

# **VOLUNTEER EXPERIENCES IN A NON-PROFIT ORGANISATION**

by

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## **DECLARATION**

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## ABSTRACT

On a global scale, there are substantial studies about volunteerism. However, literature on volunteerism in South Africa, especially qualitative studies, is limited. The limited literature in South Africa does, however, suggest differences between Northern and Southern global contexts in terms of motivation for volunteering. In order to further build the South African literature in this area, this study explored the experiences of volunteers in a Stellenbosch based NPO. Their experiences encapsulate their motivations, challenges, and benefits of volunteering in their role as mentors to marginalised youth in this area. An overarching developmental framework was utilised to understand the volunteers' motivations, and supplementary perspectives (Role-ID theory; citizenship and mentoring) were used to explore and contextualise their experiences. Within this framework, a qualitative methodology was employed to explore, gather, describe, and interpret the data. Two group interviews with 5 participants each were conducted. This was supplemented by 3 individual interviews. An interpretive phenomenological analytical approach was used to analyse the data. Findings suggested that other-oriented motivations, citizenship, sense of belonging, social exchange, self-enhancement, positive role model identity, improved personal and familial relations, wilderness solo experience, personal satisfaction and reward in seeing the fruit of their labour were some of the significant themes that emerged for volunteers from their volunteer experience. The main challenge they faced was that of transport mobility to keep mentor appointments. The implications of the findings for South African perspectives on volunteering are discussed.

## OPSOMMING

Wêreldwyd is daar navorsing gedoen oor vrywillige werk. Die literatuur is nietemin in hierdie vakgebied beperk, veral met betrekking tot kwalitatiewe studies in die Suid Afrikaanse konteks. Die Suid-Afrikaanse literatuur wat wel bestaan dui daarop aan dat daar sommige verskille bestaan tussen navorsing wat in die globale Noorde en Suide gedoen is. Die verskil is die van vrywillige werkers se motiverings om vrywillige werk te doen. Om Suid Afrikaanse navorsing in die gebied te versterk, fokus hierdie studie op die ervarings van vrywillige werkers by 'n nie-staat/regerings organisasie in Stellenbosch, Wes-Kaap. Hul ervarings bestaan uit hul motiverings, uitdagings, en wat hulle beskou as voordele van hul rolle as mentors vir gemarginaliseerde jeug in die omgewing. 'n Oorkoepelende ontwikkelingsraamwerk was benut, om die motivering van vrywilligers en die aanvullende perspektiewe (burgerskap, mentorskap en identiteits-rol teorie) te verstaan en ook om verder hul ervarings te verken en te kontekstualiseer. 'n Kwalitatiewe metodologie is binne hierdie raamwerk gebruik om data te verken, versamel, beskryf, en te interpreteer. Twee groeps onderhoude van vyf deelnemers elk, was uitgevoer. Dit was verder aangevul met drie individuele onderhoude. 'n Interpreterende fenomenologiese analitiese benadering was benut om die data te analiseer. Bevindings het die navorsing in hierdie gebied weerspieël. Andergeoriënteerde motiverings, burgerskap, aanvaarding, sosiale uitruiling, self-verbetering, positiewe rol-model identiteit, en verbeterde persoonlike- en gesinsverhoudings, wildernis alleen ervarings, persoonlike bevrediging, en om die 'beloning' te sien van hul harde werk, was sommige van die beduidende temas wat na vore gekom het. Die een groot probleem wat vrywilligers ervaar het, was die van toeganklikheid van vervoer om hul mentorskap afsprake na te kom. Die implikasies van die bevindings vir Suid Afrikaanse perspektiewe op die gebied word bespreek.

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## DEDICATION

I dedicate this work to all the children and youth who have left footprints in my heart: the Watergarden children, the youth impact holiday club at Mitchell's Plain and all the diversion mentees in Stellenbosch. Last but not least, to all the heroes and human engineers which the world calls volunteers, I want to encourage you with my favourite quotes: "Don't wait for opportunity to knock, build the door". "You do not attract that which you desire but that which you are" – Abraham Lincoln. "Aim for the moon: if you miss at least you land amongst the stars" and finally "Be the environment, not the chameleon."

Hiermee check ek uit... is ja!

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## CHAPTER 1

### INTRODUCTION AND BACKGROUND

#### 1.1 INTRODUCTION AND BACKGROUND

Volunteerism has been central to South African society for many years and many organisations depend on volunteers for their continued existence. Various volunteer organisations service different human development sectors, which include faith-based, sport, hospital, blood donor, animal rescue and educational organisations (Karen & Mandeep, 2004; Peter, 2005). It is an activity that is considered to be so crucial in all societies that the United Nations declared 2001 the year of the volunteer (Dekker & Halman, 2003). It is therefore not surprising that Thabo Mbeki declared 2003 the year of the volunteer in South Africa, given the impetus created by the United Nations. The UN offers a broad definition of the term which refers to “contributions that individuals make as non-profit, non-wage and non-career for the well-being of their neighbours and society at large” (United Nations, 2001). The definition includes self-help and various forms of collective action where volunteering is a service function concerned with addressing social, economic, humanitarian, cultural and peacekeeping activities. However, in the South African context volunteering is viewed as the “selfless care of another without compensation or reward, observed often as charity from the more privileged to the less fortunate (Eberly cited in Perold, 2003) and as informal support systems of care amongst those in need” (Everatt & Solanki, 2005). It is also seen as part of a continuum from completely voluntary work with no pay to where compensation is received in the form of a stipend or other benefits such as training, access to future learning and employment opportunities (Perold, Caraphina & Mohamed, 2006; Ziemek, 2006).

There is a debate about remuneration being contrary to volunteerism. Some authors argue for financial and social incentives in terms of skills acquisition, educational credits, and recognition of services by communities. These forms of remuneration, they argue, occur in kind and do not constitute monetary remuneration (Perold et al., 2006; Ziemek, 2006). Different kinds of volunteers. Dekker and Halman (2003) identified four categories of volunteers namely, service volunteers, public advocacy volunteers, consumatory or self-expressive volunteers and occupational or self-interest volunteers. These will be described in turn. Service volunteers are individuals and groups who attempt to help others directly through mentoring, tutoring, teaching and caring for others. This group is often guided by the philanthropical approach which is more often than not driven by religious prescriptions and cultural traditions (Eckstein, 2001; Hodgkinson, 2003; Patel, Perold, Caraphina & Mohamed, 2007). Public advocacy volunteers are persons who are involved with broad social and economic problems affecting large groups (Feinstein & Cavanaugh, 1978) and are driven by the social justice approach (Patel et al., 2007). Consumatory or self-expressive volunteers organise volunteering around fellowship and enjoyment, and occupational or self-interest volunteers are self-orientated and seek to enhance their economic or occupational interest (Ziemek, 2006). Part from knowing what kinds of volunteers there are, the question remains, "Why do people help others even at considerable cost to themselves?" A discussion of what drives the pro-social motives of these volunteers will follow. This question about motivations of volunteers has created many theories such as those of Lewin, Freud, Hull and Bandura. According to Lewin, for example, motivations are goal directed forces in the life span of a person (Lewin, 1951).

There is a rich culture of volunteerism in South Africa, but little research exists on this topic in South Africa. Volunteerism is one phenomenon of civic participation in democratic society of which South Africa has been part for the past 17 years. Thus, volunteerism provides a means by

which people can be instrumental in bringing about positive change (Eckstein, 2001). This change is not only for themselves but also for other people, their respective communities and society at large (Boyle, Clark & Burns, 2006; Omoto & Snyder, 2010).

## **1.2 RATIONALE**

There is very little literature on volunteering in South Africa, in spite of the fact that many organisations use volunteer services. Moreover, few non-governmental organisations formally evaluate their volunteer programmes as the focus is often on service delivery exclusively, given the realistic time constraints in NGOs (Bussel & Forbes, 2002; Milligan & Conradson, 2006; Wilson, 1976). It is these observations that make this study on volunteers relevant in the South African context. It will be able to inform academic institutions, service learning and other organisations about providing appropriate support structures to sustain their volunteers and paid staff. It can also be used to encourage successful fund-raising among donors on whom much of the organisations' success depends. For example, when donors see that the organisation is effective and is continuously being evaluated, donors are more likely to sponsor such initiatives. This study may also be able to inform the ongoing management of the particular project in which the research will take place.

## CHAPTER 2

### LITERATURE REVIEW

The first section of the review examines the nature, type, scope, and impacts of volunteerism and some theoretical approaches to volunteering to help provide an understanding of what causes people to volunteer. The latter section focuses on recruiting, retaining and the commitment of volunteers.

One of the core aims of volunteerism is the eradication of problematic circumstances through individual and group action (Eckstein, 2001; Mesch, 1998). Volunteer work is an institution in most western countries. A Southern African study has revealed that over 1.5 million people actively contribute their time to non-profit / government organisations, which is equal to 316 991 full time jobs and totalled R5.1 billion rand in labour value (Perold et al., 2006). Volunteers are involved in various sectors, namely human and social services, health, education, and cultural integration, employment and economic development, peace, human rights, rehabilitation, and the various phases of community development work (Milligan & Conradson, 2006; Perold et al., 2006; Peter, 2005). Persons are now volunteering by the thousand and do various types of work, from meeting basic needs to the personal growth of the volunteers and recipients. This growth does not only remain at the level of the individual volunteer but contributes towards citizen participation and consequent community development. Volunteerism seems to be stable and continuous in nature. Many volunteers work for three and more years, and often continue volunteering for many years. Persons working with volunteer organisations participate of their own free will.

Generally, the milieu within the society, the national socio-economic context, the political climate and cultural forces determine and give most of the meaning and direction to the development of voluntary work (Brudney, 1990; Bussel & Forbes, 2002; Dekker & Halman, 2003; Perold et al., 2006). In SA, 17 % (8 million) of the population volunteer their time for various activities (Everatt & Solanki, 2005). The social and economic situation, especially as it relates to unemployment and HIV/Aids, determines the need and scope for service and who can and will volunteer, as these challenges are faced mainly by women, the black community and the youth (Perold et al., 2006). Researchers also suggest that people who have done voluntary work have a better chance of being employed than those without it, as it signals to the potential employer that the person is able to take the initiative, even when he or she cannot find paid employment (Marotta & Nashman 1998; Ziemek, 2006).

## **2.1 NORTH AND SOUTH GLOBAL PERSPECTIVES ON VOLUNTEERISM**

From reviewing the literature, it appears that social identities influence attitudes towards and engagement with volunteer behaviour. The literature suggests that in the North, white, middle class, slightly older women with a university education are more likely to volunteer - the complete inverse of the pattern in the global South. Here it is more likely that poorer, younger, Black women will volunteer (Perold et al., 2006) Other demographic categories such as education, gender, marital status, student life, socio-economic status are also explored in this study and these ideas are discussed in turn (Bussels & Forbes, 2002).

### **2.1.1 Educational levels**

There seems to be some conflicting evidence about volunteerism and level of education. Haski-Leventhal (2007) suggests that those who volunteer are usually highly educated and skilled people. Volunteerism in the northern hemisphere appears to be dominated by white (80%)

middle-class, highly educated and skilled people. More than half of the volunteer population has university qualifications, degrees and doctorates. They most often represent the funders, have assets, and live in urban areas. They also give of their money. The rest of the volunteer population (20%) is represented by Blacks (10%), Hispanics (5%) and other racial categories (Haski-Leventhal, 2007). In contrast, minority youth and adults from disadvantaged backgrounds, who are not well educated, also volunteer, through church, school and various community programmes (Litcher, Shanahan & Gardner, 2002; Safrit & Lopez, 2001). They generally come from suburban<sup>1</sup> and urban<sup>2</sup> areas. In the Southern hemisphere the majority of volunteers tend to be the poor and Black, while a small percentage are white, illiterate, marginalised, unemployed, and living in peri-urban/ rural areas. Against the background of South African racial categories, Indians were the most likely to volunteer (23%), followed by Africans (19%), whites (12%) and coloureds (11%). However, African volunteers gave the most time, averaging 11 hours, followed by coloureds (10 hours), Indians (9 hours) and whites (5 hours) (Everatt & Solanki, 2005; Marincowitz, 2004; Perold et al., 2006).

### 2.1.2 Socio- economic status

There also seems to be a correlation between poverty and volunteerism in South Africa. Findings indicated that poor people (23%) volunteer more than the non-poor (17%), which suggests a high incidence of giving and social obligation amongst poor communities (Perold et al., 2006). South African volunteers appear to give their time in the hope of gaining valuable skills, which could possibly help them to enter the formal job market (but this seldom happens). National surveys suggest that the Eastern Cape (SA), the poorest South African province, has the highest rate of

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<sup>1</sup> A community in an outlying section of a city, or, more commonly, a nearby politically separate municipality with social and economic ties to the central city.

<sup>2</sup> An area with an increased density of human-created structures in comparison to the surrounding areas. They may be cities or towns; areas that are created and further developed by the process of urbanisation.



volunteerism (voluntary activity). In South Africa, the middle class tends to volunteer less often (Nattras & Seeking, 2003; Patel et al., 2007).

### 2.1.3 **Motivation differences**

It appears that the way in which motivations for volunteering in the global North and South are reflected in the literature is essentialist, grouping certain motivations globally. Literature reveals a larger positive correlation between civic engagement and other-focused motivation than for self-focused motivation (Omoto & Snyder, 2010). Motivations for volunteering among youth in the global North and South are also different. In general, it appears that volunteers in the north are driven by self-orientated motives or egocentric needs; thus they respond to messages about self-improvement, self-reliance and achievement of personal goals. The nature of their volunteerism also seems more obligatory. The majority of volunteers are service-learning students who are serving internships or interns where credits and salaries are received, respectively (Marta, Guglielmetti & Pozzi, 2006) . In the South, however, motives are more other-orientated, and thus family, integrity, collective goals, feelings of harmony with others, interconnectedness, and interdependence are the values which underpin volunteerism (Kiviniemi, Snyder & Omoto, 2002).

### 2.1.4 **Age**

Age is another demographic factor in which volunteers in the North and South differ. The age group of volunteers in the north ranges from 19-64, with the majority being between 35 – 44 years, followed by the age group of 19-34 years. Their annual household income ranges from \$35000 per annum, to more than \$75000 per annum, and more than half have full time employment. Volunteer hours range from 1-12 hours per week. Of the volunteer population,

30% work, 15% are unemployed; 43% are students (service-learning/interns), and 5% are retired (Patel et al., 2007).

### 2.1.5 Gender

Gender is the only demographic variable that is unchanged, as the feminisation of volunteerism is a global phenomenon. The only exception, where more men volunteer, is where the nature of the voluntary work requires more risk and physical involvement or is very competitive, for example, in certain sporting codes.

Volunteerism is feminised and racialised in terms of the profile of people who serve in volunteer organisations. There are more women (19%) than men (17%), and women tend to give more time (12 hours per week) than men (10 hours). Women tend to adopt a more emotive and nurturing role in the places where they choose to volunteer (Karen & Mandeep, 2004). For example, more mature women tend to volunteer at cancer hospices, at home-based care projects and in HIV/Aids programmes (Marincowitz, 2004; Perold et al., 2006). Another study on home-based care AIDS volunteers showed that women were more prone to volunteer and were more committed than men. Women, however, were more likely to remain committed if they had other forms of income, for example if they had a husband as breadwinner or they themselves were breadwinners (Crook, Weir, Williams & Egdorf, 2006). Many new grass roots community organizations have arisen to replace the older clubs and associations; women have simply changed what they volunteer for as they take up paid employment; and a “third age” population of healthy elderly is volunteering at higher rates than ever before (Brudney, 1990). Volunteers in South Africa are mainly adult women with low economic status, and come from communities served by NGOs (Marincowitz, 2004; Perold et al., 2006).

It is not that men volunteer less, but rather the types of activities they engage in that give rise to the apparently gendered appearance of volunteering. Male volunteers tend to be involved in skilled or manual labour, leadership roles and serve on local committees, and are more likely to engage in activities that are more physical and risky (Choi, 2003; Perold et al., 2006). They are very interested in volunteering with other populations (e.g., the elderly, school children) and in other settings (e.g., food bank) (Claxton-Oldfield, Tomes, Brennan, Fawcett & Claxton-Oldfield, 2005), rites of passage programmes and mentoring (Fabrik, 2007; Pinnock, 1998) in sports organisations (Green & Chalip, 1998) and neighbourhood watches or as police reservists. For example, the profile for SA sport volunteers suggests that 66.7% were male and 33.3% female.

#### **2.1.6 Marital status**

Marital status also influences volunteering. Married people do volunteer, and research has shown that those married with one child made up the most of married volunteers. Having more children decreases participation in voluntary work (Safrit & Lopez, 2001). The literature on volunteerism varies in terms of the contexts in which studies were done and demographic variables, as discussed above. Despite these differences, there were many common factors that motivated people to volunteer, especially during adolescence (Marta, Guglielmetti & Pozzi, 2006).

#### **2.1.7 Student life**

Altruism, relational motives (such as friendship and networking), and unemployment were common factors that determined youth and adolescents' reasons for volunteering (Marta, Guglielmetti & Pozzi, 2006; Russel, 2005; Wait, Meyer & Loxton, 2005). On the whole, young people are attracted to volunteerism because individuals who volunteer identify with a group and it creates feelings of solidarity among them (Berger, 2006). Other factors for students' involvement were that it was a prerequisite for graduation at certain universities in Canada

(Haski-Leventhal, Ronel, York & Ben-David, 2007). Further reasons for volunteering also suggest that people are socialised into volunteering by their families, schools, religious beliefs and poverty (Berger, 2006; Perold et al., 2006; Safrit & Lopez, 2001). Youth volunteer because they believe they can contribute towards building a better society (Litcher, Shanahan & Gardner, 2002; Safrit & Lopez, 2001) or advance their career opportunities. Often, volunteering opportunities are created because people are members of an existing organisation. For example, being a member of a religious group may create more opportunities to volunteer, as demographics suggest that the majority of volunteers are religious.

## **2.2 PERCEIVED REWARDS AND CHALLENGES OF VOLUNTEERISM**

The literature suggests that there are substantial benefits and some disadvantages to volunteering (Kiviniemi, Snyder & Omoto, 2002; Strigas, 2006). Regardless of their background, social class or status, volunteers have a chance to be positive role models in a volunteer job (Boyle, Clark & Burns, 2006). In many poor communities in South Africa, for example, the absence of positive male role-models has been identified as a deficit in socialising young children (Richter & Morrell, 2006). Male volunteers can play a particularly important role in such contexts. Despite volunteers' various motives, such as satisfaction, social or professional prestige, or merely doing an organisation a favour, most volunteers are rewarded by immense personal satisfaction (Scileppi, Teed & Torres, 2000). Volunteers are likely to make new friends, find meaning in what they do, and receive appreciation and form relationships with the project organisers (Berger, 2006; Clary et al., 1998; Marotta & Nashman, 1998; Snyder & Clary, 1991). Volunteers achieve a new dimension of responsibility for others through their active participation in decision-making and formation of agency, policy, programmes and funding allocation (Mesch, 1998; Hardy & Cull, 1978). They also receive training (Chacon, Vecina & Davila, 2006; Claasen & Lombard,

2000; Ilsey, 1990), have a sense of being needed and volunteerism improves their quality of life (Hardy & Cull, 1978; Scileppi, Teed & Torres, 2000). Volunteerism has a significant impact on the well-being of individuals and communities as they bring scarce resources to those in need (Milligan & Conradson, 2006). Volunteers also contribute to the organisation's success in terms of programmes and progress (Strigas, 2006).

The disadvantage attached to volunteering is that volunteers often experience burnout, especially those who are from poor communities as they are more vulnerable. Often, volunteers in poor communities themselves live in the community where they volunteer, which frequently leaves them exposed to having poor boundaries between work and leisure, a situation which could also increase the likelihood of burnout (Kiviniemi, Snyder & Omoto, 2002). Some authors argue that volunteer needs are often left unmet, that the government dumps their responsibilities on volunteer organisations and they end up having too much to do and too little individual power (Karen & Mandeep, 2004). Furthermore, when volunteers begin to work they are often out of touch with the people who need their services, can be experienced as patronising and they may be very ineffective as a result of poor coordination and supervision of their efforts (Dekker & Halman, 2003). Amidst all these trends mentioned there is a common factor that has to be identified to meet the needs and expectations of a variety of people who serve within a voluntary organisation (Wilson, 1976).

Research shows that the USA and South Africa are the highest-ranking countries for voluntary involvement in what is referred to as the third type of volunteering. This third type refers to voluntary work for religious, youth, sports and educational or cultural groups. It should not come as a surprise when one considers the multicultural milieu the two countries have in common (Inglehart, 2003).

### **2.2.1 Recruiting, retention and commitment of volunteers**

Research suggests that people are drawn to their work by members of their communities or social networks, such as being asked by someone else to volunteer (Eiekenberry & Kluver, 2004). It is through volunteering that people become aware of social issues (Omoto & Snyder, 2010). In the multi-cultural context of South Africa, it is crucial to take cognisance of our potential diverse groups of volunteers. An important component to be considered when recruiting people is that different groups have diverse sets of beliefs, norms and attitudes towards volunteerism. They experience different social-role expectations and encounter various levels of “openness”, inclusion and accessibility. People with diverse cultural backgrounds are likely to volunteer for organisations, which are supported by their behaviour and social network. Gender and cultural identity influence beliefs, and thus people’s involvement in specific organisations (Berger, 2006; Dolnicar & Randle, 2005). Berger also found that religious groups, especially evangelical Christian churches, supply the majority of committed volunteers. This literature is important, as a large number of South African students, for example, belong to evangelical churches. It would thus be wise to recruit from these groups, as it will ensure a good number of dedicated volunteers. Volunteers’ duration of commitment is a planned behaviour. The retention and commitment of volunteers are determined by the degree to which they are satisfied, in terms of values, motivations and expectations (Chacon et al., 2006; Finkelstein, Penner & Brannick, 2005). Thus, the satisfaction of the motivations of volunteers is fundamental to their retention, their long-term commitment and their experiences (Clary et al., 1998; Snyder & Clary, 1991).

### **2.2.2 Mentoring**

The generic meaning of a mentor is a ‘father-figure’ that guides and instructs a younger person (Hansford, Tennent & Ehrich, 2004). Formal mentoring programmes have been implemented in

many government departments, universities, hospitals, schools, and corporations of all sizes. Mentoring has positive and negative outcomes for youth, volunteers and organisations (Hansford, Tennent & Ehrich, 2004).

Mentoring consists of two components, namely career development and psychosocial development (Wait, Meyer & Loxton, 2005), that benefit both mentor and mentee. The career component functions as an external reinforcement by providing members with skills and resources to create and maintain sustainable livelihoods via successful careers. Resources, in this component, take the shape of sponsorship, visibility, exposure, protection, career guidance, and good work-ethic training. The second component is known as psychosocial development and can be viewed as internal reinforcement for mentoring. In this instance, “internal” protective factors such as acceptance (unconditional positive regard), competence, confidence, resilience via counselling, role modelling, and friendship build the individual’s emotional intelligence (De Klerk & Le Roux, 2006; Nelson & Prilleltensky, 2010). Mentoring facilitates in the mentee a paradigm-shift, and offers the life-skills needed to succeed in school and adult life. It is thus optimal for human development in an increasingly complex society (Coleman, 1987). Furthermore, motivation and trust on the part of volunteers and the youth are seen as important elements in the maintenance of the relationship (Kram, 1985). The accessibility of mentoring in organisational structures is essential to the process of socialisation (Giddens, 1979). The above exposition ties in with role-identity theory, as it narrows down the nature of the volunteer’s identity, in this case as a mentor. It also echoes the identity salience connected to their mentoring role.

### 2.2.3 Citizenship

At the other end of the continuum of volunteerism, one finds citizenship or, broadly put, “civic engagement”. Citizenship refers to ‘an action undertaken which is intended to shape the society that we want to live in’ (Vromen, 2003, p. 81). It is one of the main reasons people in general, and in South Africa, participate in volunteer organisations (Barlow & Hainsworth 2001; Gabson, Tesone & Buchalski, 2000; Kroger, 2007; Omoto & Snyder, 2010; Perold et al., 2006).

Against the backdrop of SA’s violent past, the new democratic era is filled with attempts by political parties, social movements and volunteer organisations to change or ‘shape’ South African society for the better (Perold et al., 2006). Citizenship has an undertone that draws on the basic human need for “a sense of belonging”. Globalisation has imposed upon humans the notion of individualism that has stripped people and communities of their collective identities, and thus people no longer have that sense of belonging. Communities lose that ‘glue’ called solidarity or social cohesion. Membership or participation is sought in volunteer organisations, other institutions and associations to satisfy these needs. Some young people show an interest in post-materialistic values and have become more interested in quality of life issues. South Africa’s vast volunteer and / or civic engagement activities are highly representative of young people (Perold et al., 2006) who find satisfaction in local volunteerism, support for issues and causes concerning the environment and human rights (Harris, Wyn & Younes, 2010).

This phenomenon comes as no surprise, as nothing in the 21<sup>st</sup> century is stable, the world is an increasingly complex place and young people need to make sense of who they (and others) are in this context. These fast-paced, global and local changes are stressful to young and old alike. These constant changes influence the formation, resolution and consolidation of one’s identity.



Therefore, as volunteerism [citizenship /civic engagement] allows them the opportunity for self-discovery, to consolidate their identities and form their own individuality, the need for that sense of belonging is fulfilled, often through volunteerism (Erikson, 1982; Mesch, 1998; Wait, Meyer & Loxton 2006).

Based on the varying factors above concerning the nature, trends, scope, demographics and factors that motivate or de-motivate volunteers, we now look at systemic theoretical explanations to reach a common ground in understanding this involvement.

## **2.3 THEORETICAL APPLICATION**

### **2.3.1 Ecological theory**

Prilleltensky's ecological model based on an adaptation of Bronfenbrenner's ecological model, is widely applicable to various research areas (Firfirey & Carolissen, 2010). This is so as it allows for the complexities of human aspects to be grasped and understood within their various contexts. It is a systems theory that looks at influences on human behaviour at different levels. These levels are known as the micro-system, meso-system and macro-system (Nelson & Prilleltensky, 2010). Within this system or model, health promotion is possible.

The concept of health promotion refers to the enhancement of health and well-being in populations. Cowen (1994) identified four characteristics of mental health promotion: it is proactive, seeking to promote mental health; it focuses on populations not individuals; it is multidimensional, focusing on 'integrated sets of operations involving individuals, families, settings, community contexts, macro-level societal structures and policies.

Health promotion focuses on the values of health and well-being in positive terms, which involves the presence of optimal social, emotional and cognitive functioning, and health-

promoting and sustaining contexts. In the context of the study, health promotion is fostered through the transactions between the volunteers and their environment.

This model functions in the presence of risk factors that demand the strengthening and provision of protective factors (resources which can be either intrinsic, such as self-esteem and coping skills or extrinsic support systems). Risk factors are those factors that contribute to poor mental health, and protective factors are those that enhance mental health and buffer individuals against the impact of risk factors.

Risk factors, according to Nelson and Prilleltensky (2010), exist at individual, interpersonal and community levels. Examples of individual risk factors are factors like temperament, such as an aggressive temperament, interpersonal risk factors are dysfunctional relationships in families; and community risk factors are community-related occurrences and contexts that expose individuals to risks such as poverty and witnessing violence in communities. There are protective factors that also operate at individual, interpersonal and community levels. An example of an individual risk factor is positive self-esteem, an interpersonal protective factor is having good social skills and an example of a community protective factor is a safe community. In this study, risk factors refer mostly to the social ills or negative influences which contribute to a community being at risk. The organisation in which the current research was conducted aims to divert youth at risk, through wilderness, life-skills, and mentoring programmes. Thus they aim to build more protective factors into the lives of young people to counter the impacts of the multiple risk factors that they face in their environments. These kinds of interventions, by boosting the protective factors in the lives of youth, increase the likelihood of positive mental health outcomes for youth.

According to Cowen (1994), there are several routes to health promotion within the ecological model. I will expand only on those applicable within the context of this study: namely a) competencies, b) empowerment and c) resilience and resources to cope with stress.

- a) Competencies in this context refer to the development of age appropriate and culturally relevant competencies. Within this organisation's context, as well as their mission and values, the development of competencies relevant to the needs of the organisation and volunteers are constantly attended to.
- b) Empowerment here refers to the perceived and actual control over one's life. Volunteers are exposed to various training experiences, like "Women Within" and "Models of Manhood" that provide opportunities for personal growth and enhancement.
- (c Resilience and resources to cope with stress refer to the ability to effectively cope with stressful life events and conditions. The application of the personal development training and counselling skills and wilderness experiences acts as a buffer during life crises.

Health promotion here is evident, or is possible, as the volunteers' involvement as mentors acknowledges that they cannot reduce the environmental strains but, through their acts of citizenship, they can enhance protective factors such as acquiring life-skills, guidance and mentoring (Nelson & Prilleltensky, 2010). Their involvement acts as a buffer, promoting health and well-being for the youth they mentor *and* for themselves (Nelson & Prilleltensky, 2010). Psychosocial ills very seldom have a single cause, and it is in this way that the ecological systemic approach is relevant to health promotion holistically.

Protective factors facilitate resilience. Protective factors on the intrapersonal/individual level help people to be less anxious by having coping skills and improved self-esteem to deal with problems

maturely and rationally. On an interpersonal level, the protective factors that build resilience are strong friendships, supportive family, unconditional positive regard and acceptance from peers, improved family relations and communication - all of which act as buffers against stressful situations.

On the collective level, the protective factors that facilitate resilience and health promotion are safe and stable communities. Community sporting tournaments (Strigas & Jackson, 2003) and skills development which are accessed by means of involvement in mentor training and counselling and personal development workshops and cooking courses may be helpful in building a sense of community (Milligan & Conradson, 2006). However, structural constraints to well-being also need to be addressed. These may include poverty, housing and unemployment (Nelson & Prilleltensky, 2010).

Synergistically, these factors all work towards health promotion by means of volunteer involvement and other civic engagements that people knowingly or unknowingly engage in. Throughout the human lifespan, protective factors strengthen the innate strengths and external positive resources of individuals when they would otherwise have felt lost and hopeless in their stressful situations (Nelson & Prilleltensky, 2010; Wait, Meyer & Loxton, 2005). Fully utilising and increasing the protective factors can facilitate holistic health promotion that can have far-reaching effects.

I use a systems approach in order to understand volunteerism from a theoretical perspective because of the shortcomings of individual theories in explaining the holistic view of volunteer experiences. The involvement of volunteers in this diversion and prevention organisation (in the current study) similarly becomes a health-promoting experience for both the volunteers and the

youth and broader community they serve (Milligan & Conradson, 2006; Nelson & Prilleltensky, 2010).

This model is ideal for emphasising people in the context of their social systems because it highlights the important role that systems play in human development. Systems theory is helpful as it employs different levels (for example the micro-level) to understand volunteerism. I will also draw on additional theories, namely developmental theory and role identity theory, for the micro-systemic aspects and self-orientated factors related to volunteerism.

Theories operating at the meso-level that attempts to explain the structure, process and activities of volunteerism and macro-level theories focus on the socio-cultural and economic factors that explain volunteerism.

In this study, I focus on relational and microstructures (theories that attempt to explain participation by individuals in the voluntary non-profit sector) which shed light on the importance of the role that individuals play in organisations and their communities. This study therefore utilises an overarching systems theory which draws on developmental and role-identity theory. This combination is applied because each theory, if used in isolation, is limited. They are discussed separately for the sake of clarity.

### **2.3.2 Developmental theory (Erikson)**

Throughout the developmental stages of humans every phase has had its own set of tasks and crises that have to be mastered (Wait, Meyer & Loxton, 2005). Adolescence and adulthood require different mechanisms to master these crises at the respective stages. It is suggested that volunteering aids in dealing with these tasks and crises (Haski-Leventhal, Ronel, York & Ben-David, 2007). Psychosocial development theory posits that young adults struggle with identity

and intimacy issues (Erikson, 1982). The life crises of volunteers aged 18-22 involve individual identity vs. identity confusion (Newman & Newman, 1982). With this in mind, one of the motives for students to volunteer could be relational. It is thus quite possible that, through volunteering, students engage in identity processes that help them to develop and confirm their value systems and being in the world. Volunteering may help students to master this life crisis. It might be that they find satisfaction and purpose in being identified as a volunteer.

As a result of volunteer involvement in a particular cause or organisation, people may develop new volunteer identities, which may be forged out of recurring experiences, including the social context in which they occur, and also an ever-increasing commitment to a social cause or organisation. The value of volunteerism for self-development is also reflected in the literature. A study on youth volunteers assisting at 'youth at risk' centres in Israel, as compared to the adult volunteers at the same centres, showed that youth involvement was based on relational motives (like meeting new friends), whereas adults were more service-orientated (Haski-Leventhal et al., 2007). However, evidence from research on older volunteers also suggests that older people volunteer for similar reasons to their younger counterparts. They want to feel that they are useful members of society, to help others, to put something back into the community, to meet new people, and to pursue learning and personal growth (Barlow & Hainsworth 2001; Lie & Baines, 2007; Narushima 2005; Rochester et al., 2002). The most frequently reported age-related incentive for volunteering is to fill the vocational void left by retirement and to manage increased free time (Davis, Smith & Gay 2005).

For those in the middle adulthood stage, identity and generativity is their great concern. More specifically, their developmental task involves stagnation vs. generativity. Erikson, Erikson and Kivnick (1986) have described midlife as a time of expressing generative concerns for those who

have found the most favourable resolutions to earlier psychological stages. Generativity involves concern both for the present and future generations. Difficulties in attaining generativity can lead to stagnation, which in this context means self-absorption and self-indulgence. Generativity can relate to guiding, and providing assistance and or mentoring younger people as they require the skills needed for life and work. It further denotes the care that adults give to their communities through acts of creation, conservation, material acquisition and or community participation, to ensure that the culture itself will be sustained and thrive (Lie & Baines, 2007; Kroger, 2007). Thus, volunteering provides a context within which these adults can be of service (Haski-Leventhal et al., 2007) and leave a legacy for future generations - which is a very important focus at this stage (Kroger, 2007). Volunteering is an outlet for individuality in the context of others, especially when done for a cause in which the person believes. Volunteering as a mentor is an effective way to influence a person, in terms of implementing leadership (Gabson, Tesone & Buchalski, 2000). This developmental theory is the cornerstone of this study. The study participants are human, so their developmental phases and the mastery of these are at the core of explaining their helping behaviour and how they make meaning of their experiences.

It is, however, important to note that numerous critiques exist of Erikson's identity theory (Gilligan, 1982; Hook, Watts & Cockcroft, 2002). Erikson's theory is not sufficient to explain role identity in isolation from the other theories used in this study. The critique regarding his theory is that it is idealistic, biased, and sexist, and describes rather than explains human development. It is biased, as he writes from an ethnocentric, middle-class, capitalist viewpoint in relation to the stage of generativity. This is not always true, or even possible in all contexts, as macro-systems like the economy affect many countries' employment rates and opportunities. The context within which the current study takes place is one where the volunteers are not from a

middle-class (SES) background. Secondly, it is sexist, as Erikson assumes that female development can be included in his theory that is based on male development, without recognising the important differences in male and female development (Hook, Watts & Cockcroft, 2002). It is therefore important for this study that Erikson's theory is supplemented by role-identity theory as well.

### **2.3.3 Role-identity theory**

"Identity theory is a microsociological theory, which connects identities to the role relationships and role-related behaviour of individuals" (Stryker 1968, p. 559). A debate amongst identity theorists proposes that 'self' is a collective of various identities, influenced by context (Stryker, 1968; Stryker & Burke, 2000). The many roles people take on provide a sense of identity. Thus, identities are both constant and fluid, and give rise to "role identities" or simply, "identities." For example, familial, occupational and gender identities influence behaviour (Burke & Reitzes, 1981). The various role identities of the self have internal and mental hierarchies. The highest ranked role will get the most effort and attention. This is termed identity salience, and influences the amount of effort with which each role is performed (Burke & Reitzes, 1981; Stryker, 1968).

As their experience in particular role-identity increases, those in roles related to the role identity come to think of themselves in terms of the role-identity. Their perceptions are reflected back, increasing self-definition and salience for individuals and groups. An important implication of role-identity salience or centrality is found in its association with behaviour: the more salient the role-identity, the higher the probability that the individual will behave consistently within that identity (Hongwen, Piliavin & Callero, 1988; Stryker & Serpe, 1982). Thus role-identity salience is viewed as "an important predictor of behaviour" (Stryker 1968, p. 560).



The concept of identity salience is important in identity theory because the salience we attach to our identities influences how much effort we put into each role and how well we perform in each role (Burke & Reitzes, 1981). According to Stryker (1968) who contributed significantly to identity theory, the various identities that comprise the self, exist in a *hierarchy* of salience, where the identities that are ranked highest are most likely to be invoked in situations that involve different aspects of the self. This theory is relevant, as it speaks to the fact of being identified as a role-model when volunteering in one's community. It highlights the fluidity of identity that evolves during the human lifespan. Similarly, it addresses an insider and outsider perspective of the individual's helping behaviour and self-efficacy.

## **2.4 CHAPTER SUMMARY**

This chapter gave an overview of the nature, scope, trends and challenges which exist in the area of volunteerism. It also discussed the theoretical framework which guided the research. Here various theories namely, Ecological theory, Erikson's Developmental theory and Role-identity theory. These theories were integrated as each theory in isolation limits the research which has various levels of complexities within its context. This approach is relevant in order to provide a holistic exploration of the phenomena of volunteer experiences.

## CHAPTER 3

### RESEARCH METHODOLOGY

Before we focus on the methodology of the study, it is important to locate the context of the study, as it provides a frame within which this qualitative case-study was done.

#### 3.1 CONTEXT OF STUDY

The study is located in a peri-urban community situated approximately 10 km outside Stellenbosch. Jamestown is a mixed working and predominantly middle-class 'coloured' community located approximately 60 kilometres east of Cape Town. This study is unique to this community and is located in a non-profit organisation (NPO), Usiko Stellenbosch Youth Development Project. In 2011 Usiko celebrated its tenth anniversary and had about 20 men and 20 women volunteers, of whom some were postgraduate university students (Prof Tony Naidoo, personal communication, January 29, 2011).

During the apartheid regime, farmers in the Stellenbosch region were notorious for using the dop-system (tot-system) to remunerate their workers in part with rations of wine. While this oppressive system has been legally abolished, its ripple effects manifest in the form of extreme poverty, alcohol- and substance-abuse, a high unemployment rate, low income, low educational levels, physical and emotional neglect and abuse (Oppelt, 2003). Thus, the legacy of apartheid lives on in disadvantaged communities, and is evident in these socio-economic challenges that this community faces.

The Usiko project started in 2000 as a response to a need for psychological services in Jamestown. This need was identified by the head nurse, Sister Barnard (Oppelt, 2003), at the newly built clinic. She then contacted Professor Tony Naidoo, a psychologist at the Stellenbosch

University (SU), enquiring about the possibility of providing counselling at the clinic (Oppelt, 2003). Prof Naidoo then sent out the first students to do practical work and an internship in Jamestown. Later, in response to the challenges faced by youth in the community, and after seeing the number of “coloured” boys in prison (Arnold Okkers, personal communication, 9 March 2010), a group of 13 men (volunteers) from Jamestown and surrounding areas started mentoring a target group of 21 boys. These boys (mentees) aged 16-19 were at risk of falling prey to social ills. Initially it was called the Jamestown Youth Project, focusing on boys, but expanded to also include girls and women mentors. The project is propelled by community development, empowerment and participation. It combines a dynamic interplay between theory, intervention, research and evaluation in community psychology (Naidoo, 2002a).

Usiko, a Xhosa word meaning “the first cut”, refers to the initiation process which is the transition from boyhood to manhood. It also refers to a new dawn or beginning. In association with Usiko, a rites of passage intervention was developed. This intervention was a high school tool to address the community’s concerns. It also provided a positive initiation experience, compared to what negative gang initiation involves. From this, a women’s diversion group, also aged 16-19, was founded by Mrs. Sherine van Wyk who was the first intern in the community. The nature of their programme was more nurturing and relevant to issues females faced. These interventions utilise wilderness trails, recreation, sport activities and ‘rites of passage’, as core strategies for developing leadership and the transformation of youth into responsible adults (Funding Proposal, 2007; Naidoo & van Wyk 2003; van Wyk 2002).

Usiko’s achievements to date include success in developing a rites of passage programme (Knoetze, 2003) and model for working with young people at risk that includes wilderness, recreation, life-skills and mentoring, and successfully contributing to lobbying for the Child

Justice bill which was passed in April 2010 as the Child Justice Act (CJA). This act now provides the necessary legal framework for restorative diversion. Usiko also implemented a schools and community-based prevention programme in the Western Cape and introduced the girls' programme (van Wyk, 2002) to what was initially a boys' only programme. Usiko has successfully adapted and applied the model and programme to diversion programmes that are well received by local courts. They have created opportunities for children from impoverished backgrounds to gain admission to colleges and universities, and to overseas leadership training. Their psycho-education programmes have also extended beyond the geographical community by featuring in TV programmes both locally ("The Healing Power of Nature") and in the United Kingdom (Usiko Proposal, 2007). Usiko is now an independent NPO/NGO providing youth and mentor interventions in the communities of Jamestown, Vlottenberg and Cloetesville.

### **3.2 AIM OF THE STUDY**

The aim of the study was to explore the experiences of volunteers in a non-profit community organisation. However, within this inquiry, the exploration envisages understanding and making meaning of the motivations, challenges and benefits of these elements, as all of these factors shape the lived experience of the volunteer.

Given the aim of the study, the research question can be formulated as follows:

What can we learn about volunteerism in non-profit community organisations by exploring the motivations and experiences of volunteers? It is therefore appropriate that this case-study is located within a qualitative interpretive tradition. A case-study design is employed to gain an in-depth understanding of the phenomena and their meaning for those involved. Case-studies are set apart from other qualitative methods because of their intensive descriptions and analyses of a

single phenomenon, i.e., unit, event, group, intervention or community (Henning, 2004) within its real-life context (Yin, 2006).

In this chapter I will present an overview of the research methodology, design, and procedures. I will explain how I recruited participants, collected and analysed data and explain my rationale for using these methods. I will also discuss the ethics of the research process, as well as reflecting on the process.

### **3.3 RESEARCH DESIGN**

Qualitative research has become more recognised in the social sciences (Berg, 1998). This research can be described as a qualitative case-study, as it focuses on gaining a better understanding of the phenomenon of volunteerism and more specifically of the motivations of the volunteers of a particular organisation. The term case-study is emphasised as it draws attention to the question of what can be learnt about the single case. It optimises understanding and gains credibility through the thorough triangulation of descriptions, interpretations and mixed data collection methods. It also focuses on experiential knowledge of the case and the influence of its social, political and other contexts (Brewer, 2003; Denzin & Lincoln, 2005). It makes use of an interpretive phenomenological paradigm. Phenomenology has its roots in philosophy and asks what the structure and essence of experience of this phenomenon are for these people. While hermeneutics draws from philosophy as well as theology and literary criticism, it questions the conditions under which a human act took place or a product was produced (Henning, 2004). To be true to the distinct feature of a case-study, such as the one used in the current research, both these approaches are used, in order to reveal the intense depth and analyses of the data collected (Henning, 2004; Seale, Guba, Gubrium & Silverman, 2004).

In-depth individual interviews and focus groups were conducted to gather data from participants, as these methods elicit the rich and deep descriptive data that would be otherwise neglected in a purely quantitative study. In addition to this, autobiographical accounts and participant observation were utilised as well, to make for an even richer and diverse data collection process.

### **3.4 PARTICIPANTS**

This research was located at a Stellenbosch youth development project, Usiko. Written permission was obtained from the organisation to allow the research to take place (see Addendum

1). The criteria for participation were twofold as I required participants and key informants. Participants refer to the volunteers who have a positive track record of involvement between 1-5 years and who are not part of the management, staff or the board. They have completed their mentor training and wilderness camps, and do either one-on-one mentoring and or group mentoring. The key informants refer to volunteers who have been part of the organisation for more than five years such as the paid staff, and management as well as the board members.

A registry was obtained from the organisation, with volunteers' names and numbers, who were identified as those fitting the criteria for participation. These volunteers were contacted telephonically, via email and approached personally. The participants were recruited at the NPO's training session.

The sample consisted of full-time male and female volunteers, with ages ranging from young adulthood to middle adulthood (19 years to 56 years). A purposive sampling method (Babbie & Mouton, 2000; Terreblanche & Durrheim, 1999) was employed to select participants, as they had to meet certain criteria. Initially, a sample of 15 participants was selected, which made up two focus groups of 6 persons each and three key informants. However, there were five persons per focus group and three key informants, making the total number of participants thirteen. Consent forms were given to participants and they were briefed before the interviews proceeded. All participants completed the interviews and there were no attrition rates once interviews had started. The participants consisted of 9 males and 4 females. The mean age for participants in the study was 36.4 years. The study consisted of 9 'coloured' men and 4 'coloured' women. All participants had a matric qualification. One was unemployed, one was a retired teacher, and three were pursuing tertiary studies, of whom one mentor had an Honours degree. The majority of

participants were married (n=9), while (n=4) were unmarried; 1 was courting, and 3 were single men.

### **3.5 METHODS OF DATA COLLECTION**

Qualitative data are collected across a range of social science disciplines, often with varying techniques, but used essentially to capture and describe the ‘lived experience’ of members of society and the meanings they attach to these from their individual perspectives. Often a diversity of tools is utilised to gather data, which are, however, dependent on the purpose of the study and nature of the sample (Brewer, 2003). Data may be created in a variety of formats: digital, paper, audio, video and photographic (Seale, Gobo, Gubrium & Silverman, 2004). In this study, all data that were collected were oral data and were transcribed. Therefore audio methods, which will be explained in more detail below, were used.

Multiple data collection methods were used. Firstly, semi-structured, self-constructed individual interviews were used to collect data of a more managerial / organisational nature, from key informants. The key informants were those participants who were co-ordinators, or board members in the organisation, and who had been involved for 5 years or more. Secondly, focus groups were used to gather data from participants (volunteers). The open-ended (self-constructed) questionnaires, which served as a guideline for the key informant interviews and focus groups with volunteers are attached (see appendices 2 and 4). Autobiographical accounts were also collected to add richness to interviews where group dynamics hampered rich detail.

In addition, the researcher, who is also a volunteer with this NPO, did participant observation at the workshops, which occurred on an ongoing basis. The phenomenology of this lived experience as a volunteer rings true and continuously validates the theoretical perspectives used in this study, adding richness to the data.



Unlike quantitative approaches which do not acknowledge the importance of stories, the interpretive approach invites participants to speak in their own voices, to describe in as accurate and detailed a manner as possible, an experience of a situation or phenomenon that the researcher is seeking (Giorgi & Giorgi, p.251, cited in Camic, Rhodes, Yardley, 2003; Packer & Addison, 1989). Semi-structured, in-depth individual interviews therefore provide greater depth than the other types of research, due to their qualitative and flexible nature. The participant is allowed to control the introduction and the flow of the interview and is encouraged to elaborate on their responses (Denzin & Lincoln, 2005; Packer & Addison, 1989). The current research interviews are directed towards understanding the participants' perspectives on their experiences as volunteers. Secondly, focus group discussions were conducted with volunteers who had been part of the organisation for 5 years and less. The data gathered provided information about the experiences of volunteers in the project. It highlights the importance of content and of expression, by capitalising on the wealth and complexities of group dynamics (Babbie, 1998; Wilkinson, 2003). Focus groups may be exploratory; they can put data into context, aiding in the exploration of collective experiences and shared stocks of knowledge. This produces rigorous amounts of data efficiently on the exact topic of interest. The comparisons made between participants' experiences and opinions are a valuable source of insight into multi-faceted behaviours and motivations (Denzin & Lincoln, 2005). The combination of these diverse yet complementary methods enhances validity and reliability (Denzin & Lincoln, 2005).

It is important to note the limitations, namely "multivocality" and statistical representativeness, that are characteristic of focus groups (Denzin & Lincoln, 2005). Multivocality here refers to the fact that many voices are recorded at a time, thus multiple voices. However it is also the merging

of various voices arising in unison, that tell a whole and complex narrative (Colwell-Chanthaphonh, 2010).

### **3.6 DATA ANALYSIS**

Qualitative analysis occurred throughout the data collection processes, as there was continuous reflection on impressions, connections and relationships. Interpretive phenomenological analysis (Smith, 1996) was employed, as it asks ‘what is the structure and essence of experience of this phenomenon for this group?’ (Henning, 2004). This form of data analysis was applied to the interview transcripts. The analysis commenced with reading through all the data, and then dividing it into smaller, more meaningful units. This process is inductive, as the units of data are grouped into themes as they emerge from the text (Brewer, 2003). Themes were identified as they emerged from the transcribed data of the participants. I thoroughly read and reread the texts to become familiar with the content. Open-coding was used and the coded data was grouped to gain an understanding of the main ideas (Denzin & Lincoln, 2005) that were elicited from the participants. The emerging themes were subsequently identified and linked to supporting extracts from the data. The supporting extracts communicate the experiences of the participants, which in turn describe the essence of the phenomenon (Creswell, 2009).

### **3.7 RELIABILITY AND VALIDITY**

The results from the focus groups were triangulated with individual interviews to improve reliability and place participant responses in context. During the group and individual verifications, in addition to the archival data, consistency and authenticity of the studies’ findings were established. I, as a participant observer, describe similar experiences to those shared by the volunteers. This process of diverse data collection methods is once again a feature of a case-study that produces strong evidence. From the data, I observed a strong sense of solidarity, and family.

The volunteers have a passion for the work they do, are proud role models and mentor the youth. They appreciate that they can be there for one another and the community. They are committed to making a difference and contributing to creating a better society, amidst their familial obligations to spouse and children, work and studies. This is so because their involvement has helped them develop into better spouses, parents and volunteers. I have heard them talk about their experiences with much joy and satisfaction, and have witnessed their indescribable sense of achievement. There is a large amount of coherence and consistency in their experiences across the three years I spent with them.

### **3.8 ETHICAL CONSIDERATIONS**

Being a volunteer of this NPO, I have easy access to participants and I have their co-operation. The director of the organisation and head of research, monitoring and evaluation gave me permission to do the study. The proposal was then submitted to the University institutional ethics committee for approval and permission to proceed with the study was obtained (ethics number 374/2010). I informed volunteers about the research process and informed them that they might be contacted to participate in the study. I then made use of the volunteers' register (provided by the NGO) to contact (telephonically) suitable participants and confirm their participation. Research participants were asked to sign a consent form and were assured that the data would not be used to harm or expose them in any way. Their right to confidentiality and anonymity was also communicated to them.

### **3.9 REFLEXIVITY**

Reflexivity is highly valued in qualitative research, particularly in interpretive inquiry. The researcher is the ultimate instrument of investigation, which includes data gathering and analyses. For this reason researchers have to give an account of their social background, relationship to the field site, theoretical and political leanings. To develop critical self-reflection (Luttrell, 2010), understanding of one's 'self' and a stake in one's project is crucial for knowing both the limitations and the strengths of the 'instrument'. I have been a volunteer since the age of 14, on the Cape Flats and over the last 4 years in peri-urban communities. I have had many positive gains from volunteering which motivated me to research this topic. I think that the nature of this study does not allow me to be completely objective, as I can relate to the participants' role identity as volunteers. My role in Usiko is multilevel, as I started as a volunteer and later was contracted to become part of the legal diversion facilitation team, and later became the women's diversion facilitator and sustainable livelihoods co-ordinator. Evidently, I was exposed to, understood and experienced the challenges and benefits on all the levels of the organisation. This personal insight can, however, be advantageous for the study, as it allows for greater transparency and trust. However, the results reflect only the subjective experiences of the participants in their own words, and have not been advertently influenced by me. My membership of this organisation provides the opportunity to be a participating observer and to gain an insider perspective of the daily lived experiences as a volunteer for this organisation. In addition, my supervisor constantly checked my own interpretation of the data.

## CHAPTER 4

### ANALYSIS and DISCUSSION

#### 4.1 INTRODUCTION

This section alludes to the data analysis by applying Interpretive Phenomenological Analysis (IPA) to interpret the structure and essence the data contains of the volunteers' experience. These are presented within the ecosystemic model (Nelson & Prilleltensky, 2010). This integrates the theoretical framework described in the literature review into the analysis and reporting process in order to maintain conceptual and analytical coherence throughout the thesis.

In this chapter the discussion will present the findings in relation to the literature presented on this subject, emphasising its contextual significance in a South African community in which the ripple effects of the apartheid regime are evident among previously disadvantaged people. The findings will be discussed within the framework of Nelson and Prilleltensky's health promotion model, which incorporates an eco-systemic view in terms of individual, interpersonal and collective domains, and the motivations of volunteers.

##### 4.1.1 Individual domain

The themes that will be discussed in the individual domain are motivation, the nature of the organisation that attracts potential volunteers, expectations and role model identity, self-actualisation and the wilderness experience.

###### 4.1.1.1 *Motivation*

Some volunteers suggested that their major motivation to volunteer was guided by their desire to help those who were experiencing problems:

“For me it is a way to plough back into the community and the youth. (P1)<sup>3</sup>

There are many children out there sitting with their problems, who are struggling. Because I experienced similar things, I believe I can make a difference in other children’s lives.” (P6)

In the above quote the volunteer also identifies with the youth, through his own struggles as a young man. He also saw his involvement as not only helping individual children, but also being an act of citizenship, contributing to community development. Furthermore, volunteers were not only motivated to help because of their own personal struggles of growing up, but also through their experiences of raising their own children:

“I learnt a lot about my own children’s teenage years, and I felt that I can help guide other youth through this confusing time and make a difference in their lives.” (P7)

Further reasons for volunteering related to the nature of volunteering, such as the current NPO including wilderness camps in its programmes:

“I’ve always wanted to do volunteer work with children, but I joined this organisation because it also has wilderness camps.” P9

Volunteers, furthermore, saw volunteering as an opportunity to improve themselves:

“I want to make a difference in the lives of the community and children, especially those living in adverse situations, to enhance myself and to be a role model.” (P8)

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<sup>3</sup> I will use P1 for example to refer to participant number 1, P2 for participant number 2, etc. Furthermore I use KI.1 and KI.2 to refer to Key informants number 1 and number 2 respectively. A participant is the volunteer who has been in the organization for less than 5 years. A key informant is a volunteer who has been part of the organization for more than 5 years.

The following quote by the key informant supports and concurs with the experiences and motivations of the volunteers:

“Volunteers are the people who have that passion, and who see the needs of the youth, and they see how our youth are destroyed by abusing drugs.” (*original quote*): *“Vrywilligers is die mense wat daai passie het, sien die behoefte, hulle sien die jeug word neergesloer deur ewels van die drugs ens.” (KI.2)*

They viewed volunteers as people who care for and take an interest in youth, which suggests a convergence between the volunteers’ motivations and youth beneficiaries’ perceptions of their motivation.

#### **4.1.1.2** *The nature of this NPO*

Volunteers and key informants described their experiences of the programme in positive ways. Volunteers suggested that physical activity gave them the opportunity to model alternative roles of manhood to young men, and that they themselves benefitted by being part of the programme, and were influential to developing the positive associations central to the nature of the NGO. These issues will be discussed below.

Research found that men enjoy physically challenging activities more (Strigas & Jackson, 2003). The men’s reasons for volunteering in this study echo that of previous research as the reason for choosing this NPO to do their volunteer work. The following quotes shed some light on the observation:

“I must be part of something I can enjoy as well. So what we do here like mountain climbing, hiking, camping, etc. I like this, I’m an outdoor person.” (P10)

In the above quote the volunteer alludes to the need for volunteering to be fun. The physical activity of hiking and mountain climbing is congruent with societal expectations of masculinity.

The programme was also unique, combining physicality with camps, which contributed to its appeal to men:

“I’m a wilderness man, since my youth, so for me it’s the uniqueness of the programmes [Usiko] on camps. I believe it’s something other programmes do not have.” (P9)

Furthermore, these men also joined because of the way mentoring takes place in this NPO and what it means to them. As volunteers, men can be “father figures” to adolescents in the programme, and being a leader is very important to the role of being a man:

“Usiko, gives me the opportunity to support the youth on their ‘life journey’, by equipping them with a toolkit from which they can identify for themselves which tool is needed for various situations they face in life, because life is all about making choices.” (P1)

The volunteer sees mentoring as an opportunity to support the youth. It might be something that was lacking in his day, and he now wants to assist youth on their “life journey” to make informed decisions. Mentoring these youth to guide them to reach their potential is an important role for the volunteer. In addition, the milestones of mastery and generativity are important for some volunteers, as these processes are consolidated through the act of volunteering, adding meaning to their lives, as well as the beneficiaries of the role identity they model.

It is the nature of the mentoring process that attracts and keeps these male volunteers in the programme. On the camps the men lead by example, displaying enjoyment of life without



substances and violence, but still remaining able to portray themselves as masculine. This is reflected in P1 (previous extract) when a volunteer says that he guides youth and provides them with a ‘toolkit for life’ (P1).

Here again generativity is visible, as volunteers pass on to the younger generations means of socialisation and healthy appropriate norms. The ‘role model’ identity mentees can aspire to is portrayed by volunteers’ exemplary behaviour in social situations.

“Because the programmes’ mission and vision spoke to my desire which is to help children, it was the perfect place for me to do my volunteer work.” (P10)

Here P10 identifies with the role of helping, even protecting the children. It is no doubt the perfect place because it allows him to help children by living out his role-identity as father, leader, protector, teacher and even comforter when necessary.

The key informants’ statement which follows reveals a great commitment to the act of citizenship by mentoring to enhance youth development and implement leadership. The statement also reveals generativity which is appropriate for this age group development phase, as giving back to the community is important to this group of volunteers:

“In general it is a means of ploughing back into the community to offer something valuable. They have an interest in changing children’s lives positively, as this is core at Usiko. We also have an intangible and eminent ethos of unconditional positive regard (acceptance). Here people immediately get the sense of belonging, so that basic human needs are fulfilled.” (KI.1)

*“Oor die algemeen is dit om iets terug te gee/ te ploeg in die gemeenskap, om iets aantebied. Hulle het ‘n belangstelling in kinders om hul lewe positief te verander, en*

*dis baie belangrik by Usiko. Ook hier by Usiko, is daar 'n ontasbare, vanselfsprekende aanvarings element. Hier kry mense 'a sense of belonging', so hulle 'needs is met' daai basic human need is vervul". (KI.1)*

The above statement concurs with the volunteers' contribution about the nature of the organisation. They highlight the human need, belonging, and also giving back to the community. They thus view the volunteers as a second family where there is acceptance, trust and guidance.

“I think the uniqueness is because people here show that they can be trusted, they have integrity, and they care about the youth. Many of the youth who have been a part of Usiko are living testimonies to what Usiko means to them.”

*“Ek dink die uniekheid – want die mense hulle wys dat jy vertrou is, want hulle gee om, meeste jongmense wat deur ons program gekom het is soos 'n getuienis wat Usiko vir hulle lewe beteken.” (KI.2)*

In the above quote the most profound elements highlighted are trust and integrity, the factors important to all mankind, but more so to at risk youth, who have most likely had bad experiences with trusted adults. This milestone features early on in Erikson's development model. Helping youth to master these crises around this phase at this stage of their lives takes a lot of work, and the successful testimonies from beneficiaries of the programme support this view.

#### 4.1.1.3 *Expectations*

Expectations cannot be separated from motivations. Therefore experiencing the fulfilment of one's expectations and even needs or values is crucial to the volunteer. For the organisation, the volunteer is human capital, as organisations often depend on volunteer services to implement large components of their programmes. In turn, if volunteer needs for volunteering are not met,

they are unlikely to stay. As a result of volunteer involvement in a particular cause or organisation, people may develop new volunteer identities, which may be forged out of recurring experiences, including the social context in which they occur. Role identities can also be entrenched as a result of increasing commitment to a social cause or organisation (Finkelstein & Penner, 2004).

The following quotes convey this mutual exchange:

P1 suggests that his needs for volunteering were met in the organisation:

“I expected that this experience would be a learning curve and that I would grow personally through the programme” (P1).

P1’s volunteer’s expectations reveal self-orientated motivation. His expectations were for personal growth which comes through experiencing and overcoming certain challenges.

Other volunteers wanted to grow as volunteers and role models in their specific community by making their community a better place to live in, once again alluding to the act of citizenship:

“I expected to help build and empower the community.” (P9)

“I expected to help children and the youth in the community.” (P10)

These volunteers, on the other hand, had other-orientated motivations, which reveal the act of citizenship, which is aimed at making the community a better place to live for all. Similarly their desire to mentor is revealed, as they guide the youth on positive life- changing paths. The generativity stage of Eriksson’s theory is evident in the mentoring role these volunteers take on, by walking alongside youth, and passing on socialisation techniques, culture, and traditions.

Further, there were volunteers who had expectations which were in line with their volunteer efforts:

“I expected to make a difference in the community, and to see positive results at the end of the day from volunteers and the children in the organisation.” (P8)

The striking difference between this quote and the previous two is that this volunteer expected to see the difference, expected to see the fruits of her labour, in her fellow volunteers and the children in whom she vested her time and skills. But participant 8 measures the success of her mentoring role according to the level of success achieved by mentees by the end of the programme.

Even though volunteers believed that their needs were met, key informants thought that volunteers' needs were not always initially met with regard to training, especially as the NPO did not provide training during the early stages of the existence of the programme. As the programme developed, though, volunteers and key informants were exposed to effective and relevant training opportunities:

“In the beginning, many of us didn't have much training or any idea of what exactly had to be done. Now there are wonderful training opportunities via camps, life skills and mentoring sessions. Before, one felt inadequate, but it has changed a lot, resulting in the fulfilment of volunteers' needs and motivations.” KI.2

*“Ek sal sê nie ten volle nie, want in die begin... baie het nie 'n idee gehad nie, opleiding gehad nie, presies geweet wat hulle moet doen nie. Nou is daar wonderlike opleiding deur middel van die sessies en kampe. Destyds het 'n mens 'inadequate' gevoel, nou het dit baie verander, en die motiverings, behoeftes van vrywilliges word tans vervul.” (KI.2)*

The above contribution by KI.2 echoes the necessity for training and development, boosting the volunteer's self-efficacy to meet their expectations and have their needs fulfilled.

The key informant in the extract below (KI.1) refers to the social needs or relational needs being met in the acquisition of new friends and a second family that is supportive. This is reflective of the meso-system that is not as strong as it used to be in the children's contexts. Highlighting the return of previous beneficiaries as volunteers emphasises how well expectations are met, and their contribution to volunteer commitment and retention.

“Yes, to a great degree. They meet new people and friends. There are a lot of older middle-aged people of 35-60 years. They know if they need support they can and will get it here. The younger ones were once beneficiaries of the programme and they have returned to mentor other youth. Once again, yes all their needs are met here, and much more.” (KI 1)

*“Ja, tot 'n groot mate. Nuwe vriende/ mense ontmoet. Baie groot mense 35yrs+ - 60yrs. Hier as hulle ondersteuning nodig het, weet hulle hulle kan en gaan dit hier kry, jonger spanne was voorheen mentees, wat terugkom kom as vrywilligers. Weereens, ja al hulle behoeftes word hier vervul en nog meer.” ( KI.1)*

#### **4.1.1.4** *Effects of socialisation*

These findings borrow from sociology, specifically focusing on the agents of socialisation which within this framework is the meso-system, the sphere in which the agents of socialisation reside. The motivations and commitment of volunteers to the programme can be traced back to the impact that various agents in the meso-system had on them. The church is evidently one of these agents of socialisation, as we see volunteers make reference to biblical statements for their

volunteer work, while recruitment and commitment levels have been powered by their value system and religious beliefs. This echoes the findings from research that reveal that people who are most committed to such community work tend to be Christians, as well as people in other religious organisations, from a more fundamentalist background (Berger, 2006; Hodgkinson, 2003; Patel et al., 2007; Perold et al., 2006; Safrit & Lopez, 2001).

P6 recalls that she ask God for guidance, “Lead me to the place where I must do your will...” Apart from the church, the family instilled biblical principles and values in raising your child. For example P10 recalls that “you sow what you reap”, and thus a person gives of himself and his time to the community, because of the values he was he was raised with.

Furthermore, the developmental phases coincide with impacts of the agents of socialisation, providing the context and determining the dynamic of these experiences. The volunteers believe in the work they do, thus creating a better future for their community consolidates the output of their belief system. Generativity, the phase for older adults, comes to the fore here, as they desire to guide, assist and mentor younger people. It further denotes the care that adults give to their communities through acts of creation, conservation, material acquisitions and / or community participation, which ensure that the culture itself will be sustained (Kroger, 2007). They want to leave a legacy for future generations which is a very important focus at this phase.

#### 4.1.1.5 *Role model (ID)*

The various role identities of the self have an internal and mental hierarchy. The highest ranked role will get the most effort and attention. This is called identity salience, and influences the amount of effort with which each role is performed (Burke & Reitzes, 1981; Stryker, 1968). An important implication of role-identity salience or centrality is found in its association with

behaviour: the more salient the role identity, the higher the probability that the individual will behave consistently with that identity.

The following extracts elaborate on how the volunteers identify themselves as mentors and role-models for youth in their community:

“Adult volunteers at Usiko are role models to guide youth to enjoy their lives, reach their potential and dreams without engaging in antisocial behaviours. We mentor them to not be tempted to participate in criminal activities, but show them an alternative means of living life to the full.” (KP1)

“The children of the community can see the volunteers, their role models are right there with them.” (P8)

For this volunteer, being visible and available in the community seems to be an important aspect of the role of mentor.

Role identity salience is evident in the words of the following volunteer

“ To mentor young people is the most important role I have in Usiko, because through it I can be a positive role model.” (P8)

For P3, being identified as a role-model is extremely important, and not just any role-model, but “a positive” one. Seemingly this young mentor’s life has been changed as a result of having been a beneficiary of this programme.

The gender component of the wilderness training was interesting. Even though the literature suggests that it is most likely men who will be attracted to adventure-type volunteer experiences (Choi, 2003; Perold et al., 2006), this study suggested that women volunteers are also attracted to adventure-type wilderness volunteer activities. The extracts below suggest that women are

attracted because of the women's diversion programme and the freedom they experience through woman empowerment workshops, as well as the joy they get from mentoring younger girls and taking them into the wilderness. Their involvement allows them to break away from their daily routine and they are re-energised with every engagement. They gain new skills, and break out of their comfort zones. They find themselves doing things they never thought possible.

*“Ek was nooit ‘n buite mens nie, maar was lief om ure in winkels sentrum te spandeer. Vandat ek by Usiko, het ek leer swem, doen nou Spar se vroue wedloop.ek is nou fisies meer gesond as tevore.” (P7)*

“ I was never an adventurous person, I loved the shopping malls. Since my involvement with Usiko, I've learnt to, swim, and I now do Spar women's big walks and I am physically healthier than before”. (P7)

*”Ek het geleer oplossings vordighede kom leer, en my kommunikasie met my tiener meisies, het ook verbeter. By hulle kry ek insig wat ek met die meisies vir wie ek mentor, kan toepas. Dit gee my vreugde om te weet dat ek vir ander jong meisies ‘n rolmodel kan wees.” (P6)*

“I have learnt better coping skills and communicate better with my children, and in turn, they give me insights I can use when I mentor young girls. This gives me great joy, knowing I can be a role-model for them.” (P6)

*“Ons leer en doen dinge wat gewoon weg as manlik beskou sou word, soos braai, en vuur maak, hout kap, “warrior wees” ensovoorts, want op die vroue wilderness kampe moet ons al die nodige take doen, en rolle speel, wat die mans sou doen op ‘n gekombineerde kamp.” (P8)*



“We learn to do things that are considered ‘mens’ tasks’, like making a fire, braaing, chopping wood, warrior roles and so forth’, because at the women’s wilderness camps we have to be competent to perform roles the men would have done on combined camps.” (P8)

#### 4.1.1.6 *Wilderness experience*

The wilderness experience, referred to as ‘solo’ by the volunteers, allows for self-discovery and soul searching, finding meaning and making sense of one’s life. This gives individuals a place of solitude which in these stressful times, one doesn’t get in the everyday busyness of life. It is also this aspect of the organisation that attracts male volunteers. This process emphasises the healing power of nature.

“My solo experience is what attracted me to Usiko. It’s when you are isolated from civilisation in nature, with only your thoughts, to reflect on your life, try to figure out what’s bothering you—it’s a time when you discover what’s really happening inside yourself.” (P7 [36f])<sup>4</sup>

In the above quote the significance of the wilderness experience is emphasised as a powerful opportunity for reflection and introspection for both men and women.

Volunteers also found themselves during this wilderness experience.

“When I went on my solo, I discovered things about myself, things like who I am, not who everybody else wants me to be... etc. Usiko is a second family I can go to, I am free to be myself.” (P6 [40f])<sup>5</sup>

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<sup>4</sup> This coding denotes that participant number 7 is 36 years old and is a female.

<sup>5</sup> This coding denotes that participant number 6 is 40 years old and is a female

This volunteer's statement draws on the notion of congruency which, through the development phases, children lose as they discover through peer pressure and social demands that honesty is not always the best policy. So they change their true self to "fit-into" an acceptable mould. However, having this experience led to an epiphany for this volunteer, giving him permission to be true to oneself..

Furthermore, this experience gave volunteers a sense of surety about their future, a sense of control over their lives.

“Here I found my self-identity... so for me... I can truly say that I have benefitted from my solo – because I now know who I am and where I am heading with my life.” (P10 [40m])<sup>6</sup>

The above quote reveals a turning-point in the life of this volunteer. It denotes self –discovery, it shows that people lose themselves in the daily routine of activities, and lose touch with nature and themselves. This volunteer finally gained the time to reflect on life and to make informed decisions for the future confidently.

#### **4.1.1.7** *Both females and males benefit*

P7 (36f) indicates that the participant is a 36 year old female, and it is used to emphasize the introspective quality that women generally have, which is to look at matter in detail, in contrast to the normal perception that men do not like such detailed processes. However, P10 (40m) indicates that P10 is a forty year old male. His statement highlights that identity crisis does not occur only during the teenage years. He also breaks the stereotype that men don't "do" in-depth processes, that they don't like to dig deep into their souls or their childhood. Thus we can see that the wilderness solo experience is beneficial to both men and women, who all gain new insight

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<sup>6</sup> This coding denotes that participant number 10 is 40 years old and is a male.

into their lives, past and present, even their future, as this process aids in forward thinking and planning about their lives.

The significance of the experience lies not only in the volunteer's solo, but also in witnessing the children's transformation as a result of the wilderness experience.

“My experience with the wilderness and the children was one of the most significant experiences of my life. When I look back over my life I realise that it has been worth it.” (P1)

In the above quote, the volunteer regards his experience of the solo and mentoring as one of his most valued achievements, in retrospect. This experience has changed him, and also helped him change the lives of the youth.

The solo is a wilderness experience in which the individual undergoes a journey of self-discovery, delving deep into the self, breaking down the masks, and negative things spoken, and making peace with failures of the past, inadequacies, and disappointments, yet at the same time cherishing the positive things, such as achievements and family, and realigning themselves with their purpose. Through this process they find themselves again – the real self. (I have intentionally added their ages, so as to highlight the fact that identity confusion can linger on beyond early adolescence).

#### **4.1.1.8** *Self-actualisation: (Self-ism)*

The volunteer experience, or their involvement in this organisation, has allowed for the meaningful training that made room for all those important aspects of self crucial to the discovery, healing and actualisation of the 'self'.

“Especially with the women under training, I delved so deeply into my life. I didn’t know that those hurts first had to be dealt with before I could find healing. I didn’t know that there’s healing for this *stuff* inside me.” (P7)

In the above quote, the volunteer reveals the significance of self-awareness, which came about by digging into the past to be healed. Being aware of these issues, and dealing with them gave her the courage to challenge some of her limitations and start a journey towards reaching her optimal development.

Furthermore, involvement with this organisation helped volunteers to start changing their lives and enhance personal growth.

“I concur with P9 in saying that our lives are changed It feels good to know that your personal and family life have changed for the better. It is self-enhancing.” (P8)

In the above quote the volunteer highlights a positive change in the family setting which falls within the meso-system. This is the support base of any individual, which when it is secure, gives rise to resilient self-actualising individuals and healthier communities.

Furthermore, volunteers experienced a sense of achievement and improved self-efficacy when they saw the change they were a part of:

“It is just amazing when I see the results. I never knew or even thought that I was capable of making a difference to my community.” (P8)

For P8 this is a profound realisation and a boost to his self-esteem, as he clearly says that that he never thought he’d “be capable of making a difference”.

Furthermore, volunteer involvement has resulted in personal development:

“It has affected my personal life positively, as well. I am a better man. I have grown so much in Usiko.” (P9)

Self-actualisation for these volunteers came about by being part of this programme. It caused them to believe in themselves again, and their ability to do something meaningful.

Self-actualisation in this context has an undertone of achievement and mastery. This is an important theme/milestone throughout the human lifespan: each life stage has milestones that need to be mastered or achieved for healthy development to the next phase. This self-actualisation is not self-seeking or self-gratifying, but stems from the need to have the ability to assist others in their development, education about nature and the universe.

“It has affected my personal life positively as well. I am a better man. I have grown so much in this organisation, I am now teaching the mentees about the wilderness and the stars on camps.” (P9)

Mentoring was reflected as beneficial for the mentor too, as they are proud of their association with the organisation and the work they do, which is thus rewarding for them. This is reflected in the experience of P7:

“Even with the women within training, I delved so deep into my life, I didn’t know that those hurts first had to be dealt with before I could get healing. I didn’t know that there’s healing for this *stuff* inside me”

This quote speaks to the prevention model of Nelson and Prilleltensky, based on Cowens’ (1994) key pathways to health promotion. The participant’s quote draws on empowerment and resilience. This volunteer’s realisation leads her to self-actualisation, in the sense that she is important, so much so that the hurts are getting the attention she needs to be healed, and be

relieved of those childhood traumas. She has broken out of her brokenness. Only once she had done this could she give of herself to the organisation, the other volunteers and the youth at risk, without fears and inhibitions.

The experience gained through their volunteer involvement has a ripple effect, creating concentric circles congruent with the eco-systemic model of development.

“I concur with P9 in saying that our lives have been changed. It feels better to know that your personal and family life has changed for the better. It is self-enhancing.” (P8) and:

“It is just amazing when I see the results. I never knew or even thought that I was capable of making a difference in my community.” (P8)

P8 says that her personal life (individual) and her family life (at a meso-level) have changed for the better, and volunteer involvement was stated as being “self-enhancing”, too. Furthermore, the self-actualisation of ‘I’ being capable of making a difference is critical for individuals, as it gives a sense of mastery. Lastly, generativity vs stagnation is for Erikson the crisis of middle age (for volunteers) and it is important to volunteers and community organizations that they can feel that they are able to leave a legacy through volunteering.

#### **4.1.2 Interpersonal level/domain**

What follows here are the themes emerging at this level of analysis. They are unique and mirror Nelson and Prilleltensky’s health promotion model consistently. On this level volunteers experienced mutual social exchange, which they felt gave them personal satisfaction as their family bonds were strengthened. The mentor training is a profound and unifying experiencing, which enlarged their circle of friendships, and some felt torn between their Usiko family and their biological family.

#### **4.1.2.1** *Social exchange: Personal satisfaction*

Satisfaction is crucial to the commitment of volunteers. These quotations reflect the satisfaction and exchange experienced through their volunteering roles. This exchange of skills is not always planned or expected, but is experienced as positive, valuable and rewarding.

“I would say yes, I have benefitted, because I also learnt. The young people see that I not only teach, guide and mentor them, but I’m also learning so much from and about them, and you also learn new ways of doing things.” (P3)

In the above quote the volunteer identifies with the youth as he was once a youth at risk, and also emphasises the importance of being teachable, as he learns from them to meet their needs and be relevant for them.

Furthermore, this social exchange also lends itself to parental satisfaction:

“I have a teenage son. It’s been very enriching to gain skills I can apply at home, and I can see the changes in my son, and can see changes in myself, which is really awesome.” (P10)

For this volunteer the greatest satisfaction lies in the acknowledgement and affirmation he gets from his son. This aids in stabilising his role-identity salience as both father and mentor/volunteer. It motivates him to do and be much better.

Furthermore, volunteers do not only get satisfaction from their own achievements, but also through the success of the youth they mentor:

“My satisfaction comes especially from seeing those young boys and girls reaching and succeeding at university, regardless of their background.” (P9)

On this interpersonal level, social exchange of knowledge, time, skills, resources and talents leads to satisfaction. This reflects that exchange and satisfaction are mutual, reciprocal and healthy. Volunteering requires a lot of time and effort. As mentioned previously, motivations and expectations lead to commitment / retention of volunteers.

Volunteers and management alike suggested that having similar backgrounds and a passion for the youth are critical in experiencing personal satisfaction from one's involvement in community development:

“Working with the children, I can relate to them... I know what they're going through. It is so satisfying to know that I can encourage them and be a role-model for them.” (P6)

In the above quote this volunteer identifies with the daily struggles of the youth, as he had similar experiences. This common factor makes him proud to be a positive role-model for these youth, as a testimony that they are able to make a difference, despite their circumstances.

*“Grootste een kom as jy 'n passie het vir kinders, dan daai bevrediging as jy met hulle deel en hulle kan ondersteun en daar vir die kind kan wees. Al hierdie ervarings dra by tot voordele wat vrywilliges geniet.” (KI.2)*

“The greatest one comes when you have a passion for children, and that satisfaction that comes from sharing your life experiences with them and being able to support and be there for them. All these experiences contribute to the benefits the volunteers enjoy.” (KI.2)

The key informant emphasises the passion for youth and for supporting them, as sources of personal satisfaction, which is a great benefit for the volunteers.



#### 4.1.2.2 *Mentor training*

Relevant and beneficial training of volunteers is vital for them to be effective and to reach organisational objectives. The following extracts elicit how meaningful these training sessions were for volunteers.

‘For me the training was my wilderness experience, and then we did the models of manhood, which to me was the best training ever. The other training has also had a positive effect.’ (P9)

*Q: And counselling skills? Training? Men are generally not keen to share and open up?*

‘I’m glad you asked, because I’m a very private person. Using the models of manhood, I learned to open up and share, with each camp when we men come together. We learn more about ourselves, especially as men. We open up, and it has changed my life, in terms of where I am today.’ (P9)

*“Ek is bly jy vra dit, want ek is soos ‘n toe boek. Met die models of manhood, het ek geleer om oop te maak en my gevoelens te deel, en ook met elke kamp wanneer ons manne bymekaar kom.” (P9).*

The above statement is very important in the development of men in this organisation, since it breaks the stereotype of ‘real men don’t cry’ and aids in healthy communication. It has helped men to talk about their feelings, and facilitates conflict resolution, as they would want the boys whom they mentor to share with them. They are then able to empathise with and encourage them to do so.

‘In the beginning training was mostly focused on self-discovery in the mentor, so that we dealt with our demons, and discovered “who I am, what’s my purpose and

where am I heading”. Other training included first-aid, models of manhood, wilderness weekend, head–heart and soul. It has enabled us to be and do better.”

(P1)

This statement highlights that the discovery and consolidation of the self is a process that is not confined to the stage of adolescence, but is a journey of lifelong learning, because of identity being fluid and yet constant. It also draws on the religious beliefs of this group “love your neighbour as yourself” :

“The snake-handling course...I was afraid, it was going to be nerve-wracking, but the highlight for me was that I could identify the snakes at the end. So now I know what is poisonous, dangerous and what is not. This is very relevant, as we work and camp in the mountains a lot. Because knowledge is power, it helped me overcome my fear.” (P8)

Overcoming one’s fear is a powerful and liberating experience; it immediately gives a sense of achievement and enlarges one’s territory as boundaries of fear are broken down. It symbolically aids in overcoming crises in one’s life, making room for more self- actualisation. With reference to citizenship, in order to make the place you live in a better one, you need to be aware of and knowledgeable about the negative and positive factors in the environment, and to pass on that knowledge.

The training to which an organisation exposes its volunteers is critical to the growth of the NPO and reaching its objectives. Training ought to be relevant to the specific context and purpose of the organisation volunteers and staff find themselves in. The advantage of working with children is that they learn transferable and lasting skills, getting exposure to African drumming lessons and snake-handling courses. The training ‘awakens dormant potential, skills and dreams’. ( KI.1)

The mentor training experiences equipped volunteers with mentoring skills – a toolkit, so to speak, with which to do the work, but a toolkit which they also pass on to the mentee (youth), as in a relay race. There is an exchange of information and lessons learned from life experiences that promote growth and personal development. Having these makes them feel more useful, wiser, knowledgeable and competent. They are thus more effective in mentoring and teaching youth at risk.

#### **4.1.2.3** *Family bonds*

One of the most valuable experiences of these volunteers is their membership of the Usiko family. The unconditional positive regard received here is so affirming and meets that human need to belong and to be accepted. This family bond has built solidarity, and has consolidated the salience of their role-identity as Usiko volunteers. This also contributes to the commitment of volunteers. The following are some quotes to support this statement:

“At Usiko, you receive a new group of friends; actually it is more like family. You receive recognition, affirmation and self-respect where people genuinely love each other and where you can openly communicate and share your feelings.” (P1)

This volunteer highlights profound and important elements that are often lacking in the homes of some youth that belong to this development programme. These elements have been lost as the moral fabric of society is shredded by peer pressure and the Westernisation of Africa (Arowolo, 2010).

For others it has helped them to open up and be heard without judgement:

“I have come to learn so much about myself, and have shared my life story with my Usiko family, something which I have never shared with other people.” (P7)

Furthermore, the volunteers experience a sense of belonging. where they are celebrated each time they come together:

“ In the organisation, the volunteers... we have so much love for one another, the bond we have is like that of brothers and sisters, just to be there for one another, even when we don't see everyone all the time, but when we get together... then it's such a joyous occasion, it's so wonderful to see each other, it's like a family reunion and we enjoy each other's presence.” (P6)

The management experience the same sense of belonging as the volunteers. There are no hierarchical rules that exclude them:

*“Definitief daar is 'n sterk band. Baie keer met sessies se check-in hoor jy hulle verlang na mekaar as hulle nie saam is nie, en hierdie band word sterk gemaak deur saam braai, ontbyt en ander maaltye saam, almal om een groot tafel, te geniet, en deur 'debriefings' en 'teambuilding' te doen, so die familie band word op al hierdie verskillende maniere gebou.”(KI.2)*

“Definitely, there is a very strong bond. Every time we meet we hear in the check-ins how much they miss one another when they not together, and this bond is strengthened through social gatherings, braais, eating meals together on camps around one huge table, and also through debriefings and team-building. Thus the bond between us is formed at different levels.” (KI.2)

The key informants' talk concurs with and confirms the experiences of volunteers, suggesting a cross-validation of expressed experiences, thus providing a level of confirmability.

This theme of family bonding is at the centre of the volunteers' experiences in this organisation. The sense of belonging to a family is the glue that attracts and keeps them involved. Considering the life stage of these volunteers in terms of their motivational orientation it is service-driven, but their relational needs are also met in the process. Having a sense of belonging is important for any human being, and being a volunteer with Usiko meets this need. We see this by what P1 says:

“At Usiko, you receive a new group of friends; actually it is more like family.”

This affirms the relational needs that are met by their involvement. This is initially not the main aim of their becoming volunteers, but as time passes it becomes the main aim :

“I have come to learn so much about myself, and have shared my life-story with my Usiko family, something which I have never shared with other people.” (P7)

P7's contribution denotes acceptance, and self-development or discovery that ties in with actualisation of the self. It highlights the consolidation of their identity in this group, where the “them”, has become “us” and “we”, and has fostered a solidarity through group identity. Thus the common goals or purpose they have for being here, and also the sense of self- esteem they have due to the skills they have gained, fuel self- actualisation and role- identity salience.

The sense of family serves as a protective factor that helps buffer the crises these individuals may face, which is echoed by the words of P1, P6 and P7 (above). The protective factors which I believe are present here are those of understanding, and support the exchange of life experiences — of joy and sadness – and the assurance that there are no masks, so that they can be authentic, accepted and not judged.

#### 4.1.2.4 *Difficult decisions: Torn between two paths*

Having to leave family behind to go on camps is difficult for some volunteers, given that they may have certain obligations and responsibilities. This highlights the notion that marital status and number of children tend to hamper volunteerism, as reflected in other literature (Safrit & Lopez, 2001), and thus the role-identity salience of the volunteer in this case. However, these volunteers are very dedicated, as their identity salience is very high, and well supported by loved ones, sometimes more than they themselves realise.

#### 4.1.2.5 *Improved familial relationships*

Some volunteers suggested that the training gained through their volunteer work improved family relations:

“I have a 15-year old daughter, and have seen how our relationship has grown since I started volunteering. My relationships with my children are much better than before and I am able to handle adverse situations with them more competently.” (P5)

In the above quote the volunteer identifies the conflicts that she as a mother experiences with her teenage children, but through her involvement with the organisation in helping other youth she has gained insight and understanding into the world of her own children. This experience of mentoring has given her more confidence in dealing with her children in healthier and more constructive ways.

“My volunteering experience has been one of healing, both for me and my family.”

(P6)

In the above quote the volunteer refers to the experience of volunteering as one of ‘healing’ for herself and her family. It has changed the way in which she responds to them and has given her a

better understanding of her children. This change in her has rallied support from her spouse and children for the community work she is doing. This process cements role-identity salience as role model and mentor in the community.

For the male volunteers, their fatherhood is critical to their identities, and being a role- model both in the home and the community, is highly regarded:

“I also have a teenage son, so it’s been empowering to gain skills I can apply at home. I can see the difference in him, and he has even acknowledged that he sees the difference in me when I return from camps. This makes me proud and keeps me here as a volunteer.” (P10)

This volunteer is, above all, grateful for the training offered by the organisation, which has developed his skills and made him a better father. Once again, his greatest reward is the acknowledgement from his son of this improvement. He admits that it is this positive change that improved his relations with his son that makes him proud and keeps him committed to the programme.

In the above statements it is clear that the health of family relations is very important to these participants. As P6 says, her involvement has contributed to healing and understanding for them as a family. It can be safely deduced that they would not be active volunteers if their family priorities were not in synergy with their community work. With reference to Prilleltensky’s health promotion model, healthy relations could be seen as a critical aspect in the development of an individual. Persons with good interpersonal skills are more liked, and accepted, work well in teams, are able to take the initiative and also just follow instructions. Also, healthy relations in the immediate circles of influence extend to the broader interactions with others i.e. in this case the community on which these volunteers wish to impact positively (Nelson & Prilleltensky 2010).

Communication skills are not innate, as is evident from P10, who makes reference to how gaining these and other skills have empowered him so much that he now has a good relationship with his teenage son. For some fathers in the study, being volunteers enabled them to be better fathers to their own children.

### **4.1.3 Collective domain**

This section examines emerging themes at this level of analysis. Organisational identity, structure and challenges are at the core of this level. The data highlights the rewards, challenges and needs of both the volunteers and the organisation. Human resources, with reference to recruitment and internal relations, are also elaborated upon. At the broader level of experience their volunteerism and all that it entails has paid off. It has rewards that they had not expected, and it has been enriching and priceless to the health and wealth of their families,, organisations, and communities.

#### **4.1.3.1 Rewards**

The fact that volunteers can see that their efforts are rewarded, or “are paying off”, fuels their commitment. They not only teach, guide and support, but they also learn in the process. The rewards experienced by the volunteers are many and varied. Here the KI share the opportunities and benefits available to the volunteers. One of the greatest rewards, as mentioned by the volunteers themselves, is seeing that the work they do is effective:

*”Die voordeel van hier betrokke is, dink ek gee die vrywilligers ‘ kans om weg te breek van die normale roetine van daaglikse lewe/ werk, dit bied iets anders aan wat nice is, bemoedigend is, dit maak weer hulle ‘tenk’ vol, en gee nuwe hoop. Uitstappies – wilderness ervarings, sightseeing en travel opportunities.” (KI.1)*



“The advantage of being involved here is that it gives the volunteers an opportunity to break out of the expected and normal routine of daily chores and work. It offers something different that’s enjoyable, encouraging, and they can get refuelled and find new hope. Excursions, wilderness experiences and travel opportunities are also wonderful benefits.” (KI.1)

In the above quote the key informant regards the volunteering experience itself as rewarding, when looking at holistically. He suggests that it gives volunteers a sense of adventure through the training and travel opportunities:

*“Die training sorg vir empowerment, verryking, en persoonlike groei. Dit dra by dat die staff se werk ligter of makliker is, want as die vrywiliger werkers opgelei is dan kan hulle staff help met die sessies by, groepe kan opverdeel word, vir ‘n 1:10 ratio, wat bydrae tot meer effektiewe program uitslae.” (KI.2)*

“The training provides empowerment, enrichment and personal growth. This makes the load lighter for the staff, as trained volunteers now assist with facilitating their own group sessions, creating a 1:10 ratio and allowing for effective programme results.” (KI.2)

In the above quote, management regards the empowerment as rewarding for the volunteers, as they grow with each training experience and learn new skills:

“I will never want to leave Usiko. What’s especially life- rewarding is making the difference in children’s lives, and seeing the change! There are results!” (P8)

“My satisfaction comes especially from seeing those young boys and girls reaching and succeeding at university, regardless of their background.” (P9)

In the above quote the volunteer refers to the results of the work they do as the greatest reward, and that is seeing the lives of youth changed, the resilience they display regardless of their circumstances and succeeding at university.

The irony of the word “reward” in the voluntary sector seems almost insulting, as the term ‘volunteer’ inherently means that you don’t earn a wage for your time, effort and skills invested in the cause. However, the rewards are enduring, as P8 so rightfully says.

Gaining knowledge is power, and also very rewarding, but that knowledge only becomes wisdom when applied. These volunteers are the wiser, as they apply these skills within their homes:

“ I have gained a lot of skills, which I apply at home, and at the boys’ camp. I now have the necessary skills, and know how to speak with people. I know how to deal with and share with people. The training was very beneficial.” (P9)

Furthermore, the shared experience is rewarding for some volunteers because they witness the joy of the youth on such excursions:

“One of the rewards is seeing the outcomes for the children from the kind of teaching I impart to them Also, that through Usiko, they get to see different places. It is an achievement for me to experience these road trips with them.” (P2)

In the above quote the volunteer also recalls that seeing them change as they apply the skills given to them through mentoring is a rewarding experience. Also, having the opportunity to witness the young person’s amazement at their own expanding world view, is regarded as an achievement for the mentor.

#### 4.1.3.2 *Organisational structure and image*

An organisation's structure is very important, and can reveal much about its functioning and success. The structure can be either advantageous or not, or even both. The following are the experiences and insights of the key informants regarding the public image and functioning of the organisation. The following is the Key informant's response to the question about the advantages and disadvantages of the organisation.

“ I started on 1 May 2002, as a part-time worker. On 1 May 2003 I became a permanent worker. It is an unfortunate position to be in an NPO because I can't say what I want. As a volunteer, I could voice my opinion, but because I'm now staff, I feel my position is threatened, should I say that I am unhappy about anything.”

In the above statement the KI's response gives insight as both a volunteer and a staff member. It seems that volunteers have more freedom of speech than staff, as KI.1 mentions that if he should verbalise his unhappiness, his job could be compromised.

“I am happy at being paid for my passion, for what I love doing. This is really, in this day and age, a privileged position, to be paid for one's passion.” (KI.1)

On the other hand, the KI is grateful for his job, as it is his passion, regardless of office politics, and this fact helps him to endure inequalities in the organisation.

This is what the key informants had to say about the structure of the organisation:

“*Struktuur: vir n lang tyd was daar min staff, maar net vier mense, en die bestuur en board, daar was ook nie 'n baie goeie struktuur nie. Ma dit was okay.*” (KI.1)

“For a long time there were few staff members: only four people, and the manager and the board. However, even then the structure was not a good one, though it was okay.” (KI.1)

The following are their perceptions of the public image of the organisation:

For KI.1 the perception of the community changed when they changed their intervention approach from rehabilitation to prevention.

*“Ja, vroeër was dit nie so. Vroeër was dit net stout kinders, dit het toe gelei dat ons die prevention programme begin.” (KI.1)*

“Yes, but in the beginning it was not so. Then we only targeted the delinquent youth, and that resulted in our starting a prevention programme.” (KI.1)

From the inception, the organisation focused on delinquent boys, and the organisation was seen in the same light as “Boys Town”. Thus they changed the programme from a curative intervention to a prevention programme.

Furthermore, this volunteer (KI.2) witnessed much change in the lives of the young boys and gratefulness from the mentees and their families for the life- changing impact the organisations’ programmes have.

*“JA beslis! Ek het drie kinders ge ‘mentor’. Dit was die eerste geval, ek het nog nooit so baie waardering gekry by dai jongman se mense nie, hulle kan nie ophou om waardering te spreek nie. Mense wat nie die program [so/goed] ken nie, as hulle van Usiko praat, is daar met lof gepraat van hoe Usiko die jongmense ondersteun, en ook by die ander skole, hulle prys Usiko net hoog aan vir die werk wat hulle doen.” (KI.2)*

“Yes, most definitely. I mentored 3 boys myself and it was the first time ... I have received so much appreciation from those young men’s families, they can’t sing Usiko’s praises enough. Even people who don’t know much about Usiko commend the way we support the youth, and the schools we work with have only good reports about Usiko.” (KI.2)

The above statement sheds light on the experience of the teaching body as an agent of socialisation in these young boys’ lives as a result of being part of Usiko’s programme. Thus it provides for a triangulation of evidence for the positive changes and success of the programme, creating a trusted and positive public image.

In response to the organisation’s public image, the KIs gave varying yet triangulating feedback. From a mentoring role and the experience it provides, the impact this role has on the child and the family is phenomenal. The greater community from which the youth come also commends the work Usiko does.

#### **4.1.3.3** *Human resources*

##### **4.1.3.3.1** Recruitment

Consistent recruitment is a critical component in volunteer organisations, as it increases human resources for effective outcomes. It also reflects growth. Therefore, methods of recruitment are varied and yet unique to an organisation. In response as to whether the organisation had an effective recruitment strategy, this is what participants had to say:

The following are the KI’s views on the current recruitment strategies:

*“Nee, nie op die stadium nie. Voorheen het ons nuusblaaie gebruik, maar vir die afgelope twee jaar het ons nie. Net op ‘word of mouth’ vertrou vir nuwe vrywilligers.” (KI.1)*

“No not at the moment. Previously we used newspapers, but for the past two years we have not. We relied heavily on “word of mouth” for new volunteers. (KI.1)

It is evident from the above statement that the current “word of mouth” technique of recruitment is not effective enough.

*“Ek sal sê dis bevredigend, maar dit kan altyd verbeter. ’Tans gebruik ons word of mouth’. Meer mense moet benader word. ’n Tyd gelede was marketing gedoen deur media, kerke, skole en gemeenskap forums. Daar moet weer by sulke plekke voorleggings gedoen word.” (KI.2)*

“For now it’s satisfactory, but it could improve. We are currently using ‘word of mouth’. More people need to be approached. A while ago, marketing was done via mass media, churches, schools and community forums. We should do that again.”  
(KI.2)

Firstly, this quote echoes KI.1’s statement. Secondly, it is important to note that the KI mentions churches as a resource for volunteers, and the literature (Berger, 2006) indicates that religious people tend to be the most committed volunteers. The nature of the organisation also attracted more males than female volunteers. This is of significant note, as, once again, volunteerism has become feminised (Choi, 2003; Karen & Mandeep, 2004).

#### 4.1.3.3.2 Internal relations

The next few paragraphs discuss the quality of relationships between the various role-players in the organisation's hierarchy. The relationships of these role-players are divided into three groups, namely (i) management and volunteers; (ii) co-ordinators and volunteers and (iii) management and co-ordinators.

Furthermore, through these (quality of relationship issues) emerge the various challenges faced, and volunteers offer suggestions for improvement with reference to internal relations. The following was a description of the quality of relationships between:

##### i) management and volunteers

*”Die kommunikasie of verhouding tussen die bestuur en vrywilligers is nie altyd so goed nie, want die bestuur besef nie altyd hoe belangrik die rol van die mentor op grondvlak is vir die sukses van die programme nie.”(KI.1)*

“This relationship is not always that good, as management do not always realise the important role the volunteer plays on the ground and which contributes to the success of the programmes.” (KI.1)

From the above quote it seems that adequate and consistent recognition and appraisal are lacking, and may affect the quality of the relationship at this level.

*“Goed – maar dit kan nog verbeter bv. baie kere is daar waardering vir die vrywilligers uitgespreek en hulle is af en toe op ‘n maniertjie vergoed, hulle kry kledingstukke en klein finansiële vergoeding met tye voel ons dat ons families saam ons ‘n belonging moet kry, want hulle staan ‘n pa, ma, of eggenoot af vir die gemeenskap. Miskien vir hulle saamnooi na funksies en dalk koepons gee.” (KI.2)*

“The relationship is good, but it could improve. There are many times when appreciation for the volunteers is expressed, and volunteers are rewarded in kind and with stipends. However, there is a consensus that the volunteers’ families should be considered when appreciation is shown, as they are the one’s sacrificing their father, mother or spouse for the community. On social occasions the families of volunteers could be invited, or gift vouchers given.” (KI.2).

From the above quote one gets the sense that appreciation is verbalised and also shown in kind, though this, according to KI.2, can be improved upon.

ii) co-ordinators and volunteers

“The quality of this relationship is very good, it is egalitarian. They know we see them as co-workers and colleagues. So we have very good working relationships. There’s no undermining, envy, or conflict. But, when issues arise they are mediated through a clearing process which takes place in the check- in/out circles.” (KI.1)

“Ek sal sê dis ook goed, maar dink daar is kommunikasie net as daar ‘n kamp gaan wees, met meer gereelde kommunikasie kan die kwaliteit verbeter.” (KI.2)

From the above quotes, the informants agree that this relationship is good, though KI2 feels that communication takes place mainly when volunteers are informed about camps and meetings, and thus communication is not as regular as it could or even should be.

iii) management and co-ordinators

“Well there’s definitely a relationship, but it is not open or transparent.” (KI.1)



“Ek sal sê die kwaliteit is nie altyd so goed is soos dit behoort te wees nie. Daar’s tye wat dit goed is, en daar’s ook tye wat dit is – wat dit nie rêrig moet wees nie.”

(KI.2)

“I would say that the quality is not always as good as it should be. There are times when it’s good, but then there are also times when it’s not what it should be.” (KI.2)

The informants’ almost vague and complicated responses regarding the quality of the relationships at this level seem to denote dissatisfaction. This leads one to believe that a lot of improvement is needed.

#### 4.1.4 Challenges of volunteerism

These obstacles arise from the geographical proximity between the volunteer and the beneficiaries or mentees in the programme.

##### 4.1.4.1 *Organisational challenges and needs*

In this section I selected a volunteer’s response and an informant’s response in each instance, to highlight the needs of both parties regarding the same concerns, which refer to transport, proximity and possible manipulation by the youth as a result:

“It is very challenging to a mentor if you do not have a car to do one-to-one mentoring.” (P8)

It is clear that limited access to transport is a factor that affects the quality and maybe even quantity of mentoring for this volunteer. Furthermore, some key informants seem to have similar sentiments:

*“Nadele... daar’s nie baie nie, miskien net in terme van waar die petrol nou so duur is, moet hulle self die tenk uitsort, as hulle mentees gaan sien, dit vat hulle tyd, geld, dit kan dalk lei na konflik in die toekoms.” (KI.1)*

“The disadvantages are not many, but occur sometimes in terms of the costs encountered with the price of petrol, when volunteers have to fill tanks themselves when they do one- on-one mentoring. This also takes time and money, and it could lead to conflict in the future.” (KI.1)

In some way, the informant’s response echoes P8’s concern; however his perspective is of those who do have their own vehicles. He also alludes to the conflict that could occur because of this concern, as it can become expensive to be a volunteer.

The following statement highlights the proximity factor and possible manipulation by the youth, when living close to them:

“If you’re from the same community, you know the needs of the children. However, the youth can manipulate and exploit you, and certain roles on camp can lose their effect as a result of the ‘familiarity breeds contempt’ scenario (P3).”

This volunteer’s response is twofold. He regards it as advantageous to live in the same community as the youth, as he can see them and understand them better, and is within reach if they should need guidance or advice of any kind. However, he acknowledges that there is a potential element of manipulation from the youth’s side. This can also affect their authority in terms of the roles they play while on camp.

#### 4.1.4.2 *Means of improvement*

When asked what they think the organisation needs to improve on, the following was what they said:

“More exposure and transport would make mentoring much more effective.” (p5)

The volunteer expresses the need for transport to be made available for those without cars, as well as wanting more exposure, which it is believed will make mentoring more effective.

“To be listened to more often, as volunteers are the heart and hands of the community.” (P2)

The above request seems reasonable: as they do the fieldwork, they want to be listened to more, and it seems that it does not happen as well as it could.

“To be involved in more decisions which directly concern them.” (P3)

This quote echoes similar responses to the previous one: to be listened to, and also to be seen as valuable contributors to the improvement of the organisation overall.

“We would like management to employ transparency, as I believe we have a right as staff to know what is going on.” (KI.1)

Transparency seem to be a buzzword these days, along with ethical business practice, which seems to be needed especially from the management of this organisation.

“An NGO year-planner would be helpful. It would aid in better time management and planning.” (P5)

Requesting a year planner is quite reasonable: as these volunteers give of their time they need to prioritise and plan around their family, work, and in the case of students, academic obligations.

The following section discusses the findings within the unique context of this study.

Comparisons are constantly made to show the distinct and also similar trends in the global north and south regarding the phenomena in question. Many theories on motivation and volunteerism suggest that the reasons for this behaviour are diverse (Dekker & Halman, 2003). However, the findings of this study suggest that the nature and motivations of volunteers in this NPO are twofold and may exist within one individual. Motivations are either intrinsic or extrinsic, and self or other orientated. At the core, motivations are goal directed thoughts and actions throughout the human lifespan.

## **4.2 NORTH SOUTH DIVIDE**

When considering the nature and scope of volunteering in the north and south, there are more differences than similarities. From the literature there is evidence that the nature of the volunteer organisations determines who is attracted or recruited to it (Dolnicar & Randle, 2005). Even though volunteerism has become feminised, men do however volunteer, especially in this NPO, where the wilderness component makes it quite appealing to the adventurous and risk-taking side of men. Participants 9 and 10 said that they enjoy it because they go hiking and camping. Here, the participants shed light on this aspect. Firstly, this organisation is a youth development project, diverting youth at risk by means of wilderness experiences, and this process requires a nurturing nature which men in this group have shared that they did not develop prior to being a volunteer or mentor. They said that they gained many communication skills and learned how to open up and show caring through the training gained from the organisation “Mankind”<sup>7</sup>. As a result, this organisation has more men than women volunteers, with the majority of them being married and

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<sup>7</sup> The Mankind Project is a men’s organisation that helps men deal with their issues, and guides them through facing their emotions, as they break the stereotype of “men don’t cry”. The project helps men become the fathers and partners they are meant to be, and thus mentors for youth at risk.

having at least 2 children. Of these volunteers only 2 have tertiary level education. This pattern is atypical compared to the pattern of those who volunteer in the North. The only similarity is that marginalised groups volunteer the most and for longer hours than whites (often richer people), who give more of their money (Dolnicar & Randle, 2005).

#### **4.3 ROLE MODEL VOLUNTEERS DETER ABSENT FATHERS 'SYNDROME'**

The meaning that this experience has for the male volunteers is phenomenal. The men in this organisation, refer to their involvement in the organisation as a life changing experience. They have the opportunity to be a mentor and father figure for young men whose fathers are deceased, or absent by not being involved in their lives. It is a great honour for the male volunteers- young and old to be role models for the youth in their communities. Participants 2-5 were once youth who have benefitted from having a mentor, through difficult times during their adolescence. Participant 9 in particular feels a sense of pride and achievement as he can see the part he plays in changing the lives of young men, when he sees them excel at university. Taking cognisance of the context, the spirit of caring and mutual benefit is evident.

#### **4.4 MENTORING**

Volunteerism may seem to have a higher ratio of female involvement than men. However in this organisation, it is not completely consistent with this trend, which suggests that the nature of an organisation can influence which gender it attracts. In the case of this volunteer organisation it has an outdoor - wilderness component, which is attractive to men. It implicitly evokes socially constructed masculine attributes and skills. The nature of mentoring here however calls upon socially constructed feminine qualities too, such as nurturing. Nevertheless, mentoring can be gender-neutral, as it denotes the act of guiding and teaching a younger or inexperienced individual who has the potential to fulfil their potential that would benefit the advancement of

society. Apart from the feminisation of volunteerism, the volunteers in this organisation love and enjoy the work they do, and this mentoring experience has provided them with so many skills which have benefitted their familial relations, helped them overcome their fears, and enhanced their strengths.

## **4.5 CONCLUSION**

### **4.5.1 Marital status**

Despite findings in the north that show married people to be less involved in volunteerism, more so if they have children, voluntarism in this organisation does not conform to previous research in relation to volunteers being married. There are many volunteers who are married and have at least 2 children, but they are very much involved and committed. Their commitment is largely motivated and sustained by religious values. They are also motivated to volunteer because they find an enrichment which impacts positively on family life.

### **4.5.2 Religion**

Previous research on volunteerism suggested that the most dedicated volunteers are religious people, especially those from evangelical backgrounds. This is evident in this sample, where P7 says that she asked God to tell her where she should go to give back to the community, but more specifically invest in the lives of youth (Berger, 2006; Clary et al., 1998). Participant 8 also mentions the principle of 'sowing and reaping', which is a biblical reference. While this link to religion is evident for some participants, it is not evident in others' responses.

### **4.5.3 Education**

In the north, educated, white, elderly people, who volunteer usually give money instead of their time (Haski-Leventhal, 2007). In the current study there were similarities and differences in terms

of demographic volunteer patterns. Contrary to these findings, the volunteers in this organisation are not highly educated, but they did volunteer their time. This is similar to the findings of volunteerism amongst marginalised groups in the north.

#### **4.5.4 Mutual social exchange**

In any act of nation building there are mutual interests. In the context of this organisation, it's about building a community, the very essence of active citizenship, where people are actively involved in their own communities. The experiences of volunteers while working with the youth from their community reflect various aspects of interaction and social exchange. These are valuable moments and are regarded as very rewarding by these volunteers. Here, in contrast to volunteerism by some in the north where many volunteers give money and not of themselves, they are less likely to experience the reciprocal exchange that has the potential to be life-changing.

#### **4.5.5 Time is money - making a difference**

Most of the volunteers in this study have families and jobs, but these responsibilities do not hinder them from making time to invest in the lives of the youth at risk in their communities. They are not from a high economic status and very few possess degrees, but they strive amidst their own personal trials and challenges to make a difference to the lives of children and adolescents.

Participants see their acts of volunteerism as rendering a service by ploughing back into their communities. The participants' personal development stems from the ability to share their life experiences and stories with youth going through similar situations. Also on this individual level of motivation, female participants' mothering experience with their own teens has enabled them

to guide other youth during the pre-adolescent years. This concurs with Stryker's identity-salience theory as a predictor of behaviour, in this case pro-social behaviour. The roles these participants have experienced, and their affirmation and support, strengthen the motivations for volunteering. Their motivations are not self-orientated but for others – for the betterment of society. Thus, their volunteerism alludes to active citizenship which refers to the shaping of the society they want to live in (Vromen, 2003). Furthermore, it depicts Erikson's human development stage of generativity vs. stagnation, as older members of society are investing their time and skills in the present and future generation, guiding and teaching them how to live, be better and reach their potential (Erikson, 1982).

It is clear from analysing the motivations of these volunteers and their experiences as a result of them, that their motivations cannot be regarded as self-oriented, nor other-oriented, but I conclude that both extrinsic and intrinsic motivations may co-exist within one individual volunteer. Furthermore, it is also evident that the circumstances or the life crises the person experiences influence which motivation/s are at work within the individual.

#### **4.5.6 Health promoting factors**

From a systemic view, the act of volunteering serves as a buffer against life stressors, for both mentor and youth, initially (Nelson & Prilleltensky, 2010). As a result of the ripple effect, this buffer extends to the health of the families of the volunteers themselves, as relationships are restored and improved. A model of holistic health becomes evident in this context and lends itself to the hope of developing a healthy community.



#### **4.5.7 Nature of organisation: More men bridging the absent father gap**

Although not exclusively for men, the organisation attracts more men due to its wilderness component. It appeals to them because they become equipped to be better fathers and partners to their loved ones. This reflects the need of the community, where there are many absent fathers (Wilson, 2011). As children's healthy development is influenced by the presence and involvement of their fathers or father-figures, the lack of positive role-models, can be detrimental to the child, as father absenteeism has suggested that risk behaviour and youth may result violence (Choi, 2003; Mullins, 2011). Thus youth who participate in this programme benefit from the presence and mentorship of the men in the organisation, together with the female volunteers (Baldrige, Hill & Davis, 2011; Evans & Jones, 2008).

#### **4.5.8 Family**

The notion of family is echoed throughout this study, and should not go unnoticed. This is a critical factor, as many of the youth at risk come from families at risk, broken homes and receive little or no support and encouragement to achieve (Caldwell, Rafferty, Reischl, Hill De & Brooks, 2010). The volunteers are able to relate to these youth, as they too have come from "at risk" families. This sense of family and belonging lacking on the micro-level is also found at the organisation's meso-level, where unconditional positive regard appears to be a pivotal variable in the success of the programme.

#### **4.5.9 Motivation, expectations and commitment**

The motivations, as have been established, are twofold, and from the experiences of the volunteers it is clear that their expectations were met beyond what they could have asked for. The most important outcome of the investments in terms of their time and skills are the change they

saw in the lives of the youth and, secondly, the response of their families to the change in their own lives. All of these contribute to their commitment to the organisation, but even more to lives changing for the better.

#### **4.5.10 Recruitment strategies**

Word of mouth has been the most frequently used means of recruiting new volunteers. It is effective but not far-reaching. Other means of advertising have been explored, but new recruits obtained by word of mouth tend to be retained for a longer period than volunteer recruits gained by other means.

### **4.6. RECOMMENDATIONS**

As in this organisation, NGOs should as far as possible be transparent with their staff and volunteers, with volunteers feeling that transparency motivated them to remain in the organisation. Transparency and clear communication are highly valued by volunteers and key informants, to the extent that they feel it should be consistent and not limited to the camps only. Constant communication allows for information to be circulated. Giving peace of mind and assurance about the status of things allows for volunteers to give feedback and suggestions to make things better. This emphasises how crucial clear and regular communication is to the effective functioning of the organisation.

Instances where feedback from volunteers can be valuable are when it comes to their training and personal development needs. Their insights can eliminate redundant training programmes and thus save money, which can then be utilised to expose volunteers to new cutting-edge training and workshops to energise and even aid in recruitment. Effective and relevant training is of the utmost importance, and organisations should attempt as far as possible to offer or outsource

accredited training and development courses that cater to the needs of the staff, volunteers, beneficiaries and the nature of the organisation.

Failing to plan is preparing to fail, which evokes the need for a year-planner by the younger volunteers, who have daunting academic schedules and obligations, and a year-planner is pivotal to the smooth running of programmes and camps. I suggest that a year-planner be provided by staff and management, and, to make room for any unforeseen changes, a term-planner could be distributed each quarter. This would improve communication in the organisation. A non-threatening environment, allowing staff to voice their grievances and concerns are also needed, with an atmosphere where there is freedom of speech to talk about what may seem as injustices committed within the organisation, without fear of losing their jobs. I think an HR officer is lacking in the organisation and at least the office manager should do an HR skills workshop. This would facilitate office politics in an amicable manner, without making the work atmosphere unpleasant.

Transport on a collective level is a challenge for the volunteers, whether they have their own cars or not. For those without cars, time, cost and safety connected to public transport, are issues they are constantly at war with when it comes to fulfilling their volunteer roles. For those with cars, it can become taxing in terms of fuel prices rising all the time, and the maintenance of their vehicles. The three factors of time, safety and cost mentioned are out of their control and can impede them in fulfilling their volunteer obligations or duties to the organisation. The volunteers regarded their most important activity as their one-on-one mentoring sessions. Organisations need to look at a means of providing transport, and / or meet volunteers halfway, to provide volunteers with reliable transport.

Continuous effective recruitment strategies are important for this NGO to be sustainable. Volunteers and key informants all agree that relying too heavily on word of mouth is not healthy. Even though it works, incorporating other means of advertising and media resources, and doing presentations at schools, churches, the university and even police stations, can attract larger numbers of potential volunteers. Other ways of getting community members and organisations, or people representing other and even like-minded organisations, involved is through networking, which in this day and age is the operative word that is linked to the success of many organisations and businesses. Networking is important for marketing and expansion opportunities to network and partner with like-minded organisations, whether private or state-owned. However, it would be beneficial to interact with not only like-minded organisations, but also with organisations who use different strategies of youth and community development, whether it be via sport or the Arts, or (scarce) skills development or entrepreneurial programmes, because together each can reach and achieve more.

Volunteers mentioned that internal conflict is experienced when they have to leave the family behind to serve on camps or mentoring events. They feel torn between two families – their own biological families and the Usiko family. However, this feeling is not exclusive to camping, but also applies to many other volunteer activities and meetings that impinge on family time and obligations. Thus greater appreciation is needed for the families of the volunteers, by means of vouchers, and invitations to Usiko events where possible, as well as family orientated gatherings and year-end functions or picnics. When they see the work their parent, or spouse or child is doing, they get a better understanding and become more supportive of the volunteer role.

There are still so many facets of this organisation that present with many interesting and relevant research topics. I suggest that documenting the experiences of the beneficiaries of this

programme and families would be something worth researching, as it would give insight into the meaning of the experience of being mentored by Usiko volunteers.

Lastly, the phenomenon of volunteerism is dynamic and contextual, just like the people who volunteer, and in turn, the people whose lives are changed by their acts of citizenship and mentoring. It would be interesting if a longitudinal study could be done on the beneficiaries and volunteers of such programmes, especially as qualitative richness is developed with time, and time will tell of the impact such interventions and experiences have on the lives of volunteers and youth.

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### **Appendix 1: English questionnaire (for volunteers)**

I am Alvina Schuurman and would like to interview you about your experiences as volunteers. This interview forms part of a research study towards my MA (Psychology) degree at Stellenbosch University. The study aims to explore the experiences of volunteers in this specific non-governmental organisation. More specifically I am interested in finding out about the motivations, experiences and benefits of volunteering for this organisation.

The study is directed at young to middle-aged adults. Therefore focus groups consisting of 6-10 participants will be conducted with volunteers (male and female) who have been volunteering for one to five years and who are between the ages of 18 and 45 years. The focus group lasts approximately 60 to 90 minutes. It will be audio recorded. Information will be discarded appropriately after use. There will be no negative consequences if you don't want to participate in this study or change your mind. You will not be paid, but refreshments will be provided. Your telephone numbers will be entered into a draw to stand a chance of winning a spa treatment voucher to the value of R600.

Your participation in this study will be greatly valued.

#### **1. Demographic information**

**Please complete the appropriate box**

a) Gender

Male	Female

b) Race

Black	Coloured	Indian	White	Other (please specify)

c) Age

--

d) Language

	Speak	Read	Write
Afrikaans			
English			
Xhosa			
Other (please specify)			

e) Marital status

Married	Divorced	Single	In a relationship	Widowed

f) Children

	Infant	Preschool	Middle School	High School	18yrs+
Number of Children					



g) What are the roles that you fulfil as a volunteer? If you fulfil more than one role please tick more than one box

Logistical
Facilitation
Chef/ assistant
Medic
Mentor
Other:

h) Religious affiliation

.....

i) Qualifications

j) How many hours per week/ month do you volunteer/

.....  
 .....  
 .....  
 .....

k) What is your occupation?

.....

## 2. Questions about volunteer experiences

### MOTIVATIONS

1. Why do you volunteer?
2. Why did you volunteer at this organisation?

3. How did you become involved at this organisation?

EXPERIENCES

4. Have you volunteered at other organisations before?

4.1. If yes, what were your experiences there?

4.2 Why did you leave?

5. What does it mean to volunteer at this organisation?

6. What were your expectations when you joined this organisation?

6.1. Were your expectations met? Explain

7. How do you experience the training at this organisation?

8. As a volunteer are there other obligations in your life that impact on your volunteer time?

9.1 Do you think that there are advantages and challenges attached to volunteering in the same community in which you live?

9.2 Do you think that there are advantages and challenges attached to volunteering in a different community from the one in which you live?

10. Do you feel that you personally have benefitted from volunteering? Explain

11. What has been the highlight of your volunteer experience with this organisation?

12. Are there any things you would like this organisation to change with volunteers?

13. What are the things that this organisation does that you would like to remain the same?

.....

## Appendix 2 :Afrikaanse Vraelys (vir vrywilligers)

Ek is Alvina Schuurman en sal graag onderhoude met julle wil voer oor julle ervarings as vrywilligers. Hierdie onderhoud vorm deel van 'n navorsingstudie wat gaan bydra tot my Meestersgraad by Stellenbosch Universiteit. Die studie beoog om die ervarings van vrywilligers in 'n spesifieke nie-profit organisasie te bestudeer. Ek stel veral belang in die motivering, ervarings en voor- en nadele van vrywilliger werk in die organisasie.

Die studie is gemik op die ouderdomsgroep vanaf tieners tot middeljarige mense. Die fokusgroepe, wat uit 6 tot 10 deelnemers sal bestaan, sal met volonteers tussen die ouderdom van 18 tot 45 jaar en wie vir tussen 1 tot 5 jaar al betrokke is by die projek, gedoen word. Die fokusgroep sal omtrent 90 minute lank wees. Die onderhoud sal opgeneem word en sal vernietig word na afloop en publikasie van die studie. Daar sal geen negatiewe gevolge vir deelnemers wees nie, selfs as jul van plan verander om deel te neem aan die studie. Julle sal nie betaal word om deel te neem nie, maar verversings sal bedien word. In dien jul wil deelneem, sal jul telefoon nommers ook in 'n loot geplaas word en die wenner sal 'n spa behandeling koepon tot die waarde van R600 wen.

### 1. Demografiese inligting

**Voltooi asseblief die volgende vraelys**

#### a) Geslag

Manlik	Vroulik

#### b) Ras

Swart	Bruin	Indiërs	Wit	Anders (Spesifiseer)

## c) Ouderdom

--

## d) Taalvaardigheid

	Praat	Lees	Skryf
Afrikaans			
Engels			
Xhosa			
Ander (Spesifiseer)			

## e) Verhouding status

Getroud	Geskei	Enkel	In 'n verhouding	Weduwee

## f) Kinders

	Baba	Voorskool	Middle Skool	Hoër School	18yrs+
Aantal					

## g) Hoeveel ure per week/ maand doen u vrywillige werk?

.....

h) Wat is die rolle wat u speel as 'n vrywillige werker? As u meer as een rol speel, merk asseblief die toepaslike blokkies

Logistieke
Faciliteerder
Kok/ assistant
Mentor
Medies
Ander:

i) Godsdienstige affiliasie

.....

j) Kwalifikasies

.....

.....

.....

k) Wat is u beroep?

.....

### **Vrywilligers se ervaringe**

1. Hoekom doen u vrywillige werk?
2. Hoekom doen u vrywillige werk vir die organisasie?
3. Hoe het u betrokke geraak by die organisasie?
4. Het u al ooit vir n ander organisasie vrywillige werk gedoen?
  - 4.1 Indien ja, wat was u ervaringe daar?
  - 4.2 Hoekom het u daardie organisasie verlaat?
5. Wat beteken dit vir u om by die organisasievrywillige werk te doen?

6. Wat was u verwagtinge toe u by die organisasie aangesluit het?
  - 6.1. Is u verwagtinge ontmoet? Verduidelik.
7. Hoe ervaar u die opleiding by die organisasie?
8. As 'n vrywillige werker, is daar enige ander verantwoordlikhede in u lewe wat inbraak maak op u tyd as 'n vrywiliger?
- 9.1 Dink u daar is voordele en nadele geheg aan die feit dat u in dieselfde gemeenskap werk as wat u woon?
- 9.2 Dink u daar is voordele en nadele geheg aan die feit dat u in n verskillende gemeenskap werk as wat u woon?
10. Voel u dat u deur vrywilige werk baat gevind het?
11. Wat was tot dusver die hoogtepunt van u vrywillige ervaring by die organisasie?
12. Is daar enige iets wat u wil he die organisasie moet verander met die vrywilligers?
13. Wat is die dinge wat die organisasie doen, wat u wil he moet dieselfde bly?

**Appendix 3: (Individual interviews with key informants who were volunteers for more than 5 years and are now permanent staff)**

I am Alvina Schuurman and would like to conduct an interview with you as you have volunteered in this organization for between 1 and 5 years before you became a permanent staff member. South Africa has a rich NPO culture and voluntary work often takes place in NPO contexts. Yet few South African studies have explored the daily experiences of volunteers.

The interview should last approximately 60 minutes. It will be audio recorded. This interview forms part of a research study that will contribute to my MA(Psychology) degree at Stellenbosch University. The study aims to explore the experiences of volunteers/ volunteers in this specific NPO. More specifically I am interested in finding out about the motivations, experiences, challenges and benefits of volunteering for this organisation. Please note that the information you provide will be treated with confidentiality and your anonymity will be protected. Recordings will be discarded appropriately after completion and publication of research. There will be no negative consequences if you don't want to participate in this study or change your mind about participation after having agreed to do so.

Your participation in this study will be greatly valued. If you wish, your telephone numbers will be entered into a draw for a spa treatment voucher to the value of R600.

**1. Demographic information**

**Please complete the following:**

a) Gender

Male	female

b) Race

Black	Coloured	Indian	White	Other (please specify)

c) Age

--

d) Language

	Speak	Read	Write
Afrikaans			
English			
Xhosa			
Other (please specify)			

e) Marital status

Married	Divorced	Single	In a relationship	Widowed

f) Children

	Infant	Preschool	Middle School	High School	18yrs+
Number of Children					

g) How many hours per week/ month do you volunteer/

.....



h) What are the roles that you fulfil as a volunteer? If you fulfil more than 1 role please tick more than 1 box

Logistical
Facilitation
Chef/ assistant
Mentor
Other:

i) Religious affiliation

.....

j) Qualifications

.....  
 .....  
 .....

k) What is your occupation?

.....

## 2. Questions about volunteer experiences

1. What are the objectives of volunteers in this organisation?
2. What makes this organisation different from other Non Profit Organisations (NPOs)?
3. From your experience as volunteer-staff what are the strengths and challenges of the organisational structure of this organisation?
4. How would you describe the relations between the following groups?
  - 4.1. management and volunteers?
  - 4.2. key informants and volunteers?
  - 4.3. management and key informants?

5. Do you think that the organisation has credibility in the community? Why?
  6. Why do you think people join this organization?
  7. Do you think that volunteers' needs/ motivations are met?
  8. What do you think are the benefits of volunteering for the volunteers in this programme?
  9. Do you think this organisation has a good recruitment strategy?
    - 9.1 If Yes: Explain
    - 9.2 If No: Explain
  10. What do you think are the strengths and challenges about training volunteers in this organisation?
  11. Are there any things that you would like this organisation to improve on?
  12. What are the highlights of your volunteer experience with this organisation?
-

<p><b>Appendix 4: (Onderhoude met hoof informante wat vrywilligers was vir tussen 1 of 5 jaar en nou permanente personeel is)</b></p>
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My naam is Alvina Schuurman en ek wil graag 'n onderhoud voer met jou omdat jy al vir tussen 1 en 5 jaar in hierdie organisasie vrywillige werk gedoen het en nou permanente personeel is. Suid-Afrika het 'n ryk nie-profyt kultuur en vrywillige werk neem dikwels in hierdie kontekste plaas. Ten spyte hiervan, bestaan daar min studies oor die ervarings van vrywilligers.

Die onderhoud sal omtrent 60 minute duur en sal opgeneem word. Die onderhoud vorm deel van 'n navorsingstudie wat sal lei tot my MA(Sielkunde) graad by Stellenbosch Universiteit. Die studie beoog om die ervarings van vrywilligers in die nie-profyt organisasie te bestudeer. Ek stel belang daarin om meer uit te vind oor motiverings, ervarings, voordele en nadele van vrywillige werk in die organisasie. Neem asseblief kennis dat u inligting vertroulik sal bly en dat u identiteit anoniem sal bly. Opnames sal vernietig word na die studie en publikasies voltooi is. Daar sal geen negatiewe gevolge wees as u nie in die studie wil deelneem nie of van plan verander gedurende die studie nie. U deelname sal baie waardeer word. As u wil deelneem aan 'n loot vir studie deelnemers, sal u telefoonnommer in 'n kompetisie geplaas word, waar u 'n spa behandeling koepon tot die waarde van R600 kan wen.

### 1. Demografiese inligting

Voltooi asseblief die volgende:

a) Geslag

Manlik	Vroulik

b) Ras

Swart	Bruin	Indiër	Wit	Ander (Spesifiseer)

## c) Ouderdom

--

## d) Taalvaardigheid

	Praat	Lees	Skryf
Afrikaans			
Engels			
Xhosa			
Ander (Spesifiseer)			

## e) Verhouding status

Getroud	Geskei	Enkel	In 'n verhouding	Weduwee

## f) Kinders

	Baba	Voorskool	Middle Skool	Hoër School	18yrs+
Aantal					

## g) Hoeveel ure per week/ maand doen u vrywillige werk?

.....

h) Wat is die rolle wat u speel as 'n vrywillige werker? As u meer as een rol speel, merk asseblief die toepaslike blokkies

Logistieke
Faciliteerder
Kok/ assistant
Mentor
Medies
Ander:

i) Godsdienstige affiliasie

.....

j) Kwalifikasies

.....  
 .....  
 .....

k) Wat is u beroep?

.....

## 2. Vrae oor vrywilligers se ervaringe

1. Wat is die doelwitte met die vrywilligers in die organisasie?
2. Wat maak die organisasie anders as ander NPO's?
3. As 'n voltydse werker wat is die voordele en nadele van die organisasie se struktuur?
4. Kan u die kwaliteit van verhoudings tussen die volgende groepe beskryf:
  - 4.1. bestuur en vrywilligers?
  - 4.2. ko-ordineerders en vrywilliges?
  - 4.3. bestuur en ko-ordineerders?

5. Dink u dat die organisasie 'n goeie beeld/ naam in die gemeenskap het? Verduidelik
6. Hoekom dink u sluit mense by hierdie NPO aan?
7. Dink u dat vrywilliges se motiveerings/ behoeftes vervul word?
8. Wat dink u is voordele vir die vrywilliges in die organisasie program?
9. Dink u dat die organisasie 'n goeie werwing strategie het?
  - 9.1 Indien ja, verduidelik asseblief.
  - 9.2 Indien nee, verduidelik asseblief.
10. Wat dink U is die nadele en voordele van vrywilliger opleiding in die organisasie?
11. Is daar enige iets wat u graag wil he die organisasie moet verbeter?
12. Wat is die hoogtepunte van U ervaring by die organisasie?