



UNIVERSITY OF GOTHENBURG
DEPARTMENT OF SOCIAL WORK

**Challenges of Service User Participation in Human
Service Organisations**

A Case Study in a Swedish Charity Organisation

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Abstract

Title: Challenges of Service User Participation in Human Service Organisations: A Case Study in a Swedish Charity Organisation

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Key Words: Service user participation, human service organisations, moral work, isomorphism, and institutional logics

This report aims to explore the failures of service user participation initiatives in human service organisations. Despite the positive portrayals of service user participation and goals towards implementation, often times putting it into practice may fail. Social work theories such as empowerment and democratisation are used to elaborate on why such initiatives are strived for. Further use of organisational theories such as institutional logic and isomorphism are used to analyse interviews with staff and guests of a local organisation aiming to implement service user participation in daily practices.

This is a case study of a local human service organisation working in Gothenburg, Sweden that utilises a church, as a community meeting place, providing basic social services to clients who face homelessness along with other forms of social exclusion. The failures of implementation of service user participation in human service organisations can be strongly linked with a lack of recognition for the powerlessness of clients, competing institutional logics leading to contradictions in an organisation and lastly the mimetic nature of human service organisations that leads to implementations of technologies without proper evaluations.

The results provided are grounded in participant observations of the church as a meeting place and two meetings held with management and service users, in combination with one-on-one interviews conducted separately with both, staff and service users. Thematic analysis is then used to analyse those experiences provided, to depict both commonalities and differences of their experiences. Despite these commonalities the implementation of service user participation is difficult to fulfil. With the support of organisational theories, specific to human service organisations, and social work theories, I provide an understanding in the implementation and possible failures of the practice of service user participation.

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Abbreviations

SUP – Service User Participation

HSO – Human Service Organisation

NPM – New Public Management

IFSW – International Federation of Social Workers

ECP – Empirical Clinical Practice

EBP – Evidence Based Practice

COVID-19 – Coronavirus

Chapter 1 Introduction

Service user participation (SUP) has become somewhat of a buzzword within social work practices over the past twenty years. It is an effort to go against the classic paternalistic and bureaucratic nature of state institutionalism that is deeply imbedded in government policies within social work practices. Models of SUP have been developed through ideas of active citizenship and the consumerist agendas prevalent in modern day neoliberal societies, encouraging the choice of the individual, to have a say in decision-making and increased influence of service provisions. The idea behind SUP and concepts surrounding its implementation are promising. However, so long as service providers retain control of the agenda and deliberation process, an asymmetrical relationship between service users and employees of human service organisations (HSOs) will prevail (Leung, 2011).

I quickly realised through my research, that though based on promising concepts, the implementation of SUP leads to an immense amount of confusion and uncertainty, often times leaving service users open to tokenism and exploitation (Stewart et al., 2008, p. 1). Tokenism is defined in the dictionary as, “the practice of making only a perfunctory or symbolic effort to do a particular thing, especially by recruiting a small number of people from under-represented groups in order to give the appearance of sexual or racial equality within a workforce (‘Tokenism’, n.d.)” The processes involved in initiating these types of practices can be exhausting for both staff members and service users of HSOs. Organisations often times may not understand the implications of SUP and may strive to implement SUP in efforts of “window-dressing,” a term from organisational theory that is similar to tokenism, or an act of ‘making things look good from the outside (Arnstein, 2019, p. 28).’

Further interest comes from a professional as well as personal connection to a local charity organisation working in the western region of Sweden, in the city of Gothenburg. Göteborgs Kyrkliga Stadsmissionen [Gothenburg’s Church City Mission], works exclusively with homelessness and problems surrounding homelessness, with services that are provided to individuals who are excluded from society in different ways. During the time of research within the organisation, they were beginning an initiative in SUP, called “meetings with the boss,” an attempt to include service users in decision-making of daily activities. With this said, this report provides an analysis of client, staff and shared experiences through the use of interviews in Stadsmissionen’s church location. I use these interviews to critically engage with previous

research and studies pertaining to SUP, further linking the empirical data to the theoretical framework.

1.1 Purpose and Research Question

Here I provide background to the purpose of my study, and what I intend to achieve through this report. Following this I provide the research question which I have aimed to answer in the subsequent text, through theory, previous research and collection of data both through the context of the organisation and then the field research from the church location where the initiative in SUP was made. I also provide the motivation to my study and an explanation of the study's relevance to social work.

1.1.1 Purpose

The purpose of this research is to gain an understanding as to why HSOs often fail in the implementation of SUP. This report focuses on the views from both staff and clients to help understand similar and conflicting views by those existing in Stadsmissionen, the local charity organisation that is researched. The study conducted in this research report entails the implementation of a technology that promotes SUP within a local organisation, in a single location. Technology as understood through HSOs and organisational theories is a procedure which is implemented in an organisation that is considered socially approved and then is sanctioned through re-enforcement of institutional logics (Hasenfeld, 2010, p. 28). Technologies in HSOs ascend in importance as they gain greater legitimacy in institutional environments, not only because they demonstrate efficacy, but because they are supported by politically powerful interest groups that influence the discourse, knowledge and cultural symbols or rituals within an organisation (ibid). My interest goes deeper than merely taking a look at the theoretical implications of SUP as a phenomena and instead looks at the individual experiences of both employees and clients within the context of an HSO, when working to implement SUP practices. Participation is a means by which service users can exercise some control over professional and bureaucratic power, it's an elimination of the barriers between the givers and the takers of social work services, along with an elimination of the stigma associated with being a recipient of social services (Flösser & Otto, 2011, p. 191). SUP needs to be built on concrete proposals and not abstract idealism, the proposals for change towards successful implementation of SUP need to be explicit, not implicit (ibid). The purpose of this

study and subsequently this report is to answer *why* SUP implementations in HSOs fail, through the use of social work theories, organisational theories, and previous research.

1.1.2 Research Question

1. Why does the implementation of service user participation (SUP) often fail in human service organisations (HSOs)?
2. What are the differences and similarities in staff and client experiences in a local charity organisation leading to challenges of SUP?

1.2 Motivation of Study and Relation to Human Rights

It is with consideration to both positive and negative aspects of SUP that have led an interest in implementations of SUP. Ultimately, the goal of SUP lies in creating more equality and inclusion within an organisation that working with people. With a background in Human Rights I am an advocate for social justice and increasing an individuals' capabilities as explained by Nussbaum and Sen through the 'capabilities approach (Nussbaum, 2011)(Sen, 2011).' The capabilities approach has previously been an approach for comparative quality-of-life assessment and theorising on basic social justice. Additionally, a capabilities approach focuses on choice or freedom, the promotion for the people within societies to have a set of opportunities and substantial freedoms where the choice is theirs to exercise that action (Nussbaum, 2011, p. 18). With this as a foundation, I am not merely interested in the implementation of SUP and its benefits, but instead the fairness and trustworthiness that is displayed in client-worker relations in such a process. In addition to this I want to understand the institutional logics at play within organisations that work to establish this mutual respect and trust for one another through the context of SUP (Hasenfeld, 2010, p. 36). What is it that makes organisations want to implement SUP in the first place? Why is SUP a "good idea" for HSOs? And lastly, why then do HSOs struggle to implement SUP?

1.3 Relevance to Social Work

According the International Federation of Social Work, the global definition of social work from 2014 is as follows:

Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation

of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing (*Global Definition of Social Work – International Federation of Social Workers*, n.d.).

It is this global definition of social work which also sparked an interest in the practices and implementation of SUP within HSOs. SUP is a real world manifestation (or practical application) of the theoretical aspects that make social work into what it is. Social change, social cohesion and empowerment are all preconditions, as well as expected results to be reached through the practice of SUP. The goal then is to strive towards the engagement of people as well as policy structures to address life challenges and enhance the overall wellbeing of clients and in turn society. Not only this, but SUP requires the acknowledgment of social injustice, the need for human rights, and the need for collective as well as individual responsibility. In order to meet these needs and effectively acknowledge them, it is necessary to respect the diversity of clients and client needs.

Traditionally social care originates from Victorian Poor Law, notably associated with charitable organisations whose focus was to ‘reform’ people, with the main philosophy frequently associated from a top down approach of regulatory and paternalistic practices (Beresford & Croft, 2001, p. 298). Reform or recovery was the ultimate goal in poor law philosophy, essentially working to change the individual that comes in contact with social services. Over the years social work has drastically changed, with push back against traditional perspectives where service users were seen as the problem, seeking to categorise and diagnose, with perspectives and views coming from a science to ‘fix’ people.

Today, service users are seen beyond diagnoses, especially in places where there is a push for privatised services, it has become more important for organisations to take their clients’ perspectives into account, treating them instead as consumers. The development of involvement in social services is theorised to have originated from the consumerist agenda with stress on consumer choice, consultation and information collection of direct feedback from service users in improving the services they receive (Beresford & Croft, 2001, p. 296).

1.4 Study Conducted and Structure of the Report

The analysis and subsequent findings reached in this study are created in combination with observations, interviews and additional conversations with staff and guests in a local organisation working with homelessness. The observations were made during “meetings with the boss” initiatives, first on one day in November 2019 and the second was done on a day in February 2020 in a church location of the local charity organisation, Stadsmissionen. Following this I spent a three week time period for additional observations, where the main focus was gathering data through interviews in regards specifically to the initiative made for SUP, and then generally about the implications of SUP and views held on it as a concept. With this said, my research focuses on the meeting place as a whole, but more specifically on the interviews done with staff and guests. What is unique about the social work done within Stadsmissionen’s church location is that it is not a place that provides a specific service or function but fulfils several functions simultaneously; offering breakfast and lunch for a low cost, bread distribution, economic assistance, access to showers, providing clothing and assistance in contacting other social services.

The report is structured in a way that first provides the purpose of the study and the research question the report aims to answer. Then background is provided to motivate the study and further support the relevance to social work. Following this a background to SUP through previous research made is given along with the specific context of the Swedish system in support of SUP initiatives and further a literature review presenting summaries of methods and theories regarding SUP as a practice.

Continuing forward I provide theoretical framework through social work theories that support the implementation of SUP and the expected results of such initiatives. Then organisational theories are utilised to further display why SUP initiatives are created and subsequently why they may fail. A detailed conceptualisation of power is also added to display how it functions in society and ultimately how it is deeply intertwined in social work practices and organisations as a whole.

After this the research methodology provides a description to the research design utilised in the study, including epistemological approach, delimitations, ethical considerations, and thematic analysis. Included in the ethical considerations, are first personal considerations taken during

the study and then descriptions of reliability, validity, and generalisability. Then an explanation to thematic analysis is provided to include clarification on how data was collected, the transcription process and further the way in which the data was coded.

Before beginning the analysis a brief background to the specific organisation which was studied is presented. This then is succeeded by a description of the specific location which was studied, then the implementation of SUP that was observed, and finally background to the participants; how they were selected and how access was gained to perform further interviews.

The findings and analysis is divided into three sections with subsections; guest voices, staff voices and shared voices which looks as follows:

1. Guest voices including themes of *powerlessness, predictability* and *compassion*
2. Staff voices then split into; *empowerment, obstacles* and *inanity*.
3. Then a combination of the two as shared voices, where themes and ideas from both guests and staff overlapped with one another through *community, democratisation* and *'us versus them.'*

Finally after the analysis comes the conclusion, where further discussion of the findings and conclusions that were reached through the study. It attempts to provide an answer to *why*, as in 'Why do SUP provisions often fail in HSOs.' In addition to this recommendations are provided as suggestions for further research as well as future initiatives of SUP.

Chapter 2 Background

This background chapter is provided to understand SUP as a concept, through the use of an overview on previous research and then a literature review providing specific information concerning the methods and theories used in the research. The literature review is utilised to show the research methods used in different studies done on SUP, including what target groups were studied, how they were studied, and important aspects of the study that can contribute to my own research of the organisation Stadsmissionen. The previous research section provides conceptualisation of SUP as a service technology in HSOs and also highlights both the negative and positive aspects associated with SUP implementation. Additionally provided is a short explanation to SUP specific to the Swedish context where the study is conducted.

2.1 Literature Review

The literature review aims to provide background to SUP through providing a summarisation of a collection of seven articles. The articles were obtained through the use of Gothenburg University's super search and Google scholar. Key words that were used included; 'service user participation,' 'service user involvement,' 'organisation,' 'homelessness,' 'case study,' 'qualitative research,' 'addiction,' 'community work,' 'social work,' 'social services,' and 'empowerment.' There is a range of previous literature available on SUP, amongst them are studies such as 'involving service users in the research process,' 'involving service users in education for social workers,' and 'giving service users a voice in projects and daily procedures in organisations.'

The literature surrounding SUP has predominantly been made in the United Kingdom with regards to different social service contexts, mostly that of disability movements and working with social care recipients of mental health services. Also included are articles from different Scandinavian countries, which was imperative to include for further understanding the social context of the study location. The literature found specifically in relation to Scandinavian countries, was done in state run agencies providing mental health care, different forms of housing for service users or those facing circumstances of homelessness. To better grasp an understanding of SUP several aspects were taken into consideration during the literature search; what is already known about the topic, what concepts and theories have been applied, which methods are used, and who are key contributors to the topic (Bryman, 2012, p. 8).

Stark provides that participation in of itself is a process that happens in several stages. First to begin; service providers have to first inform, consult, decide together, act together, and lastly the ultimate goal is to support an independent service user organisation (2011, p. 81). Participation in this article refers to the participation in social services provided to those who experience homelessness. Stark claims participation is only worth having if it has an impact and adds value to decision-making in the given organisation, it should be voluntary and does not exclude the need for support but strives towards changing how support is provided (Stark, 2011, p. 84). The ultimate goal with participation in this study is to encourage and support the creation of service user organisations.

Anker's article continues on that notion that SUP is actually not the end-goal, but instead describes the ideal scenario leading to service-user led organisations. Principles of decentralisation, self-help, user participation, empowerment and the voice of users in social services has been integrated into traditional social work over the last few decades (Anker, 2008, p. 36). These new technologies however, do not remove power imbalances and injustices of social work, and instead serve as a critique to paternalistic and bureaucratic welfare states, such as in Sweden and Denmark. User led organisations however gain this legitimacy through lay experience and expertise, essentially through their lived experience acting as knowledge base. The organisation described by Anker is an interest organisation for the homeless, with the dominant discourse and ideologies of user organisations giving them authority and legitimacy in the field (2008, p. 44).

Muurinen conducted a study in Finland through the implementation of involving service users in designing social services, to improve the services, but also to increase SUP and as a result extend democracy (2019, p. 962). When influencing and developing practices, power is unequally distributed between professionals and clients, with the clients' influence and power conditioned by the organisational practices, policies, structures and management (Muurinen, 2019, p. 969). The study encourages the recognition of power dynamics at all levels of participation between clients and staff. With clients' agency shaped not only by the relationships with practitioners, but with other clients outside of the group (Muurinen, 2019, p. 970).

O'Keefe and Hogg provide a study from the UK concerning house-bound elderly people, in which they sought to expand on SUP initiatives which were made to address inequalities. They recognised the importance of involving communities as a way of increasing self-esteem of disadvantaged groups by increasing their capacity to help themselves (O'Keefe & Hogg, 1999,

p. 245). They also describe current social work practices, as coming a long way from paternalistic views where the professional knows best and now work towards initiatives of SUP.

Omeni gives consideration to the dangers of ‘tokenism’ within SUP, as the service users who participated in the study made note of the failures of involvement initiatives to *practically* influence change (2014, p. 7). The study was done through surveys of three mental health trusts located in the UK, to provide perspectives from both staff and service users’ thoughts surrounding SUP. The study aimed to display the viewpoints and further the experiences of both staff and service users in implementation of SUP. With a significant portion of those sampled as participants from community day centres (Omeni et al., 2014, p. 8).

Eriksson provides a ethnographic case study on the practice of SUP in a large public psychiatry organisation. The article pushes into light possible harmful effects that SUP can have on the social movement of the mobilisation of service users (Eriksson, 2018b, p. 833). Theories of ‘co-optation’ are used from institutional theory, explaining the process of new elements being absorbed into leadership of an organisation as a means of averting threats to stability (Eriksson, 2018b, p. 834). Eriksson focuses on user organisations working together with state run agencies, where user led organisations were often treated as a source of individual expertise rather than a socio-political counterpart in the process of integrating participation on an organisational level (Eriksson, 2018b, p. 841). The study involved narrative analysis, with interviews of service users to understand their perspectives.

Mossberg also provides a Swedish example in studying service-user organisations, HSO representatives in mental health, and social care strategic collaboration councils to depict the challenges faced when working towards co-optation (2016). Criticism involves the risk that SUP is informal, and dependent on the goodwill of single individuals where the more powerful invite the less powerful, resulting in *alienation* rather than empowerment. Or the latter where service user initiatives are seen as maintenance of the status quo rather than for the good of service users (Mossberg, 2016, pp. 717–718). In essence they write about the consultation fatigue that can be felt by service users and again the risks of tokenism.

I have chosen these articles specifically because they provide critical analysis of causes and effects leading to challenges in SUP implementation. Second I have chosen these articles because they are studies involving similar target groups, most notably clients who are

vulnerable due to circumstances of homelessness, mental illnesses or other forms of exclusion from society as a whole.

2.2 Previous Research on SUP

In political science all behavioural patterns of citizens' actions to have influence in political decisions is considered participation (Stark, 2011, p. 78). Participation is also located within concepts of democracy, dating back to the Greeks, with the idea of reciprocity where individuals and the political community must have interest in one another to be an active member. This leads to further being recognised by others in that community, and is required to reach the status of a "full citizen" (Webb, 2008, p. 272). The opportunity for people to be 'active citizens' or 'interested consumers' beyond the conventional political process, allows participation through the self, giving clients an opportunity for engagement from a position of greater individual awareness – to create a balance of civil and human rights, and to redistribute power and control (Beresford, 2010, pp. 498–499).

There are several models of participation, such as the consumerist model with a business approach set to improve customer satisfaction, and the empowerment model that requires a transfer of power from staff to clients (Stark, 2011, p. 80). The consumerist approach, focuses on the individual receiving a service and requiring them to be knowledgeable about the things they 'need' or 'deserve' in relation to those services (Stark, 2011). This approach requires involvement not just from the client on an organisational level, but requires the client to consistently be involved in knowledge gathering of issues and services which involve them (Mossberg, 2016). Any exploration towards partnership with service users, needs to first begin with an appreciation for the powerlessness of service users in relation to the state, service systems and institutions which have traditionally disempowered them (Beresford, 2010, p. 497).

SUP is not a new concept, professionals have considered user involvement as empowering to clients for several years now, claiming it allows service users to exercise control and choice over services (Omeni et al., 2014, p. 7). Stadsmissionen for example, works from a perspective of empowerment, which has been the basis for implementation of SUP. In this case, the *main* precondition to participation in social work *is* empowerment, with individuals increasing their capacity to be informed, to making choices and *transforming* those choices into actions (Stark, 2011, p. 76). Further positive associations with participation include; taking part, involvement, engagement, sharing something common with others, cooperation, codesign and self-

organisation (ibid). However using words such as empowerment, care involvement and choice has come to be used so frequently that often times it is no longer valued among service users (Beresford, 2010, p. 496).

Participation without the redistribution of power is an empty promise and frustrating process for those that are powerless (Arnstein, 2019, p. 24). With the tradition of ‘poor law’ and the pauperisation of social service recipients, service users have systemically been devalued as people and frequently denied rights. Setbacks to SUP include negative aspects such as tokenism, failure of involvement initiatives influencing any kind of actual change, power imbalance, paternalism, racism, resistance to inequalities and division between service users and experts (Omeni et al., 2014, p. 7)(Webb, 2008, p. 271)(Arnstein, 2019, p. 25). These setbacks may lead to disinterest from service users, and a general lack of motivation from staff of HSOs. This as a result would cause more harm to an organisation, with an increasing lack of trust associated with their practices.

2.2.1 Swedish Context

In Sweden specifically the labour movement and civil rights movements inspired social mobilisation among users of welfare services in the 1960s and 70s; with support from radical professionals, psychiatry patients, prisoners and those facing addiction, forming user-led organisations (Eriksson, 2018b, p. 833). These organisations aimed to influence the welfare system they deemed as paternalistic. They demanded democratisation and increased sharing of power, having much of an influence in the socio-political field during the 1970s (ibid). Service users have increasingly rejected the paternalism and social control associated with social democratic welfare states (Flösser & Otto, 2011, p. 196). With their movements pleading for rights and representation based on citizenship, in relation to the discrimination and oppression of service users’ experiences. Service user movements argued for de-professionalisation of social services with demands for SUP in day-to-day services, running and managing agencies and services, as well as planning and developing new policies (ibid).

Early demands for user involvement in Sweden were further articulated in terms of democratisation, policy transformation, power sharing and service users’ collective rights, starting first as grassroots movements that have now been adopted by the state (Eriksson, 2018b, p. 834). Generally Sweden holds traditions of ‘the good state,’ in that the state is understood as working in the best interests of its citizens, the same can be said for nonprofit organisations working under these policies (ibid). SUP then, may merely be seen as a ‘do-good’

action done by policy makers and welfare agencies to show their ability towards good intentions, or as in business theory, a ‘window dressing strategy’ used to improve the appearance of the organisation to guarantee funds from shareholders and clients (Webb, 2008, p. 270).

Later reforms in Sweden during the 1990’s, within disability, mental health and social care services stressed the rights of the individual, which brought an increased responsibility of service users to know their rights and demand them accordingly (Mossberg, 2016, p. 717). This meant that activity and participation was actually *required* from individuals to obtain the welfare services that they needed (ibid). In this case, participation becomes absolutely vital for social service recipients for their survival in greater society, otherwise they would not receive the necessary funds to participate in the day-to-day functioning of a society or in their respective communities. With this push for participation in organisations, the aim is for service users to be regarded as both a member of the team as ‘interprofessional collaboration’ but also as the recipient of its services (Kvarnstrom et al., 2012, p. 130). There is then a high burden laid unto service users to represent themselves and one another, while professionals retain ultimate control over decision-making.

The overview of previous research provides a close look at the theoretical implications as well as an insight into the methods used in regards to the target group. Additionally the context and history specific to Sweden, assists in further understanding the location of the study made in this research report.

Chapter 3 Theory

The theoretical framework chapter is utilised to show which theories and concepts have contributed to understanding SUP as a practice in regards to this study and finally the construction of the report. A combination of both social work theories and organisational theories are used to explain the initiation and possible failures of SUP. Social work theories are used to help conceptualise the initial push for SUP in social care services, and why it is understood as important as a support for its implementation. Organisational theories are used to understand the culture, environment and practices of HSOs, as these customary qualities of organisations, assists in creating generalisability to the research. Lastly a description of power is provided as it was difficult to research SUP without taking in to consideration the inherent power that exists in all levels of society, be it in social work practice or organisational theories.

3.1 Theoretical Framework

When SUP is turned into a public good it is no longer something that has come from the service users and instead becomes part of an organisations' internal evaluations, development and quality of management. Preconditions of participation as previously mentioned are empowerment, which encourages the transfer of power from employees of HSOs to its service users (Stark, 2011, pp. 78–80). Additionally, there is an aim of HSOs towards democratisation, or to involve service users in community decision-making (Webb, 2008, p. 272). However, changes in organisational environments casts new perspectives on social problems, giving rise to conflicting moral systems that can challenge its legitimacy. An organisation is then forced to justify that legitimacy through renewed moral entrepreneurship and realignment of the moral systems that guide its services (Hasenfeld, 2010, p. 27). Often times this justification is done through the strengthening of an organisation's institutional logic through following mimetic trends already existing in the field of social work (Hasenfeld, 2010, p. 27).

3.2 Social Work Theories

3.2.1 Service users' participation or involvement (SUP)

SUP is a movement in contemporary social work practices. Through the International Federation of Social Workers' (IFSW) website a consultation paper on Service User/Consumer Involvement and Social Work describes SUP in terms of partnership, engagement and involvement with a list to help clarify the terms which should be met in an initiative:

Consulting with and listening to what service users/consumers have to say; developing links with service user/consumer groups and organisations; involving service users/consumers in social work and other social policy organisations so these are better informed by them; service/users/consumers individually and collectively having more say over their lives and in services that they use; involving service users/consumers in co-producing social work as a joint activity (International Federation of Social Workers, 2010).

SUP then, has been developed through social work practices as a means of increasing the involvement of service users in decision-making processes and the like. There are several examples of what participation entails such as being part of individual decision making, or involvement during care plans. It can be an ongoing dialogue between staff members and service users. In residential settings clients may be involved in the form of a group of service users or as committees that have been predetermined by staff members. They can further be involved collectively in consultation events for social work organisations (Harris & White, 2013b).

3.2.2 *Empowerment*

Empowerment has been claimed as both a precondition and a result of SUP. Empowerment is a reflective action directed towards achieving better, more equal power relations – the end goal is for those who are empowered engaging in more meaningful activities for themselves (Frans, 1993, p. 314). This list provided by Frans is a collection of definitions of *empowerment* that have appeared in previous research and literature:

- 1) Perception of self- concept that is positive and satisfying to the individual, one inclusive of a sense of self-validation and self-esteem, 2) critical awareness of one's place in the world as it relates to larger systems or macrostructures, 3) perception of possessing knowledge and skills sufficient to influence events in one's own or others' lives, 4) individual propensity to act, generally understood to be a perception of the ability to initiate effective action on behalf of self or others, 5) sense of collective identity wherein the individual shares the goals, resources, and aspirations of the meaningful social systems of which he or she is a functional part (ibid).

Empowerment is a form of anti-oppressive practice that follows an overarching framework providing a basis to the range of struggles in the fight for social justice and equality amongst classes, genders and races or ethnicities. With this framework comes commitment to inclusion,

and greater equality overall (Harris & White, 2013a). Power and how it operates within the field of social work is pertinent to this perspective, as it includes the speaking up against power and stresses the need to focus on the knowledge, experiences and accounts of those who have been marginalised, which is in direct relation to SUP (Ibid).

3.2.3 Democratisation and Citizen Participation

Democratisation of social work enforces the structural demands on organisational and professional guarantees, towards the realisation of democratic rights as social citizenship rights (Flösser & Otto, 2011, p. 9). Ultimately, democratisation in social work can contribute to the process of *societal* democratisation which inherently will undermine the exclusion of groups in a given population within a society (ibid). Citizen participation involves participating and influencing through the role of a citizen in making policies based on deliberative concepts of democracy, which are the basis of traditional political practices in modern societies (Gray & Webb, 2010, p. 172).

The shared factor of those that are disengaged, is that they are from groups facing challenges; such as low income and educational status, living in deprived areas with high degrees of unemployment, sickness or disability, and discrimination on different grounds (Gray & Webb, 2010, p. 173). Social work attempts to combat this by strengthening the participation of these citizens (ibid). Democratisation and citizen participation then, is a means of promotion towards *full citizenship*, with all its allocated rights which on the macro-level allows contribution in political decisions or policy formation, and further on a mezzo-level, an increased influence in organisations and their practices (ibid). In regards to SUP, democratisation can be a process of increasing the voice of different service users within the same organisation, increasing engagement and becoming active consumers to influence decision-making.

3.3 Organisation or Organisational Theories

3.3.1 Moral Work

What makes HSOs different from other types of businesses or organisations is that they work with people, this means essentially that the raw material which they work on are *human beings*. Therefore, staff members that work in this field are under jurisdiction to alter or reshape personal attributes – this *transformation* process that people are subjected to is what makes them raw material (Hasenfeld, 2010, p. 22). Additionally, because HSOs work on people, much

of the work is inherently based on moral preconditions, resulting in the concept of *moral work*. Working on people is intrinsically driven by moral values, employees of HSO's are given license to access the private lives of individuals or clients, justified through the adherence to institutionalised moral rules (Hasenfeld, 2010). In the set of rules assigned to each organisation is a sort of definition as to what client attributes they can address and work on, in what manner and for what purposes, which are further upheld by an organisations' legitimacy (Hasenfeld, 2010, p. 23). Such as a bone surgeon working on broken bones for a patient, an addiction counsellor assisting with a plan for an addict, or a psychologist providing cognitive behavioural therapy for a client suffering depression.

Every action then that is taken in regards to the client and the client's needs is a moral judgement on the individual in determining what work that is to be done. The very act of affixing a client with a label or diagnostic category signifies a moral status – as these labels are inherently connected to social status (Hasenfeld, 2010, p. 23). As workers cannot isolate themselves or their clients from the broader social, and hence moral contexts by which they live, this process of labelling is a statement of social worth (ibid). With this said, the rationing of resources to clients is an act of morality, whatever the rationale or merit of the allocation, fundamentally conveys an evaluation of social worth where some clients are more deserving of services than others (Hasenfeld, 2010, pp. 23–24).

Moral work is not only utilised by staff members in HSOs, but also by clients who use their moral and social resources to appeal to needed services and further to negotiate relationships with employees who are providing those services (Hasenfeld, 2010, p. 24). In HSOs *moral work* is often underemphasized as it is embedded in organisational routines, part of the 'invisible hand' that guides worker's behaviours and actions (ibid). Nonetheless, acknowledging the *moral work* done in social work has a huge impact on how employees do their jobs and as a result how they interact with clients and the services that they receive.

3.3.2 Institutional Logic

The theory of *institutional logic* is used to describe the contradictory practices and beliefs inherent in institutions of modern western societies (Thornton & Ocasio, 2008, p. 100). *Institutional logic* is based on a set of material practices and symbolic constructions that are created through sanctions on the moral assumptions and practices by which human service workers organise and construct their work (Hasenfeld, 2010, p. 25). HSOs encounter many, often conflicting, institutional logics at one time because they rely on society along with

societal changes to shape their values and practices. The result of this is that ‘new institutionalism’ rejects rationality and instead emphasizes the *legitimacy* of an organisation rather than *efficiency* (Thornton & Ocasio, 2008, p. 100).

Put more simply, institutional logic is the way a particular social world works; as a contingent set of rules, premiums and sanctions that people in specific contexts create and recreate so that their behaviours and perspectives become predictable (ibid). An understanding of inter-institutional systems of societal sectors is also necessary when speaking about institutional logics, in which each sector represents a different set of expectations for HSO’s (Thornton & Ocasio, 2008, p. 104). These sectors used to understand *institutional logic* are comprised of six sectors – markets, corporations, professions, states, families and religions. Institutional logic is not only a theory but a means of analysis to measure the effects of content, meaning and change in institutions (ibid).

What may be acceptable today can become unacceptable tomorrow, organisations working with people need to reaffirm the organisation’s mission with changing and conflicting views regularly, to justify requests for resources and to uphold their legitimacy (Hasenfeld, 2010, pp. 26–27). These changes in the environment cast new perspectives on social problems that briefly challenge the moral systems and legitimacy of an HSO, once these crises are averted the cycle is then bound to repeat itself (Hasenfeld, 2010, p. 27).

3.3.3 Isomorphism

Isomorphism is a constraining process that forces one unit in a society to resemble another unit that faces a similar set of environmental conditions (DiMaggio & Powell, 1983, p. 149). Institutional *isomorphism* is the result of organisations responding to outside influences, it is often the reason that organisations in the same field may share similar environments (Boxenbaum & Jonsson, 2008). As previously mentioned, organisations need some sort of societal legitimacy, which they do by conforming to societal expectations. Sometimes these adaptations contradict internal efficiency needs, leading organisations to claim they do something when in reality they do not. In this, organisations decouple, meaning they will disengage or dissociate their actions from structures, to preserve their standing in the field in which they work in (Boxenbaum & Jonsson, 2008, p. 2).

Organisations must take into account other organisations, in their respective fields, when competing for not just resources, but also for political power and institutional legitimacy (DiMaggio & Powell, 1983, p. 150). The basis of *isomorphism* is that organisations will

conform to just about any practice or “rationalised myth” existing about what constitutes a “good” organisation. These myths can emerge as solutions to widely perceived problems and become rationalised through popularity as being the *best solution* to succeed in certain initiatives (Boxenbaum & Jonsson, 2008, p. 2). Mimetic *isomorphism*, or the imitating of another organisation due to similarities, is a mindless behavioural response to cultural realisations (Thornton & Ocasio, 2008, p. 100). *Isomorphism* is explicitly linked to the institutional logic that organisations work from, and can result in negative impacts when due process is not taken in the implementation of new technologies.

3.4 Power

All of these theories presented are inextricably linked to *power*, and how *power* operates in society, but especially within marginalised groups and the organisations that work with them. Foucault sought to reject the simplistic idea of people as free and autonomous individuals, that could exercise their power on the basis of consciousness and rational intentions (Tew, 2006, p. 35). Instead he argued that power is out there in the existing patterns and functioning of society, it is a discourse that steers the capacities of individuals and organisations to act as if for themselves (Tew, 2006, p. 35). Which can assist in explaining isomorphic actions or the push for legitimacy within organisations.

In addition Foucault conceptualises the connection and problematisation between social work professions and innately HSOs, as an instrument of governmentality that reproduce dominant state discourses (Gilbert & Powell, 2010, p. 4). The process by which clients are made subjects is related to the powerful ‘managerial’ positions existing within HSO’s (ibid). Foucault further rejects the claim that any particular group has full control over power, but that power circulates through a chain of social networks that exist through all forms of social life (Gilbert & Powell, 2010, p. 7).

The Marxist or feminist approach, suggest that power is a structural product and not an entity that should be possessed or even distributed (Tew, 2006, p. 36). It is the antagonistic social relation of oppression, where dominant groups are able to derive systemic benefits from the subordination of others (ibid). This subordination is upheld through a variety of means that are at the crux of imbalance within our societies and are challenged with the increase of access to knowledge globally (Tew, 2006, p. 36). Often times privileged groups do not even know that they are privileged, whereas those in oppressed groups may have a general sense of discontent or an inherent blaming of themselves for situations and circumstances (ibid).

There are different forms of power working within social work; vertical operation of power and horizontal development of power, the two of which can be explained as, vertical meaning power over people and horizontal where power is being shared amongst people (Tew, 2006, p. 40). In social work, with concepts such as empowerment and SUP, a horizontal development of power would be the ideal way in which to work. However, with strong institutional logics, state bureaucracy and political interests dominating the field of HSOs power typically operates vertically.

I have now presented the theories that are the driving force behind the research report. Social work theories of *SUP*, *empowerment* and *democratisation* or *citizenship participation*, have provided background to why implementation of SUP is thought of as a ‘good thing.’ Then the organisational theories; *moral work*, *institutional logics* and *isomorphism* or *decoupling* explain how and why HSOs implement new technologies. *Moral work* provides an conceptualisation of the important differences in HSOs compared to other organisations in displaying that the work HSOs do treats humans as a raw material. While *institutional logics* and *isomorphism* or *decoupling*, explains how and why HSOs are structured to mimic one another in efforts to follow the norms constructed in current societies or contexts. Lastly the explanation of *power*, that cannot be separated from social work or organisational theories, is included to depict the inextricable link of power through all parts of society. The next section will continue in describing the methodology used to conduct the study.

Chapter 4 Research Methodology

This chapter discusses the methodology behind the study, including the following components: research design, epistemological approach, limitations and delimitations, data collection, ethical considerations, reliability, validity and generalisability. The research design explains the utilisation of a case study and further why it is relevant to the research. Limitations and delimitations explains both external and internal factors that have affected the study. Then an explanation to the ethical considerations made during research is presented, including a reflection on reliability, validity and generalisability of the study.

4.1 Research Design

Previously social work has been practiced by people motivated by personal religious beliefs or secular humanistic values striving to help people – today it has progressed with pushes towards scientific research through social work theories and practices (Thyer, 2001, p. 2). For example, in the United States of America during the 1990s there was established the Institute for Advancement of Social Work Research whose mission was as follows:

To advance the scientific knowledge base of social work practice by building the research capacity of the profession. Ensuring that social work is represented within the national scientific community (Thyer, 2001, p. 3).

There have been many models of research developed to strengthen the science in social work, empirical clinical practice (ECP) being one of them (ibid). ECP can be adopted by any practitioner using virtually any theoretical model of practice so long as it is possible to measure changes in the client; to relate these changes to social work intervention and to base future services on those observations (Thyer, 2001, p. 4). This is the same method which is used in other sciences, based on an idea of theory and testing that theory in order to see whether it is true or false. Today's models often follow the evidence based practice (EBP), originally stemming from the ECP. However, EBP requires social workers to use their own knowledge along with the knowledge of their clients to understand what helps and what does not. The testable conclusions of scientific research is what contributes to the pool of knowledge building in the social work field, it is an inherently self-correcting process that takes years of testing before results can be conclusive (Thyer, 2001, p. 8).

The purpose of research then is to gain an understanding of phenomena through existing literature and develop an understanding to recognise existing gaps that can be filled through further investigation (Bryman, 2012, p. 5). Most important when researching an organisation, is to acknowledge the culture of it as a set of values and behavioural expectations exerting a powerful influence over those working there as well as those utilising the services (Bryman, 2012, p. 6). Alternatively to be aware of that entity as a constant process of reformulation and reassessment, as members of the organisation continually modify their practices through small innovations in how their work is done (Bryman, 2012, p. 6). In order to understand why the implementation of SUP initiatives may fail in HSOs qualitative research methods are utilised in this research.

It is with these considerations that a single-case study, in the selected organisation, Stadsmissionen, is made. Through the use of thematic analysis of interviews conducted, a study of the organisation that works exclusively with homelessness in the western region of Sweden is provided. During the time of study the organisations' church location was in the process of implementing a system of SUP, to include guests in decision-making for day-to-day activities. Through the use of a case study, a nuanced view of the reality existing within the church is developed to give a substantial narrative in explaining the complexities and contradictions existing more generally in SUP initiatives (Flyvbjerg, 2006, p. 223). In order to conduct a case study with phenomenological research considerations observations, interviews, and other cultural knowledge of the organisation, including a comparison of client and worker perspectives, is utilised. Methods are mere instruments designed to identify and analyse the unshakeable characteristics of the empirical world, and as such, their value exists only in their suitability in enabling this task to be done (Atkinson & Hammersley, 2007, p. 7).

4.2 Epistemological Approach

The epistemological approach used in the research is phenomenology, as a qualitative research method focusing on the lived experiences of individuals within the world (Neubauer et al., 2019). There are different types of phenomenology but what is prevalent in all forms is the different ways of conceiving the what and how of the human experience, assisting in gaining an understanding from one-on-one interactions that allow for individual accounts of SUP through interviews. Phenomenology as an epistemological approach claims subjectivity and objectivity of knowledge are intimately intertwined, to understand a phenomenon is to understand it as it is lived by a person (Neubauer et al., 2019, pp. 92–93). It is for this reason

that phenomenology as a perspective is utilised in the study, further supporting the use of a case study along with interviews taking into consideration the context of SUP specific to Stadsmissionen and its church location.

With phenomenology one recognises that it is difficult to say absolutely that there are such things as facts; all our knowledge of the world involves constructs or a set of abstractions, generalisations, formalisations, or idealisations specific to the respective thought organisation (Schutz, 1972, p. 5). The facts, data and events which are dealt with as a researcher do not inherently mean anything in the observational field, but instead are given meaning through interpretation through the rules of procedure relevant to the field being researched (Schutz, 1972, p. 5). Phenomenology is at the core of this research, with special consideration taken to guests' realities, staff realities and their shared realities, which despite the attempts of objectivity are only available through the interpretation of the researchers.

4.3 Limitations and Delimitations

Limitations to the study most predominantly involved the ongoing pandemic of the Coronavirus (COVID-19) during the bulk of the field work and collection of interviews. It was planned to spend more time in Stadsmissionen's church, to collect field notes through observations and participation. However, due to the ongoing pandemic, and the advancement of health regulations during research, the days were cut shorter. After the first week of observations, the remainder of the two weeks, the stay in the church was only as long as was needed to do interviews. This was done to ensure that there was space for guests to have access to meal times when a fifty-person limit on cafes and other businesses was advised by the government health ministry.

Furthermore, because interviewing was done during the peak of COVID-19 it was difficult to hold focus on the topic of the thesis. It was most difficult during interviews to cut off thoughts and ideas concerning the pandemic, and proved challenging for both guests and staff to keep interest in discussing SUP at all, in some cases. It was apparent that anxieties were relatively high during this three week period, as the church worked hard to adjust its procedures every day to ensure that they were following daily guidelines released by the Swedish Health Ministry. Had anxieties not been running so high there would have been room to be able to conduct more interviews that would have been longer and therefore more in depth. With the event of a pandemic during research the term 'flexibility' during research took on a new meaning, it seemed as though interviews were often rushed or cut short.

4.4 Ethical Considerations

As COVID-19 panic peaked during the time spent in the church for research, it was important to stay mindful of the number of people in the church at any given moment and to leave space for others who would need to utilise Stadsmissionen's church services. Not only was it necessary to take into consideration the time spent in the church, but because the church has many elderly clients it was worth committing to discontinuing the use of public transportation, avoiding going to the gym and not meeting with friends or family during the time of research, with the only exception being a partner who was always in close proximity. As primary research was conducted during the peak panic of the pandemic, patience and consideration towards the anxieties of guests and staff alike was necessary. There was no stress in regards to booking in times for interviews, and instead an attempt in being consistent to coming to the church every day during a three week period was vital. Staying flexible and allowing for both staff and guests to decide when they were ready for an interview was a necessity, working around meal times and daily tasks.

Most importantly when conducting studies involving people is to provide informed consent. As the standard for contractual relationships, there are two ways to go about informed consent, one is 'covert' and the other is 'open' methods, the first does not allow participants access to the element of research whereas the other as the name suggests is open in the topic of research (Homan, 1992, p. 322). As the place of research involved a hierarchical chain of command, access to do research was first permitted through the management or supervisors of the church and then individual interviews were accessed through communication and a general familiarisation with the location.

Following this, transparency with guests as well as staff members was imperative. To give informed consent on the research was also a way to gain access to participants for interviews. It was important to be open and honest about the reason for being present in the church every day, not only because of the research through observation but also to make clear the intention was to find people who would be interested in doing an interviews to discuss ideas surrounding SUP. It also allowed an opportunity to consult guests and staff in considering whether to do surveys, focus groups or individual interviews. The consensus of these interactions led to an agreement in utilising individual interviews, which then became the basis for the study and subsequent research.

Having previously worked in the church for a three-month period during the summer of 2019 and as a substitute employee following the summer, it was important to distinguish to both guests and staff the role I was in during research. During the time of research however I was not an employee and as a result did not work any shifts or receive a pay-check from the organisation. Transparency is strived for in all levels of this research, with staff, with guests, and now with the reader to ensure that the research is ethically sound and above all respectful towards those who have agreed to participate in it.

At the beginning of the study preliminary interviews with two staff members that were involved in a previous initiative of SUP in the church from three years earlier was done. There were useful things discussed in these interviews, that directed in further deciding what to focus on during the study, however they were not included in the analysis. As these two preliminary interviews were more practical in nature, and contributed instead to an understanding of how the church had previously worked with SUP and in a sense gave additional background information. In addition to this, it was two specific individuals who had been involved in a previous initiative of SUP with no other staff members, so it would have been difficult to ensure their anonymity.

4.4.1 Reliability and Validity

Reliability in qualitative research is attached to concepts of replicability and consistency in the research conducted (Thyer, 2001, p. 273). Reliability can be linked also to dependability, which involves a researchers' attempts in accounting for changed conditions of their observations as well as changes in the design that are made throughout the research method. It includes the degree to which other researchers performing a similar type of study in the field could generate similar interpretations or results (Thyer, 2001, p. 274). Reliability is then inextricably linked to validity.

As reliability is to dependability, validity is to credibility; the truthfulness of study findings with the responsibility on the researcher to provide chains of evidence and sets of narrative accounts that are both plausible and credible (Thyer, 2001, p. 279). Applying consistent analytic methods and the use of computer software, such as NVivo helped in supporting reliability and validity. Essentially being able to provide some sort of audit trail is important, to show the steps taken and be able to explain those steps in a clear and coherent manner, this is also done through the transparency throughout my study and subsequently my report.

4.4.2 Generalisability

Generalisability suggests that all events occurring around human behaviour are free from context, however, phenomena are neither time nor context free (Schofield, 2011, p. 6). There is a misconception that qualitative research may be biased or originate from purposive samples, abnormal events or anomalies which lead to an idea that case studies specifically are not deemed as generalisable enough (Thyer, 2001, p. 268). However, a purely descriptive, phenomenological case study without any attempt to generalise can often help in generating a path towards scientific innovation and replication, acting as a safe guard against scientific errors (Thyer, 2001, p. 32)(Flyvbjerg, 2006, p. 227).

Specific case studies have the intention to contribute to the accumulation of knowledge in the field, and can at times be more beneficial to future research as it allows space for comparisons to be made (Flyvbjerg, 2006, p. 227). Because of the in-depth approach which is taken with case studies, if an observation does not fit with a proposition it can result in stimulation towards further investigation and theory building (Flyvbjerg, 2006, p. 228). Limitations that arise from formal generalisability, may be effective for scientific development, the result is a disservice to the accumulation of knowledge if we see it as the *only* method in scientific inquiry (Flyvbjerg, 2006, p. 227). It is for this reason that only one location within the organisation Stadsmissionen was studied, to gain an understanding through lived experiences of an SUP initiative.

Now the research design that was utilised in this study of SUP has been provided. An explanation of phenomenology and the approach to knowledge and knowledge gathering that is utilised has been presented. Additionally the limitations and delimitations to the study have been assessed, predominantly surrounding the ongoing pandemic of COVID-19. Following this ethical considerations ranging from how the study was conducted during the pandemic, and additional consideration to having a history of working in the location researched. Lastly an explanation of validity, reliability and generalisability was given to support the research and to further show the consideration and awareness taken during the study.

4.5 Data Collection

To begin data collection it was necessary to first gain an understanding of the culture prevalent in Stadsmissionen's church location. The organisation itself has a designated culture, and secondly the church has a culture of its own in relation to, but also separate to that of the

organisation. One of the more difficult parts during ethnographic case studies is to gain access to a social setting, however the location where the research was made is a public space open to the public and also a place where work has previously been done (Bryman, 2012, p. 433). In order to establish a better understanding of the organisational culture and ideas surrounding SUP in the church, interviews were conducted with both staff and guests of the church. Interviews can be described in terms of individuals directing their attention towards one another; the purpose is to gain insight to the experiences, concerns, interests, beliefs, values, knowledge or ways of seeing, thinking and acting (Schostak, 2006, p. 10). I take these interviews as a glimpse into individual narratives of each person, and therefore refer to them as their voices.

These interviews were a way for me to understand overall experiences of each individual in reference to the church as a whole, and specifically in reference to the SUP initiative made. I use the word voices instead of experiences, because I cannot say I understand their experiences wholly and fully without having lived in their shoes. What I worked on in each interview, was to make interviewees comfortable and encouraged participants by asking follow up questions to maintain interest from both them and myself (Rubin & Rubin, 2005, p. 30). Learning about what people think, how they experience the world and what rules they operate under is the basis of interviewing. The process of interviewing is patient and tolerant of the different iterations that come out as a result of the process, it required reflection and continuous adaptation throughout the research process (Rubin & Rubin, 2005, p. 35).

In addition to the information gained from interviews, I also had a Word file containing a collection of several different sections, one allocated for ‘ideas,’ one for ‘questions,’ ‘additional interactions with staff or guests,’ ‘terminology’ and then further notes from several different pieces of literature which I had collected from the start of my research. I mention this additional word document because the ‘ideas,’ ‘questions,’ and ‘additional interactions’ were regularly updated throughout my research process. *Ideas* included themes and concepts which were taken into consideration throughout my interviewing process – they were brief and basic, and changed throughout the study. The *questions* section included questions that I asked myself during the research process, such as “who should I interview?”, “Consumer vs. client?”, “Should I do an evaluation?”, “Should I use a survey?”, “Interviews?”, and “Ethnography merely as an observer?”. Lastly in *additional interactions* I wrote down several conversations that I had with either guests or staff members, both of these which I included in my analysis,

they were individuals that I did not have structured interviews with, but they noted important themes and discussions that are worthy of including.

4.6 Thematic Analysis

Thematic analysis is a method for examining perspectives of different research participants, highlighting similarities and differences, while generating unanticipated insights (Nowell et al., 2017, p. 2). Often times in qualitative research we are left with multiple types of data that can vary from transcriptions, to field notes and other documents, this can lack consistency in structure but regardless are imperative for conducting a comprehensive analysis (Nowell et al., 2017, p. 5). The steps of analysis in qualitative data are not always clear, and the process occurs continuously throughout the duration of the research, from start to finish. To feasibly analyse the data, I have recorded the interviews, listened to them, transcribed them, and further spent a substantial time coding them (Clegg et al., 2006). Analysis of interview material entails classifying, comparing, weighing and combining material from interviews to extract the meaning and implications in an attempt to reveal patterns existing to construct a coherent narrative (Rubin & Rubin, 2005, p. 201). I used two phases of analysis; first to find, refine, and elaborate concepts, themes and events, then to code the interviews to be able to retrieve concepts, themes and events that were then analysed. Also providing extractions of the raw data in the analysis itself to illustrate the complexity of the story behind the data, beyond just describing data, and instead ensuring the validity and merit of the analysis.

4.6.1 *Transcription*

The interviews were conducted in the Swedish language, though the transcriptions, analysis, and additional writing was done exclusively in English. There is very little text written on the qualitative method process when dealing with bilingual data collection, the translation of interviews is a system of boundary crossing (Halai, 2007, p. 345). I did not grow up in the country where I conducted my research but have knowledge of the language through a parent. My understanding of the language through speech is proficient, but my writing is not at the same level, therefore in the process of transcribing despite the interviews being in Swedish, I transcribed directly into English. As I have learned the language through purely verbal communication, this process was easier for me than it would be to write everything in Swedish and then to translate that text into English.

The interview process is a collaboration, introspection and reflection to co-constructing life with another individual, a way to open up one's own experiences into another's (Schostak, 2006). It is with this, that despite my lack of writing skills in Swedish I chose to conduct all interviews in Swedish, as in my own experience, when put into a vulnerable or uncomfortable position it is often easier to speak in one's mother tongue. I believe that were I to require the interviews to be conducted in English that I would have had less respondents and more reluctance from participants to participate. Speech and writing in of itself are two very different types of media – converting speech into text is a transformation process whether it is being directly translated or not (Halai, 2007, p. 349).

During the transcription process I took due diligence when I felt I did not fully understand the meaning, I would then research it until I found the proper understanding. In some cases I utilised Google translate, but sometimes would end up with a word that I knew through my own cultural knowledge of the language that it was incorrect. At some points I was unable to find a sufficient English translation and instead would have to find the best possible solution through the use of an English thesaurus to find a word that would most closely fit that of the Swedish equivalent, a process known as transliteration. The system of translation required knowledge not just of the language in of itself, but an awareness of style and grammar, nuances and idiomatic expressions existing only in speech (Halai, 2007, p. 352).

In order to ensure accuracy of both memory and feeling of each interview, I did the transcription of each interview the same day that the interview was conducted. Creating typed transcriptions is a laborious process that requires full attention to create a distinction between what is actually said by interviewees and what I interpreted or summarised (Rubin & Rubin, 2005, p. 201). The transcription of interviews can be done in several ways, where attention to the detail is taken into account recording and accounting for pauses or interruptions made, sometimes these can be important in the process of analysis. I felt that with each transcription I did throughout the interviewing process, it allowed for me to consistently reflect on what my questions were and why they were important to the study. As a result of following this type of process I consistently had a working idea of what important concepts, themes and events were present in interviews and inextricably my research (Rubin & Rubin, 2005, p. 203).

4.6.2 Coding

The coding process that was utilised was made possible through the computer programme NVivo 12 which allowed me to input Word files containing the transcribed interviews from

guests and staff members. The coding process which I followed is using my own interpretations of the data through previous research and theory to shape the codes and subsequently my analysis (Bryman, 2012, p. 568). In this case and in cases dealing with data obtained through interviews, the coding process is fluid and in a constant state of revision. Through thematic analysis I was able to break down the collected data into component parts giving names to help label, separate, compile and organise ideas and concepts (Bryman, 2012, p. 569).

There were several themes throughout the interview process that became most notable, I divided up the themes first into the staff viewpoints, then the guest viewpoints and finally an explanation of the commonalities between both staff and guests. Each of the divisions of who thinks what is then divided into three subsequent themes. Having three themes in each grouping allows me also to go deeper into each of the themes rather than trying to explain a smaller amount of themes with very broad strokes or statements. It was important to divide up staff views and service user views because the power dynamics inherently existing causes the two groups to respond differently to me as an interviewer. It was then also important to point out the commonalities of the two groups, as both are part of the same environment and subsequently the culture created in the church.

Now I have explained how the data was collected during the time of my research, referring to ethnography through case study and understanding the lived experiences of those who are regularly in the church. Then I explained how I obtained access to gathering the data. Next I explained how I utilised thematic analysis and further went into detail on the process I followed to perform the analysis. After this I explained my transcription process first through bilingual data collection and then more generally my transcription process. And lastly I provided the background to my coding process of the data collected.

Chapter 5 The Case Study

Here is provided first background information on Stadsmissionen, the organisation as a whole, with ethical guidelines that they follow and additionally a report which has contributed to the rhetoric of equity that they work from. Then I present context to the specific location which was studied during my research, a church location that the organisation works from. Following this I provide observations made from two meetings of the initiative for SUP in the church. And lastly I bring attention to the respondents that were interviewed during my study, who contributed to the data later analysed.

5.1 The Organisation

Stadsmissionen has been working in Sweden for over 60 years, beginning first with assisting victims of alcohol abuse. Today they have more than 300 employees of different professional backgrounds as well as volunteers aiming to meet participants through empathy and engagement. Today they work with a range of social issues with an addiction centre, housing for those in need, job assistance, family counselling and therapy, youth groups and elderly care. All of this information can be found publicly on their website. Stadsmissionen works from nine ethical guidelines; the first two focus on “all human beings are equal, every individual is unique, and the need to respect individual integrity (Göteborgs Kyrkliga Stadsmissionen, 2017).” Three to seven describe that activities provided to service users should be based upon their needs.

Continuing on, staff should be aware of the purpose, and documentation made about service users and how it is used; staff shall respect their own and other professional groups' competencies and responsibilities by being appropriately engaged in other expertise; staff should not abuse their power, and should not give-away oral or written information about service users to those outside of the organisation. The last two guidelines, eight and nine, state that staff should keep themselves informed of the business objectives, work in accordance with applicable rules and instructions, and all units within the organisation should keep these ethical guidelines in staff group discussions regularly (Göteborgs Kyrkliga Stadsmissionen, 2017).

In addition to these ethical guidelines the organisation works with equality in mind, based on a 2017 report that many other local organisations work with in mind. “Equal Gothenburg” is the name of the long-term initiative to create an equal society, through reducing inequality to develop the city in a socially sustainable way. In creating an equal society the goal is to increase

individual participation, enhance social cohesion and general trust within the community. “Equal Gothenburg” also has a foundation in human rights, noting that all human beings are equal, which in this context is interpreted as individuals having equal opportunities. Ultimately investing in equality leads to overall better standards of living, which by extension include health; it is more effective to prevent poor health than to meet the consequences of it later (*Gothenburg Equality Report, 2017*).

5.2 The Location

A church which acts as a public community meeting place for those that may be excluded from society in different ways come together, many of whom are recipients of other social services provided from the municipality. I have had prior experience of working in the chosen location, the general clientele include; homelessness of different variations, elderly, those who have been or are on sick leave for different reasons, those with mental ill health, current addicts or recovered addicts. As mentioned many of the guests receive different forms of social care, from housing to medical care to various financial assistance. There are several of the guests who do not have places to live but for many they are living in different forms of assisted living or housing provided through the municipality.

Walking into the church during a meal time is similar to the High School lunch scene you may see in an American Hollywood film, with several tables spread around, divided into all different kinds of subgroups while others stand in line waiting to get their food. The separation and division of groups is consistent from day to day, once your clique is found you don't move around much, there are several men of the same age grouped together playing chess, you have a table of elderly people who have frequented the church for years, there is a table with a group of men from South America bunched together, men from middle-eastern countries sit together, then you have a group of younger addicts settled together comfortably at a table, you have the few loners who sit alone, then some eccentric few whose presence in the room vibrates throughout, popping in and out of several tables. What is apparent from the start is that the majority of those who come to the church are men, there are very few women scattered throughout. Beyond the tables are the church pews where some sit alone to pray, think, stare at the wall, sleep, some eat in the benches, or hang out with friends.

The church is like an expansive living room with seating places, food and a busting energy. As the church is a public meeting place the number of guests varies day to day, some days there may be as little as twenty-five, to the busiest days where upwards of one hundred and twenty

can be present. The ratio of staff to guests varies daily, but most days there are six to eight staff members present. I popped in and out of the church here and there over the course of the five month period which was allocated for our research period. The church is not a typical HSO, offering one kind of service to a very specific target group, the challenges and daily work tasks are very different. It is also important to note, though it is a church it functions as much more than that, the church is more so a chance location. It functions as a regular church having Wednesday mass, as well as Sunday mass, but aside from this it acts as a public meeting place above all. With this said, the main focus on involving guests has to do with planning of activities and involvement in daily routines.

Previously the guests were able to help much more in daily tasks, such as cleaning up outside of the church, picking up trash inside the church, or emptying the bins. They could also help out by wiping down the tables, and were even permitted inside of the back kitchen to do dishes. As professionalisation and new public management made their way into the organisation, stricter guidelines were made to 'ensure the safety' of the staff and service users. There may be some benefits to this, but some of the staff members as well as guests that I interviewed believe that this led to less involvement in the church and as a result an 'us versus them' mentality that can be seen in the church today. This information has been gained through interviews and the discussions that were had with staff and guests of the church.

5.3 The Implementation of Service User Participation

In November of 2019 two supervisors of the church began a new initiative in an effort to include service users in deciding which activities will be provided to them. This was done with a series of meetings involving these two supervisors as well as service users. These meetings were referred to and called "meetings with the boss." There have been two meetings of the kind that I was present for, one of which was invite only in which only one guest was present and the second held in the main building of the church location open to everyone.

The first meeting, as mentioned was not held in the church but was held in a building next door in a conference kind of room, the meeting was at 10:30. During the meeting it was expected for several people to turn-up, however instead there was only one woman who came. The meeting consisted of myself, two supervisors and one service user between the age of 35-55. Due to the lack of participation the formality of meeting was drawn down and instead became a casual, almost personal dialogue between the supervisors and the guest. The guest is familiar with my face and on multiple occasions during the conversation attempted to include me into

the conversation. It is my assumption that this was done because she was more familiar with my face than that of the supervisors.

The second meeting was held in the church around the café tables where guests regularly gather to socialise. This meeting was held after lunch time around 13:30, there was an awareness among several guests that the meeting was happening. Only one of the supervisors was present on this meeting, she sat at the table with a sign saying “Have a conversation with the boss,” multiple coloured markers, and a large poster paper. The supervisor opened the meeting introducing themselves, as well as me as the researcher noting that I would not participate but instead will listen and take notes. There were four printed out sheets of paper with one question printed on each, two questions in total with a copy of each. The questions were as follows:

1. Why do you come to The Church?
2. What thoughts and ideas do you want to share?

There were five guests who joined in the meeting, first was the same woman from the first meeting, then there were four men. The age of the men ranged from 50-75, one which sat there willingly as he was meant to go to the first meeting several weeks prior. The two additional men, were pulled over to the table by the woman. It was apparent from the beginning that the one older man who was meant to be at the first meeting had very many ideas. The meeting lasted nearly an hour, during this time the boss wrote down points made by guests on the large poster paper, alternating colours throughout. The supervisor announced from the beginning that they would be writing out important things on the paper in front of them to ensure that everyone can see what has been noted already and the things said have been heard.

It was unclear the direction that the meeting was meant to take, and instead seemed like a very casual conversation between boss and guests. Maybe conversation is not the right word to use, it was more so two guests voicing a wide range of thoughts and opinions but without a concise goal or mission, it seemed rather confusing. The meeting went on for about forty-five minutes, ending with the boss noting that they would have a look at what has been written down on this poster paper and see what could be done. A follow up meeting was to be planned within a couple months, but due to COVID-19 initiatives such as this one have been put on hiatus. In the following months however I did notice that upon entrance to the church, this poster paper with brightly coloured words was posted in the hallway entrance to the church on display for guests to see.

5.4 The Participants

The guests I interviewed were from the central target groups of the church, interviewing a total of six guests. As a result I interviewed two guests who struggle with mental health, two who are pensioners and two who are recovered addicts. As gender is an added factor when speaking about situations of oppression and as it will not risk the anonymity of interviewees, I will disclose that I did not interview any women for these interviews. Most of the guests who frequent the church are men, but that is not to say that there are no women, and in terms of representation it would have been beneficial for me to also include at least one woman in the interviews. The age of the guests was between thirty years of age to seventy-five.

The staff that were interviewed were from different positions in the church, with two in supervisory positions, one in a position of religious standing and three who work as support assistants, interviewing a total of six employees. I prefer not to include which genders I interviewed for staff members, as there are not so many of them and it would be easy to guess who I interviewed if I were to include this information. I do however believe that gender has an effect on how employees work, and the way that they meet and communicate with guests, as social work is generally a gendered field with women predominantly holding positions in care work (Hasenfeld, 2010, p. 41). I will however say that staff members include both men and women, in almost equal ratios when it comes to the positions of support assistants in the church. The management and positions of priests and deacons however are dominated by women at this specific location.

Now I have provided context to the church where my study was conducted. First by providing background to the organisation as a whole, then by describing the specific location that was studied and then a description of the two meetings utilised for SUP in that location. I have included this information to provide further context and understanding of the interviews made with service users and staff. I have included this information to allow for an opportunity to the reader in understanding further the context and culture in the environment which was studied. Lastly I included additional background and information about the participants in the interviews conducted.

Chapter 6 Findings and Analysis

Despite the panic surrounding COVID-19, I was able to conduct six interviews with staff and six interviews with guests, each of my interviews resulting in three sub-themes within each category separated as follows:

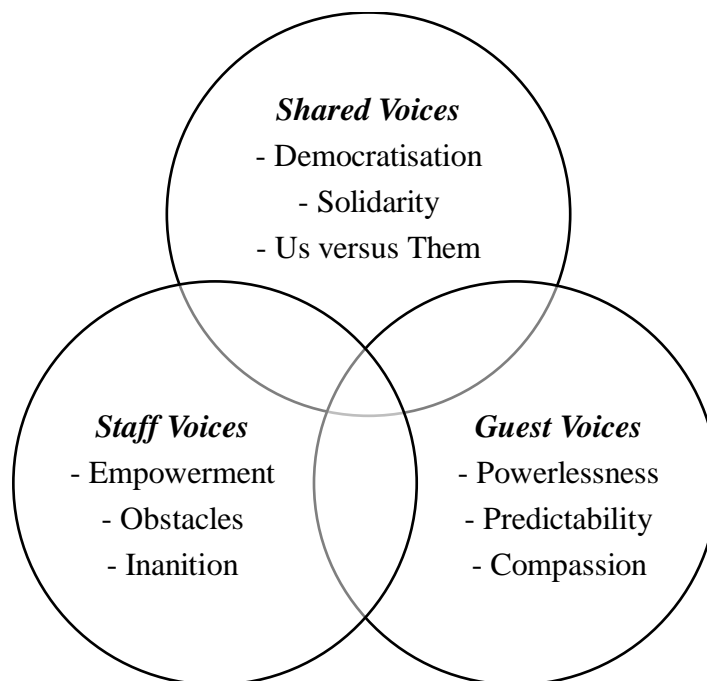


Figure 1 Division of themes for interview analysis

To create clarity for the reader, the interview guide is presented to assist in understanding how the data which is analysed was obtained. The original Swedish questions of the interview guide can be found in Appendix 2 of this report, but here are included the questions that were followed loosely during the collection of interviews:

1. How do you generally think about the church environment? Procedures?
2. What are your thoughts on service user participation? How guests influence the church?
3. Is this something the church works with? Should work with? Has worked with?
4. How do you think the church works with including guests in decision making?
5. What is the expected outcome of such an initiative?
6. Are there positive outcomes with such an initiative? Negative?
7. Other thoughts on the topic ...

This chapter is divided first with the shared voices presented, then staff voices and lastly guests' voices. Before presenting the data of each section a brief explanation is provided of the

theme and how these themes are related to the theories from ‘theoretical considerations.’ The empirical data gathered through interviews is then put into direct dialogue with previous research and specific literature pertaining to similar studies and with their theoretical understandings.

6.1 Shared Voices

The shared experiences were split into three sub-categories, with *democratisation*, *solidarity*, and ‘*us versus them*’. *Democratisation*, was said exclusively by staff members in regards to everyone having a voice in the church, while in comparison guests did not use the words ‘democratisation’ or ‘democracy,’ but the words that they did use had strong relation to the theoretical concept. Next *solidarity*, which is a word that was chosen in reference to feelings of community, and seeking to understand one another as one harmonious group existing in the church, regardless of being staff or guest. The idea of ‘*us versus them*’ was brought up several times, referring to a feeling that already exists or being dangerously close to fulfilling, where staff and guests see one another as different and without ability to work together.

6.1.1 Democratisation

Western tradition of *democratisation* originates from the Greek idea of reciprocity between individuals and a political community, or participation (Webb, 2008, p. 272). *Democratisation* trades on an individual’s obligation to take part in community decision-making, contributing to their status as a *full citizen* (ibid). With democracy at the focus of SUP the client-worker relationship becomes the primary concern, with decision-making made consensually (Biggs, 1993, p. 158). In social welfare and social work services, greater degrees of SUP stem from a debate about democratisation goals from a quasi-market orientation within organisations, where service users are consumers that have a need for citizen involvement (Flösser & Otto, 2011, p. 189). This concept is directly linked to the theory of democratisation as well as citizen participation with links to institutional logic and isomorphism. With democratisation and participation laying in the rhetoric of Stadsmissionen from the perspectives that they work from, creating a shift in the institutional logic existing within, and mimicking similar organisations in the push for SUP. Additionally democratisation can be linked to theories of empowerment, encouraging involvement from service users to have their voices heard and valued.

When asking Guest 2 whether it is important to include guests in the church they answered:

I mean I think for guests it's important for the structure if it's going to be sustainable then you need to have consideration for everyone who comes to and is in the church or in an organisation then it's really important if there's a lot of people who are not happy then the operation then wouldn't work

Both service users and professionals should be confident that their experiences will be valued, to eliminate power barriers, to empower. Technological developments influence institutional rules and vice versa – socially sanctioned ways of delivering services embedded in the structures of an organisation.

Employee 1 when asked the same question if it is important for guests to be a part of decision-making responded as follows:

Also can we have a kind of democratic process in our church, so that guests kind of trust the church more, they believe in the church and if we have a democratic process and guests voices are heard then it's kind of like we are a little model of how things really work out in society which maybe the guests don't always have access too.

This concept takes into consideration guests' powerlessness and capabilities in larger society, how they are effected by their social status to become active citizens. Another interesting point the employee brought attention to was, trust, if citizens feel that they are active in society, that their voices are heard and taken into consideration they are more likely to trust their government or other powerful forces dictating outcomes. The same would be true in an organisation, if clients feel their voices are heard they will be more trusting of the staff and the organisation as a whole, developing trust in client-worker relations is therefore important.

When I spoke to Guest 5 a bit more practically, about meetings with the boss and how they work, they expressed ideas about how it could practically be implemented:

Yeah these meetings can be important as I said it's challenging with addicts, ex addicts and non addicts to get people with it, the types of people here are very mixed together like it is in society – it's difficult which 5 are going to be sitting in these meetings – it would be important to have a combination of the 5 people, like all the "types" of people that come to the church, like one person from NA, a person who is trying, a person who is active, someone who is "normal", someone older, a woman, you know to have the right representation – but like I said they do the best they can at the church

Here a guest speaks about a process of choosing representatives to be directly involved with decision-making with the organisation, and an idea to have all target groups represented in an initiative. Representation in democratic processes is about the devolution of power to a small group of persons, who may be generally guided by the service users they represent but may make their own interpretations and responses in decision-making processes (Webb, 2008, p.

273). Representatives then need to be sure to refer back to the service users they represent to stay in accordance with the *actual* needs of their peers (ibid).

Employee 2 when asked why it is important for guests to be involved and to go a little deeper on the idea commented as follows:

I think it's because they're a part of the church, so they should be able to say what they think and want – and how they see the church and that they have the ability to influence a place where they are all the time – I think that the environment will become better if they are part of deciding how the location works.

Discrepancies between the experiences of professionals and service users in SUP, leaves professionals in a position where they retain control over decision-making. Organisations participate in myths and ceremonies, with rules as rationalised myths, based on unproven belief systems such as professional ideologies, that are viewed as rational means to achieve desired social ends (Hasenfeld, 2010, p. 66). Ceremonies are periodic affirmations of myths through symbolic actions – such as SUP initiatives that are presented in a way that they guarantee user voices to be heard but resulting in a lack of *actual* changes. The experiences of service users are expected to strategically contribute to an already determined course of action, used to confirm management practices (Mossberg, 2016, p. 718). It would be beneficial for staff to be critical of their positions of power, when working to implement SUP.

When Guest 3 and I discuss that there are some people whose opinions may be heard more, with an easier time speaking up, they said:

Yeah definitely, there's a lot of fear with people who are fearful – everyone has opinions, you can't get away from that, but that can't take over – you can talk to people and find out from people, you don't have to judge people right from the start.

Clients who lack power are dependent on workers to construct their moral terms, with little resources to change those constructs. Therefore employees' personal belief systems play significant role in operationalising the service technologies and shaping client-staff relations (Hasenfeld, 2000, p. 337). It is important then that staff continuously work on in empowerment of individuals to encourage participation, to ensure that clients' voices are heard.

When asking Guest 4 about if the church could involve guests more they said:

Yes I think that, in society generally if you can take people into something if they have the opportunity to see how things work then there is more responsibility that can be taken and to understand what is important and self-responsibility.

It's not only about staff expressing to guests how things work but ensuring that clients are given an opportunity to fulfil their rights as consumers in the church. There needs to be a re-evaluation of relationships between professionals and clients, institutionalised client participation alone will not overcome the power imbalances that exist (Flösser & Otto, 2011, p. 10). The rights to participation raise political issues that are obscured by managerialism which could lead to management becoming more powerful, therefore the need to address the relationship between competing interests and representative democracy is necessary (ibid).

Guest 6 when asked why it is important for guests to be a part of meetings and decision-making processes said:

The boss should listen and not just make decisions – they should listen and hear what issues come forwards and how to work with these issues. We could have a survey as the foundation of the meetings or something like that – like this is how guests have answered let's talk about these issues that were brought up here.

In working with SUP and truly empowering those who experience different forms of powerlessness there is a need for staff members working in HSOs to reduce the distance between first-hand experience and external interpretations of it (Beresford, 2003, p. 56). To create democratic values in Stadsmissionen and other HSOs, client voices should be valued the same as the professionals that work for them.

Employee 7 was not part of the interviews but someone who I had a conversation with pointed out the following:

“Of course the guests should be a part of decision making and more involved in the church, this is like their home, some of them come here every single day. They should definitely be a part of decision making.”

With this in mind, HSOs can utilise ideas of community empowerment that can assist in democratisation of services through SUP: (a) participation, (b) leadership, (c) problem assessment, (d) organisational structures, (e) resource mobilisation, (f) links to other, (g) 'asking why', (h) programme management, and (i) the role of the outside agents (Laverack & Wallerstein, 2001, p. 181). A relationship built on trust is therefore necessary when working with people, there are different degrees to which HSO's can structure their client-worker relations to encourage personalised relationships such as; professional norms that advocate active participation by clients, service technologies whose successes hinge on client involvement, and financial incentives that reward employees for treating clients as people

rather than objects (Hasenfeld, 2010, p. 36). (Hasenfeld, 2010, p. 36). Now I have presented the need for democratisation through the use of empowerment, participation, client-worker trust and ensuring that institutional logics and organisational procedures work consistently in hearing client voices.

6.1.2 Solidarity

Solidarity interpreted through SUP, can function as a grassroots initiative where those with power and those with less power work towards a common goal together. In this specific circumstance the common goal would be towards bettering Stadsmissionen, cultivating an environment where everyone's voices are heard and contribute to the daily procedures of the HSO. This theme can be related to concepts of power, empowerment, democratisation and institutional logics, it takes into consideration the rhetoric existing within Stadmissionen and the need for horizontal power to achieve SUP.

When asking Employee 2 if they could find a perfect way to communicate with guests what the positive results would be, responded as follows:

That it would be a way for guests and staff to have a way to meet and talk about our business and make a better business – that those who are there are part of things a bit more.

With this said, again what is important in HSOs is to focus on establishing trust in client-worker relations especially when working towards SUP, if there is trust between staff and clients then there will be willingness in thought sharing, just as in interpersonal relationships. However, in an organisational context trust tends to be impersonal, based on limited and sporadic contact between clients and staff members without the sharing of other social ties – which is why it is important to work to find a middle ground (Hasenfeld, 2010, p. 35).

When asking Guest 3 about the meetings with the boss, they first note that the idea is interesting but that there is necessity in someone taking initiative, they suggest not everyone can help but some people can, so I suggested it's like "team work" to which they said:

Yes of course! Team work! That has to be done, it's a give and take all the time, definitely, absolutely, that's how a relationship works, that's how it is, YES!

I continue by asking if it is important for those that frequent the church to be a part of decision-making:

Yes of course, of course I think it's important! The people who work here should also be with the decisions and take responsibility and take time to get to know the guests who come here.

Participation creates an active role for service users to form a basis of partnership with practitioners where both parties have experience in solving a shared problem. Furthermore participation establishes the user-worker interface as primary to services, which can make other processes easier by consistently following up with negotiations to effectively develop services in collaboration with one another (Biggs, 1993, p. 157). Lastly it can dismantle interprofessional barriers that separate staff from clients, emphasising that professional skills are valued but only when in collaboration with client knowledge and experience, resulting in true empowerment and successful SUP, or teamwork (ibid).

Employee 6 when asked about the environment of the church and then why it's important for guests to be involved commented as follows:

It's a very dynamic environment, where there is a big mixture of people in different situations and circumstances but often times complement one another nicely – you can have opinions on things and that we try to change a bit now is that guests should have more influence and even help out a bit more because the way things are right now there is a rule that says guests cannot be volunteers but I think and hope that will be eliminated. Because I think a lot of people have a huge need to be a part of things and help out and you recognise that now especially like when we were setting up the tent.

There are organisational forms that enhance power balance, such as collectivist organisations, which give clients a major role in shaping the values and mission of an organisation, to develop service technologies that actively involve clients in the delivery of services and allows clients the ability to monitor and evaluate the staff, increasing equity (Hasenfeld, 2010, p. 36). Opportunities towards equity may involve accessing resources and social or economic participation, through developing personal identities and capabilities, expressing needs, thoughts and feelings and renegotiating relationships (Tew, 2006, p. 40). The idea that this employee of Stadmissionen displays would support staff and clients working together not just on decision-making but would allow them to work side-by-side when opportunities arise, creating a further sense of community or solidarity.

When asking Guest 4 if there is something that the church could do to have guests more involved, or if it is okay the way that it currently is said:

For example during the spring then I usually have a cleaning day for everyone, and when you start picking up the trash then you can understand how much trash that actually is around the area, then you think about things before you just throw something on the ground and you can interpret that to other things...

They continue in expanding on ideas, not just in the church but to the city as a whole:

I really would like if more people in Gothenburg would come here to the church, because people who I have talked to say oh they're not allowed to come here because the church is only for "those" kind of people- but when you come here then you realise it's for everyone and you see wow this is a place for everyone "they're people too"

Questions of equity are deeply rooted in social divisions and how interests are negotiated – these difference cannot be separated from wider structures of inequality and power (Flösser & Otto, 2011, p. 198). The guests are excluded from society in more ways than one, often not having access to participate in daily life, therefore cultivated acceptance and understanding in Stadsmissionen can help encourage feelings of community, not just within the organisation but can expand to society at large.

Guest 5 continues on this expansion of community or solidarity within the city, with an idea to push for other churches in the city to open up similar spaces:

But I think it's a shame that there's no other churches doing that, doing this same thing, you know other churches can open up their space.

When organisations can form coalitions with other interest groups sharing moral rules, which can help to influence legislation to institutionalise new rules and practices (Hasenfeld, 2000, p. 336). This can result in missions aimed at empowering clients, a service delivery system that expresses their distinct values, and a collective identity that responds to the expressive and social identity needs of staff and clients creating an internal structure that works towards these aims (Hasenfeld, 2010, p. 37). Members of newly formed 'communities' organise and mobilise themselves around programmes that aim and facilitate the means for service users to empower themselves (Laverack & Wallerstein, 2001, pp. 180–181). If many churches or other meeting locations work together, they can push for change within the city instead of isolating things and perpetuating cycles of powerlessness.

Guest 6 spoke about the current situation, with COVID-19 and the need to come together more in such situations, providing that a feeling of community could be helpful in stressful circumstances:

Like in this situation with Corona, there could be another meeting with the guests so they can also understand what's happening – because things change all the time and we can't really keep up with the changes – maybe have some informative papers of what is happening with the church and organisation.

Relationships with service users have changed over the years, now encompassing brokerage, providing advice, information and advocacy to support service users to understand what services are available and to make choice in relation to that information (Dalrymple, 2013, p. 31). There is a reliance on client-staff relations to achieve service outcomes, with relations that involve the deliberate use of emotions by both workers and clients (Hasenfeld, 2010, p. 55). And in this specific example collaboration would help to involve guests and increase feelings of commonality in the group. It would lead to understanding and transparency in the work done by Stadmissionen, by further involving and educating guests and staff with the same information.

Employee 3 also spoke about the COVID-19 situation, that involvement and community would be beneficial, in saying:

Right now the Corona crisis is going on so it's a little bit special – I think that people are very understanding and are very grateful that we are open that they have somewhere to go. I think that it's even more important that we have oversight that we come out with new rules every day almost, and if people understand why we make changes then people are much more willing to accept the changes...

Because when guests feel like they are a part of things, that they are a part of the church, that they are part of this community, that we care what they think and what they feel, and I'm important because they care about me, then you don't want to ruin this, you don't want to fight or take drugs – and if they see other people doing things like this then they feel a responsibility to tell them that they are destroying things in the church.

This same employee continues when we speak about management making decisions:

It's the wrong direction to take – and especially in this kind of meeting place – I worked in another location before where there were many who worked as charitable contributors, everyone who wanted to be a contributor, where some people were paid and some people were not paid – there was no thoughts that some people had less knowledge or experience or less capability – everything was very equal.

Here again is an idea of increasing transparency and communication between clients and staff resulting in increased feelings of community, beyond an initiative of SUP but instead engaging collectively and working together towards common goals. HSO employees can work to become moral entrepreneurs where they challenge existing institutional logic and pursue alternative moral assumptions and practices (Hasenfeld, 2010, p. 35). It is important that cooperation does not arise from manipulation of rewards, for it is neither stable nor efficient – the best form is to be based on *trust*, requiring the organisation and clients to maintain vigilance and expend

resources in maintaining that vigilance (ibid). Vigilance in cultivating feelings of solidarity and community within the organisation.

6.1.3 Us versus Them

Lastly in the shared voices section, is the feeling of *us versus them*, that either Stadsmissionen already has experienced to some extent or is at risk of fulfilling. In organisational behavioural theory, or social identity theory there is an ‘in-group’ and an ‘out-group.’ In-group is a group that someone personally identifies with, and thus tends to favour, based on similarities between members. In-group members are likely to have more influence and be protected by fellow group members, influencing one another’s beliefs and opinions (Jeanes, 2019a). Whereas the out-group would be a group where an individual does not feel affiliated with, being a member of an ‘out-group makes it more likely you will experience discriminatory behaviour, with the ‘out-group’ sometimes perceived as a threat to the in-group. Arguments have been made that this type of discrimination is an inevitable consequence of social categorisation, leading to unfair treatment in organisations (Jeanes, 2019b). This *us versus them* feeling that is experienced by those in the church, is directly linked to the culture that exists in Stadsmissionen, and therefore linked to the theory of institutional logic where contradictory practices and beliefs within an institution are created.

Employee 7 said to me in a conversation:

“The way it is right now is that staff knows better and the guests know less, it’s like an us and them mentality. We should be working together, not be separate. We are all human beings that have the same value.”

This staff member notes the feeling that staff know better than guests, that this results in the us versus them feelings existing. There is inherently a difference between staff and guests, but there is a way to recognise that difference and work together, or a way to negatively bring attention to that difference.

Speaking with Guest 3 they described the following sentiments in regards to staff members relationships with guests:

if they were to meet some of these people out on the street they would be scared, but when they meet them here they realise there’s nothing wrong with these people who come here, they are like everyone else they have ups and downs like every else, feel good and feel bad... There’s no difference between people but anyway people are still excluded both physically and psychologically.

There needs to be recognition of the “have-nots” side which can include inadequacies of the poor community’s political socioeconomic infrastructure and knowledge-bases plus the difficulties in mobilisation, so to have representatives that relate to both sides can be beneficial (Arnstein, 2019, p. 25). Organisation, nature and needs of services and service systems determine the responses made rather than the rights, demands and preferences of service users – people are fitted into services and provisions, instead of support being shaped to correspond to their wants and needs (Beresford & Croft, 2001, p. 299).

Employee 3 provides feedback on the notion of ‘us’ and ‘them’ in terms of consequences of new public management first they say, and in regards to those in managerial positions making decisions on behalf of the organisation:

One of my colleagues says that new public management is the evil spirit and recommends an exorcism for it...

I think it’s very important that we can strengthen this here again and come back that people are all a part of things – otherwise things become very much us versus them otherwise, that we who are guests and them who are staff members and then there’s a lot of opposition and critique against the staff, this us and them. We as the staff who know more things and the best things, as the guests who stand a little bit lower, when you have this kind of us and them mentality then there’s a lot of opposition and conflict that awakens.

Organisations ascribing high social worth to their clients – seeing them truly as victims to their circumstances beyond their control and views them as amendable to change and consequently entitled to have an active voice are more likely to be ‘client-centred’ (Hasenfeld, 2000, p. 333) Alternately organisations that merit their clients with low social worth, likely have beliefs that their clients are responsible for innate deficiencies, not able to change and subsequently treat them as objects resulting in demeaning them. Service technologies in this case are highly routine and bureaucratic, with client-staff relations limited and based on suspicion and mistrust of one another (ibid).

Employee 4 further confirmed this concern when they responded about why it is important for guests to be a part of deciding things and being included:

It’s probably quite important – I mean the whole organisation is for the guests, I mean I don’t think people always know what is best for themselves but yes their perspective should definitely be taken into consideration because I’m sure there’s a lot that maybe we haven’t thought about... but then things should be filtered...

The only thing is that sometimes those ideas maybe come to us but maybe we don't think it's a great idea so maybe we won't go and tell others so then we automatically are filtering things out when we hear them, so maybe it's not always the best way.

Here not only does power come into play, but the moral work of employees and the idea that each employee makes individual choices as a human being, not always in accordance with their job role or the respective organisational logic. With service user experiences included only through the use of case notes, material and further studies *concerning* or *about* them but not actively *including* them. Social work has been increasingly professionalised as a top-down activity whose main recipients have largely been marginal in its shaping – involvement of service users has many times been confined to accidental and incidental overlaps, where social workers either had experience as service users or have become service users themselves at some point (Beresford & Croft, 2001, p. 299) There needs to be more of a conscious effort to include service user perspectives, to avoid conflicts such as us versus them mentalities prevailing as institutional logics.

Employee 4 even continues when asked if they think that there is another way that guests can be involved:

I've thought about rules about how we are supposed to separate out selves from guests like we can't take gifts and sometimes these rules go so far that we need to distance ourselves from guests quite a lot but at the same time we're supposed to be warm and helpful.

Often times it is challenging to establish these technologies as workers are restricted by professionalism, requiring them to keep a distance from clients, it's quite the conundrum as there is a need for some degree of power balance in establishing a mutual respect and trust (Hasenfeld, 2010, p. 36). HSOs working on people as raw material need to produce something, in this case they aim to alter or reshape personal attributes – focusing on a transformation process subjecting people to changes they may be uninterested in (Hasenfeld, 2010, p. 22). This can result in employees treating clients as if they are objects to be run through a machine rather than a human being with multifaceted needs and values. This leads further to people being processed by HSOs, encountering various mechanisms of control that limit and define what personal attribute are relevant to the organisation and what behaviours are expected of them (ibid).

In the interview with Guest 4 I commented that the church does not have these “conversations with the boss” so often, that maybe there are other ways to be involved in the church, they responded as follows:

Yes, and I think maybe it could be better, I think. To have an understanding from both sides, an us feeling instead of having an us and them kind of feeling. That doesn't happen consciously, like the us and them feeling.

They continue in explaining this when closing our interview together, when asked if there was anything else they want to say about the church and about SUP:

I don't know, I try to keep things more general and my thoughts about this, I think I've said all that I've wanted... Maybe I can say like this – this I mentioned earlier – it's important for guests to come here and be a part of the organisation – it's equally important for staff and people who work here and for volunteers even as well – to have the awareness that it's easy to take unconscious thought about these things from earlier – staff have specific clothing on them and can be in 'specific areas' – and so when you work with people it can easily become a hinder to get further – that people unconsciously talk from a higher ground that maybe some staff don't recognise it, that staff might not know but the person from the outside can see it very well and for staff to keep it in mind would be good.

There exists physical social work spaces that are territorial to staff members and inherently related to power and the power dynamics existing (Muurinen, 2019, p. 970). Practices and procedures that are accessible and transparent are more likely to have the trust of both staff members and service users. An organisation is constructed through a set of values and behavioural expectations that exert powerful influence over those who work in the organisation and into which new recruits have to be socialised, continually modifying through practices and small innovations in procedures (Bryman, 2012, p. 6). With this said, balancing the rights and responsibilities can fail to connect with the lives of many service users, whose everyday experience of social divisions and social barriers makes them both suspicious of any authority that claims to be acting on the basis of social consensus or through a vision of empowerment (Tew, 2006, p. 36).

Employee 6 recognises the us and them mentality that can exist in the organisation and has concern for it, they close our interview when asked if they have any other thoughts about the topic with the following statement that fits quite nicely with the sentiments of the guest just above:

I think we could be better at getting a more of a we or us feeling in the church not just an us and them feeling, because right now it happens very often that the staff members kind of hang out on their own in a group and then it becomes an us and them very easily. It's something that we need to work on so that guests feel like they're part of the church and that they have the same value as the people who work here. It's okay to have some places for staff to that we can feel safe too, but in the bigger picture we need to be a community all together.

Service technologies reflect the value placed on and influenced by staff perspectives on clients' social worth, which is connected to attributions of responsibility and amenability to change (Hasenfeld, 2000, p. 333). There should be a level of trust existing between staff and clients, trust means relying on the goodwill of another person which makes one vulnerable to the limits of that goodwill – such vulnerability create potential to be harmed by another person – but to have trust means their exists the confidence that this will not occur (Hasenfeld, 2010, p. 35). Additionally because one needs the resources that the other person controls the vulnerability of clients is increased, resulting in large imbalance of power and hesitancy to work in partnership with one another.

Democratisation and solidarity are preconditions as well as result of SUP, similar to other themes which have been addressed. Additionally to successfully implement SUP feelings of us versus them need to in a sense be eliminated, or acknowledged to understand why those feelings exist in the organisation to begin with, as it will not be productive to have these feelings in Stadsmissionen if the push for SUP is to be successful. HSOs have considerable power over their clients as they hold the control of vital resources needed by the client, while users seldom have control over these resources in their private lives (Hasenfeld, 2010, p. 35). This leads to the next category of staff voices.

6.2 Staff Voices

Empowerment, obstacles, and inanition are the themes focused on within the staff voices interviews. *Empowerment* is in line with the theory from social work, it is in reference to how the staff would like to work with guests, or how they aim to work with guests in the church and in Stadsmissionen. Then I focus on *obstacles*, where staff members refer to the church being a 'challenging location' to work at in of itself, which would be the case for any HSO working with vulnerable groups. Lastly *inanition*, which literally means lack of mental or spiritual vigour, in interviews staff refer to lack of financial resources, associated with not having enough staff, time or energy to help guests with their immediate needs and especially more complex needs. This could also be interpreted as a lack of creativity or underprioritizing of SUP due to the immediate problems that staff deal with.

6.2.1 Empowerment

To begin with, empowerment has become a buzzword in social work practices, though often times there is discrepancies between the rhetoric and existing practices. Staff have considerable

power of their clients as the organisation controls vital resources needed by the clients, such power advantages create asymmetry of power between workers and clients resulting in the ultimate basis for compliance (Hasenfeld, 2010, p. 35). A recognition for this asymmetry of power is vital in attempts for SUP that truly work in partnership and cooperation with staff and clients, this is where a clear connection to the theory is made. The necessity for Stadsmissionen as well as similar organisations to first recognise the power dynamics is of utmost importance. Employee 1 about why it is important for guests to be involved in decision making and if it is important:

Because we exist for them really, it's part of social work that we should work with empowerment, and that our practices should work with empowerment and to have guests involved and a part of working with empowerment.

It is clear that translating the rhetoric of empowerment into participation and further practices is challenging. Using the word empowerment to encourage initiatives of SUP is worrisome, it can be a way to disguise initiatives as grassroots where users actually don't have a say in the way things are done (Arnstein, 2019, p. 26). Guests have been routinely devalued and discriminated against, denied human and civil rights, any exploration of SUP or partnership has to begin with an appreciation for this powerlessness (Beresford, 2010, p. 497).

Employee 2 when asked to go deeper into explaining SUP and why it is important to have, said:

If guests get to express themselves in these kinds of initiatives then they get to have their voices heard in a different way, instead of just being people in need of help and the staff being those that give help. It opens up a new venue for them to express their needs on a different level and concerning different things.

In working with SUP and truly empowering those who experience different forms of powerlessness, there is a need for staff members working in HSOs to reduce the distance between first-hand experience and external interpretations of it (Beresford, 2003, p. 56). A recognition for both first-hand experience of guests and recognising the powerlessness of clients who utilise services could help in opening up dialogue. Client-worker relationships in HSOs need to consistently work to meet clients with the same sense of compassion and empathy if they are aiming to create an environment of equal opportunity and to empower those they work for.

Then in reference to being involved in meetings as a staff member and other ways to encourage involvement Employee 4 continues as follows:

It could be a good – and open up a dialogue with guests and staff in a different way – maybe they don't always understand why things are the way they are – like practically things like getting coffee before food. To have a dialogue would be really good for us to explain why we do the things the way we do.

In opening up dialogue on a level playing field allows for everyone to have an opinion, and to express that opinion confidently.

Employee 3 when asked why it is important to have guests involved in the church:

For our own part – people feel more involved, feel that we respect them and that we respect their opinions making it less likely, that there will be less risk of hate and violence, there is a decreased chance that people will destroy things in the church... So then it is only a success for us as staff here to let go of some power – that we have the power because we have a pay check to be here and we are more and better because of that, so it's only successful if we can let go of some of that power and share it with those who come to the church

Letting go of power is a fundamental aspect of empowerment, where staff members make an active effort in giving over some power to clients. Protective power of staff to guests can easily slide into oppressive or disempowering, with those in powerful positions using their positions to enforce their own agendas on the more vulnerable, it can undermine abilities of those who already find it difficult to mobilise (Tew, 2006, p. 42). There is additional danger in cooperative endeavours losing sight of goals of empowerment and degenerating into a cosy club that blocks out potential involvement and further awareness of injustices (ibid).

Employee 6 when asked if they think it is important for guests to be a part of things in the church, and what the positive results would be answered as follows:

People really don't get a chance to do some things in any other places in their lives, someone may be really good at paints, or photography or something and I think that they should get a chance to make that happen here in the church, to strengthen them in what they are capable of is something we could do. [Including guests] strengthens the self-value of people, and gives them the opportunity to be a part of a community, it can break isolation and stigma and can help with routines.

Focusing on human strengths is a significant strategy in helping people reclaim a measure of personal power in their lives, in other words empowering individuals (Weick et al., 1989, p. 355). It's important however to be aware of the language and metaphorical devices that employees use to understand and help, sometimes it subverts from the possibility of actually

understanding clients or empowering them, in light of their capacities (Saleebey, 1996, p. 297). In this case the employee speaks about painting or photography as a skill but this can be translated into communication and public speaking. To gain a skill in participation could be helpful in speaking up in other parts of life for many of the guests. Instead of just encouraging SUP, staff can encourage service user controlled organisations and develop them together, which can help to empower individuals and ultimately make wider social or political changes (Beresford, 2010, p. 498). This leads me to the next theme in staff voices, *obstacles*.

6.2.2 *Obstacles*

The theme *obstacles* comes from the negative views of service users and the challenges in working with them that were presented during interviews, making it difficult in any initiative towards SUP. Staff did not always refer explicitly to things being challenging or challenges in SUP, but this feeling that things are difficult due to the target group being “the way that they are.” Staff members perform moral work every day in that they make decisions and moral judgements based on how clients present themselves, with clients as the raw material. These moral judgements made by staff members on individuals as well as collectively determines the actual services that will be received by clients, which is why this theme and theory link together so well (Hasenfeld, 2010, p. 24). Staff members act as moral agents, acting on moral entrepreneurship by developing their own conceptions of who is a “good” client, which can vary greatly from the official norms of an institution (Hasenfeld, 2010, p. 27).

When discussing the environment of the church, and then further specifically about guests being involved in decision making with Employee 1 they explained:

It's not easy to create that environment [a safe place]. This is something that I think a lot about, how do we make a safe space for people and to have community and to keep things safe for staff also, so that staff will continue to work in this environment.

We have a good beginning for this and to have a dialogue, it's just about finding the format to do it, and to not promise everything that is said.

Social workers are in unique positions where they can challenge social systems leading to oppression, because they have a respected voice they can influence decision making on a higher level by the way that they work from a structural level (Dalrymple, 2013, p. 17). This requires willingness on the part of social workers to work in partnership with service users rather than working from a basis of professionally-defined expertise (Flösser & Otto, 2011).

Employee 2 when asked about involving guests in decision-making and whether it is important elaborates on the church environment:

But I do think that it's been really hard how I should or we should do that in a good way. It's an open space that maybe some people just come to for an hour and then leave, and others who come every day spend all day here. It's not like a housing or something where people always have to be.

The World Bank defines NGOs as private organisations that pursue activities to relieve suffering; promote the interests of the poor, protect the environment, provide basic social services and to extend this into further community development (Roff, 2004, p. 205). To create fairness and trustworthiness with client-worker relations there are internal mechanisms such as socialisation, standard operating procedures and norms about workers' conduct, record keeping, monitoring and supervision (Hasenfeld, 2010, p. 36). It can be difficult to implement SUP that is clear, but if it becomes a collaborative process with staff and clients it can likely be made easier.

Employee 3 when discussing working together, involving more people in decision making and if it would be possible to have a perfect way to work together said:

Then when we can't do anything after opening up the discussion – then we strengthen this idea that they were involved in a meeting but nothing has changed that they recommend so then nothing they say is really important... [In reference to a 'perfect way' to work with SUP] I don't think we really know – then we would have to get out of the box we exist in now, then we end up outside of the box, how staff works now – then we would lose this box that we exist in, we would have to break the frame we work from now – so I don't think I can say where we would end up because my understanding today doesn't allow me to see that future yet – I don't know how it could grow in ways that maybe we don't think about at all right now.

Often what is right is not popular, for a social worker to participate in forms of advocacy they need to confront the professional power of organisations within their own agency as professionals and dismantle it from the inside (Dalrymple, 2013, p. 17). The classical image of 'the organisation' is of a goal-oriented, purposefully designed machine – with the origin of the word organisation derived from the Greek 'organon' meaning a tool or an instrument (Hasenfeld, 2010, p. 55). HSOs that lack well-defined technologies import institutionalised rules and practices from similar organisations rather than figuring out which practices will work best for themselves (Powell & DiMaggio, 2012, p. 79). This results in organisations relentlessly mimicking one another, without proper grasp on whether or not technologies work, it ends in "one size fits all" procedures and practices.

I asked Employee 4 about their thoughts on how the church works with people:

The very important thing is providing a safe space for them – that might be the only important thing to have a calm place to come to.

HSOs are expected to embody values of caring, commitment, trust and responsiveness to human needs – which they do many times, but occasionally services are delivered by unresponsive and rigid employees who have been worn out from working in the front lines (Hasenfeld, 2010, p. 20). Staff rationalise their actions through morally constructing their clients, they develop practices enabling them to cope with and manage particular needs that they encounter such as amount of time and resources available to them (Hasenfeld, 2010, p. 337). Aiming for SUP means expanding thoughts of employees beyond just providing a place for service users, but actively involving them and interacting with them to cultivate participation.

Employee 5 speaks about their additional thoughts about the topic of SUP and the church environment:

It goes up and down how you experience who we are for – we open up the door here and we don't really know who we do the work for, you know... If we get too many of one group then maybe the other group doesn't really feel comfortable coming here – so who are we really here for or are we here for both and if that's the case then how do we deal with this [in reference to many addicts being service-users and a smaller retiree population].

HSOs consistently engage in moral discourse – choosing and reinforcing values, passing judgement on moral worth of clients, and rationing resources and justifying actions on basis of moral criteria – moral choices play critical role in how services are delivered (Hasenfeld, 2010, p. 44). Important to reiterate and stress is that working on people is inherently moral, the work is always about allocation of resources to clients. These resources include money, time and expertise, inevitably the demand for these resources outruns their supply resulting in employees deciding how to ration those resources. This rationing results in moral categorisation and deservingness, evaluations of social work locate and reaffirm the place of clients in moral stratification – rationalising the activities of workers (Hasenfeld, 2000, p. 330). Clients will then utilise their own moral and social resources to appeal to the things that they need, they absorb moral meaning of labels and take workers' responses as a reflection of their own self-identity (Hasenfeld, 2010, p. 24). This rationing of resources can go against the ultimate goals of the organisation, especially if staff are feeling unmotivated and uninspired to do more, leading me to the next theme, *inanimation*.

6.2.3 Inanition

Inanition again, as the dictionary defines it, is exhaustion caused by lack of nourishment or the lack of mental or spiritual vigour and enthusiasm ('Inanition', n.d.). Here what is discussed is the problem of resources that was brought up by employees; this comes down to lack of understanding in who the target group is, lack of time, energy, staff or money. Resources are all encompassing, and if staff feel that they cannot provide basic needs to service users, then encouraging initiatives of SUP is a challenging endeavour that leads to dead ends. Inanition and the feeling of lack of resources can be linked to institutional logics and isomorphism. If Stadsmissionen is practicing isomorphism or establishing institutional logics that are more or less mimicking similar organisations, without the proper evaluations will lead employees feeling overwhelmed and disconnected to new technologies.

When asking Employee 1 what they think about the church environment and how things currently work they answered as follows:

I think that the church is a challenge as a meeting place, because it's a place where people with many different needs come to, a lot of guests have very complex and big needs, so then it becomes a very special place for those who work here and for guests who come here... we deal with violence and aggression almost every day.

HSOs are seen as bureaucratic, rigid, obtrusive and controlling and often times inefficient and wasteful; this is especially the case when you see pushes for initiatives that are not thought through or a staff that is exhausted and uninterested in changes themselves (Hasenfeld, 2010, p. 19). Difficult contexts exist where people identify increasingly antagonistic relationships with workers and clients, rather than a growing partnership (Flösser & Otto, 2011, p. 197). New managerialism may further constrain social workers to specialist roles – resulting in SUP not fitting neatly in the existing boundaries that have been developed through professionalisation and new public management schemes (ibid).

Employee 3 spoke about the difficulty of holding meetings where everyone would be involved and speaks of an extreme scenario as a hazard:

There's one thing to do, is to never ask guests anything, or you open up a very broad kind of question like, "what do you want" without any kind of direction and then the guests asks for all kinds of things that we have no way to successfully work on things. Then when we can't do anything after opening up the discussion – then we strengthen this idea that they were involved in a meeting but nothing has changed that they recommend so then nothing they say is really important.

HSOs are extremely vulnerable in situations of change, because it is not only staff members that need to be aware of changes that are going into effect, but also informing service users of those changes. Additionally, the ability of HSOs to choose which technologies they work with does not only depend on availability of resources but also the sanctioned practises that are endorsed by key actors; such as regulatory agencies, funding organisations, or other HSOs that work with similar target groups (Hasenfeld, 2010, p. 28). As technologies gain legitimacy in the institution itself, they are supported by politically powerful interest groups that further influence the discourse, knowledge and cultural merits and benefits associated with those technologies (Hasenfeld, 2010, p. 28).

Employee 4 when asked about the meetings with the boss and if all staff members should be involved as well answered as follows:

I think that [we] kind of have a role to just keep things in order and keep the rules in place and what if guests want to say something about a rule that we have and maybe they don't want to say something if we are there so I think the boss can do it on their own.

I believe that this idea that some staff do not want to be involved, is due to the fact that they spend a large amount of their time and energy helping with practical things. There is a resulting tension between social policies and requirements for disadvantaged groups, leaving everything up to front line staff – which for them is just ‘yet another pressure’ rather than a way of improving services (Biggs, 1993, p. 153). Similarly how guests feel participation fatigue, employees working on the front line or ground level will feel similar things.

Employee 4 continues in describing how things were in the church in the past:

But then now we have to follow all these like health regulations that come out so then we can't have guests running around the kitchen – but this is what happens, like the bigger the organisation gets the more official it becomes then we have to create so many more restrictions and a lot of rules which is good and bad.

Resources in this sense can become limited through stricter rules and regulations from organisational logic, which doesn't allow staff and guests to interact on an equal level. Efforts to involve guests are then heavily regulated and monitored, resulting in seemingly artificial interactions with one another. Clients that interact with organisational agents whose ability to develop highly personalised relations is needed to build trust, but is largely restricted by professionalism. This curbing of personalised relationships in one sense needed otherwise staff

can undermine other important values such as equality of access and treatment, universalism, unbiased judgement and protection from favouritism (Hasenfeld, 2010, p. 36).

Employee 5 when asked about SUP and how guests affect the church, whether this is something that should happen or not said:

We have an ambition to sort out a way to have guests influence things but also a thought to have more activities more than just serving food but have a local church – but it seems like a very slow process due to no having enough resources, like maybe if we had more staff then maybe we could do more like field trips. We are limited with how much we can do with a guest – like how much times we have to get to know someone or help them. We have to be in the church and kind of have control of things – but on some days when we know we have a bit more staff members then we know that maybe we can help someone longer than normal and there is more possibility but it's quite rare that is what happens.

The content of encounters between staff and clients in given organisations puts the rhetoric of an organisation to the test, it distils whether the organisation actually does what it claims to do (Hasenfeld, 2010, p. 36). Institutionalised moral systems are effective but can lack consensus or internal consistency because moral work is highly contextualised, reflecting particular cultural, political and economic exigencies of the local community (Hasenfeld, 2000, p. 331).

They briefly discuss resources again when asked about the importance of involving guests:

Then about things inside the church there's requests for more activities – this again is a resource questions – but we try to meet the needs, maybe you could do even more.

And further Employee 5 when asked about additional ideas on the topic discussed commented in regards to the lack of understanding in who the target group in the church is, it can be difficult to understand and navigate daily activities as well as user involvement if there are many different needs occurring simultaneously:

It's very difficult to have the addiction category, to have open for them and not daily dealing with conflict resolution of what's going on takes a lot of time and energy and takes a lot from other activities and things that we could do.

This employee had strong views on the guests who face addiction problems, and found it unmanageable to focus on anything else. Some clients are accorded to high social worth, resulting in staff reaffirming this by mobilising all resources into helping that person. In contrast if a client is viewed as morally deficient they automatically become underserving and are subjected to moral tests before gaining access to resources (Hasenfeld, 2000, p. 332). This results in employees focusing energy on more 'desirable' clients rather than putting the time

and energy to help all service-users regardless of challenges. There needs to be trust in both staff and guests to be able to participate, which develops from trustworthy interactions, trustworthy interactions come from sharing vulnerabilities. Which could mean staff being more transparent in their procedures to develop open knowledge sharing, and to encourage cooperation.

To summarise it is important for staff members to acknowledge power dynamics existing within the workplace, and to work against common misconceptions of those that are vulnerable and powerless. Staff members in Stadsmissionen need to be critical of their own views, and their colleagues views and instead work to understand those that they work for. If SUP is to be successful and applied practically, there is training that would be necessary to ensure that all staff members are supportive and in agreement with how to work and communicate with guests. Which leads to the final category of guests' voices collected through interviews at Stadsmissionen.

6.3 Guests' Voices

Guest interviews, were again split into three themes *powerlessness*, *predictability*, and *compassion*. First *powerlessness*, is in relation to guests feeling that they have no influence in the organisation and that efforts for SUP would not change this. Next *predictability*, is in reference to guests liking how things are, not having an interest in things changing, or just no interest in SUP in general. And lastly *compassion* refers to the desire for guests to be understood as well as a desire for understanding staff. These themes relate to theories of power, empowerment, moral work and the inherent institutional logics existing which create the environment existing within the church.

6.3.1 *Powerlessness*

Clients in their *powerlessness* are expected to trust employees as they are the experts, working from positions of power and privilege which is reiterated daily through the clothing that is worn and the spaces they move in (Hasenfeld, 2010, p. 35). Powerlessness then is directly related to the theory of power, and how power functions within society and more specifically within human service organisations such as Stadsmissionen. For guests to exercise their voices could mean protesting or mobilising collectively to influence policies that keep them in positions of powerlessness (Hasenfeld, 2010, p. 24). A feeling that was prevalent during interviews was

that even if SUP was to exist in the church it is unlikely that clients would influence decision-making.

To begin with when Guest 1 and I spoke about how the church includes guests in decision-making they responded:

I don't know really if the guests are really together on decisions – they build on things that they have heard before – but they don't really get to decide.

This guest in particular is not a daily visitor of the church as many others, they only visit once a week or once a fortnight. They are a pensioner, who seems to not experience many feelings of powerlessness in their daily life. So an idea that conversations of participation is not so necessary in the church is conveyed, that instead rules and regulations are built on things that have already been done or put simply just maintaining the status quo. People who support HSOs have a general view that HSOs are symbols of caring within society, a manifestation of societal obligation to the welfare and well-being of citizens, with this kind of view, the job which was sought out to be done is already done (Hasenfeld, 2010, p. 19).

Continuing, when speaking with Guest 2 about how guests affect the church, how they can decide things or whether this is something that currently happens in the church explained:

I don't think we really affect the church or are able to, I'm not really unhappy with how anything is, I'm really happy that they service food Monday to Sunday I don't know if there's anything that can be done better.

In the current environment of the church, this guest does not feel as though they have an influence in the daily routines of the church. Despite initiatives for SUP, they don't feel that it is necessary to be further involved as they feel pleased with how things already are. Coming to the church is an opportunity to socialise with people and to have regular contact with a HSO that can aid them.

In the interview with Guest 3, we begin to discuss that it may be easier for some people to say what they think, or to be involved than others, with some voices being louder than others. So I then ask how could the church make sure everyone will be included in decision-making? They felt that this would be nearly impossible, was how I interpreted it, when he provided this depiction of attempting to include everyone:

That's hard, it won't work, it would be chaos, sometimes people just need to – it just doesn't work, I don't know it just doesn't work – I mean take a little bit from each person, from everyone,

is just really hard to do that – like what if you want red toilet paper, and I want black toilet paper and he wants brown toilet paper, and he wants pink, like then what do you do? Think about that! So sometimes it's good if there is someone who kind of is good at deciding things, like now we will do things like this, simple as that – and some people want it like that and some people don't want it like that.

Guest 3 continues when asked if it is good to have a boss to have meetings and gather all the ideas and information to then implement:

Yeah definitely yes of course, I mean it's the thing for me like I am very social and stuff but I can't always just go to that group even if I want to be a part of it because I'm trapped in myself that's what I was always like, that's often like that... I used to just come get bread and then I would go on my bike far – it was so hard that's how it was I just biked and biked and biked [he begins to cry] ... It's fine, it's fine, I've always been like this, life is easy sometimes but sometimes it isn't – life just goes back and forth, it's always been like that.

The model of SUP in place at the church underplays the inequalities in power between users and employees, ignoring the cultural and life difference that users might have (Biggs, 1993, p. 153). Here the guest experiences a great deal of vulnerability in relation to the church, and in their own life.

Guest 5 when we spoke about the church environment and how the church works with people commented first that they have no criticism, but then speak about concerns during the time of the COVID-19 in connection to priorities:

It could be different, and more help and it's tough times right now too you know what I'm talking about, I don't even really want to say the name of what's happening, but it's, you know, that now these things will be underprioritized because this crisis is happening.

This guest had a lot of anxieties surrounding COVID-19, that we spoke about quite a bit the week leading up and the week after the interviews. It was clear they were worried about the outcomes that would affect the church during this time and how the church would continue to operate. When they said “these things will be underprioritized” it was actually in reference to an idea of opening up other churches in the area to create similar environments, but I felt that the sentiment was also true in relation to SUP. When an organisation is dealing with crises it is not able to focus on other initiatives, unless SUP was already established and functioning then it could continue the operation.

Guest 6 discussed the meetings that took place in the church in very much detail, about guests being involved in decision-making, the meetings themselves, getting all voices heard and not everyone understanding that there even was meetings. Consequently, this guest being a

pensioner has experience running meetings in organisations and had many thoughts about the practical implications of such an initiative:

I don't want to just sit in a meeting to kill forty-five minutes, but actually have something meaningful, and I would end all meeting like "did you experience the meeting okay, did you get to say all that you want to say?" The worst is when you end a meeting and people then go to the hall and continue talking instead of bringing things up in the meeting we had.

It wasn't really thought through what was going on in the meeting, we didn't really understand what the purpose was... For this it kind of just felt like a coffee break and nothing more, when a meeting is well structured then things are more lively and more people want to be involved.

[In regards to not everyone knowing what was happening] No definitely not, so before I would start meetings I would say this is what will happen, these things we will do, and when we're done everyone should feel happy.

A model of SUP needs to incorporate collectivist traditions, ranging from degrees of user involvement from being informed, consulted in partnerships to ensure that users have a sense of control (Elstad & Eide, 2009, p. 675). It is clear there are many capable and intelligent guests who come to the church that can assist in creating and upholding these kinds of initiatives. It is not enough to have meetings without structure, especially if people do not feel well-informed or are treated in a way that they are unequal.

Lastly I want to include a conversation that I had with a guest, off the record, it was a passing conversation, I had wanted to interview them further but didn't have the chance. I had explained to them what my research was on, whether guests have influence in the church and whether or not it is important. I wrote down what they said afterwards so it may not be verbatim but the sentiment is there:

It doesn't really matter because whatever they do is only to fulfil and justify what they are already doing, so even if they have these kinds of initiatives it will just be used to justify the system already in place, so it really will not change anything.

In most situations reliance on established legitimated procedures enhances organisational legitimacy, with organisations finding it easier to mimic other HSOs than to make decisions on the basis of systematic analyses of goals since such an analysis would be painful or disruptive (Powell & DiMaggio, 2012, p. 79). Service user experiences then are expected to strategically contribute to an already determined course of action just to confirm the current management practices (Mossberg, 2016, p. 718). With this service users may see their contributions as

minimal, while agencies and organisations can claim that service users set the agenda and advise the professionals (ibid).

Vulnerable clients tend to feel great moral devaluation by organisations they seek services from, creating a sense of passiveness about their circumstances resulting in a decreased likelihood to exercise their voices (Hasenfeld, 2010, p. 24). Despite how often or frequently a service user utilises services from an organisation it can remain very much a mystery as to the way it works, often times lacking transparency with service users (Hasenfeld, 2010). This lack of transparency may lead to feelings that decision-making is very complex, or something that is out of reach or unattainable to guests. Now I have provided analysis to powerlessness of service users and how it affects capability in participation in the organisation. This brings me to my next theme, the want or need for *predictability* from service users.

6.3.2 *Predictability*

In this section I speak about *predictability* of services and procedures that may be a comfort to those whose lives may otherwise be unorganised, unsure of where they will get money from or where to get their next meal. Predictability will inherently link to power as a theory as well as to concepts supported through organisational theories regarding lack of transparency and the institutionalisation of individuals as well as employees in regards to their interactions with clients. I also interpreted this in a way that because service users are in a position of receiving a service from the church for a low cost or free, they may feel obligated to be acceptant or compliant to how things are. This goes in line with the sense of powerlessness which I have provided but additionally a fear of repercussions, which would put access to services at risk. It may come from a feeling that they need to feel grateful for what is given, in line with a mindset of “it could be worse,” or “I can’t complain.”

When speaking to Guest 1 about the environment of the church generally and ideas of SUP they responded:

I don't know if I'm so interested in that – there's a lot of activities here ' like NA and AA they have meetings here, and a lot of people come here for those programs and that they can get help from the staff like the deacon and the priest. I'm like a "normal" person but I have no problem with these people that come here.

Other times as is shown here there is a general disinterest in involvement, as some guests who attend the church do not come often or may not have a large need for the services provided. There is an existing power imbalance not just with staff but amongst guests and their needs,

those who are privileged sometimes do not have an interest in being political, because things that affect the powerless may not affect them.

Guest 2 when asked about whether it is important for guests to be involved explained their feelings on the church environment and how they feel about it:

I think for the most people it is acceptable – it's the basic things that we get – and I think that you can't ask for more and I don't think I would. I don't have much more to say, for the most part things are okay, I wouldn't really change things I think that there is enough freedom and welcoming, it's very good there are no requirements of who comes here, when you can come here, it's open for everyone, I think that it is a nice place, it's nondemanding.

This said, the lack of participation from guests can be due to socio-cultural issues and structural disadvantage or even fear of workers (Phillips & Kuyini, 2018, p. 1109). Fearing workers could include the fear of repercussions from the organisation resulting in difficulty accessing services that are provided, or a sense of uncertainty.

Guest 3 when asked about influencing or affecting the church and the general environment of the church answered as follows:

Stadsmissionen is good, it helps people that are socially different and excluded from society it's not always easy to hang out with people – it's been like this my whole life I've always had a hard time to get into groups of people and hangout with people ever since I was a baby... I really have been very excluded – it's good that the church helps people of course that too.

Those relying on HSO's for basic resources often times experience an array of emotions from hope to fear, caring to victimisation and dignity to abuse (Hasenfeld, 2010, p. 21). People who have been oppressed from different circumstances sometimes will 'internalise' that oppression, as a pathological view of themselves that they are 'bad' or 'defective (Beresford, 2003, p. 46).' Often times many of the guests have been homeless at some point resulting in an array of uncertainties in their lives and feelings of powerlessness, resulting in a desire for "normalcy" in their lives.

Guest 5 when asked about the church environment, and then how the church works with guest influence answered as follows:

I don't have any criticism, I think they do a very good job and well how they work with people could always be better... This is a personal question – I'm very happy with how things are – with how things are now, maybe they have to close it down now if it's a situation with just five people allowed in the church, there's problems maybe egotistical how I'm thinking – it's very hard currently to have these kind of interviews, it's not meaningless but maybe bad timing [in reference to the Coronavirus].

Homelessness is a broad term that encompasses many different social problems, not only lacking sufficient housing, but many times lacking social relations as well as facing problems that are interrelated with social, economic, physical and psychological problems (Anker, 2008, p. 28). Homeless people are traditionally perceived as the most isolated groups in society, their situations and experiences are often multifaceted; lacking organisation and certainty in their personal lives (ibid). Predictability and certainty in life, is something that many strive to have, but if it is unattainable in personal life then we seek to find that comfort elsewhere, HSOs provide a sense of certainty and predictability in the daily lives of many service users. These themes of powerlessness and predictability lead me to the next theme, *compassion*.

6.3.3 *Compassion*

In the English dictionary, *compassion* is defined as “sympathetic pity and concern for the sufferings or misfortunes of others (‘Compassion’, n.d.)” Compassion as a theme can be linked to social work generally, and specifically to the theory of moral work and acknowledgement of existing power dynamics. First-hand experience and the knowledge developed from that, can only happen when we in fact experience something for ourselves, anything other than that is knowledge based on someone else’s interpretation and then our understanding of *that* interpretation (Beresford, 2003, p. 22). Knowledge sharing is a key feature in understanding or creating an environment of compassion in regards to service users and staff members, to help create trustworthy client-worker relations. There needs to be a shift in power in HSOs, in the control of knowledge and what counts as knowledge to cultivate compassion (Beresford, 2000, p. 13).

When Guest 2 was asked what their thoughts were on the meetings held with the boss a few weeks prior, and whether or not it was something that was important or could be done more often, they responded as follows:

To have the boss and guests who come here is absolutely good to be talking together – it’s absolutely good to gather information from the population of the church it can increase the knowledge of what is needed or what can help people that actually come to the church and what they need.

The guest refers to knowledge sharing, which I relate to compassion, as sharing knowledge and communication through dialogue, open up opportunities to understanding. An understanding of user narratives can provide perspectives beyond clinical ones, to include service user

perspectives more broadly and to understand individuals better beyond just their service needs (Eriksson, 2018a, p. 14).

Guest 2 continues speaking about communicating effectively which can also be a tool for understanding:

Can you somehow make the communication more effective with the boss and those who are actually affected by the decisions that are made – if you can increase the knowledge of the boss and they can make better decisions that actually are made because it's known what guests and visitors actually need and want to the knowledge that 'they' have is important and to increase and make better, that communication is a good thing.

Developing a relationship and understanding involves a commitment to communication that takes time, energy and trust building in client-worker relationships. Previously it was believed that social workers know what is best for service users, leaving users little influence over what happens to them when coming into contact with social services (Harris & White, 2013b). This is no longer true, and the knowledge and experiences of clients is encouraged to be understood equally when compared to other knowledge bases. To respect client experiences would result in further compassion and trust building. With HSOs working on people as raw material, meeting clients with compassion can help in reducing the bureaucratic nature of an organisation.

Speaking with Guest 4 about the meetings generally, why they are good and whether guests should be more involved commented:

Because the boss gets direct input about what guests consider, about this place, about needs and interest and things like that... That's why it's really good to have boss meetings with the guests – because a lot of answers can come from there – maybe some guests aren't really aware but the boss gets input, things can happen there.

Managers of social work have been seen in collusion with the failures of welfare states, but with push for SUP they instead can be seen as the central powers in dismantling and reconstructing of HSOs (Flösser & Otto, 2011, p. 195). SUP is an opportunity to open up dialogue and take the voices of service users to implement practices that will *actually* benefit them.

Guest 6 when we spoke about the meetings, the need for them to be inclusive and whether or not more employees should be included in the meetings:

To know who is good at what, to include everyone kind of things, and then instead of just putting a poster up about the meeting, people need to understand what's going on a little bit more.

This meeting was like a verbal survey – then the boss has to listen to us down here, because usually she sits upstairs in the office instead of out here with us. If the staff members are part of the meeting then maybe the guests can kind of understand what’s happening behind the scenes too – that they would be more understanding from both sides.

As capitalism grows and the consumerist agenda takes over, the main features which prevail are the maximisation of service user choice, which would include the sharing of information and increased transparency. In the consumerist agenda there needs to be a two way street, with direct information flow between staff and service users – allowing the customers’ interests and aspirations to coincide directly with the knowledge of the staff (Flösser & Otto, 2011, p. 195). With service users increasingly represented as ‘consumers’ or ‘customers’ whose needs can be commodified, creating a necessity for their ‘market preferences’ to be expressed and their ‘consumer rights’ safeguarded (Flösser & Otto, 2011, p. 196).

To summarise the result, these rights and preferences can be protected through increased participation based on understanding and valuing experiences, including seeking to develop empathy with perspectives and situations of others and acknowledging knowledge that is based on direct experience (Beresford, 2010). First-hand experience and the knowledge developed from that can only happen when we in fact experience something for ourselves, anything other than that is knowledge based on some else’s interpretation and our understanding of that interpretation (Beresford, 2003, p. 26). It could also help to have dialogues to further develop understandings of social identities, to learn about how dynamics of oppression function in society, and more specifically in client-worker relations (Sakamoto & Pitner, 2005).

Chapter 7 Discussion and Conclusion

7.1 Summary of Findings

The interviews with staff and clients from Stadsmissionen's church allowed me to link theories from previous research, and critically engage with the data that was collected. First with service users in positions of powerlessness they are hesitant to have their voices heard, fearful of repercussions or a general lack of confidence in their voices. The predictability of services may be more important than having an opportunity to voice their opinions. And with these two things an additional lack of compassion from an organisation and employees as a whole results instead in feelings of us versus them, a perpetuating cycle where guests and staff feel misunderstood and a general avoidance to put the full effort into SUP.

With this said it was clear that staff members are exhausted, they have an array of daily tasks that take energy and effort that they feel they do not have enough time for, resulting in impatience, lack of compassion and a lack of motivation. They want to utilise empowerment as this is part of the rhetoric pushed by Stadsmissionen, that they have been taught to work from, but feel unable to cope with the stresses of the day to day. In this case study, staff feel it is important to create a safe environment, they believe that often times the service users are violent and aggressive because they use drugs and do not have the resources to deal with this head-on.

Finally, the shared experiences present ideas that would create successful strides towards SUP. With ideas of democratisation where everyone in an organisation could have their voice heard, this could help with general advocacy in society as well. Empowering guests to first value their own voices in an organisation can lead to changes outside of an organisation. Through recognition of solidarity and a oneness with those existing in an organisation, staff and service users could overcome the obstacles of feelings of 'us and them.' Ultimately SUP cannot be the ultimate goal of organisations, because the end result will still be an effort to fit into the already built frame which exists in an organisation, perpetuating powerlessness of clients. Instead what organisations should strive towards is supporting and assisting building user-led organisations where service users are in charge of both the structure and the practices of an organisation.

7.2 Recommendations and Future Research

Negative implications associated with participation include limited effect in improving the lives and services of clients, while increasing demands from service users, resulting in what is referred to as consultation fatigue (Beresford & Croft, 2001, p. 297). Organisational logics that have empowerment, equity and respect as their main rhetoric need to have systems of evaluation and risk management in place. There should be a system in place that allows for conversations to be had, where open and honest knowledge sharing is done, which came up in the results in my interview sessions as well. Progressive professionals or ‘non-users’ support is necessary in supporting and inspiring the formation of the user led organisations, through empowerment, democracy, social capital and a critical concern for socially excluded people (Anker, 2008, p. 41).

With supervisors and management in charge of initiatives such as SUP roadblocks will be met, with not only hesitant service users but hesitant employees. To create systems of SUP from positions of management only reiterates and strengthens the powerful imbalances already existing in HSOs. An environment of solidarity, compassion, understanding, true empowerment, democratisation, and balancing of power in an organisation would be the ideal place for SUP. Not just to provide protective power to clients, but to share power in a way that encourages participation generating a true grassroots initiative.

In addition to this, staff members working with service users, need to be knowledgeable about the groups that they are working with especially if there are to be initiatives of SUP established. This knowledge should not seek to diagnose clients, but should strive to look beyond diagnosis and meet service users with sympathy and compassion. There should be a system in place that allows for conversations to be had, where open and honest knowledge sharing is done. An amazing service user run initiative is the twelve-step programme, where former addicts and recovering addicts come together and open up conversations to share experiences and struggles free from judgement. The progress on fundamental issues of power existing within society push toward an assumption that the only way to fully achieve SUP is through collective action, in a team effort with both service users and social workers (Flösser & Otto, 2011, p. 199).

Pushes for SUP come during the same time as pushes towards professionalisation and establishment of NPM, requiring quality standards and more precise frameworks in providing social care. In a quasi-market system, managers are now given the responsibility to run efficient social work ‘business’ for the ‘consumer’ or customer who has a choice in using this or that

service (Flösser & Otto, 2011, p. 195). I did not perform an evaluation, but I do believe that the evaluation of techniques, risk analysis and limitations are key concepts in the push in further research that will inherently impact structural implementations for practical action in SUP. The prevention of social risks and interventions in existing risk situations become socio-political by extension, because of their structural characteristics – these studies cannot be conducted through a single discipline (Flösser & Otto, 2011, p. 3).

I find inspiration through Paulo Freire when advocating against oppression that there is a need for several stages in dealing with oppression, one where the consciousness of the oppressors is acknowledged and then those of the oppressed. Any situation in which ‘A’ objectively exploits ‘B’ or hinders his/her pursuit of self-affirmation as a responsible person, is one of oppression (Freire, 1970, p. 29). In order to strive towards equality would mean both those in positions of power and those in positions of powerlessness need to join forces truly and equally. The powerless should have true opportunities to educate the powerful on their needs, and then the powerful need to find systems and ways to exchange that power to create a more equal society.

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Appendix 1. Informed Consent in Swedish

Samtycke till medverkan i intervju

Jag samtycker härmed till att medverka i studien och vet vad studiens syfte är. Jag har informerats om mitt deltagande i studien, att deltagandet är frivilligt och att jag när jag vill, kan avbryta min medverkan i studien utan att ange orsak.

De uppgifter som framkommer under intervjun kommer inte att föras vidare och mitt namn kommer inte att presenteras i det slutgiltiga arbetet. De uppgifter som framkommer under intervjun kommer att behandlas på ett sådant sätt, så att min identitet inte röjs.

Uppgifterna kommer att bevaras på ett sådant sätt att obehöriga inte kan ta del av dem. Den information jag lämnar kommer endast att användas till denna D-uppsats på masternivå men jag är medveten om att slutversionen är offentlig.

Ort och Datum: _____

Deltagare: _____

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Appendix 2 Interview Guide in English [Swedish]

8. How do you generally think about the church environment? Procedures?
[Hur tänker du generellt på kyrkans miljö? Förfaranden?]
9. What are your thoughts on service user participation? How guests influence the church?
[Vad tänker du om brukardeltagande? Hur gästerna påverka kyrkan?]
10. Is this something the church works with? Should work with? Has worked with?
[Är detta någonting som kyrkan arbetar med? Ska arbeta med? Har arbetat med?]
11. How do you think the church works with including guests in decision making?
[Hur tror du att kyrkan arbetar med att inkludera gästerna i beslutsfattande?]
12. What is the expected outcome of such an initiative?
[Vad är förväntade resultatet av ett sådant initiativ?]
13. Are there positive outcomes with such an initiative? Negative?
[Finns det positiva resultat med ett sådant initiativ? Negativ?]
14. Other thoughts on the topic ...
[Andra tankar om ämnet ...]