a cup of tea. I normally try to make them laugh, cause, well, that's me. Once I see them smiling then I know I've done my job. I can get on with what else I'm doing.

E

Does technology help you at the Basics Bank?

W

There's obviously a lot of aspects to that. Does the Basics Bank have a Facebook presence? I'm not sure, I think they do. But I saw a friend putting up a poster about people giving donations, and I didn't even know that he knew about it. I dunno if he's a volunteer, or if he just seen it. And it was good to see that friends of mine were willing to get involved and help out.

There is the thing about the clients are often coming in, and you see them on their smartphones and that. I think that probably … some of the clients are only exacerbating their situation of food poverty by spending their money on smart phones. On the other hand, it's not up to us to judge. But there is a question there. Is the technology actually helping that person in that particular situation?

E

Do you communicate with the clothing bank by email or text or something like this?

W

Yeah. If I'm running late I normally text [name removed]. But it's fairly rarely that I'll text her. But not using Facebook really, I think that would be a different thing for most of us.

E

Would mobile phone be your main way of communicating in the Basics Bank?

W

Yeah, either by text or calling. I mean, most of my emails take, forever to come through. On my phone.

E.12   Interview 12 Southampton City Mission Basics Bank SCMBB

27.1.2016

E

At the Basics Bank you had a transition from a paper based system to an online platform. Can you tell me about that?

D

Yeah, we had a database, which was 1997 technology, just an excel spreadsheet. It was out of date, creaking at the seams. We had a new one, bespoke, made for us, by a colleague. So we've been using that in the capability of the old one, so not at its full capacity. The idea is that it's a web based system, a website as opposed to a database on a computer. We can move from paper vouchers to electronic vouchers. So we're trialling that this month.

With 2 organisations, so that's happening at the moment. We had a few data protection issues to get around, vulnerable adults and children and that. So we're changing and refining it as we go along. So the clients, very soon can soon come along and use the electronic tokens. So it should make far, far things easier. Less admin, and more of the welcome. But yeah, there have been things we need to look at.

E

Has that been a successful transition?

D

Yeah. We're still in the month trial, there are still a few things we're trying to get around. We have to look at Data Protection. But we've been lucky to have people with the appropriate expertise [names and personal information removed]. And that has helped a lot. So we had people at a high level within the charity who were able to help us out with that. So it has been quite good, it's been pretty straightforward.

E

You have some older volunteers, who might be less familiar with technology. How did they cope with the transition to the online system?

D

Yeah, I mean it's a credit to the volunteers really. Adaptability. But I think it's the way they designed it. It's very simple. So the, the technology makes it's simpler. Just look at the buttons. So I think they did a good job, at making an easy to use tool. The technology actually makes it easier. You don't have to be techy, just follow the logic. So yeah, I think it's good. It's been really good.

E

Does the Basics Bank have any central values?

D

Yeah, so we are a Christian charity. We very heart is to show, and to share the love of Christ. To reach out to people. Our remit is to work with the Church and to reach out to the poor. So the idea is that, other charities could do Basics Banks. But we have made it out remit to stock it with food, and also to stock it with people, to meet the needs of the people in the local community. To be able to invite people in, who are lonely, who are lost, and to make it possible to invite them into the community, into the church if they wish, and to share in the benefits of that. So that makes us a little bit different from some of the other food banks. We are an independent food bank, we are a Christian charity, and we don't aim to hide that. But we want to reach out to people, in friendship. It's not just about food, but...not just food for the body. And meeting the bigger need that people have.

E

What is the Basic Bank's relationship to Southampton City Mission, and also SCRATCH?

D

Basics Bank is not a stand-alone charity. Southampton City Mission is the charity. SCRATCH is a separate charity, completely.

[Names and personal data removed]

And I believe when the Basics Bank first came out it was part of SCRATCH, but we took over from them. It's only connected by, friendship really, I suppose. There's a lot of goodwill and trust there. We know each other very well. We lend to each other, help each other with ideas and food, and day to day practise. We visit them a lot.

E

Is there potential for the web and the internet, to improve life for poor and homeless people?

D

That's quite a wide ranging question. If you take their lives generally, then obviously yes. With the benefits system, it has been forced on them, in some cases. For some of them, there might criteria that they need to fulfil, online. People that are homeless, that have addictions, that rely on charities, and have no stability. The web can be a bit far removed from the reality of their life.

They've got a phone, and they sleep rough, chances are, it will be stolen at some point. Or they'll be beaten up for it. In that sense, there is a disconnect I think between what the web can do, and the reality of people's lives, and when we meet them, in the homelessness cycle, in the cycles of poverty. Lost their jobs, that bottom rung. You have homelessness, and then the next rung of the ladder, getting some necessities of life, and then the next step.

I can't really see much of a connection really, with the web and homelessness, because when you lose your home, you lost access. When you're homeless, everything you have of worth, gets lost or whatever.

If you're looking to get accommodation sorted, or food, and then when you have a bit more stability, then maybe you go to the Basics Bank to get some food. There is that triangle of need, isn't there. And the web hasn't been put onto that yet.

I think that, being poor isn't just about money. And poverty isn't just about food, or money, or cars, or whatever. It's about dignity. And giving dignity to people. So, I think that in the context of the Basics Bank, mobile phones could be very useful to many of our clients, even if it might not be considered, by some people, to be a matter of life or death. The mobile phone in and of itself, probably isn't critical one way or the other. But it is important, as a comfort anyway. Because there are most aspects to being poor, than just food. People want dignity. So, it isn't for us to judge. If our clients come to us and they are asking for food, we won't turn them away. And if they have a mobile phone, that isn't for me to judge one way or the other.

E

Is access to the internet a fundamental human right?

D

Depends if you know what to do with it. If you don't know what's there, then it's useless. I think it should be made freely and readily available to people. More so than it is in libraries at the moment. Because I think it can be used to turn your life around.

It can be used to fill in your job application, to contact the council, stuff with your accommodation. You can communicate with people about your utilities. You can apply for jobs. You can apply for better jobs. You can buy a car, you can even do your shopping online. All the things you can do are amazing. But unless you know how to get there, it's useless, for some people.

I think access to it is very important. If you're in a hostel, or have a social worker, they will have access to it. So having someone who can guide you through it, and show you how to do these things. Someone working with them, with access and knowledge, could be described as a basic human right.

E

Do you consider access to food to be a fundamental human right?

D

Yeah. Absolutely.

E

With the clients at the Basics Bank, do you get the impression would most of them own a mobile phone?

D

I would say about 70-80% of them might have a mobile phone. Whether it would be smart phones, probably less. I would say maybe 40% maybe.

E

So maybe of those people who have mobile phones, perhaps half of those might be smart phones?

D

Yes. That's something that's changing. As culture changes. Even accommodation – it just seemed to be so much easier when I was younger.

It's different from years ago. Even now, the accommodation seems to be so much more expensive. I don't know, somehow when I was younger it seemed much easier to get affordable accommodation, even on a basic wage. Not so now.

For some people, staying connected, with friends, family, they're online. Profile, status, is their world. So take that away, and they would feel like they are not alive. There was a story of a Nazi concentration camp, where they had their lipstick. And that was all that this lady had. But they got their self-respect and their dignity back. There might be an element of that.

I think also, it's very easy for people to judge. We all, like certain things. Some things, are non-negotiable. For me, it's fresh coffee. I like nice coffee. For someone else, it might be cigarettes, or

whatever it is, their mobile phone. So without delving into one's finances, it's easy to look on a surface level and judge, and how can you say this, and you have a cat, and your smoke Mulberry Lights, or you have a phone. It could just be a luxury.

Being poor isn't just a financial thing, is it? There's more to poverty than money. It's not just about money, it's about dignity.

E

There is being poor in spirit as well. It's like, it's not just the food.

D

And I'm working on that with the supervisors. When I first took over, there wasn't the structure. We've now got more structure, we've got the training, we've got more volunteers. We're connecting with the churches. We are asking for people with people skills, with an evangelistic heart.

Above Bar Church, Central Hall, Burgess Road. These are all big churches, with a lot of people. And they're desperate to reach out to people, to the community. It's good to be able to provide that, and to bring in, people with those kinds of hearts. It's good to bring in people with those sorts of hearts. On top of all the practical stuff, to reach out to people. We're getting to the point now, where we can really sort of, focus on that. It's very exciting. We're getting lovely testimonies each week. We write them all down, we send them to or supporters.

E.13   Interview 13 Southampton Sunday Lunch Project SSLP

22.11.2015

E

What does the Sunday Lunch Project do?

P

We are a Southampton charity entirely run by volunteers, who provide hot food each Sunday for those who are sleeping rough, live in poor accommodation or are otherwise in need. Lunches are served in two parts of the city every week of the year.

It has been very difficult for those who have no place to go or facilities to cook a meal on Sunday. Others are simply lonely and appreciate the chance to eat in company.

E

Can you tell me about the donations in the charity?

P

The donations come in from fundraising events that we hold with the volunteers organising, but also we are funded by the Catholic Church which does collections for us.

The churches have voted on us primarily as a - leading it. And also we have received some grant money before from Waitrose. They do the green token…

When you spend over a certain amount of money they give you a token, and you have three local charities, and you can then choose which one, and give some support through that.

E

Does the Catholic Church do this every week?

P

It's not every week, but when they are, when it comes round to giving to the poor in the community, that's the project they've chosen to give to. Originally the Sunday lunch project was established by Carol Cunin, who was the Lord Mayor of London 25 years ago [Carol Cunio, mayor of Southampton 2010].

E

Of London?

P

Of Southampton, sorry.

P

Originally, the county council used to do the soup runs and run it all, but obviously paying staff and sick levels and budget cuts, that was cut from the program. And Carol Cunin said … we've got some money from the county council to establish the project first of all, so they originally funded us. However that funding then stopped a few years later, but we then carried on and, we feed over 120 dinners a week.

Shirley has between 60 and 80 [clients/guests] a week. And the Woolston one has between, sort of, 20 and 30 a week. But the reason for it was to divide ourselves across the city so that we'd be more open to everyone.

E

Are there any similar services provided by other charities in Shirley or Woolston?

P

Well, as we found out last week, St James' church was considering doing, lunch time meals. So that would be another one in Shirley. I believe that there are too many [charities] at the moment and what it causes is for, our project, having been run for so many years and being established, when we're open, it's very difficult for us to calculate how many people we're going to have. So, you know, we're planning still for feeding 80, and if a new organisation opens and takes 15, or gives them so many choices, that one week they're not here, then they are here.

And I think this is what's just happened recently, that they're actually selecting – they've realised what the rota is, and like today I was there for the sausage and mash team, and there was only about, sort of maybe 40, 35 people. Whereas the last 2 weeks we've done the roast dinner, and we actually like ran out of food, and we did about 70 dinners.

We have basically 7 teams on 7 rotas and each team has a, kind of, dedicated type of dinner. To give variety. But also to give consistency. And because this has been so established they actually know what the next week dinner is because they've eaten it, what they've eaten the week before.

We have a sausage and mash team, we have a Spaghetti Bolognese team, we have two roast dinner teams, we have a shepherd's pie team, we have … your mince and potato one, and … a 7th dinner. I'll need to think about what that is.

E

How are the different leaders of the teams chosen?

P

There's the roast pork dinner, and the gammon dinner. And we were always the competition between us. I think the difference is, I think a good team leader should be able to step back, my role … I was then asked by the charity – would I consider taking over the team leadership of the following week which is the gammon team. Which I then, I have taken on, went for a few weeks, a few sessions while I had the team leader there. But when she left, everybody used it as an excuse to leave as well.

But they were all very old-timers as well…originally when each team set up as well, that each team, each of the 7 teams was each one of the 7 catholic churches. So the roast pork team was from Immaculate Conception. And my team was from St Joseph's in Ashurst [names removed].

When I arrived at the roast dinner team, I was front of house, first of all. And they had, like, the cook there, and then she left after serving from the beginning, she was very old by that time, she was 70+.

She, for whatever reason, decided I was Jamie Oliver, and that she would train me up in that role. From the team's learning point of view, that's the way it's always been … because you can't have too many people…

E

In charge of the cooker.

P

Yeah. And from experience, you know, if you have too many people, everyone wants to look in the oven, looking to see where the roast potatoes are. And then you realise you've got ten people there wanting to open the door every ten minutes, it never gets to heat.

I have started to move away, and I am slowly moving away, because I know that, one day, I won't be there. But it is … I would like to be more involved with the clients, I would like to be front of house more, and that. Originally I was training up some people to do it, but unfortunately they left. So it's about finding the right person who's got that commitment all the time. I'm finding it hard as well to find people that, when they're making their personal plans, which I do as well, but I always have to consider the Sunday Lunch Project. In anything. And that really has to be the cook.

E

Without mentioning the names of any specific clients, but just in general. Do the clients appreciate the service?

It varies a lot. I think that what's happened is, you've developed a relationship with that client, and that in fact he probably still had that same attitude then, it's just that he's able now from knowing you a bit more, able to express that. And you may find that unfortunately that his attitude of life in general.

And that he isn't thankful, for it. Because he expects it. Because we've been so well established. And we do have some people who help at the very end, that are clients, that put things away, but they feel that they then deserve something more at the end for doing it. When nobody from any of the teams have any meals with any of the clients. Generally. And it's just generally not, what we're there for – to serve ourselves. We're there to serve them.

[Personal information removed].

E

With the, longevity of clients, so what I mean is, is this basically the same crowd today that it was 10 years ago? Or, is it completely different?

P

No. One example is there's 2 ladies who … came to the project 25 years later [personal details removed].

And they use their bus pass, every Sunday, to come and have their dinner. And for them, it's not only a trip out, it's meeting up with old friends. It's, you know, helping them with company. And this is what we're there for, it's the lonely as well. And this is -

We have changed our ethos from when we originally started. It was primarily for homeless people. However now we've realised that a lot of it is about people having that, companionship. And also when people are single, that, you don't cook yourself a nice dinner. Most days, in some cases. But you won't necessarily have three vegetables, potatoes, a nice piece of meat, you know, it just turns into a microwave dinner.

And it does give that nutritional balance that people need. However throughout the city now you can get fed every single day. And whether that is facilitating some more problems to the individuals is … a growing problem.

It's causing the alcoholics and drug users to use all their benefit money to put towards their addiction, because they know they can get fed, and then we have the food banks as well. That they don't have to buy anything out of their benefit money.

About the computers, what we were talking about before. You were talking about Facebook. There's a problem with Facebook, and there's a specific reason why we don't use it. We don't just

want to build community, we want to build real community. You can't do that online. The internet isn't relevant to these people's [SSLP clients] problems. So, you have to make it real at some point. And the age of the clients as well, some of them don't like using the internet probably.

E

There was an article in the Daily Echo –

P

I was going to talk to you about that. False - beggars. £200 a day. But I do know that some of them say they are making £70 a day, in Southampton.

People shouldn't be homeless. It does take 3 months, before you can register, homeless. I believe. You have to be in the city – you can't just arrive in the city. I think you have to have lived in the city as well for at least 6 months.

E

The Daily Echo defines a professional beggar as someone who isn't homeless, who begs. Some people say that a majority of beggars in Southampton are professional beggars – more than 50%. Would you agree or disagree with that?

P

I agree with that. I believe that they're using, the reason for doing it, is to top up their addiction. So that's the reason why they're having to do it.

They are, but in the essence of the word 'begging', they are begging. They're begging for money. For whatever reason. Historically you'd have been begging to feed your family. However in our society there is no need for that with the infrastructure that we have.

And a lot of homeless people is because they refuse, when they have drink problems, that they get put in houses where they get breathalysed. On their return. And that they won't give the drink up. To put the roof over their heads. So, this is the reason why they're homeless.

Is because they're not prepared to make that sacrifice. And then, the problem is, is if…when they're drinking, they could be violent, and it puts everybody else at risk who's in the shelters or these, dry houses they call them. At risk the staff, the other people in the house. And so they do have a breathalysing system on arrival. And that if you have a drink of a certain level that you won't be let in.

Patrick House is a drug haven, it's quite violent, fights breaking out, but that is because it is that first step, to it. However they have counselling there, they're able to provide the services to one building, but the clients say, you know, it is very dangerous for them. And people refuse – would rather be homeless, than go in to there. Because also, they've fought an addiction, and they've broken away from it. And they're worried that being surrounded by it, they'll be encouraged back into it. They realise they'll be back to square one again.

E.14   Interview 14 Southampton Sunday Lunch Project SSLP

5.12.2015

E

What does the Sunday Lunch Project do?

S

We provide lunches on the Sundays in two places in Southampton.

Probably many of the volunteers coming here would have similar motivations. Because it is an entirely volunteer run organisation, so I think … it is easier to say that probably most of the people involved in it will probably have a similar set of values in life that they care about. This might be a different case with something like a company, where there might be salaried workers, because there well, you could always say that a particular person was mainly motivated by the idea of having a salary, of getting payment.

But in the Sunday Lunch Project, there are no salaries at all, and so 100% of the workers are volunteers. And in this case, then, you might say that there is probably a reason why they came here, to do this. And the reason is probably that they wanted to give something back to the community, or that they in some way, wanted to help those people who might be less fortunate than themselves.

So there isn't any official line by the charity … We don't have any official idea about how to make the world a better place or anything like that, but probably a lot of the people within the organisation would have something like that, which, whatever it was, would probably be the reason that they got involved in the first place.

E

Would most of the clients have a mobile phone, do you think?

S

Well, I think we can say that pretty much everybody that we serve, all of the clients, they all have mobile phones. Very few, perhaps a few of the oldest people, might not have a phone, but I don't know of anybody that doesn't have a mobile phone. And of those people who are homeless, most of them are a little bit younger than that, perhaps middle aged, so they all have mobile phones, probably. Not all of them would be smart phones, but some.

I would expect that most of the clients would have a phone, but maybe not a computer. Probably it would be true to say that the clients have limited access [to computers]. But I don't think that's a problem at all. It's not a problem for them. They have other problems. The internet, Facebook, things like this, this is not really going to be addressing some of their personal problems. In a way, it's more chaotic, and also simpler than that.

But then again, many of them, perhaps, are coming from a very chaotic background, they have very chaotic lives, and probably most of them are coming from difficult situations anyway.

Most of the charities nowadays recommend that volunteers don't give out their mobile number. As it's not always appropriate to get too personally involved. It is difficult to say at what point that happens, but the trust breaks down somewhere. So the web and the internet, and the mobile phones, maybe don't always get to the point. The point is about human contact.

E

Does the web make the world a better place?

S

I think that the web or the internet probably has very little place in the Sunday Lunches, in terms of what we are trying to do. There is a more or less informal system of communication between the volunteers, which mostly takes place online I suppose, because most of the team leaders communicate with their volunteers and with each other by email. So I guess that email would be the primary means of internal communication, internal I mean within the charity.

That's not working. As a committed Christian, I have to say that, from my perspective, I know where true happiness is. But whatever happiness is, whatever it might be, it certainly isn't technology. That's no good. Technology won't make you happy. Of course it won't. So even for normal folk like

you and me, I mean people who are not homeless, well, this technology is no good. It's helpful for sure, nobody would deny that. But it can be helpful for good things or bad things.

And then about the homeless people themselves, it could be helpful – they can find information quickly about where they can go, places to get food, or help, or accommodation, or whatever the case may be. So that is a situation where the web and the internet and the technology, the mobile phones, that could all be useful. But then again, this sometimes doesn't, maybe it doesn't always happen that way. The truth is, especially with the Sunday lunch project, the vast majority of people who come to us, they never heard anything about it from the website or something. Hardly anyone goes to the website. No. But what happens is, it all happens by word of mouth. You know, these people, they are homeless, they are simple people. Life is simple for them. And I mean that in a positive way. I envy them. I wish my life were as simple as that. So they don't worry about this technology and that, because they know better. They know it's all no good.

I think that sometimes the web makes us more...lonely. Because we are all alone, looking at websites. And we aren't talking to people in the real world. So at the lunches, that's one of the things we are trying to do. We are trying to, sort of, create a safe environment to build community. To bring a community together. And to build friendships, to have companionship, and company.

E

Does the web help you in the Sunday Lunches to do what you are trying to do?

S

...I would say, that, mostly, probably no. I mean, it's difficult to say, but I would say that the answer is probably mostly no. The thing is, there was this case in Africa, where all the mobile phones came in. Nowadays even in the very poorest communities in Africa, pretty much everybody has a mobile phone. Now look at that situation. In countries like Uganda, there are men in poor communities spending more money on their mobile phones than they can afford.

The communities are actually worse off because of the mobile phones. People get to talk, which is great, but the problem is that the Africans, they like to talk too much, and that is especially true of the Ugandan men. And then they spend this money on credit, or on M-Pesa or whatever the case may be, and that is money that they didn't spend on food. So they are spending money on their mobile phones, but this is money, this is expenditure that they simply cannot afford. Even in

western countries this is true to some extent. Like look at the people who come to the Sunday lunch project. Now, how many of them have mobile phones? Practically all of them. And how many of them can afford to be spending money on a mobile phone? Not many, I would say, probably very few of them. If you spend perhaps £10, £20 a month on your mobile phone.

That doesn't seem like much. But a lot of these people have nothing at all. They can't even afford food. So suddenly £10 becomes a fortune. That will feed you for a few days, if you spread it out. You can buy a loaf of bread for 50p or a £1. So £10 is a huge sum of money all of a sudden, if you are really poor. But look at what is happening. We have all of these people. Some of them are so poor that they can't afford food. Some of them are desperate so they beg, because they have no money at all. But there they are, with their mobile phones. Is this a good situation? I don't know.

But I would say that in many cases, the mobile phone has only introduced another expense which they cannot afford. And the same argument goes in many other cases. Look at the example of the food banks. Sometimes you get people turning up at the food banks, and they turn up in their flashy expensive cars. Maybe they drive up in their 4x4s, the big expensive cars that are gas guzzlers. And there they are, saying that they can't afford food. And I don't doubt that this is probably true. But the problem is that people are a trap of debt. They are in a massive debt trap because they can't see a way out of the lifestyle that they have got stuck in. The people who have somewhere to live, they want to have TV, Skye, and Broadband, fast internet, wireless, a games console, and all of this sort of thing. This is all technology. Like the WIMPs. But it is all too expensive.

People want to have these things, because that's the lifestyle that they want. But they can't afford it. They want to have a nice car, but they don't have money for food, because they prefer to spend their money on petrol rather than on food. This is crazy. But it is the exact same situation in Africa, in Uganda, where people prefer to spend money on their mobile phones, even when they don't have money for food. And I can tell you that there aren't so many food banks in Uganda as there are in the UK. So this is no good. So here you get this situation where, people all over the world, poor people are spending the little money that they have on technology, but they can't afford it. That technology in itself isn't necessarily bad, but they can't afford it. This is crazy. This is no good. So WIMPs, they, they might make a difference in the life of a poor person, but the problem is that we don't know if they make a positive difference or a negative difference.

One of the things that we're looking at, in the lunches, is that we're looking at trying to, address loneliness. We are providing a service for poor people and homeless people, but it's also targeted at people who are just lonely. And there is a lot of that. But I think it is highly debatable whether the web makes any contribution to combating loneliness. It seems to me that the web probably does as much to add to loneliness as it does to detract from it.

I think that in the UK, in Southampton, probably the technology in many cases will make a negative difference, sometimes a good or a bad consequence, because people are, perhaps, not always going to spend their money in a sensible way. And that is part of the culture that we live in. And part of that culture has itself been created by the internet and TV in the first place. We are assaulted with this absurd idea that we have to own a laptop, we have to own a computer, a tablet, the latest phone, the TV, and all the rest of it. But this is no good. This has got nothing to do with building a better world. No. This is entertainment. Now, entertainment isn't a bad thing in itself, but it's got nothing to do with social justice, or alleviating poverty, or helping people to improve their circumstances.

So there is a distinction to be made there. You've got some things which are good, some bad. I think that the web probably does not help to build community. Most of the time, anyway. But I think a lot of poor people in this country would be better off if there were less distractions in their lives. Because the…they consume time and money and energy that people cannot afford. So this is no good. So with the web, it really depends on what it's used for. You can use the web to contribute money to a great charity. Or you can use the web to look up how to make a bomb, or how to buy weapons or drugs. So it's a mixed blessing. It depends on what you use it for.

E.15   Interview 15 Southampton Sunday Lunch Project SSLP

20.12.2015

E

What does the Sunday Lunch Project do?

D

I'm not sure if we have any overall plan. I like it to be relaxed. Some of the volunteers, at times – they get stressed. Sometimes people try to do too much. There's no need to hurry it or anything. Yeah. It's an interesting point though…and, if we can use this…because we have a committee…so we have, as part of the charity, officially it's called the executive committee. Just one of the things we were talking about at the committee, was that it sounds like some of you guys, some of your teams, it sounds like you haven't got enough volunteers.

Because you're talking about things like working hard, and getting stressful. But I said to them, let's get more volunteers. Because it's a charity where we can get a good supply of volunteers, because it's a charity that people like. I like to think that it's for two reasons. One is that it's a charity they like and associate with. It's a nice and interesting charity. But also … it's that people hear about us, and it's enjoyable. Because some of the teams, and it really bugs me, honestly, are a bit stressed.

There's a bit of a disciplinarian approach, in some of them. And that bugs me. The time that I've been on, I think I've been on, 3 or 4 different teams. That were my team. Because sometimes it's fine to say, I'll take over the coordinating of that team. And I can do that. Because my team is fantastic. They don't need me. And if I leave, there's no hole. Of the four teams I've been on. And they can get to the stage where they can say, they enjoy working with each other, and they enjoy each other's company. And they genuinely help each other out. And that's important.

There was one team for example, when a youngish lady, it was quite a while ago, two or three years ago.

[Personal details removed]

So for that young lady, that was a way for her to get back into society. First as a customer, or as a client, of the charity. And then as a volunteer with the charity. So that was fantastic for that person. That was a way back into the whole thing for her. What I'll jump back to…it's a support, it's a kind of support structure. And it would be nice if all the teams were like that. Some of them are … not so relaxed. Like when I was here, we used to have big number of volunteers. About a quarter to eleven, we used to sit down together and have tea and cakes. And that was a nice thing.

[Personal details removed]

And all the rest of the team would sit down and have a chin-wag.

E

Some people are optimistic that the web, the internet, and mobile phones might help to make the world a better place. Do you have any take on that?

D

Well, my take on it generally, technology and that sort of stuff. I think it's fantastic. However I think it benefits people who are on the … wealthy might be the wrong thing, but certainly it would be people who are not in the most impoverished communities, who would benefit most from those technologies. And I think in some ways, those people feed it then, because it can be good for them and their communities. It can have a divisive aspect, because it causes division. Like, we might have some people coming today, who would call, 'techies'. Like, I wouldn't describe myself as a techie, but those people [customers, clients] probably would.

Because they see that, oh the guys got a laptop, he's got an IPhone, he can talk about webs, and what the hell are webs, you know. And it's already created that sort of division. I'm not wealthy. I'm certainly not impoverished. And I am rich compared to them. And so we don't say to them about, send me an email, and I'll talk to you tonight. And some of them would say, well you don't know who you're talking to. Because most of them don't use email. I think that the younger ones would have mobile phones. That's the extent that they would. But many of the older people wouldn't have a mobile phone.

It seems to me that the Sunday Lunches, we don't need to be getting involved with something like Facebook … And I think that, the websites can sometimes increase loneliness, in some ways. The charity doesn't use Facebook because we find that the customers don't want it, and we don't want it, and it just, isn't really what we're about, to be honest. I think that, company has to start at home, it has to start here, and a lot of our folk, they are often from quite poor backgrounds, and they might not necessarily have a computer, for example.

E

Do you think that many of the clients would have a computer at home?

D

I would be surprised if many of those folks had a computer at home.

E

Does the charity have a mission?

D

It's [SSLP] certainly not a change agent, organisation. It's certainly not that. We don't try to make, change. It's principally the same as what we were doing 25 years ago. We are driven to some extent by the ways in which society has changed in that time.

[Interruption – third party]

D

I suppose the very kind of factual thing, if we didn't have it, if I just think now of this morning, here, quite a number of volunteers, then, would do something quite different today. Now, you might take the view that they find another charity. Some of them I would guess, would find another charity. But some of them I think would have, in my view, a more wasted morning. In that, they might do something less fruitful … like get up later, or something. The word wasteful might be

wrong. But … not productive from a society point of view. And that in itself might seem pretty straightforward. But I know when I speak to volunteers after …

[Personal details removed]

I think if the volunteers, if we weren't here, the volunteers would lose a lot. In the satisfaction of being involved in society.

[Personal details removed]

From a society point of view. But the other aspect is, the social aspect for them, for the volunteers, themselves. I think they have a little bit of a community. The other group then of course, are the customers [clients] who come here. I wonder, if we weren't here, what would they do today? I know that … definitely, some of them do not like to go out places. So if we stopped doing this right now, some of these people might take quite a while, before they found another such venue. Because many of these people are familiar with coming here. These people are relaxed, they know this place, and they feel safe to come in.

Whereas if we switched off, they would lose something. They would lose a place that is comfortable and non-threatening for them. They know that they can come here, and we aren't going to ask questions or anything.

There is one lady this morning who said to me, is this going to be on Facebook? Because my daughter will get upset about seeing me on Facebook in such a place.

So there is a stigma attached to being here, being poor, to being a poor person. There is a stigma attached to it. So I think the customers here, definitely … would miss this, as a social event. As much as a food event. They're reluctant going places. That's why they keep coming back year after year. I think a lot of the volunteers, if we didn't have this, would find another charitable kind of thing to do. But I think what the charity does for a lot of people, is that it provides a kind of job for people, this is another kind of aspect of people's lives. They take it very seriously.

And it causes a lot of us to think, why are we doing this … charity? Is it enough? Is it … rubbish? Some people will criticise, and I only continuing to serve poor people, who are homeless, rather than brining their lives to some kind of crisis, that they have to get a home for themselves.

Some people have got a question mark over, 'hey, are we part of the problem'? Because we're a crutch for people. Other people talk about that, but they get through that, by saying, no, no, I don't think we are. I think we're - the charity has moved that way in some ways.

[Interruption – third party]

I think the way the charity has moved, we used to see a lot of homeless people. But now we are still seeing some homeless people, but now a lot of the people we see are not homeless, but they are from, impoverished communities. They are not homeless, by definition … but I think, that they need this. To them, this is really important from the point of view of sustenance, and company. The meals are generally, fairly nutritious. It is warm, these folks are very pleased to get in out of the cold for a few hours, and the social contact. It is very hard to measure how important that is.

And it's because many of these folks are lonely. Some of them will tell me, I haven't talked to anyone since last week.

[Personal information removed]

We want to hold people's hand a little bit. And we want to be able to just, give them a helping hand, not too much, but just a bit. It's the first step on the ladder. We don't want them to left all alone. A lot of these people have mental health problems as well. And, so people want to come and meet, and have that communication. Because there is a lot of loneliness. A lot of lonely people here.

I can't think of them as 'clients'. I don't like that word. They're not clients, they're people. That's great, it does them good. I think there is that little gem of … society and letting them see, they're as good as anyone else. There's people here from all walks of life who are very happy to sit with them. So if we disappeared, I think there would be that hole. There would be something missing for that person.

Glossary of Terms

Genesis 11:7

Confound their language, that they may not understand one another's speech.

All grounded theory terms and definitions are quotes from, paraphrases or adaptations of, or otherwise based on literature cited in this thesis, including but not limited to e.g. (Charmaz, 2007; Corbin & Strauss, 2008; Glaser, 2009).

For non-grounded theory terms and definitions a very wide range of sources have been used including but not limited to e.g. (Rogoff, 1996; Romer, 2006; Stiglitz & Walsh, 2002).

In all cases the relevant sources have been cited in the main text of the thesis and full references are provided in the bibliography. Multiple general-purpose and specialized dictionaries were also consulted.

A comprehensive discussion of the background theory on all of these terms is beyond the scope of this thesis. Therefore these definitions should be taken as provisional working terms, operationalized for the purposes of this thesis.

A

Abduction: A type of reasoning which begins by examining data and after scrutiny of these data, entertains all possible explanations for the observed data, and then forms hypotheses to confirm or disconfirm until the PhD researcher arrives at the most plausible interpretation of the observed data.

Affordance: In this thesis, an affordance is the opposite of a limitation. An affordance is the possibility or an opportunity that is brought into existence by a study. For example a study affords an opportunity to contribute to knowledge concerning a specific topic.

Agency: In this thesis, objective and subjective things are defined with reference to human agency. In this thesis, human agency is the capacity and potential for an individual person to choose and to act independently (Weber, 1993), to have consciousness (Dennett, 1993) and free will (Dennett, 2003). This notion of freedom and agency also involves the belief that is it possible and desirable for human beings to pursue their own happiness. Having agency means that an agent has the freedom (Pettit, 2001) to choose for themselves (Schwartz, 2004).

Aid: In this thesis aid is defined as foreign economic assistance in international relations. This will usually take the form of fiscal, diplomatic or socio-economic assistance between countries. An aid agency is an organisation that works in the area of aid. Examples include USAID, one of the organisations that has funded RLabs. Organisations such as World Vision, Oxfam and the Red Cross are often characterised as aid organisations, though they do not necessarily self-identify as such. A technical term sometimes used in economics as a synonym for aid is official development assistance (ODA). ODA is often associated with the Organisation for Economic Co-operation and Development OECD and has a more precise and narrow meaning than the term aid, which is more general.

Applicability (of Findings): Also known as transferability, external validity or generalisability of findings. From the perspective of the Corbin-Strauss approach of GT, the applicability of a given finding x beyond the source of the data corpus y will depend on many factors, including the nature of the data corpus and the form in which the analysis takes place. In general, the higher the level of abstraction of a finding x, the more likely that it may be considered to be applicable to cases outside of that from which the data was sourced y. Conversely, the lower the level of abstraction of a finding x, the less likely that it may be considered to be applicable to cases outside of that from which the data was sourced y. However this is true only insofar as higher levels of abstraction are context-general, and only insofar as lower levels of abstraction are context-specific. Inevitably the applicability of any given finding will be arguable for each individual case.

Applied: Research which is applied is reified – that is, it is made more tangible, manifested in the real physical world, in ways which are, at least potentially, empirically falsifiable. The opposite of applied research is ivory tower theorising or armchair thinking, which is entirely abstract and has no practical application whatsoever. This form of research is not necessarily bad – it's just not applied.

Appreciation: Within finance, a change in the exchange rate that enables a unit of currency to buy more units of foreign currencies.

Approach (to development, or development approach): In this thesis the term 'development approach' or 'approaches to development' is used in the sense in which this term in used in economics. In economics the term approach is a non-technical term that is synonymous with the term theory. In economics both the terms 'approach' and 'theory' are used in the natural English sense of 'idea' or 'a supposition which may be true or false'. For example, Sen's Capability Approach is an approach in the sense that it is an idea which may be correct or incorrect, as in it may be reflective of facts in the world, or not (Sen, 1987, 2011).

Aseity (aseit): something which is aseit must necessarily exist. This is the opposite of contingent. A contingent claim is not necessarily true or false. Something which exists contingently does not exist necessarily.

Asomatous: meaning without a body, not having any substance.

Autonomy: In this thesis autonomy refers to the freedom of the agent, in the capacity of that agent's free will and freedom of choice and thought, to determine their own destiny, to make choices, and to have powers of conscious deliberation and purposeful action.

Axial coding: The process of relating GT categories to their subcategories or concepts. A type of coding that treats a categories as an axis around which the analyst delineates relations and specifies the dimensions of this thing. A major purpose of axial coding is to being the data back together again into a coherent whole after the PhD researcher has fractured them through line by line coding. In this thesis categories are not used in the presentation of the SGO ethnographic grounded theory, and so axial coding refers to the coding across SGOs, as opposed to coding across research questions.

Axiom: In this thesis the term axiom is used in the natural language English sense, and not in the technical sense in which the term is used in various disciplines such as formal methods or formal logic.

B

Business Model: A plan for the successful operation of a business, identifying sources of revenue, the intended customer base, products, and details of financing.

Business: An organisation involved in the trade of goods, services, or both to consumers. Businesses are prevalent in capitalist economies, where most are privately owned and provide goods and services to customers in exchange for other goods, such as money. In some countries there is a legal thing for non-profit businesses. A business owned by multiple individuals may be referred to as a company.

C

Capability Approach: A theory of economic welfare or common good that proposes that the most important parts of assessing capability relate to freedom, individual ability, happiness, non-material aspects of human welfare, and a concern for a just distribution of surplus resources throughout society. Social good is heavily influenced by Sen's (Sen, 1982) Capability Approach to development (Sen, 1999). The Capability Approach is a general purpose (Sen, 1999), person-centred approach to development (Sen, 1997). For Sen (Sen, 2010) capabilities include subjective things (Sen, 1970) such as perceptions or mental states and those things that an individual attaches value to in ICTs e.g. self-respect or taking part in the life of the community (Mooketsi & Chigona, 2014, p2).

Capital Deepening: An increase in capital per worker.

Capital Market: The various institutions concerned with raising funds and sharing and insuring risks, including banks, insurance market, bond markets, and the stock market.

Capital: A stock of accumulated goods especially at a specified time and in contrast to income received during a specified period; the value of these accumulated goods: accumulated possessions calculated to bring in income; a store of useful assets or advantages

Catch-22: A logical paradoxical situation which it is apparently impossible to escape from. Derived from Joseph Heller's 1961 novel Catch-22. The term is often misused or misunderstood by people who have apparently never read Heller's novel. From the novel: 'Sure there's a catch,' Doc Daneeka replied. 'Catch-22. Anyone who wants to get out of combat duty isn't really crazy.' The point is that if you are crazy, you won't ask to be exempted from combat, so you won't get out of combat. However if you ask to be exempted, then you aren't crazy, so you won't get out of combat. The point is that no matter what you do, you won't be exempted from combat.

Category (grounded theory): Concepts that represent or pertain to phenomenon. Also known as the superordinate theme, contrasted with the subordinate theme.

Categorisation: The analytic step in grounded theory of selecting certain codes as having overriding significance or abstracting common themes and patterns in several codes into an analytic concept. As the PhD researcher categorizes, they raise the conceptual level of the analysis from description to a more abstract, theoretical level. The scholars then attempts to delineate the properties of the thing, the conditions under which it is operative, the conditions under which it changes, and its relation to other things.

Causation: The relation that findings when a change in one variable is not only correlated with but actually produces a change in another variable. The change in the second variable is a consequence of the change in the first variable, rather than both changes being a consequence of a change in a third variable.

Charity: An organisation set up to provide help and raise money for those in need. In the UK, the legal definition of a charity differs by provincial jurisdiction. In England and Wales, Section 1 Charities Act 2011 defines a charity as an institution which (a) is established for charitable purposes only, and (b) is subject to the High Court in the exercise of its jurisdiction with respect to charities.

Closed Economy: An economy that neither exports nor imports.

Coding: The analytic processes through which data are fractured, conceptualised, and integrated to form theory. Grounded theory aims to create qualitative codes by defining emergent abstraction from the data, rather than applying preconceived things or codes unto the code from external sources.

Cognition: Cognition has been defined in many different ways in the literature. In this thesis cognition is simply defined as an action of the human mind or brain – this could involve thought, emotion, perception, agency, concentration, consciousness, and many other aspects.

Commerce: Within economics, social dealings between people - the activity of buying and selling, especially on a large scale.

Commodity: Any product, service, or consumable good. Consumption can take many different forms, and is not limited to consumption in the sense of eating food. For example, accommodation is a commodity, and consumption of that commodity is living in accommodation.

Common Good: In this thesis common good is defined as working towards the common interest. The common interest is the notion of communities generating value through different kinds of

cooperative partnerships (Sagawa & Segal, 2000). Common good has been thought of as collaboration for a common or shared justice (Ellison, 2015) or in terms of common wealth (Sachs, 2008). The common good has often been used by political commentators in UK politics (LRRG, 2014). Those writers who identify with the common good are usually strongly opposed to welfare cuts, such as the so-called 'austerity' welfare measures of the 2016 UK Conservative government (P. Jones, 2015). Common good as a research concept has been particularly dominant in theological and religious studies literature. The common good is similar to the social good in the sense that there is a motivation to change the world, to make the world a better place. However because of the particular style of scholarship that tends to use the term 'common good', it has come to be associated with a heavily liberal and politically left interpretation that favours a welfare and charity based approach to poverty alleviation. The common good has a place in the ethical systems of all the world religions in one form or another (Stark & Bainbridge, 1996) including in Christianity (CS Lewis, 2002). For example common good occupies a prominent place in the Catholic Church's social teaching (Hume, 1996), in the Bishops' Conferences (Nichols, 2010) and in Catholic community organisation in many countries (Ivereigh, 2010). Other forms of Christianity such as the Church of England (Welby, 2015) and other Protestant traditions (Volf, 2011) also place the common good strongly within their ethical tradition.

Communities: Within the geographical definition, a group of people living in the same place or having a particular characteristic in common. In this thesis the term community is usually referring to the groups of stakeholders who are associated with a particular social good organisation. Here a stakeholder is just any person who is associated with a SGO in some way e.g. staff, volunteer, client.

Company: In UK civil law, a company has a legal personality separate from those who invest their capital and labour to run the business. The general rules of contract, tort and unjust enrichment operate in the first place against the company as a distinct entity.

Comparative: In the context of grounded theory, all analysis is comparative, iterative and reflexive. Here comparative simply means refers to the process of constant comparison of data to the rest of the data corpus, and to extant grounded theory and non-grounded theory research in relevant areas. For example, a finding from the CLSR interviews will be compared to the findings from all the other interviews, but also to the rest of the non-interviews data corpus, and also to the findings of other studies, both grounded theory and non-grounded theory extant research on relevant topics.

Concept (grounded theory): The basic unit of conceptual analysis in grounded theory. The building blocks of a grounded theory. Concepts are the basic modular unit of conceptualisation – the building blocks of theory. Also known as the subordinate theme, contrasted with the superordinate theme.

Conjecture: A type of claim that is based on incomplete information, cannot be proved but potentially could be falsified. A Conjecture is not the same as a hypothesis. In this thesis, the term 'Conjecture' is used to refer to a claim that is being proposed by this thesis. The term 'claim' is used to refer to a premise that could hypothetically be made by someone, or a premise that has actually been made by someone, but is not being asserted by this thesis.

Consciousness: A synonym for awareness, or being aware. Similar terms include sentience, agency and metacognition.

Constant Comparative Method: A method of analysis that generates successively more abstract concepts and theories through inductive processes of comparing data with data, data with thing, thing with thing, and thing with concept. Comparisons then constitute each stage of analytic development.

Constant, diminishing, or increasing returns to scale: When all inputs are increased by a certain proportion, output increases in equal, smaller, or greater proportions, respectively; increasing returns to scale are also known as economies of scale.

Constructivism: Constructivism assumes that people construct the realities in which they participate. The aim of constructivist research is to gain as many perspectives of a situation as possible to locate the multiple constructions and their relation to each other.

Content Management System (CMS): In this thesis, in the context of October Books, this was a dated internal stock management system called Bookshop with a textual (non-graphical or not GUI) user interface running directly on Windows command line.

Contingent: the opposite of necessary. Something which is contingent does not have the property of necessary existence. Contingencies and unanticipated or unplanned events that change conditions that may call for an interactional methodological decision to manage these events.

Correlation: The relation that findings when a change in one variable is consistently associated with a change in another variable.

D

Data Corpus: a synonym for data corpus. The total body of empirical data which was gathered through the SGO ethnographic grounded theory.

Data: Information collected as a representation of empirical realities. In this thesis the term data always refers to the empirical data gathered during the SGO ethnographic grounded theory in Southampton. In this thesis the data presented takes the form of qualitative data.

Deduction: 'Top-down' reasoning that starts with the general or abstract concept and reasons to specific instances. Starts from one or more statements (premises) to reach a logically certain conclusion. If all premises are true, then the conclusion reached is necessarily true.

Demand: The quantity of a good or service that a household, firm or some other economic unit chooses to buy at a given price. When scaled up this is known as aggregate demand.

Desideratum: Something that is needed; agenda, motivation, or objective. The thing that we want to do. For example, in social good the desideratum is to make the world a better place. In this case, the desideratum is to some extent definitive of social good itself.

Developed Country: According to the UN there is no established convention for the designation of 'developed' and 'developing' countries in the UN system. The distinction between developing and developed countries is an unofficial dichotomy, comparable to that of the '1st, 2nd, and 3rd world' model that emerged during the Cold War but after 1989 has since fallen out of use. The developing/developed distinction is also perennially relative, in the sense that when these terms are defined, such as by the International Monetary Fund, it is in relative terms to other countries which are considered to be highly developed. In the International Monetary Fund and World Bank, the United States is sometimes assumed to be the most highly developed country (Stiglitz, 2002), and then all other stages or levels of development are taken as a comparative or relative measure against that standard or proxy (Rogoff, 1996).

Developing Country: There is no agreed system of definition of developed and developing countries. This is of not of central concern in this thesis. However according to the United Nations (Meisler, 1995) examples of countries generally considered to be developed include the United Kingdom, United States, most or all of western Europe, South Korea, Japan, Australia, among many others. Examples of countries generally considered to 'developing' include Egypt, Ethiopia, Uganda, Kenya and Tanzania. There are many other countries which do not necessarily fit into this artificially dichotomous classification. For example, the BRICS countries, Brazil, Russia, India, China and South Africa, are widely regarded to be countries experiencing rapid economic growth and it is not clear whether it is necessarily appropriate to characterise these countries are definitively developing or developed.

Development (Human Development): The process of enlarging people's choices. Their three essential choices are to lead a long and healthy life, to acquire knowledge and to have access to the resources needed for a decent standard of living. Additional choices, highly valued by many people, range from political, economic and social freedom to opportunities for being creative and

productive and enjoying personal self-respect and guaranteed human rights (UNDP, 1995). From http://data.un.org/Glossary.aspx

Development (Sustainable Development): Development that meets the needs of the present without compromising the ability of future generations to meet their own needs (World Commission on Environment and Development, 1987). It assumes the conservation of natural assets for future growth and development. From http://data.un.org/Glossary.aspx

Development: In this thesis the term development is defined in the broadest possible sense, with a recognition that the term is used in many different ways in different areas of economics. While the term development is used in many disciplines with different meanings, within economics development usually refers to the promotion of the standard of living and the economic health of any given geographical area. In many international organisations such as the UN development is often measured using an economic metric such as GDP as an approximation, however this approach has been critiqued by a number of prominent economists, including Stiglitz (Stiglitz, 2015), Sen (Sen, 2010) and Easterly (Easterly, 2006). In this thesis, development will be taken as referring to anything which makes a contribution (or is purported to make a contribution) to the alleviation of some social ungood.

Digital Content: Digital content is any type of content that exists in the form of digital data. Also known as digital media, digital content is stored on either digital or analogue storage in specific formats. Types of digital content include popular media types, while a broader approach considers any type of digital information (e. g. digitally updated weather forecast, GPS map and so on) as digital content.

Digital Data: Digital data, in information theory and information systems, are discrete, discontinuous representations of information or works, as contrasted with continuous, or analogue signals which behave in a continuous manner, or represent information using a continuous function.

Digital Divide: A concept and a corpus of academic literature which makes the supposition that there is a divide in digital access and provision across different parts of the world, particularly when comparing developed to developing countries. Other digital divides have been proposed with reference to other demographic things e.g. age, gender, etc. Some ICT4D scholars have proposed that the development goal of ICT4D should be to address or alleviate the digital divide (Aker, 2008) however this is controversial (O'Hara & Stevens, 2006).

Digital Media: Digital media are any media that are encoded in a machine-readable format. Digital media are frequently contrasted with print media, such as printed books. Examples of digital media include software, websites, and digital audio.

Digital: Digital electronics represent signals by discrete bands of analogue levels, rather than by a continuous range. Digital technologies do not require an accurate reproduction of a continuous range of values.

Dimensions: The range of variation of properties of a thing. The range along which general properties of a thing vary, giving specification to a thing and variation to the theory.

Diminishing Marginal Utility: The principle that says that as an individual consumes more and more of a good, each successive unit increases her utility, or enjoyment, less and less.

Disposable income: Disposable income is the amount of money that households have available for spending and saving after direct taxes (such as income tax and council tax) have been accounted for, but before housing costs. It includes earnings from employment, private pensions and investments as well as cash benefits provided by the state (ONS, 2015).

E

Economic Boom: A period of time when resources are being fully used and GDP is growing steadily.

Economic Development: Economic development is the sustained, concerted actions of policy makers and communities that promote the standard of living and economic health of a specific area. Economic development can also be referred to as the quantitative and qualitative changes in the economy.

Economics: A discipline concerned with the process or system by which goods and services are produced, sold, and bought.

Empirical: This refers to something which has a (preferably) verifiable or falsifiable physical existence in the real world. Observation and experimentation are the main ways by which empirical data is gathered. Empirical research is distinguished from non-empirical research, which is entirely theoretical and abstract with no practical applications whatsoever. An example of empirical research is the Human Genome Project. An example of non-empirical research is the theology of Paul Tillich.

Epistemology: the study of the nature of knowledge and justification (Carter & Little, 2007).

Ethics: The branch of knowledge that deals with moral principles.

Evangelism: In a Christian context, evangelism is the preaching of the gospel and the good news. These terms are understood and defined in many different ways – these differences are often definitive of the denominational, doctrinal, praxis and belief differences between Christians of different hue. Generally the term evangelism is usually associated with mission and missionary work, being the specific objective of spreading the message of Christianity (whatever this is understood to be) and encouraging conversion to the Christian religion.

Evidence: Evidence is anything which is presented in support of a claim, a theory, as assertion or a claim. Whether the evidence presented actually does support the claim or not will often be open to dispute. Data is not the same thing as evidence.

Extrapolation: To extrapolate on a given finding x is to make an estimation beyond the original data corpus concerning the applicability of the finding on a case other than that from which the data was sourced y. Consequently an extrapolation is technically not part of a grounded theory, since it is not grounded in the data. Being ungrounded, any extrapolation in GT can only be considered an approximation.

F

Fairtrade: This thesis follows the UK Fairtrade Foundation approach to Fairtrade. There is a recognition that internationally, there are many alternative definitions and spellings of the term 'Fairtrade', however these will not be considered in this thesis. According to the UK Fairtrade Foundation: 'Fairtrade is about better prices, decent working conditions and fair terms of trade for farmers and workers. It's about supporting the development of thriving farming and worker communities that have more control over their futures and protecting the environment in which they live and work.' http://www.fairtrade.org.uk/en/what-is-fairtrade/what-fairtrade-does

Fallacy of Ad Hominem: Often referred to as argumentum ad hominem (Latin: to the man). The argument is directed against the man, rather than against the claim which the man happened to proposed. The point is that the theorist is irrelevant to the truth correspondence (or non-correspondence) of the theory. A more general version of this distinction is the logical principle that theorists and theories are not the same. In most circumstances it is considered to be a good thing if a theory is internally logically consistent with itself. To be logically consistent, a theory is obliged to be consistent with itself. This is also true of a theorist – however a theorist is not obliged to be logically internally consistent in the first place.

Fallacy of Appeal to Authority: A common tactic in academia where the use of copious references to academic literature is considered to somehow bolster an argument or make it more likely that a

particular argument is correct rather than another. Logically speaking, whatever the authority abc says is irrelevant to whether or not a given theory xyz is corresponding to truth.

Fallacy of Begging the Question: This is a type of circular reasoning, where the conclusion of the argument is in some way given within the premises. A consequence of this is that the conclusion or claims which are derived from the line of argumentation are in some way or to some extent dependent upon the acceptance of those very claims, but in the form of premises which are supposedly supporting the conclusion. Very often this fallacy arises simply as a consequence of unclear or insufficiently explicit lines of argumentation.

Fallacy of Cherry Picking: Also known as the fallacy of suppressing evidence or inappropriately selective use of sources. This is the practice of using literature, sources, or other forms of data or empirical evidence to support the position that the PhD researcher is arguing for, while ignoring evidence that indicates the opposite.

Fallacy of Confirmation (Confirmation Bias): Widely known in psychology as the confirmation bias. This is the widely documented tendency of theorists to argue for or search for 'evidence' in a way that confirms the position that one already held. Typically the corollary of this is that disproportionately less attention is given to alternative evidence or other viewpoints which do not correspond to the original position of the theorist. Confirmation bias is the opposite of an impartial search for truth.

Fallacy of Equivocation: The misleading use of a word or term which may be perceived in more than one way, or may have more than one meaning or definition. An example of this is the ham sandwich fallacy. Nothing is greater than God. A ham sandwich is better than nothing. Therefore, a ham sandwich is greater than God.

Fallacy of Reification: Also known as concretizing, concretization, or concreteness. This is a form of anthropomorphizing or hypostatization. It is a fallacy of abstraction or ambiguity, when an abstraction is treated as if it were a real or physical thing which existed objectively, outside of the imagination of the person imagining it.

Fallacy of the Anecdote: In this case a story is told from the personal experience of the witness. Usually this story is taken as illustrative of some wider claim, or it is offered as evidence of some generalised claim. There are multiple reasons for considering this to be a fallacy. It is impossible to know whether the anecdotal evidence is of a dubious or representative nature. Furthermore, the anecdote itself is unfalsifiable: accepting the anecdote as truthful or accurate depends on trusting the testimony of the witness. This is a central problem in many areas of scholarship, including criminal and civil law, most areas of qualitative research, and almost all of grounded theory.

Fallacy: The use of logically inconsistent, invalid, or otherwise incorrect reasoning in the construction of some argument. Fallacies can take many forms, and have been described in one form or another by philosophers, psychologists, logicians and sociologists. While various different names are used (e.g. in grounded theory these fallacies are given many different names) in this thesis these will all be referred to as logical fallacies or simply fallacies. Truth is the standard by which it is determined whether or to what extent a given argument or claim might be a fallacy.

Falsifiability: A notion famously associated with the philosopher of science Karl Popper. Popper considered falsifiability, especially empirical falsifiability, to be the single most important characteristic of science. However falsifiability has since been extended as a concept of reasoning to many other areas of research outside of the physical, empirical and formal sciences. A theory, idea or claim is falsifiable to the extent that it is possible, at least in principle, to prove (or at least indicate with reference to appropriate empirical evidence beyond reasonable doubt) that the theory is false, if it is actually false. If a theory is false, but it is impossible to prove it to be false, then the theory is not considered to be falsifiable. This approximately follows Popper in the view that falsifiability is desirable in research, in the sense that it is a good thing if a theory or piece of research is falsifiable. Research which is not falsifiable is not necessarily invalid. This thesis follows Popper in the view that most research, including most research in science, is not falsifiable.

First Mile: The view that community and social good is at least as if not more important than business or financial considerations in the digital divide.

Formal Theory: A theoretical rendering of a generic issue or process that cuts across several substantive areas of study. The concepts in a formal theory are abstract and general and the theory specifies the links between these concepts. Theories that deal with identity formation or loss, the construction of culture, or the development of ideologies can help us understand behaviour in diverse areas such as juvenile gangs, the socialization of professionals, and the experience of immigration.

Free Trade: Unrestricted trade among countries, companies or other bodies that occurs without barriers such as tariffs or quotas.

Free will: The ability of a human agent to make deliberative purposeful choice.

G

GDP (Gross Domestic Product): the total fiscal value of all commodities, goods and services produced within a nation (or within the borders of some defined geographical area or sovereign state) over or during a given period of time (Rajewski, 1994). GDP is a measure of the monetary

market value of a defined spatial location over a defined temporal period of time, expressed as a metric of fiscal measurement. From this perspective, GDP as a metric is a fiscal measurement of both fiscal and non-fiscal commodities. GDP is generally considered to be useful as an approximation of the overall economic performance of a country (Mielnik & Goldemberg, 2002) however is often considered less useful as a measure of quality of life (Sachs, 2005a) as compared to alternative per capita measures – for example, GDP per capita. While GDP is one of the more commonly used economic metrics or approaches to development, it has been widely critiqued (Romer, 2006) including by Sen who contributed to its creation (Sen, 1997). For example Sen has argued that GDP increases do not necessarily indicate an improvement in quality of life or standard of living (Sen, 1987). Sen's dissatisfaction with GDP as an approach to development was one of the motivations for his creation of an alternative perspective on development known as the Capability Approach (Sen, 1982).

Generalisation: In grounded theory, the notion of generalisation is that a particular finding or a grounded theory, being itself a representation of empirical findings, will be a representation of factual events in the world in social contexts other than the specific social context in which the data was gathered upon which the original grounded theory is based (Corbin & Strauss, 2008). More information is provided in the Glossary under Applicability.

George Effect (Henry George Effect): Related to the George Paradox, which claims that technology does not always contribute to economic progress. Henry George started with the observation that for all the apparent successes of free market capitalism (of which he was an ardent advocate) poverty and progress seemed to go hand in hand (George, 1932). There seems to be something almost inevitable about the rise and persistence of poverty and associated social problems, even when the overall wealth and productivity of a society might be increasing. George came to the conclusion that while free market capitalism is probably the 'least bad' economic system, it is heavily inclined towards increasing socio-economic inequality (George, 1932). This effect is sometimes known as 'the rich get richer and the poor get poorer' (Stiglitz & Walsh, 2002) or the Law of Increasing Poverty (Marx, 1867). It has been widely acknowledged among modern economists that such an effect probably exists (Sachs, 2005b) although this is accepted to differing degrees or assuming different conditions (Rogoff, 1996). Variations on this have been proposed e.g. (Arnott & Stiglitz, 1979) with different recommendations on how the law of progress and poverty might be alleviated (Arnott, 2004) or proposals to ameliorate inequality in capitalism generally (Hoyt, 1991). However it seems that the economic literature is no closer to any consensus on how to avoid the apparent inevitability of the law of poverty and progress (Stiglitz, 2002).

Globalization: The closer integration of the countries of the world – especially the increased level of trade and movements of capital – brought on by lower costs of transportation and communication.

Good: The good is based on moral sanction, or ethical imperative. Good is the opposite of bad, but both of these terms are subjective. This thesis does not make any claim concerning whether the good and the bad are objectively real. For example, the philosopher Mackie (Mackie, 1977) argues for the moral non-realism view, that moral things do not have objective existence. On this view, good and bad exist only as figments of the human imagination. This thesis does not make any comment on these questions.

Grounded Theory: A specific methodology developed by Glaser and Strauss (1967) for the purpose of building theory from data. In the generic sense, denotes theoretical constructs which are derived from qualitative analysis of data. A methodological approach in the social sciences which starts with some observations, and only then moves towards some theoretical interpretation of those observations. This method favours systematically focused non-random sequential data collection and prioritises iterative analysis over pure description. Taken as an individual instance, a single theory which is grounded in the data is also known as a grounded theory, to be distinguished from the Grounded Theory methodology formed by Glaser and Strauss. Hence the main finding from a Grounded Theory study is a grounded theory.

H

Homelessness (Statutory): The UK government and Southampton city council use the term statutory homelessness to refer to whether or not the government or other civic authority is obliged to assist a person under UK law or not. The term 'homelessness' is often considered to apply only to people 'sleeping rough'. However, most of our statistics on homelessness relate to the statutorily homeless, i.e. those households which meet specific criteria of priority need set out in legislation, and to whom a homelessness duty has been accepted by a local authority. Such households are rarely homeless in the literal sense of being without a roof over their heads, but are more likely to be threatened with the loss of, or are unable to continue with, their current accommodation. Each local housing authority is required to consider housing needs within its area, including the needs of homeless households, to whom local authorities have a statutory duty to provide assistance. The Housing (Homeless Persons) Act 1977, Housing Act 1996, and the Homelessness Act 2002, placed statutory duties on local housing authorities to ensure that advice and assistance to households who are homeless or threatened with homelessness is available free of charge. All households that apply for assistance under the Housing and Homelessness Acts are referred to as 'decisions'. However, these do not include households found to be ineligible for

assistance (some persons from abroad are ineligible for assistance). A 'main homelessness duty' is owed where the authority is satisfied that the applicant is eligible for assistance, unintentionally homeless and falls within a specified priority need group. Such statutorily homeless households are referred to as 'acceptances'. The 'priority need groups' include households with dependent children or a pregnant woman and people who are vulnerable in some way e.g. because of mental illness or physical disability.

Homelessness: The UK government has adopted several different official definitions of homelessness, and this has varied even by city councils or parliaments. Many people think of the term 'homeless' as referring to rough sleepers. This is the sense in which the term 'homeless' will be used in this thesis – to refer to people who have no home, no accommodation, and are obliged to live and sleep outside, or to squat illegally in, for example, abandoned premises without permission. In this thesis the terms 'rough sleeping' and 'homeless' will be treated as synonyms. In UK law these terms are not treated as synonyms.

Human Capital: The stock of accumulated skills and experience that makes workers more productive.

Human Development Index (HDI): A metric widely used by the United Nations, the HDI originated in the UN Development Program (UNDP) from many economists perhaps the most notable of whom was Sen (Sen, 1970). The HDI is a composite metric that attempts to combine many different measures or variables, not all of which are necessarily objectively falsifiable.

Hypothesis: A testable claim (Silverman, 1998). Usually it is considered desirable that the hypothesis should be falsifiable with appropriate reference to empirical data which itself should be reliable (in the sense that there should be reasonable grounds to believe that the is an accurate representation of things which actually exist in the world) and falsifiable (if the data is not an accurate representation of that which it claims to represent, it should be possible to prove that this is the case). In this thesis the terms 'hypothesis' and 'formal hypothesis' will be treated as synonyms.

I

Idealism: The philosophical school of thought that states that reality is a construction of the human mind. There is a very different and entirely separate school of thought which states that reality, as we can know or perceive it, is a construction of the human mind. In this thesis these will be regarded as entirely different claims.

Indifference (ICT & WIMT indifference effect): The Non-GT literature has reported variations on the WIMT indifference effect by different names. For example reports of disinhibition, apathy,

indifference and fatigability (Webster & Grossberg, 1997) concerning WIMTs such as social networking sites and mobile phone apps (Turkle, 2009). The bystander effect (Darley & Latane, 1968) has been reported in many areas e.g. computer mediated communication along with possible WIMT-based remedial strategies (Markey, 2000). The WIMT indifference effect amounts to the observation that in some cases, there is a perception that although information about some issue – such as homelessness for example – may become more widely available as a direct result of the increased use of the web, this does not necessarily result in action. While the web might make information about social good issues such as homelessness more available, the re action to this information is, purportedly, one of indifference. It is perceived as somebody's problem – a diffusion of responsibility (Guerin, 2011).

Induction: 'Bottom-up' reasoning which begins with a range of individual instances and extrapolates from these to a general or abstract conceptual thing. The premises seek to supply strong evidence for (not proof of) the truth of the conclusion.

Inequality: In this thesis, the term inequality is used in the most general sense of any kind of social inequality (non-social theories of inequality are not being considered in this thesis). A lack of balance, impartiality, justice or fairness, a sometimes the result of hatred, discrimination, prejudice, unequal opportunity or unequal treatment. In the most abstract sense the philosophy of inequality is egalitarianism: the idea that all human beings are equal in some way. Usually this notion of equality will rest on some or other social contract (Rosseau, 1762), such as for example human rights (Paine, 2011). In most cases this thesis will primarily be considering economic inequality (e.g. systemic differences in quality of life or income). In the case of October Books combating social inequalities such as racism, discrimination and xenophobia are part of the OB social good mission.

Infrastructure: Infrastructure typically refers to structures such as roads, bridges, tunnels, water supply, sewers, electrical grids, and telecommunications. Within telecommunications specifically, infrastructure usually refers to structures such as wireless transmission, fibre optics cables and routers.

Method: In this thesis, a method is defined as anything that is used for the collection of data. It is a generic term for a measurement device – in many instances, method will be synonymous with the term 'method'. Examples of methods include questionnaires, field notes and interviews. In the Corbin-Strauss approach, GT analysis procedures are not considered methods because whatever is produced using these procedures (the codes, and eventually the grounded theory, being the findings of the GT study) is not empirical, but rather conceptual. Any GT is a supposed to be a representation of that which is empirical; however the GT itself is not empirical.

Internet Paradox (Loneliness & ICTs): The so-called 'internet paradox' has been described as the effect whereby social networking sites such as Twitter appear to reduces social involvement in the real world rather than increase it (Kraut et al., 1998). On the positive side other scholars have argued in defence of the internet and WIMTs more generally (Shaw & Gant, 2002) that an explicit causal relation to loneliness or low self-esteem has not been convincingly demonstrated (Moody, 2004) and that young people of the 'app generation' have often reported very positively of the social effect of websites such as Facebook (Gardner & Davis, 2013). It has been argued that internet use may actually loneliness in many cases (Morahan-Martin & Schumacher, 2003). It seems that the jury is still out on whether WIMTs may or may not affect loneliness and community in society at large (Turkle, 2011).

Internet: The internet is distinguished from the web. The web was invented in 1989 by Tim Berners-Lee. The internet was not invented by any one single individual, but by many hundreds of individuals over a period of about 50 years. The internet originated in 1960 research done by the US department of defence to build a DARPANET, a nuclear-resistant telecommunications system. The internet is a network of computer networks that use the TCP/IP protocol (Transmission Control Protocol (TCP) and the Internet Protocol (IP)).

Iterative: In the context of grounded theory, analysis is iterative in the sense that the analysis is repetitive and cyclical, going through many iterations until theoretical saturation is achieved, whereby no new concepts are forthcoming.

J

Jevons Paradox: The Jevons paradox proposed that while technology may improve the efficiency of production of a particular commodity, there will be a proportionally equal or greater increase in consumption of that commodity (Jevons, 1865). Jevons' own interpretation was that technology of any kind that improved efficiency would, in the long term, increase demand and consumption, increase environmental waste, increase fiscal prices or other associated costs of the commodity in question, increase inequality, and reduce surplus or reserves (Jevons, 1871). Jevons concluded that technology, by itself, is not an unqualified social good (Jevons, 1865). There is a consensus that modern technologies such as the web and WIMTs do not necessarily improve efficiency or productivity for society in any straightforward way (Easterly, 2002).

Justification: In almost all qualitative methodological systems, there is an expectation that the PhD researcher will present some justification of decisions made about methods, procedures used, and virtually every aspect of the methodological process. For example, justification will often take the

form of a defence of particular methodological decision x instead of some alternative methodological decision y.

K

Knowledge: Epistemology is the study of knowledge. In the academic literature in qualitative methods, there has often been extensive interest in the nature of knowledge, primarily because it has been widely debated what kinds of knowledge claims can be made from qualitative data. There is no standard view of knowledge taken across qualitative methods, but it varies across disciplines and projects. In this thesis, it is assumed that knowledge is possible (meaning that in certain circumstances, it is logically possible to establish certain claims to be true beyond reasonable doubt) but not necessarily actual. In other words, this thesis does not claim that any knowledge is actual – or that knowledge exists at all. Furthermore, it is not claimed that knowledge can be generated through qualitative methods such as grounded theory. In any case, many qualitative scholars would agree that qualitative methods probably do not generate knowledge in the form of hypotheses which are falsifiable with reference to appropriate, falsifiable and reliable empirical data. It is widely acknowledged e.g. (Corbin & Strauss, 2008) that in social research, causation and causal claims are especially difficult to establish beyond reasonable doubt. This thesis does not present any causal claims.

L

Last Mile: The view that business and finance is at least as if not more important than community or social good considerations in the digital divide.

Law of Supply and Demand: The law in economics that holds that, in equilibrium, prices are determined so that demand equals supply; changes in prices thus reflect shifts in the demand or supply curves.

Least Economically Developed Countries (LEDCs): The economically poorest nations of the world, most densely concentrated in sub-Saharan Africa. Also known as Least Developed Countries (LDCs).

Left (left wing politics): In British politics, the left is a shorthand term used to refer to the socialist and liberal end of politics, in the sense of the political left. Left wing politics is typically associated with egalitarianism and opposition of social inequality. The opposite of the political left is the political right.

Limitation: In this thesis, a limitation is the opposite of an affordance. A limitation refers to the challenges or the difficulties that are brought into existence by a study. For example a study limits opportunities to contribute to knowledge concerning a specific topic.

Liquidity: The ease with which an investment can be turned into cash; or the capacity for a given type of capital can be converted into another type of capital.

Living Lab: A term used mainly in computer science and ICT4D, refers to a user-oriented ecosystem, often a community organisation of some kind, which uses technology for the benefit of the community. Often innovation and ICTs are important aspects of the living lab. In this thesis RLabs is the prominent example of a living lab used.

Logic: From the Greek Logos, meaning Word. Usually logic is understood to refer to the systematic study of the nature and means of argumentation. The purpose of logic is to search for truth. It is usually acknowledged that if (and only if) certain claims xyz are known to be true or there is reasonable grounds to believe that claims xyz might be true, then it may be possible by some logical operations to infer some additional claims abc that are not necessarily inherently obvious or automatically following from xyz. Whether or to what extent this might be possible, and under what conditions it might be permissible, is the subject of the study of logic.

Loneliness (Loneliness & ICTs): It has been argued that there is a connection between increased loneliness and excessive internet use (Amichai-Hamburger & Ben-Artzi, 2003) and that this might be leading to increasing liquidity or instability of relations in wider society (Bauman, 2003). It has been proposed that there may be a relation between loneliness, social anxiety and problematic web, internet and mobile phone use (Caplan, 2007). A study on online and mobile instant messaging and mental health (Rosenbaum & Wong, 2012) found that IM may be both helping and hindering societal mental health among young adults. Macroeconomics: The top-down view of the economy, focusing on aggregate characteristics. Has overlaps with philosophy of economics.

M

Marginal Utility: In economics, the marginal utility of a good or service is the gain from an increase, or loss from a decrease, in the consumption of that good or service. The extra or added utility a person receives from the consumption of one additional unit of a good.

Memos: Written records of analysis that may vary in form. An intermediate step between data collection and writings drafts of papers. Memo writing is a means of prompting real time analysis of emergent codes and recording this process across different levels of abstraction in an explicit manner.

Metacognition: a synonym for consciousness, the capacity of a human agent to have awareness, to be self-awareness and sentience.

Methodology: Concerns the theoretical, political and philosophical roots and implications of particular research methods or academic disciplines. Scholars may adopt particular methodological positions which establish how they go about studying a phenomenon. A way of thinking about and studying social reality.

Methods: A means for collecting empirical data. In this thesis the term 'method' is not used as this term is used inconsistently throughout the social research literature. A set of procedures and techniques for gathering and analysing data.

Microanalysis: The preliminary in-depth data analysis for the generation of initial things, properties and dimensions; a combination of open and axial coding.

Microeconomics: The bottom-up view of the economy, focusing on individual households and firms

Middle Mile: The view the business and social good are both equally important priorities in the digital divide. The Middle Mile may be summarised as 'people and profit'.

Mile: An organisational strategy for digital content provision; a description of organisational priorities and values within the digital divide.

Mission (SGO Mission): Also known as a social good mission, or a social good organisation mission. In this thesis the mission will typically be understood in the sense of a mission statement – that is, some kind of deliberative, purposeful communication of the raison d'etre of an organisation – the reason for that organisation existing. In the cases of most social good organisations it is envisioned that the social good mission will take the form of a statement or some kind of official documentation expressing how that organisation interprets social good, and what that organisation is wanting to do – its objective – in its attempts to do social good. The SGO mission will often be strongly associated with the values, ethos and organisational objectives or purpose of the SGO. Often the SGO mission will be expressed in SGO documentation such as constitution or similar.

Mobile Technology: In this thesis this term refers to technology which is mobile, in the sense that it is not rooted to one location by need of an electricity source of because of large size. An example of a non-mobile technology is a conventional PC. An example of a mobile technology is a mobile phone or a tablet.

Model: In social science, a model is an overall framework for looking at reality e.g. Feminism, Idealism, and Modernism. In computer science and software engineering, a model is usually

understood to refer to some overall framework for understanding something, but only within the confines or parameters of the particular thing being studied. This is similar to the different ways in which the word 'ontology' is used between social science and computer science.

Modularization: To form or organise into modules as part of the analytic process. A conceptual module is a separable component, treated as an independent or self-contained unit. A concept or a thing in GT can considered as modules on different levels of abstraction. To 'parse' the data is to break the data into parts, such as concepts or categories. Concepts and categories taken together can be described as 'modules', being different parts of a given GT on different levels of abstraction. Taken together all of these things are the 'structure' within a given GT. In the Strauss approach to GT, most GTs will have a basic 2-level hierarchical structure of concepts and categories (Glaser & Strauss, 1967) – that is, subordinate and superordinate themes.

Money: Any item that serves as a medium of exchange, a store of value, and a unit of account. The purpose of the existence of money is to manipulate the liquidity of an economy or any other system of exchange. The more trade barriers there are for a given type of money, the less it will tend to increase overall liquidity. Some currencies are created for the purposes of redirecting rather than increasing liquidity, such as to avoid the flight of capital trap e.g. the Bristol Pound, UK.

N

Necessary Condition: x is necessary for y if y cannot exist without x. However the fact that x is necessary for y does not demonstrate that x is sufficient for y.

NGO: A non-governmental organisation (NGO) is the term commonly used for an organisation that is neither a part of a government nor a conventional for-profit business. The European Convention on the Recognition of the Legal Personality of International Non-Governmental Organisations 1986 was ratified by the UK, binding it to an international classification of NGOs.

O

Objective: Usually used in reference to a concept or conceptual thing. A thing exists objectively insofar as that thing exists even if human agency didn't exist. A thing does not exist objectively insofar as that that thing would not exist if human agency didn't exist. For example, an atheist theory of God would state on these terms that God does not exist objectively however God does exist non-objectively. Non-objectivity is synonymous with subjectivity.

OECD Better Life Index (BLI): From the Organisation for Economic Co-operation and Development (OECD), an international NGO formed in 1948 following the US Marshall Plan. As of 2016 most OECD

member states are developed countries such as the UK, US and other countries that were historically involved in the Marshall Plan e.g. France. The BLI is an online interactive tool for comparing the performance of a state according to the preferences of the user, or what the user thinks makes for a better life. Consequently the BLI is not a single objective number, but will vary according to which variables are weighted by the user and in what combinations.

Open Coding: The analytic process through which concepts are identified along with associated properties and dimensions.

Operationalize: A term widely used in several disciplines including psychology and economics. To express or define some concept or thing in terms tailored to the use for which that concept has been adopted.

P

Parameters: Limits, constraints, boundaries, borders. In this thesis, the term parameters is not being used in the specific technical sense in which it is used in formal methods or social statistics.

Partisan: In this thesis this term is a synonym for advocate.

Positivism: The view that there is a world out there which exists independently of human beings, and that there are objective facts about that world which can be discovered. The best methodological and theoretical paradigm yet created for discovering objectives facts about that external world is science. Science is the idea that insofar as something is empirical, falsifiable and predictive, it is objective. To be objective means to refer to an objective standard. In science, that objective standard is the world. Many positivists believe that social science is not science.

Poverty (Absolute): Absolute poverty is the notion that there is a type of material poverty that exists as an objective reality in the world, independent of whether or to what extent it is compared to other forms of poverty or non-poverty outside of it. According to Office of National Statistics ONS as of 2015 (ONS, 2015) absolute poverty is rarely if ever used as an official measure or metric of poverty by governments.

Poverty (Chronic): A state where an individual person or a group of persons, such as an entire society, are locked in a cycle of poverty which has been described as a poverty trap (Sachs, 2005b). Poverty traps have been defined in different ways by economists and sociologists, but usually they take the form of some kind of self-feeding mechanism of a positive feedback loop.

Poverty (Extreme): Extreme poverty is a term used by the United Nations and other NGOs. The term has a specific quantitative definition which is revised periodically following inflation and other

considerations. In 2008 the international poverty line defined extreme poverty as living on $1.25 per day or less. As of 2016 the official UN definition is expected to be redefined within the next few years.

Poverty (Overall): Overall poverty (also known as cross-sectional poverty) is a term used mainly in the UK by government and organisations such as the Office of National Statistics. It is the percentage of the population that are in poverty in the current year only, without any consideration of their poverty status in earlier years (ONS, 2015).

Poverty (Persistent): Persistent poverty is defined by the European Commission and the UK government (as of 2015) as being in poverty in the current year and in at least two out of the three preceding years. This is the definition used by the European Commission as part of their indicators to monitor poverty and social exclusion across the EU (ONS, 2015).

Poverty (Relative): Relative poverty is poverty of a given individual or a given community relative to some individual or community other than them. In UK law, poverty refers to relative low income. An individual is considered to be in poverty if they live in a household with a disposable income below 60% of the national median. This artificial 'poverty threshold' is a *relative* (not absolute) indicator of poverty, measuring income compared to other people. This threshold in itself does not necessarily imply a low standard of living, either relatively or absolutely (ONS, 2015).

Poverty: The term poverty will be understood as referring almost always to material poverty, particularly in the form of lack of money, or having very little or no money. It is recognised that this is not the only possible form of poverty, and that the term is only being operationalised this way for the purposes of this thesis. From the wider literature it is understood that poverty (taken as fiscal poverty) can often lead to other consequences such as homelessness, danger of starvation, malnutrition, loss of dignity, fear, destitution, desperation, increased risk of alcoholism, drug addiction, etc.

Private Good: In economics, this is the opposite of a public good. The private good is excludable, in the sense that there is an asymmetry between consumers of the good. The more that the private good is consumed by individual x, the less it can be consumed by individual y.

Private Sector: The private sector is that part of the economy, sometimes referred to as the citizen sector, which is run by individuals or groups, usually as a means of enterprise for profit, and is not controlled by the state (areas of the economy controlled by the state being referred to as the public sector).

Profit: Total revenues minus total costs. Within the non-profit or third sector, the term 'surplus' is often used instead of profit.

Profligacy (WIMT Profligacy Effect): WIMT profligacy is the observation that in some cases, while WIMTs may be very helpful, and may even facilitate dignity, there is the potential that WIMTs may be impoverishing in communities that are already very poor e.g. for people who are obliged to seek help from food banks due to food poverty. There is an established link between food poverty and financial debt (Oxfam, 2014), and this debt is often not entirely unconnected to an inappropriate approach to non-essential commodities or a poor understanding of financial prudence (ONS, 2015), the extreme form of which has been described as 'financial incontinence' (Vass, 2013a). There is a long-established link in the wider non-GT literature between profligacy and poverty (Veblen, 1904). This has also been described as a 'philosophy of futility' (Nystrom, 1928). Nystrom proposes, similar to the Jevons paradox, that unsustainable consumerism and increasing fashionable consumption are the principle findings of industrial and technological progress, resulting in little gain for society overall. A modern form of this notion has been proposed as the theory of affluenza (De Graaf, Wann, & Naylor, 2005), a mixture of affluence and influenza, being a kind of inappropriate consumerism (Bauman, 2002) that may lead to profligacy and poverty in equal measure (Hamilton & Denniss, 2005). It has been proposed that there may be a link between the personal financial costs associated with technology such as WIMTs and the rise of affluenza forms of poverty and profligacy (De Graaf et al., 2005).

Proof: In this thesis, the term 'proof' refers to the demonstration of a claim beyond reasonable doubt, with reference to appropriate falsifiable empirical data. In this thesis it is assumed that outside of formal systems proof probably does not exist, or is never achieved. This thesis does not claim to have demonstrated any proofs.

Properties: Characteristics of a thing in GT, the delineation of which defines and gives it meaning.

Proposition: In this thesis a proposition is defined in the philosophical sense of a supposition, premise, assertion or proposed postulate which may be true or false. A proposition may be proposed by a person, or not. A proposition may be knowable, expressible, falsifiable, or not. In short, there are not defined constraints on the ontological status of a proposition.

Prove (to prove something): the demonstration of a claim beyond reasonable doubt, with reference to appropriate falsifiable empirical data. In this thesis it is assumed that outside of formal systems probably there is never any claim which is beyond 'reasonable doubt'. This thesis does not claim to have proved anything.

Public Good: In this thesis the public good is defined as working towards the public interest. Public Interest as a research concept has been particularly dominant in the legal and jurisprudence literature e.g. (Brandeis, 1911). The public interest differs from the social good in a similar manner to that of the public good insofar as the public good and the public interest attempt to define objective measures, standards (Weisbrod, Handler, & Komesar, 1978) or criterion (Brandeis, 1905), which the social good does not. Social good generally tends to accommodate within itself a much wider degree of variation. Public interest law has been defined as a partisan, advocacy area of law (Erlanger & Klegon, 1978) that argues that the actual interests of the public are not always the primary concern of the law (Granfield & Mather, 2013). Scholars have proposed many different instances and manifestations of the public interest. Examples include charity and philanthropy (Houck, 1984), practicing advocate pro bono law for poor communities (Wexler, 1970), confronting scarcity and fairness (Bellow & Kettleson, 1978) and contributing to a 'war on poverty' (Cahn & Cahn, 1964). Public good as a research concept has been particularly dominant in the economics and business literature. The social good tends to see itself as applicable to the social in general, of any kind, whether public or private. Furthermore in the social good there is not necessarily so much focus on commodities or fiscal things.

Public Interest: The public interest differs from the social good in a similar manner to that of the public good insofar as the public good and the public interest attempt to define objective measures, standards (Weisbrod et al., 1978) or criterion (Brandeis, 1905), which the social good does not. Social good generally tends to accommodate within itself a much wider degree of variation.

Public Sector: The public sector is the part of the economy concerned with providing various government services. The composition of the public sector varies by country, but in most countries the public sector includes such services as the military, police, public transit and care of public roads, public education, along with health care and those working for the government itself, such as elected officials.

Q

Qualia: From the Latin 'of what kind'. In philosophy, qualia are instances of subjective, conscious experience. Dennett defines qualia as the ways things seem to us. Qualia are considered in philosophy of mind to be the smallest, most atomic unit of personal experience.

Quality of Life Index (QOL): Also sometimes known as the Where-to-be-born Index. The QOL is an attempt to combine subjective and objective measures of what people think makes for a better life into a quantitative metric that can be standardised for any country. The QOL is less commonly used

by governments or international organisations such as the UN than alternative metrics such as GDP, GNP or the Human Development Index.

R

Range of Variability: The degree to which a GT concept varies dimensionally along its properties, with variation being built into the theory by sampling for diversity and ranges of properties.

Ratification: An act of confirmation or sanction; an explicit written agreement consenting to something. In this thesis, ratification was used in the case of the field notes and the interviews.

Reality: In this thesis reality, or what is real, is considered in the sense of that which is actually objectively real, whether or not this can ever be known. It is possible, for example, that reality can never be known. This view of reality rejects almost all versions of the philosophy of idealism, which states that, in one way or another, reality is immaterial, or a construction of the human mind.

Reason (Reasoning): Reason is usually defined as the capacity to apply logic appropriately, consistently and correctly to a given set of situations or claims, such that the evaluation of those situations or claims is accurately corresponding to objective truth, this being the way that the world actually is, whether this is empirically verifiable or not. Here the capacity to reason is distinguished from the capacity to know. Used as an abstract noun, the word 'reason' is also often used in English to refer to an explanation or description of something, usually with reference to some kind of causal process. Reasoning is usually understood as the capacity or attempt to understand logically proposed reasons (theories) for things.

Reasoning (Abductive, Abduction): Usually defined as inference to the best explanation, the attempt to lay out all of the possibilities, or simply speculation or guessing. Abduction is usually considered to be a less precise form of reasoning. However it is probably more useful in many circumstances. Perhaps for this reason it was widely adopted by Pragmatists such as CS Pierce (Sun-Joo, 2013) and J Dewey (Dewey, 1920).

Reasoning (Deductive, Deduction): A style of reasoning where premises are used to arrive at a conclusion. If a deductive argument is valid, and if the premises are true, then the conclusion is necessarily true. Validity and truth are completely separate in deductive logic.

Reasoning (Inductive, Induction): The term induction is used in a lot of different ways in the literature, which is problematic. In this thesis the term induction is used to refer to a form of logical reasoning where general principles are derived from specific instances – or there is a process of generalisation from the specific case to the general case.

Reflexivity: The PhD researcher's scrutiny of his or her research experience, decisions and interpretations in ways that bring the PhD researcher into the process. In the context of grounded theory, all analysis is comparative, iterative and reflexive. Here reflexive simply refers to the notion of the PhD researcher questioning their own biases, assumptions and perceptions.

Relation: This term is not used in any connection to technical terms in social statistics such as causation, correlation, relation, relation, connection, equivalence, co-constitution, co-efficient, co-variance. In this thesis the term 'relation' is defined in the philosophical sense of an undefined relation between two things which exist in the world (MacBride, 2016). Here a relation is different from a property. A property is a description of 'about-ness', a characteristic of an instance. A relation is usually understood as something that holds between at least 2 separate objects or things in the world. 'Properties merely hold *of* the things that have them, whereas relations aren't relations *of* anything, but hold *between* things, or, alternatively, relations are *borne* by one thing *to* other things, or, another alternative paraphrase, relations have a subject of inherence *whose* relations they are and termini *to which* they relate the subject.' (MacBride, 2016)

Reliable: In this thesis, the term reliable is not used in the technical sense in which it is sometimes used in some formal or quantitative methods such as social statistics. In this thesis the term reliable is being used in the natural English language sense of trustworthy, dependable, accurate, or may be trusted. The SGO ethnographic grounded theory findings are considered to be reliable or trustworthy insofar as these findings agree with the findings from the extant grounded theory or non-grounded theory literature. For example, it was found that the SGO ethnographic grounded theory findings received moderate to strong support from extant research, and so these findings are considered to be reasonably reliable.

Research: The attempt to search for truth, with the aim of contributing to knowledge. It is assumed that contributing to knowledge, if this is achieved, is useful, and something worth doing. Here there is a distinction between truth and knowledge: these are not the same thing.

Rhetoric: Taken from Aristotle, rhetoric is usually defined as the faculty or tools of persuasion. The purpose and existence of rhetoric is the intention to and the means by which to prompt, influence, persuade, convince, or impress upon someone a particular point of view about something. 'Rhetoric is a science that enables man to persuade others.' (Aquinas, 2006) [I-II, Q. 27, Art. 2] Reply Obj. 2

Right (right wing politics): In this thesis October Books is described as a left wing organisation, because this is how OB self-identifies in its own SGO documentation. In British politics the right refers to the conservative end of the political spectrum that tends to put less emphasis on egalitarianism and equality as compared to the political left.

S

Scalability: The capacity of a given organisation to scale or grow beyond a given starting point. In development, scalability and sustainability are usually tied together as some of the important measures for evaluating a given organisation.

Science: There is a very large corpus of literature in philosophy, sociology and other disciplines on proposed theories and definitions of science. While this is far beyond the scope of this thesis, this thesis will adopt a provisional working definition as a means of operationalizing the term 'science'. Here, being 'scientific' is understood as being a characteristic of research. Research is scientific insofar as it is predictive, falsifiable, and empirical. Insofar as a given research demonstrates these qualities, it has the quality of being objective. Here it is not claimed that any of these things are knowable. It is not claimed, for example, that it is possible to establish with any certainty whether a given research is predictive, falsifiable or empirical. It is also not claimed that science is a discrete thing, but rather a continuous spectrum.

Selective Coding: A non-random process of integrating and refining theory in an iterative and reflexive manner.

Sine Qua Non: Latin for 'without it', 'but for', or 'without which'. The full phrase 'condicio sine qua' non meaning, without these conditions. This is the notion of something which is indispensable, a condition without which it could not be. In this thesis will be treated as being equivalent in practical terms to a necessary condition.

Social (The): For the purposes of this thesis, the social is understood to be synonymous with society – that is, human society. Here society is understood as the sum total or cumulative collection of (2 or more) individuals, depending on any parameters or constraints that a given study may have placed on what is being studied.

Social Construction: In sociology, a theory of knowledge or the way in which people understand the nature of society or the social (human) world. Social constructions are usually understood by social scientists as referring to joint or collective constructed approaches to some aspect of the social world which many people reify or make more tangible through the use of language, ritual, cultural norms and other social constructs.

Social Contract: Social contract theory originated in political philosophy as a conceptual framework for addressing how society is organised: particularly the legitimacy of political power, the authority of the government, and concepts such as human rights, legitimate coercion and the consent of the governed. In this thesis for practical purposes the term social contract is treated as synonymous

with social construction. Examples of philosophers who are usually associated with the social contract approach include Rousseau (Rosseau, 1762), Hobbes (Hobbes, 1668), Locke (Locke, 1689) and Rawls (Rawls, 2000).

Social Enterprise: A social enterprise is an organisation that applies commercial strategies to maximize improvements in human and environmental well-being, rather than maximizing profits for external shareholders. Social enterprises can be structured as a for-profit or non-profit, and may take the form of a co-operative, mutual organisation, a disregarded entity, a social business, a benefit corporation, or a charity organisation. The UK Government has adopted a 2002 Department of Trade and Industry report which defines social enterprise as: a business with primarily social objectives whose surpluses are principally reinvested for that purpose.

Social Good: The idea that it is possible and desirable to make the world a better place. In this thesis social good will be defined as anything which contributes to (or at least aims to contribute to) making the world a slightly less bad place.

Social Justice: In this thesis social justice is defined as the state of fairness and justice between individuals in a society or a social situation. This definition draws on (Rawls, 2000). In this thesis social justice and justice are treated as synonyms.

Social UnGood: The opposite of social good. Social ungood is a synonym with social non-good.

Sociality: sociality is the degree to which a group of individuals have an inclination to form a society, or a social group.

Society: In this thesis the terms society and 'the social' are used as synonyms. In this thesis society is defined as a group of people physically located in close proximity to each other, typically in the same country. Society may be considered as a collective cultural group of individual human persons. A social group can be 2 or more persons. In western countries such as the UK, society is usually considered to be a very large social group, consisting of millions of persons instead of 2 or more.

Stakeholder: Used in this thesis in the most general sense of any person who has a 'stake', whether an implicit or explicit stake, in a social good organisation. In a SGO a SGO stakeholder can be a volunteer, a member of staff, and a client or service user. A SGO stakeholder is simply any person who is involved in a SGO in some capacity. Other groups who are not considered in this thesis, such as trustees, patrons, shareholders, investors, supporters and others, could also be described as stakeholders.

Subjective: Usually used in reference to a concept or conceptual thing. A thing exists subjectively insofar as that thing wouldn't exist if human agency didn't exist. A thing does not exist subjectively

insofar as that that thing would exist if human agency didn't exist. For example, an atheist theory of God would state on these terms that God does exist subjectively however God does not exist non-subjectively. Non-subjectivity is synonymous with objectivity – so these are treated as opposites.

Substantive Theory: A theoretical interpretation or explanation of a delimited problem in a particular area.

Success: Success is difficult to define within the digital divide due to different perceptions of success (Mooketsi & Chigona 2014). Taken literally as a dictionary term, success is the accomplishment of an aim or purpose. A favourable outcome as a result of purposeful or deliberative intention; the attainment of some achievement by non-random conscious endeavour.

Sufficient Condition: x is a sufficient condition for y if it is sufficient to know x in order to know y. For example, it suffices to know that 1+2=3 to also know that 2+1 =3. However it is not necessary to know that 1+2=3 in order to also know that 2+1 =3.

Summum Bonum: the best of all possible worlds, the highest possible good. Consider a world where all our ambitions and aspirations of development were perfectly achieved. This would be an ideal world, the best of all possible worlds, a summum bonum, and a panacea. In this panacea there is no longer any need for development, since everything has been developed perfectly and to the maximum extent. It would be the perfectly developed world.

Supposition: Any kind of premise, claim, or idea. A supposition can be true or false. A supposition may be proposed by a person, or not.

Surplus: The magnitude of the gain from trade, or the difference between the purchasing cost and the selling cost of a given product.

Sustainable Development: Within economics, development which is based on sustainable principles and can be financially, socially or otherwise sustained over a given period of time. With reference to the environment, sustainable development pays particular attention to environmental degradation and the exploitation of natural resources.

T

Tangible: A thing is tangible if it is considered to be real, palpable, actual, concrete, is reified or manifested in the physical world, or its existence is, at least in principle, empirically falsifiable.

Telecommunications: Telecommunication is communication at a distance by means of various different technologies, particularly through electrical signals or electromagnetic waves.

Theoretical Sampling: Sampling on the basis of emerging concepts in order to explore the dimensional range of concept-properties. The PhD researcher aims to develop the properties of their developing things, not to sample randomly selected populations or to sample representative distributions of a particular population. Data gathering driven by concepts derived from the evolving theory for the purpose of densifying things in properties and dimensions.

Theoretical Saturation: The point in which no new GT properties, dimensions or relations emerge during data analysis.

Theory: In this thesis the term 'theory' is defined in the broadest possible sense of simply an idea, proposal, or claim of any kind. Any theory can be right or wrong, true or false. That which is theoretical is not empirical – theoretical things are the opposite of empirical things. Note that the term 'grounded theory' does not use the term 'theory' in the same sense in which the term 'theory' will be used in this thesis. Note that a theory is not the same thing as a grounded theory.

Truth (Correspondence Theory of Truth): The CTT states that: either there is something, or there is not. Whether there is something or not, there is a truth: 'there is something, or not'. Therefore, there is a truth: 'there is something, or not'. A truth is something. Therefore, there is something. This something is assumed to exist even if human being and human minds did not exist. A statement is taken as true if that statement corresponds to the way that things actually are in the real world (whether or not this is knowable). Knowledge is treated as a completely separate thing in the CTT.

Truth: Truth is that which is factual, or that which is representative of things which actually are the case – in the objective world. Here, the objective world is assumed to be something which exists (even if this cannot be confirmed) independent of human existence, and particularly independent of human agency, the human mind, and human perception. In this thesis, the objective world is a non-CAMP, non-subjective thing.

U

Utility: Mainstream economic theory often assumes that preference structures conforming to certain rules can be usefully proxied by associating goods, services, or their uses with quantities, and defines 'utility' as such a quantification. Within Benthamite utilitarianism, utility is the production of pleasure and avoidance of pain. The Austrian school of economics typically will deny the possibility of the quantification of utility, but will view utility as the satisfaction of needs of a given social or economic unit.

V

Validity (logical validity): In logic, an argument is valid if and only if the argument is presented in such a way that if the premises are true, then the conclusion will be true. This is also known as deductive validity. The argument is presented in such a way that if it is impossible for the premises to be true and the conclusion false. Even if an argument is valid, this does not imply that the conclusions or the premises are true. Consequently truth and validity are completely separate things in formal logic.

Value: The regard that something is held to deserve; the importance, worth, or usefulness of something. In finance, value may be thought of in terms of the estimated monetary worth of a given thing. Perceived Value and Actual Value are rarely correlated according to some scholars within Behavioural Economics, however these two variables will converge in the aggregate given a sufficient period of time according to free market theorists. Within the Austrian School of Economics, the subjective theory of value holds that value is not an objective thing and therefore the value of any given thing is entirely dependent on the individual or aggregate perception of that thing.

Variable: In this thesis, a variable is something which exists in the physical world, which may be known or unknown, measured or unmeasured, and will vary. Typically a variable will be something which is of interest in the research project. For example different social good organisations (SGOs) will have different approaches to social good. This is considered a 'variable'. In natural language English a synonym for different' is 'variable', and this is the sense in which the term is used here. In this thesis, the term variable is not used in the specific technical sense in which it is used in social statistics and formal methods.

Variant: In grounded theory, a conceptual module at some level of analysis that demonstrates an apparent disparity to other conceptual modules at the same level of analysis. Typically the term variant is used for conceptual modules that are grounded in the data but through cross-axial coding do not show any clear relation to other modules. Variants, while grounded in themselves, are often not incorporated as part of the resultant grounded theory in the findings.

Voluntary Sector: The voluntary sector or community sector refers to organisations that are not for-profit and non-governmental. It typically includes, for example charities, NGOs, cooperatives, and any organisation which is legally registered to have a workforce composed of volunteers, or to have labour that is paid less than the UK minimum wage. In the UK the voluntary sector is also known, in various legal contexts, as the non-profit sector, the community sector, or the third sector. This is

contrast to the public sector (government) and the private sector (for-profit business, industry, and commerce).

W

Web: The web was invented in 1989 by Prof Sir Tim Berners-Lee at CERN, Switzerland. The web is a network composed of URLs Uniform Resource Locators (a form of URI Uniform Resource Identifier, commonly known as a web address), HTTP Hyper Text Transfer Protocol and HTML Hyper Text Markup Language. The web is distinguished from the internet, which the web is built on top of.

X

Xanadu: Historically the first hypertext project. Originated in the 1960s and saw various reincarnations through the proceeding 5 decades. Founded by Ted Nelson (Nelson, 1987, 2004, 2010), a long-time critic of the web. An open access version known as Open Xanadu was released in 2014.

Y

Yield: In finance, the annual income from any given security, expressed as a percentage of the current market price of the security. For example the yield on a share is its dividend divided by its market price. This definition is adapted from The Economist online glossary of economic terms. http://www.economist.com/economics-a-to-z/z

Z

Zero-sum game: When the gains made by winners in an economic transaction equal the losses of the losers. Many cases in development and social good can be non-zero sum, where the gains of the winners do not exactly equal the losses of the losers. There are many reasons for this, including waste and inefficiency. Jevons and George observed that waste and inefficiency often make the relation between technology and social good problematic (George, 1932; Jevons, 1865, 1871). Jevons and George were considering technology in general and not ICTs, however other economists such as Stiglitz have applied these same ideas to the relation between ICTs and social good (Arnott & Stiglitz, 1979; Stiglitz, 2015). This definition is adapted from The Economist online glossary of economic terms. http://www.economist.com/economics-a-to-z/z

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