

**THE MOTIVATION TO VOLUNTEER:
Factors Prompting Individuals Offering
Psychosocial Support to Vulnerable Children
in Peri-urban Communities in
KwaZulu-Natal**

Submitted by

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DECLARATION

I hereby declare that, unless specifically indicated to the contrary, this thesis is the result of my own work.

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ABSTRACT

The rapidly increasing number of AIDS orphans and vulnerable children in sub-Saharan Africa has raised much concern. The combination of HIV/AIDS, poverty and associated risk factors place children at risk for developing emotional, social, cognitive and behavioural difficulties. Resilience literature has emphasised the role of psychosocial support in buffering risk and boosting resilience in children. A holistic intervention programme, designed to empower and mobilise communities at grass-roots level, aims to address the psychosocial needs of vulnerable children. Such community interventions rely heavily on the support of volunteers. Previous initiatives conducted in South Africa have experienced difficulties in recruiting and retaining volunteers. The literature points out that understanding what motivates individuals to offer their services to others is crucial for the survival and effectiveness of any community-based programme that relies on volunteer support. Guided by the qualitative methodology of grounded theory, this research explored the motivations of volunteers offering their services to vulnerable children in peri-urban communities in KwaZulu-Natal. This inductive method enabled the researcher to identify motivating factors and interpret the underlying processes within and among these. The perspective of systems theory further explained the categories of motivations in relation to the social context. It was anticipated that the findings of this research would enhance existing training programmes designed for volunteer workers. Recommendations for both research and practice were put forward.

PREFACE

My interest in psychology was consolidated through my involvement in volunteer work. I was frequently questioned about my reasons for offering my services to help others. This caused me to reflect on my motivations and expectations. What lay beyond my desire to help others? What was I gaining in return?

In 2001, I participated in a workshop sensitising health care workers to the needs of vulnerable children. During this workshop I noticed how dedicated some of these volunteers were. Their responsibilities as health care workers often went far beyond their call of duty. It seemed that there was so little that these individuals appeared to receive in return, yet they were motivated and excited.

It was here that my interest in the well-being of volunteers began. I recognised the need to support those individuals who assist vulnerable children in their communities.

My research question is based on the assumption that knowing what prompts individuals to volunteer to help others provides valuable information about who stays and who does not. This knowledge is vital for the mobility of community intervention programmes that rely on the goodwill and co-operation of volunteers.

CHAPTER 1

CONTEXT

1.1. INTRODUCTION

South Africa is experiencing an HIV/AIDS epidemic of shattering proportions. The rapidly increasing number of children affected by HIV/AIDS is of growing concern and it is estimated that by the year 2005, South Africa will have approximately one million AIDS orphans (Giese, 2000). The impoverished areas of KwaZulu-Natal that have been hardest hit by political violence and conflict, also show the highest incidence of HIV infection in South Africa (Lindegger & Wood, 1995). Owing to the combination of HIV/AIDS, poverty and associated risk factors, children in these areas are particularly susceptible to behavioural, emotional, psychological and social difficulties. For instance, the crippling impact of HIV/AIDS on community health and welfare systems leaves them unable to adequately provide for affected children. Other risk factors that contribute to vulnerability in children can be biological, structural, social and cultural in nature (Dawes & Donald, 1994). Thus, the pervasive impact of HIV/AIDS and its interaction with other risk factors, places children at an even greater risk of developing psychosocial problems (Keke, 2002; Russell & Schneider, 2000).

In order to reduce the burden on the formal health sector and meet the needs of vulnerable children, achieving greater community participation is a primary objective (Schneider & Russell, 2000). Foster (2000) believes that mobilising and empowering communities from within requires expanding volunteer and resource bases. In most HIV-affected communities, volunteers provide the bulk of material relief, emotional support and labour. Volunteers

constitute one of the most powerful resources protecting social capital, motivation and self-confidence of children in these communities (Madorin, 1999; Ollis, 2001; Schneider & Russell, 2000). One programme has drawn together knowledge and experience developed throughout sub-Saharan Africa and aims to address the psychosocial needs of children living in poverty-stricken, high prevalence HIV/AIDS areas. This programme trains and sensitises volunteers within these communities to assist vulnerable children through bolstering their ability to cope (Killian, Schoeman & Hough, 2002).

This research focused on understanding what motivates individuals taking part in this programme to volunteer their time and services to vulnerable children. The research assumes that this information is crucial for tailoring training programmes to suit volunteers' specific expectations and needs. The importance of providing volunteers with ongoing and appropriate training has been emphasised in the literature (Breux, 1993). Understanding what motivates individuals to volunteer also facilitates appropriate role placement and ongoing supervision and support, which is vital for keeping volunteers motivated and preventing burnout and attrition (Breux, 1993; Miller, 2000). It is anticipated that this will contribute to more meaningful volunteer and community involvement, which is critical in the current HIV/AIDS epidemic (Franklin, 2002).

1.2. VULNERABLE CHILDREN AND CHILDREN AFFECTED BY AIDS

Vulnerability is defined by Werner (1993, p. 447), as a susceptibility to negative developmental outcomes after being exposed to serious risks. Werner's definition arose through an assessment of the long-term effects of peri-natal and adverse rearing conditions on individuals' development and adaptation to life. Children regarded as being at high-risk for

becoming vulnerable were those born into poverty, those who had experienced high degrees of peri-natal stress, and those living in a family environment troubled by discord, alcoholism or psychiatric illness. Werner's research indicated that two out of three vulnerable children, who encountered four or more risk factors, developed learning or behavioral problems by the end of childhood (Werner, 1993).

Some individuals are inherently more vulnerable than others. This may be due to physiological and psychological differences, or the degree of prior success in coping with life experiences. Furthermore, there may be periods in an individual's life when they are more susceptible to vulnerability (Haggerty, Sherrod, Garmezy & Rutter, 1996).

Werner (1993) points out that the social settings in which children live, socialisation, and beliefs concerning specific needs of children vary across countries and communities. However, current knowledge of child abuse and neglect is based almost entirely on clinical research and experience in Western nations (in *ibid.*). This calls for a cultural understanding of child-rearing practices, beliefs and behaviours beyond Western modes (Korbin, 1981).

The term 'adversity' in itself is socially constructed, often by minority standards. Adversity refers to particular value statements about circumstances and desired developmental outcomes (Dawes & Donald, 1994). The power of personal adaptation is a legitimate developmental goal across contexts. However, structural, cultural and social dimensions of an individual's context influence opportunities that facilitate or restrict their adaptive power (Dawes & Donald, 1994; Werner, 1993). The concept of vulnerability too, is largely influenced by cultural context. For instance, children may be highly valued by a particular cultural group. Within the same group however, some categories of children (e.g. deformed or illegitimate

children) are more susceptible to maltreatment. This may be overt or may manifest in benign neglect (Korbin, 1981).

1.3. RISK FACTORS

During childhood, risk factors result from biological factors, and circumstances such as poverty and oppression. Other risks emerge through social and interpersonal situations, accidents or illness. All of these have a powerful influence in shaping a child's psychosocial, emotional and cognitive functioning, rendering them particularly vulnerable to life stressors and less than optimal psychological development (Dawes & Donald, 1994).

Franklin (2002) believes that a certain amount of distress and exposure to risk factors is not necessarily detrimental to a child's development. However, it is widely believed that the greater the magnitude of cumulated risks a child is exposed to, the greater the likelihood that they will develop emotional, behavioural and developmental difficulties (Grotberg, 1995; Haggerty et al., 1996; Werner, 1993).

According to the standards of most modern societies within which psychological knowledge is generated, the majority of South African children are grossly disadvantaged (Dawes & Donald, 1994). In 2000, Child Poverty and the Budget (in Keke, 2002) reported that KwaZulu-Natal had the highest levels of child poverty recorded in South Africa. KwaZulu-Natal also appeared to have been worst affected by political conflict and violence and showed the highest incidence of HIV/AIDS in South Africa (Lindegger & Wood, 1995). Rowntree (1994, in Richter, 1998) understands poverty to be a state reached when earnings cannot meet

basic costs for healthy survival or decency. Poverty is linked to the collapse of rural economies and the migration of workers to overburdened urban environments (Richter, 1998).

An abundance of major life difficulties face children within the social realm. Some examples include abuse, the experience of divorce, disease and death, and living with an alcoholic or mentally disabled parent (Dawes & Donald, 1994).

Child abuse in South Africa has increased at an alarming rate over recent years. In a study by Donnelly and Oates (2000), girls who had been sexually abused displayed lower self-esteem than those who had not. The study concluded that low self-esteem frequently leads to emotional problems in adult life and may adversely effect an individual's own child-rearing practices (Donnelly & Oates, 2000).

The stress of bereavement is another risk factor that has a major impact on a child's ability to cope. Bereavement often results in problem behaviour and reduced scholastic performance (Jewitt, 2001; Ross, 2001). Children who have lost both parents are forced to cope with the added trauma of being orphaned. They are frequently relocated in extended families where they are vulnerable to exploitation (Jewitt, 2001; Stein, 1997). The crippling burden of accommodating additional children, as well as the stigma associated with HIV/AIDS, compounds the problem of exploitation (McKerrow, 1997).

1.3.1. The HIV/AIDS pandemic

In 2001, UNICEF (2001) provided a global estimate of 1.3 million children under the age of 15 living with HIV/AIDS. The number of children losing one or both parents to the disease is

escalating and it is estimated that by the year 2005, South Africa will have approximately one million AIDS orphans. Many of these children will be infected by the virus (Giese, 2001).

The epidemic has had a devastating impact on health services, welfare systems, families and communities (Russell & Schneider, 2000). Due to overburdened health services rationing their services, poverty-stricken and under-resourced households and communities are forced to carry the weight of caring for the sick, elderly and the orphaned (Giese, 2000; Franklin, 2002; Russell & Schneider, 2000).

In many AIDS-affected communities, where relatives are increasingly unwilling to foster children, child-headed households are common (McKerrow, 1997). In order to stay together, some orphaned children choose to remain in child-headed households in informal settlements, while others make a life for themselves on the street where they earn a living through sex work (Jewitt, 2001; Stein, 1997). This exacerbates their risk of HIV infection, health problems and increased poverty (Foster, 2001; Richter, 1998).

Giese (2000) predicts that the current welfare system, with its emphasis on social workers and legislative procedures, will be unable to cope with the large numbers of children needing care as a result of HIV/AIDS. In most rural areas courts and social workers are inaccessible and will become even more so as the number of children in need increases (in *ibid.*). McKerrow (1997) predicts that the large number of children, developing outside of the normal socialisation influences of family life, will give rise to adults suffering from various behavioural, emotional, social and academic difficulties.

It is not only children who are infected or in direct contact with an HIV-infected family member that are affected by HIV/AIDS (Morgan, 2000). Children are influenced through contact with peers who are affected; through sharing homes with orphaned children, or participating in community programmes addressing the needs of those infected and affected. All children affected by HIV/AIDS experience deteriorating levels of education, health care and social services that are consequences of the epidemic (in *ibid.*).

Mason and Wood (1998) believe that the general challenge with orphans and children affected by AIDS is raising them to lead productive and fulfilling lives. These children will continue to need nurturing and care (Geballe, Gruendal & Andiman, 1995).

1.4. BUILDING RESILIENCE

Guest (as cited in Franklin, 2002) points out that a certain amount of distress and exposure to risk factors is not necessarily detrimental to a child's development. However, risk outcomes interact with one another, leading to increased vulnerability and even greater risk (Grotberg, 1995; McGloin & Widom, 2001).

Some studies have highlighted incidents of individuals, exposed to childhood abuse or neglect, who managed to achieve competence and emotional health despite a history of prolonged stress and adversity (Grotberg, 1995; McGloin & Widom, 2001). These individuals appeared to assimilate and deal with their adversities better than others. It has been found that various protective mechanisms ameliorate risk factors and boost what is known as resilience in such individuals (Grotberg, 1995; McKerrow, 1997).

1.4.1. Understanding resilience

Resilience encompasses a positive outcome despite high risk, sustained competence under stress, and recovery in the face of trauma (McGloin & Widom, 2001). From this point of view, resilience does not develop through a life absent of crises, but in response to problems tackled at a time and in a way that builds an individual's capacity to cope and problem-solve (Geballe et al., 1995; McGloin & Widom, 2001). McGloin and Widom (2001) caution against focusing on only one domain when attempting to identify resilient individuals. They believe that this ignores the pervasiveness of risk and undermines the validity and accuracy of the term resilience.

McGloin and Widom (2001) propose a model of stress and resilience that includes protective factors believed to reduce the likelihood of dysfunction and disorder in the presence of stressful life experiences. The first group includes personal factors, some with a biological component. The second includes environmental factors such as ties to a community of supportive social relationships (Gore & Eckenrode, 1994; McGloin & Widom, 2001). Gore and Eckenrode (1994) caution against classifying protective factors into distinct groups, as they believe this obscures important forms of interrelatedness between an individual and their environment.

Butler (1997, in Kokot Louw, 1999) shifted the predominantly individualistic and linear focus of resilience. He emphasised the importance of the systemic phenomenon that is created within intra and interpersonal relationships. Walsh (1996 and 1998, in Kokot Louw, 1999) supported this view by acknowledging that each individual exists within a system or

community. He believes that the concept of resilience should be understood within its context and network of relationships within which it is fostered.

The way a child approaches challenges, their experience within the family unit, and external supports that exist, contributes significantly to building resilience (Geballe et al., 1995).

Religious and spiritual influences are increasingly cited as sources of resilience, despite having been ignored in resilience literature until recently (Kokot Louw, 1999). In Werner's (1993) study, all of the children who grew into resilient adults sought emotional support outside of their own families, relying on informal networks such as neighbours, peers and church groups for support in times of crisis (Werner, 1993).

1.4.2. The need for psychosocial support

Jewitt (2001) questioned the relevance of psychosocial support in the face of the numerous physical and material needs of vulnerable children. Foster (2000) believes that providing children with the basics of food and clothing is important, but no longer enough. Attending to children's emotional needs equips them to make use of health resources and opportunities. Resilience develops when a child's needs for love, trust and relationships are met (in *ibid.*). It has been shown that primary factors influencing the relationship between stress and its outcome depend on an individual's previous experience, coping skills and social support. These factors vary meaningfully according to developmental status and social and cultural context (Haggerty, Sherrod, Garmezy & Rutter, 1996).

Werner (1993) proposed the idea of strengthening social relationships through social interventions. She believes that such programmes should focus on those children who lack

essential personal resources that buffer chronic adversity or stress. Outside assistance is used to strengthen existing community mechanisms and initiatives, particularly those with few resources and little access to government support (Dossier, 1992).

1.5. COMMUNITY MOBILISATION

1.5.1. Community psychology and systems theory

The term 'community' encompasses two different meanings. Firstly, community means a geographical area, locality or a neighbourhood. The term has also been defined as a network of social interaction and support (McMillan & Chavis, 1976; Heller, 1989, in Orford, 1992, p. 9).

Lewin (1951, in Orford, 1992) stated that behaviour is a function of an individual, their environment, and an interaction of the two. In the past, psychology has emphasised the modification of behaviour, emotions and cognitions of individuals. This bias toward the personal, private and individualistic rarely extended to the workplace, neighbourhood and other aspects of wider social structures. The discipline of community psychology aims to correct this individualistic bias by considering individuals within the context of social settings and systems of which they are a part or which influence them (Orford, 1992). Thus community psychology clarifies complex interrelationships between individuals and their environment (Iscoe & Spielberger, 1977). Rappaport (1977, in Orford, 1992) warned that intervening purely on an individual level runs the risk of blaming the individual, who may more appropriately be seen as a victim of systems or forces operating at a higher level. In

such cases, the intervention and those driving it simply maintain the status quo rather than acting as a catalyst for change (Orford, 1992).

Much of the motivation for forming a community psychology was the desire to reduce social inequality and to right social wrongs. There was great concern around issues of poverty, education, deprivation and racial tension and the dissatisfaction with the apparent irrelevance of individual therapy. Related to this has been the need for community psychology to be culturally relative, rather than absolutist, respecting diversity rather than imposing one set of dominant norms (Orford, 1992). Community psychology aims to understand how problems have been generated within a community to find out which are currently not being met, and to anticipate and prevent problems where possible (in *ibid.*).

Von Bertalanffy (1981, p. 109) defines a system as a complex set of elements in an ordered, non-random interaction. General systems theory is not limited to material systems, but applies to any whole that consists of interacting components (in *ibid.*). The idea of a system, with reciprocal and continuing influence between parts, is familiar to family systems and other micro-level systems (Orford, 1992). Those who adopt a systems approach view individuals as units making up a system, each performing certain tasks and functions within a network. Thus, systems theory examines relationships between units rather than on each unit as a separate identity (Plas, 1986).

1.5.2. An African conception of community

The dominant form of European thought understands the concept of community to be a man-made reality that functions mechanistically, including schools of individualism and

collectivism (Shutte, 2001). Shutte believes that Africans understand a community to function as though it were one single person, each individual relating to the community as though it were an aspect of them. In this view, all interactions and relationships between individuals and their community remain fully personal. This leaves little room for a separation between the individual and the community, as is the focus of individualism (Shutte, 2001). The most fundamental illustration of this concept appears to be that of the African extended family. The extended family moves beyond the genetic family to encompass humanity in its entirety (Shutte, 2001).

Shutte's definition of Ubuntu supports the notion that individuals exist only in and through their relationships with others. As relationships with others change, so do the characters of the individuals. According to this definition, being an individual means to live and be with others (Shutte, 2001).

1.5.3. Community participation

Over the last decade the impact of AIDS and the recognition of vulnerable children has mobilised ingenious responses from communities and groups across Africa (Foster, 2001). In sub-Saharan Africa, a number of community and religious-based projects have attempted to grapple with these support needs (Schneider & Russell, 2000). Many of these initiatives emerged due to an inadequate or non-existent public service safety net. What emerged was the provision of short-term relief and assistance by a few motivated individuals and organisations from within the community (Raphael, 1986).

In 1995, UNICEF called for participatory action and planning involving government donors, NGOs and groups from communities affected by HIV/AIDS and those comprised of the most

vulnerable children (Franklin, 2002). Dossier (1992) suggests that outside assistance should be used to strengthen existing mechanisms and initiatives within the communities, particularly those with few resources and little access to government support or welfare systems. Thus, it appears that community mobilisation is vital in sustaining support strategies (Schneider & Russell, 2000).

Dossier (1992) outlined three stages of community response to HIV/AIDS, each relating to the level of HIV/AIDS infection within a community. When cases are few, the initial stage is characterised by fear, despair and panic about preventing further infections. He believes that during this stage, ostracism of the individual and family is most likely. As the number of cases increases and more people are affected by illness and death, the second stage emerges. This involves finding ways of coping with infected people and their dependents. In the final stage, when death is a commonplace event in the community, the crisis is regarded as affecting everyone not just bereaved families. During this stage, communities tend to function more cohesively, building on existing support systems or developing new ones (Dossier, 1992).

Community initiatives for vulnerable children are characterised by features typical of other community coping activities, such as self-reliance (Foster, 2001). Resources are mobilised from within the community. With a few exceptions, in most AIDS-affected communities unpaid volunteers provide material relief, emotional support and labour (Foster, 2001; Ollis, 2001; Schneider & Russell, 2000). The principle of reciprocity is a prominent feature of people living together in traditional societies. This type of community safety net is common in response to disasters. By offering humanitarian support, members of the community endorse

mechanisms that ensure that their own children receive support should they be affected by a similar adversity (Foster, 2001).

1.5.4. Sustaining support services in the communities

Community initiatives grow as they build upon initial successes and gain endorsements from businesses, churches, traditional and political leaders, health workers and agricultural development staff. The appreciation of the service by community leaders facilitates the development of these initiatives. Some initiatives manage to obtain external sources of financial or technical support from donors, government departments, and business service and non-government organisations (in *ibid.*). Despite this, experience has shown over time that meaningful community involvement is not easy to develop or sustain, and is especially difficult to implement on a wider scale (Schneider & Russell, 2000).

A review of community-based support projects in South Africa in 1999 reported a high turnover of volunteers who once trained, moved on to other opportunities, became unreliable, or dropped out of the programme (Schneider & Russell, 2000). Many of these projects experienced difficulties recruiting and maintaining volunteers. Projects started in poorer communities demonstrated less potential for sustainability, mainly due to a lack of resources and internal capacity to implement ideas (in *ibid.*).

1.6. AN INTERVENTION FOR VULNERABLE CHILDREN

*“There is a big challenge to all of us to..keep the orphans and the community ‘mentally healthy’ during this terrible time when HIV/AIDS is devastating our societies”
(Madorin, 1999, p. 9).*

Much of the knowledge and experience that has been developed throughout sub-Saharan Africa has contributed to a holistic programme designed to integrally assist vulnerable children who live in poverty stricken, high prevalence HIV/AIDS communities (Killian et al., 2002). This intervention addresses the psychosocial consequences of adverse circumstances on children by bolstering their ability to cope with life through increasing their resilience. The programme is a multifaceted, four-layered approach that assists in addressing the psychosocial needs of vulnerable children. It aims to empower and disseminate communities at grass-roots level in order to make a meaningful difference in the lives of vulnerable children (in *ibid.*).

1.6.1. Overview of the programme

The four stages of the intervention programme are outlined below:

1. The first step involves establishing collaboration and mobilising the community, a time when the community takes ownership of, and identifies the presence of vulnerable children in their area. Volunteers are asked to come forward to take part in a 5-day training workshop sensitising adults to the psychosocial needs of vulnerable children (Killian et al., 2002).

2. The focus during the second phase is on the volunteers who are committed to assisting the children in their community. The 5-day training programme is conducted. This programme is continually being extended and evaluated based on experience gained and feedback from participants (Killian et al., 2002). The main objective of the programme is to facilitate a deeper understanding of children who are at risk due to extreme poverty, HIV/AIDS, abuse and other factors. Other objectives include developing an awareness of children's physical, psychological, spiritual and social adjustment when they are affected by HIV/AIDS, how to facilitate better communication with these children, and to enhance volunteers' ability to reflect critically on their own practice, rituals and beliefs. Lastly, the programme assists volunteers to identify and manage their stress reactions, thereby improving their service and boosting morale (in *ibid.*).
3. The third step of the intervention involves a structured group therapy programme run in conjunction with community-based volunteers who have come through the training programme. The programme aims to assist children to accept the circumstances of their life; to enhance self-esteem, boost resilience and teach them problem-solving skills. This approach supports the belief that improvements in the self-esteem of children, enable them to access social support and develop more adaptive coping mechanisms, as well as experience fewer associated behavioural and emotional problems (Killian et al., 2002).
4. The fourth stage of the intervention centres on longer-term, continued support for these children. The focus is to make this a sustainable resource that operates within a community with limited access to external resources. During this stage, the volunteers receive life skills training, as they will be in need of ongoing support and skills development (Killian et al., 2002).

The programme supports Kokot Louw's (1999) view that the social environment plays an important role in maintaining and building resilience in an individual. It assumes that a broader intervention, working beyond the individual towards community-based processes, is needed (Kokot Louw, 1999). Linking volunteers to key community members and vulnerable children is central to this programme, as it serves to increase the likelihood of offering ongoing support to these children (Killian et al., 2002).

CHAPTER 2

VOLUNTEERISM

2.1. INTRODUCTION

*"There will be no simple answers to simple questions like 'who helps?'
and 'why do they help?' " (Paolicchi, 1995, p.162).*

Every year, millions of people devote substantial amounts of their time and energy to helping others. Volunteers constitute a sizable part of the workforce and play a crucial role in addressing many social problems, particularly those arising from the current HIV/AIDS epidemic (Omoto, Snyder & Crain, 1999). The nature of volunteerism enables individuals in a community to respond to those in need of help. This allows a shift from that of passive observer to active participant in addressing these problems (Danoff & Kopel, 1994).

Danoff and Kopel (1994) believe that volunteers, like employed workers, require job descriptions, in-service training programmes, supervision and planned rewards for their service. They claim that understanding an individual's motivation to volunteer facilitates an awareness of the levels of participation behind the differing roles (in *ibid.*). Volunteer programmes must always be co-ordinated with the volunteers in mind. By understanding how they are motivated, volunteer administrators can better help volunteers enhance their quality of service (Henderson, 1983). Skelly (2003) is of the opinion that gaining insight into what motivates an individual to volunteer enables appropriate task assignment and organisation, and acknowledgement of accomplishments. She stresses the importance of adapting to the various needs of volunteers in order to accomplish the goals and tasks of each programme. Therefore, when an organisation becomes aware of why certain individuals volunteer, it is

able to ensure that these reasons are satisfied by their experiences (in *ibid.*). Gillespie and King (1985) agree that this type of understanding is crucial to the survival and effectiveness of any voluntary organisation.

A review of available literature has produced a substantial body of information outlining the factors that appear to motivate individuals to volunteer. Although these studies have been helpful in demonstrating the existence of certain variables, much of this literature has yielded descriptive and content-based information on volunteer motivations (Anderson & Moore, 1978; Gillespie & King, 1985). Researchers in this field have frequently fallen short of increasing our level of understanding as to why people volunteer at specific points in time. Because these findings are largely descriptive, they often ignore current social contexts, and exclude a consideration of less consciously stated reasons of individuals for volunteering (Gillespie & King, 1985).

2.2. THE NATURE OF VOLUNTEERISM

2.2.1. Defining volunteerism

According to Paolicchi (1995), volunteers are individuals who formally seek out opportunities to help others. Volunteerism includes prosocial behaviours that are often planned and sustained over long periods of time (Jenner, 1982; Omoto & Snyder, 2002; Penner, 2002). These behaviours benefit strangers to whom the volunteer owes no contractual, friendship or familial obligations, and that occur within a non-profit organisational setting. The activity of volunteerism requires considerable effort and time and is offered in the absence of material reward, although there is frequently a seeking of psychological benefits (in *ibid.*).

Miller (2000) describes both formal voluntary participation and informal 'helping out' as productive activities that can be categorised as volunteerism. However, the debate about what constitutes a 'volunteer', and whether formal volunteering can be distinguished from informal helping, continues. Cautioning us against making distinctions between the two, Harris (1996) points out that people's perceptions of unpaid activities are a function of cultural factors.

Although informal helping behaviours are more common than formal volunteerism, this discussion focuses on 'public' and formal volunteer work, which is usually implemented at a group level, rather than the more private action of helping (Wilson & Musick, 1997, p.695). Despite this, many individuals move into formal volunteer work from a background of an informal helper. This transition is often made when a person receives training and becomes part of a group or organisation. But many of these volunteers also choose to continue to fulfil their informal helping roles in their communities (Wilson & Musick, 1997).

2.2.2. The nature of volunteer work

The nature of volunteerism incurs substantial personal costs such as time, money, energy and personal commitment (Omoto et al., 1999). More intangible costs include dealing with traumatic or emotionally distressing issues. In the case of HIV/AIDS, volunteers are often subject to added social burdens such as stigmatisation and ostracism by family members and friends (in *ibid.*). Omoto et al. (1999) suggest that an anticipation of personal benefits might account for individuals participating in volunteer work in spite of the high personal costs. These benefits may also serve to sustain their longer-term involvement.

In a study on AIDS volunteers, Snyder et al. (1999) found that in fundamental ways, AIDS workers are no different from other volunteers, as their work demands the same levels of commitment, effort and cost.

2.3. MOTIVATIONS TO VOLUNTEER

2.3.1. The concept of motivation

Motivation is a broad construct which psychologists have understood to account for the activation of behaviour (Teevan & Smith, 1967). Early explanations of motivation centered on two broad explanations for behaviour. These included biological needs and drives for survival and procreation, and extrinsic rewards and punishments. Both these explanations viewed motivation as an energising force, guiding an individual to reach particular goals (Paris & Turner, 1994; Sansone & Harackiewicz, 2000).

Researchers began to recognise that human behaviour did not only encompass biological needs or the desire to secure extrinsic rewards (Sansone & Harackiewicz, 2000). Some behaviours appeared to be satisfying and enjoyable in themselves, rather than simply a means to obtain a particular outcome. The motivations guiding such behaviour became known as intrinsic (in *ibid.*).

A number of studies suggested that if an individual received extrinsic rewards for engaging in an activity, their previous intrinsic motivation would be decreased. This appeared to have a detrimental effect on their quality of performance, as well as subsequent motivation to perform that activity once extrinsic rewards were received (Sansone & Harackiewicz, 2000).

Traditional motivational theories examined personality traits and characteristics that constrain reasoning and motivation (Paris & Turner, 1994). However, such monolithic characterisations of motivations were criticised. Paris and Turner argued that an analysis of motivation should consider the characteristics of individuals in specific situations. Newer theories have emerged that focus on personalised evaluations of events and situations and how those settings can be changed to encourage different motivational orientations. This was based on the assumption that a person's motivational beliefs and behaviours are derived from contextual transactions (Paris & Turner, 1994).

The basis of this argument rests on a number of beliefs. Firstly, that motivation is a consequence of self-appraisals that individuals provide in a given situation. Secondly, cognitive interpretations are constructed, and therefore open to distortion by virtue of age, bias and defensive interpretation, which in turn influences their motivations. Thirdly, motivation is necessarily contextualised because individuals create unique cognitive interpretations of events, goals, and probabilities according to different situations. The fourth characteristic is that motivation is unstable. Goals do not remain the same for all individuals in all settings, nor are individuals' perceptions of their own competency always the same (Paris & Turner, 1994).

2.3.2. Current studies on volunteer motivations

The literature on volunteerism has provided a general overview of why people become volunteers, and what sustains them in their work despite numerous personal costs involved (Omoto & Snyder, 1990; 1995; Omoto, Snyder & Berghuis, 1993; Snyder & Omoto, 1992). Early studies attempted to identify some of the general psychological or social characteristics

responsible for an individual's involvement in voluntary activity (Gillespie & King, 1985). However, the main result of these studies has produced a complex and multifaceted picture, pointing to the fact that volunteer work is motivated by many factors and occurs under a variety of circumstances.

It appears that volunteerism is a phenomenon that cannot be fully explained by any one approach (Paolicchi, 1995; Lammers, 1991). Snyder et al. (1999) propose that individuals engage in apparently similar activities for quite different reasons. They consider volunteer work to be functional, in that it serves different purposes for different volunteers. There is also striking individual variability as to which motivational factors emerge as the least or most important (Paolicchi, 1995). Furthermore, the particular motivations prompting individuals to volunteer subsequently interact with actual work experiences. Because of this initial discouragement or failure in their volunteer role, an individual may cease their voluntary efforts, or continue to volunteer for reasons that have in the meantime, become more salient (Paolicchi, 1995).

Some scholars argue that individuals with the greatest social capital (age, education and income) are most likely to engage in volunteer activities. For instance, empirical studies have supported the notion that volunteerism tends to peak in later years of life when one is more materially secure, and has wisdom that comes with life experience (Mattis et al., 2000). Skelly (2003) believes that volunteerism improves life satisfaction - especially in older people who generally have more leisure time or who may have lost somebody close to them. Other studies have shown that those with higher levels of occupational prestige and family income may be more likely to engage in volunteer activities (Mattis et al., 2000).

A variety of studies have shown that motivations for volunteering may be related to gender differences. Ollis (2001) and Henderson (1983) report that women generally comprise the majority of volunteers in the social and community services. The socialisation of women into nurturing roles and the evidence that they perform more caring work than do men leads to an assumption that that being female has a positive effect on volunteering (Henderson, 1983). Women tend to view volunteering as a means to be with their children, to express caring and concern for others, and a way of developing affiliations or relationships with others (Henderson, 1983). A study conducted by Anderson (1978) showed that a significantly higher proportion of females volunteered in order to feel useful and needed, and as a means to occupy spare time. The male sample in the same study volunteered in order to make improvements to their community, for self-fulfillment, and because they liked the association with the youth. Henderson (1983) reported that men tended to be motivated to volunteer by the anticipation of recognition from others. Research conducted by Gillespie (1985) suggested that men were more likely than women to use volunteering to acquire employment-related experience and skills.

The studies reviewed in the literature, with some exceptions, were conducted on predominantly white, Western population groups. For this reason these findings should be treated with caution.

2.3.2.1. Altruistic motives

There is a long tradition whereby volunteerism is seen as a form of charity based on selflessness, where love, caring and responsibility is shown towards others and takes precedence over and above the needs of self (Raphael, 1986). Comte (as cited in Batson, 1987) referred to this concept as altruism. Although Comte did not deny the existence of

self-serving motives, he believed that some social behaviour is driven purely by the unselfish desire to 'live for others'. His approach was criticised for being simplistic and ignoring the fact that these apparently selfless motives may bring pleasure to the volunteer, often through the process of helping, rather than through the attainment of their goal (Batson, 1987).

Despite this, altruism is recognised as a frequent and powerful force in helping others. These motivational factors have been associated with personality traits of self-esteem, self-control, maturity and empathic tendencies (Raphael, 1986). Altruistic motives included an individual's desire to serve their community and were expressed by those who volunteered primarily out of a sense of community concern (Omoto & Snyder, 1995).

Much of the literature on volunteerism seems to suggest that it is the volunteer who benefits the most from helping relationships. If this is true, reasons to volunteer may include motives for self-development and social interaction (Anderson & Moore, 1978).

2.3.2.1. Personal needs as motivation

Wlodkowski (cited in Danoff & Kopel, 1994, p. 14) understands personal needs to be the internal forces that lead to the attainment of a goal. He believes that even prospective volunteers, who appear to be driven by altruistic intent, have their own real needs for self-growth and work experience, which contribute to their valued goals. Danoff and Kopel (1994) state that many volunteers are motivated by either conscious or unconscious desires to have a healthy combination of their needs met through volunteer work, especially when these needs are not met in other areas of their lives.

Individuals engage in voluntary activities in order to obtain highly regarded psychological outcomes and the expectation of return for their contributions (Anderson & Moore, 1987). Personal needs range from gaining personal satisfaction to developing social contacts (Ollis, 2001). Some individuals appeared to view volunteer work as a means to personal development or esteem enhancement (Omoto & Snyder, 1995).

Research conducted by Tuckman and Chang (1994) highlighted two reasons that appeared to motivate a large percentage of healthcare volunteers. It appeared that one third of healthcare volunteers in their study had their own child, relative or friend who was indirectly or directly involved, or indicated that they themselves may benefit from the activity in which they volunteered. Ellis (2003) also suggest that helping to make someone else's life easier creates a 'cycle of service', whereby the volunteer or their loved one, at some point in time, may be on the receiving end of a similar service.

2.3.2.2. Expression of personal values

Omoto and Snyder (1995) reported that the expression of personal beliefs and values is a powerful motivation to volunteer. This was supported by findings by Tuckman and Chang (1994), which suggested that healthcare volunteers were largely motivated by a desire to provide the services that they felt were worthwhile and consistent with their own personal beliefs and values.

Beliefs are defined as the acceptance of, or having trust or confidence in, any belief or theology as true and existing (The Award Illustrated Dictionary, 1975, p. 70). Values are understood by the same source to mean a subjective estimate or opinion of quality of

something (p. 932). Accordingly, an attitude is regarded as a settled behaviour or mode of thinking indicating an opinion (p. 47).

Social and political ideologies, and religious or moral values were also reported as motivating factors for volunteerism (Paolicchi, 1995). Rohrbaugh and Jessor (1975, p. 137) understands religiosity to include feelings of personal inspiration, frequency of attendance at religious services and a personal belief in a transcendent reality such as God, world spirit or unseen order. An orientation towards religion can provide an individual with meaning in their life, a sense of personal fulfilment, social contacts and interpersonal relationships, and a set of standards by which to live (Rohrbaugh & Jessor, 1975). Mattis et al. (2000) conducted a study to determine the influence of religiosity and communalism on voluntary participation of African American men. Church involvement emerged as a significant indicator of volunteerism. Those individuals who regarded themselves as religious were more likely to engage in volunteer work (in *ibid.*).

A factor influencing this finding appeared to be the influence of values and religious institutions present (self-sacrifice and compassion) and its encouragement of charitable concern for community members (Mattis et al., 2000). Such messages have proved to be effective in catalysing community participation and volunteerism among believers. The church also appears to be a pathway through which voluntary service is promoted, such as resources used to provide for individuals and families suffering adversity (in *ibid.*).

Ollis (2001) believes that volunteerism is not only influenced by personal beliefs and values of the individual, but also the political ideology of the affiliated organisation. This has an impact on the type of organisation and the particular area that individuals choose to volunteer

in. Ollis suggested that individuals tend to become affiliated with an organisation based on their knowledge of that particular group. However, some may also become members even if their beliefs and values are somewhat different from the ideology of that group (in *ibid.*).

2.3.2.4. Acquisition of skills

Gillespie and King (1985) reported that one of the most frequently cited reasons for volunteering appeared to be to obtain knowledge and skills. Omoto and Snyder (1995) also believe that one of the primary motivations of an individual entering voluntary work is to acquire knowledge and develop a greater understanding of an issue of importance to them (e.g. HIV/AIDS). Gillespie and King (1985) stated that this motivation increases the likelihood that individuals, who obtain training and skills in a voluntary capacity, move on to paid employment and a regular career path. This is supported by findings of a study by Lammers (1991) that suggested that the greater the motivation to acquire formal training, the more likely the volunteer would leave their voluntary positions to seek formal employment after the acquisition of these skills.

2.4. BARRIERS TO VOLUNTEERING AND VOLUNTEER ATTRITION

There are considerable barriers that deter people from volunteering in the first place. In addition to time, money and energy, new volunteers may anticipate discomfort or uncertainty associated with entering a novel situation (Snyder et al., 1999). A persistent problem in volunteer programmes is the high dropout rate of volunteers, and the ongoing difficulty of ensuring continued participation (Omoto & Snyder, 1990).

2.4.1. Volunteer attrition

Omoto & Snyder (1990) suggest that one factor reported to cause the high drop out rate of volunteers, is the failure of programmes to attend to the psychological functions of volunteerism (e.g. personal needs). Volunteers bring a wide range of personal characteristics, experiences, as well as their own personal motivations and expectations, to the volunteering process (Snyder et al., 1999). Once active, volunteers encounter events and experiences that shape their perceptions of their work, themselves and those with whom they interact. This impacts on the extent to which they feel that their expectations have been met and their needs fulfilled. They propose that volunteers whose experiences match their expectations report greater satisfaction in their work, higher efficacy¹, and a likelihood that they will continue their volunteer service (Snyder et al., 1999). Other explanations of volunteer attrition include volunteers leaving their service in an attempt to have more time for friends and associates (Snyder et al., 1999). Harris (1996) pointed out that religious values and loyalty may also give rise to particular problems of volunteer overload and burnout. Skelly (2003) reported that burnout is common amongst enthusiastic volunteers who have unrealistic goals. She proposed that the under-utilisation of their skills could lead to discouragement and result in volunteers dropping out of service.

2.4.2. Stigma

There have been many misconceptions about HIV/AIDS that has led to the spread of fear and hysteria. Individuals suffering from the disease have been discriminated against, blamed,

¹ The perception that one can successfully perform certain behaviours that are required to deal with future situations. A strong sense of self leads to greater efforts to master challenges (Bandura, 1982, in Tedeschi & Calhoun, 1995).

rejected and alienated. Health and volunteer workers have also been influenced by much of this negative and damaging information (Evian, 1993).

AIDS sufferers are stigmatised by virtue of their association with homosexuality, drug abuse, minority or marginalised groups, disease, disfigurement and death (Pryor & Reeder, 1993).

AIDS volunteers may be ostracised as a result of their association with AIDS and people suffering from the disease, even by friends and family (Omoto et al., 1999). For volunteers working with this stigmatised population, fear of rejection may lead them to conceal their care giving status from family, friends and co-workers. This results in little acknowledgement and support for the work that they do (De Carlo & Folkman, 1997). Because of this stigma, some people are initially reluctant to help individuals and families who are associated with the disease (Dossier, 1992; Omoto et al., 1999).

The results of a study conducted by Omoto et al. (1999) concluded that the attitudes of members of an individual's social network powerfully affected their decision to initiate and continue volunteer service in the context of AIDS. An interesting finding showed that the expectation of stigmatisation did not initially deter volunteerism, but buffered AIDS volunteers from the debilitating effects of ostracism and rejection (Omoto et al., 1999).

An additional source of stress for people working with stigmatised groups is the awareness and the importance of, confronting their own prejudices, needs and concerns (Ross, 2001).

AIDS has created new dilemmas for Health Care workers as many of them have been influenced by negative and damaging information about the disease, allowing their own prejudices or moral values to influence their care of people who are infected (Evian, 1993).

2.4.3. Burnout

Volunteerism in the context of HIV/AIDS has been positively correlated to burnout (Omoto et al., 1999). Edelwich and Brodsky (1980, p.14) understand burnout to be a progressive loss of idealism, energy and purpose, predominantly experienced by people in the helping professions. Burnout results from constant exposure to the demands of attending to people in a human service capacity (Figley, 1995; Maslach, 1982). It has been linked to conditions of work such as insufficient training and a gap between initial aspirations and outcome (Edelwich & Brodsky, 1980). Burnout has serious negative implications for human service workers if not addressed. However, these are not limited to the workers personal well-being, but extends to an organisational level, resulting in a high turnover of volunteers (Figley, 1995; Maslach, 1982).

Burnout in volunteers working in the area of HIV/AIDS consequently strains care delivery systems. Volunteers who experience burnout differ from health care professional because they have chosen to work in the HIV/AIDS arena. They are internally motivated and therefore have control over time spent volunteering and their decision to continue or terminate their involvement (Nesbitt, Ross & Sunderland, 1996).

2.5. PSYCHOSOCIAL SUPPORT FOR VOLUNTEERS

In 1993, Breaux predicted that the HIV/AIDS epidemic would prove to be a major public health challenge. He proposed the maintenance of active volunteer involvement in the provision of services to people affected by the virus, and outlined the fundamental areas of focus for a programme of support to be effective in combating volunteer attrition. His

psychosocial approach utilised three elements of volunteer support; education, social and psychological support. Educational support provides a basis for the building of knowledge and skills, which are vital for effective volunteers. Social support fosters a safe, nurturing environment where team building and fellowship can transpire.

Psychological support empowers volunteers to confront and process emotions, fears, grief, concerns and frustrations. Breaux also mentioned in-service training and the provision of ongoing training and supervision, which minimises burnout (in *ibid.*).

Miller (2000) added that emotional support, social support and supervision keep volunteers motivated in their work. This is provided by family members, close friends, and professional support systems (in *ibid.*).

Basic education is among one of the most important factors enabling volunteers to successfully negotiate stresses encountered through their voluntary involvement. Ongoing training adds to their sense of mastery. Logistical support such as social events, enhances a sense of pride in volunteers' work, further enhancing their sense of personal effectiveness. Role clarification also appears to be important (Miller, 2000).

Winter (1998) proposed that one way of preventing burnout is focused and time-limited volunteer projects, which provide satisfying, shorter-term volunteer opportunities. She suggested matching individuals to tasks that they would enjoy or be particularly suited to. Clary and Snyder (1999) believe that volunteers' satisfaction with their service is associated with receiving functionally relevant benefits. If this is true, it appears that volunteers' actual

intentions to continue in their volunteer work will be linked to the matching of their experiences and motivations.

Miller (2000) noted that a shared ethos with others, and commitment to a particular cause was one factor that prevented caregivers leaving their jobs due to burnout (e.g. religiosity). Religiosity provides individuals with a sense of meaning, belonging and an optimistic worldview. Miller believes that this fundamental form of social support creates a sense of affirmation and bonding.

A study by Winter (1998) concluded that a successful volunteer experience provided individuals with opportunities to learn, use their talents meaningfully, and facilitate growth in leadership and experience. It enabled individuals to be stimulated in new areas, to make friends, and feel part of a larger group.

2.6. CONCLUSION

The finding that many volunteers have multiple, but equally important motives for volunteering, contributes to the egoism-altruism debate frequently emerging in discussions around volunteerism. This debate holds two arguments; firstly that all helpfulness is motivated by a selfish desire to benefit oneself, and its' counter argument that helpfulness is based almost purely on a selfless concern for another. Much of the current literature on volunteers' motives does not offer a last word on this debate, but suggests that individuals indicate multiple reasons for volunteering. Ellis (2003) believes that the most effective form of volunteering involves the desire to serve others, but does not exclude other factors. Thus, it

appears that volunteerism is likely to be as multifaceted as each individual's diverse and complex motivations for performing this action.

This research aimed to make a contribution to the development of the volunteer training programme outlined in chapter 1.6.1. Motivations of the volunteers participating in this training were identified and explored. The findings of this research will feed back into the volunteer training, highlighting specific areas for development. The researcher highlighted the importance of opening up an area of research that is of practical use to the population under study and appropriate to the South African situation.

CHAPTER 3

METHODOLOGY

3.1. INTRODUCTION

This research contributes to the development and evaluation of a training programme that has been designed for volunteers in two peri-urban communities in KwaZulu-Natal. The researcher aimed, through qualitative methodology, to identify and explore the factors that motivate these individuals to volunteer their services to vulnerable children.

The literature suggests that an awareness of these motivating factors sheds light on what enables volunteers to feel satisfied or dissatisfied in their work. It also provides valuable insight into what keeps them motivated. This facilitates the development of tailor-made training programmes that are suited to specific expectations and needs of volunteers (Danoff & Kopel, 1994; Gillespie & King, 1985). By examining the motives of these volunteers, the researcher aimed to make recommendations for practice, as well as raise pertinent issues that may be addressed through further research.

3.2. AIMS OF THE RESEARCH

The researcher aimed to meet the following objectives:

1. To identify the factors that prompted participants to volunteer their services to vulnerable children, and to interpret the perceived underlying cause, construct, context and consequences of these factors.
2. To explicitly unfold the relationships and reciprocal interactions among these factors.

3. To outline the practical and theoretical implications of the findings.

3.3. THEORETICAL ORIENTATION

A substantial body of literature addresses motivations of volunteers. However, as far as could be ascertained, no studies have been conducted in this area of volunteerism or concerning this particular population group in South Africa. In addition, there have been limited studies that have moved beyond describing motivating variables to exploring underlying processes and relationships of these motivations. Few studies have focused on the influence of social context on motivations to volunteer.

The research question and its accompanying aims indicated the need for an exploratory and interpretive research approach rather than one that is confirmatory and predictive (Terre Blanche & Kelly, 1999). This called for an approach that allowed for the development of ideas and hypotheses specific to the population in which it is studied, and that may be further developed through formal quantitative research methods (Struwig & Stead, 2001). The researcher felt that a deductive approach ignores the relationship between motivations, and the influence and interaction of social influences on the behaviour of individuals.

A qualitative approach implies alternative conceptions of truth, meaning, reality and social knowledge, where the subject matter is interpreted and understood through meaningful relations, rather than viewed as objective and quantifiable (Kvale, 1996). Qualitative methods interpret and negotiate the social world as systems of meaning that construct reality (Kvale, 1996). These methods do not only embrace subjective understandings of individuals and groups, but also show how these understandings and experiences are derived from, and feed

into, larger systems of meaning, which exist at a social rather than individual level. Qualitative researchers believe that when an individual actively engages with their environment, established social relational patterns are re-enacted (in *ibid.*).

Gill (2000) is skeptical about the view that one's observations of the world readily yield their true nature. She recognises that the ways in which one commonly understands the world is historically and culturally relative. However, this relativist approach has been criticised for its non-critical stance and not making any advances towards a favoured position (Billig, 1991). For this reason it has been rejected by some as being ethically and politically irresponsible. With this in mind, the researcher did not seek to identify universal processes and make generalisations. She remained critical of the notion that such generalisations do exist, but that meaning is always dependent on situation and context.

3.3.1. Grounded theory

The qualitative method of grounded theory is described by Charmaz (1995, p. 27) as a “logically consistent set of data collection and analytic procedures aimed at developing theory”. A theory consists of a plausible set of relationships that exist among concepts (Strauss & Corbin, 1994, p.278). The grounded theory method assumes that theory is generated through an inductive examination of data collected, instead of being used to verify an existing theory or hypothesis (Charmaz, 1995; Glaser, 1992; Rennie, Phillips & Quataro, 1998).

Strauss (1987) emphasised the importance of generating theory through the data in which it is grounded. This is done through organising many ideas that emerge from the analysis of the

data. This produces a complex, conceptually woven and integrated theory that accounts for a pattern of behaviour relevant for those involved. Thus grounded theory as a method offers a systematic approach for generating substantive theories that are created in, and assist in explaining the real world (Hutchinson, 1988).

Glaser (1995) outlined several ways in which the grounded theory method differs from other methodologies. This was particularly pertinent to the steps taken in collecting and interpreting the data.

- The conceptual framework was generated from the data itself rather than from previous studies documented in the literature. Literature was used to validate and influence the final outcome of the work.
- The researcher did not merely describe the variables that emerged, but attempted to discover and unravel the dominant processes. Every piece of data was contrasted and compared with other 'bits' of information.
- Throughout the process, it was understood that the data collection process might have to be modified according to the advancing theory. False leads were dropped and more penetrating questions asked.
- Rather than follow a series of linear steps in a prescriptive manner, the researcher conducted several research processes simultaneously. Continually revisiting and repeating steps allowed for a more thorough process of analysis. This is illustrated in the following

diagram, which provides an overview of the overlapping phases of the grounded theory process.

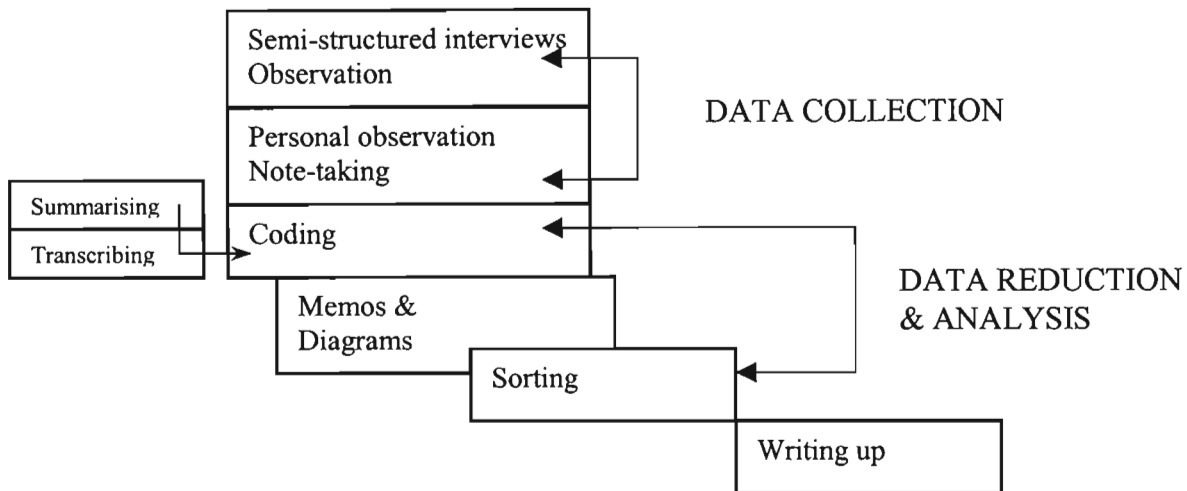


Figure 3.1. The phases of the grounded theory process. Adapted from *Grounded theory: A thumbnail sketch* (Dick, 2000, p. 3) [Online].

In summary, grounded theory uses comparison as an analytical tool to generate concepts and hypotheses. It also attempts to develop relationships through core variables (Glaser, 1995). The end product emerges as a theory that takes the form of a generalisation, pattern or visual representation (Strauss & Corbin, 1990). This method opens up new understandings of the social situation from which the theory is generated (Hutchinson, 1988).

Some researchers criticise the bias and perspective that the researcher brings to the conceptualisation and interpretation process (Glaser, 1992). However, Glaser acknowledges the importance of the researcher's role in analysis, arguing that the gains of conceptualisation far outweigh the lack of accountability for actions of the subjects.

3.4. THE RESEARCH PARTICIPANTS

3.4.1. The target group

The researcher gained access to the research participants through her involvement in two workshops designed to sensitise volunteers to the psychosocial needs of vulnerable children. These workshops formed part of a holistic programme designed to integrally assist vulnerable children in peri-urban communities in KwaZulu-Natal. They were co-ordinated by another researcher who had negotiated with key stakeholders and established collaboration and co-operation with these communities. Each workshop was run over five consecutive days. The researcher was present as a researcher-observer and co-facilitator in both workshops. Her position of researcher-facilitator had advantages as well as disadvantages, which are reflected on in section 3.8.

Participants drawn from the first training workshop were from an NGO-organised youth group, comprising of four communities based in the target area. Eleven participants from this group of 32 were interviewed. The second training workshop included members from six communities in a peri-urban area in KwaZulu-Natal. The key stakeholders from within this area selected many of the individuals who took part in the workshops. Seven out of this group of approximately 40 were interviewed.

3.4.2. Sampling

After briefly introducing the aims of her research to the individuals participating in the workshops, the researcher invited volunteers to come forward to be interviewed. The

researcher was seeking a maximum variation in her sample, which, according to Kelly (1999), required a sample size of between 10 and 20 participants. She interviewed 18 participants from both groups combined, 11 from the first group, and seven from the second. The researcher aimed to get a mix of age groups, male and female participants, as well as a combination of those individuals already working in some capacity with children in their community, and 'non-active' participants. To achieve this, she approached specific individuals in the group whom she felt might balance out the homogeneity of the sample.

3.4.3. Demographics

Volunteers were asked to complete a structured questionnaire. Some of this information was recorded for descriptive purposes (refer to appendix B). The participants of the training programme were predominantly women. This was reflected in the gender distribution of the research participants, which comprised one third male and two thirds female. 67% of the participants reported to be unemployed. The remainders were employed, self-employed, or active as volunteers. 61% of participants partook in religious or spiritual practices.

Christianity appeared to be the predominant religious orientation. 89% of participants were single (never married). 38% had one or more of their own children. This information was reflected on during a discussion of the findings in chapter six.

3.5. DATA COLLECTION

Interpretive researchers attempt to understand feelings, experiences, social situations and phenomena as they occur in the real world (Terre Blanche & Kelly, 1999). In order to achieve this, the researcher worked with participants as much as possible within their own context,

engaging with them in an open and empathic manner. This was achieved through the interview conversation.

3.5.1. Semi-structured interviews

The researcher chose not to use focus groups for the collection of her data, despite its suitability to the grounded theory method. Firstly, a pilot interview with a participant highlighted the sensitive and confidential nature of his response (e.g. disclosure of HIV status). The researcher felt that individual interviews would provide a safer, more private environment for participants. Secondly, during the training workshops, the researcher noted that female participants were substantially more reserved during group discussions than their male counterparts. This may have been a reflection of their traditional backgrounds. The researcher felt that having one or two dominant speakers in a focus group may counteract one of the main advantages of the focus group method - which aims to provide a non-threatening and enabling forum (Macun & Posel, 1998; Stewart & Shamdesani, 1998).

The use of qualitative interviews as a research method in the social sciences is a new phenomenon and has been related to changes in the concept of knowledge (Kvale, 1996). The research interview is a metaphorical construction site upon which knowledge is built and conversation becomes a way of accessing this knowledge. An interview takes place on an interpersonal level, with the meaning of the interview statements dependent on that particular context. This suggests that knowledge is inter-relational, existing only in the relationship between the person and the world. Thus, the subject and its situation cannot be defined except in relation to one another. In the same way, knowledge created by an interview situation is considered to be neither objective nor subjective, but inter-subjective (Kvale, 1996).

Hutchinson (1988) believes that the researcher attempts to understand a participant's perspective within a given situation by first discovering the world through their eyes, and then reflecting on the basic social processes that organise that world. Thus, the interview method enables researchers to understand how individuals perceive, give meaning to, and express their understandings of themselves and their experiences with a depth and complexity that quantitative methods cannot adequately provide (Macun & Posel, 1998, p.114-135).

Ricouer (as cited in Kelly, 1999) proposed that the understanding of a situation be developed both from the perspective of being in the context (empathising), as well as from an interpretive perspective. For instance, the researcher becomes interested in a description of understanding, as well as the interpretation of understanding within its situation or context. Through the interview process, the researcher facilitates an individual's construction and generation of new ways of understanding (Kelly, 1999).

The researcher conducted 18 semi-structured interviews using an open-ended question guide. Thematically, the questions covered areas of child orientation, coping and support, and self-concept – general areas that pertained to the broader topic of the interview (refer to appendix A). Assisted by a translator, the researcher critically evaluated the 'cultural etiquette' of her questions, recognising the context in which these would be posed and the cultural implications of direct translation. Two pilot interviews were conducted to 'test' general phrasing and ordering of the questions. During each interview, the researcher followed the general order of questions, but remained flexible depending on the discussion thread.

One of the functions of the question-guide was to facilitate interaction between the researcher and the participants, enabling them to feel comfortable to share their views, thoughts and

feelings. The researcher attempted to pose her questions in a sensitive manner, especially when sensitive topics emerged. She allowed participants to reflect on their own pattern of experience as openly and honestly as possible.

The translator, who was also one of the workshop facilitators, was available to translate for the interviews. It was up to each participant to decide whether to have the interview translated into isiZulu or conducted in English. Many participants spontaneously responded to questions in English, despite having chosen to have the interview conducted in isiZulu. There was great individual variability in participants' command of English and the researcher felt that this might have limited the quality and richness of their responses. This is discussed in section 5.3.

The translation was particularly important for some participants to clarify details of the research process, as well as for the researcher to understand participants' reactions and responses (Banister et al., 1994). After each interview, the tape recorder was switched off and participants were given the opportunity to ask questions and talk freely. Quite frequently, time constraints limited this debriefing time. In one instance, when a participant felt unsettled by emerging issues, the researcher made a time later that day for her to talk things through.

3.5.2. Personal observations and note-taking

Each interview was audiotaped to enable the researcher to give her full attention to the interview conversation, yet remember important details. At times the researcher made short notes when she felt it necessary for a full and varied analysis. Such notes included family genograms, personal observations of the participant and interview environment. Potentially important variables, such as congruency between a participant's verbal and non-verbal

behaviours, were noted both during the training workshop and during the interviews. Finally, the researcher observed her own responses and reactions to the research process, the context, and research participants.

3.5.3. Review of the literature

According to the grounded theory method, the data that has been collected assumes a position of advantage over the literature. Literature is carefully selected and used to support the emerging theory (Dick, 2000). Only text that illuminates or extends the grounded theory is interwoven with empirical data, thus establishing a vital connection between practice and theory (Hutchinson, 1988). Therefore, Glaser (1995, in Dick 2000) believes that the literature search is an integral part of the data collection and analytical procedure.

Glaser (1992) alerts researchers using grounded theory to the fact that extensive reading prior to the data collection process around topics closely relating to the research question may impede efforts to generate categories that are relevant and that 'fit' with the data (in *ibid.*). With this in mind, the researcher read broadly around the topic of volunteerism, but attempted to suspend preconceptions and ensure that the emerging themes and patterns remained grounded in the data.

3.6. DATA REDUCTION

3.6.1. Summarising the data

Before transcribing any material, the researcher listened carefully to the recording of the interviews, writing a brief synopsis of each. This allowed her to recall observations (e.g. non-

verbal responses) from the interview that were not captured on the recording, while still fresh in her memory. While summarising the interview material, the researcher built on her notes that she had made during the interview process.

3.6.2. Transcribing the interviews

The researcher transcribed all 18 interviews. As far as possible, pauses, emphasis in intonation and emotional expressions were accounted for, as she felt that these might yield important information for interpretation (Kvale, 1996). The researcher attempted to maintain consistency in the transcribed text in order to understand participants' descriptions and intended meaning without having to continually revisit the audiotapes.

3.7. ANALYSING AND INTERPRETING THE DATA

3.7.1. Coding

A code is a category or a theme that represents the essence of what a participant has said (Dick, 2000). Codes are interpreted in light of an emerging theory, the context within which the study is happening, and other interview data. Coding leads from, and to, generative questions, enabling the researcher to fracture the data. This process takes the analysis from a descriptive level to higher levels of abstraction. Through the coding process, the analysis process moves toward ultimate integration, rich concept development and relationships (Strauss, 1987; Strauss & Corbin, 1994).

Each coded script directed the coding of subsequent transcripts, and the emerging theory guided the differences and similarities in successive transcripts, as well as theoretical questions and ‘gaps’ that may be closed through further data collection.

3.7.1.1. Open coding

The researcher began the open coding process with no preconceived concepts (Glaser, 1992). She examined each transcript line by line, moving beyond merely summarising the descriptive content to engage with the process, functions, tensions and contradictions within the text. From here, main themes and sub-themes began to emerge (Glaser, 1995; Kvale, 1996; Terre Blanche & Durrheim, 1999).

The initial themes conveyed the essence of an incident or happening, using descriptive, ‘catchy’ phrases in the participants’ words (Hutchinson, 1988). This process prevented the researcher from imposing any preconceived ideas onto the data, enabling the integrity and context of participants’ experience to be maintained (Glaser, 1995; Hutchinson, 1988; Kvale, 1996; Terre Blanche & Durrheim, 1999).

These ‘provisional’ codes, grounded in the data, provided the researcher with the opportunity to hypothesise and ponder comparisons within the same domain, as well as between contexts (Terre Blanche & Durrheim, 1999). The main function of this initial phase was to start generating theoretical questions around the emerging themes (memos). Together with the common themes, diverse and varied incidents, phrases and happenings were also of interest (in *ibid.*). The meaning statements were transferred onto ‘notelets’ and visually arranged into groups of similar themes (sorting). After coding the first 12 scripts in this manner, the

researcher discovered that similar broad themes began to appear repeatedly, with no new categories emerging. The researcher continued to code all 18 transcripts.

3.7.1.2. Axial coding

The researcher then began a more intensive coding process. This involved building up a dense matrix of relationships around the emerging categories. Focusing on individual properties of each category, the researcher hypothesised about its conditions, interactions and consequences. She then worked with each category in relation to one another. Data was coded, compared with other data and assigned to clusters or categories according to an obvious 'fit' (Durrheim, 1999; Glaser, 1995).

This was accomplished through revisiting each interview transcripts with respect to the themes, and flagging sections of the data and the textual units that pertained to themes under consideration. This process enabled the large body of data to be broken into meaningful units with a view to clustering pieces of coded material under code headings and analysing this further in relation to other clusters (Durrheim, 1999).

The researcher extracted patterns through comparing each incident, incidents with categories, and categories with categories, until the basic tenets of each core category became clearer and more defined. This is what Hutchinson (1988) refers to as the 'constant comparison method'. The researcher also compared the behaviour of different groups (e.g. across gender or demographic groups). It was anticipated that these comparisons would contribute substantially to the richness and depth of the theory (Hutchinson, 1988).

During this stage, the researcher began to work with the emerging theory on a conceptual level, visually relating and connecting categories to one another. The researcher revisited the transcripts and applied the emerging theory, checking for exceptions, 'gaps' or further questions that remained unanswered.

3.7.1.3. Selective coding

The final stage of the coding process focused on developing the main categories that emerged as central to the research, under which most sub-categories appeared to fit (Glaser, 1995). All other sub-categories were linked to these main categories, as well as to each other in interactional, consequential and strategic ways (in *ibid.*).

Hutchinson (1988) believes that the core variables illuminate the 'main themes' of the participants' behaviour. They explain what is going on in the data, including much of the variation that emerged.

This stage involved a selective sampling of the literature. The purpose was to integrate the theory with other literature to show its contribution. According to grounded theory, the literature should be carefully scrutinised, and woven into the matrix of data, category and conceptualisation in order to sharpen the theory. The literature was rejected as 'invalid' if it failed to support any of the data from the research study (Glaser, 1995 and 1992).

Glaser (1995) suggests a further step of selective sampling, where new data is collected. This is used to identify and elaborate the properties of the emerging variables and to expand already discovered categories. The researcher found that no new information was emerging to indicate a need for further data collection.

3.7.2. Memos and diagrams

Memos preserve emerging hypotheses and assist the researcher in looking for patterns and making comparisons from the data (Charmaz, 1995; Glaser, 1995). The researcher used memos to record theoretical ideas and abstractions pertaining to her analysis.

Diagrams helped to conceptualise patterns and highlighted logical connections within and among the categories. This valuable analytical tool helped to sort and conceptualise information, which paved the way for developing patterns. This is discussed further in section 4.2.3. The sorting process occurred simultaneously with the initial coding process, and was only completed once the structure of the write up was captured.

3.8. REFLEXIVE POSITION

Qualitative research highlights the impact of the researcher and encourages social scientists to engage with, and report on their experiences, ideas and possible solutions (Breuer, Mruck & Wolff-Michael, 2002). Banister et al. (1994) considers reflexivity to be disciplined self-reflection, where the researcher acknowledges the centrality of her position in the construction of knowledge.

3.8.1. Role of the researcher

The researcher felt that she built good working relationships with her participants. Since the training workshops, and interviews, some participants have kept in email contact with the researcher to report on the progress of the work that they are doing in their communities, to ask for contact information for the university, and to enquire about her research.

The researcher was initially skeptical about her position as a workshop co-facilitator and researcher. She felt that her position as a facilitator may have set up a power differential between herself and the participants, with her being viewed as the 'expert'. However, the researcher's active involvement in the workshops appeared to provide a sound basis for building rapport with her participants, even before they came forward to be interviewed. Some participants reflected on the researcher's genuine interest in their community and their ideas. The researcher built a good working relationship with her translator, which she feels was important for role-modelling trust and openness to the participants. This was important for establishing the same in the interview situation. The researcher also found that participants, who were initially hesitant to be interviewed, came forward later in the week after speaking to other participants who had already been interviewed. Some participants felt they had developed a special relationship with the researcher through their interview experience. This may have been due to the trust that developed between the researcher and participants, and the therapeutic nature of some of the interviews.

"You know you are a white girl. Sometimes you will act as arrogant to us, will look at [us as though you are] better than us. There are some people who are just like that. So maybe you hate that black man you see as a Zulu nation, they must always be at a lower class." – P11

This participant referred to assumptions, prejudices and expectations that were triggered by being presented with a "white", female facilitator. He communicated his initial perception of the power differential between the researcher and himself, reflecting personal beliefs formed by his personal experiences. The researcher felt that having been given the opportunity to interact with the participant about this issue indicated a level of trust and openness between them. This issue brought to attention the different interpretations and understandings that occur during social interactions, not excluding the interview situation. These understandings

and personal beliefs reflect, and are shaped by, one's own culture and background. The researcher feels that these systems of meaning came into play in each interview situation, influencing the type and richness of information that was shared, as well as the interpretation of this information as findings of this research. They may also have influenced which participants came forward to be interviewed.

The researcher feels that being a white female did not influence her choice of research topic. However, within the research setting, her gender played a role that was both an advantage as well as a disadvantage. In the extract above the participant (male) referred to his assumptions about "white girls" and their attitudes towards black men. This assumption may have been triggered by his perception of the researcher as a young, educated, white woman – someone who may know little about his life experience – yet facilitating a workshop designed to enhance his skills in working with vulnerable children in his community. This comment arose towards the end of his interview when he had been given the opportunity to talk about his own life experience. He reflected on how these initial assumptions had changed throughout the course of the workshop.

Some of the female participants came into the interview situation wanting to build a relationship with the researcher. After one participant had shared her story of her troubled marriage, she asked: "Are *you* married?". From this question, it appeared that the participant assumed that being a woman, the researcher would be more able to relate to and understand motherhood, marriage, and the issues women face in her community face.

The researcher feels that being a female enabled the participants to perceive her as more approachable. For instance, female participants were notably more reserved in the group

context than their male counterparts. Due to the fact that the majority of individuals participating in this research were female, the researcher believes that it was of benefit to have someone who represented of the majority, and whom women felt on more of an equal footing with, facilitating the workshop and conducting the interviews. Being a young female facilitator may have been an advantage as it enabled some participants to feel more relaxed and at ease.

The researcher feels that belonging to a different cultural background and language group to the participants may have set up a power differential between the participant and herself.

Ensuring that the translator be present for every interview may have counteracted this.

Despite this, the differences in cultural background, education, and race may have enabled participants to feel comfortable to share their stories because the researcher was not a part of their community. This may have led to less trepidation around issues of confidentiality and trust.

The researcher attempted to understand participants' descriptions as intended, by continually reflecting and clarifying during the interview. While scrutinising the transcripts, the researcher noted that her reflections to the participant were occasionally contradicted by a participant's statement at a different point in the same interview. Yet, during the interview, the participant had agreed with the researcher's reflection. This point highlighted how a language barrier existing between the participant and the researcher may have altered the understanding and interpretation of a participant's story. The researcher feels that participants at times may have agreed with her reflections because of the power differential that existed despite having set up a good rapport. Each script was checked thoroughly for parts of the same interview that confirmed what was said, before it was used. Kvale (1996) supports this

by asserting that, if a researcher / interpreter is viewed as an expert in the eyes of the participant; they are more likely to accept meanings attributed to them by the researcher as real. He points out that in such cases, implicit meanings attributed to research participants may simply be explicit theories of the researcher. The researcher can report these interpretations as meaningful and legitimate as long as they do not aim to express some basic reality of the participant (Kvale, 1996).

Each interview varied considerably. Some participants were reserved and waited for structure and direction from the researcher, providing short answers. Others required little prompting and spoke openly and comfortably, with occasional prompts from the researcher. Macun and Posel (1998) suggest that participants requiring direction may feel alienated, uncertain or intimidated by the researcher. The researcher did feel that this might have been a factor. The researcher may have counteracted this through a more thorough explanation of the interview process, what it involved and what the researcher expected from the participant.

Conducting the interviews through a translator posed its own problems for the interpretation phase of the research. The researcher found it difficult to probe deeper into topics or to follow the participants' lead through the translator. Subtleties of expression that occur through language were lost. Furthermore, even with a translator present, the participants often responded to questions in English. This, coupled with varying difficulties in fluency, resulted in decreased quality and richness of their responses (refer to appendices A and B). When posing questions to the participants, the researcher had to rephrase the questions in a number of ways, depending on the participants' command of spoken English, before she was sure that the participant understood the question. This occurred in spite of having carefully reworded the questions after the initial pilot interviews. In the future, the researcher feels that the only

way to improve the quality of the interview material, would be to have conducted the entire interview in the participant's own language. This may require a researcher who is fluent in isiZulu to conduct the interviews. The recordings can be transcribed in their own language and then analysed.

3.9. ETHICAL CONSIDERATIONS

3.9.1. Protecting the participants

Banister et al. (1994) emphasise the importance of protecting participants from harm, especially when there are differences in age, gender and cultural background between the researcher and participants. The researcher attempted to protect her participants from any violation to their health, values, dignity and psychological well-being during the course of this research. For example, if a participant became uneasy when reflecting on personal difficulties, the researcher provided a 'listening ear'. She referred them on as appropriate or offered that they contact her if they wished to talk further. The researcher attempted to close each interview on a positive note, reflecting on personal strengths and supports rather than problems and difficulties. The researcher felt that this was particularly important for participants who went on to take part in the workshop, or went home after a long and tiring day.

3.9.2. Informed consent

Before each interview, the researcher outlined the objectives of her research, explaining to participants the purpose of the interview, kinds of questions that would be asked, why a tape

recorder was necessary, and what would happen to their information once it had been shared. The participants received a clear, non-technical explanation of what was expected of them before they were asked for their verbal consent. This was translated into isiZulu for those who chose to have a translator present. The researcher was available to answer questions at the beginning and at the end of each interview, as well as during the training workshops.

3.9.3. Confidentiality and anonymity

The researcher informed the participants that they had the right to choose whether to answer a question or not. They could request that the interview process be halted at any point, or for the tape recorder to be switched off. Participants were also informed that they could withdraw from the research interview should they feel it necessary (Banister et al., 1994; Durrheim & Wassenaar, 1999).

Stewart and Shamdesani (1998) guided the researcher in ensuring confidentiality and anonymity of her participants. The researcher used participants' actual names when transcribing from audiotapes in order to remember details of the interviews. However, in the final write-up, numerical symbols were used to refer to each participant as they were quoted. Without making any major changes to meaning, the researcher modified occupation, family background and community of origin to mask participants' identity.

Together with the transcripts, the audiotapes were utilised and stored in a safe and private place. Only the researcher and her supervisor had access to the interview material (Shensul, LeCompte, Nastasi & Borgatti, 1999). The tapes will be stored for 5 years after the completion of this research.

3.10. VALIDATING THE FINDINGS

3.10.1. Reliability and validity

The concepts of reliability and validity have traditionally been based on the notion of an objective and measurable reality. Thus, ascertaining validity has classically involved providing evidence of the truth and correctness of a statement (Kvale, 1995). Qualitative research has been described as subjective, and for this reason has been criticised by quantitative researchers for being inherently unreliable and invalid. The presence of the field researcher has been regarded as an intrusive factor, inevitably influencing the behaviour of the participants. This results in researchers being misled by biased and inaccurate data (Hutchinson, 1988).

Kvale (1995) outlined some ways in which a researcher can counter selective perceptions and biased interpretations. He encourages researchers to take a critical stance towards their findings, analysing potential biases that may serve to invalidate their findings and observations.

The researcher checked the accuracy of the transcripts by reading them through whilst listening to the recordings. She followed Banister et al. (1994)'s guidelines in attempting to accurately understand and represent participants' meanings as intended. During the interviews, the researcher continually clarified and reflected her understanding of their descriptions, as well as any interpretations made. While analysing the data, the researcher cross-checked different parts of same text where possible, in order to validate intended meaning of participants' descriptions.

Despite the limited number of cases and the fact that the researcher did not aim to generalise her findings, internal validity was increased by tying the emerging theory to the literature (Dick, 2000).

CHAPTER 4

INTERPRETING THE CONSTRUCTS

4.1. INTRODUCTION

This chapter provides a conceptual understanding of the motivating factors prompting participants to volunteer their services to vulnerable children. The purpose of this research was to explore the motives of volunteers in this particular social context, using the method of grounded theory. The researcher also aimed to understand the perceived cause, construct, context and consequence of the factors that motivate participants to volunteer. She intended to unfold and explain the relationships and reciprocal interactions among these factors.

Section 4.2. outlines the process of interpretation, making reference to the researcher's preparatory work involved in these stages (refer to appendices C and D). The researcher then presents an overview of the categories that emerged. Each inter-related category is discussed with reference to relevant examples from the transcripts (refer to appendix C).

4.2. PROCESS OF INTERPRETATION

4.2.1. Constructing and interpreting the categories

The steps of analysis outlined in section 4.7. guided the researcher through the process of interpretation. The researcher revisited particular stages throughout the process, enabling her to continually develop and sharpen the categories:

1. Each script was printed out after the transcribing process. The researcher examined each line of interview text, extracting statements that conveyed the 'essence' of what was being said. As far as possible, the participants' own words were used to record these units of meaning. According to Kvale (1996), this prevented the researcher from imposing any preconceived ideas onto the data, thus maintaining the integrity and context of the participants' actual experiences. The interview process involved a certain amount of interpretation as the researcher attempted to move beyond the description of what was said, to access the core meaning of the happening or situation.
2. As they emerged, the meaning statements were transferred onto 'notelets' and visually arranged in broad groups according to similar ideas and concepts. The researcher found that this helped her step back and assimilate the whole 'picture' (i.e. the emerging categories and sub-categories, the relatedness, overlap and discrepancies), while retaining flexibility and openness. From this process, four general but prominent categories emerged.
3. The next step involved revisiting each transcript with the newly developed 'codes' (general categories and sub-categories), flagging the text and breaking it into meaningful 'bits' of information. These units of text were re-grouped into main and sub-categories. The newly emerged sub-categories were noted, while others were merged or discarded. Thus, relationships between categories and their sub-categories became more visible. Particular attention was paid to the construction of categories in relation to their context through posing questions about cause and consequences. In other words, the researcher began to work out structures and relations of meaning that were not readily apparent in the text. As the emerging categories became clearer, the researcher arranged the units of text

under headings and sub-headings. The researcher used personal observations and notes that appeared relevant to the analysis. The researcher read each unit of text carefully, relating it to the context of the participant's life. Next to the text, hunches and questions about links and relationships between main and sub-categories were recorded (refer to appendix D).

4. Taking the interpretation one step further, the researcher began to work with the emerging theory on a deeper conceptual level. She looked for implied meanings beyond what had been directly expressed. By addressing questions and hunches, she began to draw assumptions or conclusions based on common patterns as well as exceptions. This process involved a meta-analysis of the transcripts and engaging with the categories in their own right. Written words followed conceptual diagrams and the researcher began to understand and explain the categories in terms of their circular relationships and fluid interactions, rather than a concrete, linear process.
5. Once the theory had emerged, the researcher revisited the scripts and applied theory to the texts, looking for exceptions, gaps or questions that remained unanswered.

4.2.2. Use of quotes in the text

The researcher used participants' quotes to illustrate categories, sub-categories and their patterns of relating to one another. To protect confidentiality and anonymity of the participants, the researcher omitted actual names, and used labels P1-18 when quoting participants. Personal information revealed by participants that could result in others being identified, was omitted. Quotes were rephrased to provide a clearer understanding of what had

been said. All of the participants were first language isiZulu-speakers, so their use of English was at times grammatically 'incorrect'. However, faulty sentence construction was only amended when the researcher felt that leaving the sentence in its original form would create ambiguity around a participant's intended meaning. For example, in one specific phrase, the researcher changed the grammatically incorrect word "financially" to "financial". When punctuating sentences or phrases, the researcher was careful not to alter the meaning of participants' words. When in doubt, she revisited the recordings and cross-checked the phrase with other parts of the same interview text in attempt to avoid any misunderstanding of what the participant meant. During the interview, the researcher continually clarified the participant's description. This proved useful for validation purposes and for rephrasing sentences.

Where different parts of the same interview illustrated a similar point or theme, the researcher joined these to form one concise paragraph. At times it was necessary to include the researcher's quoted words or phrases in the text to clarify the meaning of participants' words. The researcher's quotes were italicised, and in longer paragraphs, were indented.

Many of the interviews were conducted using a translator. At times, there was fluctuation in the translator's use of the third person, first person, or a combination of the two. To reduce ambiguity in the text, the researcher converted all phrases spoken on behalf of the participant into the first person. Occasionally, unavoidable sound interference and the low volume of participants' speech made it difficult to extract full, clear sentences from the recordings. At times a participant omitted words or delivered partly completed sentences, which resulted in fragmented and incomplete transcriptions. In such cases, the researcher substituted words, but only when there was evidence from other sections of the script that this was true to a

participant's description. All substituted words were encased in square brackets and words used to enhance the understanding of participants' quoted words were placed in rounded brackets.

4.2.3. Use of diagrams in interpretation

The researcher made extensive use of diagrams to assist her conceptual thinking around interpreting patterns and relationships both within and among categories. During the early phases of the interpretation, the researcher made visual notes and sketches, grouping and linking categories and sub-categories to test her ideas. These diagrams formed working hypotheses that were revisited throughout the process of interpretation. Questions and ideas were discarded or refined through a circular process of formulating, testing and reformulating.

In the final stage of the interpretative analysis the researcher found diagrams useful in representing each category and its process in a clear and logical way. This was intended to clarify the understanding of both the researcher and reader. For this purpose, diagrams are presented and referred to throughout this chapter. The researcher found visual diagrams to be a valuable analytical tool to assist in organising and conceptualising information and developing theory.

4.2.4. Overview of the results

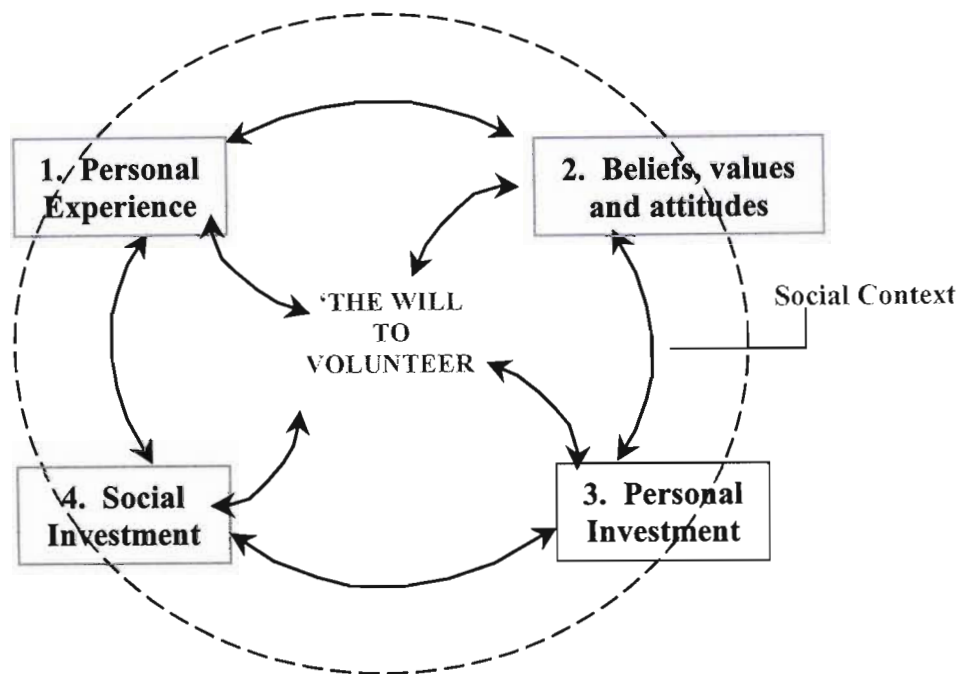


Figure 4.2. Four inter-relating categories leading to the ‘will to volunteer’.

Figure 4.2. represents four inter-relating categories of motivating variables that emerged through the interpretation process. The social context influenced and impacted on the nature of each category, the relationship between categories, and the consequence of voluntary participation.

The emergence of the four main categories appeared to be circular, with the relationships within and among them being of primary importance. The outcome of this process, voluntary activity, and the participants’ experience of this, fed back into the process, influencing and developing the categories and their relationships on a deeper level. This circular process was important in understanding the motivations of individuals, and their experience of volunteerism. This provided insight into what may sustain volunteers in their work.

4.2.4.1. Personal context

The average age of the participants in this research was approximately 24 years (refer to appendix B). According to Erickson's psychosocial theory of development, the major developmental task negotiated by participants of this age is to build intimate relationships, friendships and other deep associations (as cited in Kaplan & Sadock, 1998). The developmental tasks of adolescence also applied to the group of participants. Erickson explained that adolescents develop an inner sense of solidarity with ideas and values of a particular group. At this stage of life, individuals consolidate their own ethical frameworks, test various personal roles and may make several false starts before deciding on an occupation of choice (Kaplan & Sadock, 1998). Approximately 22% of the participants were employed as paid workers in some capacity, or were self-employed.

4.2.4.2. The social context

The social context was a condition of overriding scope, under which the various categories occurred. This included political, social, religious/ spiritual and cultural aspects that gave meaning to and enhanced the understanding of the motivating factors and their processes. While the data was being analysed, social factors and issues emerged continually alongside the other categories of motivating factors. Some of these factors were outlined in chapter two, but are focused on in more detail in a discussion of the findings (chapter seven).

4.2.4.3. The 'will to volunteer'

In this context, the 'will to volunteer' was understood to be an individual's desire to offer their services to vulnerable children in a voluntary capacity. Due to the fact that all participants in this research were already part of a training workshop aimed to sensitise

volunteers, it was assumed that they had voluntarily offered their assistance to vulnerable children. The term 'positive volunteerism' was used to refer to the act of volunteerism and expression of the participants' 'will to volunteer'.

4.2.4.4. The categories

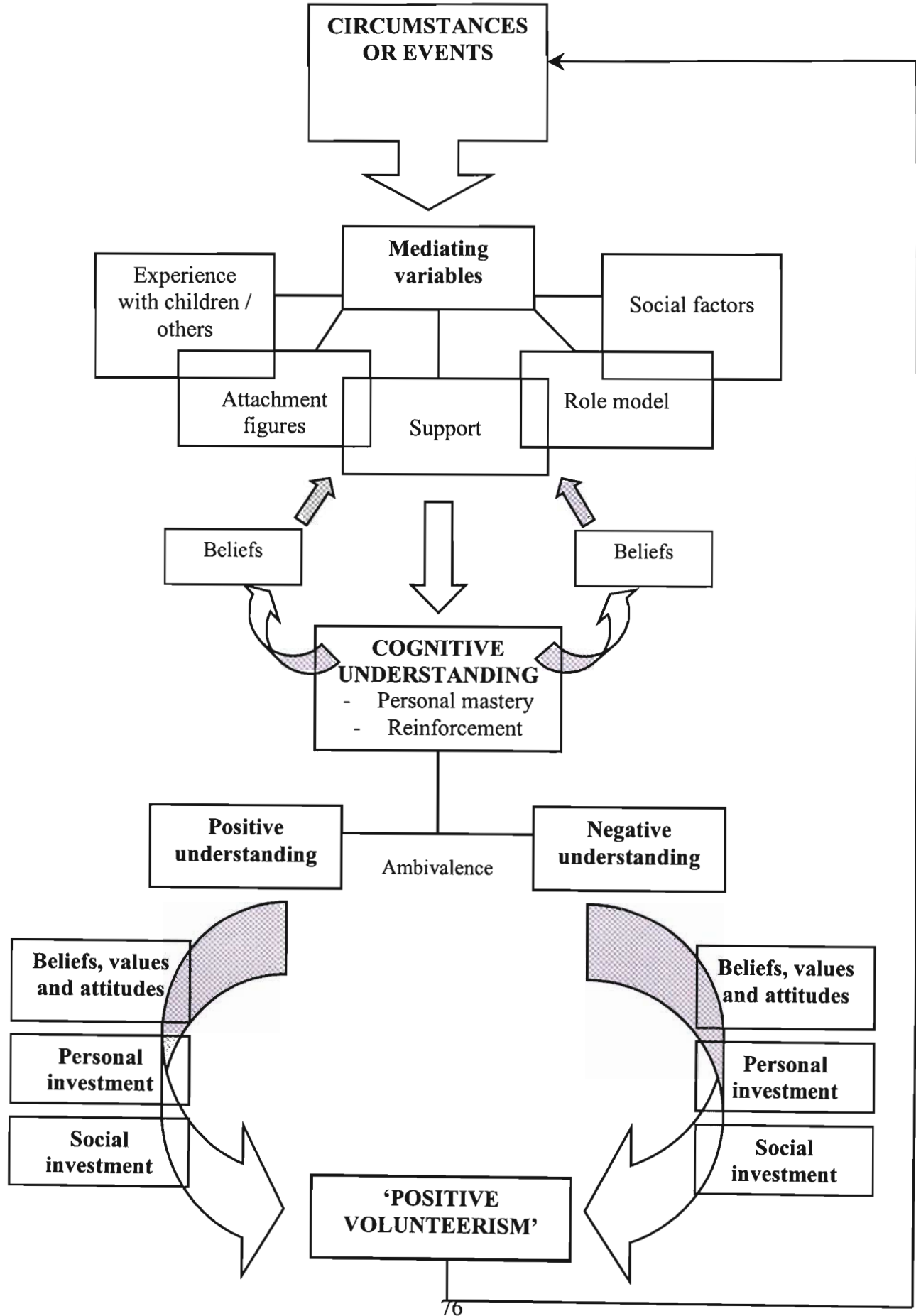
Four main categories of motivating factors emerged, leading to 'positive volunteerism'. These were; personal experience, beliefs, values and attitudes, personal investment, and social investment.

The first category, personal experience, pertained to an individual's positive or negative cognitive experience of 'objective' circumstances or events. The second category, beliefs, values and attitudes, referred to feelings and attributions regarding self, other individuals, socio-cultural factors, life values and religiosity (religious values and beliefs). The third category of personal investment referred to an investment of the self for personal gain or benefit. This category incorporated both personal needs and interests. The fourth category; social investment related to the investment of self for the benefit of others. This category encompassed social roles that participants fulfilled in their communities, as well as altruistic intent.

Each of the categories interacted with and existed only in relation to one another, embedded and understood within their social matrix. Only through these unique relationships did the motivations lead to 'positive volunteerism'. Each of the following sections begins with a conceptual layout of the categories and their process in diagrammatic form. This provides the

basis of discussion for each of the categories. An overall summary of the process described above is illustrated with reference to one participant’s transcript and presented in Appendix E.

CATEGORY 1.
PERSONAL EXPERIENCE



4.3. CATEGORY 1: PERSONAL EXPERIENCE

Personal experience emerged as the first main motivating factor prompting individuals to volunteer their services to vulnerable children. In this context, personal experience was defined as a participant's cognitive understanding of an event or circumstance. Whether this personal understanding was positive or negative depended on various mediating factors, such as the presence of a role model, attachment to a significant other, social roles (experience with children / others), support received, and social factors. A participant's pre-existing beliefs, values and attitudes mediated the perception of all of these variables.

Figure 4.3. depicts the development of cognitive understanding and how this understanding interacted with the other categories that lead to 'positive volunteerism'.

4.3.1. Circumstances or events

The term 'circumstance' was defined in this context as an 'objective' incident or situation, which was interpreted and experienced by individuals in different ways. Whether the 'objective reality' of the circumstance was positive or negative was not as relevant as the degree to which it was subjectively perceived to be positive or negative by a participant. Examples of a participant's circumstances included the death of a close attachment figure or a recent marriage.

4.3.2. Mediating variables

The essence of personal experience was the subjective understanding of a circumstance or an event. Cognitive understanding was mediated through variables such as support, role models,

social factors, social roles and attachment figures. There was overlap and interaction among these mediating variables. It appeared that the degree to which these variables mediated cognitive understanding of a circumstance depended on a participant's personal beliefs, values and attitudes. This concept will be reflected on through further elaboration on the mediating variables.

4.3.2.1. Support

The way in which the term support was conceptualised was dependent on the nature of the circumstance described by the participant. For instance, some participants gave illustrations of support in physical terms, referring to examples where they received food, clothing or money. Others described support in emotional terms such as having received advice or encouragement. Still others reported a spiritual support that they received through prayer, gospel music and reading the bible. An estimated 71 % of participants claimed to have received 'adequate' support to meet their needs during a difficult time in their lives. The perceived 'adequacy' of this support depended to some extent on other mediating variables that overlapped with support, such as social factors, the presence of a role model, attachment figure or social roles. For example, certain difficulties required urgent physical support (e.g. lack of food in the absence of financial resources). In such circumstances, participants felt that their need for emotional support was met through receiving physical support. Participants reported receiving support from 'informal providers' such as friends, family, children and community members, as well as from 'formal providers', such as government services, employers, teachers and the church.

“Mrs Johnson (employer) was much more supportive of the family, she gave us some money to bury the mother and also to buy some food. She was there to give us the support we needed. Mrs Johnson did give us support although it was financial, but what she did financially, it also helped us emotionally. [She provided for us financially so] that we would have less worries.” – P6

In this example, the above participant (P6) described having received financial support from her employer (formal support provider) at the time of her mother’s death. Through receiving physical support, P6 felt that she was able to cope better. Thus, receiving support also met her emotional needs. This influenced her personal experience of her mother’s death in a positive way.

Approximately 35.7% of participants reported receiving little or ‘inadequate’ support to meet their needs from peers, parents and grandparents, the church or government, at a difficult time in their lives. Some participants appeared to have received help on one occasion and little or no support on a different occasion, or received advice or support from one source, but not from another.

“When I got my first period my grandmother told me: ‘you got your period early because you have a boyfriend’. I was never having a boyfriend at that time so I was afraid to talk about anything else that is personal so I keep it to myself, hearing rumours everywhere, people talking as though I had a boyfriend. I just had to decide for myself what is right and what is wrong.” – P9

This example illustrated the participant’s (P9) experience of a time in her life when she required support and understanding. As a result of not receiving adequate information and support, P9’s cognitive understanding of this circumstance was perceived in a predominantly negative way. The consequence was that she felt confused and misunderstood. This negative personal experience challenged her beliefs and attitudes towards cultural practices, such as secrecy surrounding ‘taboo’ issues.

“You know what, there is some gospel music [that I listen to]. I always got the music [and] I just pray [and try to] think about that thing (his father’s words). [I] always [try] to think about the future.” – P2

In the above example, the participant (P2) referred to the death of his father, who was a significant attachment figure in his life. P2 remembered having received support and encouragement through his father’s words before he died. He also reflected on the support that he got from his personal relationship with God and the encouragement through listening to gospel music, praying and reading the bible. Both of these experiences were a support for P2, enabling positive beliefs, values and attitudes about life and religiosity to develop. This occurred despite his reported lack of support from the church leaders and congregation. His positive beliefs and outlook appeared to have helped him to accept his father’s death and move forward with his life.

4.3.2.2. Role model

In this context, a role model was understood as a person who set an ‘example’ for the participant or demonstrated personal qualities, beliefs, values and attitudes similar to those that the participant wished to possess. Approximately 35.7% of participants appeared to have had a role model that served as an example and a source of encouragement in their lives.

“ I try to work with [our community leader] because he has some goodness in him sometimes. [He] tells us the way we must do things in order to achieve what we need [and he says that] we must participate because that makes our brain to grow full and to know what is happening around us in the world.” – P11

This extract demonstrated the above participant’s (P11) perception of the community leader in his area. The leader’s beliefs and attitudes about life, fitted in with P11’s own beliefs, and were those that he would consequently like to develop.

4.3.2.3. Social factors

Social factors encompassed a range of issues that participants were exposed to in the community. These included abuse, being orphaned, the stigma and secrecy surrounding HIV/AIDS, and a lack of financial and other resources in the community. Roughly 85.7% of participants reported a direct or indirect experience of social factors that mediated their cognitive understanding of a circumstance. For instance, a participant may have reflected on being exposed to children or adults experiencing difficulties in their community, or having undergone their own adversity as children or adults, and the related impact on other mediating variables of support, social roles, role models and attachments. At times, being exposed to children or adults in the community triggered feelings and cognition surrounding their own current or past personal experiences. This mediating variable overlapped with the other mediating variables of support, role model, attachment and experience with others and children.

“There are a lot of vulnerable children, there’s a lot of them, their mothers’ dying, they are living with their sick parents.” – P13

“My first brother apparently he was HIV positive and had AIDS, and all the members of the community and even the neighbourhoods [were] like sidelining him, and even members of the family, they were leaving him alone in the house. I could go to him and give him some help and encouragement and try to give him hope.” – P6

The above two participants (P13, P6) were exposed to difficulties in the community that they felt they had little control over. P13 referred to her sense of helplessness at seeing so many children in her community suffering and not knowing how to assist them. P6 referred to a situation she experienced when a person that she was taking care of was ostracised by his family because of his HIV-positive status.

4.3.2.4. Experience with children / others

This mediating variable incorporated interactions and experiences with people of all age groups; adults, peers and authority figures. It also included experience with their own children and the children in their extended family. This experience took the form of social roles or responsibilities that participants fulfilled in their families and their communities (see section 4.6.4). These social responsibilities included parenting children and fulfilling personal obligations, or more formally organised activities such as teaching, co-ordinating community activities, and political leadership.

Experience with children and others impacted on other categories of mediating variables, and provided social reinforcement. Positive social reinforcement enhanced self-efficacy (belief in one's ability to perform required behaviours), as well as their personal interest in working with children / others. On the other hand, a negative or ambiguous experiences with children / others acted as a negative reinforcement, enhancing a sense of helplessness. This in turn influenced a participant's perception of other mediating variables, such as lack of adequate support from others.

“We tried to solve the problem together with the children and the parents, but some of the problems were not solved, and [we did not have access to] the necessary places to go for help. Some of the problems were solved and some of the problems were not solved. The problems that were solved were that the kids came back to school.” – P8

The above example demonstrated P8's ambivalent personal experience of attempting to get some children in his community accepted back into school. Although his experience working with the teachers appeared to have been positive, the children themselves took the decision that they would not return to school. This left P8 feeling helpless and 'sad' that the children

would miss out on school. He felt that his lack of access to adequate resources and knowledge contributed to his sense of helplessness, and that gaining access to such resources may have enhanced his ability to deal with the situation.

4.3.2.5. Attachment figures

Attachment to significant others appeared to mediate a participant's perception of a circumstance or event. Attachment figures included mothers, fathers, relatives or peers. This variable overlapped with the mediating variable of support, as attachment figures also appeared to provide participants with a source of guidance, support and encouragement.

“I have got a wonderful mother, [she] is a wonderful woman. She is the center of my universe and everything I could possibly want in life and she's never turned her back on us and my dad, yah, she's really strong.” – P5

“If I can't confide in my friends I go back to my mother. She gives me solutions [and] says 'keep on working, don't look at others, just do what you want to do.'”- P1

For both these participants (P5 and P1), their mothers were strong attachment figures, providing them with advice, encouragement and support. These attachment figures appeared to be similar to role models, in that the participant's relationship to the attachment figure appeared to form a prototype for other relationships. However, the attachment figure, as opposed to the role model, appeared to be a significant person with whom the participant had a close relationship or familial bond.

4.3.3. Linking cognition to ‘positive volunteerism’

Thus, mediating variables influenced the way in which a participant made sense of their circumstances. For instance, a participant’s sense of achieving mastery over a circumstance resulted from an interaction of mediating variables, such as adequate social support, the presence of attachment figures and role models, an overall positive experience with children, and social factors that were perceived to be negotiable.

Negative cognitions resulted in a sense of not having achieved mastery over a circumstance, negatively reinforced the participants’ behaviour in this situation. This resulted from an interaction of mediating variables such as lack of support and social factors perceived to be beyond the participant’s control. Some participants experienced ambivalent cognitions about a circumstance, which meant that their cognitive understanding of a circumstance was neither completely negative nor positive, but a combination of the two.

Positive, negative and ambivalent experiences did not directly result in ‘positive volunteerism’, but interacted with personal needs and interests, as well as beliefs, values and attitudes.

4.3.3.1. Mastery over circumstances

Positive cognition of an event or circumstance appeared to result in a sense of achieving mastery over this circumstance. All of the participants expressed having experienced difficulties in their lives such as poverty, bereavement or illness. Roughly 42.8% of these participants demonstrated a sense of having overcome their adversity. Having gained mastery over their circumstance, participants generally showed the desire to assist others that were less

‘fortunate’ than themselves. Through ‘giving back’ and converting their learning into helping others, they felt that their experience had not been in vain. This cognition interacted with a personal need to find meaning through assisting others. It also reinforced existing beliefs, values and attitudes in positive ways, and subsequently enhanced their desire to serve and help others.

There were some participants who experienced a lack of mastery, having not achieved a sense of resolution and positive understanding of their difficult circumstances. This negative cognition appeared to interact with and result in personal needs for support and acceptance, as well as approval and recognition, in order to overcome their difficulties and achieve self-development. For example a negative cognition and lack of sense of mastery over a recent marriage led to the need for social support to assist the participant in overcoming this difficulty, as well as for self-development. These needs were manifested through personal interest in children and others and led to ‘positive volunteerism’.

4.3.3.2. Reinforcement

Positive cognition of circumstances interacted with beliefs, values and attitudes. For instance, a positive experience of a circumstance of helping others resulted in positive reinforcement of self, which in turn led to an increased self-efficacy and positive beliefs, values and attitudes. This interacted with personal interests to lead to ‘positive volunteerism’.

Lack of reinforcement was linked to a lack of personal mastery over circumstances. Lowered self-efficacy interacted with beliefs, values and attitudes. This reinforced existing negative beliefs about self and others, which in turn led to the development of the personal need to

seek recognition and approval, support and acceptance from others. Personal needs interacted with personal interest in children and others, leading to 'positive volunteerism'. For instance a participant, with a particular need to gain recognition or approval and acceptance from others, may have sought volunteer work to gain approval and acceptance.

CATEGORY 2.
BELIEFS, VALUES AND ATTITUDES

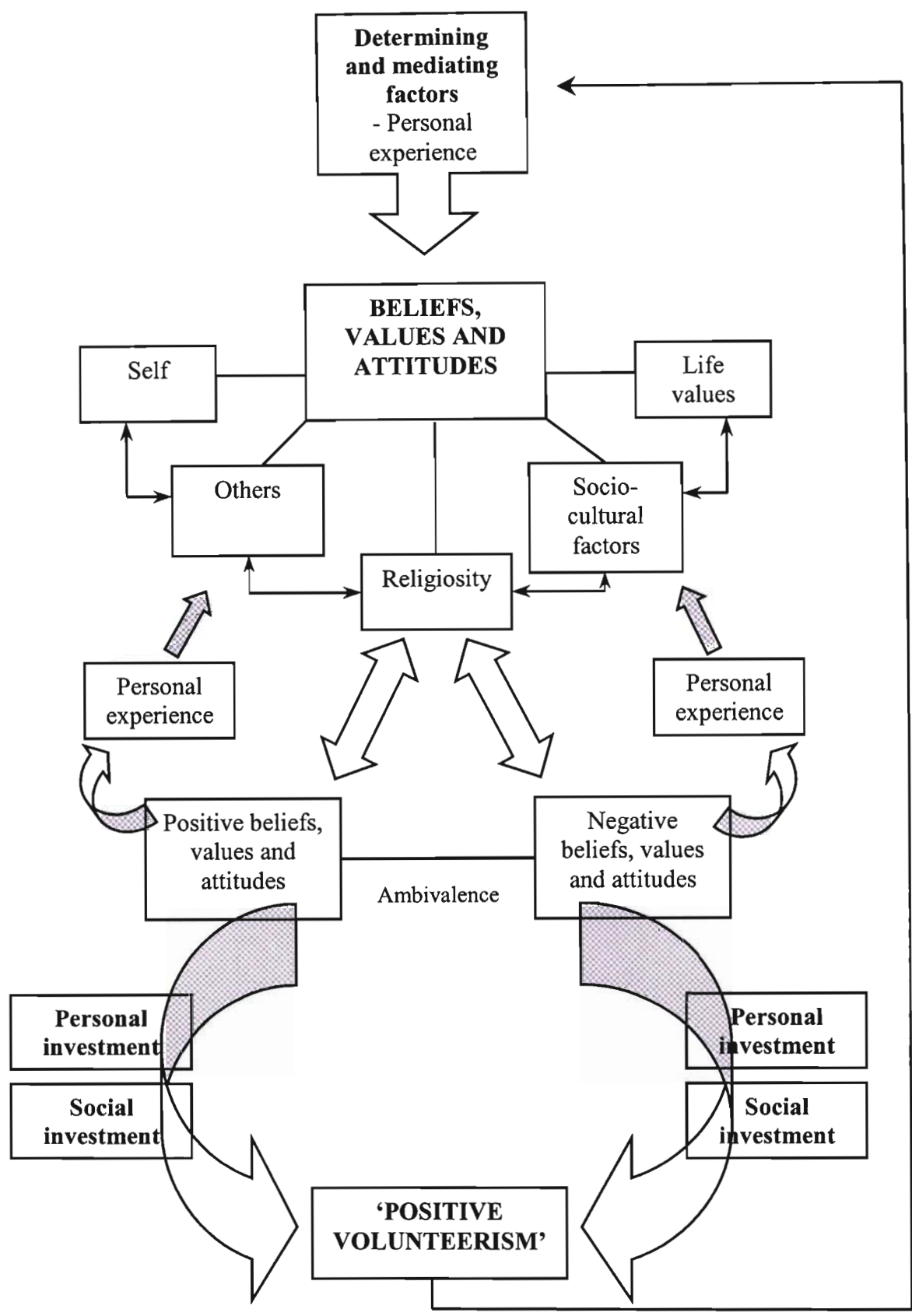


Figure 4.4. Beliefs, values and attitudes leading to 'positive volunteerism'.

4.4. CATEGORY 2: BELIEFS, VALUES AND ATTITUDES

The second main category of motivating factors that emerged was personal beliefs, values and attitudes. This category included feelings and attributions regarding self and others, religion, socio-cultural factors and life values. Figure 4.4. depicts a conceptual understanding of this category and demonstrates the process of how it interacted with the other categories to lead to 'positive volunteerism'.

4.4.1. Personal experience as a determining factor

A 'determining factor' was understood as a variable that influenced the development of a participant's beliefs, values and attitudes. The category of personal experience (positive / negative cognitive understanding about a circumstance), once assimilated, appeared to lead to the development of internalised beliefs, values and attitudes. Personal experience also challenged or reinforced existing beliefs, values and attitudes. Beliefs, values and attitudes then interacted in positive or negative ways with personal experience, which in turn mediated these feelings and attributions once again.

"They (people) will describe me as a religious person since I started to act in those kinds of [religious] actions. I think they can describe me as a very open person to them." – P3

The above example demonstrated this reciprocal interaction of personal experience and the participant's (P3) developing beliefs, values and attitudes. P3 referred to his positive personal experience of becoming more 'religious' and referred to its influence on his behaviour. This experience was mediated by his experience of working with others and having received support and positive reinforcement for his changed behaviours. His positive experience

reinforced his beliefs about himself as being ‘open’ and ‘righteous’. These positive beliefs, in turn, influenced his desire to work and assist others in need.

4.4.2. Beliefs, values and attitudes

4.4.2.1. Self

Feelings and attributions about self were determined or mediated through positive, negative or ambivalent personal experiences. The majority of participants in this research appeared to demonstrate predominantly positive beliefs, values and attitudes towards themselves. Having positive attitudes and beliefs towards themselves enabled them to feel that they had something worthwhile to contribute, and the belief that they can successfully perform certain behaviours that are required in order to deal with future situations.

There were two exceptions of participants who appeared to demonstrate a general lack of positive feelings and attributions towards themselves. This appeared to have been determined and mediated by the participants’ negative personal experience and related lack of a sense of mastery over their circumstances.

“No [it was not an easy time for me]. You know I had friends at school, but thereafter they were no longer with me.” – P4

This participant (P4) referred to a difficult time during her pregnancy when she had needed help and encouragement. Her predominantly negative experience of this circumstance was mediated by a perceived lack of support from her family and friends. This experience determined and reinforced existing negative beliefs, values and attitudes towards herself and others. For example, the researcher asked P4 where she might get support from in the future if

she were to experience another difficult time. P4 replied that she did not think that there would be anywhere where she could get support, adding that the ‘only one’ there for her was her boyfriend.

Ambivalent or conflicting attitudes or beliefs about self occurred when positive and negative experiences occurred simultaneously with neither dominating over the other.

Beliefs, values and attitudes about self interacted with all other sub-categories, such as socio-cultural factors, other individuals, religion, and life values.

“I made it through by myself, not with anyone. I feel like I am independent, I can be everything [by] myself. [I do] not like anyone to [take?] something from me.” – P18

This example demonstrated this participant’s (P18) attitude and belief that she could cope without having to rely on anyone else for assistance. This attitude was linked to her conviction that others cannot be trusted because they ‘always talk’ (belief about others). P18 felt misunderstood by people in the area in which she lived, feeling that they perceived her to be snobbish. Thus her attitude of ‘independence’ and self-sufficiency has been mediated by past personal experience.

4.4.2.2. Others

Beliefs, values and attitudes about other individuals formed two sub-groups. The first group included feelings and attributions directed towards other individuals. The second group contained beliefs and attitudes that were perceived to be directed towards self from others. These sub-groups interacted with one another.

“I can keep anybody’s secrets. I just listen and keep that a secret between me and her, but even though I have many things [to share], I don’t share it with anybody. [If] I tell them my secret, they go out [and tell others], I tell her [my secret and] that third person knows about my secret, so I don’t share my secrets.” – P18

Following on from the previous example, this participant (P18) referred to her beliefs and attitudes towards others in the area where she lived – that she felt unable to trust them with her ‘secrets’. Her attitude towards others interacted with her behaviour towards them (not sharing herself with others), which may, in turn, have elicited negative attitudes towards her, thus reinforcing their attitude and belief about her apparent attitude.

Beliefs, values and attitudes towards others incorporated beliefs about the needs of children. These appeared to have been mediated by a participant’s personal experience of a circumstance in their own childhood, which may have been helpful or unhelpful for them.

“You need to be clear and open with children. Be honest!” – P9 (linked to 5.2.2.1)

In this example, the participant (P9) demonstrated her belief that children need to receive clear, honest information from adults about life issues such as sex. This reflected her own childhood experience of having felt confused by receiving incorrect information from adults about this ‘taboo’ issue. In this example, P9’s beliefs about other individuals interacted with beliefs about socio-cultural factors (rituals, cultural practices) and the personal consequences of stigma, secrecy and fear. P9’s own experience resulted in the development of an ambivalent attitude towards cultural practices and beliefs, which in turn informed her attitude towards members of her community, especially the older generation, who adhere to such beliefs and practices.

Beliefs and attitudes towards others also included feelings of sadness, empathy and compassion. Again, this was influenced and mediated by personal experience.

“I know how they (children) feel and I know what they’re going through, especially those who have lost their parents and especially those whose parents are unemployed, because my brother was unemployed when my father [passed away]. There was no income [and] there was a year that I didn’t go to school.” – P5

In this example, P5 reflected on her feelings of empathy for children, especially those who were bereaved or experiencing difficult circumstances similar to those she had experienced herself as a child (personal experience). She referred to her own positive experience of having overcome her difficulties through receiving adequate emotional support from her family. Having received emotional support around the time of her father’s death mediated her beliefs, values and attitudes about children’s needs, such as the importance of emotional support.

4.4.2.3. Religiosity

Defining the sub-category of religiosity and related beliefs, values and attitudes was a complex task. Some individuals referred to their attitudes towards rituals and practices in their church, or being part of the church congregation. Some participants mentioned their disillusionment in the church or the lack of support that they had received from the church. Others referred to more personal spiritual beliefs and practices, which they engaged in as part of, or separate from the church. Thus feelings and attributions about the church, or their faith, were as unique and varied as the participants themselves, and appeared to have emerged through their own experiences. Personal experience of the church was mediated by the presence of role models, attachment figures, or physical and emotional support received from the church or church members. Support also emerged through religious or spiritual practices such as singing gospel music, praying or reading the bible and mediated positive personal

experience. Through these activities, participants appeared to receive a sense of spiritual support and acceptance.

“I just believe in God so much when I have a problem I just pray and pray
Do you find that helps you?
Yah, because once I’ve prayed it’s just a relief.” – P1

This participant (P1) referred to the support that she experienced through prayer. This linked to her belief that God would be there to support and assist her through difficult times. P1’s beliefs thus influenced her positive perception of the mediating factors of support and social factors.

“If God knew that my parents will actually fail all the way to pay for me, he would not have given me this chance [to study].” – P12

This participant (P12) referred to an opportunity he was given to study at a tertiary institution. Despite many concerns, his predominant attitude towards this event was positive. His beliefs that God would ‘always be there’ for him, together with the support from a friend who shared his beliefs, enabled him to develop a positive attitude towards leaving his community and coping in the face of change and potential financial difficulties.

4.4.2.4. Socio-cultural factors

Feelings and attributions towards socio-cultural factors varied. Socio-cultural factors included gender, cultural beliefs and practices, and socio-economic, political and educational status. The beliefs, values and attitudes pertaining to these factors, emerged through personal experience and interacted with other sub-categories of beliefs and attitudes about self, others, religion and life values.

Beliefs about gender focused on sex-role stereotypes and gender inequality. This was linked to attitudes about cultural beliefs and practices (e.g. beliefs that women are not as ‘intelligent’ as men, and the way this is enacted). Beliefs and attitudes towards cultural practices were mixed and depended on personal experience. Some participants held negative beliefs about the way in which cultural practices had affected their own or other children’s lives.

“When my brother died I was living in [a city in KwaZulu-Natal] at the time with my granny. I didn’t know why but she didn’t want to talk to me and I didn’t know what was happening. The following day I was trying to wear trousers, like in our culture you don’t wear trousers at a funeral. They said ‘choose a skirt or a dress, that is all you can wear’. I wear a dress and then we went. I find my brother is dead and it was painful [as] I thought I was going to see him.” – P18

The above example illustrated this participant’s (P18) experience of her brother’s death. Her understanding of this circumstance was negative, having been mediated by a lack of information and support by her family, as well as the cultural beliefs and practices surrounding children and death (social factors). P18 had found that not having been told about her brother’s death to be unhelpful, resulting in her belief that adults should be more open with children about such issues.

Beliefs regarding socio-economic status and education were linked. Some participants felt that a higher socio-economic status enabled them to gain recognition and status, as well as power to ‘change things’ in their community. It appeared that there were similar beliefs about education amongst the participants, because gaining education was linked to financial freedom and achieving ‘prosperity’. Beliefs about education were closely tied to the emergence of personal needs for self-development.

“It’s just that I like to study. I want to change things, you see, that is my motto, that is why I am here (the training workshop). I was born to be somebody, I want to just change things you see, once I have money I will be able to change things.” – P1

In this example, the participant (P1) described the desire to gain education in order to become ‘somebody’. She demonstrated the belief that education would enable her to gain the status and finances necessary in order to implement changes in her community.

4.4.2.5. Life values

The development of life values emerged through a participant’s personal experience, which was mediated by the presence of a role model or attachment figure. This sub-category also overlapped with religious beliefs, values and attitudes.

“Mostly those people who take drugs lose out on life and opportunities that they won’t be able to get to, like [if] they look for job opportunities in the future, they will not get much opportunities. Drugs too, make a person’s life difficult.” – P7

In the above example, the participant (P7) referred to his beliefs and attitudes about drug and alcohol abuse. He believed that such individuals lose out on employment and other opportunities in life. These personal values and attitudes appeared to have developed from his personal experience. His attitude reflected his own encounter with drugs and alcohol and having missed out on opportunities as a result. Secondly, P7’s beliefs were reinforced through his exposure to others in his community who abused substances and suffered similar consequences to those he had suffered. This was illustrated by his response to the following question posed by the researcher:

“Is this something that you’ve learnt from your own experience or is this something that you see?”

Some personal experiences and some of what I see.” – P7

P7's tone of voice indicated that he did not wish to explore his experience further. However, there appeared to be reflection and learning from this experience.

"I'm just to give them [children] that motivation, because without that motivation you can't do anything, you are limited." – P12

P12 referred to his belief that in order to have a better life, one needs to be motivated and work very hard. He mentioned that his personal experience of his home 'situation' gave him the chance to decide what it will take him to achieve in his life and become a 'prosperous' man. Through this experience, his beliefs about life developed.

4.4.3. Linking beliefs, values and attitudes to 'positive volunteerism'

Participants' beliefs, values and attitudes emerged as predominantly either positive or negative. However, some demonstrated ambivalent beliefs, values and attitudes. These beliefs, values and attitudes were dynamic and continuously challenged or reinforced by subsequent personal experiences.

4.4.3.1. Positive beliefs, values and attitudes

Beliefs, values and attitudes interacted with personal needs (see section 4.6.3.) and altruistic intent to translate into 'positive volunteerism'. Positive beliefs, values and attitudes appeared to give rise to the personal need for self-development, self-actualization needs, as well as the need to gain further knowledge and skills in order to assist others better. The personal needs that emerged from positive beliefs, values and attitudes were not entirely self-orientated, but interacted with altruistic intent, which also developed from beliefs, values and attitudes (see

section 4.6.3.1.). Positive feelings and attributions appeared to enable participants to give more readily to others.

4.4.3.2. Negative beliefs, values and attitudes

Negative feelings or attributes interacted with both personal needs and social investment, leading to 'positive volunteerism' (see section 5.6.). Negative beliefs, values and attitudes increased personal needs for recognition and approval, as well as for support and acceptance from others. Gaining support or recognition from others challenged or reinforced existing beliefs, values and attitudes, particularly about self and others. The need to work, overcome personal difficulties and achieve a sense of mastery over circumstances was linked with the need for self-development. By gaining knowledge and information, participants were able to understand their experience in a way that provided them with a better sense of control and autonomy.

Personal needs for recognition, support, self-development and overcoming difficulties interacted with social roles (social investment) to lead to 'positive volunteerism'. Participants appeared to fulfill social roles (informal and formal helping roles) in their community in order to meet personal needs for recognition, support, personal mastery as well as to occupy their time. The type of social role was influenced by personal interest (personal investment) as well as social context. Social roles and their related experiences reinforced or challenged existing beliefs and attitudes. Thus negative beliefs, values and attitudes appeared to motivate self-orientated motives of volunteerism above the desire to give selflessly.

The majority of participants demonstrated ambivalent beliefs, values and attitudes (neither completely positive nor completely negative). Thus, participants predominantly displayed a

combination of motives for voluntary activity. Some of these motives were primarily self-orientated, while others were more selfless in focus.

CATEGORY 3.
PERSONAL INVESTMENT

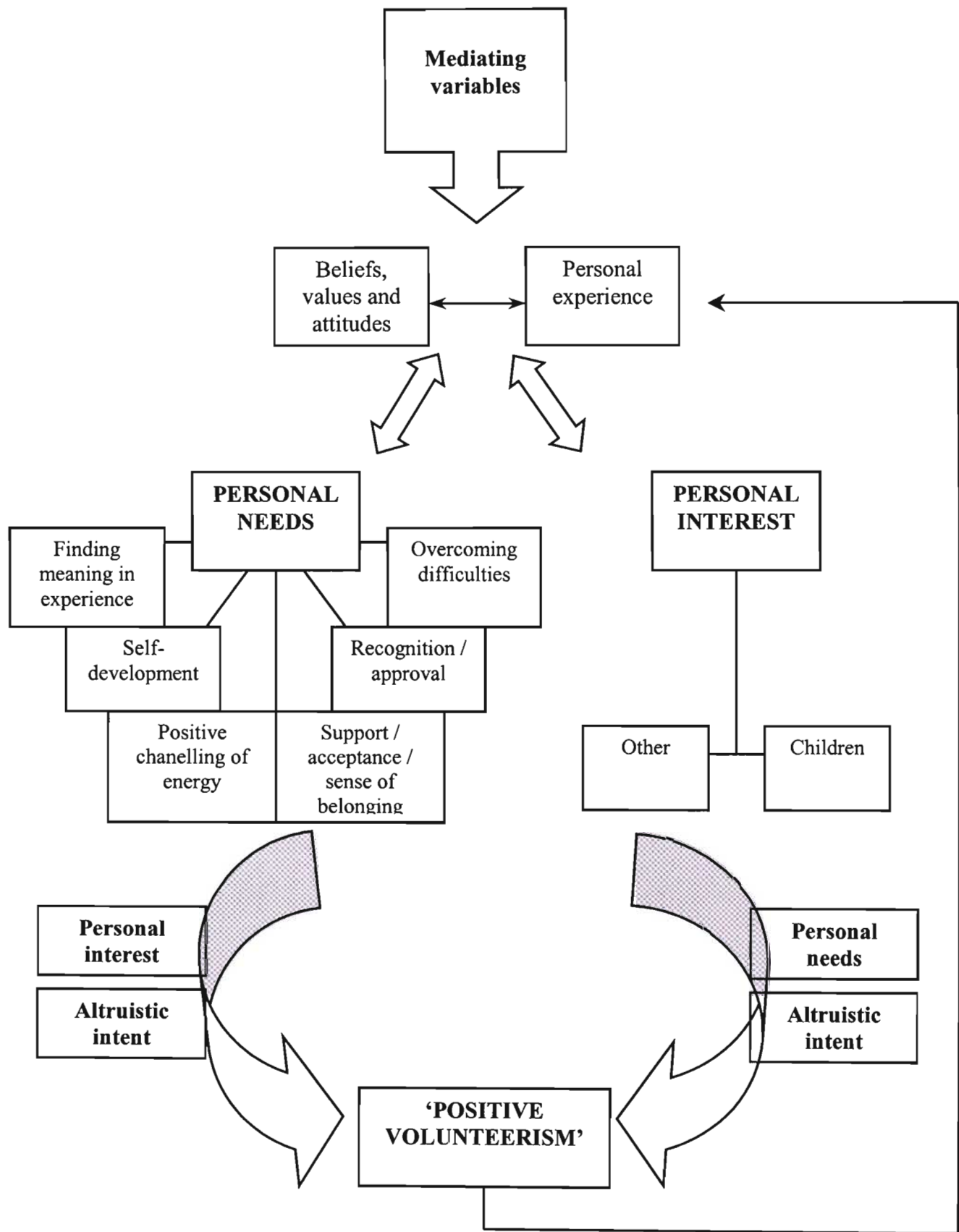


Figure 4.5. Personal investment leading to 'positive volunteerism'.

4.5. CATEGORY 3: PERSONAL INVESTMENT

Personal investment was defined as the investment of the self for personal benefit. However, this category incorporated personal needs that encompassed anticipated personal gains for the self, as well as for others. Personal investment also included personal interest.

Participants generally expressed their personal needs and interests directly, but at times these were revealed more implicitly in relation to other categories. Figure 4.5. represents the conceptual process of personal investment and its interaction with the other categories, leading to 'positive volunteerism'.

4.5.1. Variables mediating personal investment

The interaction of the two categories of personal experience and beliefs, values and attitudes mediated the development of personal needs. These needs included gaining mastery over circumstances, seeking recognition or support, self-development, to find meaning, or channel their energy in constructive ways. Personal experience and beliefs, values and attitudes also determined, enhanced or challenged personal interests.

A positive personal experience enabled a participant to achieve a sense of personal mastery over a circumstance. This uplifting experience reinforced existing positive beliefs, values and attitudes. These in turn facilitated the emergence of personal needs as well as altruistic intent. Examples of personal needs that emerged through interacting with altruistic intent were the needs to find meaning by translating their learning into helping others. By developing self for their own and others' benefit, they were able to channel their energy and to make use of their

spare time in a constructive manner. Positive experience and related sense of self-efficacy (beliefs, values and attitudes about self) appeared to facilitate and enhance personal interest in children or others.

Negative cognitive understanding of a circumstance (lack of mastery over a circumstance and / or negative reinforcement) mediated negative beliefs, values and attitudes. These negative feelings and attributions in turn mediated the emergence of self-focused personal needs, which included the desire to gain recognition and approval, support and acceptance, and to overcome personal difficulties. Negative personal experiences and related negative feelings and attributions also appeared to lead to a need for self-development, which appeared to be predominantly self-focused (e.g. improving communication skills).

In some participants, an ambivalent personal experience resulted in negative or conflicted beliefs, values and attitudes. This resulted in the emergence of needs that would serve the function of resolving this conflict (e.g. gaining recognition and acceptance by proving oneself to others or pleasing others).

4.5.2. Personal needs

Personal needs were understood in this context to be personal gains that a participant anticipated would be met through their engagement in voluntary activity. All of the participants in this research envisioned one or more of their personal needs being met through their involvement in this work, whether this was expressed explicitly, or on a more latent level. The following six clusters of personal needs emerged. Each group overlapped and influenced one another.

4.5.2.1. Finding meaning in own experience

Approximately 50% of participants expressed a desire to help children or others who were struggling with difficult circumstances similar to those they had struggled with and overcome as children. It was anticipated that by assisting vulnerable children, the participant would have the opportunity to translate their own learning into helping others achieve a similar sense of mastery. This need was outwardly directed, yet there was still some personal gain in that there was the anticipation that a greater sense of meaning would be achieved through this activity. The need overlapped and interacted with a participant's need for self-development. It was believed that gaining knowledge and information would assist them to develop skills in order to assist others, as well as enhancing their understanding and mastery of their experience.

“Some of them (people) must try to participate when they come out of a problem, that is why I am more interested, because I know it and I [have] experienced it.” – P11

This participant's (P11) involvement in the community stemmed from his own personal experience of being an orphan. His personal cognitive understanding of his experience appeared to be positive, resulting in positive beliefs, values and attitudes. He referred to the sense of 'pride' in himself for overcoming his personal adversity. His desire to translate this meaning into helping others was reflected in his expression of empathy and relatedness to others' situations, thus combined with altruistic intent. Therefore, P11's personal need was orientated towards self and other.

“I was trying to find out that question that my parents wasn't able to answer for me because in that time I got pregnant and [at] that time I was alone and I wasn't happy and I was feeling confused. I was listening to my parents, not asking them questions, not trying to find the answers, except [I thought that] maybe it was going to be [all] right. I've learnt from that mistake [and] I have tried to talk to my [own] child. I have to talk to her for her own sake.” – P9

In this example the participant (P9) referred to cultural beliefs and practices whereby children were expected to unconditionally accept what their parents said. This exemplified this participant's need to work through part of her experience and understand it better, as well as convert her learning into helping and assisting others. For example, being a parent herself, P9 expressed her desire to assist other parents struggling to communicate in the 'right' way with their children, as well as children themselves who received little or incorrect information. The researcher had observed that during the workshop, that P9 asked particular questions pertaining to this difficulty in an attempt to find answers and make sense of her experience.

4.5.2.2. Self-development

Self-development included a participant's desire to improve oneself, to fulfill other personal needs for recognition and support, while gaining the skills and information to help others in the community. Roughly 82% of participants demonstrated a need for self-development. Two basic forms of self-development needs emerged. The first was self-orientated development (intrapersonal needs), such as self-actualisation, building self-confidence and personal growth needs.

The second, more predominant form of personal need that emerged focused on developing skills and knowledge for the benefit of others, rather than for purely self-orientated purposes. These other-orientated personal needs involved the desire to gain skills and training in order to enhance their service and assist children and others. Self-development needs overlapped with all of the other clusters of needs. Some participants expressed a desire to meet needs for self-actualisation as well as to develop skills and knowledge to help others. These two types of self-development needs interacted with, and were influenced by, personal interest.

“I would like to get more information like [for] helping children as well as other members of the community.” – P17

“I wanted to gain more information and knowledge when it comes to dealing with children.” – P16

“I will be informed about the way you can approach a person who is having a problem and how you can make her problem be yours too, how you can share feelings together.” – P12

These three participants demonstrated self-development needs that were predominantly other-orientated. This need for self-development for the benefit of others appeared to be linked to positive beliefs, values and attitudes and social desire.

The majority of participants expressed an overriding need to gain further education and knowledge. The social context played a significant role in this need. For instance, the lack of social resources in the community such as library facilities, opportunities to pursue a career, and a lack of financial and support resources appeared to contribute to this need.

“We don’t have such workshops [so] there is no other way to get such information because there are very few of us who are reading [the] [news] papers, so [this workshop has been] helpful.” – P3

This example demonstrated P3’s need for knowledge in order to feel intellectually stimulated.

4.5.2.3. Channeling energy in positive ways

The need to channel one’s energy in positive ways was understood as a participant’s need to spend their time involved in constructive activities. It appeared that this need related to a lack of employment and recreational opportunities in the community. This need was closely linked

to personal experience and beliefs, values and attitudes, particularly moral and religious values of keeping the 'right' company and 'staying out of trouble'. This group of needs interacted with needs for self-development as well as for social support, acceptance and belonging. For example, spending one's time assisting others provided a means to gain education and become part of a social group with people sharing similar values and interests.

"You know if you are staying at home doing nothing, you know you might even feel that I keep myself busy by smoking, mixing with people who are bad, who are you know, attending street bashes. By joining the group, I would be exposed to different kinds of people where I would be able to express myself and give them (people) everything they would need." – P12

This participant's (P12) involvement in a 'group' was partly to occupy his time and to prevent him from becoming involved in destructive activities. Joining a group enabled him to be with others who shared similar values to himself, as well as to develop his confidence and communication skills. This involvement also related to personal beliefs, values and attitudes surrounding his faith. This personal need also overlapped with his self-development needs, such as exposing himself to a diverse range of people and developing his confidence and communication with others.

4.5.2.4. Overcoming difficulties

At the time of their interview, a few participants appeared to be grappling with their current circumstances or past difficulties. This presented itself in a cluster of needs that were self-orientated. These needs overlapped with other predominantly self-orientated needs for recognition, approval, and support from others. Overcoming one's difficulties related to a participant's needs for self-development, such as gaining knowledge to enable them to understand and feel a sense of control over the circumstance with which they were grappling.

Self-orientated development needs were also related to this sub-category. P12's desire to join a group emerged from his desire to enhance his communication skills (see section 5.5.3.4.). This need related to his beliefs and attitudes about moving away from his community and his anxiety surrounding having to communicate with people from diverse cultures and language groups.

"My difficult time is about my marriage. When I started collecting my clothes and the furniture, my child was just crying. I was worried because I was leaving

So your child is staying with your parents?

[He is staying] at my parents because he's not my husband's son. I talked with my mother about my son [and] then she told me to take him to his father [but] he's (son's father) got his wife

It sounds like your mothers been quite supportive in that for you?

But she cried the whole night that day

So it's been difficult for her as well?

Yah (silence)

Have your friends supported you at all?

My friends don't stay here they stay in the township. So [there is] no one except my mother. My husband does not want me to talk with my [son's] father, to contact [him].

It sounds like the support from your home church is not there because you've now moved to a new church [and] the support that you would have got from the Lutheran you're not getting anymore

Mm (long silence)

How do you think you are going to deal with this situation?

I don't know." – P10

This participant (P10) reflected on a number of current difficulties relating to her recent marriage and the expectations placed on her as a new wife. Her experience of marriage involved major personal sacrifices. She had to leave her first-born son and move from her home church to her husband's church. Her home church had been a major source of support for her in the past and its values were in line with those that were important to her. P10's husband, her mother, her new church, and friends who lived 'in the township' had not been an adequate source of support for her during this time. This lack of support mediated P10's experience of marriage, leading to her lack of mastery over this recent event. Other mediating

factors appeared to be social expectations that she had little control over, such as those placed on her as a new wife.

4.5.2.5. Recognition / approval

Roughly 35.7% of participants expressed a need for recognition or approval from others. This also took the form of receiving respect from others and achieving an influential status in their community. In a few cases, recognition meant pleasing others, winning approval and acceptance or proving oneself to others. Some of the participants' needs to 'become someone' in their community appeared to determine the social roles they subsequently fulfilled.

“At school we like find ourselves in a situation where we are really trying to prove a point. Although I am a woman, I do have a brain and I do use my brain. Now at university, there is this huge [belief] that men are more intelligent than us. That really got me.” – P5

“If someone comes and tells you that you are not intelligent or clever then I try to prove them wrong and this and that. Somehow its like I'm addicted to it.” – P5

In the above examples, the participant (P5) felt the need to 'prove' to others that their perceptions of her were incorrect. P5's perception of her peers' attitudes towards her appeared to conflict with the attitudes and beliefs about herself that had been reinforced by her family (that she is intelligent). The need to prove herself to others would resolve her conflict and allow her to gain mastery over this circumstance. This sub-group of personal needs overlapped with P5's need to overcome her personal difficulty with which she was grappling.

“There is something about me that I would like to change but I would like to change the attitudes to other people about me like that attitude towards me, that I am that kind of person, like in my area, I've got some friends who are close to me, yet other people are

just there. They think I am on top of this [person] or something but it's because we are not that close.

So maybe they perceive you to be above them in some ways?

They talk badly about me. If ...[my male friend] has a girlfriend they tell her that I am his girlfriend too, even though they know I'm not, but maybe [they] treat me badly because I am just the person they think me [to be]." – P18

As in the first example (P5), this participant (P18) was grappling with her perception of other people's attitudes and beliefs about her. Perceiving that others believed she felt superior to them, P18 suspected that individuals spread rumours about her to others in the community. She appeared to want to be understood by others and be recognised for who she was, and this overlapped with her need to be accepted and supported by others. This was interpreted by looking at other parts of this P18's interview.

"[I want to be] someone who is influential, somebody who can speak something, and [the] eloquent speaker. It depends on the accent the [person] is having. I might suffer isolation because of the actual way I apply my English." – P12

This example demonstrated P12's need for recognition and influence in his community. This need reflected his beliefs that people who are in positions of influence and who are respected in life are those who communicate effectively and speak "eloquently". These beliefs were mediated by P12's personal experience. His personal need overlapped with the need to gain mastery over an upcoming situation (moving to a city and beginning university) and the need for acceptance by others.

4.5.2.6. Support / acceptance / sense of belonging

Approximately 43.7% of participants indicated that through this work they anticipated that they would receive support, acceptance and a sense of belonging. The need for support and

acceptance was linked to the need for recognition, as well as to work through and overcome difficulties.

“You must advise me on what to do.

It's a difficult one, it really is. Do you think it's something you want to work with or is it something you just need to accept for now?

Yah, I need to accept (silence).” – P10

In this example, the above participant (P10) requested support and advice from the researcher on a difficulty that she was struggling with at the time. She appeared to be receiving little emotional support and as a result felt lonely and isolated.

“I don't drink, I don't smoke. I just stay here and watch TV, [and] stay with the kids if there are kids left. Usually it is quite lonely because I stay in front of the TV most of the time, or I have to go to the library.” – P9

The above participant (P9) felt that she did not ‘fit in’ with her peers. She perceived that others found her ‘boring’ because she did not ‘drink’ or go to ‘bashes’. She did not have ‘many friends’ and spent much of her time alone or with her own and others’ children. P9 demonstrated a need to belong to a group of people with similar beliefs, values and attitudes, as well as similar interests to herself.

4.5.3. Personal interest

Personal interest was understood as an affiliation towards people, objects, events or circumstance that held some degree of personal appeal. All the participants interviewed expressed an interest in children. This interest was directly stated, or indirectly expressed through participants’ recollections of their own experiences. Personal interest was noted through observing questions that participants posed to the researcher at the end of the

interview. These pertained to the topics covered in the workshop about the problems they had experienced with children or how to help them. Most of the participants expressed other interests, such as working and spending time with their peers/ others, hobbies and also career possibilities.

Personal interests appeared to develop through positive and negative personal experience as well as beliefs, values and attitudes about self, other, socio-cultural factors, religion and life. Personal interests also appeared to be culturally and socially specific. For example, many of the female participants, being mothers themselves, demonstrated an interest in working with children.

Personal interest on its own did not appear to be a sufficient motivation for participants to volunteer their services to vulnerable children. Personal interest interacted with the other categories of personal needs, beliefs, values and attitudes, and personal experience to lead to 'positive volunteerism'. For instance, a personal interest in children interacted with a participant's personal need for recognition. This resulted in their desire to take on social roles in their community, or to participate in a voluntary activity. When a perceived opportunity to become involved matched a participant's interest, this resulted in the participant finding an action to meet both their interest and their need, either fulfilling a social role in their community (see section 4.5.4.) or moving on to study. In the same way, when a participant was presented with an opportunity that matched their personal interest, their needs and their altruistic intent, this led to 'positive volunteerism'.

4.5.3.1. Children

A participant's interest in children seemed to have been influenced by their own personal experience as a child, by time spent working or being with other children (their own or others' children), as well as their own personal beliefs, values and attitudes. For example, a participant who struggled with the death of a family member as a child demonstrated an interest in relating to and assisting bereaved children.

"The [community leader] asked me whether I am interested in working with children and then my answer was 'yes' and then he told me there is a training programme. I came to attend [the programme] because I want to help other people in the community, the youth, get through their problems because I care so much about them." – P6

"I do like to talk to them (children), make some fun, and just to make things a little easier for them. It's just that I've never discussed it like that, I love them, I like to work with them a lot." – P13

The above two examples demonstrate an interest in children. P6's personal interest developed through her own personal experience

4.5.3.2. Other

Approximately 76.4% of participants expressed personal interests other than spending time, or working with children. All of the participants demonstrated some interest in children. This indicated that these participants demonstrated more than one personal interest. 'Other' personal interests included working in home-based care, and pursuing careers in agriculture, business, accounting or public relations. 23.5% of participants indicated that they were interested in sharing and contributing ideas, working as part of a team, or socialising with others. Other participants mentioned interests such as dancing, teaching, singing and music, doing karate and reading.

“ I also like to share some ideas when we are together with others. I’m talking especially [about] at school when we make a plan, just a week plan. We come together and share ideas [about] what we must do in this week.” – P10

“Oh [I] am just a person who likes to socialise with people.” – P13

The above participant (P13) referred to a general interest in spending time with people socially. In the previous example, she demonstrated an interest in children.

“I am trying to apply to a tertiary institution [to study] nursing.” – P4

Initially, this participant (P4) had expressed an interest in home-based care, which appeared to have been a motivating factor for her initial interest in the programme. However, she expressed that she would like to ‘take care of people’ and that she enjoyed ‘working with all types of people’. Thus, despite her initial interest in home-based care, the workshop served the purpose of fulfilling her interest in working with others, enabling her to gain information and skills to assist others.

4.5.4. Linking personal investment to ‘positive volunteerism’

Personal needs interacted with personal interest and altruistic intent, leading to ‘positive volunteerism’. As mentioned above, some participants’ altruistic intent influenced the orientation of their personal needs. The combination of participants’ personal needs and altruistic intent resulted in social desire. Participants’ needs were found to interact with their interests, channelling these needs towards particular activities in the community.

Personal interests in themselves did not lead to ‘positive volunteerism’, but interacted with personal needs and social investment to lead to voluntary participation.

CATEGORY 4.
SOCIAL INVESTMENT

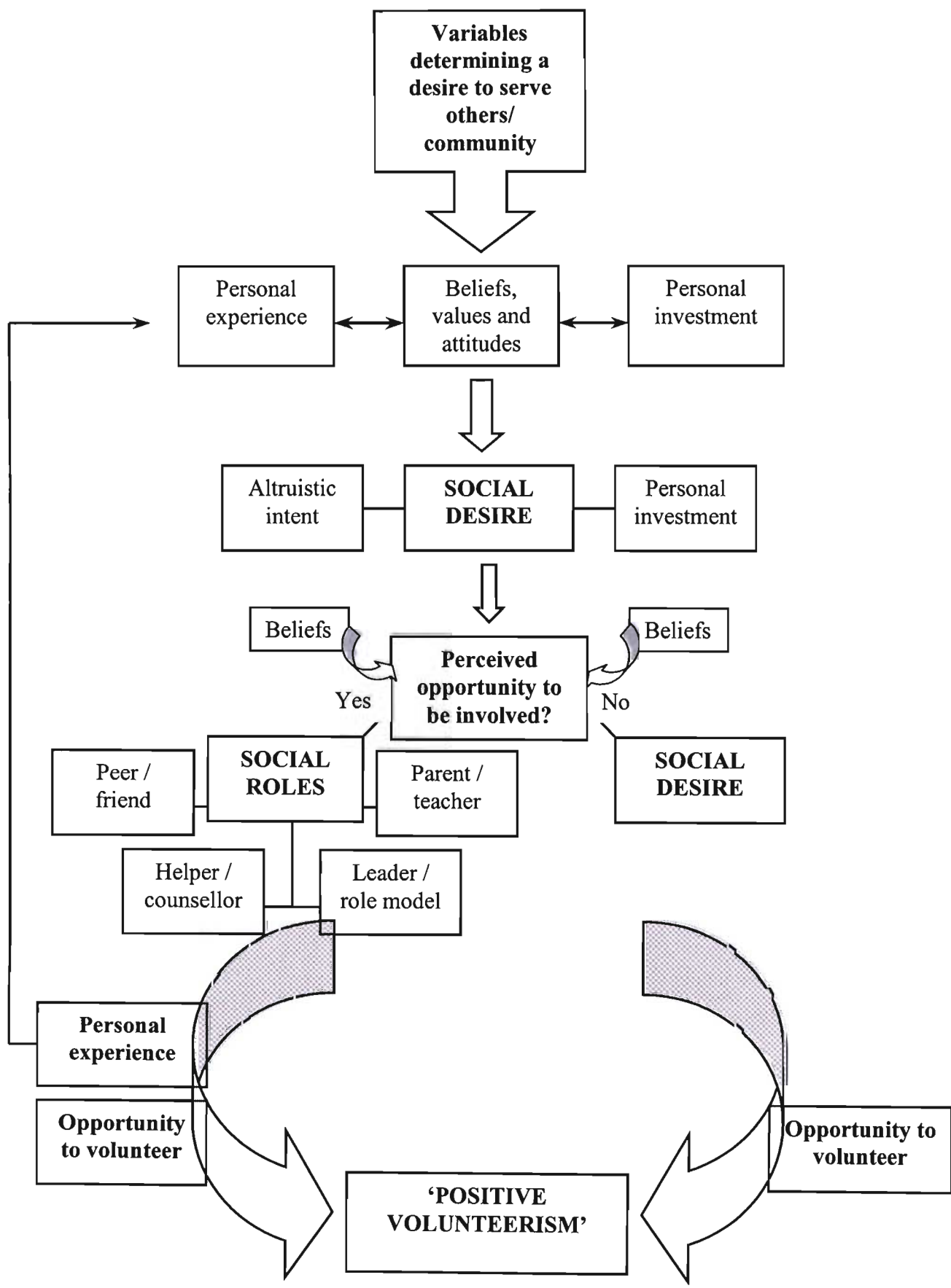


Figure 4.6. Social investment leading to 'positive volunteerism'.

4.6. CATEGORY 4: SOCIAL INVESTMENT

Social investment was understood in this context as both the desire, and the actual investment of oneself in the community for the benefit of others. A participant's desire to serve their community (social desire) was determined and mediated by the interaction of personal experience, their beliefs, values and attitudes, and personal investment. The transformation of this desire into actual engagement depended on the perceived opportunity for involvement (e.g. expectations of family members or exposure to social conditions).

If an opportunity for involvement was perceived to be absent, social desire remained unexpressed. When an opportunity to become involved was present, this interacted with a social desire to lead to the fulfillment of a participant's social roles. A participant's personal experience of these social roles was positive, negative or ambivalent. These personal experiences mediated personal beliefs, values and attitudes, personal needs and interests, which in turn enhanced or diminished social desire. Social desire itself mediated a participant's motivation and participation in social roles, as well as influencing their perception of opportunities for involvement (e.g. enabling a participant to take on more than one social role). In the same way, social desire interacted with the perceived opportunity to volunteer, which led to 'positive volunteerism'.

Figure 4.6. represents the conceptual process of the category of social investment and how it related and interacted with other categories to lead to 'positive volunteerism'.

4.6.1. Variables determining and mediating the ‘will to volunteer’

Social desire was expressed in a number of ways. This varied from vaguely expressed personal desires to “clear the way forward” and “prevent problems before they become serious”, to more specific motivations and goals such as gaining education and training in order to “uplift the youth”. These desires were mediated by an interaction of personal experience, beliefs, values and attitudes, and personal investment.

4.6.1.1. Personal experience

A participant’s social desire to assist children or others in their community stemmed from their own personal experience of their circumstances (see section 4.3.2.).

4.6.1.2. Beliefs, values and attitudes

A participant’s experience determined the development, and mediation, of pre-existing beliefs, values and attitudes. Both personal needs and altruistic intent were determined and mediated by these beliefs, values and attitudes. The development of self-orientated personal needs depended on a participant’s negative or conflicting beliefs, values and attitudes.

Altruistic intent emerged through an individual’s positive beliefs, values and attitudes. This is discussed further in section 4.6.3.

4.6.1.3. Personal investment

Personal needs developed through the interaction of personal experience and beliefs, values and attitudes and did not only arise through negative beliefs, values and attitudes, but often through ambivalent personal experience and beliefs values and attitudes. Thus social desire

encompassed a number of personal needs for recognition, support and acceptance, or to overcome ones own difficulties.

Personal interest was also mediated by the interaction of personal experience and beliefs, values and attitudes.

4.6.2. Perceived opportunity to be involved

Actual social engagement following a participant's desire to serve others and their community took the form of fulfilling social roles, and depended on the perceived opportunity to become involved.

4.6.2.1. The perceived presence of an opportunity

A participant's perception of the presence of an opportunity to contribute appeared to be more significant than the 'actual' opportunity itself. At times, a participant perceived an opportunity for engagement to arise from others' expectation of them, which they either complied with through a sense of obligation or not. Other instances involved the participant perceiving opportunities for change in the community and taking the initiative to engage themselves in social activities. The latter 'self-chosen' roles predominated in this group of participants. A participant's personal experience, and their beliefs, values and attitudes mediated self-chosen roles as well as their ability to perceive an opportunity to engage in such roles. For instance, if a participant experienced adversity and difficult circumstances in their own childhood it appeared that they would be likely to recognise this in others and perceive it to be an opportunity for social involvement.

“In the place where I stay there are like no recreational activities, so I decided to do something for the children rather than let them be without care. So that is why I decided to do this.” – P17

In this example, this participant (P17) referred to an opening or opportunity for her to fulfill a social role in her community. She initiated groups for the children in her community, teaching them skills such as dance, singing and drum majorettes. Thus through noticing a paucity of recreational facilities in her community, this paved the way for her to invest herself for the benefit of others.

Although the majority of participants were engaged in one or more social roles in their community, a few participants perceived there to be a lack of opportunity to contribute. Their desire to serve others and their community remained in this form until they had the opportunity to volunteer (for this training programme). A perceived lack of opportunity may be related to social expectations and social context. For example, with younger individuals there may not have been the same degree of social expectation that there would have been for older, more mature participants. In some cases perceived lack of opportunity related to financial difficulties and lack of resources, resulting in the lack of education and skills training in order to assist others in the community.

4.6.3. Social desire

Social desire was understood in this context to be the will to serve others or one's community and stemmed from feelings of empathy, compassion and benevolence. One participant illustrated this:

“I want to help [children] grow up to see things on the bright side sometimes.” – P1

Social desire was formed from participant's personal needs, interests (personal investment) and altruistic intent. These sub-groups were influenced by the reciprocal interaction of personal experience and beliefs, values and attitudes.

4.6.3.1. Altruistic intent

Similarly, all of the participants expressed some degree of altruistic intent. However, this was usually only a partial contribution to the 'will to volunteer'. Altruistic intent appeared to be derived from predominantly positive beliefs, values and attitudes about self, others, socio-cultural factors, religion and life values. When altruistic intent interacted with personal needs, various needs were manifested. These included self-development for the benefit of others, positive channelling of energy, and finding meaning in one's own experience through helping others perceived to be less fortunate.

"Then I come back to my community and teach them how to start a home business and to plant some crops to take it and sell it in the market." – P11

"I'm dedicated to the development of the community. Like what we've been doing (in the training programme), I'd like to do that with the community." – P17

This sub-group of social desire was based on personal needs and interests. For instance a participant may only be interested in becoming involved in the community and with others as a means to obtain training and experience before moving on to something else. However, it appeared that all of the participants demonstrated a combination of personal needs and interests, and altruistic intent.

4.6.4. Social roles

Two types of social roles emerged. The first was formal social roles such as paid work (e.g. teaching) and volunteer work for an organisation or group (e.g. political group). The second type of social role took the form of informal helping such as that of a parent or counsellor. In this context, informal social roles meant helping friends, family, neighbours and members of the community in a private capacity. Roughly 93.7 % of participants fulfilled one or more social roles in their community with informal helping roles being more prominent than formal social roles. Social roles stemmed from the participants' own sense of initiative and responsibility (self-chosen roles) or through compliance with others' expectations. Particular social roles were grouped according to the type of behaviours and qualities involved in each role. The groups were as follows: helper/ counsellor, parent/ teacher, leader/ role model, and sibling/ friend.

4.6.4.1. Helper / counsellor

A participant whose social role was that of a helper / counsellor predominantly assisted children, family members, neighbours and people in the community with emotional difficulties, problem-solving and advice, and general social support and encouragement. This role included caring physically for the sick. Participants fulfilling the helper role complied with others' expectations of them when approached by children and others, or they took the initiative to identify children experiencing difficulties (self-chosen role).

“I have a lot of [support] of teachers from a particular school and I've got like experience so when there are some children they face some problems I just get interested to see what the problem is and how I can help.” – P2

This extract illustrated P2's self-initiated social role of helper / counsellor, particularly with children in his community. This role appeared to stem from his personal experience of working with children and his positive experience of being a teacher. P2 demonstrated positive beliefs, values and attitudes. For example, he believed that God had given him 'more brains than others', and was at an advantage of being able to understand children and their problems. This statement represented P2's belief in his ability to perform the required actions in order to help others. These beliefs appeared to have been reinforced by others. For example, the teachers at the school where he had been a teacher had given him support and encouragement. This belief was also reinforced through having been invited to become a volunteer by a leader in his community. P2's social desire was given expression through the perceived opportunity to serve children and his community. Through the experience of this social role, P2's personal needs were mediated. For example, his expressed desire to gain further education in order to assist children in his community demonstrated his personal need for education, coupled with altruistic intent.

4.6.4.2. Parent / teacher

The social role of the parent / teacher was understood in this context as feelings of responsibility and nurturance towards others' children as if they were the child's primary attachment figure. Participants who fulfilled the role of parent / teacher appeared to provide support and care, such as food and clothing, and emotional support of checking school attendance, nurturing, disciplining and teaching children 'correct' behaviours. This role appeared to overlap with the helper / counsellor in the provision of advice and encouragement.

“They (neighbour’s children) usually come to play with my kids and I could see that maybe they have some needs that are not met by the parents. I ask them what the problem is and then they will tell me about it. Maybe they did not have some food this morning and I ask the reason as to why and they will say that the mother has been away for two days [and] nobody has been caring for them for the past few days.” – P6

In the above example, the participant (P6) spoke about taking care of the needs of her neighbour’s children when they were not able to take care of them. In this case it was difficult to determine whether P6’s decision to fulfil the parent role was self-initiated (after the opportunity presented itself) or the role was taken on in compliance with the expectations of her neighbour. It appeared that this social role emerged through an interaction of P6’s own personal experience of having received support from another during a difficult time in her life and getting ‘adequate’ help when she needed it. P6’s positive personal experience and mastery over her own difficulties mediated her beliefs, values and attitudes. This in turn mediated the development of ‘other-focused’ personal needs such as finding meaning through helping others and assisting those who were experiencing difficulties that she had overcome. She expressed the desire to develop herself further in order to be of assistance to people who needed help in her community, such as caring for a family member suffering from HIV/AIDS.

4.6.4.3. Leader / role model

The social role of leader or role model led participants to adopt roles of leadership in the community and set an example for others. Such roles included leading groups and working closely with others in the community. Participants who were a role model in the community worked closely with children and others, conveying life values, beliefs and attitudes through their behaviour.

“The cousin that is staying with the Gogo, on paydays I usually used to take the Gogo to the pay[point] to get [her pension], but now he is responsible for that, even though he is 10 years old, he can take the Gogo to the pension line. And as well as a walking stick, on the first day I took the Gogo to the paypoint and my cousin was carrying the walking stick so [he] became helpful like that.” – P8

In the above extract, the participant (P8) referred to being a role model for his younger cousin.

Through his own behaviour he modelled social helpfulness. P8’s social role of being an example to younger children was mediated through his beliefs, values and attitudes towards himself and others, especially the elderly and children. These beliefs, values and attitudes developed through his personal experience. His social role was further reinforced by members of his community and children that he had assisted in getting back into school.

4.6.4.4. Peer / sibling

The social role of peer / sibling emerged when participants became a friend to children in the community. This social role included spending time with children and sharing in their interests and games. It appeared to be fulfilled predominantly by participants without their own children, male participants, and those of adolescent age or early adulthood. This social role overlapped with other roles of the helper / counsellor, role model, and parent.

“Like on a Friday afternoon there are some movies that were on TV [about] martial arts. Definitely there are some kids who would like to know what styles I copy from. Whenever I am on the road, some kids will come and play as though we are involved in some karate fight or something.” – P8

In this example, the participant (P8) referred to a shared interest in karate and martial arts with the children in his community. Therefore this social role emerged through his shared interests and ability to relate to children.

“We talk a lot, we pray, we play like pillow case, with pillow things, we stay and talk and sometimes we fight a lot (laugh) yah, and that’s basically it. We play fight and we talk and help at home, we clean we wash, [and do the] dusting.” – P5

This participant (P5) referred to her relationship with her siblings in her family home, which appeared to fit with the social role of peer support and friend to these children. P5 related to these children as a peer.

4.6.5. Social investment leading to ‘positive volunteerism’

Fulfilling social roles in the community, in themselves, formed personal experiences that were positive, negative or ambivalent. For instance, a participant’s personal experience of their social role may have met a personal need for support and acceptance. This resulting sense of mastery mediated the participant’s existing beliefs, values and attitudes. The motivation for a participant fulfilling social roles in their community, such as personal needs and interests, and the particular personal experience in that social role, resulted in a positive or negative personal experience. This in turn influenced their beliefs, values and attitudes, which mediated their social desire. For example, a participant’s positive experience of fulfilling a social role in their community reinforced their beliefs, values and attitudes, and related belief that they would be able to perform according to what was required of them in such roles. This in turn enhanced their desire to contribute. Social desire interacted with the perceived opportunity to volunteer, such as the intervention described in this research. If this opportunity was perceived as being present, this led to ‘positive volunteerism’. This occurred in three ways. Firstly, a participant may have been invited to join the training workshop by a key person in the community. Secondly, they may have heard about it from peers and decided that they would like to become involved. Lastly, a participant may have been closely involved

in co-ordinating the workshop from the outset. ‘Positive volunteerism’ was not an end in itself, but part of the circular process feeding back into personal experience and its subsequent interaction and influences.

“In the place where I stay there are like no recreational activities, so I decided to do something for the children rather than let them be without care. So that is why I decided to do this.” – P17

The above participant’s (P17) social role was one of a parent / helper. P17 initiated activities for children in her community to keep them busy. She reported a positive experience of this social role. It was mediated by support received from members of the community and her positive experience of working with the children. This predominantly positive experience interacted with her beliefs, values and attitudes, enhancing her social desire, which influenced her ‘other-orientated’ personal needs for self-development for the benefit of others.

“Then I come back to my community and teach them how to try to get started [with] the home business and to plant some crops to take it and sell it in the market.” – P11

This participant (P11) expressed the desire to ‘give back’ to his community. He would be able to build and develop community resources by investing the skills and knowledge gained in the area of his interest (agriculture). However, the opportunity for this contribution appeared to have been mediated by his access to financial resources that would enable him to study. Altruistic intent interacted with his personal need to study agriculture. P11 believed that gaining skills and knowledge in the area of his interest would enable him to pass on skills to others.

CHAPTER 5

CONSOLIDATING THE FINDINGS

5.1. INTRODUCTION

The qualitative methodological approach assisted the researcher to interpret and understand the social world, rather than measure and predict it. The researcher adopted a critical stance towards the literature on volunteers' motivations, especially within this particular South African context. Kvale (1996) calls attention to larger social, political and economic issues, encouraging researchers to pose different questions to the text that may lead to different answers about the meaning of the text. The researcher was interested in how unique historical and socio-cultural factors influenced the way in which individual motivations were constructed and understood. She aimed to highlight ways in which these motivations, emerging from personal understanding and experiences, were derived from, and feed into larger systems of meaning, existing at a social rather than an individual level.

Paolicchi (1995) stated that human knowledge is motivated, organised and communicated through social interaction. The structure of an individual's system of activities and relationships supports and modifies their goals. This in turn motivates and orientates their behaviour. Knowledge and meanings are constructed through the interplay of individual, social and interpersonal systems. From here one can imagine an individual, fully situated in their social world, existing beyond an autonomous source of action, acting as an agent with "cultural tools" (Paolicchi, 1995, p. 15).

5.2. INTERPLAY OF SOCIAL SYSTEMS AND MOTIVATIONS TO VOLUNTEER

In all social groups, communication and interaction are structured within certain operational limits that produce stereotyped patterns of relating between social systems and the individuals within that system. Restrictions are also placed on acceptable ranges of behaviour (Bell, 1975). Therefore, all individual behaviour is influenced by the systems of meaning derived from the context in which they live.

Systems theory provided a way of taking the motivations of the participants in this research one step further. Each category of factors reflected broader systems of meaning on a community and social level. These issues encompassed social and community experiences, beliefs and needs, that shaped the development of the individual motivations.

5.2.1. The individual motivations

Danoff and Kopel (1994) state that individuals who volunteer may be motivated by either conscious or unconscious desires to have a healthy combination of their needs met, especially when these are not met in other areas of their lives. According to systems theory, if one aspect of an individual's system is unbalanced, all its components shift to accommodate and restore equilibrium (Framo, 1982). For example, if an individual is struggling to overcome a personal difficulty, particular needs may emerge. One way in which these needs could be met is through volunteer work. From this perspective, the motivations that centre on personal needs, such as support and acceptance, recognition, and self-development, may be explained further.

Fogarty (1976) believes that one cannot understand the individual without understanding the system within which they exist. According to systems theory, even the concept of the self is dependent on its context, and in different situations, different aspects of the self come into focus. Social situations help to determine the nature and priority of an individual’s life goals such as circumstances that provide opportunities that place emphasis on helping others (Gillespie & King, 1985). Therefore, characteristics of an individual’s personal and social life impact on their motives for volunteering (Gillespie & King, 1985). If the characteristics of an individual are particular to the context or system, it follows that motivations will be explained best by analysing the system, not just the individual (Framo, 1982). However, Fogarty (1976) cautions against focusing entirely on the system to the detriment of the individual.

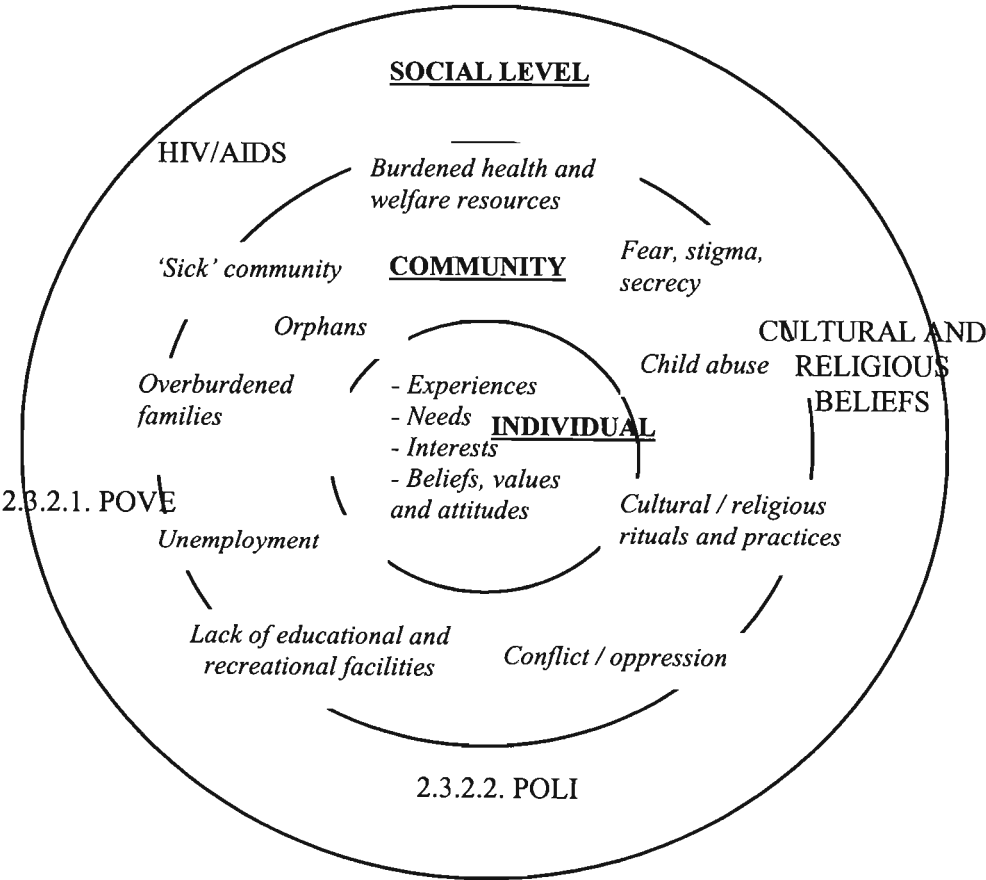


Figure 5.1. The interplay of social systems and individual motivations to volunteer. Adapted from The family system – Child Target: Illustrated (Sage, 1998) [Online].

5.2.2. Interplay of social, community and individual systems

Systems theorists regard individuals and communities as healthy when they are able to adapt to, and welcome change (Fogarty, 1976; Framo, 1982). They propose that all components of a system play a part in community problems. Therefore, an individual not only becomes motivated by an inner desire for equilibrium, but functions to maintain balance within the wider communal system (Framo, 1982). Furthermore, if a problem arises in one aspect of the community system, the individuals in this system shift to accommodate this change in an attempt to restore the previous state of homeostasis. Systems tend to resist individual change, prescribing that individuals' behaviours adapt to the needs of that system (Framo, 1982). For example, Lichter et al. (2002) believe that an individual's engagement in prosocial activities may be structural or demand-driven. This suggests that the act of volunteerism is a situational response to the unmet needs of impoverished communities.

While analysing the data, four broad social issues emerged alongside the categories of motivating factors of the participants. These were continually reflected in each of the participant's motivations to volunteer. Figure 6.1. illustrates the four issues, which included HIV/AIDS, poverty, cultural and religious beliefs, and political governance. The impact of these issues on a participant's motivations to volunteer occurred through their personal experience, which was the primary motivating variable through which other categories emerged. Community experiences, needs and beliefs pertaining to particular social issues, influenced participants' personal experiences and shaped their subsequent motivations to volunteer.

5.2.2.1. HIV/AIDS

It is well documented that the combination of poverty, natural disasters, violence, social chaos and the disempowered status of women contribute to the transmission of HIV/AIDS. Because of its close relationship to other poverty-related illnesses, the disease lowers the general health of communities and increases the likelihood of affected individuals becoming impoverished (Wilkins, 1998). In sub-Saharan Africa, HIV/AIDS has affected and spread most rapidly in areas with the fewest resources, the effects of which have exacerbated poverty (Lindegger & Wood, 1995; Stein, 1997). As the epidemic advances in developing countries, changes to the population profile will exacerbate skills shortages; have implications for training, sickness benefits and productivity (Dossier, 1992).

On a community level, health services are overburdened due to the increase in the number of children and adults both infected and affected by the disease. The burden for caring for and supporting those affected by the disease weighs most heavily on communities already struggling with inadequate levels of health, education and employment (Dossier, 1992).

Extended families have taken on much of the care giving, in the hope that this will alleviate some of the burden on the health services. Families and communities have been strengthened as well as splintered (Dossier, 1992). Poverty, and its associated problems, compounds the effects of widespread fear and stigmatisation.

The impact of HIV/AIDS on the community influenced and mediated participants' personal experiences of their circumstances in turn shaping individual beliefs, values and attitudes. These interacted with the variable of support, which in turn mediated personal experiences. Widespread community beliefs and perceptions regarding HIV/AIDS determined whether or

not participants received adequate support when needed. Furthermore, as the findings of this research indicated, a participant's personal experience mediated their beliefs, values and attitudes. Thus, wider community processes, perceived by participants in positive, negative or ambivalent ways, influenced the development of their beliefs, values and attitudes.

The results of this research showed that personal experiences and beliefs, values and attitudes mediated the development of personal needs. These personal needs reflected broader community needs. The need to gain practical skills in home-based care was seen as a response to the deficit in health care resources in the community, and a communal need for informal caregivers to be trained in practical skills. A participant's subsequent experience of this community need that was mediated through their exposure to social factors, experience with children and others, role models and so forth. Through this participants perceived and responded to the opportunity for involvement. Some participants who fulfilled social roles felt unable to adequately care for the sick as a result of not having the right skills or because they lacked access to the necessary resources. This led to the need for information and training. The findings of this research stated that personal needs for self-development emerged predominantly for the benefit of others.

Through volunteering, individuals not only hoped to meet their own needs, but broader community needs, in order to restore the previous or desired state of health in the system.

5.2.2.2. Poverty

The social issue of poverty has been linked to the collapse of rural economies and the migration of workers to overburdened urban environments (Rowntree, as cited in Richter,

1998). Unemployment is a significant indicator of poverty, with approximately 55% of people from poor households being unemployed (Wilkins, 1998). Disempowerment is a significant defining characteristic of being poor, and is worse for women who experience unequal gender relations. Poverty is known to encompass constant emotional stress and violence, both of which profoundly affect the lives of the poor (in *ibid.*).

Poverty impacted on the emergence of particular community needs, experiences, and associated beliefs and attitudes. In this particular context, poverty resulted in, and was exacerbated by a high rate of unemployment, with the majority of paid workers having to commute to urban areas (Richter, 1998). Scarce resources, overburdened health and welfare services, and a lack of education and recreational facilities are common in impoverished communities.

Community experiences, needs and beliefs were reflected in the motivations of this group of participants. Firstly, personal needs for self-development, in the form of obtaining skills and training, emerged as a significant motivating factor for volunteerism. This personal need reflected the high unemployment rate and lack of opportunity to develop skills. The need for some participants to engage themselves constructively in the community emerged through their personal experiences of a lack of recreational facilities and adequate financial resources to further their education and pursue a career.

Many participants expressed the belief that, in order to make changes in their community, it was important to gain status and “power” through educational and financial freedom. This belief appeared to have been influenced by community experiences of poverty, and an associated sense of collective powerlessness in a Westernised world. The development of

these personal beliefs was also influenced by a participant's experience of role models (e.g. political leader). Participants' personal interests also reflected community and social interests, expectations and social norms.

Living in an impoverished community provided participants with many opportunities for social involvement. Social roles encompassed caring for others' children, and providing practical care to the physically sick. Participants fulfilling social roles, did so not only to fulfil their own needs and desires, but to mobilise and respond to community problems by shifting into action in attempt to restore health (Framo, 1982).

5.2.2.3. Cultural and religious beliefs

According to Shutte (2001), African tradition is deeply tied to ancestral worship. Africans believe that the living must share with, and care for each other, and that both the living and the dead depend on each other. The ancestors are included in the extended family and there is the belief that dying is the ultimate homecoming. Qualities of compassion, warmth, understanding, caring and humanness are emphasised in all the major religions of the world.

The moral and cultural practices tied to the concept of Ubuntu, can be seen at the community level, both in the extended family and the sharing of childcare and child rearing responsibilities. This is also seen in the variety of social roles fulfilled by individuals in their community, such as parenting others' children as they would their own, and advocating for others' children to be accepted back into school.

Community cultural beliefs and practices appeared to shape the variables that mediated participants' personal experiences of support, role models, socio-cultural factors, social roles and attachments. They also influenced the development of participants' beliefs, values and attitudes, which in turn influenced their perception of the above mediating variables. For instance, the beliefs and practices surrounding extended families influence the presence and perception of the mediating variable of support, with its subsequent positive or negative influence on personal experiences. This personal experience in turn impacted on participants' personal beliefs, values and attitudes towards self and others and the emergence of related personal needs.

Altruistic intent was closely tied to a participant's beliefs, values and attitudes. This motivating variable appeared to have been influenced by religious and cultural beliefs and practices on a wider community level. For instance, the selflessness of altruistic intent is highly affirmed by most religious and cultural practices and also linked to the ethic of Ubuntu. Career aspirations included returning to the community to invest these in developing the community and passing on skills and knowledge. This attitude reflects the concept of communalism, using what is learnt in order to benefit the collective, rather than purely for self-benefit.

Collectivist beliefs, values and attitudes appeared to explain the importance of acceptance, support and belonging, which emerged as a personal need amongst approximately half of the participants. Other personal needs such as enhancing communication and language skills reflected broader cultural beliefs about success, status and recognition. These personal needs led to social roles of the helper / counsellor, as well as the parent / teacher and advocate / leader.

5.2.2.4. Political situation

As with the above-mentioned issues, social and community politics influenced the individual motivations to volunteer. The local government also mediated the perception of support, especially in the form of community health and recreational facilities. Consequently, the individual exposure and experience of political leaders, in turn mediated a participant's further personal experiences, as well as beliefs, values and attitudes about themselves and others. For example, some participants were invited to take part in the training programme by their community leader. His influential position in the community, together with the reinforcement he provided participants for their involvement in the community, may have influenced the participant's subsequent beliefs, values and attitudes about themselves in a positive way. Foster (2001) states that local leadership demonstrates an example of commitment for others. He believes that individuals who share the vision of the leader are more willing to participate in prosocial activities.

5.3. LIMITATIONS OF THE RESEARCH

Qualitative research recognises that the social world is complex and dynamic. It is theory generating, inductive, and aims to gain valid knowledge and understanding by representing and illuminating the nature and quality of individual experiences. The developing theory was firmly grounded in personal experience, rather than prior theoretical frameworks (Banister et al., 1994).

In qualitative research, there is a move away from the modern search for true meaning to a relational unfolding of multiple meanings (Kvale, 1996). According to this line of thought,

one of the strengths of the interview method is that different meanings of the same interview can be constructed through different interpreters, as meaning is a construction of social reality. The personal qualities of the researcher are intertwined with the process, supporting the development of meaning throughout the course of the interview rather than simply uncovering pre-existing meanings (Banister et al., 1994; Kvale, 1996).

The findings of this research represented one of multiple ways of interpreting and understanding the motivations of this group of volunteers. The researcher acknowledges that these findings are open to change and reconstruction. Despite this, introducing a second interpreter to code a portion of the data may have enhanced the validity of the results. The results may have benefited from a variety of positions (Banister et al., 1994).

The researcher attempted to conduct the interviews in a quiet and private space, conducive to sharing personal information. Unfortunately, due to time constraints and some participants only being available in the early morning or weekend, accessing a private room at such times was problematic. The researcher dealt with this by conducting these interviews in her car, which was private and quiet. Furthermore, the quality of many of the interviews and subsequent transcriptions were negatively affected by outside noise, rain and people interrupting the process. As a result, the flow of the interview was repeatedly interrupted, and participant's voices did not come through clearly on the tape recordings. The researcher may have counteracted this by arranging access to a more secluded area prior to the start of the workshops, or conducting all of the interviews in her car. Despite this, the notes that she had taken during her interviews helped during the transcribing process.

Many interviews were conducted in the late afternoon, after a hot day, often when the participants and the researcher were tired. This could not have been easily avoided due to time constraints of the workshop and the availability of the participants. The researcher may have tried to avoid this by attempting to conduct more interviews in the early morning and over the lunch breaks. However, this was not easy, as the workshops started early in the morning, and lunch breaks were important for the participants. During the second workshop, the researcher had to be available to help set up equipment for the days' workshop, which meant that early morning interviews were almost impossible.

5.4. CONTRIBUTIONS OF THE RESEARCH

5.4.1. Suggestions for practice

The researcher embarked on this research because she believed that training programmes could enhance volunteers' ability to cope in their work and prevent burnout. However, it became clear that the retention of volunteers and sustainability of intervention programmes was not merely about preventing burnout, but keeping volunteers motivated and interested in their roles. This research indicated the likelihood that participants, who had a positive experience fulfilling social roles, would continue in these roles and maybe take on further ones. The researcher hypothesised that the experience of volunteerism may in fact enhance the possibility of further volunteer activity. As with social roles, experience that meets the needs of the individual provides an overall positive experience. This in turn mediates positive beliefs, and enhances social desire. The following suggestions are put forward for practice:

- Gaining insight into what motivated these volunteers to offer their services to vulnerable children sheds light on what work roles will be most suited to particular volunteers. Taking cognisance of current social roles (especially self-initiated) may be useful in determining the areas of interest specific to each participant, the values that are important to them, and where their strengths lie. This could occur in the selection and de-selection of volunteers.
- Participants' personal experience was a central factor in the development of their desire to serve their community in a voluntary capacity. Therefore, this is influential in their continued motivation and sustained work in the community. A positive personal experience of volunteerism will embrace a meeting of personal needs and interests, enhancing self-efficacy, and the sense of contributing to something worthwhile. An ongoing evaluation of a volunteer's experiences may shed light on whether these expectations of self-fulfilment are being met.
- Being aware of participants' personal needs provides insight into which volunteers are most likely to cope, or what they may require from their volunteer work roles in order to be sustained in their work. This determines whether the nature of the particular volunteer work will meet potential volunteers' needs. It also helps with selection and de-selection of volunteers, role placement and training.
- The research has shown that being cognisant of beliefs, values and attitudes of volunteers is important for practice, and the retention of volunteers. Volunteers may affiliate themselves with an organisation that represents similar values to their own. The participants in this research demonstrated spiritual beliefs, values and attitudes, which did

not necessarily involve religious practices (e.g. church attendance). Being aware of the values participants of the group represent will improve compatibility among volunteers, and between volunteers and the organisation. This may enhance a sense of belonging, group cohesiveness and support.

- Understanding what motivates volunteers to offer their services enables an organisation to tailor its training specifically to the needs and interests of volunteers, rather than merely implementing a generic programme. Further training can be based on the knowledge of what will assist volunteers to be supported in their roles. In this particular group of volunteers, an overriding need was for training and skills development in the area of child work. It has been suggested that providing volunteers with educational support enables them to build skills and knowledge necessary for effectiveness in their voluntary roles. Breaux (1993) adds that this should occur throughout the volunteer experience.
- A safe volunteer environment, fostering team building, fellowship and nurturance will meet the need for support and a sense of belonging for the participants. According to Breaux (1993), social events that assist the group to be conspicuous in their community, where an example of open, safe communication skills can be learnt by all members, is vital to sustaining volunteers. Psychological support empowers volunteers to process emotions, fears, concerns, frustrations and grief so that stress, burnout and attrition can be minimised. Supervision and input, personal recognition of volunteers, and suggesting 'time-out' when a volunteer is overwhelmed by grief or fatigue is a suggested way of enabling volunteers to feel supported in their roles, and at the same time meeting their personal needs (Breaux, 1993).

5.4.2. Suggestions for research

One of the objectives of this research was to offer a perspective on motivations of volunteers in the South African context. The researcher puts forward suggestions for research to be extended in this field:

- It is suggested that a comparative study, using the grounded theory method, be conducted. This would include a more extensive sample (e.g. incorporating communities across KwaZulu-Natal), with the aim to evaluate and further validate the patterns of motivations that emerged through this research.
- The majority of participants appeared to be fulfilling one or more social roles in their community. Further research may ascertain whether having fulfilled one or more social roles is predictive of 'positive volunteerism'. This would confirm a hypothesis that emerged from this research. This was that individuals who fulfil social roles in their community are more likely to volunteer than individuals who do not.
- From the literature it has been reported that once volunteers become active, their motivational patterns do not remain constant. The researcher suggests that a longitudinal study be conducted, to reveal the direction of any shifts that take place due to external variables.
- A suggestion would be to conduct a pre-post test evaluation of the participants of this research. This would involve a follow-up assessment of the research participants to determine which volunteers have remained active in their volunteer roles, and who had

subsequently ‘dropped out’. The purpose would be to note, over time, which motivations appeared to be most salient in sustained volunteerism. This would have implications for the selection and de-selection of volunteers, as well as future training programmes.

5.5. CLOSING REFLECTIONS

The researcher acknowledges that the findings of this research have only touched on the possibilities for further exploration into this particular field of volunteerism. Gaining one perspective on what motivated this group of volunteers to offer their services to vulnerable children has been useful beyond merely extending this field of research. The researcher anticipates that the findings of this research will enhance existing training programmes through providing ongoing skills development, support and assistance, that is appropriate to the needs of volunteers in this particular social context.

“We should set aside all previous habits of thought, see through and break down the mental barriers which these habits have set along the horizons of our thinking and in full freedom proceed and lay hold of those genuine problems still awaiting fresh formulation which the liberated horizons on all sides disclose to us...”
by Husserl (in Hutchinson, 1988, p. 123).

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APPENDICES

APPENDIX A: QUESTION GUIDE

APPENDIX B: DEMOGRAPHIC INFORMATION (TABLE)

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APPENDIX A
QUESTION GUIDE

1. WHAT CONTACT OR EXPERIENCE HAVE YOU HAD WITH CHILDREN IN YOUR COMMUNITY?

2. WHAT DO CHILDREN LIKE BEST ABOUT YOU?

3. HOW WOULD YOU DESCRIBE YOURSELF AS A PERSON - THE TYPES OF QUALITIES YOU HAVE?

4. WHAT IS THE ONE QUALITY THAT YOU LIKE BEST ABOUT YOURSELF?

5. WHAT IS ONE THING THAT YOU WOULD LIKE TO CHANGE OR IMPROVE ABOUT YOURSELF? (IF ANYTHING)

6. THINK OF A TIME IN YOUR LIFE THAT WAS VERY DIFFICULT FOR YOU - HOW DID YOU GET THROUGH IT, WHO / WHERE DID YOU GO TO FOR SUPPORT?

7. WHAT HAS MADE YOU WANT TO WORK WITH VULNERABLE CHILDREN IN THE COMMUNITY?

8. WHO IS IN YOUR FAMILY?

9. ANY QUESTIONS?

APPENDIX B **PARTICIPANT DEMOGRAPHIC INFORMATION**

Participant	Age	Gender	Marital status	Employment status	Religion	No. of children
P1	19	female	single	unemployed	christian	0
P2	35	male	single	unemployed	other	2
P3	28	male	married	employed	J. witness	0
P4	27	female	single	unemployed	unknown	2
P5	20	female	single	unemployed	unknown	0
P6	31	female	single	self-employed	unknown	1
P7	unknown	male	single	unemployed	unknown	0
P8	unknown	male	single	unemployed	unknown	0
P9	25	female	single	unemployed	christian	1
P10	27	female	married	employed	christian	1
P11	25	male	single	voluntary worker	unknown	1
P12	23	male	single	student	christian	0
P13	20	female	single	unemployed	christian	0
P14	18	female	single	unemployed	nazareth	0
P14	15	female	single	unemployed	christian	0
P15	unknown	female	single	unemployed	unknown	unknown
P16	25	female	single	voluntary worker	zionist	1
P18	20	female	single	unemployed	christian	0

APPENDIX C

TRANSCRIPTS (SORTED)

1. PERSONAL EXPERIENCE

1.1. Positive personal experience

1.1.1. Mastery over circumstances

"Yes, I've survived" (referring to his background and growing up – P11)

"I solved the problem myself even though I was struggling, I had to cause no one was solving the problem..." "I made it through by myself – not with anyone.../ I feel like I am independent, I can be everything myself.." (referring to a difficult time in her life – P18)

"Yah, I am learning to think for myself – I am telling myself, to what I see happening outside – I have to decide for myself – I have to know that its okay I am going through with this thing.." (P9)

P6 working her own business selling tea bags, and sugar and making a profit. Currently unemployed

"you know, by only viewing and the situation which is at home it actually deals me a lot of experience and a lot of – you know, I've gained some more experience of how to make a decision on my own so that which is a decision which is going to enable me to be a prosperous man around here

- *..its just coming from your own experience in your own situation?*
- *because..at home the situation is very very bad, yah" (P12) (positive outcome to negative experience – leads to mastery taps into self needs)*

"..I have completed my matric and I am going to stay at home and there are certain things that may actually come to mind, some of them might be wrong, some of them would be right..../you know if you are staying at home doing nothing..you might even feel that if I keep myself busy by smoking..mixing with people who are bad..../because you are always bored..and then I decided to join the group because I was trying naturally to preserve that knowledge that I had.." (P12)

- "..he's more understanding about facing the problem and dealing with the problem*
- *so just having knowledge and understanding of – a little bit more of life and the problems that life throws at you actually makes you feel stronger?*
 - *yes*
 - *so that you're more in a position to cope because you're a stronger person?*
 - *yeah" (P7)*

1.1.2. Exposure to positive role models (links often to desire to be a role model)

"I try to work with the ward [community leader] because he have some goodness in him sometimes...tell us the way we must do things in order to achieve what we need...we must participate because that makes our brain to grow full and to know what is happening around us in the world.." (P11)

"..even in hard time you can find that a friend is someone who likes to get you laughing and getting you happy so children are those kinds of friends so they are my good example of friends../ to be honest, if I had to choose I would have attitudes of younger people – they are willing to learn.." - P3

"..but my supervisor came to me..she had the same problem and after a few months I came to her to tell her about my status..so at work we are two..is people around me are supportive to me, so I've got to reflect that to other people so that's what inspires me to do it.." – P3

"It sounds like it's been helpful for you to have had a supervisor who has been through a similar kind of thing and experienced the same thing because you can relate

- *yah, too much*
- ***and having that is going to allow you to be that person to somebody else?***
- *exactly.." - P3*

linked to...

"..I wont have any kids so I will take [responsibility]..I like children, I try to have some ways of dealing with their future, trying to make them expect their future and to come with something that will be the future for them / ..I do have kids actually..so to like loosen the ground for them to grow.." – P3 (links to mastery of own experience and thus finding meaning, social investment as well as interest in children)

"..I have got a wonderful mother..my mother is a wonderful woman..she is the centre of my universe and everything I could possibly want in life../ and she's never turned her back on us and my dad../ yah, she's really strong" (P5)

"if I cant confide in my friends..I go back to my mother – she gives me solutions..she says 'keep on working, don't look at others, just do what you want to do'" (P1)

"..brother of the father came – he was the one who was more responsible and he was..made some jokes to help him get through..gave him to have the will to help others in distress and undergoing [hardship]" (P8)

"..my parent told me..don't cry..you're only going to cry for one day..my father, he passed away, and I cried for one day thereafter..I cant change the situation..

- ***So you remembered what he said to you before he died, and that was to not spend a long time mourning him and to move on?***
- *yes" (P2)*

"Okay, your qualities are very good...it made me to become strong about life.." (referring to White women facilitators – P11)

1.1.3. Positive experience of receiving support

Formal

"..we spoke about this difficult time in your life, especially over the last couple of years its really been an adjustment phase

- yah

*- **..and we spoke about your religion and your faith and how that's helped you through..***
- P3

"..haven't got the power to bury their bodies they can go to the [community leader] and the [community leader] can see what he must do to them to bury the deceased – try all his best to do what is needed../he will try to find something..can do in the community.." (P11)

"Yes there is like the Church, our priest...when there is clothing..then gave it to me.../ so he do encourage me, uses some characters from the bible, like Job.." (P11)

"..when I was at school I was brilliant, so there is teachers who were encourage me..'keep it up, so do your best'..so that was..I was very bad" (P11) on teachers who encouraged him to do the best he could

"Mrs Miller [her employer] was much more supportive of the family, she gave us some money to bury the mother and also to buy some food..she was there to give us the support we need../Mrs Miller did give us support although it was financially, but what she did financially..it also help us emotionally..that we would have less worries" (P6)

"..when it comes to drums, we go to..other places..they invite us..to their places" (P17 – referring to recognition of the community of some of these group activities)

- from the government

"But I am lucky because the government was a sponsor by the child support grant so that is what I use to pay some fees at creche.." (P11)

- Resources available

"there is a man who sponsored about the food so if we come to him and ask us for some food to bring to our children who are very poor in order to feed them.." (P11)

"So I try always to be lucky I was employed by someone.." (P11)

Informal

".. I was surprised, because instead of running away from me they [friends] were supportive..they said 'we are willing to support you..' so my family was willing..if people

around me are so supportive to me, I've got to reflect that to other people so that's what inspire me to do it

- *and it allows you to be more open to helping others, because you've had some support and it sounds like a lot of love and support*
- *yah..* - P3

"Oh its been a support, too much, too much" (referring to friends and peers) (P11)

"..brother of the father came – he was the one who was more responsible and he was..made some jokes to help him get through..gave him to have the will to help others in distress and undergoing [hardship]" (P8)

"Okay, your qualities are very good...it made me to become strong about life.." (referring to White women facilitators – P11)

"I find it easy with him [boyfriend]..he knows me better than anyone else../ I think he would be able to help or..I feel like I could tell him" (P18)

"I'd go to a friend, and maybe the children that I work with because they have got love for me" (feels really cared about and supported by her children) – (P17)

"..because with me I was very fortunate that I had such a wonderful family / ..I have many sisters and cousins and everything. If it weren't for them then I don't know" (P5)

"okay we [brother, sister, cousins] talk a lot, we pray, we okay like pillow case- with pillow things- we stay and talk and sometimes we fight a lot..we play fight and we talk and help at home, we clean, we wash.." (P5)

"..I make friends very easily../..we have our little things we do just to make a sense of belonging. My friends and I say 'hey, how're you doing?' or 'howzit girl'" (P5)

"And sometimes when I do good things my mother will say that my father would have been proud of me and I feel like I need to be sure if he will be proud of me" (P5 – uncertain category – internalised positive role model)

"..because in my family you don't come second, you always come first, I'm used to that kind of way.." (P5)

"..when I asking her for advice [neighbour], something that needed to be asked the question that I am afraid to ask my mother, she just tells me openly" (P9)

"..there is the one [friend] that is best of all – so I always talk to her when I have problems..sometimes when we are sitting like this we just open a bible and then we sing and pray../wherever I go she is there.." (P1)

"..I remember the day I told my friends that 'you know guys, I got a scholarship so I have to go to Johannesburg, but I'm scared because the financial position and I'm thinking that my parents might fail to provide the funds when necessary' and one of my friend came to me and said 'P12, this is not something, this is not for you to wonder about, but it is God and you must remember the man by the name of Job, who was accosted by God to leave his company and go to the land where God wanted him to go..'..so what he said shows me that if God knew that my parents will actually fail all the way to pay for me he would not have given me the chance to.." (P12)

1.1.4. Experience with children / other

"the children they feel comfortable when they arrive at school, because the other children, their parents do the bad things so they..when they coming at school" - P10

"she has got children of her own and she has got an understanding of what a child might need – the needs of a child and how to help the child grow and reach other people.." (P6)

"..then we collect second hand clothes and tinned food and we collect them and go to them and give them all those things..played with them, talked with them../yeah, it was very nice. We talked with so many things, what are they doing here, are they studying that kind of thing" (P1)

"..some of the problems were solved..the problems that were solved were that the kids came back to school and.." (P8)

"..he's got like experience [in teaching] so when there are some children they face some problems he just gets interested to see what the problem is..and how can he help.." (P2)

"So you've had a lot of experience with children (yes) as a teacher (yah).."

"..by the virtue that I've done some kind of teaching I can identify..support me because they know I was a teacher at some stage" (P2)

"..even in the community here are some..there are a lot of young kids who are..meet in the street, and they really appreciate to be with me and I must say, because of the fact that I am open and I..nobody to help or do anything for me..so that is why they really appreciate to be with me..yah" (P12)

1.1.5. Negative personal experiences beyond control

"I don't have the money because my intention is that I would need to go to the study about the agricultural studies but I think because I haven't got the money, they said there is no point" – P11

(Cannot get bursary, does not have the money to go to agric college)

"..we tried to solve the problem together with the children and the parents, but some of the problems were not solved../..we tried to talk out the problem with the teachers and they [children] came back to school and they decided on their own that they were not going to

attend school..it's a problem, it made him sad, because now this school year, last year has finished – they didn't learn anything..and now they're starting to..this year../..the kids were not truthful to their parents, they did not tell their parents what had happened” (P8)

“I may volunteer because I have nothing to do that's why, I just stay at home all day, that's why I come here to volunteer

- ***mhm, so to keep yourself busy and give you something to do during the day***
- *yah” – P10 Social factors beyond control*

“..most of the time people who have experienced my way of life that I am just came into - they are getting expelled by their families and even at work, they are getting chased out” – P3 (linked to social factors)

“The other families just next to me, very close to me..there are two families, they've got their both parents, but they are not working, the mother and father they are not working, they live by getting help from other people..” – P3 (linked to social roles)

“Most of the time [I look after the children] because now I am still looking for a job..I am staying at home, most of the time I am staying at home” (P9)

“..yah, I'd love to have a job one day../ unfortunately my matric marks were very..[bad]..I didn't look because I have children..so I was just looking../ yah, I am not prepared to leave them [the children] for long..” (P4)

“..I wanted to know about [my] mother and the gogo has never told him anything about the mother up to today he doesn't know about his mother” (P8)

“..big problem with the church..I don't really want to go to Church../ because Church is always..people talking with that..cause they can confuse you..” (P2)

“..in the groups that I work with we have got some vulnerable children who have been sexually abused and we got AIDS due to the sexual abuse..and I also got some normal children..” (P17)

“..white girl, sometimes you will act as arrogant to us, you will look better than us, as you know what, there are some people just like that. So maybe you hate that black man you see as Zulu nation..so they must always be at a lower class..” (Influences personal experience and beliefs and values)

“I'm saw them and everything – they are suffering..sometimes for clothes, for food, from making sicking [sick]..no one likes to be sick, no one likes that../ no one like to be hungry, no one like to be naked..” (P11)

“You know what it is about children..I've forgotten the name of that person who is telling us that in 2004 there will be 100 000 orphans..it make me worried..that is why I decide to..” (P2)

“..people don't want to understand what is going on here..not easy for us to pass the message to them..because if you tell them you've got AIDS they're like 'Eish! You've got HIV! '../ I can work with children and I can work with other children affected by HIV..people like that they don't want to understand..because people are just running away, they don't want to..” (P2)

"Okay, I'm doing this in the community..there is a lot of vulnerable children, there's a lot of them, their mothers dying, they are living with sick parents..its just like..

- so in a way you've looked around your community and there are a lot of children who are actually in need

- yah

- and you're wondering if there is anything you can do to help..

yah, I think about them a lot" (P13)

"yah, its sad and hard when it comes to seeing a child..others who cant go to school – on drugs – and then you see the other ones..unacceptable behaviours

- and this has made you want to do this work?

- yah, its because I want to help the children get through their problems – of drug abuse and so forth – he might be able to help" (P7)

"..in my area, there are those children who are..who..sick parents. Like they do need help.." (P18)

"When I go into town I see street kids in town I don't want some people from the community to become street kids so its better to deal with them while they are still in our community.." (P8)

"..they [children] usually come to play with her kids and she could see that maybe they have some other needs that are not met by the parents, she ask them what the problem is and then they will tell her about it – maybe they did not have some food this morning and she ask the reason as to why and they will say that the mother has been away for two days..nobody has been caring for them for the past few days" (P6)

"..they [children] don't want to be helped..because you see, they are smoking dagga, stealing, all those things I think that's the problem..they said they would like to go to school, but its just that no one is looking after them and what are they going to eat from school.." (P1) (linked to belief that I can make a difference) – beliefs and values

"..its just that children they do not want to talk for themselves, they just hide and of course those vulnerable children they are scared to talk so..I want to help them to talk out so that I can help them" (P1)

"Its just that I see that they [children] are suffering so much – those orphans are just around this area there are so many orphans" (P1)

"..sometimes if they [children] haven't had anything to eat they come..during the day" (P18)

"I think..parents are too scared to talk about anything personal, instead they just shut them out because they are afraid to express what is going on and what is happening../ it is a scary thing to do – talking to your children, I don't think they feel comfortable.." (P9)

"but it really irritates me that people sometimes think we women are inferior..and I really don't like such kind of things../ ..its just to prove that women aren't the same and we can be powerful.." (P5)

"..there are some children in my neighbourhood like my neighbour's child – the neighbour is still young and lives with his children unattended and no one to take care of them, so I basically take the role of the mother.." (P6)

1.1.6. Lack of support

"..sometimes I would like to be pushed lets say in a more academical environment at school..I was really trying to prove a point and..I am really intelligent..its not worth it, I know myself, no one has to tell me whether I am intelligent or not../ telling you you are not intelligent or clever then I try to prove them wrong and this and that..somehow its like I am addicted to it/ ..when you get to school and somebody tell you, you are second, it really gets to you and then you think of your family and think 'no, this is really not me....' (P5) (link this to positive experience of supportive family)

"..just teaching

- **teaching..okay, but its really a financial difficulty – you would need some kind of subsidy, some kind of support – financial support***
- something just to (help)..cause this level that I'm doing level 4, I'm finished level 4 – its supposed to continue with level 5, so level 5 costs more money*
- **so you need to work your way up, but at the moment you cant go forward because you don't have the finances***
- yah. Because I only get the money from the parents fees, no subsidy from the government"*
- P10

"Usually it is quite lonely because I stay in front of the TV most of the time...there are no kids or anyone to talk to I usually go to the library and do some reading..." (P9)

"..what happened with us, when there is a death in the family, some of the members of the family turn away from the family – yeah, that's what happened with this family..a few members of the family [gave support], but that wasn't much of a help.." P6 (but then, positive situation occurred)

"..I had friends at school, but thereafter they were no longer with me../..I don't think there would be anywhere I would get support. Whenever I have a difficulty, I would just turn to my boyfriend – he is the one that is there for me" (P4)

"..she [mother] drinking a lot and she's kind of abusive when she is drunk../..verbally and physically..especial [sic] towards children..that is why I don't want to turn to her whenever I have a problems or going through a difficult something" (P4)

"Yah, now the children have to go out and find out for themselves – and if they find out from the wrong people, people who doesn't know anything, because their parents are too afraid.." (P9)

1.1.7. Lack of resources

"no, we are 3 in the school

- okay, and how many children do you have at the creche?*
- **we've got 56, 60***

- *wow that's a lot*
- ***it's a lot***
- *what are the ages P10?*
- ***I've got 0-2...they stay in that room (okay) and 4-6 in that room"*** - P10
(lack of resources in the school)

"I've just finished matric at the moment but I've had some course../ I just to work, as I need a job.." (P13)

"I am just matriculated. I've just got that certificate..this year I was thinking of applying for the technikon..financial [difficulties with financial aid]" (P1)

Both!

"and I wanted to learn more

- ***about..?***
- *to talking about, if the parents did not want to come in the school, if I call, what must I do? – I don't know what I must do..because I write a letter to him or to her but he didn't come" - P10*

"my difficult time is about my marriage..when I start collecting my clothes everything and the furnitures my child is just crying, just to cry a lot..then I'm worried../..because I'm leaving

- ***so your child is staying with your parents?***
- *at my parents*
- ***../..how old is he P10?***
- *he's eleven..*
- ***so it must have been very difficult for you to leave your son with your family***
- *yah its difficult*
- ***what made you decide to leave your son?***
- *because he's not my husbands son.." – P10 (negative exp beyond her control, linked to social factors)*

" I'm talking with my mother about my son..then she told me to take him to his father..hes got his wife

- ***so your child's father is married again?***
- *married again*
- *so your child can't actually go and live there and he cant come and live with you P10*
- *ay*
- ***which makes it very difficult***
- *yah its difficult yah*
- ***../..but it sounds like your mothers been quite supportive in that for you?***
- *..but she cry the whole night that day*
- ***so its been difficult for her as well***
- *yah*
- ***../..have your friends supported you at all?***
- *My friends didn't stay here they stayed in the township. So no one except my mother ../.. my husband does not want me to talk with my fathers – to contact..*
- ***../..and then again it sounds like the support from your home church is not there because you've now moved to a new church?../..the support that you would have got from the Lutheran you're not getting anymore***
- *mm (long silence)*

- **how do you think you are going to deal with this situation?**
- *I don't know* - P10

"..my younger brother..he's got problems, his mind is taking so slow and things..like at school he's getting very low marks so it would help me to just help him out, because like actually like nobody's like looking after him at home, although my mother sometimes she do some excercises with him.." - P3 (linked to social roles)

"yah, no I'm interested, because I try to get more information on how to handle the child who has got the problems because like if he is abused at home, because I've got only one child here who is abused by his father, then I comfort her..because she is not right, sit alone, just crying, when we go to the toilet during the toilet routine, she don't want to go to the toilet because of pain../..I try to call his parents but they didn't come to talk with me" - P10

(lack of support in relationships, friends, partner, church) linked to social factors:

"..a lot of cultural issues; what you can do, what you've got power to do and what you don't..

- *okay* - P10 (linked to social factors)

"maybe if I understand that better quite early and if they told me that would have accepted../ like they wont understand what is going on, maybe they just look at the person and think maybe they..but they [children] wonder why they are doing that and what is going on.." (P18) on culture and her own experience of secrecy around death

"..my brother was unemployed when my father [passed away]..there was no income - there was a year where we didn't go to school.." (P5)

"..sometimes children say 'you're weird, you don't have a mother'..when you grow up..I sometimes wonder what would I be like if my father was still alive and would he be proud of me right now?" (P5) also linked to negative social circumstances

"because if I had been given a choice, maybe asked who I wanted to be with, I would have chosen my whole family, rather than being sent to live with someone else" (P5 on her own experience of hardship and her father's death)

"..when I got my first period my grandmother told me everything..she says 'you got your period early..because you have a boyfriend'..I was never having a boyfriend at that time so I was afraid to talk about anything else that is personal so I keep it to myself, hearing rumours everywhere, people talking as though you have a boyfriend..I just have to decide for myself what is right and what is wrong" (P9)

"..I was trying to find out that question that my parents wasn't able to answer for me because in that time I got pregnant and..that time I was alone and I wasn't happy and I was feeling confused" (P9)

"..she has two kids...but the father passed away and then she was left to bring the child up on her own..this year the father [of her second child] has gone back to university to do some studying..she hasn't received grant for the one who is 7 years old../..I learnt from my own

children having problems and having no one, having no one there..” (P4) (there is much more here)

“so get more practice with children?

- *children and adults, yah*
- ***okay, so you’ve got a real interest in people..***
- *very much*
- ***..and is it particularly in your community or do you think it started with having your own children and having been through difficult experiences?***
- *having your own children – I learnt from my own children having problems and having no one there..” (P4) link to dedication to serve comm, and personal beliefs and values and personal interests and personal needs*

“..we’ve got a problem in that school..with the members of staff../ when we stopped all of those things..most of them were asking me ‘why have they stopped doing those things?’..and I tell them why..” (P13)

“..when my brother died I was living in Durban at the time..with my grannie..I didn’t know why but she didn’t want to talk to me..and I didn’t know what was happening...the following day I was trying to wear trousers like in our culture you don’t wear trousers at a funeral and they say.. ‘choose a skirt or a dress that is all you can wear’..I wear a dress and then we went..I find my brother is dead and it was painful I thought I was going to see him” (P18)

“..In the place where I stay there are like no recreational activities..so I decided to do something for the children rather than let them be without care” (P17)

“Really, people always talk..” (P18)

“mostly in black communities there are other ways – our parents didn’t give us much information about being nicely with other children..maybe fathers beating mothers – something like that..the only way to make them see that they did something wrong is to punish them by beating her or something like that..now other children are learning with other white people and they are taught something else and now it is confusing because like when you just hit the children a little bit, then she say you are abusing my rights and parents I think, ..they are confusing themselves..and now its confusing for them and confusing for the children and we don’t know how to deal with it..” (P9)

“..even I am still scared to talk to my mother..about what is going on..when you bring the sex you are like (phew) and your parents start looking away, like you spoke something bad and then I think that cause a problem” (P9)

“..he [her brother] was HIV positive and had AIDS, and all the members of the community and even the neighbourhoods like sidelining him, and even members of the family they were leaving him alone in the house – I could go to him and give him some help and encouragement and try to give him some hope” (P6)

"..the only problem is the parents at times, they are a stumbling block towards helping the children" (P8)

"..most of the neighbours did not come to the house, because they say my father died of AIDS and there is that stigma attached to it..because some of them say they will get infected just by coming.." (P8) – linked to cultural beliefs and values

"..he did like have something to talk to them but even though he could not give them the help that they need at the time – as to what they might need as in../..physical support../ ..especially food, money, school fees, clothes..abusing with children through alcohol, their parents not taking care of them.." (P2)

2. PERSONAL BELIEFS, VALUES AND ATTITUDES

2.1. Self and others

2.1.1. Self

"..its easier to me I just express it as I feel it and I tell her that I don't think its right or wrong, but to have a sure answer to me, if I am in that situation I just do it like this

- so you're open with them [children], you're clear, you are not judging them..*
- no..*
- you give them a straight answer and it sounds like children really appreciate that" (P9)*

"okay she has confidence at home in everything she does and she .. succeed..

- so you believe in yourself?*
- yeah" – P16*

"Being humble and accepting other people

- okay thank you" - P8*

"I am a good listener..encourageous [sic] and the best thing of all is that I have a love for the children who I work with" (P17)

"..the best thing is that you know I am approachable and flexible, so if a person is having a problem it is easy for them to approach me and say there is a problem – because I don't change moods I am always P12 (laugh), you know what I am saying? Yah." (P12)

"Ja, so you know usually I don't actually involve myself with those people who are..but I used to meet people who are having their vision and aims, so you know I can also conclude that those are my qualities because we are understanding some sort of a quality" (link to values about others..P12)

"..sensitive and caring because some boys will come to our – I can see that they have been home for a long time and I need to give them something to eat" (P6) link to personal responsibility, social roles

"I can keep anybody's secrets like..I just listening and keep that a secret between me and her, but even though I have many things, I don't share it with anybody../ I tell them my secret they

go out, I tell her..that third person knows about my secret..so I don't share my secrets.."
(P18)

"I made it through by myself – not with anyone.. / I feel like I am independent, I can be everything myself, not like anyone to..something from me" (P18)

"I am a good listener..encourageous [sic] and the best thing of all is that I have a love for the children who I work with" (P17) this is linked to interest in children

"..and I was nothing without education..so I try always so by lucky I was employed by someone..sometimes I ask my boss to pay for me, sometimes to give me some cash so I can come back to school..until we have finished

- ***so its been very much self-sufficient and getting yourself through***
- *yes"* (P11) links in with surviving – mastery of experience and what he did next to cope

"yah, because with me I was very fortunate that I had such a wonderful family and some children they need both their parents and they don't have such a big family as mine and theres nobody there to actually help.." (self beliefs linked to beliefs about children – P5)

"..Me, myself I would say that P11 is a kind of person who like to communicate with other people and who like himself –because I am proud of myself" (P11) link this to interests /personal investment

"always happy and open

- ***okay, so people find it easy to approach you – friendly, open and happy – so you're generally quite a positive person?***
- *yeah"* (P7)

That education will make him a stronger and more positive person

"getting more education?

- *yeah*
- ***how do you think that would improve you?***
- *I know many things about life*
- ***and again that's going back to what you were saying about being a stronger and more positive person***
- *yes"* (P7) linked to personal investment/personal needs (self development)

"Its just that I like to study..I want to change things you see..that is my motto, that is why I was here. I was born to be somebody, I want to just change things, you see, once I have money I will be able to change things" (P1) belief that she can make a difference, change things in the community, this can happen through education, and linked to desire to be recognised

"Its that I'm easy to talk to..to make things happened..to make things easier

- ***so you're good at organising things, motivated..***
- *yes*
- ***..to change things..***
- *yes I am"* - P13

"Sometimes I think eeh, I cant work anymore with these people they are so lazy all those things – and she says 'keep on working and don't look at others, just do what you want to do'" (P1) link to personal experience

"Its just that I'm friendly – I am able to communicate with them../..and then I'm friendly of course, yah I like to work with others

- ***do you think that you've got a good way with people?***
- *yah*
- ***you communicate well with people?***
- *yah "* (P1)

"the first one is politeness, and then like God gave him more brains than the others – he understands them, the feelings of the children and as well like he ask them like continuously the problems that they are facing..." (P2) link to personal experience, personal interest, social roles (self appointed)

"..they will describe me as a religious person since I started to act in those kinds of actions..I think they can describe me as a very open person to them.." - P3

2.1.1. Children/ others

"..[children] understand you if you tell them to do something..they like that, they don't.." (P18)

"I enjoy playing around them [children] and they are quite fun. Sometimes they do funny things and I enjoy them a lot.." - P4

"..when I meet young guys, you know, I used to say you know, I mustn't take everything seriously because they...I don't actually take anything seriously because I know they [children] can't tread on their own, this is wrong, this is right..and if I can come out every time with something serious, they wont like you

- ***so you're able to laugh and you don't take everything at face value?***
- *because I know their minds are still on that level so they cant actually clarify whether this thing is right or wrong or whether this is wrong" - P12*

"..because I think they [children] are our future, they are such young kids..so they need to get information so I will have to come with a way" - P3

"Okay, so this [community leader] here, that was part of the workshop, was actually a supervisor here, he's co-ordinating

- *yes, very co-ordinating, very, very, and he's helpful because if there is someone that is passed away and haven't got the powers to bury their bodies they can go to the [community leader] and the [community leader] can see what he must do to them to bury the deceased – try all his best to do what is needed*
- ***so he's got an important job?***
- *yes, very important because if I'm hungry, and when I go to him, he will try to find something..can do in the community.." – P11*

[community leader] – belief in him, and similar beliefs and values, also, linked to positive role model, positive experience)

“..I would like to change the attitude towards others like to other people about me like that attitude towards me, that I am that kind of person..like in my area..I’ve got about some friends whom are close to me, yet other people are just there..they think I am on top of this or something, but its because we are not that close

- so maybe people perceive you to be..above them in some ways and they talk badly about me..if [name] has a girlfriend they tell her that I am his girlfriend too, even though they know I’m not, but maybe treat me badly because I am the person they think [me to be]..../really people always talk” - P18

“..I’ll try to get help for them some help always – so if they are crying sometimes I try to take care of that. And then I’m participating and give some help that is..that is why maybe I’m best for them..

- so that they actually know you will acknowledge their problem and they can rely on you to so something about it
- yes, they believe in that sometimes, sometimes they believe in that if you encourage them they must believe what life is” – P11 (taking children seriously)

“you know what..my father tell me about friends – friends can turn..be your enemy..don’t want to stay with them..they got a lot of things, lot of drugs..so I just..alone

- I can hear that you’re still remembering your father’s lesson and the things that he said to you and it sounds like he was a very important person in your life
- yes” - P2

“Its just that children they do not want to talk for themselves, they just hide and of course those vulnerable children they are scared to talk so..and to talk I want to help them to talk out so that I can help them” – P1

(linked to positive past experience, social roles)

“There are those things that you just cant tell your family, but be free with your friends”- P1

“..that people sometimes think we women are inferior.. and I really don’t like such kind of things../ but I cant help it because in my family you don’t come second, you always come first, I’m used to that kind of way, when you get to school and somebody tell you, you are second, it really gets to you and then you think of your family and think ‘no this is really not me’..” – P5
(tied in to her beliefs about herself – that she feels that she has a brain and that she is intelligent)

“..children are very sensitive, if you give them a chance to do what you want them to do, at the end of the day you realise that you made the right choice” - P5

“..children are really sensitive. if you do things you should be considerate, if you say things you should be really considerate because children are really sensitive. Yah, that’s what I’m learning with children” (P5)

P9: “that you need to be clear and open with children. Be honest!

2.2. Other

2.2.1. Sociocultural

Cultural factors

"..when my brother died I was living in Durban at the time..with my grannie..I didn't know why but she didn't want to talk to me..and I didn't know what was happening...the following day I was trying to wear trousers like in our culture you don't wear trousers at a funeral and they say..'choose a skirt or a dress that is all you can wear'..I wear a dress and then we went..I find my brother is dead and it was painful I thought I was going to see him" (P18) – this needs to be interpreted – summarised...as attitude towards cultural beliefs and values

"they [parents] are scared I don't know, or they think if they tell us we will go and do it – I don't know. but what I think is that by just not telling we have to go there and find out for ourselves and when we find out, there is no turning back..

- ***I think what you are saying as well, is that there's so much fear and there's so much beliefs and assumptions and cultural understandings of..***
- *yah, they say in the old days when they were living, when they tell your children when you do that and that, usually when the children doesn't ask why and what, she will just obey and do it. Now its changing.."* (P9) linked to social changes and personal experience of these changes

education

"It would be improving my skills like helping people who are vulnerable, stressed, undergoing hardships..who are..in the community

- ***improving your training?***
- *more training"* (P8) link this to self development, belief that education will help him make a difference to these children

"I needed just to gain knowledge so that those people who are vulnerable, people who are vulnerable, who have nobody to help them so the interest is there" (P12)

Gender

P5

2.2.2. Religious

"The church..worship

- ***okay so it wasn't a very big support for you?***
- *no, she only went to the church to worship..*
- ***if you were to go through a difficult time again, where would you go to for support?***
- *grandmother"* (P16) this is saying that the church is not very supportive, believes in god, but attends church for the worship rather than support

"Ja, because Church is always..people talking with that..cause they can confuse you..

- ***is this just when you are going through a difficult time that you choose to stay away from the Church? Because of the talking, or is this all the time you choose to stay away from the church?***
- *In fact, they are talking until today..always american when there were two or three months..if I can get the right church*
- ***so at the moment you haven't found the right church?***
- *at the moment I have not found the right church..."* (P2) link to negative experience

"..I must say that they [friends] are also Christians, because we used to go to Church even though we are no on the same place but we used to go to Church just to worship God, and so what actually guides us is the bible as a whole and the formal education which we get from our parents" (P12)

"I just believe in God so much when I have a problem I just pray and pray

- ***do you find that helps you?***
- *yah, because once I've prayed its just a relief" (P1) linked to personal experience*

"..showing us that what has been done is God's plan.." (P17) drawing from mother's idea and beliefs that god's plan prevails; links into a fundamentally positive attitude to life

2.2.3. Life

"mostly those people who take drugs lose out in life and opportunities that they wont be able to get to, like they are looking for job opportunities in the future, they will not get much opportunities drugs too, make a person's life difficulties

- ***is this something that you've learnt from your own experience or is this something that you see?***
- *some of personal experiences and some of what he sees" (P7) link this to negative personal circumstances, meaning through difficult times..(personal needs)*

"I'm just to give them [children] that motivation, because without that motivation you cant do anything – you are limited.." (P12) link to personal needs

"Where did you learn that way of thinking from? That you need to work very hard – to get to a prosperous or better life?

- you know, by only viewing and the situation which is actually, the situation which is at home it actually deals me a lot of experience and a lot of – you know. I've gained some more experience of how to make a decision on my own so that which is a decision which is going to enable me to be a prosperous man around here" (P12) link this to own personal situation and experience

3. PERSONAL INVESTMENT

3.1. Personal Needs

3.1.1. Self-development

Personal development

"I would like to have more patience and more perseverance in dealing with other people

- ***can you think of and example where you would have wanted more patience and perseverance?***
- *the first brother apparently he was HIV positive and had AIDS, ..and even the members of the family they were leaving him alone in the house – I could go to him and give him some help and encouragement and try to give him hope*
- ***and how could you have used more perseverance in that situation?***
- *..maybe I find that he has messed on himself and I had to clean up the mess and that required perseverance and patience..that would help me get through" (P6)*

- “..if wena I see her in that upset mood, I just like crying..it happens sometimes and I wasn’t used to be able to ignore her, but now I can..
- **you can see she’s struggling?**
- yes
- **that it’s a big thing for her and you feel helpless..**
- yes..” - P13

- “..its success, success, and my goal. That I like – success in my goal
- **are you quite determined?**
- yah
- **that you’ve got a goal and there’s a desire or a drive to meet that goal?**
- yes, even that goal must be achieved” – P11

- “ ..communication and the way, and if I can be given the chance to improve my confidence, self confidence, which is more important because if you don’t have confidence, definitely you wont actually succeed..so if I can actually be given a chance to improve my self confidence
- **so you’re looking beyond eloquence, we’re looking at confidence, self-esteem, believing in yourself, being able to communicate with people..**
- ja, that’s very important” (P12)

- to get education and information
- “yah, the level of education..
- -..and you mention children and your face lights up – that might be an important area where you would like to get more education
- yeah” (P17)

- “..I would like to get more information like..helping children, as well as other members of the community” (P17)

“I learn a lot, in this course, because I am now I know what I’m going to do if a child is abused, and if the child wants to be counselled, I learn a lot about..” – P10

“and I wanted to learn more

- **about..?**
- to talking about, if the parents did not want to come in the school, if I call, what must I do? – I don’t know what I must do.. because I write a letter to him or to her but he didn’t come” - P10

- “..everyone has their own opinion. If our parents, who we think knows better, doesn’t tell us anything that we need to know from them, I get it from there and I get it from there – it comes mixed up
- **and you become confused?**
- and you become confused, so I don’t know what to tell our children, because even I don’t know for sure – the only thing I get is to get permission from my friends who are spreading different stories
- **so in a sense, what you need to do as a parent is to start learning how to deal with it?**
- parental guidance” (P9)

“But originally you thought this was going to be practical..applied skills on homebased care and how to care for sick people..

- and to end on that although I wasn't prepared for this, I easily catch up with it because it was one if the other things that I wanted and most of the time I am also dealing with people socially..to identify the problems they have and how can I offer help and ways of dealing with that problem..” - P3

“..actually I was first coming here..I didn't know that..was going on..I think I heard it was home something

*- **homebased care?***

- yah, ..when I was asking myself – that is a nice thing to learn – let me just go there..if I am becoming bored, let me just leave and go but so far I am liking what I am learning, I like it../. there were lots of questions I needed to ask and I have got a lot of answers – like all the vulnerable children, there are many questions I was usually asking myself that my mother doesn't tell me. When we are in the group, asking questions..you gain so much information..I know for sure what I am going to say to my child when something like that is going to happen to me..or to my family member” (P9)

“I will be informed about the way you can approach a person who is having a problem and how can you make her problem be yours too..how can you share feelings together..” (P12)

“education

*- **you would like to get some more education, training. What would you like to get some more education in?***

- any training involving community development

*- **..getting involved with people in the community, developing programmes..***

- yes” (P16)

(cross checked when I asked why she had come on to the training programme)

“She wanted to gain more information and knowledge when it comes to dealing with children

*- **is that particularly to improve your contact with children or just for the knowledge and education?***

- just to learn more about working with children” (P16)

“..its education

- education?

- yah..I am just matriculated I've just got that certificate..this year I was thinking of applying for the technikon..[but] financial [difficulties]

*- **have you applied to the technikon?***

- no

*- **what would you like to do at the technikon?***

- public relations../.its just that I like to study” (P1)

“education

*- **getting more education?***

- yah..[so that] I know many things about life

*- **and again that's going back to what you were saying about being a stronger and more positive person***

- yes” (P7)

"it would be improving my skills like helping people who are vulnerable, stressed, undergoing hardships..who are..in the community

- **improving your training?**
- *more training" (P8)*

"..I just to work, as I need a job..and only.." - P13

"I must learn

- **okay, so you would like more education, more training, more knowledge**
- *yes*
- **in what area?**
- *in childcare" - P2*

"I matriculated..things I would like to change about myself is have a job, yah, I'd love to have a job one day

- **and I think you mentioned to have some more education and training**
- *yes, I am trying to apply to a tertiary institution*
- **what would you like to do?**
- *nursing" - P4*

"I want to continue with my studies

- **so you want to extend your education?**
- *yah, because I'm coming through the poor family*
- **mm**
- *if I have got some [money]..I want to continue*
- **what would you study if you could?**
- *if I could?*
- **mm, if you could**
- *..just teaching" P10*

"..if we don't have such workshops there is no other way to get such information because there are very few of us who are reading papers..so helpful." - P3

- **Political**
- *"..when I am not on political issues I must not use them [language]..I must use it in free language when I mix with other people" - P11*

3.1.2. Finding meaning in their own experiences through being involved/ overcoming own struggles

"..some of them they must try to participate when they come out of a problem, that is why I am more interested – because I know it and I experience it

- **And I think what you're saying as well and what I'm hearing you say underneath all that is that actually getting involved in the community also does something for yourself and your own self-esteem and pride and importance in yourself – can you identify with that?**
- *yah..some..if I see them be free,..I'll be free when I see them" – P11*

“..it also fills with my heart that I’ve got to go forward to do that, hopefully there will be some good outcomes from that” – P3

- *“I learn from my children having problems and having no one, having no one there – I like to nurse people, love them, be open with them, so that people like me would have someone to talk to – be open to them, help them emotionally you know, that is what I want” (P4)*

Need to use learning to put to good use? Need to understand own experience better? (negative experience)

“..I find my brother is dead and...it was painful I thought that I was going to see him..

- ***and no one ever told you that your brother was dead?***
- *I saw that myself, at the funeral that I had to understand it..yah*
- ***..and do you think that’s what’s made you want to work with children?***
- *yah, maybe..maybe if I understand that better quite early and if they told me that..I would have accepted...” – P18 – interesting – look at the literature on this!!*

“..I don’t have my father. My father and my mother got divorced. I think twice..something else, so I have to live with my mother. By that time, my mother was working so hard to feed me and everything else. She doesn’t have time to stay with me and talk to me..answering questions that I needed to be answered – just work, work, work, work. So, everything just happened confusingly I had to find out for myself..nobody was telling me at the time what needed to be done —I had to find out all by myself.” (P9) link this to personal experience

“I think its..that parents are too scared to talk about anything personal, instead they just shut them out because they are afraid to express what is going on and what is happening ..so you just shut the children out. Like if I’m asking something maybe about sex or something else – like death- she’s just going to shout at me I am just going to be afraid to continue with my question so I still have no knowledge which I needed from my parents. I have to go and find out somewhere else...they need someone who can say ‘its okay’..it’s the going to spread the word because the children are going to find out from the wrong person” (P9)

“..I was trying to find out that question that my parents wasn’t able to answer for me because in that time I got pregnant and..that time I was alone and I wasn’t happy and I was feeling confused..I was listening to my parents, not asking them question, not trying to find the answers, except maybe it was going to be right. I’ve learnt from that mistake that I have tried to talk to my child; I have to talk to her for her own sake..” (P9)

linked to personal experience, beliefs and values and social investment and giving back -!!)

“what do you think has made you want to help these children?

- *okay, I like to see the other people receiving help and being helped and living their life as I would..*
- ***..it sounds like in your own experience you’ve needed help and you’ve got support and its almost giving that back?***
- *yes, because I also wanted help and I did get it” (P6)*

(linked to personal experience, beliefs and values about life)

“mostly those people who take drugs lose out in life and opportunities that they won't be able to get to, like they are looking for job opportunities in the future, they will not get much opportunities. Drugs too, make a person's life difficulties [difficult]” – P7 (guarded)

3.1.3. Recognition in the community/ prove self

linked to values and beliefs

linked to personal experiences

“..there is something about me that I would like to change but I would like to change the attitudes towards others like to other people about me like that attitude towards me, that I am that kind of person..like in my area..I've got about some friends whom are close to me who are..yet other people are just there..they think I am on top of this..or something but its because we are not that close..

- ***so maybe people perceive you to be, to be above them in some ways***
- *and they talk badly about me. If [name] has a girlfriend they tell her that I am his girlfriend too, even though they know I'm not, but maybe treat me badly because I am just the person they think me [to be]..” - P18*

“And sometimes when I do good things my mother will say that my father would have been proud of me and I feel like I need to be sure if he will be proud of me” - P5

– internalised father's wishes) – linked to positive role model?

The need to change the attitude of others and prove to others that she is not above – this is an interpretation. That by doing work in the community, it is showing others in her areas what kind of person she is.

“It's just that I like to study..I want to change things you see..that is my motto, that is why I was here. I was born to be somebody, I want to just change things, you see, once I have money I will be able to change things

- ***that you'll have more influence..be able to have a little bit more behind you to make some changes and to be recognised?***
- *yah*
- ***that is important to have a job and a little bit of financial assistance and support?***
- *yah” (P1) (links in with personal values and beliefs)*

“..someone who is influential, somebody who can speak something, and eloquent speaker, someone who can speak eloquently..just to speak good../..and it depends on the accent that they are having..because we've got different accents because I might suffer I isolation because of the actual way I apply my English

- ***so there's a lot of worry about this move hey?..***
- *ja, those are the things that are actually ruling my mind so far but I hope that I'm going to overcome all those things” - P12*

“..sometimes [I] gets sad if things they don't go the way that I like them to..and its just that I am shy to make things go wrong, I am shy..

- ***so you like to do things that other people are going to approve of, to please people, to do the right thing? Do you find you get very worried when you don't do the right thing?***
- *yes (laughs) I know” - P13*

“..and I have been thinking of being more recognised in my community because of the skill that I will be having” - P12

This is linked to education – desire for more ed

- *“Okay, I’m 18, but to my mother, I am still like a child. I’ll be like...old enough to make my own decisions..she really tries to be there for me – but sometimes I wish she would stop nagging me and everything but at the end of the day I realise that she means well../..she treats me like I am a little child..I’m 18 years old I mean I’m old enough” (P5)*

“..is someone comes and telling you that you are not intelligent or clever then I try to prove them wrong and this and that..and I need..somehow its like I’m addicted to it..

- ***sounds like this is part of the work that you need to do on yourself and it might be a long term thing***
- *yah, I know, but it really irritates me that people sometimes think we women are inferior..and I really don’t like such kind of things..” (P5 on proving that women are not inferior and that she is intelligent) Link this to past experience and beliefs and values*

3.1.4. Support and acceptance

from the children

“I’d go to a friend, and maybe the children that I work with because they have got love for me” - P17

“I would be exposed to different kind of people where I would be able to express myself and to give them everything they would need, everything that I have, ja, so I decided to join the group..” (P12)

“I myself feel much better that I spoke about it with you

- ***if you do want to talk at any other time, I am here for the rest of the week..” - P13***

“you must advise me on what to do

- *it’s a difficult one - it really is../..do you think its something you want to work with or is it something you just need to accept for now?*
- ***yah, I need to accept (silence)” - P10***

need for support – to work through issues/ links with personal experience of not fitting in and not having a lot of friends

“I like to have friends; I like to have more lots of friends. Yah, the ones I have, the problem is they are living too far..we get to talk by the phone..

- ***..so it must get quite isolated here or sometimes quite lonely without them***
- *usually it is quite lonely because I stay in front of the TV most of the time, or I have to go to the library because they are usually..they go to the Church..if there are no kids or anyone to talk to I usually go to the library and do some reading..” (P9)*

“okay, my friends are going for workshops all those things, we have to speak about ourselves and our personal problems in the group and it was easy for me to tell someone this problem I’ve got that problem and I can say that their responses were, that they..

- ***so that they are actually very supportive with you and shared their problems with you..***
- *yes” - P13*

3.1.5.? Social responsibility - POSSIBLE CATEGORY

(maybe collapse this theme with recognition)? link this with desire for education, also values and beliefs (goals)

"but you see in my group I am the co-ordinator you see, everything they say: 'P1 do this for us'..I'm the one, maybe there's a meeting in town, they say: 'maybe you should go', I say nothing but I go to the meeting in town to the meeting and then come back and feed back

- ***so you work as a team..***
- *yah*
- ***but you also take on a lot of the responsibility it sounds like they give you a lot of the practical responsibility***
- *yah*
- ***are you happy to take that on?***
- *yah because I find a lot of information by doing this. I try to tell them that we must go together so that we can learn about other things outside..*
- ***you've got a real desire to learn more, get more information?***
- *yah, but my other thing is that I want to uplift the development of the youth.." (P1) link this to social investment*

"I can work with children and I can work with other children affected with HIV..people like that because they don't want to understand..because people they are just running away, they don't want to..."

*- **people are running away from that..so you see your role in a broad way..its really about making some changes in the community..." (P2) more is needed here!!***

to be needed (possible category) but this involves interpretation?!!

"P6, what do you think children like the best about you?"

- yah, when you see a child in need of help and you provide something then the child will not forget you and the child will always keep on coming back – to be with whom they are getting some help from...as well as when you are not noticing them, they think that maybe P6 is not noticing us so lets just greet.." (P6)

3.2. Personal Interest

Personal interest was also gauged through asking for feedback and questions after the interview – many asked questions that led on from what we had discussed in the workshops, which the facilitator found was a measure of their personal investment and interest in the topic.

3.2.1. Children

"so the children feel comfortable with you?..and they like spending time around you

- *yah*
- ***what do you think makes them feel comfortable?***
- ***because I gave them love..and good care for them" – P10***

"..he understands them [children], the feelings of children and as well like he ask them like continuously the problems that they are facing.." – P2 link this to values and beliefs and social roles)

"..I would say most of the children in my community would call me uncle, not that they haven't an uncle, but its like I think that they find uncles being so open with them and playful and I would say even if I can lose my job that I have right now I would really like to work with day care centers.." - P3

"I do enjoy playing around them [children] and they are quite fun. Sometimes they do funny things and I enjoy them a lot. And most of them they like me, I don't know why, and I like them too..

- ***okay..so you enjoy spending time with them and they get a sense of that as well***
- ***yah"*** (P4) linked to positive experience

"She likes socialising, and meeting the youth in order for her as well to interact with the youth.." (P4)

"..I would like to remove every bad person and replace them with children, because they are playful and they are willing to learn.." – P3

"Okay, so you would like more education, more training, more knowledge..

- *yes..*
- ***in what area?***
- *..in childcare*
- ***okay, so childcare is very important and is a real interest of yours? When you say you would like to help children more, what areas would you like to help children in?***
- *any, any area*
- ***any area – so you're generally just interested in helping children***
- *yes" – P2* link this to values and beliefs

"I like to socialise with children and teenagers

- ***are you still a teenager? How old are you?***
- *20 years*
- ***..you can still relate in some ways to what it is like to be a teenager?***
- *yes" - P13*

"yeah its because I want to help the children get through their problems – of drug abuse and so forth – he might be able to help

- ***and looking at your experience and the type of person you are, its very much going to draw you because you are interested in a helping, caring role and you are also interested in children***

yeah" (P7) link to social roles, to past experience

"yah, like on Friday afternoon there are some movies that were on TV – martial arts, definitely there are some kids who would like to know what styles I copy from..

- ***okay, so you are an approachable person as well?***
- *okay, whenever I am on the road, some kids will come and play as though we are involved in some karate fight or something" (P8) on his interest in children..link this to social roles*

"okay in fact the councillor asked me whether am I interested in working with children and then my answer was yes and then he told me there is a training programme..and then I came to attend because I want to help other people in the community – the youth – to get through their problems because I care so much about them" (P6) link to social roles

"Neighbours child as well as...

- okay so they come over to your house and visit, and spend some time playing with you?
- yes
- **was it childcare work?**
- its just a visit..” (P16)

“oohh, I can say I like to talk, I do like to talk to them, make some fun, and just to make things little easier for them. Its just that I’ve never discussed it like that, I love them, I love to work with them a lot they...” (P13)

“yah, no I’m interested, because I try to get more information on how to handle the child who has got the problems because like if he is abused at home..” – P10

“because I gave them [children] love and good care for them” - P10

“Sometimes they do but sometimes they don’t [come and talk to her]. You could see that something is worrying them but you wont talk about it unless you do ask or we try to help or..” (P5) talking about being sensitive to children – linked to being interested and caring

P9ondi – interest in children through having her own child and through her own past experiences.

“I am a good listener..and the best thing of all is that I have a love for the children who I work with” (P17)

“yeah, she’s got love for the children and she doesn’t like seeing them abused or doing other things that are not healthy/ helping them so she decided that after school she would have something for them to do..” (P17) link this with personal experience, social roles

3.2.2. Other/ Both

“the one thing I like best about myself is that I care about others – I also think about others, not just think about myself

- **mm, so it sounds like you look out for other people rather than yourself?**
- yes” (P6) linked to selfless investment in the community

“Its just that I like to work with people..to hear their ideas because I am learning from others

- **mm, so this kind of interest is allowing you to do some training with other people, communicate with others, share ideas and share knowledge**
- to learn more about English of course” (P1) link this to self development

“..I love to share ideas with other people, and you know, I like you know to help other people if they are having some problems and I really appreciate to co-operate with people who are trying to fight their way forward to success” (P12) on interest in working with others

“I can say that I concern myself with working with groups and that’s what makes me happy – like doing anything..its just that I..

- **so when you’re working with groups you feel alive..**
- yes..
- **..like really, this is something I love?**
- yes..” - P13

“and then I’m friendly of course, yah, I like to work with others” (P1)

"She likes working with people and she is open to people for like discussion and she is sensitive to other peoples as well

- I think I get a sense of that.." (P4) note, my own observation

"..and I also like to share some ideas when we are together with others" – P10

"..Me, myself I would say that P11 is a kind of person who like to communicate with other people and who like himself –because I am proud of myself" (P11) link this to beliefs and values

"..oh P13 is just a .. person who like to socialize with people.." (P13)

"..I thought it was homebased care – to care for someone who is like sick and so on, but when I came here it taught me a lot about vulnerable children, so I just thought of my brother because actually he's taking very slow.." – P3

"..its not only children that..you're actually looking at people in general

- people in general*
- it doesn't matter there's no difference between – its not specifically children that you want to work with?*
- yah.." - P3*

"I like people very much, I would love to work with people. I like to help people

- children, elderly people or just all types of people?*
- all types of people, all people, children..." (P4) also linked to social investment – selfless*

"They would say that I like them too, that I really like children

- okay, so you're friendly, you're open, you like spending time with children..they pick that up?*
- yes" (P18) linked to personal beliefs and values??*

4. SOCIAL INVESTMENT / SOCIAL RESPONSIBILITY

4.1. Social Roles

"I think talking, to hear their whole story, the whole truth like, always play with them..ask them questions..take some...(unclear).."

- sounds like you listen to them, you're quite polite and friendly and you're prepared to sit and listen to their problems and listen to their stories*
- yes*
- so you think that makes children want to approach you with their problems?*
- yah..he has a..of teachers from a particular school and he's got like experience so when there are some children they face some problems he just gets interested to see what the problem is..and how can he help.." (P2) natural role of counsellor, listener, linked to past experience as a teacher*

"I can work with children and I can work with other children affected with HIV..people like that because they don't want to understand..because people they are just running away, they don't want to..

***- people are running away from that..so you see your role in a broad way..its really about making some changes in the community.."** - P2*

"..and also that he tries to talk to them more politely and open but that makes them as well to come..they got problems they might come because the understanding has been....they come with any problem they are facing" - P2

"..sometimes if they [children] haven't had anything to eat they come..during the day" (P18)

"..there are some children in my neighbourhood like my neighbour's child – the neighbour is still young and lives with his children unattended and no one to take care of them, so I basically take the role of the mother.." - P6

"..they [children] usually come to play with her kids and she could see that maybe they have some other needs that are not met by the parents, she ask them what the problem is and then they will tell her about it – maybe they did not have some food this morning and she ask the reason as to why and they will say that the mother has been away for two days..nobody has been caring for them for the past few days" - P6

"..he [her brother] was HIV positive and had AIDS, and all the members of the community and even the neighbourhoods like sidelining him, and even members of the family they were leaving him alone in the house – I could go to him and give him some help and encouragement and try to give him some hope" - P6

"..its just that children they do not want to talk for themselves, they just hide and of course those vulnerable children they are scared to talk so..I want to help them to talk out so that I can help them" - P1

"When I go into town I see street kids in town I don't want some people from the community to become street kids so its better to deal with them while they are still in our community.." - P8

"..God gave him more brains than the others – he understands them [children], the feelings of the children and as well like he ask them like continuously the problems that they are facing..and the confidence

- **so you're a confident person, polite, intelligent enough to understand what children are going through, and really get a sense of what is happening with them?***
- yes" - P2*

"So I think its because I'll try to get for them some help always – so if they are crying sometimes I try to take care of that. And then I'm participating and give some help that is..that is why maybe I'm best for them..

- **so they actually know that you will acknowledge their problem and they can rely on you to do something about it***
- yes..sometimes they believe in that if you encourage them they must believe what life is" - P11*

“..I have had this, of course I’ve had this incoming contact with children at home, young brothers..my parents are working and so I have to, we had to stay at home with them to guide them and give them support when..

- ***..what kinds of things did you do with them, did you play with them, did you look after them, did you make sure they were coping at school?***
- *during that time I had to do that, to ask them what, how they are doing because they were already at home doing nothing but now, I think it is my responsibility to ask them if they are progressing at school or whatever, yah, so usually I used to ask whether they are doing their work or not because...I believe that if we want to change the situation which is actually prevailing at home we must work hard and get education*
- ***so you’ve been brought up to believe that you’ve got to work hard, a lot harder, to get to where you need to be and that’s what you’re trying to instill in your brothers..***
- *definitely” - P12 link this to beliefs and values, personal needs? and personal experience*

“..some of the parents did tell me that they cant do anything with their children and that they’re out of control and that they try to like tell them how to..but if I’m given a task to deal with vulnerable children, I will be able to deal with that, but the only problem is the parents at times, they are a stumbling block towards helping the children

..what has made you want to do this kind of work and help children in this way?

- *When I go town and see street kids in town I don’t want some people from the community to become street kids so its better to deal with them while they are still in our community..and the rate of street kids to decrease..whilst they are still in the community*
- ***so it sounds like you try to help your community as though it is a big family***
- *yah*
- ***and almost prevent some of the problems before they go on to become serious?***
- *yebo” – P8*

link to negative experience, social investment (selfless investment), personal beliefs and values

“..so its really your experience of seeing people who are struggling and being somebody who can be a role model..not only assist but be someone who people can say ‘he’s overcome so much in his life..almost leading by example?

- ..I think if I sit down and explain the way I cope with that I think I will be a good role model for them. At the moment they are all pleased with me..” - P3

“..I was a good example for them I was their role model because everything they are doing I would say ‘I didn’t do these things like that’ – I was guiding them throughout the way and I kind of like that..” – P3

“Sometimes I am looking at my half sister..she was so like rushing things..she experienced things like STI’s because I was like telling her ‘If you want to end up being like me think of one thing, think of the bad things that I am feeling right now, if you want to experience that you can continue with your lie, but if you don’t want to experience that, please, try to cover yourself” and I will say since then, she was trying to get like that..make a difference..” – P3

- *“..its like a whole family – like in the neighbourhood, because its like the whole family..the houses, the way it looks it shows that those people are suffering..it shows that those people are suffering and if only I can just help everybody be open to see what kind of problem they are suffering and that they can deal with that problem, yah*
- ***that’s a lot of responsibility for you***

- (sigh) I'll take it because generally I won't have any kids so I will take..I like children, I try to have some ways of dealing with their future, trying to make them expect their future and to come with something that will be the future for them
- **what kind of rewards do you think you will get from it?**
- ..I think firstly, God has created us to be like to help each and one another so I think only God knows how I will offer it because now that I won't have any kids so I don't take that as ..I do have kids actually..so to like loosen the ground for them to grow– I think that's the one reward that I have – to see them succeed that's another reward that I am looking forward to" - P3

".. and in a large community as such I would say that a large amount of people have got that stigma – and we are busy to try and sort that out and we don't have such workshops that will try to help people who are sick with such problems and accept them" - P3

"She asked the permission from the parents for the children to be available at times, so that they can have a Zulu dance, drum majorettes, poetry and drama

..so you approached the parents and asked the parents for permission?

- yes
- **..what is it that made you go to the parents and say 'can I take your children and teach them these things?'**
- yah, she's got love for the children and she doesn't like seeing them abused or doing other things that are not healthy, helping them so she decided that after school she would have something for them to do..extramural activities.." (P17)

"She says that she is friendly to the children, she listens to them, and she gives them some words of encouragement and she teaches them about how to be..how to behave..and she is polite and ever smiling..

- **we can see that. And also you are showing children how to participate and be part of a group and a team**
- yah" - P17

"..in the place where I stay there are like no recreational activities..so I decided to do something for the children rather than let them be without care..so that is why I decided to do this.." - P17 – link this to social circumstances

"..But as the youth goes on, we just beginning to understand a little bit about what goes on about how to deal with children, how to punish them, when they are did something wrong, how to talk with them – the only thing that is difficult is how to talk about sex with children.." - P9ondi

link this to being a role model for parents and teaching them – passing on information
link this to own experience, personal needs

"..I think they will got the answer, they will know they are free to talk to their children, to openly talk to their children, to tell what is happening

- **and in some sense do you think that you might take something away from here to share with other people?**
- yah, like teaching them..talk to your children, let their children be able to express his feeling, I think that's the most part..let the children talk, not just to shut the children because they say something you don't like.." - P9 link to own experience, personal needs

"...there is one in my neighbourhood [child], there are three of them, maybe the one is 15, 13, 9. They are not studying, I once spoke to [name of co-ordinator] about them and then she said I must go back to the family that they are living in and ask. 'Cause you see its just that the family they kick them out, they give them the house, they must go out and ask for food and all of those things...I once asked them [the children] about school and they said that they would like to go to school, but its just that no one is looking after them and what are they going to eat from school.." - P1

- "Natural" Roles (appointed by others) link to personal qualities

"Ja, even in the community here are some..there are a lot of young kids who are..meet in the street, and they really appreciate to be with and I must say, because of the fact that I am open and I ..nobody to help of do anything for me..so this is why they really appreciate to be with me" - P12

"they [children] listen to me with regard to certain issues around life..about their plans for the future, what they want to do when they grow up

- **so it also sounds like you give them guidance and support?**

- okay " - P7

"yah, its because I want to help the children get through their problems –of drug abuse and so forth – he [I] might be able to help" - P7

"yah, the cousin that is staying with the gogo – that he mentioned – on paydays I usually used to take the gogo to the pay..to get..but now he is responsible for that, even though he is 10 years old, he can take the gogo to the pension line. And as well as a walking stick..on the first day I took the gogo to the paypoint and my cousin who is 10 years was carrying the walking stick so it became helpful like that

- **so it sounds like you've been a role model?**

- yes" - P8 link to social investment - selfless

"yah, because I am in the co-ordinating committee in Paxa and maybe in April we might visit the orphanages in Pine Street.." - P1

"But you see in my group I am the co ordinator you see – everything they say 'N, do that for us', I'm the one, maybe there's a meeting in town, they say maybe you should go, I say nothing, but I go to the meeting in town to the meeting and then come back and feed back...I try to tell them that we must go together so that we can learn about other things outside – like im the one that is attending the Paxa workshops, the CINDI workshops..

- **you've got a real desire to learn more, get more information?**

- Yah, but my other thing is that I want to uplift the development of the youth" - P1 link to beliefs and values)

"I do understand they play roughly with the others but I don't get angry at them. I can tell them 'no, they mustn't do this to that because it hurts...(translated) okay, she tries to explain to the other, like when a child did something wrong to another one, she will explain to the other one ti the child that did the particular thing wrong that its not right to do it that way, maybe it would have been better to..other child they are playing with..

- **just explaining and trying to get them to understand?**

- my friend passed away, when she passed away she left behind a daughter. But that daughter now calls me my mother, I don't know why but it seems as if it is because of the

way that we (play) that made her to like have a bond with me and the way I explain everything to her as well – it creates a stronger bond between us” - P4 linked to personal positive experience

“..they [children] look up to him because one of those four who ran away from school came to his house on Christmas day and he gave them some food and just to play a trick with him I asked him, have some beer to see whether it is ..and he refused alcohol because he is going back to school this year

- **..what do you think it is about yourself that is a role model for the children – what are they seeing in you that is making them want to be like you?**
- yah, the way I deal with the community and the fact that I understand..but the fact that he took those four from the street and tried to bring them back to school...is a motivating factor
- **so they take notice of what you're doing?**
- yah” (P8) link to positive past experience of working with children

..like on a Friday afternoon there are some movies that were on TV – martial arts, definitely there are some kids who would like to know what styles I copy from..

- **okay so you are an approachable person as well?**
- okay, whenever I am on the road, some kids will come and play as though we are involved in some karate fight or something” - P8

“..my best friend passed away..her son, the way he was acting around other children. I didn't understand why he did that – crying a lot, rude with other children, fighting and sometimes he will just be all by himself – doesn't want to be with other children and I do understand why. So I even tried yesterday I tried to explain to his gran that it is normal from what we were told he was like that – there is nothing wrong with him

- **that it is a natural reaction?**
- yah” - P4

“..so when we work in the community together with the ward [community leader], so we'll try to put some interest to the children that are very poor so..we gain nothing so we do as volunteers..../..then if you noticed yesterday I went out here from the workshop with the ward [community leader] – we were busy doing that function..

- **..what function was it yesterday?**
- to provide some clothing to the children” - P11 linked to own experience of role model, past experience, personal investment, beliefs and values

“..sometimes if they [children] haven't had anything to eat they come..during the day. They come, I give them food, yah../..we play..I think 'now they are hungry', I give them food../..if they see I am home they will come” – P18 Informal caregiving role – linked to personal experience

“normally the child..if there is anything that they will need

- **so you provide things that the child may need or want?**
- yes
- **do children know they can come to you and ask you for things?**
- yes they do come” - P16

“Most of them they describe me like that – its just that those that are drinking..it’s boring to be with me because I am not drinking../..but when they are feeling down or something, they come to me, or when they have a problem, they usually most come to me..they are come when they need some problem to be solved

*- **when they need something?***

or when they need some person to talk to – something like that” - P9

Natural role of the counsellor, problem solver, listener

“..she says that they usually come to play with her kids and she could see that maybe they have some other needs that are not met by the parents, she ask them what the problem is and then they will tell her about it – maybe they did not have some food this morning and she ask the reason as to why and they will say that the mother has been away for two days..nobody has been caring for them for the past few days../..I do give them some emotional support as well because when a child lives alone and the parents have gone for two days, I also give them something..” - P6

Link this to past experience

“..but even though its hard at times because I don’t always have all the means to satisfy that problem, but I do tell them like of some other ways that they can solve..” - P6

“okay in fact the [community leader] asked me whether I am interested in working with children and then my answer was yes and then he told me that there is a training programme..and then I came to attend because I want to help other people in the community – the youth – to get through their problems because I care so much about them” - P6

4.2. Selfless investment

“..because I suffer for some of their problems and I can cover for some of their problems, I can deal with some of their problems..” - P3

“.. and in a large community as such I would say that a large amount of people have got that stigma – and we are busy to try and sort that out and we don’t have such workshops that will try to help people who are sick with such problems and accept them” - P3

“..then I come back to my community and teach them how to try and get – starting to home business and to plant some crops to take it and sell it in the market” - P11

“Okay, as I’m doing this in the community..there is a lot of vulnerable children, theres a lot of them, their mothers dying, they are living with their sick parents..its just like..why can I say..they said I can do it..

*- **so in a way you’ve looked around your community and there are a lot of children who are actually in need***

- yah

*- **and you’re wondering if there’s anything you can do to help..” - P13** linked to personal interest in children and past positive experience*

- “..its like a whole family – like in the neighbourhood, because its like the whole family..the houses, the way it looks it shows that those people are suffering..it shows that

those people are suffering and if only I can just help everybody be open to see what kind of problem they are suffering and that they can deal with that problem, yah

- ***that's a lot of responsibility for you***
- *(sigh) I'll take it because generally I won't have any kids so I will take..I like children, I try to have some ways of dealing with their future, trying to make them expect their future and to come with something that will be the future for them*
- ***what kind of rewards do you think you will get from it?***
- *..I think firstly, God has created us to be like to help each and one another so I think only God knows how I will offer it because now that I won't have any kids so I don't take that as ..I do have kids actually..so to like loosen the ground for them to grow– I think that's the one reward that I have – to see them succeed that's another reward that I am looking forward to" - P3*

"..some of the parents did tell me that they can't do anything with their children and that they're out of control and that they try to like tell them how to..but if I'm given a task to deal with vulnerable children, I will be able to deal with that, but the only problem is the parents at times, they are a stumbling block towards helping the children

..what has made you want to do this kind of work and help children in this way?

- *When I go town and see street kids in town I don't want some people from the community to become street kids so it's better to deal with them while they are still in our community..and the rate of street kids to decrease..whilst they are still in the community*
- ***so it sounds like you try to help your community as though it is a big family***
- *yah*
- ***and almost prevent some of the problems before they go on to become serious?***
- *yebo" - P8 link to negative experience, social investment (selfless investment), personal beliefs and values*

"..she's got love for the children and she doesn't like seeing them abused or doing other things that are not healthy/ helping them so she decided that after school she would have something for them to do..extramural activities like something that they can do as well..at the same time.." – P17 linked to social role/ responsibility and personal needs and personal experience

"..she's dedicated to the development of the community..like what we've been doing [the workshop]..she'd like to do that with the community / she would like to see the children being developed...

- ***okay, so you've already started with that in very important ways?***
- *yes*
- ***okay, so you want to see the children, especially the children who've been abused and been through difficult times to develop themselves and to help them develop themselves***
- *yes" - P17*

"yah, in the place where I stay there are like no recreational activities..so I decided to do something for the children rather than let them be without care..so that is why I decided to do this..and the other reason that brought me to this training is that I would like to get more information like..helping children, as well as other members of the community" - P17

link this to social role, personal needs (getting more information) and past personal experience

"..the kids like her because she tells them some stories and reads them some stories from a book

- ***so you do things with them, you read to them, you tell them stories, you entertain them***
- *yes" - P16*

"Normally the child..if there is anything that they will need..

- ***so you provide things that children might need or want***
- *yes*
- ***do children know they can come to you and ask you for things?***
- *yes they do come" - P16 link this to social roles*

"..sometimes if they [children]haven't had anything to eat they come..during the day. They come, I give them food, yah

- ***do they come to you for food or do they come to you to play and then you give them food?***
- *we play...I think now they are hungry, I give them food*
- ***so they seem to spend a lot of time around your house***
- *even when I am busy outside../..whenever they feel like it, if they see I am at home they will come" - P18 link this to social roles..and personal experience*

"..I think children, like in my area there are those children who are, those children who..sick parents. Like they do need help. Sometimes there are kids from other..so if my mother..so they have to understand that..and they need a person to let them know..they don't just need to be left there..they need that information, they have that right to know that someday my mom will die and this is what is going to happen..like to make them see that after mom is dead, there is someone to look after. yah, cause..they have a sick mother, they need their mother..another two children who are older than these two. But these two are left out, the others understand that their mother is sick and is going to die..(unclear)" - P18 link this to personal experience and personal needs

"And I work with some examples..so I will be able to continue with my education until I pass matric so ask you see me now I told them I am still alive..and pray to a God to help you

- ***And I think that's very important, that children see you as their role model, that they see you..that you've made it, that you've come that far – you've survived***
- *yes, I've survived" - P11 link to positive past experience*

"I've seen a number of younger kids actually in my vicinity who are suffering from these things so when P18 told me that there is such a training I might gain some knowledge as to how I can counsel those people..actually help those people to stay away from that problem that they were having

- ***ja***
- *..and some benefits, yah, I think what I am actually I'm expecting to get from this training is that I will be informed about the way you can approach a person who is having a problem and how can you make her problem be yours too..how can you share feelings together as you have told us.." - P12 linked to being recognised in the community and education (Personal needs)*

"..kinds of things I think I can do..with the skills okay, oh, I think, you know, I can help those people who are..of poverty, who are living in destitution and that I can actually change everything in my community..yah, because you know, our parents were not given a chance to

learn and these things that is now given to us, so I think it is now our responsibility to promote the..opportunities and general.. outlook” - P12 link to personal experience and social roles

..tell them [children] whatever you think is right, and if you speak to the children and you think that what you have said to him or her she doesn't like, tell her to go to somebody else who you think might have the answer to what is need. Or send her to somebody that she can trust or she can speak to openly” - P9

“yah, like teaching them..talk to your children, let their children be able to express his feeling, I think that's the most part..let the children talk, not to just shut the children because they say something you don't like..” - P9

“....children need to be where there is everybody else..person you can have fun with and I think emotional support and..children sometimes, they don't talk, but you can actually see that there is something wrong and then you try to give money to them, but what they really need is support and..” - P5 link to beliefs and values, personal experience

“She says that they [children] usually come to play with her kids and she could see that maybe they have some other needs that are not met by the parents, she ask them what the problem is and then they will tell her about it – maybe they did not have some food this morning and she ask the reason as to why and they will say that the mother has been away for two days..nobody has been caring for them for the past few days

- ***so it is really food and clothing and just hygiene and those kind of things?***
- *yah, its food and clothing” - P6*

“yah, even if they didn't say anything that their need and you just do it for them because I know that situation is happening

- ***ja, you are aware of their situation – but is it physical needs that you are meeting, or are they emotional needs as well?***
- *yah, I do give them some emotional support as well because when a child lives alone and the parents have gone for two days, I also give them something..” - P6 Link this to social roles*

“one thing I like the best about myself is that I care about others – I also think about others, not just think about myself

- ***mm, so it sounds like you look out for other people rather than just yourself?***
- *yes*
- ***and even if they are other people's children it doesn't matter – just looking out for other children, other people***
- *no problem” - P6 linked to personal interests?*

“the first brother apparently he was HIV positive and had AIDS, and all the members of the community and even the neighbourhoods like sidelining him, and even members of the family they were leaving him alone in the house – I could go to him and give him some help and encouragement and try to give him hope” – P6 linked to personal needs, and past personal experience (of stigma)

“to help them through the problem they are facing because some of them might face a problem that would bring them to be suicidal so..be able to help them

- *mm, what do you think has made you want to help these children?*

"..its sad and hard when it comes to seeing a child..others who cant go to school – on drugs – and then you see that the other ones..unacceptable behaviours

- *and what has made you want to do this work?*
- *yah, its because I want to help the children get through their problems – of drug abuse and so forth – he might be able to help” - P7 link to negative personal experience and role model and positive experience*

"..I try to tell them [group members] that we must go together so that we can learn about other things outside —like I’m the one attending the [Christian group] workshops, the CINDI workshops

- ***mm, you’ve got a real desire to learn more, get more information***
- *yah, but my other thing is that I want to uplift the development of the youth” - P1 linked to social roles, values and beliefs*

“Its just I see that they [children] are suffering very much – those orphans are just around this area there are so many orphans. Yah so I want to help them to grow up to see things on the other side – not just the dark side – just to see things on the bright side sometimes” - P1 linked to interest in people, beliefs and values

“yeah, I’m happy..from what I see in the community but as well there is another gogo that stays in this place – yeah, she was staying alone, so I had a cousin who was staying with us in our home, so what I did was try to let my cousin go and stay with this gogo so that he could be of help to her even today he is still staying with her..../on paydays I usually take the gogo to the pay [point]..to get..but now he is responsible for that..” - P8 link to social role/role model

“I can work with children and I can work with other children affected with HIV..people like that they don’t want to understand..because people they are just running away, they don’t want to...

- ***people are running away from that, they actually aren’t opening their ears..so you see your role in a broad way, so its really about making some changes in the community and speaking to people about HIV and what the effects are, not just working with the children..***
- *yah, I think it will be hard for me to do that.. (revisit the tape)” - P2 link to values and beliefs about others*

“To take care of people – help them. I like people very much..../I like helping people..I thought this programme would help me to help them better..its helping me a lot in understanding people..../I like to nurse people, love them, so that people like me would have someone to talk to – be open to them, help them emotionally you know. That is what I want” - P4sile (link to interest in people and children, interest in pursuing nursing)

APPENDIX D

EMERGING CATEGORIES (PREPARATORY)

1. PERSONAL EXPERIENCE

Personal Experience emerged as the first main category of factors that prompted participants to volunteer their services to vulnerable children. The category of personal experience was divided into two main sub-categories; positive experience and negative experience. It appeared that individuals perceived personal and social circumstances in different ways, depending on a number of factors. For instance whether a circumstance was experienced in a positive or negative manner depended on factors such as a positive experience of role models, support from others, and experience with children. These factors emerged as sub-categories. Not all these sub-categories affected each individual in the same way, and different individuals demonstrated a unique combination of these sub-categories. It must be noted that this is a general pattern that has emerged, and any exceptions were noted and will be outlined.

The other main categories of Beliefs & Values, Personal Investment, Social Factors/Miscellaneous and Social Investment are interwoven with and interact in a significant way with Personal Experience.

Not all circumstances experienced were negative. Some circumstances were experienced in a positive manner. However, there appeared to be a general pattern among all 18 participants that 100% of them described adverse circumstances where they had lost one or more close friends or relatives, struggled themselves as orphans, were living with HIV/AIDS and had scarce resources.

1.1. Positive experience

Positive experience is viewed in this context as the positive experience of a particular happening or circumstance, regardless of whether it was 'objectively' positive or negative. A positive experience of a 'negative' event or circumstance appeared to be influenced by 3 factors; the experience of positive role models, support received in difficult times and a positive experience of children / or as children themselves.

The interaction or presence of these factors appeared to affect mastery over the circumstance, resulting in positive experience. Roughly 42.8% of participants expressed having overcome personal obstacles and mastery over adversity.

This is captured in the following examples:

"you know, by only viewing and the situation which is at home it actually deals me a lot of experience and a lot of – you know, I've gained some more experience of how to make a decision on my own so that which is a decision which is going to enable me to be a prosperous man around here

- *..it's just coming from your own experience in your own situation?*
- *because..at home the situation is very, very bad, yah" – P12*

P12 refers to the hardships he experienced growing up, and a positive outcome of his circumstances – that he feels he can succeed, and has an ability to rely on himself. This positive experience indicated some level of self-mastery over his circumstances. P12 expresses a desire to become involved in a group to channel his energies in a positive way (self needs).

- “..he’s more understanding about facing the problem and dealing with the problem*
- *so just having knowledge and understanding of – a little bit more of life and the problems that life throws at you actually makes you feel stronger?*
 - *yes*
 - *so that you’re more in a position to cope because you’re a stronger person?*
 - *yeah” - P7*

Having gained mastery and overcoming his own difficulties and struggles in his life, P7 feels that he is in a better position to cope and be a role model for others (others will see him as an example).

Possible exception:

“I solved the problem myself even though I was struggling, I had to cause no one was solving the problem.../..I made it through by myself – not with anyone.../ I feel like I am independent, I can be everything myself..” – P18

P18 refers to a time in her life where she did not receive much support from her peers, yet in this there was a sense of overcoming these difficulties on her own. Mastery over circumstances appeared to be influenced by the factors mentioned above. However, there were exceptions, and at times mastery over circumstances was due to other factors. The main idea that emerged was that mastery over circumstances was linked to the following factors.

1.1.1. Exposure to positive role model

Approximately 35.7% of the participants appeared to have one or more positive role models who served as an example and a source of encouragement for them during difficult times in their life, or as someone who possesses or shares similar beliefs and values to themselves. Role models appeared to be largely parental figures or older adults who are perceived in a positive way based on their perceived positive qualities.

The following extract demonstrates how P11’s positive perception of the community leader’s qualities and outlook on life has influenced his own beliefs and attitudes and his desire to work gain knowledge in a positive way. The community leader appeared to display particular qualities and values that P11 would like to possess, or believes that he does possess.

“ I try to work with the [community leader] because he have some goodness in him sometimes...tell us the way we must do things in order to achieve what we need...we must participate because that makes our brain to grow full and to know what is happening around us in the world..” – P11

P11 has observed the community leader’s positive attitude and assistance to others in distress, which P11 appears to have drawn on as a source of influence and hope.

“..I have got a wonderful mother..my mother is a wonderful woman..she is the centre of my universe and everything I could possibly want in life../ and she’s never turned her back on us and my dad../yah, she’s really strong” - P5

“if I cant confide in my friends..I go back to my mother – she gives me solutions..she says ‘keep on working, don’t look at others, just do what you want to do’”- P1

In the above two examples, the mother was a positive role model. In both examples, the mother provided advice and encouragement (attachment figure?) and possessed qualities that the participants felt were positive qualities, such as strength and perseverance.

The positive experience of a role model in the following example appeared to be the memory of the participant’s deceased father. The participant remembered words of encouragement and advice received from his father about life that he subsequently drew on during to give him strength in difficult times. This participant appeared to have internalised and integrated positive qualities that he perceived his father to have possessed.

“..my parent told me..don’t cry..you’re only going to cry for one day..my father, he passed away, and I cried for one day thereafter..I cant change the situation..

- ***So you remembered what he said to you before he died, and that was to not spend a long time mourning him and to move on***
- *yes” – P2*

The presence of positive role models enhanced coping during difficult times and enabled a participant to gain a sense of mastery over adversity. However, it emerged that having a positive role model did not necessarily ensure coping, nor did coping rely on the presence of a positive role model. In some cases just having a positive role model, regardless of adversity appeared to influence a participant’s desire to be a role model to others or to get involved in the community. In P11’s case this appears to be true – that simply being affirmed and working closely with someone who was a positive role model for him, could serve as encouragement for P11 to volunteer his services and become involved.

This also appears to be the case in the following example:

“..but my supervisor came to me..she had the same problem and after a few months I came to her to tell her about my status..so at work we are two..is people around me are supportive to me, so I’ve got to reflect that to other people so that’s what inspires me to do it..” – P3

1.1.2. Positive experience of receiving support

An estimated 71% of participants had a positive experience of receiving support during difficult times in their lives. The term ‘support’ was viewed in different ways, depending on the nature of the difficulty. Some participants received support in physical sense, such as food, clothing and money. For others, support came in the form of advice and encouragement. Positive experience of support appeared to have a positive effect on an individual’s ability to gain mastery over difficult circumstances.

(beliefs and attitudes towards self, others and life, and appeared to support an overall positive attitude towards their life (support this!). Having received support, often made some participant’s feel fortunate, which linked in to wanting to help others..social investment (P5).

There were roughly two types of support providers; formal and informal. Formal support appeared to be support that was provided by authorities such as members of the Church, the government, previous and current employers, and teachers. Informal support came from family, peers, parents, children and members of the community.

Formal support

It appeared that formal support providers assisted with much of the physical support that was needed at the time such as food, clothing, and money. However, social factors were important to bear in mind here, that the particular difficulty required physical support and other more informal support providers were not in the position to provide this type of support due to lack of resources. This is illustrated in the following example:

"Mrs Johnson [employer] was much more supportive of the family, she gave us some money to bury the mother and also to buy some food..she was there to give us the support we need..Mrs Johnson did give us support although it was financially, but what she did financially [sic]..it also help us emotionally..that we would have less worries" - P6

Receiving physical support during the time of her mother's death was of primary importance. Through receiving this assistance, P's experience was that she also felt that she received emotional support and comfort.

"Yes there is like the Church, our priest...when there is clothing..then gave it to me.../ so he do encourage me, uses some characters from the bible, like Job.." - P11

In the above example, P11 refers to a difficult time in his life where he received both physical support as well as emotional support the priest at his Church. P11 has had support from many different formal spheres, such as his teachers, the community leader, government grants and the Church. This may be influenced by his attitude toward himself and others affected by his circumstances...

"But I am lucky because the government was a sponsor by the child support grant so that is what I use to pay some fees at crèche.." - P11

Informal support

Informal support encapsulates the support received from informal sources such as peers, family and community members, and children. Most of the examples that emerged from receiving support from informal support providers were examples of emotional support.

At the time of his father's death, P8 remembers receiving emotional support from his father's brother. He describes this person as 'more responsible', who took the responsibility that he would otherwise have had to have taken as a child:

"..brother of the father came – he was the one who was more responsible and he was..made some jokes to help him get through..gave him to have the will to help others in distress and undergoing [hardship]" - P8

P8 felt that he would turn to this source of support if he went through another difficult time and felt that it was through receiving this support, that he felt he had the strength to help and assist others in distress. This example demonstrates how having received positive experience

of support himself, has allowed him to feel that he is in a position to assist and help others in similar situations.

"..there is the one [friend] that is best of all – so I always talk to her when I have problems..sometimes when we are sitting like this we just open a bible and then we sing and pray../wherever I go she is there.." - P1

This example shows two types of informal support. The first is the friend who appears to be someone who P1 can turn to at any time when she needs support. At the same time, P1 may have been referring to a sense of being understood and accepted, tying in closely with her religious faith, which provides her with a second type of informal support. This support in the form of taking readings from the bible and praying has appeared to support her and give her strength in difficult times.

Informal support was also received from family members such as siblings, parents and extended family members. (Some did not find that their families provided this support and thus turned to other members of the community or peers for their support). In the following example, P talks about being 'fortunate' enough to have had a supportive and close family, which served as an important source of support and strength during difficult times.

"..because with me I was very fortunate that I had such a wonderful family / ..I have many sisters and cousins and everything. If it weren't for them then I don't know" - P5

Community members appeared to be another source of informal support. Support that served as positive reinforcement for the project that this participant was running, gave her a sense of achievement and that she was making a worthwhile contribution to the community. This encouraged her to continue in this work.

"..when it comes to drums [drum majorettes], we go to..other places..they invite us..to their places" – P17

Anticipated support included the anticipation of support in the future, which appeared to bring a sense of comfort to the participant in knowing that they felt a sense of belonging and were loved and cared about. This links to a positive attitude about self and others.

"I'd go to a friend, and maybe the children that I work with because they have got love for me" – P17

".. I was surprised, because instead of running away from me they [friends] were supportive..they said 'we are willing to support you..' so my family was willing..if people around me are so supportive to me, I've got to reflect that to other people so that's what inspire me to do it

- ***and it allows you to be more open to helping others, because you've had some support and it sounds like a lot of love and support***
- *yah.." - P3*

1.1.3. Positive experience with children / others

This category is interwoven with the sub category of Personal interests. Positive experiences of working with others did not only include experiences with children where there was perceived positive interaction and outcome. This sub category also centered on working with

people of all age groups in the community, as well as authority figures, adults in need, and peers.

Through the interaction and perceived positive outcome of this interaction (which may or may not have been reinforced by the other), the participant felt that they had a sense of competence and mastery. They felt that placed them in a better position to assist and help others in distress through an understanding of these groups as well as skills they might have developed. The following example illustrates this better sense of competence and understanding that P feels through having had experience with her own child:

“she has got children of her own and she has got an understanding of what a child might need – the needs of a child and how to help the child grow and reach other people..” - P6

P8 refers to an incident where there was a positive outcome of advocating for children to be accepted back into their school. The positive outcome of this involvement, and the relationships that he built up through this appear to serve as positive reinforcement and as encouragement for him to continue this work in the community. (need to go beyond this and look at the broader scheme – that things didn’t necessarily work out – but there is more to!).
“..some of the problems were solved..the problems that were solved were that the kids came back to school and..” - P8

“..even in the community here are some..there are a lot of young kids who are..meet in the street, and they really appreciate to be with me and I must say, because of the fact that I am open and I..nobody to help or do anything for me..so that is why they really appreciate to be with me..yah” - P12

P12 talks here about receiving positive reinforcement from his interactions with children in his community (Positive Experience). This also influences his beliefs and values. It appears that being able to relate to these children through having undergone his own struggles, is picked up by the children and they feel that he is available and understanding of their position. This positive interaction serves as a positive experience for P12, which in turn reinforces his interest in children.

“the children they feel comfortable when they arrive at school, because the other children, their parents do the bad things so they..when they coming at school” - P10

1.2.Negative experience

Negative experiences were perceived negative outcomes from a happening or circumstance. Negative experience of a circumstance whether positive or negative led to a lack of mastery over this circumstance. This meant that the problem situation was not solved or no sense of meaning or resolution was reached. At times this was due to exposure to negative social circumstances that were perceived to be beyond the control of the individual, as well as to a lack of support and encouragement during difficult times – leading to a lack of mastery over obstacles, both personal and social. There is an interaction of social factors here.

(There is an increased need for social and personal control through recognition, social roles, and self-development?)

1.2.1. Exposure to social problems beyond their control

Roughly 85.7% of the participants' exposure to social problems and the related negative experience had some impact on their decision to volunteer their services to vulnerable children. Social problems included children who, for various reasons, could not go to school, were abusing drugs, living with sick parents, were orphaned or had become 'street kids'. Social problems included general people in the community who were suffering from HIV/Aids related illnesses, and suffering the added consequences of stigma and fear surrounding the illness. Social problems included the fears and secrecy around talking about sex, HIV and death, as well as social, racial and gender inequalities. Participants spoke from their own experience, as well as being witness to these difficulties within their communities. The following demonstrates exposure to social circumstances that do not directly affect the individual:

"..there is a lot of vulnerable children, there's a lot of them, their mothers dying, they are living with their sick parents.." - P13

"The first brother apparently he was HIV positive and had AIDS, and all the members of the community and even the neighbourhoods like sidelining him, and even members of the family they were leaving him alone in the house – I could go to him and give him some help and encouragement and try to give him hope" – P6

"..in the place where I stay there are like no recreational activities..so I decided to do something for the children rather than let them be without care.." - P17

(Lack of employment opportunities in the area – link this to social factors. And difficulties in finding work and being able to study).

"no, we are 3 in the school

- ***okay, and how many children do you have at the crèche?***
- *we've got 56, 60*
- ***wow that's a lot***
- *it's a lot*
- ***what are the ages P10?***
- *I've got 0-2....they stay in that room.. and 4-6 in that room" - P10*

1.2.2. Lack of support when needed

Approximately 35.7% of participants experience a difficult time in their lives where they reported receiving little or no support from others. 'Support' referred to both physical resources such as food, money and clothing, as well as emotional support. There was some overlap in that most participants had had both positive and negative experiences of receiving support, on different occasions, and depending on the particular circumstance. Particular areas where there appeared to be a lack of support, were peer group, parents and grandparents (in the form of information giving and explanations) and from the Church. Lack of support, as mentioned, depended on the problem experienced, and thus interacted with social problems of stigma, fear and secrecy. This also linked with beliefs and values. If there was support received, it was usually from individuals and the support received was experienced as inadequate to allow the individual to gain a sense of mastery and control over their situation. This in turn links to Personal needs and the need to overcome these difficulties through becoming involved in volunteer work, receiving recognition, training, and support.

“..when I got my first period my grandmother told me everything...she says ‘you got your period early..because you have a boyfriend’..I was never having a boyfriend at that time so I was afraid to talk about anything else that is personal so I keep it to myself, hearing rumours everywhere, people talking as though you have a boyfriend..I just have to decide for myself what is right and what is wrong” - P9

The following example illustrates the negative experience of not getting support from parents or grandparents during a normal developmental situation in her life. Subsequently P9 became pregnant by ‘finding out for myself’.

P11 speaks about having no financial support in order to study:

“..I don’t have the money because my intention is I would need to go to the study about the agricultural studies but I think because I haven’t got the money, they said there is no point” – P11

“..what happened with us, when there is a death in the family, some of the members of the family turn away from the family – yeah, that’s what happened with this family..a few members of the family [gave support], but that wasn’t much of a help..” - P6 (but then, positive situation occurred)

“ I’m talking with my mother about my son..then she told me to take him to his father..hes got his wife

- *so your child’s father is married again?*
- *married again*
- *so your child can’t actually go and live there and he cant come and live with you P10*
- *ay*
- *which makes it very difficult*
- *yah its difficult yah*
- */..but it sounds like your mothers been quite supportive in that for you?*
- *..but she cry the whole night that day*
- *so its been difficult for her as well*
- *yah*
- *..have your friends supported you at all?*
- *My friends didn’t stay here they stayed in the township. So no one except my mother /.. my husband does not want me to talk with my fathers – to contact..*
- */..and then again it sounds like the support from your home church is not there because you’ve now moved to a new church?/..the support that you would have got from the Lutheran you’re not getting anymore*
- *mm (long silence)*
- *how do you think you are going to deal with this situation?*
- *I don’t know” - P10*

“..she [mother] drinking a lot and she’s kind of abusive when she is drunk../..verbally and physically..especial [sic] towards children..that is why I don’t want to turn to her whenever I have a problems or going through a difficult something” - P4

“Close neighbours were of support, most neighbours did not come to the house, because they say my father died of AIDS and there is that stigma attached to it..because some of them say that they will get infected just by coming..” - P8

“..she has two kids...but the father passed away and then she was left to bring the child up on her own..this year the father [of her second child] has gone back to university to do some studying..she hasn’t received grant for the one who is 7 years old../..I learnt from my own children having problems and having no one, having no one there..” – P4 (there is much more here)

“..big problem with the church..I don’t really want to go to Church.../ because Church is always..people talking with that..cause they can confuse you..” – P2

2. BELIEFS AND ATTITUDES

Various beliefs and attitudes about self, others, sociocultural factors as well as religious and life values emerged to form this category. Despite falling into secondary categories, there was individual to individual variability with regard to what factors influenced a participants beliefs and attitudes and how these manifested themselves. In themselves, beliefs and attitudes can motivate volunteers to offer their services. However, in the case of these participants, it was not only their beliefs and attitudes that informed their will to volunteer, but a variety of influences and interactions between this and other categories.

2.1. Beliefs and attitudes about self

It appeared that the prevailing feature of participants’ beliefs and attitudes towards themselves were positive in nature. Approximately 93.7% of participants demonstrated an overall positive view of themselves and their qualities. However, there were some that were not positive. These beliefs and attitudes may have developed through a number of different factors, such as positive and negative personal experiences (Personal Experience), social factors, social roles (Social Investment), and beliefs and attitudes in general (Beliefs and Attitudes). It appeared that holding a positive attitude towards themselves enabled many participants to feel that they could contribute something worthwhile, that they could make changes in their community, and that they themselves had the ‘right’ personal characteristics. All these beliefs about self developed through personal experiences in some form.

The following example demonstrates a positive personal experience, where the participant felt that she had gained mastery over a negative circumstance in her life. As a child, P6 did not experience the directness and honesty from her parents that she felt she needed at the time. Working through this experience and gaining information and finding support from elsewhere, she believes that she has become the type of person who is clear and non-judgmental. These are the qualities that she desired in her parents when she was growing up and needed answers.

“..its easier to me I just express it as I feel it and I tell her that I don’t think its right or wrong, but to have a sure answer to me, if I am in that situation I just do it like this

- so you’re open with them [children], you’re clear, you are not judging them..*
- no..*
- you give them a straight answer and it sounds like children really appreciate that” – P9 [1]*

The next example demonstrates a participant’s belief in herself to make a difference and change things in her community. This belief in self has emerged through a positive personal experience of receiving support in difficult times. She is currently in a leadership position and

has received positive reinforcement for her roles in the groups that she is part of and her desire to 'be somebody'. Gaining education by attending as many workshops as she can she has gained a sense of accomplishment. This links in with her belief that education enables you to gain more power to make the changes and provides you with the finances and status to be able to implement these changes.

"Its just that I like to study..I want to change things you see..that is my motto, that is why I was here. I was born to be somebody, I want to just change things, you see, once I have money I will be able to change things" - P1

The following participant demonstrates that he has a positive belief in himself in that he feels that he has particular qualities that enable him to work well with children, understand what they are going through – in essence, the 'right' qualities for assisting children. This comes from his positive experience of being a teacher and being supported by other teachers. Receiving an invitation from the ward councillor to join the group served as possible positive reinforcement for him. The qualities that he mentions are linked to his personal interest in children and his social role of being a helper and a listener.

"the first one is politeness, and then like God gave him more brains than the others – he understands them, the feelings of the children and as well like he ask them like continuously the problems that they are facing..." - P2

The next extract is from a participant who demonstrates a positive attitude towards himself. This links to a past mastery of his own circumstances and personal investment (my pain wasn't in vain) and interest in helping others.

2.2. About Children / Others

Beliefs and attitudes regarding children or other people in the community fell into two sub groups. The first sub group included beliefs and attitudes that were directed towards the other. The second group involved beliefs and attitudes that appeared to come in from others or children. Both groups included beliefs and attitudes that were both positive and negative and interacted to influence one another. For example, at times, a particular attitude directed towards another person might illicit a particular reaction from that person, thus reinforcing beliefs about self, as well as beliefs and attitudes towards others. [example].

2.2.1. Towards others / children

These included beliefs about what children need and desire. This was often based on their experience of being a child. In the following example, P6 remembers what it was like to feel confused as a child and this has informed an understanding of what she feels that children need. This feeds her desire to make things easier for the children in her community (Personal Need/ Social Investment).

" that you need to be clear and open with children. Be honest!" – P9

Beliefs about others appeared to be fuelled by social factors such as social expectations, stigma, secrecy and fear. P1's belief that children are often afraid to speak out when they are experiencing difficulties appears to be influenced by social factors..This is linked to her own positive experience of support and being able to talk about her own difficulties and social role that she assumes of the parent or helper (Social Role).

"Its just that children they do not want to talk for themselves, they just hide and of course those vulnerable children they are scared to talk so..and to talk I want to help them to talk out so that I can help them" - P1

“There are those things that you just can’t tell your family, but be free with your friends” - P1

She adds to this belief by drawing on her own personal experience of receiving a combination of peer support and family support (from her mother), depending on the problem. She believes that for children, there is a place to share with family and a place to be free to share with friends.

Beliefs and values about others were linked to positive experience of a role model (Personal Experience), someone who modelled actions towards others that were congruent with the participant’s beliefs about self and others. The ward councillor has been a role model for N and the councillor’s attitudes and beliefs about others appear to fit with the kind of person N himself would like to. This congruence of beliefs and attitudes, as well as N’s positive attitude towards the councillor appears to have contributed to P11’s interest and motivation in getting involved with the ward councillor and working with children.

“Okay, so this councillor here, that was part of the workshop, was actually a supervisor here, he’s co ordinating?”

- *yes, very co-ordinating, very very, and he’s helpful because if there is someone that is passed away and haven’t got the powers to bury their bodies they can go to the ward councillor and the ward councillor can see what he must do to them to bury the deceased – try all his best to do what is needed*
- ***so he’s got an important job?***
- *yes, very important because if I’m hungry, and when I go to him, he will try to find something..can do in the community..” - P11*

2.2.2. Received from Children / Others

Beliefs and attitudes that a participant perceived to be incoming (from children and others) appeared to be informed by personal experience, both positive and negative (Personal Experience). This is demonstrated through the following example:

“.. people sometimes think we women are inferior.. and I really don’t like such kind of things../ but I cant help it because in my family you don’t come second, you always come first, I’m used to that kind of way, when you get to school and somebody tell you, ‘you are second’, it really gets to you and then you think of your family and think ‘no this is really not me’..” - P5

P5’s beliefs and attitude about the way in which others respond to her influences and links to her beliefs about herself. For instance perceived attitudes and beliefs that others hold about her challenge her own beliefs about herself based on past personal experience in her family. This attitude is perceived as negative (Negative Personal Experience), which sets up a conflict between her values about herself and perceived values that others hold about her. The result is a need to ‘prove’ herself to others and gain recognition as being an ‘intelligent’, competent woman in her community. Thus beliefs about others’ attitude towards her appears to be one factor that prompts her community involvement (Recognition) and a desire for further education and involvement (Personal Needs).

The following example is another illustration of perceived negative attitudes from others toward her. As with the participant above, this sets up a conflict between her own values about herself (which is...?) and perceived beliefs and attitudes of others. P18 has a need to prove herself to others, and through her involvement with vulnerable children/ doing volunteer work, others may see that she is not ‘on top’ of them, as she perceives them to

think. Thus, volunteering and community service enables P18 to make a statement about herself and gain acknowledgement and recognition from others in her area.

“..I would like to change the attitude towards others like to other people about me like that attitude towards me, that I am that kind of person..like in my area..I’ve got about some friends whom are close to me, yet other people are just there..they think I am on top of this or something, but its because we are not that close

- ***so maybe people perceive you to be..above them in some ways***
- *and they talk badly about me..if Sili has a girlfriend they tell her that I am his girlfriend too, even though they know I’m not, but maybe treat me badly because I am the person they think [me to be]../..really people always talk”*

2.3. Sociocultural factors

Beliefs and attitudes towards sociocultural factors included gender, cultural and familial practices, social status, and education (Social Factors). In the following example, P18 has developed the belief and attitude that not talking openly to children about death and keeping it secret from children is not helpful and causes confusion for children. This attitude developed out of the experience that she described:

“..when my brother died I was living in Durban at the time..with my grannie..I didn’t know why but she didn’t want to talk to me..and I didn’t know what was happening...the following day I was trying to wear trousers like in our culture you don’t wear trousers at a funeral and they say.. ‘choose a skirt or a dress that is all you can wear’..I wear a dress and then we went..I find my brother is dead and it was painful I thought I was going to see him” - P18

This experience (Negative Experience) influenced her belief and attitude towards this particular cultural practice as well as her beliefs about what is and isn’t helpful for children (2.2.1.). This has allowed her to set personal goals of being more open with children (2.1.) and appear to have served as a factor that prompted her to volunteer her services to children who have been through the death of someone close to them.

Pretty, through her own experience of secrecy and misunderstanding around issues like sex and death has informed her cultural beliefs and attitudes towards these culturally ‘taboo’ subjects. She refers to her personal experience of getting her first ‘period’ and the lack of information given to her, and her subsequent pregnancy, as well as what she has seen around her community (Negative Experience). This experience has informed her beliefs about what is and what is not helpful for children and adolescents. This links in with her desire to make things better for her own child, as well as in the community (Personal Need / Social Investment).

“they [parents] are scared I don’t know, or they think if they tell us we will go and do it – I don’t know. But what I think is that by just not telling we have to go there and find out for ourselves and when we find out, there is no turning back..

- ***I think what you are saying as well, is that there’s so much fear and there’s so much beliefs and assumptions and cultural understandings of..***
- *yah, they say in the old days when they were living, when they tell your children when you do that and that, usually when the children doesn’t ask why and what, she will just obey and do it. Now its changing..” – P9*

The following example links as well to personal needs to find meaning in own experience through helping to develop others. Belief is around achieving in life and what it takes to be a success. This links in with his ideas and attitudes towards self, and to others.

se this? Ex.: P12

“Where did you learn that way of thinking from? That you need to work very hard – to get to a prosperous or better life?

- you know, by only viewing and the situation which is actually, the situation which is at home it actually deals me a lot of experience and a lot of – you know. I’ve gained some more experience of how to make a decision on my own so that which is a decision which is going to enable me to be a prosperous man around here” (P12) link this to own personal situation and experience

Beliefs around education appeared to be consistent with the overriding need for education and knowledge amongst participants. Some of the beliefs around education included; becoming a better person, allowing them to reach their goals and to make a difference, being recognised in the community, having the power to make changes, and being self sufficient. Beliefs around education links closely with the emergence of personal needs of self-development – to improve themselves and their ability to cope better, whether for themselves, or the development of others (Social Investment). The belief is that training and education provides freedom. It appeared from the researcher’s observations that the participants were ‘hungry for information’. Despite expecting homebased care workshop, many participants stayed on to learn as much as possible through the workshop. Beliefs around what education can provide links into beliefs about self and about others – that improving skills and information will assist them to help others better. This is illustrated in the following three examples:

“ education – that education allows you to make a difference

“It would be improving my skills like helping people who are vulnerable, stressed, undergoing hardships..who are..in the community

- **improving your training?***
- **more training” – P8***

“getting more education?

- **yeah***
- **how do you think that would improve you?***
- **I know many things about life***
- **and again that’s going back to what you were saying about being a stronger and more positive person***
- **yes” - P7***

“I needed just to gain knowledge so that those people who are vulnerable, people who are vulnerable, who have nobody to help them so the interest is there” - P12

One participant spoke about her beliefs and attitudes regarding gender issues. These beliefs were influenced by sociocultural factors (Social Factors), and her personal experience of being treated differently to the men (Negative Personal Experience). It appeared that this participant was an exception in that her exposure to more western culture through education placed her in a different place to the other participants, who maintained relatively traditional families and backgrounds.

2.4. Religion/ Religious faith

There were positive and negative attitudes towards religion and the Church, which appeared mostly to have been influenced by past experience of receiving support in difficult times. Support through both religious practices such as singing, praying, gospel music, as well as

through people in the church such as members or the priest were. Positive experience of support through prayer or from people in the church linked into mastery over adverse circumstances. This also linked into beliefs about self, others and about life. Beliefs about religious faith also linked to social investment and altruistic behaviours.

"I just believe in God so much when I have a problem I just pray and pray

- ***do you find that helps you?***
- *yah, because once I've prayed its just a relief" - P1*

For P1, her experience of faith is associated with a close friend, which has been a positive source of support for her, especially over difficult times. This links in with her involvement in the youth group (Social Investment) and her informal volunteering. Beliefs about religious faith and the church influence beliefs about self and others (2.1.), sociocultural factors (2.2.) and about life (2.5.).

2.5. Life

Beliefs and attitudes about life appeared to develop most commonly from religious beliefs and values, personal experience and experience of having a role model. Beliefs about life serve to prompt individuals to want to work with others to promote this belief. For example, P7 believes that if one abuses substances and drugs, one will lose out on life and opportunities that may come to them. This belief about life reflects his own struggle over drug abuse and perhaps having missed out on opportunities himself. This is enhanced through exposure to children in his environment going through something similar to himself, which serves to reinforce this belief.

"mostly those people who take drugs lose out in life and opportunities that they wont be able to get to, like they are looking for job opportunities in the future, they will not get much opportunities drugs too, make a person's life difficulties

- ***is this something that you've learnt from your own experience or is this something that you see?***
- *some of personal experiences and some of what he sees" - P7*

"I'm just to give them [children] that motivation, because without that motivation you cant do anything – you are limited.." - P12

3. PERSONAL INVESTMENT

The category of Personal Investment is divided into two secondary categories; Personal Needs and Personal Interest. Personal Needs refer to both expressed and unexpressed anticipated personal gains through an individual's voluntary participation. Personal Interest encapsulates particular interests of participants. Both these secondary categories fall under the broader category of anticipated personal gains that appear to serve as personal motivation for involvement in this voluntary work with vulnerable children. It appeared that this category did not stand in isolation as a factor that prompts individuals to enter voluntary work, but reciprocally affected and influenced all three other main categories. This will be addressed using examples.

3.1. Personal Needs

100% of the participants interviewed appeared to anticipate that one or more personal needs would be met through their involvement in this work, whether this was expressed explicitly or on a deeper, more latent level. Conscious expressions for further education and self-

development emerged, as well as expressed and unexpressed needs for recognition by peers and community members. Some regarded volunteer work as affording them an opportunity to work through their own negative experiences (Negative Experience) or to make sense in a meaningful way of their own experiences so that others will benefit. In this sub category, the main patterns that emerged were the need for self-development, to find a sense of belonging and acceptance, and to gain a sense of mastery and meaning through having undergone their own struggles. Personal Needs were strongly linked to Personal Experience, Beliefs and Attitudes and Social Investment.

Three sub-categories emerged, as Personal Needs. These were; the need for self-development and education, recognition and approval, and support and a sense of belonging.

3.1.1. Self Development

Two types of self development needs emerged to form this sub category. The first, *intrapersonal* self development, focussed on personal growth and self-actualisation (?). The second, *interpersonal* self-development centered on developing the self in relation to or for the benefit of others.

There was an overriding need to gain information and education. However, it was important to look beyond merely what was expressed such as 'get a job', to what was fuelling this need, because education appeared to hold different meaning for different individuals. For some, education met an *intrapersonal* self development need (self actualisation) and for others an *interpersonal* self development need (enabling them to contribute to a collective good). In other words, an *intrapersonal* need for education would be to fulfil a greater need of recognition and status in the community – or assist in overcoming a personal difficulty. An *interpersonal* need for the same would fulfil the need of being better equipped to assist their own children or children in their community.

Intrapersonal self-development needs

(%) of participants expressed some desire to meet *intrapersonal* self development needs. These centred on learning more about themselves and about life such as building confidence and self-esteem and improving communication skills. This will be illustrated in the following two quotes by male participants.

- "...communication and the way, and if I can be given the chance to improve my confidence, self-confidence, which is more important because if you don't have confidence, definitely you won't actually succeed...so if I can actually be given a chance to improve my self confidence*
- ***so you're looking beyond eloquence, we're looking at confidence, self-esteem, believing in yourself, being able to communicate with people..***
 - *ja, that's very important" – P12*

"education

- ***getting more education?***
- *yah..[so that] I know many things about life*
- ***and again that's going back to what you were saying about being a stronger and more positive person***
- *yes" - P7*

In both these examples, the need to develop the self for the self linked in with values and attitudes. Intrapersonal self developmental needs linked to social roles of taking

responsibility, and being a leader, whether this was self appointed or appointed by others. For example P12 expressed a desire for recognition in his community and to 'be someone special'. Thus the link with other Personal needs were primary and collective investment secondary.

Interpersonal self development needs

Approximately 62.5% of participants with interpersonal self development needs focussed on gaining education and knowledge in order to assist distressed people and children in their communities. The main pattern that emerged through the following examples was the emphasis on Social Investment (Social Roles and Altruism). This in turn linked to Personal Experience and Personal Interest.

"it would be improving my skills like helping people who are vulnerable, stressed, undergoing hardships..who are..in the community

- ***improving your training?***
- *more training" - P8*

"yah, the level of education..

- ***..and you mention children and your face lights up – that might be an important area where you would like to get more education***
- *yeah" – P17*

The above example demonstrates the link between the need to gain information in order to fulfil social responsibility (Social Roles) and altruistic investment. Through P17's personal interest in and love for children, this need manifests itself in her desire to volunteer her services to assist with children, and indirectly gain education and training. It appeared that P17's interest was not purely in helping children, which emerged through the following example:

"..I would like to get more information like..helping children, as well as other members of the community" – P17

A similar pattern emerged in other examples. In the following extract, it is clear that P3's need for education and information is manifested through his interest in the development of his community, and his social roles that he plays in the community such as the parent and helper roles (Social Roles).

"..So to deal with such problems, I had to come here to get that information to help them" – P3

This pattern is reinforced by the following example, although this example is not reliable in that the participant did not provide very much information about herself during the interview.

"education

- ***you would like to get some more education, training. What would you like to get some more education in?***
- *any training involving community development" - P16*

??The following two examples encapsulate both intrapersonal and interpersonal self-development needs. This is linked to finding meaning out of own experience and making changes in the community.

"I would like to have more patience and more perseverance in dealing with other people

- ***can you think of an example where you would have wanted more patience and perseverance?***

- *the first brother apparently he was HIV positive and had AIDS, ..and even the members of the family they were leaving him alone in the house – I could go to him and give him some help and encouragement and try to give him hope*
- ***and how could you have used more perseverance in that situation?***
- *..maybe I find that he has messed on himself and I had to clean up the mess and that required perseverance and patience..that would help me get through” - P6*

“..everyone has their own opinion. If our parents, who we think knows better, doesn’t tell us anything that we need to know from them, I get it from there and I get it from there – it comes mixed up

- ***and you become confused?***
- *and you become confused, so I don’t know what to tell our children, because even I don’t know for sure – the only thing I get is to get permission from my friends who are spreading different stories*
- ***so in a sense, what you need to do as a parent is to start learning how to deal with it?***
- *parental guidance” - P9*

3.1.2. Finding meaning in own experiences

About 43.7% of participants expressed a need to help children with difficult circumstances similar to those they struggled with when they were children, or are still grappling with. There is an anticipation that through assisting children who are experiencing difficulties, they would be able to make sense and meaning out of their own past difficulties, and use this learning to help others in a useful way. This appeared to influence the desire to gain information and education and the beliefs and attitudes linked to gaining knowledge – that learning linked to the general area in which they struggled would enable them to better understand their experiences. One possible explanation of this could be that understanding better what they went through may enable them more control and autonomy over their experience, gain a sense of mastery, and be in a stronger position to reach out and assist others in the same way.

Finding meaning in own experiences appeared to be woven together with Positive and Negative Personal Experiences. It appeared that participants who were still grappling with difficulties (P10, P4) were those participants who were or had experienced negative outcomes of personal and social circumstances (Social factors beyond their control). Those individuals who had not gained mastery over circumstances required a higher degree of control through education, recognition from others, and / or support and acceptance) than those who had gained a certain level of mastery over negative personal experiences (Personal Experience). [examples]

Thus participants who experienced positive outcome of circumstances (ie: gained some mastery over their circumstances) appeared to be ‘giving back’ to the community or helping others from a different place to those who were still grappling with negative experiences of their circumstances. It was apparent however, that some participants who had overcome certain difficulties in their lives were still grappling with others. It appeared that in the areas that they had not gained mastery they demanded a greater need for education and understanding, recognition or support. [example] A possible explanation for this is that seeing others in distress activated distress in potential volunteers. Therefore, acting in a way that relieves others’ distress would serve as an instrumental means to relieve their own distress. The following example depicts this:

“mostly those people who take drugs lose out in life and opportunities that they won't be able to get to, like they are looking for job opportunities in the future, they will not get much opportunities. Drugs too, make a person's life difficulties [difficult]” – P7

This is also illustrated in the next example. [This was an interesting participant in that she spoke for most of the interview about this topic – that parents do not communicate with their children through fear and it being ‘taboo’. I got a sense that she needed to speak about it – gain support and understand her situation better?]. Still working through it, but this has informed her Personal Interest and the need for support and her own understanding of experiences.

“..I was trying to find out that question that my parents wasn't able to answer for me because in that time I got pregnant and..that time I was alone and I wasn't happy and I was feeling confused..I was listening to my parents, not asking them question, not trying to find the answers, except maybe it was going to be right. I've learnt from that mistake that I have tried to talk to my child; I have to talk to her for her own sake..” - P9

Other participants believed that they had been lucky to have had positive experiences and overcoming their difficulties. They felt that this allowed them to be in a better position to assist and help others. In the following example, Pretty refers to her Positive Experience of receiving support when she was going through a difficult time, which enabled her to work through this difficulty.

“what do you think has made you want to help these children?”

- *okay, I like to see the other people receiving help and being helped and living their life as I would..*
- ***..it sounds like in your own experience you've needed help and you've got support and its almost giving that back?***
- *yes, because I also wanted help and I did get it” – P6*

3.1.3. Recognition/ Approval

Roughly 35.7% of the participants expressed some need for recognition from others in their community. Recognition appeared to be linked to the anticipation of status and respect. This sub category also referred to a more subtle form of recognition and approval – which involved pleasing others, as well as proving self to others. This subcategory appeared to link strongly with Beliefs and Attitudes about self and others, gender and culture as well as Social Roles. In the first example, P12 speaks about his need to be recognised as ‘someone special’ in his community. This need is linked to self development (self-actualisation) needs for improved self esteem and communication skills. This is related to his beliefs and attitudes about himself, and that being eloquent will make him successful and a prosperous man in his community.

“..and I have been thinking of being more recognised in my community because of the skill that I will be having” (P12) this is linked to education – desire for more ed

Within this category, were desires to prove oneself to others – a reaction to perceived attitudes and prejudices of others towards them. Thus, personal negative experience and personal positive experience influence this sub category, and which in turn influence beliefs and values.

“..is someone comes and telling you that you are not intelligent or clever then I try to prove them wrong and this and that..and I need..somehow its like I'm addicted to it..

- ***sounds like this is part of the work that you need to do on yourself and it might be a long term thing***

- *yah, I know, but it really irritates me that people sometimes think we women are inferior..and I really don't like such kind of things..” – P5*

This attitude is influenced by a personal negative experience of social factors that P5 is still grappling with. Her need to overcome this Negative Experience appeared to link to her need for recognition through proving to others that she ‘intelligent’ and that women are not ‘inferior’ to men. However, P5’s positive experience of her own mother being a role model to her, as well as receiving adequate support and encouragement growing up, appeared to set up a conflict – on one hand being valued and important, yet on the other devalued and feeling inferior. Her need for recognition and support links in with a desire for further education and information, where she will be provided with the tools to prove her intelligence and strength as a woman. Part of her is able to translate her positive experience into altruistic desire to give, and part of her needs to still overcome this difficulty. Both are drawing her to volunteer work. Social factors contribute here – greater need for recognition because of a more educated, westernised upbringing? (emphasis on individual success?).

“..there is something about me that I would like to change but I would like to change the attitudes towards others like to other people about me like that attitude towards me, that I am that kind of person..like in my area..I’ve got about some friends whom are close to me who are..yet other people are just there..they think I am on top of this..or something but its because we are not that close..

- ***so maybe people perceive you to be, to be above them in some ways***
- *and they talk badly about me. If Sili has a girlfriend they tell her that I am his girlfriend too, even though they know I’m not, but maybe treat me badly because I am just the person they think me [to be]..” - P18*

In the above example P18 referred to a negative experience of people in her area’s attitudes towards her (Beliefs and Attitudes). She expresses the frustration that she feels, and the desire to prove to others that she is not as they perceive her – to be ‘on top’ of them (better than them). Linked to gaining recognition, is the need to be supported and accepted by people in her community – to feel a sense of belonging. Gaining this support and acceptance, as well as acknowledgement and approval through working as a volunteer would allow her to gain a sense of mastery over this difficulty.

3.1.4. Support and Acceptance/ sense of belonging

Approximately 43.7% of participants indicated that through this work, they anticipated that they would obtain some support, acceptance and / or a sense of belonging. Receiving support and acceptance from peers is similar to a sense of recognition in that both are needs that are connected to the need to overcome personal obstacles and gaining mastery. This sub category included participants who expressed a desire to fulfil the social need of socialising and spending time with others. It also involved the need to seek out support and acceptance that was not received adequately in the past or during difficult times. For example:

“I like to have friends; I like to have more lots of friends. Yah, the ones I have, the problem is they are living too far..we get to talk by the phone..

- ***..so it must get quite isolated here or sometimes quite lonely without them***
- *usually it is quite lonely because I stay in front of the TV most of the time, or I have to go to the library because they are usually..they go to the Church..if there are no kids or anyone to talk to I usually go to the library and do some reading..” - P9*

P9 expresses that she has attempted to make friends and do what other young people do – attend ‘bashes’. However, it is not something that she enjoys. She appears to have an interest in learning and gaining knowledge, as well as spending time with children (Social Roles, Personal Interest). By joining a group, this would enable Pretty to meet people with similar interests and concerns as herself and through this fulfill the need for a greater sense of belonging and acceptance.

The sub category of Support and acceptance differs from Recognition in that this sub category refers more to being a part of a group / cause (sense of belonging), rather than standing out and being a leader (Social Roles). This is apparent through participant’s expressing that they are interested in socialising with children and the youth (especially as the majority of the group was of similar age group to teenagers and youth).

The following participant expressed a desire to be in a group of people who shared the same beliefs and values about life as himself. At the same time he also desires recognition in the group. In this example, he speaks about being part of a group, but with the aim to share his experiences and assist others (?)

“I would be exposed to different kind of people where I would be able to express myself and to give them everything they would need, everything that I have, ja, so I decided to join the group..” - P12

3.1.4. *New category* Recreation / occupation of time / (exception category?)

This category emerged through participants becoming involved in the current or previous volunteer activities or groups through boredom or through lack of employment or recreation available in the community. One participant described joining a group as a way of keeping himself busy and staying away from trouble. This sub category was influenced by an individual’s negative experience of social factors beyond their control (lack of recreational and educational structures, limited employment opportunities, poverty) as well as a lack of support (financial support and social support that is in accordance with the individuals’ beliefs and attitudes).

For the participants who fell into this sub category, there was a lack of resources available to provide information about tertiary institutions and careers. Volunteer work appeared to be the next available option, and a means through which participants could gain access to information (Personal interests / Self development) and keep themselves busy with activities that supported their Beliefs and attitudes.

P4, P10, P12, P13

Exception, that one participant has created her own employment opportunity through selling tea and sugar and making a small profit. She has come up with this idea through not having a job.

3.2. Personal Interest

Personal Interest appeared to be gender and culturally specific. Many of the female participants were themselves mothers who had taken on traditional social roles within their community. Thus Personal interest appeared to be influenced by Social Factors, past Personal Experience, both positive and negative, and the associated social roles – past experience or contact with children and others in the community. Personal interest appeared to influence the manner in which personal needs such as self-development, recognition in the community, and a desire to either overcome own difficulties or find meaning through their own difficulties

would be channelled. For instance, if a participant experienced the need for self-development (through education), the type of education would follow the personal interest of that individual, be it interest in children, community development or home based care. Thus Personal Experience directly and indirectly appeared to influence Personal Interest.

Thus, although personal interest was linked to other categories, it remained an important reason for participants volunteering their services to vulnerable children. It was useful to monitor the level of interest in children through pertinent questions asked by participants after the tape recorder was switched off (after the interview) as well as their past experiences and involvement with children.

Two sub-categories emerged; the first being interest in children, and the second, an interest in other (this could be members of the community or other interests altogether).

3.2.1. Interest in Children

It appeared that past personal experience with children, and gaining positive reinforcement from children and others (for involvement with children) had a positive influence on participant's interest to volunteer their services to vulnerable children. In some cases, the participant shared common interests with children and was of similar age group, thus held a level of relatedness with them. This interacted with social roles, which increased his or her interest in volunteering their services.

"yah, like on Friday afternoon there are some movies that were on TV – martial arts, definitely there are some kids who would like to know what styles I copy from..

- ***okay, so you are an approachable person as well?***
- *okay, whenever I am on the road, some kids will come and play as though we are involved in some karate fight or something" - P8*

P8's interaction with children in his community has much to do with him sharing common interests with the children (martial arts) and being of a similar age group and possibly gender. Having something in common, this enables children to feel comfortable to approach and interact with him, which serves as a positive reinforcement for further contact with children.

"yeah its because I want to help the children get through their problems – of drug abuse and so forth – he might be able to help

- ***and looking at your experience and the type of person you are, its very much going to draw you because you are interested in a helping, caring role and you are also interested in children***
- *yeah" - P7*

P7's past experience of drug abuse, as well as seeing other children in the community going through similar difficulties has interacted and influenced his interest in working with these vulnerable children in the community. He has a need to find meaning in his own experience and translate that into something meaningful and useful. This need interacts with his personal interests of children and thus it makes sense that he will be motivated to work with children. This personal investment manifests itself in the desire for education and training – in a more altruistic sense, as well as to develop self in order to assist others and be a role model.

"They would say that I like them too, that I really like children

- ***okay, so you're friendly, you're open, you like spending time with children..they pick that up?***

- yes” - P18

P18’s personal interest in children stems possibly from past positive experience of children as well as a (disappointment in others in the community). This interest has led to an interaction with children, which has been reinforced. Her personal needs to both gain recognition in the community as well as to translate meaning has found expression through her area of interest which has become children. Thus personal needs are expressed via the channel of personal interest.

“yeah, she’s got love for the children and she doesn’t like seeing them abused or doing other things that are not healthy/ helping them so she decided that after school she would have something for them to do..” - P17

P17’s interest volunteering to work with vulnerable children has been influenced by her positive experience of assisting children in her community who would otherwise have no recreational activities (due to lack of facilities) and receiving support and encouragement from members of the community. Having a child of her own influences this as well as positive experience and reinforcement that she has received from the children. Her personal need for more perseverance and education is expressed through this interest in children and others in her community.

“..I would say most of the children in my community would call me uncle, not that they haven’t an uncle, but its like I think that they find uncles being so open with them and playful and I would say even if I can lose my job that I have right now I would really like to work with day care centers..” - P3

3.2.2. Interest in Other

“..its not only children that..you’re actually looking at people in general

- *people in general*
- ***it doesn’t matter there’s no difference between – its not specifically children that you want to work with?***
- *yah..” - P3*

“I like people very much, I would love to work with people. I like to help people

- ***children, elderly people or just all types of people?***
- *all types of people, all people, children...” - P4*

P4’s interest in working with people in general links in with her interest in becoming a nurse. Her interest is in providing more practical support for people in the form of physical support. (Quote on home-based care)

Social factors have interacted with this in a way that has prevented her from studying further. Thus she is drawn to volunteer work and this workshop taps into carework in general – which allows her to express this interest. Past experience has influenced this interest in her positive reinforcement from children and her social role of parent to children in the community. She has experienced her own difficulties during which as a child she did not receive much support had to go through it alone. There is a desire to translate this into meaning through being helpful and useful to other. Her desire for education and knowledge is linked to this interest.

% of participants spoke mentioned having dreams of pursuing a career or studying at tertiary level, but due a lack of resources (financial / access to information about institutions and careers), a shortage of work possibilities (to gain experience) and social factors (expectations from family and community (P4) and having their own children, participating in volunteer work appeared to be either an interim option or a more realistic option and a way to pursue some involvement that was in accordance with their interests. Thus Personal interests appeared to be subject to many social limitations.

4. SOCIAL INVESTMENT

Social Investment emerged as the fourth main category. This category included the sub-category of social roles that participants' fulfil in their community. These appeared to be compliant with others' expectations, and / or self-chosen roles. The category of social investment also included the desire to contribute to the collective good of their community, or contribute in a selfless manner. Thus, the secondary category of selfless investment was about benevolence and the act of giving without requiring anything in return.

4.1. Social roles

Social roles emerged predominantly in the form of informal helping roles, but some exceptions included formal work such as teaching and formal volunteer work. This was linked to Personal Experience (Positive experience of working with children). Social roles appeared to meet personal needs such as recognition, finding meaning in own experiences, and 'recreational' (occupying them). Social roles appear to be influenced by personal interests as well as altruistic intentions such as community development and upliftment. The desire to volunteer to assist vulnerable children in their communities may be categorised as a social role.

Roughly (93.7%) of participants appeared to be fulfilling one or more social roles (formal or informal) in their community. It appeared that these roles emerged either through participants' sense of responsibility and initiative, influenced by interest or other motivating variables (self-chosen), or through being naturally appointed these roles by others (expectations made by others). Most participants straddled more than one of the following social roles – either in an informal or a more formal way. These will be outlined below with reference to examples.

4.1.1. The Parent (Responsibility)

This sub category seemed to be linked to participants experience with children - either their own or children in their homes or community. The parent role included taking on the role of the caregiver and provider for others' children. This emerged in the form of providing food, and clothing (physical support), checking that they are going to school, and providing some emotional support such as looking after them and looking out for them in a more practical sense.

The parent role did not appear to focus on participants with their own children, but also included those taking care of children in their own extended families and households who fulfilled this role. The following example provides an example of the Parent role:

"She asked the permission from the parents for the children to be available at times, so that they can have a Zulu dance, drum majorettes, poetry and drama

--so you approached the parents and asked the parents for permission?

- yes
- ***..what is it that made you go to the parents and say ‘can I take your children and teach them these things?’***
- *yah, she’s got love for the children and she doesn’t like seeing them abused or doing other things that are not healthy, helping them so she decided that after school she would have something for them to do..extramural activities..” - P17*

P17 initiated this activity for the children in her area because she felt that they were lacking extra mural activities to keep them occupied. This demonstrated an altruistic desire on her part to contribute to developing and helping children to grow. By asking parents for permission to take all the children and occupy them in such activities, P17 was taking on a parent role – looking out and assisting children to develop as she would her own. The desire to take on this social role and the positive support and reinforcement that she has received through this (Positive Experience), appears to serve as motivation for volunteering her services to continue work with vulnerable children in her community. This is also linked to her personal interest and love for children.

“..there are some children in my neighbourhood like my neighbour’s child – the neighbour is still young and lives [leaves] with his children unattended and no one to take care of them, so I basically take the role of the mother” - P6

It was difficult to ascertain whether this social role of the mother is compliance to an expectation of the neighbour, or it was a self-chosen role based on being exposed to the children not being taken care of. Either way, this is an example of a social role, which was based on altruistic intent – to help children that were not receiving any care. This is also linked to other activities and social roles that P6 has taken on in the community, which fall under the following sub category of Counsellor.
[example?]

4.1.2. Counsellor / Teacher (Support)

The role appeared to be more concerned with emotional difficulties and problems and involved experiences of children approaching them, or them identifying and talking to children experiencing difficulties. This also involved other members of the community, such as parents and caregivers and advising them. This general role appeared to be both self-appointed as well as in compliance with the requirement of others. It links in closely with beliefs and attitudes, and social investment, personal investment. Mostly, this category included problem solving and advice-giving, as well as basic counselling such as listening and allowing the child to feel understood. The following example links with P2’s past experience as a teacher (Social Role) and that this has fed into his beliefs about himself and others.

“I think talking, to hear their whole story, the whole truth like, always play with them..ask them questions..take some...(unclear)..

- ***sounds like you listen to them, you’re quite polite and friendly and you’re prepared to sit and listen to their problems and listen to their stories***
- yes
- ***so you think that makes children want to approach you with their problems?***
- *yah..he has a..of teachers from a particular school and he’s got like experience so when there are some children they face some problems he just gets interested to see what the problem is..and how can he help..” - P2*

There were many participants who appeared to play the role of both the parent and the counsellor / teacher. Not only meeting practical and physical needs, but also emotional needs. Sometimes this involved being an advocate for the children. Taking responsibility to help, assist and educate, as well as provide support and encouragement.

"..I was a good example for them I was their role model because everything they are doing I would say 'I didn't do these things like that' – I was guiding them throughout the way and I kind of like that.." – P3

In the following example, P6 refers to being a guide and giving advice.

"..but even though its hard at times because I don't always have all the means to satisfy that problem, but I do tell them like of some other ways that they can solve.." - P6

4.1.3. The Leader / Role model

Working together with others in the community to make things easier for children – whether it be visiting homes, or providing practical and physical support. These roles appear to be both self-appointed as well as taken on in accordance to expectations by others. Again, this category was linked to other motivating variable such as the counsellor and helper and fulfils personal needs. Fulfilling roles in the community paved the way for them to become involved as volunteers?

"I can work with children and I can work with other children affected with HIV..people like that because they don't want to understand..because people they are just running away, they don't want to..

- people are running away from that..so you see your role in a broad way..its really about making some changes in the community.." - P2

Being a leader or role model appeared to involve working alongside children and treating them as peers. Such activities included spending time with them, playing, being available to children and looking out for them – roles that overlapped with the helper and parent role. Participants spoke mainly about being a role model for children.

Being a role model did not only include being one for children. One participant spoke about sharing knowledge with her peers – other parents experiencing difficulties with their children. (there are more!)

4.2. Selfless / Altruistic Investment

All of the participants expressed some desire to contribute to the collective good of their community and help others benevolently. It appeared that this desire to help did not depend on external surveillance but rather was influenced by the participants' own internalised beliefs and values (Beliefs and Attitudes). However, the way in which these altruistic motives were expressed appeared to be influenced by other motivating factors such as Personal Experience and Personal Investment (such as personal interest) as well as Social Factors. It also appeared that altruistic investment or desire to contribute to the collective good appeared to be linked with the fulfillment of social roles in the community. As mentioned above, social roles were often helping roles around the community – which may have stemmed from obligation or from this altruistic sense, or from personal needs. Thus it was difficult to ascertain how much of the desire to volunteer came from a place of selflessness and benevolence. Because all participants demonstrated Personal needs in some form, it can be concluded that none of the

participants demonstrated purely altruistic motives for offering their services to vulnerable children, although all of the participants showed some degree of selfless investment.

The desire to contribute to a collective good appeared to be influenced by personal interest and Positive Experience (of receiving support, mastery over their own circumstances, positive experience with children). Altruistic investment fell into two sub-categories; children and other, according to personal interest (?) check this. It appeared that there was some influence of social factors in that even if participants secondary interest was to work with children, they would still be motivated to do this work due to lack of other opportunities / social pressures.

4.2.1. Children

"Okay, as I'm doing this in the community..there is a lot of vulnerable children, there's a lot of them, their mothers dying, they are living with their sick parents..its just like..why can I say..they said I can do it..

- ***so in a way you've looked around your community and there are a lot of children who are actually in need***
- *yah*
- ***and you're wondering if there's anything you can do to help.."** - P13*

The way in which P13's altruistic intent is manifested (her desire to volunteer to work with children) reflects her interest in children. P13's positive personal experience with children has influenced her beliefs and values about self and others and her interest in children. She expressed that she loves children, playing with them, talking to them and feels that she also likes to socialise and relate to them. However, what is important to note here, is that her altruistic motive is not the only motivation she has for volunteering. She expressed that she enjoys socialising with the youth, which fulfils a personal need for social support (Personal Need). Having been exposed to a negative situation left her feeling helpless (Negative Experience) and thus created a need to overcome this helplessness through gaining education (Self development).

The following example demonstrates altruistic intent. P3, due to his HIV status, is aware that having his own children one day is not an option.

"..I wont have any kids so I will take [responsibility]..I like children, I try to have some ways of dealing with their future, trying to make them expect their future and to come with something that will be the future for them / ..I do have kids actually..so to like loosen the ground for them to grow.." - P3

This expression may have developed out of a mastery of his negative experience (Positive Experience). This desire to contribute to the collective good is inspired and influenced by his interest in children (Personal Interest) as well as his Beliefs and Attitudes (the belief that children are the future, his religious beliefs). However, translating his experience into something meaningful, through working with children in difficulty, is also fulfilling a personal need (Personal Need).

"..some of the parents did tell me that they cant do anything with their children and that they're out of control and that they try to like tell them how to..but if I'm given a task to deal with vulnerable children, I will be able to deal with that, but the only problem is the parents at times, they are a stumbling block towards helping the children
--what has made you want to do this kind of work and help children in this way?

- *When I go town and see street kids in town I don't want some people from the community to become street kids so its better to deal with them while they are still in our community..and the rate of street kids to decrease..whilst they are still in the community so it sounds like you try to help your community as though it is a big family*
- *yah*
- *and almost prevent some of the problems before they go on to become serious?*
- *yebo” - P8*

The above example demonstrates altruistic intent and the desire to contribute to the good of the community. This again is influenced by Personal Interest in children as well as beliefs and attitudes (about himself/ others?). This is also influenced by his social role and receiving positive reinforcement from the children he interacts with – thus having a positive impact on his interest in working more with them.

P17 has been informally helping to entertain and develop the children in her community (Parent / Teacher) for the past 6 months. This appears indicate the presence of altruistic intent. In this extract, P17 refers to her groups of children that she has been co-ordinating. Through being involved with children, she was exposed to many children suffering from abuse and disease and this appears to have influenced the way in which this selfless investment manifests itself. This is also linked to her interest and love for children (Personal Interest / Beliefs and Attitudes) and the reinforcement that she has received from children which has served to deepen this interest (Positive Personal Experience).

“..she's dedicated to the development of the community..like what we've been doing [the workshop]..she'd like to do that with the community / she would like to see the children being developed...

- *okay, so you've already started with that in very important ways?*
- *yes*
- *okay, so you want to see the children, especially the children who've been abused and been through difficult times to develop themselves and to help them develop themselves*
- *yes” - P17*

P1's altruistic intent appears to be linked to her personal interest in children and her beliefs and attitudes towards children, as well as exposure to negative social factors such as AIDS and orphans (Negative Personal Experience / Social Factors).

“Its just I see that they [children] are suffering very much – those orphans are just around this area there are so many orphans. Yah so I want to help them to grow up to see things on the other side – not just the dark side – just to see things on the bright side sometimes” - P1

4.2.2. Other/ Community development

The category of Other includes the desire to assist either people in general, or sick people or anything that will contribute to the upliftment and development of the community. This is illustrated in the following example:

“yeah, I'm happy..from what I see in the community but as well there is another gogo that stays in this place – yeah, she was staying alone, so I had a cousin who was staying with us in our home, so what I did was try to let my cousin go and stay with this gogo so that he could be of help to her even today he is still staying with her..../on paydays I usually take the gogo to the pay [point]..to get..but now he is responsible for that..” – P8

This is linked to his social role of role model and helper in the community. Probably social role here demonstrates his altruistic intent and backs this up. Also linked to his beliefs and

values about himself – that he is humble and accepting of others. Also links to positive reinforcement he has received from others in the community reciprocated interest and others' desire to spend time with him.

P11 refers to his desire to gain education and share his knowledge with his community so that it will develop and prosper. This is linked to his social role in his community – instigating change and assisting people in the community (Parent, Leader). His desire to get involved is linked to the general good of the community and manifests itself through his interest and ambition to pursue a career in agriculture (Personal Interest).

"..then I come back to my community and teach them how to try and get – starting to home business and to plant some crops to take it and sell it in the market" - P11

This is also demonstrated in the following example, where P4 speaks about the desire to help people, and nurse people. This links with her interest in pursuing nursing as a career. However, it is also difficult to ascertain whether her interest in nursing was influenced by her altruistic desire and social expectations and roles, or her altruistic desire and her interests influence her desire to volunteer her services to others.

"To take care of people – help them. I like people very much../..I like helping people..I thought this programme would help me to help them better..it's helping me a lot in understanding people../..I like to nurse people, love them, so that people like me would have someone to talk to – be open to them, help them emotionally you know. That is what I want" (P4) (link to interest in people and children, interest in pursuing nursing)

APPENDIX E
ILLUSTRATING THE CATEGORIES

1. SUMMARY OF THE FINDINGS

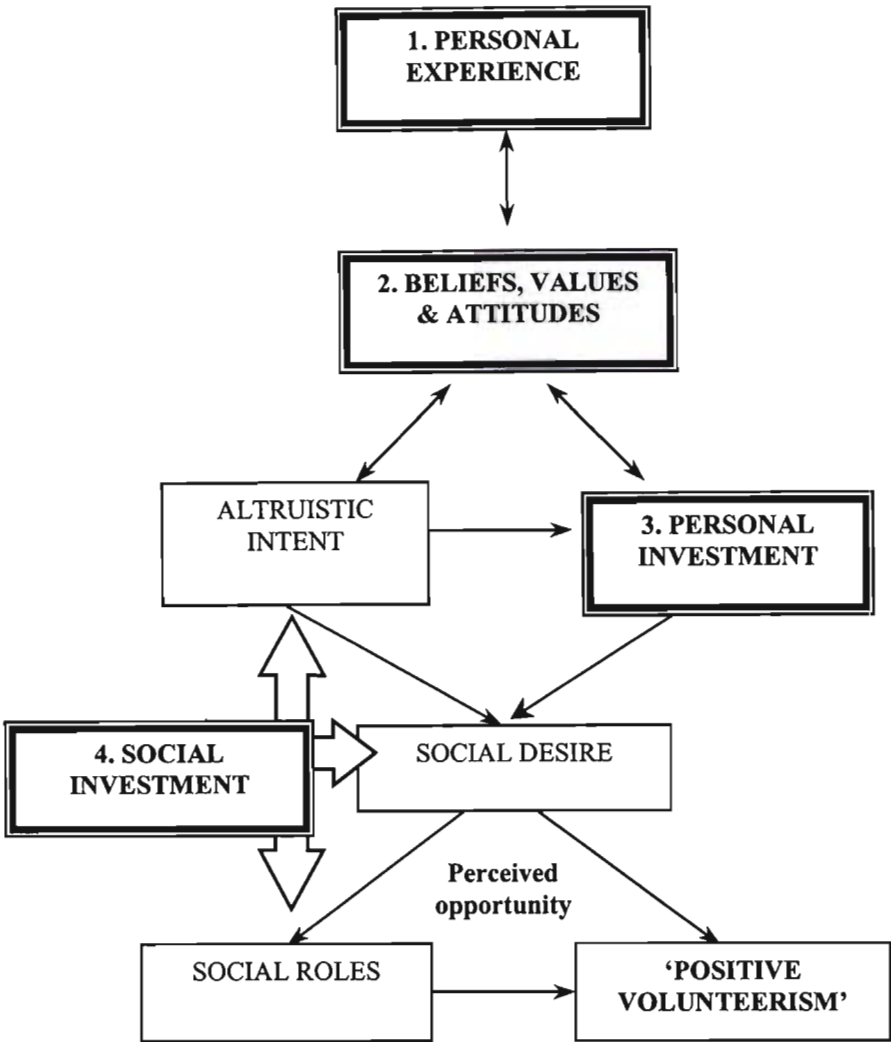


Figure E. Pattern of individual motivations leading to 'positive volunteerism'.

Figure E. provides a summary of the four interacting factors that motivated this group of participants to volunteer their services to vulnerable children. The first category; personal experience, encompassed positive, negative or mixed experiences of a participant's circumstances. All of these personal experiences could have led to 'positive volunteerism' through interacting with the other three categories of

motivating variables. The second main category; beliefs, values and attitudes, developed from, and was mediated by a participant's personal experiences. Beliefs, values and attitudes, in turn, fed back into mediating perceptions of the variables of support, role model, attachment, social factors and experiences with children / other. These variables mediated a participant's personal experience.

The third category; personal investment, emerged through an interaction of a participant's personal experiences and their beliefs, values and attitudes. Personal interests included working with, and assisting children and adults. Interests also pertained to practical-based skills and career development. Personal investment encompassed personal needs that focused on the benefit of self and others. Self-oriented needs included recognition, support, self-development and the need to overcome past or current difficulties. Other-orientated needs encompassed self-development, and finding meaning in personal circumstances through helping others. These needs were influenced by altruistic intent. Social desire emerged through a combination of altruistic intent and personal needs and interests. Social desire led to 'positive volunteerism' through the perceived presence of an opportunity to volunteer.

Social roles were included in the fourth category of social investment. A positive experience of fulfilling a social role mediated social desire (a personal experience of social roles influence beliefs, values and attitudes and personal needs and interests). In a similar way, it appeared that 'positive volunteerism' was not an end point in itself, but part of a circular process of experiences that led to the mediation of further motivation.

All of the participants were motivated by all four categories. However, each individual differed with regards to the specific qualities of each category. For instance, some participants demonstrated more self-orientated personal needs than other participants. The individual variation appeared to depend on a participant's personal experience.

2. ILLUSTRATING CATEGORIES WITH REFERENCE TO THE LITERATURE

The literature suggests that across the board, volunteers are driven by motivating factors encompassing social concern, political, religious and moral values, personal development and esteem-enhancement (Clary and Snyder, 1999). In this chapter one participant's transcript is used to illustrate the four categories of motivating factors and the process through which they interact. This participant's transcript was selected because it adequately represented the results of the research (refer to appendix E).

Literature on volunteerism was used where applicable to validate the findings.

2.1. Synopsis of P3's transcript

This 28-year old male participant (P3) was married with no children of his own. He reported that he was employed full-time and the main breadwinner for the six members of his family. He described himself as a shy, open and religious person.

P3 said that he had initially come to the training workshop expecting to gain practical skills in home-based care. Although the content of the workshop had differed from what P3 was prepared for, he had found the information on how to assist vulnerable children helpful. P3 used an example of his youngest brother to illustrate this. His brother was getting low marks at school and experiencing learning difficulties.

P3 felt that the skills and information from the training workshop would help him understand and help his brother more effectively.

P3 described his community as a big family, made up of a variety of people with different lifestyles. He spoke about his desire to identify problems that people in his community experience and to assist them in dealing with such problems. P3 regarded himself as a person who suffers from some of the same difficulties as others, but also a person who is able to help people overcome their struggles. He explained that he views others' problems personally and uses his own life experience to help them. P3's desire to assist others was linked to a religious shift that took place in his life and his belief that God created people to help one another. P3 believed that God had a plan of how he would be able to provide support and assistance to others.

P3 spoke of two families in his neighbourhood where both parents were unemployed. He mentioned that it was clear that these families were suffering because of the way in which they lived. For example, in one of the families, the more "disturbed" children were sent to a day care centre. As a result, the other children were unable to attend regular school and stayed at home. P3 felt that he had been a role model for these children who were unable to go to school. He felt that he had been of help to them. Since attending the training workshop, P3 felt that he was better equipped to assist children such as these by applying some of the skills he had learnt. For example, he mentioned that he could visit them in their homes, pass on some information he had learnt, or arrange for a social worker to become involved if necessary.

In 1999, P3 found out that he was HIV-positive. He described how his life and behaviour changed when he discovered his HIV status. During this time he received support from different sources. Support came from other people who were also HIV-positive and had been "expelled" from their families and places of work. He said that instead of avoiding the problem, his own family had been a strong source of support for him during this time.

P3 had feared the response of his colleagues to his HIV-status. One of his work colleagues, who was also HIV-positive, had been the first person to share her HIV status with people at his workplace. He found it helpful that people did not reject her. This challenged his pre-existing beliefs and fears about being ostracised and rejected.

A few months after his work colleague had disclosed her HIV status to him, P3 felt he was able to share his status with her. The support that P3 received from his family and friends during this time inspired him to help others. He developed the desire to reflect to others the support that he had received during this difficult time in his life.

P3 reported that he has accepted that, due to his HIV status, he will never have children of his own. He spoke of the children in his community as if they were his own. He described having a positive relationship with the children, mentioning that they call him "uncle" because he is open, playful and friendly. P3 described how children are his role models. He believes that children have a desire to be happy; they have open attitudes, and are "willing to learn". P3 expressed a desire to continue learning. At the same time, he believes in the importance of having something to offer children. He feels he can do this by helping them solve their problems and "loosen the ground for them to grow".

P3 expressed a desire to take "responsibility" for the children in his community. He feels that watching them grow and succeed will be the greatest reward for him. P3 referred to an example where he counselling his half-sister about her sexual behaviour. He was concerned that she may contract a sexually transmitted infection. He had used his own situation (having contracted HIV) to illustrate what may happen if she does not protect herself and change her behaviour.

At the close of the interview, P3 expressed that he would like further training and workshops similar to that which he was participating in. He said that if such workshops were not brought into their community there would be "no other way" to obtain such information.

2.2. Personal experience

One of the motivations that prompted P3's desire to volunteer was his personal experience of his HIV-positive status. Three factors appeared to mediate his cognitive understanding of this circumstance; support received from others, the presence of a role model, and social factors.

The first factor mediating P3's mastery over his circumstance was the support he had received from his work colleagues, family and friends. The second factor was the presence of his work colleague who was a role model for him during this time. She was going through a similar life circumstance to himself and was dealing with it in a positive way. P3's experience of support, his colleague's openness about her HIV status, and not being rejected by others when he disclosed his status, served to challenge his pre-existing beliefs that he would be rejected and ostracised by others in his community. This led to a positive personal experience of coming to terms with his HIV status and a sense of mastery over this circumstance. This in turn mediated the development of his personal need to translate his positive experience into helping others establish a similar sense of mastery over their circumstances.

P3's personal experience of having a brother with learning difficulties appeared to influence his desire to volunteer his services to vulnerable children. This personal experience was negative because P3 did not feel that he had been able to adequately assist or deal with his brother's difficulties. The factors that mediated this experience were; lack of information, and exposure to social circumstances beyond his control (lack of resources in the community). This led to the desire to gain mastery over this circumstance, and hence the emergence of the need to gain information in that area.

This personal need was also linked to his ambivalent personal experience of trying to assist other children in the community who were not attending school. P3's desire for self-development (in the form of gaining information and training) was echoed among the majority of the participants. This was supported by the literature (Anderson & Moore, 1978; Gillespie & King, 1985). Serrow, Clechalski and Daye (1990) believe that volunteerism serves a means of acquiring skills that pertain to interpersonal relationships, careers, and competency in particular areas of interest. This way of acquiring skills is less costly and less demanding on the individuals. Gaining skills in this manner tends to be self-reinforcing, because prior experience increases objective mastery, as well as confidence in an individual's ability to intervene successfully with others.

P3's was misinformed about the content of the workshop, which set up his expectation to learn practical skills in home-based care. Thus, initial motivations of personal interest, personal needs for self-development, beliefs, values and attitudes, and altruistic intent appeared to relate to his personal experience of being exposed to individuals in his family and community that would need such care. He had mentioned that both he and a family member would benefit from gaining skills in home-based care as they were both HIV-positive. He anticipated that a time would come when either, or both of them would also be sick and need care. Tuckman and Chang (1994) reported that one third of healthcare volunteers have their own child, relative or friend directly or indirectly benefitting from the service, or that they themselves may benefit from the activity in which they volunteered. Ellis (2003) also suggests that helping to make someone else's life easier creates a 'cycle of service', whereby the volunteer or their loved one, at some point in time, may be on the

receiving end of a similar service. Thus P3's interest in home-based care, mediated by his personal experience, influenced the emergence of his need for self-development.

2.3. Beliefs, values and attitudes

P3's beliefs, values and attitudes appeared to be a strong motivating factor for volunteering his services to vulnerable children. His religion, as well as his personal experience of attitudes of others, mediated and influenced his beliefs and attitudes about himself.

P3's beliefs, values and attitudes about himself were mediated by his personal experience of engaging in negative behaviours. Studies conducted by Paolicchi (1995) found that an individual's cognitive framework for interpreting their life goals and values (their belief system) developed from their life history. He stated that this had a bearing on which social pressures were most salient and influential to them (Paolicchi, 1995). People in P3's community had reinforced his religious shift and related change in behaviour. The support he received mediated his positive and forward-looking beliefs, values and attitudes about himself and towards others. Lichter, Shanahan & Gardner (2002) supported this finding by stating that extra-familial agents such as faith-based organisations, often stress prosocial values that may manifest themselves in helping behaviours.

2.4. Personal needs

P3's personal need for education 'to help others' highlighted his personal need to reinforce positive beliefs, values and attitudes about himself. A strong sense of self leads to greater efforts to master challenges, and leads to beliefs that they have what it

takes to assist others in need (Bandura, 1982, in Tedeschi & Calhoun, 1995). When an individual acts in accordance with their values, they feel better about themselves. This means that even an altruistic intention to help others may make the volunteer feel better about themselves (Wilson & Musick, 2000). This in itself meets a personal need. Anderson and Moore (1978) added that altruistic concerns and the desire to obtain self-fulfillment are closely interrelated motivations. These find congruency through the Judao-Christian ethic, equating righteousness with good work.

P3's personal needs, together with his altruistic intent, led to him taking on social roles in his community in the form of counsellor/ helper and parent/ teacher.

2.5. Social roles

The above example illustrated P3's engagement in the social role of a parent / teacher. His experience of this role was ambivalent. Although this was mediated through the positive reinforcement that he received from these children and adults in his community, P3 lacked the skills and knowledge of how to assist them more effectively. His personal needs for self-development emerged through these factors, and the positive reinforcement from others enhanced his belief that his involvement was worthwhile. This in turn influenced his personal needs and interests, altruistic intent, and social desire.

P3 had expressed that volunteering his services to vulnerable children was not his initial intention. However, the training workshop was perceived by him to be a useful opportunity for involvement in his community. Paolicchi (1995) showed that particular motivations leading individuals to volunteer interact with their personal

experience of volunteering. Volunteers may drop out because their initial motivations fail. However, they may also continue in the same or other volunteer roles for motivations that have become more salient. P3's original motivation to develop skills in home-based care shifted in response to his personal experience of participating in the training workshop.

Omoto and Snyder (1990) stated that the particular motivations leading people to volunteer interact with their personal experiences to determine their ultimate success and sustainability as volunteers. They believe that this determines their satisfaction with their work roles and influences the length of time that they remain active.

APPENDIX F

PARTICIPANT TRANSCRIPT (P3)

I: Do you remember what we were talking about? I think we spoke a bit about your background, a bit about yourself and how things have changed for you over the past couple of years and what your aspirations are, what you're thinking of doing with your life from now on? So we did speak a bit about that and we can go into a little bit more detail if you're interested

- okay
- **and maybe we can go back to, or start with the question about what has brought you here, and I think we were speaking about that, that kind of question, issue - what kind of things do you hope to gain from participating in this course, your interest in children**

P3: yah, firstly my family as I just explained in the...my younger brother, the youngest, he's the last, he's got problems, his mind is taking so slow and things so I just thought maybe, but at first I got wrong information about coming here – I thought it was home-based care – to care for someone who is like sick and so on, but when I came here it taught me a lot about vulnerable children, so I just thought of my brother because actually he's taking very low, like at school he's getting very low marks so it would help me to just help him out, because actually like nobody's like looking after him at home, although my mother sometimes she do some exercises with him but I think his brother has got to contribute on that so I just came here to get some information on how to deal with those kind of problems..and for my brother I would say, yah this has been a lot of help to me

- **but originally you thought this was going to be practical (practical) applied skills on home-based care and how to care for sick people and its slightly different for you, that its turned into a psychological emotional (exactly) workshop on how to look after**

vulnerable children and how to identify vulnerable children

- and to end on that although I wasn't prepared for this, I easily catch up with it because it was one of the other things that I wanted and most of the time I am also dealing with people socially, like I have never ever been with a sick people, okay, but most of the time to identify the problems they have and how can I offer help and ways of dealing with that problem and my brother was one of those examples
- **And there seems to be, and I know we spoke about that on Monday, that there seems to be a real need to help others, just looking at your brother for example, you've identified that he's struggling but there seems to be a real need to help other people and learn skills and techniques of how to identify and help others – where is that coming from?**
- I would say in this area of our community, I am living with different neighbours, like in my neighbourhood is made up of different people and their lifestyles. I would say I will take myself as one in the middle - because I suffer for some of their problems and I can cover for some of their problems, I can deal with some of their problems. The other families just next to me, very close to me, sometimes they do come to us to learn something so they suffer a lot. So there are two families, they've got their both parents but they are not working, the mother and father they are not working, they live by getting help from other people. So dealing with such problems because on of the closest family next to us – the other kids that they have they are like having some disturbances in his life so they are sending him to daycare schools so the others are like staying with them, and they are at that age where they should be

attending school they are not attending. So to deal with such problems, I had to come here to get that information to help them, so I am starting now to practice that – I am finding it so helpful – so it has helped me a lot

- **Mm, so its really your experience of seeing people who are struggling and being somebody who can be a role model – (yah) not only assist but be someone who people can say ‘he’s overcome so much in his life’ and let me see if I can do the same – so its almost leading by example?**
- although they don’t know anything about me but I think they are seeing how I am doing so I think if I sit down and explain they way I cope with that I think I will be a good role model for them. At the moment they are all pleased with me, they are like accepting me the way I am, they are playing with me sometimes they get to visit us – I never got to pay them a visit, to their homes to speak to them, but I think since I got this knowledge I will try to apply and visit them and see how I can offer them help of how I can solve their problems. because I think they are our future, they are such young kids they are like 9 or 8 or 11 so they need to get information so I will have to come with a way – maybe sometimes to organise for a social worker to come and be there for them because they need..
- **and that different from the role that you feel you need to play, that’s the role that you feel very strongly about**
- yah, I feel like I need to be that kind of a person..
- **P3 if other people, maybe children, or other people in your community were to describe you and to give me a description of who P3 is, what do you think they would say?**
- (sigh) that’s a very difficult question because originally I am a very shy person, but I find it not helping to hide my feelings from people or to like not expressing myself to people so a lot of them, they will describe me as a religious person since I started to act in those kinds of actions. So another thing that

they will say, I think they can describe me as a very open person to them because anything people are coming with to me, I do not just take as their problem, I kind of deal with that problem and see if I can offer any ideas that people can – like the other day for example, this gentleman is trying to pull himself out of the wrong doings like theft and like that..I told him I really am willing to help you but to buy your things..you miss those things..and starting to steal again, so in order to help you I can offer you what I have right now like I had R10 and I had to give it to him, although I find it not helpful so much because..but at that particular time I didn’t want to buy something from him so he got that idea to come to me with something to sell (mhm) so I gave him..but I am very much prepared now to speak to him because he knows I am a religious person so in ..He thinks I am going to be involved in such kind of actions that he was involved in..I will try to help him to overcome those difficulties

- **And he might feel that you are not accepting enough..and you have been in difficult places yourself so it makes you more of an open person and accepting**
- Exactly, the first thing that came to my mind is that it is not..it is only that it has some pressure that is..like he tried to explain it to me but I didn’t take it as he was..he wanted to send his girlfriend away..because I knew from before that he is getting shortages of everything that he needs daily so I decided to offer him that at that particular time. The thing is that if I get another chance to like speak to him I can try to find ways of helping him get out of that problem that he has
- **So P3 it’s not only children that..you’re actually looking at people in general**
- people in general
- **it doesn’t matter there’s no difference between– its not specifically children that you’re want to work with?**
- yah, because as I explained earlier, its like a whole family – like in the

neighbourhood, because its like the whole family..it's like those two families, everybody can see in that community the way ..the houses, the way it looks it shows that those people are suffering..it shows that those people are suffering and if only I can just help everybody be open to see what kind of problem they are suffering and that they can deal with that problem, yah

- **That's a lot of responsibility for you**
- (sigh) I'll take it because generally I wont have any kids so I will take.. I like children, I try to have some ways of dealing with their future, trying to make them expect their future and to come with something that will be the future for them
- **What kind of rewards do you think you will get from it?**
- Um, really, I think firstly, God has created us to be like to help each and one another so I think only God knows how I will offer it because know that I wont have any kids so I don't take that as ..I do have kids actually..so to like loosen the ground for them to grow- I think that's the one reward that I have - to see them succeed that's another reward that I am looking forward to (mm)
- **Okay, so that is something that would make you feel very positive about doing this kind of work?**
- although my time, I don't know how long is my time here but so long as I am alive I am willing to do it
- **ja. And that's amazing to hear that, I think that there are some very lucky people in the community**
- ja, and to find myself...as soon as I have got what I've got now, since..it also fills with my heart that I've got to go forward to do that, hopefully there will be some good outcomes from that.
- **P3, what do you think - we have spoken about children, have you had any contact with children, we've spoken about...start and orphanage - what is your previous contact with children besides your siblings?**
- uh, I would say most of children in my community would call me uncle, not that

they haven't an uncle, but its like I think that they find uncles being so open with them and playful and I would say even if I can lose my job that I have right now I would really like to work with day care centers because previously I'll say I did like to have..until I was 20 years old, I didn't have any..I was a good example for them I was their role model because everything that they are doing I would say I didn't do these things like that - I was guiding them throughout the way and I kind of like that, because even children if you can see, children are like very open people who like getting their life so easy and they are liking to be happy - so friendship is one thing of happiness that is happening so even through hard time you can find that a friend is someone who likes to get you laughing and getting you happy so children are those kinds of friends so they are my good example of friends ..

- **and I like that idea of being playful and happy and open and children like that in you - that ability to have fun**
- And to be honest, if I had to choose I would choose to have attitudes of younger people - they are willing to learn, the older person is trying to offer education to help people but I would like to learn as well but for children I have something good for them so to offer them help..I would like to remove every bad person and replace with children, because they are playful and they are willing to learn, so
- **And they're receptive, and interested and curious?**
- exactly, that's one thing I like about them
- **And that goes back to that whole image of the role model and for children to see by example and be receptive to that. okay, really this is kind of the last point I wanted to cover....we spoke about this difficult time in your life, especially over the last couple of years its really been an adjustment phase (yah) and we spoke about your religion and your faith and how that's helped you through and**

I'm just wondering if there was any other support that came to you during that time – or you feel would be there for you in difficult times if you went through another difficult time in the future

- I would say that...my family, most of the time people who have experienced my way of life that I am just came into - they are getting expelled by their families and even at work, they are getting chased out but I would say that my support came from all over because I remember I didn't even want to look..I just to tell them straight to just be open to them to tell them about my situation. That alone will prove if they are my friends okay and secondly if they are willing to learn and I was surprised, because instead of running away from me they were so supportive because when we started to have exercises that we are doing with them up until now they are so looking forward to do it. I would say I don't know if I was that sort of person to have such a difficult time – but my [work colleague] came to me.. she had the same problem and after a few months I came to her to tell her about my status so..at work we are two, and she had been that support to me and we try to work it out..so she had support at home..instead of chasing me out, they came back to me and asked me if I can get..and they said 'we are willing to support you, even if... so my family was willing..it inspires me to help other people - if people around me are so supportive to me, so I've got to reflect that to other people so that's what inspire me to do it
- **and it allows you to be more open to helping others, because you've had some support and it sounds like a lot of love and support**
- yah. Sometimes I am looking at my half sister actually I just..she didn't take any special majors to run away from programmes and I'm afraid right now that she may have some..she was so like rushing things..she experienced things like STI's because I was like telling her 'If you want to end up being like me

think of one thing, think of the bad things that I am feeling right now, if you want to experience that you can continue with your lie, but if you don't want to experience that, please, try to cover yourself' and I will say since then, she was trying to get like that..make a difference and in a large community as such I would say that a large amount of people have got that stigma – and we are busy to try and sort that out and we don't have such workshops that will try to help people who are sick with such problems and accept them as they are and since some of them are here I think they will just change their minds because some of them they are getting assumptions about people and I think that alone will make me feel..to be next to these people, but and try to give them some ideas

- **and it sounds like its been helpful for you to have had a [work colleague] who has been through a similar kind of thing and experienced the same thing because you can relate**
- yah, too much
- **and having that is going to allow you to be that person to somebody else**
- exactly, because I was so scared at work that how people were going to react to that because she is the first person that people had to react to her and look and I find it so helpful that people were not – and I decided to..I'm kind of like trying to get into the person that I can help so and trying to deal with their reactions, but the children who need some support I don't know how they react – is that he is the kind of person that likes to help us..
- **Thank you so much for talking to me again – I'm looking forward to hearing from you again.....**
- and I'm looking forward to..if we don't have such workshops there is no other way to get such information because there are very few of us who are reading papers..so helpful.