

**Outreach: Volunteer Motivations in Namibian LGBT Rights-Based Organisations**

by

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**DECLARATION OF ORIGINALITY**

I declare that *Outreach: Volunteer Motivations in Namibian LGBT Rights-Based Organisations* is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.



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## **ABSTRACT**

Namibia continues to face an ongoing struggle in protecting the rights and civil liberties of its LGBT population with LGBT rights-based organisations in the country strongly relying upon their volunteers to take advantage of political opportunities and manage multiple visibilities. Despite a growing body of international research into volunteer motivation and the beneficial application of such knowledge in volunteer management strategies, a dearth of literature exists on the motives of volunteers within LGBT rights-based organisations. This study uses data from qualitative interviews with 6 formal volunteers from Namibian LGBT rights-based organisations to explore volunteer motivations. A thematic analysis of the research findings reveal the complex motivations underlying volunteering in these organisations. Volunteer motivations in Namibian LGBT rights-based organisations included: (a) addressing and promoting humanitarian concerns; (b) improved social interaction, integration and support; (c) self-regulatory opportunities for personal enhancement; (d) developing career prospects; and (e) responding to past homophobic incidents. Barriers to volunteering were also identified and included: (a) strained organisational resources; (b) LGBT discrimination; and (c) complacency. For volunteer recruitment and retention strategies to be effective, organisations need to recognise and satisfy volunteers' motives while also properly training and assisting volunteers in their respective roles. Also, given the local LGBT community's sense of complacency, Namibian LGBT rights-based organisations would greatly benefit by strategically engaging community members and working to overcome the community's lack of urgency.

**KEY TERMS:**

Volunteer motivation; Volunteer barriers; LGBT rights-based organisations; Lesbian; Gay;  
Bisexual; Transgender; Gender and sexual diversities; Namibia

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**LIST OF ABBREVIATIONS AND ACRONYMS**

GLON	Gay and Lesbian Organisation of Namibia
LGBT	Lesbian Gay Bisexual Transgender
LGBTI	Lesbian Gay Bisexual Transgender Intersex
MTV	Motivation to Volunteer
NGO	Nongovernmental organisation
ORN	Out-Right Namibia
TRP	The Rainbow Project
SCOG	Social Committee of Gays and Lesbians
SWAPO	South West Africa People's Organisation
VCO	Voluntary and Community Organisation
VFI	Volunteer Function Inventory
VMI	Volunteer Motivation Inventory

## CHAPTER 1

### INTRODUCTION

This chapter furnishes background information on volunteer motivation and the importance of understanding this phenomenon, specifically within the context of Namibian lesbian, gay, bisexual and transgender (LGBT) rights-based organisations. The focus of this research is discussed and justified and the overall research aim and individual research objectives are identified.

#### 1.1 Background and Motivation

Namibia continues to face an ongoing struggle in protecting the rights and civil liberties of its LGBT population. As the country transitioned from South African apartheid rule to independence in 1990, Namibian gender and sexual minorities were optimistic that promises of equality for all Namibians by leaders of the national liberation movement, known as the South West Africa People's Organisation (SWAPO) Party of Namibia, would result in LGBT rights. However, much to the dismay of LGBT citizens and activists, the SWAPO-led government made no move to rescind inherited anti-LGBT legislation which criminalises sodomy and instead initiated a campaign of political homophobia against the country's budding LGBT movement (Currier, 2010).

Since 1995, anti-LGBT opponents have labelled Namibian gender and sexual dissidents as foreign, un-African, Western, un-Christian, and evidence of continuing colonialism (Reddy, 2002). Using soft repression and discursive threats to render socio-political environments inhospitable to activists (Currier, 2012a), the Namibian government contributed towards a climate of prevalent public prejudice, social discrimination and stigma

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directed at its LGBT citizens. However, instead of forcing the local LGBT community into invisibility, LGBT rights-based organisations have consistently challenged and resisted misrepresentations of gender and sexual dissidence by SWAPO leaders (Currier, 2012b).

Namibian LGBT rights-based organisations continue to focus their labours on issues such as advocacy for law reform, social support, LGBT health concerns and public education of LGBT issues. Due to their less formal nature, international LGBT organisations are often confronted with limited resources and therefore often have stronger dependency on volunteers (Donahue, 2007) which in itself is a very scarce resource (Vecina, Chacón, & Sueiro, 2009). Namibian LGBT rights-based organisations are no different and highly depend on the continuous support and relentless commitment of their volunteers in order to take advantage of political opportunities and manage multiple visibilities (Currier, 2012a).

It was during my time as a volunteer, and later trustee, of Lesbian, Gay, Bisexual, Transgender and Intersex (LGBTI) Namibia (formerly known as the LGBT Network Namibia) that I became aware of the necessity for local LGBT rights-based organisations to form a better understanding of volunteer motivation in order to successfully facilitate their management. With the closure of numerous LGBT rights-based organisations such as the Gay and Lesbian Organisation of Namibia (GLON), The Rainbow Project (TRP) and, more recently, LGBTI Namibia and Mr Gay Namibia, partly due to internal struggles to control resources (Currier, 2012a), it is imperative for remaining and future organisations of this nature to gain a thorough knowledge of factors that motivate their volunteer force given their scarcity and unprecedented value.

A growing body of international research evidences the underlying motivational drives of volunteers and the numerous barriers that they face in their volunteer work. Volunteer motivation is a complex phenomenon and there is ongoing debate among scholars

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as to whether any volunteering act can truly be seen as altruistic, considering the reciprocal, although unintended, benefits that many volunteers receive in return. As we learn to understand more about the psychology of motivation that fosters and nurtures volunteering behaviour, many human rights organisations which rely heavily on the commitment of their volunteers will no doubt benefit from the application of such knowledge in strategies involving volunteer recruitment, selection, placement and, ultimately, their retention (Clary, Snyder, & Ridge, 1992). Not only will these organisations be better equipped to promote themselves in ways that speak to the concerns of potential volunteers, but also a thorough understanding of the nature of volunteerism will contribute towards continued participation (Clary et al., 1998). Clary and colleagues (1998) propose that an appropriate person-situation fit will undoubtedly provide a volunteer with more satisfaction and enjoyment if the role matches their motivations and, therefore, will be more likely to continue to volunteer.

However, very little research has focused exclusively on the unique motivations of volunteers who participate in LGBT rights-based organisations. Of the research available to scrutiny, it appears that volunteers are particularly motivated by incidents related to homophobia or discrimination, as well as a need to tap into existing social support networks (Donahue, 2007). Moreover, much of the literature documenting these experiences were investigated in relatively LGBT-friendly communities free of state-sponsored homophobia and systematic oppression and thus bore little relevance to the Namibian situation. As such, an opportunity arose to investigate the unique motivations and experiences of individuals who have volunteered or continue to volunteer for Namibian LGBT rights-based organisations.

## 1.2 Aims and Objectives

The overall aim of this study is to advance an understanding of the unique motivations of formal volunteers in Namibian LGBT rights-based organisations in order to assist with volunteer attraction, placement, recruitment and retention strategies. Within this context, the specific objectives of the research are to:

1. Identify the motives that drive these volunteers to engage in volunteer activities; and,
2. Explore the potential challenges and barriers faced by these volunteers in their volunteer work.

## 1.3 Methodological Approach

The methodological approach of this study comprised a qualitative research methodology in order to understand the experiences and perspectives of formal volunteers and their motivations for engaging in volunteer work. Namibian LGBT rights-based organisations were approached and used to recruit participants for the study which ultimately comprised six individuals. Data were collected by means of audio-recorded, semi-structured interviews consisting of open-ended questions and short demographic questionnaires which were subsequently transcribed and analysed thematically (Braun & Clarke, 2006).

## 1.4 Outline of the Study

Chapter 2 reviews the literature on the socio-cultural-legislative context of Namibia and the emergence of LGBT being organised in the country. Thereafter, it examines previous literature on volunteer motivation by defining concepts such volunteering, volunteerism and motivation as well as scrutinising various models of motivation. Close attention will be paid

to the research carried out on volunteers in LGBT rights-based organisations as well as an exploration of the barriers that volunteers face in volunteering.

Chapter 3 discusses and justifies the research design and data collection techniques adopted for this study. Details for the site and sample are furnished, together with a framework for analysis of the qualitative data and the ethical considerations I undertook. In addition, limitations of the adopted approach to this research are discussed in terms of its trustworthiness, rigour and quality within the qualitative paradigm of inquiry.

Chapter 4 offers a thematic analysis of the research findings. The themes identified and discussed reflect how study participants described and explained their motivations for, and barriers to, engaging in volunteer work for Namibian LGBT rights-based organisations. A thick description is provided along with quoted extracts from interviews of the participants to illustrate each of the organising and basic themes.

Chapter 5 constitutes a summary of the research findings. The limitations of the study are considered and recommendations for future research are discussed. Finally, a conclusion for this chapter as well as the dissertation is drawn.

## **1.5 Summary**

In this portion of the study, I introduced the topic, that is, the subject of the study, namely volunteer motivations in Namibian LGBT rights-based organisations. The study's contribution to the field is discussed including its aims and objectives, namely the identification of volunteer motives in these organisations and the exploration of barriers faced by them in their volunteer work.

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The next chapter examines literature pertinent to the objectives of his research beginning with an investigation of the emergence of LGBT organising in Namibia and the various models for understanding volunteer motivation.

## **CHAPTER 2**

### **LITERATURE REVIEW**

Every day millions of people across the globe from various communities and fields of interest devote their time and energy to help make a difference through volunteer work. The study of volunteer motives is a recurring theme in specialised literature in the field and has important repercussions for the management of volunteer programmes (Chacón, Pérez, Flores, & Vecina, 2011). The assumption is that the satisfaction of volunteer motives is key to volunteer retention (Clary, Snyder, & Ridge, 1992). However, the set of motives underlying volunteerism is complex and numerous models and theories have been used to explain volunteering behaviour.

In this chapter, topics that are addressed include the Namibian socio-cultural context, conceptualisations of volunteering and volunteerism, and an examination of the various models of volunteer motivation. Specific attention is paid to literature focusing on volunteer motivation within lesbian, gay, bisexual and transgender (LGBT) rights-based organisations or literature that is specifically relevant to the LGBT situation.

#### **2.1 The Namibian Socio-Cultural Context**

Formerly a German colony, Namibia fell under South African occupation from 1915 until 1989. After a lengthy national liberation struggle against South African apartheid rule, Namibia gained its independence in 1990. Since then the national liberation movement known as SWAPO has remained the dominant ruling political party in the country. Gender and sexual minorities were hopeful at the time that promises by SWAPO leaders pertaining to equality for all Namibians regardless of race, class and gender would also include them. However, such hopes soon dissipated as SWAPO made no move to rescind anti-LGBT

legislation, and instead initiated a campaign of political homophobia against the emerging LGBT movement in 1995 (Currier, 2012a), causing some LGBT people in the country to flee (Lorway, 2008b).

### **2.1.1 Anti-LGBT legislation.**

In 1992, Labour Act 6 was passed by the Superior Courts of Namibia. The act included a clause prohibiting unfair employment discrimination or harassment of a person on the basis of his or her sexual orientation (Hubbard, 2007). This piece of legislation had offered hope to the Namibian LGBT community that the promises of the government of equality for all would include them as well. However, in 1994 the government repealed Labour Act 6 (The International Lesbian, Gay, Bisexual, Trans and Intersex Association, 2013) and made no move to rescind the existing anti-LGBT legislation.

Sodomy is a crime in Namibia according to a Roman-Dutch common law imposed under South African rule (The International Lesbian, Gay, Bisexual, Trans and Intersex Association, 2013). Although the sodomy law seems to only relate to intentional sexual relations *per anum* between men, while excluding sexual relations *per anum* between heterosexual couples and sexual relations between lesbians, many citizens still consider all same-sex sexual activity to be anathema (United States Department of State, 2013). Although sodomy is punishable by imprisonment according to this law, these stipulations are currently not actively enforced by the government or law enforcement.

### **2.1.2 Political homophobia.**

Since 1995, SWAPO leaders have deployed a steady stream of anti-LGBT rhetoric alleging that homosexuality is “unnatural, evil, a threat to the nation, Western, un-Christian,

un-African, colonial residue, and evidence of the ongoing need to decolonize Namibia and... should be eradicated, or at a minimum, rendered publicly invisible” (Currier, 2010, p. 112). This phenomenon, known as political homophobia, which appears to have its roots in colonialist, apartheid and Christian discourses, has been used as a gendered strategy to silence political dissent and has contributed towards the exclusion of LGBT people from the HIV/AIDS National Strategic Framework of the country.

### **2.1.3 Colonialist, apartheid and Christian roots.**

Scholars have identified colonialist, apartheid, and Christian discourses and practices as the root of political homophobia (Epprecht, 2004; 2005). Epprecht (2008) explains that postcolonial homophobia is evidenced through claims by African leaders that only white people are homosexual and that all Africans have always been heterosexual. This phenomenon has received uneven scholarly attention (Currier, 2010) due to most scholars contemplating the emergence of western LGBT identities and considering how African nationalism is produced through political homophobia (Hoad, 1999; Stychin, 2001).

Colonial and apartheid discourses have formulated suppositions about African sexuality often exaggerating the heterosexual masculinity of African men (Morrell, 1998) as being deviant and aberrant (Lewis, 2011), and believed to “oppress and degrade women, engender laziness and stultify intellectual growth in men, threaten public health and safety, and impoverish culture and the arts” (Epprecht, 2010, p. 768). Thus, African sexuality was seen as incapable of love or higher emotions and merely abdicated to lustful and brutish transactions. By ignoring same-sex relationships between African men, homophobia was a hallmark of white masculinity used as an instrument by colonialist and apartheid regimes to enforce strict racial, gender and sexual regulations in an attempt to monitor the racial and

sexual purity of white settlers (McClintock, 1995; Conway, 2008). As a result, homophobia became the domain of white masculinity and eventually entered the cultural and political repertoires of African nationalist movements (Epprecht, 2005), to be used ultimately as a means by nationalist leaders to emasculate white western men and nations (Currier, 2010).

In Namibia, gender and sexual configurations differ amongst the local ethnic groups. Ethnic groups such as the Himba, Herero, and Damara people took temperate stances on same-sex relationships. Although Himba and Herero ethnic groups did not encourage same-sex sexuality, it was recognised in their societies (Talavera, 2002), whereas in Damara societies gendered norms were not as strictly enforced as in most other cultures in the country (Khaxas, 2005). Isaacks (2005) considers how the Ovambo ethnic group has enforced strict heteronormative gender roles in Namibia. In Ovambo social structures, men are seen as essentially holding “all the power” (Isaacks, 2005, p. 76). As many Ovambo people converted to Christianity under German colonialism, Ovambo gender and sexual norms further led to essentialist ideas of gender (Becker, 2006; 2007). Given that Ovambo Namibians are the largest ethnic group in the country (Republic of Namibia, Namibia Population and Housing Census & Namibia Statistics Agency, 2012) and unsurprisingly, form the majority of the SWAPO party, Ovambo cultural prohibitions on gender and sexuality culminated in an intolerance for same-sex sexuality in Namibia (Currier, 2012a).

#### **2.1.4 Gendered strategy.**

Previous research on political homophobia in Namibia details this strategy as a symptom of growing SWAPO authoritarianism which is meant to detract attention from failing democratisation efforts (LaFont, 2007; Melber, 2007). Currier (2010), however, critiques this view for not considering the gendered and sexual contours of this SWAPO

strategy and emphasises the material consequences that homophobic abuse has for sexual minorities. In her work on political homophobia, Currier (2010) further demonstrates how political homophobia has been used by SWAPO specifically as a gendered strategy to silence dissent from opponents and enhance the masculinist position and legacy of the party as liberators, by expelling gender and sexual dissidents from official historical accounts in the liberation struggle.

Any political criticism has been deemed unpatriotic and undemocratic, with Namibians being reminded that independence would never have been realised without the efforts and sacrifices of SWAPO (Fosse, 1997). SWAPO leaders have used political homophobia to malign members of the political opposition alleging that they were homosexual. For example, former President Sam Nujoma frequently discredited a leading political opponent, Ben Ulenga, by insinuating that Ulenga was gay in response to his fierce criticism of Nujoma's intolerance of dissent (Currier, 2010; Melber, 2007).

SWAPO leaders denied gender and sexual minorities their right to be included in the historical records by querying their contribution to the national liberation struggle (Currier, 2012a). They further claimed that homosexuality never existed in Namibia (Currier, 2010). Audiences were reminded that SWAPO leaders did not liberate Namibia so that same-sex conduct would be legalised when Nujoma announced his frustration at emerging marginalised groups who demanded access to equality and who supposedly never participated in the liberation struggle (Currier, 2010). By exiling LGBT people from the historical narratives, SWAPO leaders were able to articulate a narrower version of Namibian history.

### **2.1.5 State-sanctioned discrimination.**

Although the tradition of explicit anti-LGBT rhetoric seemingly ended coincidentally with the end of rule of President Nujoma, state-sanctioned discrimination of LGBT people still persists in Namibia as is evident in the country's perception of the HIV/AIDS epidemic. The portrayal of HIV/AIDS as only affecting heterosexuals has led to a complete disregard of the Namibian LGBT population in the finalisation of the National HIV/AIDS policy in 2007. Despite solid epidemiological grounds for their inclusion, LGBT citizens were excluded as a vulnerable group within the policy. This was a noteworthy move by the government as the exclusion occurred after a series of national consultative meetings where stakeholders endorsed their support for the inclusion of this particular group in a progressive draft of the policy (Strand, 2011).

In her examination of media discourses during this time, Strand (2011) concludes that state-sanctioned discrimination resulted in the denial of LGBT health rights in this new HIV/AIDS national strategy and the state's unofficial policy of denial and silence on this matter was reproduced in and by state-owned media. It is only in 2010 that the National Strategic Framework for the 2010 - 2016 period first started to include the LGBT community as a group requiring outreach (Republic of Namibia, 2010). However, HIV health services directed at the LGBT population remain limited with the government unwilling to provide LGBT-specific HIV-related health interventions and with many LGBT citizens finding it challenging to access health services in fear of homophobia (Tjihenuna, 2014).

## **2.2 The Emergence and History of LGBT Organisations in Namibia**

The history of LGBT rights-based organisations in Namibia has been relatively short as the movement only began to emerge after the independence of the country in 1990. The

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first form of LGBT organising started with the formation of the Social Committee of Gays and Lesbians (SCOG), founded by a group of white and coloured gay men and lesbians, which arranged social activities for the local LGBT community (Lorway, 2008a). After SWAPO initiated their campaign of political homophobia in 1995 by characterising same-sex sexuality as un-African (Currier, 2012a), the LGBT movement quickly spurred into action (LaFont, 2007). Inadvertently, it appears that the SWAPO led government had handed the LGBT people a politicised collective identity in terms of which the community could rally and unite (Currier, 2012a).

It was during this time that LGBT rights-based organisations first started to take shape with SCOG organisers launching the Gay and Lesbian Organisation of Namibia (GLON) and also the emergence of The Rainbow Project (TRP) soon thereafter. The political agenda of GLON revolved around the opposition of an attempt by the Lutheran Church to prevent lesbian and gay individuals from becoming ordained ministers and subsequently planning the independent formation of a Christian church for sexual minorities (Frank & |Khaxas, 1996). The organisation eventually dissolved as a result of internal conflicts over its direction, with some members pressing for LGBT rights and others desiring a greater focus on activities involving LGBT social spaces (Lorway, 2008a).

The TRP emerged late in 1996 to challenge and oppose anti-gay statements by SWAPO officials (Currier, 2012a). Founding members of the organisation were mostly white, middle-class and urban gays and lesbians who were “safe enough to come out and identify as lesbian or gay [and] fight for their rights” (van Zyl, 2005, p. 31). Wishing not to alienate black and coloured LGBT people and to better reflect post-apartheid Namibia, TRP set about creating a multiracial, multi-ethnic and class-diverse organisation managed mainly by volunteers (Currier, 2012a). As a result of its new membership, new concerns emerged

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with the organisation shifting its focus towards issues involving abject poverty, HIV/AIDS struggles, lack of employment and education, and homophobia in the wider community (Lorway, 2006; 2007; 2008a; 2008b).

Working closely with Sister Namibia, a feminist organisation for women's rights founded in 1989 which has consistently advocated for LGBT rights in the country, TRP sought greater visibility and support from national and international audiences by forging ties with independently owned media and human rights nongovernmental organisations (NGOs) (Currier, 2012a). Together, the two organisations consistently challenged the government campaign for political homophobia and hosted the first public LGBT movement event in the country to dispel misconceptions about same-sex sexuality in 1997 (Currier, 2012a).

Currier (2012a) discusses how TRP, being the only LGBT rights-based organisation in the country from 1996 to 2010, went through periods of unintended invisibility as a result of a lack of funding with few philanthropic foundations willing to financially support projects for organising LGBT movements. She notes how accepting foreign funding from Northern hemisphere donors created a dilemma for TRP. Although funding contributed to a resource-rich organisation with staff and volunteers able to devote more resources to its management, it also led to un-African and neo-colonial perceptions of the organisation. Without funding, however, TRP would not have existed. Funding allowed for the employment of staff and hiring of office space which confirmed the legitimacy of the organisation which soon became a hub for movement activity (Cress & Snow, 1996). TRP eventually closed its doors in 2010 due to rumoured financial mismanagement (Currier, 2012a).

Three new organisations have formed since the closure of TRP to advocate for LGBT rights in the country. Out-Right Namibia (ORN), consisting of former TRP staff and constituents, was formed in March 2010 (Currier, 2012a) with an aim to address issues such

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as exclusion and non-recognition of LGBT people by the government and social communities. In April 2010, another organisation was launched called LGBT Network Namibia, later renamed Lesbian, Gay, Bisexual, Transgender and Intersex (LGBTI) Namibia, with the hope of advocating for LGBTI rights in Namibia and was run solely by volunteers (Hartman, 2010). Mr Gay Namibia was also launched a year later in 2011 with a focus on LGBTI rights through a nationwide contest to elect a positive spokesperson to represent the Namibian LGBTI community locally and abroad (“Mr Gay Namibia”, n.d., para. 2).

Both LGBTI Namibia and Mr Gay Namibia ceased operations in early 2014. LGBTI Namibia founding member Chris De Villiers cited individual work pressures in the professional lives of volunteers and constituents for the inability of the organisation to continue and move forward (C. De Villiers, personal communication, May 13, 2014). Although Sister Namibia speaks out on behalf of LGBT rights issues in the country, the organisation is largely a feminist and women's right organisation focusing on empowering Namibian women and girls to fight for gender equality. As such, ORN is presently the only operational rights-based organisation in Namibia.

In a recent human rights report on Namibia issued by the United States Department of State (2013), the Office of Ombudsman specified that Namibian LGBT people were often subject to ridicule as well as verbal and physical abuse and reported that many cases of human rights violations against LGBT persons in the country go unrecorded. Advocacy for law reform and work undertaken by LGBT rights-based organisations are therefore imperative for the advancement and education of LGBT issues, especially in an environment where social discrimination continues to be a problem and where politicians still publicly state their opposition to legislation which specifically includes the protection of LGBT rights (United States Department of State, 2013).

Scholars agree that the passing of pro-LGBT laws are partially dependent upon advocacy by such organisations (Barclay & Fisher, 2003; Camp, 2008) and although such law reforms cannot eliminate discrimination as a whole, their passing have favourable effects for their intended beneficiaries (Swank, Woodford, & Lim, 2013). This is a hope that many Namibian LGBT people share and trust will come to fruition sooner rather than later. However, to continue advocating for law reform, Namibian LGBT rights-based organisations require greater motivation from volunteers to not only successfully manage these organisations, but also to retain them in order to devote more resources to render momentum to the LGBT movement.

### **2.3 Conceptualisations of Volunteering and Volunteerism**

Volunteering is defined as all types of voluntary activities, whether formal or informal, undertaken as part of an individual's own free will, choice and motivation and is without concern for material or financial gain (Council of the European Union, 2011; Wilson, 2000). Although volunteer work can consist of unplanned and sporadic episodes, formal volunteering generally consists of long-term, organised activities undertaken through a volunteering organisation (Haski-Leventhal, 2009).

Volunteerism, as per Snyder and Omoto (2008), can also be understood as a form of social participation that promotes a sense of community and citizenship in service of the common good. It is an essential means through which individuals or groups, or both can address and drive social change as well as contribute towards political development (International Federation of Red Cross and Red Crescent Societies, 2011). Volunteerism therefore provides an opportunity for marginalised groups to gain confidence and develop the required skills that are necessary for advocating in their best interests (CIVICUS: World

Alliance for Citizen Participation, The International Association of Volunteer Effort, & the United Nations Volunteers, 2008).

## 2.4 Models of Motivation

Motivation is viewed as a basic psychological process (Luthans, 2011) and results from interactions between an individual and his or her environment (Latham & Pinder, 2005). The investigation and subsequent examination of volunteer motives are both highly beneficial to volunteer organisations as this knowledge can be of great value to their recruitment, selection, placement and retention strategies (Clary, Snyder, & Ridge, 1992). Volunteering in itself is a reciprocal process. Not only do the recipients of the volunteer services benefit, but so do the volunteers themselves. These many benefits include subjective well-being, life satisfaction, the experience of positive emotions, meaningful purpose in life, a better perceived state of health, acceptance as well as numerous other physical and psychological effects (Bowman, Brandenberger, Lapsley, Hill, & Quaranto, 2010; Li & Ferraro, 2006; Thoits & Hewitt, 2001; Vecina & Chacón, 2005).

What motivates people to do volunteer work? The answers to this question are as varied and complex as the volunteers themselves. It is a question that has long fascinated scholars and still remains a relatively under-researched topic (Haefliger & Hug, 2009). Existing literature reflects an ongoing debate among scholars that is rooted in philosophical, sociological, and psychological traditions of inquiry. This debate revolves around the question of whether acts of volunteering can truly be considered altruistic when, in fact, participants receive reciprocal, although unintended, benefits. Baldock (1990) notes that “volunteers themselves invoke altruism as part of an accepted vocabulary of motives, partly

because the ideology of volunteerism assumes the need for altruism, partly because no other motives can be admitted to" (Baldock, 1990, p. 103).

It is argued that volunteering serves many different functions for many different people. Although human nature is primarily perceived as being motivated by self-interest (Kohn, 1990; Wuthnow, 1991), individuals are capable of altruism in certain contexts (Batson, 1991). Clary and Snyder (1999) posit that volunteering behaviour can be driven by a mixture of both. As a result, the examination of multiple motives are important in the investigation of how people are driven to volunteer. An examination of theoretical models investigating this complex and vexing issue follows.

#### **2.4.1 Two-factor models.**

##### ***2.4.1.1 Early two-factor models.***

The 1970s witnessed the first emergence of increasing scholarly investigation into the subject of volunteer motivation (Howarth, 1976; Pitterman, 1973; Tap & Spanier, 1973). Much of the 1970s and 1980s revolved around two- or three-factor models aimed at understanding volunteer motivation. In his adaption of Herzberg's (1966) Motivational-Hygiene Theory, which identified intrinsic motives and extrinsic hygiene factors in paid work motivations, Gidron (1978) postulated that volunteering offered personal, social and indirect economic rewards to volunteers. His work revealed that job satisfaction for volunteers was related to flexibility and lack of frustration.

Other two-dimensional models such as those of Horton-Smith (1981) and Frisch and Gerrard (1981) distinguish between altruistic or egotistic categories. These models argue that individuals are therefore either motivated solely by altruistic motives with the purpose of

helping to augment the welfare of others or by egoistic motives in order to attain either career benefits or other tangible rewards.

#### ***2.4.1.2 Intrinsic versus extrinsic motivation.***

One enduring topic in the research on volunteer motivation is the distinction between intrinsically and extrinsically motivated behaviours (Deci, 1971; Deci & Ryan, 2000; Lepper, Greene, & Nisbett, 1973; Wilson & Musick, 1999). Volunteers are more likely to continue volunteering if their efforts are well rewarded (Flick, Bittman, & Doyle, 2002), and may become disillusioned if they feel that their contributions are unappreciated (Wilson & Musick, 1999).

Intrinsic motivation refers to volunteering actions that are undertaken because they are either inherently interesting to volunteers, thus satisfying them in some way or simply for the sake of enjoyment (Finkelstien, 2009). As a result, volunteers receive internal rewards as a direct result of volunteering. Finkelstien (2009) found that intrinsic motives are positively associated with a volunteer self-concept, prosocial personality, volunteer time, and motive strength.

Extrinsically motivated behaviours, however, are performed to attain a separable outcome that holds instrumental value (Deci & Ryan, 2000). Volunteering in this case plays a secondary role and volunteers expect external rewards as benefits (Meyer & Gagné, 2008). These rewards include skills development, career benefits, and formal recognition.

#### **2.4.2 Three-factor models.**

The three-factor models of the 1980s divided motivations into three distinct categories as explanations for volunteer motivation. Although the specific labels of these three

categories were debated by scholars, they largely agreed on the existence of three distinct categories. According to Fitch (1987), these categories consisted of altruistic, egoistic, and social-obligation constructs. In their study on older volunteers, Morrow-Howell and Mui (1989) suggested that altruistic, social or material categories were the main motivations for older volunteers. Material categories were derived from the desire for material rewards, whereas social motives were derived from the appeal of social interaction.

Scholars have criticised early research on two and three-factor models on the grounds that many of these studies were not based on empirical evidence, involved small sample sizes, and were mostly confined to one group of volunteers in one organisation (Esmond & Dunlop, 2004).

#### **2.4.3 The unidimensional model.**

Cnaan and Goldberg-Glen (1991) proposed the existence of only one category of volunteer motivation. In their critical review of literature related to volunteer motivation, the authors identified and categorised 28 different motivations, which were then administered to 285 volunteers from 40 different non-profit organisations by means of a survey. In their findings, and consequently the development of their Motivation to Volunteer (MTV) scale, these motives formed a unidimensional scale. Cnaan and Goldberg-Glen (1991) maintained that volunteers are motivated by overlapping motives that are both altruistic and egoistic in nature. Volunteers are thus motivated by one category that consists of a combination of motives.

The unidimensional model offered the first real alternative perspective on motivations other than either purely altruistic or egoistic motives (Esmond & Dunlop, 2004). Findings of

this model, however, have not sufficiently been replicated and it continues to be one of the least utilised models for understanding volunteer motivation today.

#### **2.4.4 Multi-dimensional models.**

##### ***2.4.4.1 The functional approach to volunteer motivation.***

The multifactor model developed by Clary et al. (1992) emerged in the early 1990s. This model, based on a functional approach to understanding motivations, is a motivational perspective which directs inquiry into “the personal and social processes that initiate, direct and sustain action” (Clary & Snyder, 1999, p. 156). The model proposes that individuals engage in purposeful activities to fulfil a certain goal and may perform the same actions to serve different psychological functions (Clary et al., 1998). The functional approach to volunteer motivation therefore seeks to determine the reasons and goals that motivate volunteers.

By analysing empirical research on volunteering, Clary, Snyder, and Ridge (1992) identified six primary functions, or motives, that were served through volunteering. These motives are listed in decreasing rank of importance and include:

- a. Values (i.e., to express important values and the feeling that it is important to help others);
- b. Understanding (i.e., to learn more about the world and have a chance to exercise skills and abilities that might otherwise go unpractised);
- c. Social (i.e., to be with like-minded people and to be engaged in an activity viewed favourably by others);
- d. Career (i.e., to explore different career options and to enhance one’s CV);

- e. Protection (i.e., to reduce guilt over being more fortunate than others and to help address personal problems); and,
- f. Enhancement (i.e., for personal growth and to develop “psychologically”) (Clary et al., 1992).

Each of these six functions were combined with a series of five statements and a 7-point Likert scale which formed the Volunteer Function Inventory (VFI). Although solely based on self-reporting by volunteers, the VFI is one of the few measures to undergo extensive testing and has, thus far, become one of the most widely accepted models in the field (Chacón et al., 2011).

#### ***2.4.4.2 The volunteer motivation inventory.***

Building on the work of Clary, Snyder and Ridge (1992) and an initial study conducted by McEwin and Jacobsen-D’Arcy (2002), Esmond and Dunlop (2004) developed their Volunteer Motivation Inventory (VMI). Their study was one of the most extensive studies undertaken to understand and assess the motivational drives of volunteers in Western Australia.

A sample of 2,444 volunteers from 15 diverse organisations took part in this project, which comprised three studies and incorporated five stages in total in order to refine the VMI. The VMI consists of ten categories of which six were previously identified by Clary, Snyder and Ridge (1992) with four new emerging categories. The ten motivational categories of the VMI are:

- a. Values (i.e., to expressing or acting on firmly held beliefs to help others);
- b. Reciprocity (i.e., attracting good things to oneself);
- c. Recognition (i.e., needing recognition of one’s skills and contribution);

- d. Understanding (i.e., learning more about the world through volunteering or exercising skills often unused);
- e. Self-Esteem (i.e., increasing feelings of self-worth and self-esteem);
- f. Reactivity (i.e., addressing own past and current issues of individual volunteers in order to “heal”);
- g. Social (i.e., meeting expectations or attaining approval from significant others, for instance from friends or family);
- h. Protective (i.e., reducing negative feelings about oneself);
- i. Social interaction (i.e., building social networks and enjoying social aspects of interacting with others); and,
- j. Career development (i.e., the prospect of making connections with people and gaining experience in a field that may eventually lead to employment) (Esmond & Dunlop, 2004).

Values, reciprocity and recognitions were identified as the top three motivations most frequently cited by volunteers in Western Australia. The study highlighted the importance of reciprocity and the recognition of volunteers. Career development was perceived by participants as the least important motivator; however, this factor was dependent on age with younger volunteers more motivated to volunteer in order to improve their employment prospects (Esmond & Dunlop, 2004).

## 2.5 General Trends

Although some research studies depart from the theoretical models as discussed above, numerous studies illuminate a general trend in volunteer motivations suggesting that values, understanding, and enhancement are some of the most salient motives (Akintola,

2010; Andersson & Ohlén, 2005; Chacón et al., 2011; Gage & Thapa, 2012, Haefliger & Hug, 2009). Sociability also factors strongly as a source of motivation for some volunteers. This is seen as a means to build friendly relationships and to socialise (Allison, Okun, & Dutridge, 2002; Prouteau & Wolff, 2008).

A number of US based studies have offered support for the validity, reliability, and practical relevance of VFIs (Clary & Snyder, 1999; Clary, Snyder, & Ridge, 1992; Clary, Snyder & Stukas, 1996; Clary et al., 1998). Much of the literature on volunteer motivation has applied the VFI categories widely (Akintola, 2011; Clary & Snyder, 1999; Cornelis, Van Hiel, & De Cremer, 2013; Esmond & Dunlop, 2004; Finkelstein, 2008; Gage & Thapa, 2012). However, some authors have questioned the use of closed questionnaires and quantitative inquiry for assessing volunteer motivations (Allison, Okun, & Duntridge, 2002; Chacon, Menard, Sanz, & Vecina, 1997). López-Cabanas and Chacón (1997) argue that the VFI closed questionnaire can lead to a situation where the volunteer “confuse the motive (or motives) that actually explain why they volunteer with the expectations about being a volunteer and/or the consequences of being one” (as in Chacón et al., 2011, p. 49). Therefore, the set of motivations meant to be uncovered is presented at the outset. Haefliger and Hug (2009) also critique the VFI, stating that the study suffered from the advancement of a control group which made inferences problematic. Also, the reliance of authors on retrospective assessments in the setup of the research design caused considerable problems (Haefliger & Hug, 2009). Greenslade and White (2005) have also criticised its narrow approach and its failure to account for other decision factors such as control factors and behavioural costs.

## 2.6 Volunteer Motivation within LGBT Rights-Based Organisations

While there is a growing body of literature on volunteer motivation in general, there is a shortcoming pertaining to the unique motivations of LGBT volunteers and the needs of LGBT voluntary and community organisations (VCOs). Due to a lack of resources and the less formal nature of many LGBT VCOs, such organisations tend to rely more strongly on volunteers, where the so-called cause is taken up mostly by LGBT individuals in the community (Donahue, 2007). Namibian LGBT rights-based organisations are no different as they depend on the commitment of their volunteers to take advantage of political opportunities, manage visibilities, and advocate for law reform in a country where sodomy is criminalised (Currier, 2012a).

Donahue (2007) set out to identify volunteering, motivations, and LGBT organisational issues and levels of engagement with Volunteer Centres across London. In his investigation, LGBT volunteers identified two main types of motivations and these were classed as altruistic and instrumental motives. In line with general trends regarding volunteer motivation, altruistic motives were more prevalent amongst volunteers and concerned issues such as giving back to the LGBT community, pushing forward the political agenda, and the feeling that if they failed to volunteer, there would be no one else to do the work. Motivations also stemmed from traumatic incidents such as horrific hate crimes and the death of loved ones due to AIDS (Donahue, 2007). Instrumental motivations, however, were social in nature and included meeting new people, networking, support for coming out, creating an alternative to bars, gaining practical skills, and creating positive outcomes from homophobic experiences.

Studying the patterns of college students who were involved in LGBT student organisations in Michigan, Renn (2007) used qualitative methods to identify common

patterns of involvement, leadership, and identity among 15 students. In his study, Renn (2007) sought to uncover why students became involved in LGBT leadership positions in such organisations and determined that reasons for participation stemmed from a variety of circumstances. Donahue (2007) also questioned student involvement and determined that some volunteers sought social networks or were responding to a critical incident such as homophobia. Others wanted to explore their identity or desired a political voice on campus. Peers played a particularly major role in getting LGBT students involved.

In a study on the political forms of collective action, McClendon (2014) considered the possibility whether the promise of social esteem from an in-group could act as a powerful incentive for individuals to participate in a collective action. The findings concluded that the promise of social rewards boosted participation of individuals in collective LGBT actions.

In investigating the motives of heterosexual individuals, also known as straight allies, who take up the LGBT cause, Duhigg, Rostosky, Gray, and Wimsatt (2010) found that these individuals cite “an outgrowth of their moral commitment to helping foster a healthy society to which all humanity is connected and responsible” (Duhigg et al., 2010, p. 11). They alluded to interpersonal accountability, a religious or spiritually motivated sense of responsibility, and a feeling of “doing the right thing” (Duhigg et al., 2010, p. 11).

Of the little research available on LGBT volunteers specifically, all the studies were conducted in the global North and had little relevance to the experience of volunteers of LGBT rights-based organisations in the southern hemisphere. All of these studies were conducted in environments where legislative and policy-driven homophobia were no longer a disputed norm. It is expected that sociability and value-oriented factors might prove to be the most salient motivations in this regard, considering the Namibia’s stance on LGBT rights and the fact that there are limited public spaces for social interaction for the LGBT community.

## 2.7 Barriers to Volunteer Motivation

In addition to motivation, it is important to understand the factors that may prevent or limit participation in volunteerism. Despite the numerous benefits on offer, many individuals do not take part in formal volunteer work. Sundeen, Raskoff, and Garcia (2007) indicate that a greater understanding of this resistance to volunteer work can provide valuable insight for many organisations. While there has been a paucity of research with respect to constraints to volunteerism, some scholarly inquiries have been made to better understand this phenomenon.

An Independent Sector survey (2001) in the United States illuminates the importance of being requested to volunteer. This is the strongest indicator that a person will volunteer and, conversely, not being invited excludes potential volunteers (Independent Sector, 2001).

In their study on the perceived barriers to volunteering, Sundeen and colleagues (2007) cite scarce resources, a lack of interest, a lack of information, social isolation, and skills-activity incongruence as reasons why non-volunteers chose not to engage in volunteer work. The findings of this study also argue that individuals who are more likely to volunteer are also those who are faced with greater time demands from their employment and family responsibilities. This is consistent with numerous other studies which report time constraints as a significant barrier (Esmond & Dunlop, 2004; Johnson, 2004; Willems et al., 2012).

Esmond and Dunlop (2004) found that non-volunteers required assurance that their efforts would make a difference should they decide to volunteer. They also suggest that many volunteers discontinued their volunteer work as a result of feeling underappreciated by volunteer managers and organisations. Other research lists potential barriers such as relational issues, for instance, the struggles of individuals with other volunteers in the organisation and a sense of unhappiness about their involvement (Willems et al., 2012).

Allen and Mueller (2013) sought to explain how burnout affected volunteer decisions to quit in non-profit organisations. Their study identified two potential antecedents of burnout, namely, voice and role ambiguity. Volunteers experience increased burnout through dealing with a lack of voice and ambiguous role situations that drain valuable resources such as work conditions and energies.

LGBT VCOs are often under-resourced, have ongoing vacancies, and reveal skill shortages on their governing bodies (Donahue, 2007). The Gosport Volunteer Centre (2004) reports that many LGB volunteers feel excluded from other volunteering opportunities (as cited in Sundeen et al., 2007) and therefore tend to adopt the LGBT cause (Donahue, 2007). According to Donahue (2007), many of the volunteers in LGBT VCOs have to carry multiple responsibilities and, as a result, limited organisational resources pose a challenge for most volunteers in continuing their volunteer work. The findings also indicate insular organisational cliques as a major deterrent. For heterosexual individuals, also referred to as straight allies, who take on the LGBT rights cause, the fear of being perceived as gay by association constitutes a significant barrier to their involvement even if they do feel strongly about the issue (Duhigg et al., 2010).

## **2.8 Summary and Conclusion**

An examination of the literature reveals the complexity of volunteer motivation and further indicates that objectives such as volunteer recruitment and volunteer retention are interrelated. Seemingly, neither volunteer motivation nor retention will be successful if the LGBT rights-based organisations do not succeed in recruiting volunteers who best fit the organisational goals. Retaining volunteers depends mostly on keeping them adequately motivated and committed to staying with the organisation.

Volunteering behaviour seems to be driven by motivations related to both altruism and self-interest. Volunteers are mostly driven by motives related to values, understanding, and enhancement. Specific research on LGBT VCOs show that the LGBT cause appears to be taken up mostly by LGBT volunteers themselves who want to advance the political agenda, or who are responding to traumatising incidents such as homophobia, or simply for the sake of socialisation. Significant barriers to volunteering include time constraints, relational issues with other volunteers, role ambiguity, and the management of multiple responsibilities.

Most of the research on volunteer motivation has depended on quantitative research methodologies undertaken in the global North where policy and state-driven homophobia are no longer the norm. Indeed, a shortcoming has been identified for further qualitative inquiry into volunteer motivation and barriers to volunteering of volunteers within LGBT rights-based organisations.

## **CHAPTER 3**

### **RESEARCH DESIGN**

This chapter outlines the research methodology of the study in detail. First, a rationale for the purpose of the research is furnished. This is followed by a discussion and justification of the research paradigm and theoretical underpinnings that inform this study. Next, the research design is outlined which includes a clarification of the data collection and analysis methods used in this study. Thereafter, the ethical considerations and the criteria used for establishing trustworthiness are discussed. Finally, this chapter concludes with a summary.

#### **3.1 Purpose of the Research**

Volunteer motivation is a complex phenomenon. A growing body of international research, largely framed by quantitative methodologies, demonstrates the underlying motivational drives of numerous volunteers as well as the barriers they face in their volunteer work (Clary et al., 1998; Dwyer et al., 2013; Sundeen et al., 2007). However, there is a paucity of academic literature on volunteer motivation within LGBT rights-based organisations with the available research conducted mostly in Europe and the United States in social environments where legislative and policy-driven homophobia and transphobia are no longer disputed norms.

In Namibia, gender and sexual diverse citizens face anti-LGBT legislation and continuing political homophobia in their struggle for law reform, social support, and public education of LGBT issues. Namibian LGBT rights-based organisations, which focus their efforts on the aforementioned issues, are confronted with limited resources and have a strong

dependency on their volunteers which in itself is a very scarce resource. The purpose of this research is to advance a better understanding of the unique motivations of formal volunteers in Namibian LGBT rights-based organisations in order to assist with and contribute to the existing volunteer attraction, placement, recruitment, and retention strategies of these organisations. Within this context, the specific objectives of the research are to identify the underlying motives of volunteers who engage in volunteer work and to explore the potential challenges and barriers that they face in their volunteer work.

### **3.2 The Qualitative Research Paradigm**

The use of qualitative research strategies in psychological research has gained increasing popularity in recent years (Jovanović, 2011). Qualitative research is defined as “an emergent, inductive, interpretive and naturalistic approach to the study of people, cases, phenomena, social situations and processes in their natural settings in order to reveal in descriptive terms the meanings that people attach to their experiences of the world” (Yilmaz, 2013, p. 312). Qualitative research methods are characterised by several features. These include:

- a) The gathering of textual data which rely on observations of people’s behaviour and quotes or stories as narrated by the research participants;
- b) The researcher is immersed in the research process as well as in the context and lives of the participants for an extended period;
- c) The researcher strives for a holistic and contextual understanding of the phenomenon under study;

- d) The subjectivity and emotions of the researcher and the participants constitute legitimate data. The research process is thus reflexive with the researcher conveying intellectual and experiential understanding;
- e) The research is inductive and therefore more open ended, exploratory, and discovery oriented; and,
- f) The research offers an in-depth understanding of the phenomenon under study by providing rich, qualitative data on a small number of participants or settings.

(Nelson & Prilleltensky, 2010)

A paradigm refers to a “a cluster of beliefs and dictates which for scientists in a particular discipline influence what should be studied, how research should be done, [and] how results should be interpreted” (Bryman, 1988, p. 4). According to Guba and Lincoln (1994), these beliefs are based on ontological, epistemological, and methodological assumptions. What follows is a discussion of these assumptions of a qualitative research paradigm.

The ontological assumption of a paradigm concerns the nature of social entities (Bryman, 2012). As such, the ontological question reflects the form and nature of reality, and what can be known about it (Guba & Lincoln, 1994). Ontologically, qualitative research embodies a constructionist position which views social reality as constantly shifting and being an emergent property of creation of individuals (Bryman, 2012). Reality is thus “multiple, intangible mental constructions, socially and experientially based, local and specific in nature (although elements are often shared among many individuals and even across cultures), and dependent for their form and content on the individual persons or groups holding the constructions” (Guba & Lincoln, 1994, p. 110).

The epistemological assumption of a paradigm concerns that which is regarded as acceptable knowledge in a discipline (Bryman, 2012) and the relationship between the knower (i.e., participant or respondent in research) and the would-be knower (i.e., the researcher) (Guba & Lincoln, 1994). Qualitative research is underpinned by an interpretivist epistemology which sees the world as constructed, interpreted, and experienced by individuals in their interactions with one another and within wider social systems (Lincoln & Guba, 1985). The social world is thus understood by examining the interpretation of individuals in that world. The knower and would-be knower are therefore interactively linked and research findings are created as the investigation proceeds (Guba & Lincoln, 1994).

The methodological assumption of a paradigm involves the ways in which the researcher determines what he or she believes can be known (Guba & Lincoln, 1994). This involves the guidelines that show how research is to be conducted along with its governing principles, procedures, and practices. The qualitative research methodology views people as research participants as opposed to research objects. This methodology enables participants “to make meaning of their own realities and come to appreciate their own construction of knowledge through practice” (Tuli, 2010, p. 101). This process can enable or empower participants to freely express their views and thus be seen as the writers of their own history (Casey, 1993; Cohen, Manion, & Morrison, 2000).

Although studies investigating volunteer motivation have primarily been quantitative, the phenomenon has successfully been investigated by applying qualitative methods as well (Akintola, 2010; Unstead-Joss, 2008). Due to the limited literature and research that is available with regard to volunteer motivation within LGBT rights-based organisations, academic inquiry into this phenomenon would favourably benefit from a qualitative approach to understanding the insight of some individuals into their volunteer motivation within this

specific context. Moreover, as a result of the often hidden nature of LGBT populations in research recruitment (McDermott & Roen, 2012), a qualitative research strategy affords an opportunity to find information-rich cases and thus an in-depth understanding of the research question.

### **3.3 Interpretivist Approach**

Given that “qualitative research” and “interpretivism” are sometimes used interchangeably (Williams, 2000), it is useful to provide a clarification of these terms before discussing the interpretivist approach of this qualitative study. Some scholars maintain that qualitative research is characterised by an interpretive approach (Denzin & Lincoln, 1994). However, Klein and Myers (1999) argue that the word interpretive is not merely a synonym for qualitative research. Qualitative research is a broad umbrella term for research methodologies that endeavour to describe and explain the experiences, behaviours, interactions, and social contexts of individuals without the use of quantification or statistical procedures (Fossey, 2002). Qualitative research “do[es] not encompass a single universally understood position” (Caelli, Ray, & Mill, 2003, p. 4) given that multiple philosophical positions can be found and thus many different standpoints exist when evaluating such research (Sandelowski, 2002). Thus, qualitative research may or may not be interpretive, depending on the underlying philosophical assumptions of the researcher (Myers, 1997).

Qualitative research based on the interpretative tradition has increased steadily in the social sciences owing to dissatisfaction with positivistic research (Sandberg, 2005). Qualitative research informed by an interpretivist approach focuses primarily on understanding the meanings of human actions and experiences as well as generating such meaning from the viewpoints of those involved (Fossey, 2002). The primary research object

thus involves the lived experience of the reality of individuals and groups and this notion can be traced back to the phenomenological idea of life-world (Sandberg, 2005). The concept of life-world conveys that the person and their social world are inextricably connected to a person's lived experience of that world (Sandberg, 2005). Interpretivism thus concerns itself with an empathic understanding of human action (Bryman, 2008) given that reality is socially constructed (Mertens, 2005). Thus, an interpretivist researcher endeavours to interpret the participant's view of the situation being investigated (Creswell, 2003) while recognising the impact of their own background and experiences on the research process (Mackenzie & Knipe, 2006). In this manner, the researcher and the research subject are interrelated, both co-creating the findings.

This study aims to understand the human experience of volunteer motivation within Namibian LGBT rights-based organisations by utilising an interpretive approach in order to understand this complex phenomenon through investigating how volunteers make sense of their subjective reality and the meaning they attach to it. Individuals cannot be aggregated or averaged to explain phenomena (Lapan, Quartaroli, & Riemer, 2012). However, an interpretivist approach can produce a detailed examination of causal mechanisms and explain how these variables interact by considering that each individual is unique and lives in a unique reality (Lin, 1998).

In comparison, a critical theory approach is considered to be less suitable for this research topic. Critical subjugation focuses on how injustice and subjugation shape the experiences of people and their understanding of their social world (Patton, 2002). However, such qualitative inquiry is not focused on discovery but rather on confirmation and elucidation as well as on challenging guiding assumptions (Patton, 2002). Given that very little is known about the motivations of volunteers in LGBT rights-based organisations, a

critical theory approach would not be appropriate for discovering their unique motivations. Rather, such an approach would be best suited to a more scholarly inquiry on the subject matter.

### **3.4 Research Design**

A research design represents a framework that guides the execution of data collection and analysis (Bryman, 2012). According to Bryman (2012), a choice of research design reflects the decisions behind the priority given to a range of dimensions regarding the research process. This section provides an overview of the research design used in this study for the collection and analysis of data. First, my role as researcher in the context of this study is explored. Next, the participants and the data collection methods are discussed. This is then followed by a clarification of the data analysis that I utilised. Finally, the ethical considerations and the criteria used for establishing trustworthiness are considered.

### **3.5 Role of the Researcher**

In qualitative research, the researcher is considered the instrument of the research (Nelson & Prilleltensky, 2010). As a result of its immersive nature, the qualitative researcher (as a research instrument) moves from a detached outsider to an engaged insider. Thus, a strength of the qualitative researcher as research instrument is that he or she takes a more nuanced and complex view of what constitutes evidence in a research field dominated by a hierarchy of evidence based on the allure of quantitative research (Xu & Storr, 2012). Qualitative researchers express a commitment to understanding the social world through an examination of the interpretation of that world by the people being studied (Bryman, 2012). A benefit of this approach is that the perspective of those being studied provides the point of orientation for the qualitative inquiry. This empathetic stance of seeing through the eyes of

those being studied, and consequently what is important and significant to them, is very much aligned with interpretivism (Bryman, 2012). Thus, the subjectivity of the researcher and those being studied become part of the research process. It is therefore important to note that the impact of the values of a researcher, his or her personal beliefs or feelings, can intrude at any or all stages during the research process (Flick, 2009).

There are several criticisms regarding the role of the researcher as the main instrument of data collection. Qualitative researchers focus on what strikes them as significant and their interpretation will be profoundly influenced by their subjective leanings (Bryman, 2012). Also, the responses of participants can be affected by the characteristics of the researcher, such as their personality, gender, age, race, and so forth (Flick, 2009). As a result of these factors, qualitative findings can lack transparency and can be difficult to replicate (Bryman, 2012). In order to illuminate any biases or assumptions that might have influenced the subsequent findings, self-reflexivity is exhibited by the researcher in the hope of preventing any incursion of his values on the research process (Bryman, 2008).

### **3.5.1 Reflexivity.**

Reflexivity refers to “a reflectiveness among social researchers about the implications for the knowledge of the social world they generate of their methods, values, biases, decisions, and mere presence in the very situations they investigate” (Bryman, 2008, p. 698). Reflexivity therefore involves the active construction of interpretations that researchers experience in the research field and their active questioning about the interpretations thereof (Hertz, 1997). Therefore, researchers remain aware of their own subjectivity and learn to recognise and negotiate the potential danger of unequal or hierarchical power relations throughout the research process (Bott, 2010). These considerations are important and carry

potential risks for the integrity of the research, not only in the field, but also during the analysis and reporting stages. Reflexivity thus provides an insight into the workings of the social world and how the creation of this knowledge transpired in the context of the research question (Berg, 2007). In this section, I reflect on the challenges I faced when conducting this research from both an “insider” and an “outsider” position simultaneously, along with issues concerning power and privilege. Additionally, I also discuss my awareness of potentially impacting the perspectives of participants negatively during the interview stage by disclosing my own experiences as a volunteer. Also, I reflect on my surprise and need to monitor my own subjectivity during some of the more racialised discussions during interviews. These reflections are guided by field notes that I made during my fieldwork as a researcher.

I am a Caucasian Namibian male in my 30s who came out of the proverbial closet in the early 2000s. In hindsight, I do not believe my coming out to family and friends would have been as successful had it not been for a local, openly gay safe space in the country which was the first and unfortunately, until now, the last of its kind. After the closure of this venue, I desperately sought to recreate that sense of community for others who had benefited me by instilling courage and confidence in me, thus enabling me to come out. Together, a friend and I started arranging social gatherings for the local LGBT community every other month, which soon became quite popular and attracted a diverse crowd of LGBT people. As a result of these endeavours, I was approached by a newly formed LGBT rights-based organisation to voluntarily arrange functions for them. Soon, I was invited to join the organisation as a trustee which was a position I occupied up until my resignation a few years ago. It was during this time that I became cognisant of the necessity for a better understanding of

volunteer management disputes resulting from internal disagreements and the effect that this had on organisational management.

I incorrectly and naively thought that my sexual orientation, as well as my public involvement within the budding Namibian LGBT rights movement, would facilitate easy access to research participants during the research process, given my insider position. Although I had garnered numerous contacts from my time as a volunteer whom I could contact directly, I instead opted to contact Namibian LGBT rights-based organisations and reach out to participants through them as gatekeepers of the community. Ultimately, my desire was to share the research findings with these participating organisations in the hope of generating research for a community that is under researched and neglected in academic literature. While organisations with which I had direct involvement previously were keen to participate in this study, other local organisations were, however, less eager. In particular, one organisation ignored numerous attempts at correspondence. After these attempts had failed, I became increasingly frustrated and endeavoured to contact staff members with whom I was familiar directly in their private capacity. Most of my requests, however, were met with silence.

Reflecting on these challenges, I realised that my role as a researcher might have unknowingly contributed to a number of obstacles in the recruitment process. Firstly, my positioning on the insider-outsider continuum as a researcher meant that I was both an insider and an outsider to varying degrees. Although well-meaning, and sharing an identity as an insider of the Namibian LGBT community, as an academic researcher I was automatically viewed as an outsider (Innes, 2009). Also, given that funding is an incredibly scarce and important resource for Namibian LGBT rights-based organisations, my former affiliation with a “competing” organisation assumedly created scepticism and doubts regarding my intentions

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by presenting the possibility that any generated knowledge through this research process might potentially be used for my personal gain and benefit in the future. Secondly, as a white man, I carry with me a legacy of unearned privilege which influences my interactions with people of colour – whether I am aware of it or not. As Valenti states in her reflection on her research with young black women as a sexual minority, “my experience might not reflect their experience, as I hold a position of privilege because of my dominant racial status and level of educational achievement” (Reed, Miller, Nnawulezi, & Valenti, 2012, p. 21). As a result, my racial status might have contributed to my status as an outsider to these organisations as they primarily consisted of, and served constituents of, different racial groups with a social and cultural context that is different from my own.

However, despite these obstacles I was able to recruit participants for this study partly because of my insider status not only as a gay man, but also as a former volunteer. To some degree, my sexual orientation and my former role as volunteer allowed me to relate to research participants which reaped benefits during the data collection and data analysis phases of this study. Baca-Zinn (1979), as cited in Miller (2003), argues that an insider identity does provide a unique opportunity for a researcher to see and conceptualise the beliefs and behaviours of a community differently, and possibly more accurately, than an outsider. Minorities also utilise self-protective behaviours which outsiders might not realise during their interactions, leaving them unaware of the true values, actions, and belief systems of a community (Miller, 2003). My position as an insider meant that I had shared in, and was familiar with, many of the same experiences of the participants within this study. It is my belief that as result of my insider position in the context of this study, the findings are underpinned and strengthened by my experience, knowledge, and connectivity with the Namibian LGBT volunteer community.

As I conducted the qualitative interviews, I was also very cognisant of my role as co-creator of the emerging narratives. As a former volunteer, I found myself wanting to share my experiences with the interviewees. Although this aspect was particularly helpful in building rapport and establishing trust during the interviews, I had to consciously be mindful of appropriate instances for self-disclosure as I did not want my experiences to dictate those of the participants. Hsuing (2008) notes that it is important for the interviewer to mindfully engage in active listening. With the aid of my interview guide and reflexive notes, I made a conscious effort to see through the eyes of the participant and to comprehend their own perspective on volunteer work by listening for appropriate opportunities for self-disclosure. This process involved deciding whether self-disclosure would benefit the discussion or potentially distract from the perspective of the participant.

In concluding this section, I would like to address my surprise at the racial nature of some of the discussions. Given that this study was conducted with participants who were mostly white gay men, I found that some of the discussions strongly featured the difficulties of working with other races and cultures. Although I am also a white gay man, I often felt at odds with some of the participants, particularly the older generation, as I did not experience myself as a racialised being. From a young age, and perhaps due to being part of a minority identity as a result of my homosexuality, I have always found myself drawn to other cultures and races, forming friendships with them much more easily than I would with members of my own race. Thus, discussions about these difficulties felt alien and often quite racist to me. I found myself having to monitor and reflect on my own subjectivity in order to incorporate these perspectives and not feel affronted by what I experienced and strongly perceived to be racist remarks.

### **3.6 The Participants**

This section discusses the participants who participated in this study. An overview is furnished regarding how participants were selected for this study along with a description of these participants and a discussion on the research sites where participants were located.

#### **3.6.1 Selection of participants.**

The selection of participants for this study comprised purposive sampling methods. Purposive sampling, a non-random probability sampling approach with a goal of sampling participants in a strategic manner (Bryman, 2008), was deemed appropriate for this study. This decision was based on my interest in volunteer motivation within Namibian LGBT rights-based organisations. I therefore had to sample in a strategic manner that was relevant to the research questions being explored. Specifically, snowball sampling, a purposive sampling method, was undertaken. I approached local LGBT rights-based organisations with the study concept and established contact with prospective participants through these organisations. The latter included LGBTI Namibia, Mr Gay Namibia, Outright Namibia and Sister Namibia. However, only two organisations, namely LGBTI Namibia and Mr Gay Namibia, expressed an interest in the research. These organisations put me in contact with a number of individuals who were either currently involved in volunteer work for the organisation or had volunteered for the organisation at some point in the recent past. Initially, the inclusion criteria for the study comprised current or former volunteers over the age of 18, who had volunteered for a Namibian LGBT rights-based organisation for more than a year and who were proficient in English. However, these criteria were later amended to include all individuals who have volunteered for the said organisations regardless of their volunteering time frame as these organisations were quite young in terms of their operational time frame and had experienced several infrastructural changes.

The sample size depended on issues regarding the purpose of the study inquiry as well as the available time and resources at my disposal (Patton, 2002). Nelson and Prilleltensky (2010) advise that the sample size of a study primarily depends on the purposeful selection of information-rich participants and the sampling of these participants until the point of redundancy and saturation where little new information is gained from any additional participants. The issue of generalisation is not the goal of most qualitative studies (Flick, 2009) and, in terms of this study, the very notion of a population is problematic as there are no available statistics on the size and scope of the Namibian LGBT population. Through snowball sampling and the primary intention of selecting information-rich participants, this study ultimately comprised of six participants who were included regardless of their gender, sexuality, race, or socioeconomic status. Ultimately, these participants were the only individuals who expressed an interest in participating in this research project, thus justifying the sample size and scope of this study.

### **3.6.2 Description of participants.**

Six participants consented to participate in this study. The age of participants ranged between 26 and 50 years, with a mean age of 34. Five of the participants are male, and one is female. Among the male participants, four are Caucasian and one is Oshiwambo. All of the male participants are self-identified gays. The female participant is Caucasian and a self-identified heterosexual. Table 3.1 below presents a summary of the characteristics of the participants.

Table 3.1  
*Characteristics of the Participants*

<b>Participant</b>	<b>Gender</b>	<b>Age</b>	<b>Ethnicity/Race</b>	<b>Sexual Orientation</b>
1	Male	28	Oshiwambo	Gay
2	Male	26	Caucasian	Gay
3	Male	35	Caucasian	Gay
4	Male	50	Caucasian	Gay
5	Female	37	Caucasian	Heterosexual
6	Male	30	Caucasian	Gay

### 3.6.3 Research site.

A research site, or sites, include “the social and physical settings where ‘subjects’ or ‘cases’ are located” (Frankel & Devers, 2000, p. 264). Regarding the concept of this study, namely volunteer motivation within Namibian LGBT rights-based organisations, the Internet as a source of information facilitated access to the identification of research sites. Given the unofficial policy of the state pertaining to denial and silence on the topic of homosexuality in Namibia (Currier, 2010; Strand, 2011), many Namibian LGBT rights-based organisations rely on the Internet to lobby for LGBT rights and to convey their message. Historically, LGBT people have been some of the earliest adopters of the Internet and social media technologies (GLSEN, CiPHR, & CCRC 2013) and there is continuing evidence of the importance of the Internet in the lives of many gender and sexually diverse individuals. The Internet furnishes many LBGTIQ people with “confidence and alternative positive ways to view their sexual and gender difference” (McDermot & Roen, 2012) by providing access to support, information, friendship, and a sense of community (Hillier & Harrison, 2007).

I used the Internet to search for and locate a number of Namibian LGBT rights-based organisations who were subsequently approached with the concept of this study. As previously mentioned, these organisations included LBGTI Namibia, Mr Gay Namibia,

Outright Namibia, and Sister Namibia. These organisations were included because of their role in promoting LGBT rights in Namibia and were contacted through their websites, social media pages, and e-mails. As mentioned above, only two organisations expressed an interest in the research, namely, LGBTI Namibia and Mr Gay Namibia and were therefore included in this study. Both of these organisations were operational when this study commenced, but closed down during the latter stages of data collection. As gatekeepers, LGBTI Namibia and Mr Gay Namibia formed the research site whereby access to research participants were negotiated and maintained. Gatekeepers are organisational officials or individuals who have control over subjects of interest (Devers & Frankel, 2000). As indicated earlier, participants consisted of both current and former volunteers over the age of 18 who expressed an interest in participating in this research project.

### **3.7 Data Collection Methods**

In seeking to answer the research question, qualitative data were obtained primarily through the use of interviews which served to elicit in-depth discussions with the participants regarding issues pertaining to volunteer motivation. This section outlines the data collection methods employed by this study along with a rationale for these chosen methods.

#### **3.7.1 Socio-demographic questionnaire.**

Short socio-demographic questionnaires (see Appendix A) were sent out electronically to participants before the interviews were conducted. These questionnaires aimed at collecting data on the gender, age, ethnicity, sexual orientation, marital status, level of education, profession, and so on, of the participants. Previous work undertaken by Esmond and Dunlop (2004), and Dolnicar and Randle (2007) served as a template for the

construction of the socio-demographic questionnaire used in this study. These questionnaires were designed specifically as a set of stratifying criteria to ensure that participants with a wide range of features were included. However, due to limited participation and the small sample size of this study, the purpose of the questionnaire evolved into a tool through which I was able to obtain additional background information on each participant before the interview. As a result, I was able to contextualise data collected during the one-on-one interviews and in the data analysis phase thereafter. Also, the use of socio-demographic questionnaires allowed for one-on-one interviews to focus solely on the topic of volunteer motivation.

### **3.7.2 Semi-structured interviews.**

In-depth, semi-structured qualitative interviews consisting of open-ended questions were used to collect data. Interviews using open-ended questions have widely been used in qualitative research to understand the lived experiences of research participants (Flick, 2009). This method was chosen for its ability to not only elicit rich and detailed answers, but also for its flexible nature (Bryman, 2008) in accordance with the inductive and discovery-oriented nature of this qualitative study. Qualitative interviewing has numerous strengths. Bryman (2012) cites that qualitative interviews provide a specific focus and a greater breadth of coverage, they allow access to a wider variety of people and situations, and are less intrusive into people's lives than for example participant observation. There are, however, limitations to semi-structured interviews. The interviewer may emit unconscious signals or cues that guide respondents to furnish answers expected by the interviewer, the depth of the qualitative information may be difficult to analyse, and the researcher has no real way of knowing whether or not the respondent is sharing truthful information (Bryman, 2012).

After a thorough review of the literature on volunteer motivation, I constructed an interview guide consisting of open-ended questions. These questions were constructed to probe issues concerning volunteer motivation and volunteer challenges. Although this semi-structured interview guide (see Appendix B) was used to direct the interviews, an emphasis was placed on how the participants understood and framed the issues and events under discussion. As a result, I was open to new issues and to following different, associated leads, depending on the responses from the participants. The interview guide was piloted and revised with the assistance of the managing members and trustees of the Namibian LGBT rights-based organisations who expressed an interest in the study. I made this decision to ensure that the research questions were clear and concise and that they generated valid data pertinent to the research topic. One managing member, or trustee, from each organisation took part in a pilot interview. Thus, the research questions were ultimately trialled with two individuals who each represented a Namibian LGBT rights-based organisation. Certain questions that could potentially violate the confidentiality and privacy of the participants were excluded. Also, some questions were revised in order to respect and be sensitive to the interests of each organisation and consequently any competitive information with regard to funding that might place such an organisation at a disadvantage.

### **3.7.3 Data recording and storage.**

All interviews were digitally audio-recorded and stored in a password protected file on my laptop. These recorded interviews were later transcribed for coding purposes. Additionally, I made field notes which consisted of a range of descriptive, reflective, and mental notes during my fieldwork. These notes were recorded in order to remind myself about certain events or discussions and were meant only for my personal use. Additionally,

observational data using reflective field notes to record any impressions, insights, and feelings pertaining to the interview process were also recorded.

### **3.7.4 Fieldwork.**

In order to encourage a more equal relationship between myself and the researched, Rappaport and Stewart (1997) suggest that participants should be given a degree of control over the research project. Participants were therefore offered a choice in the research medium of the interview by either having it take place face-to-face and in-person or via Skype. Due to the ethical nature of this project with regard to working with stigmatised and marginalised populations, this choice was deemed important to the research process. The option of Skype interviews were offered to participants located outside of my geographical area in order to avoid alienating individuals who did not feel comfortable with me travelling to them to conduct the interviews.

The Internet has been suggested as a viable medium for overcoming issues regarding access and distance (Evans, Elford, & Wiggins, 2008). Hanna (2012) maintains that Skype interviews create the most feasible alternative to face-to-face interviews as it provides synchronous interaction between the researcher and the interviewee and therefore does not overlook the visual and interpersonal aspects of interactions often associated with telephonic interviews. Furthermore, further benefits of Skype interviews include not only low costs and ease of access, but Skype also offers both parties “a ‘safe location’ without imposing on each other’s personal space” (Hanna, 2012, p. 241). As a result of this choice of research medium and therefore research site for each interview, three participants chose face-to-face interviews (participants 1, 3, and 4) and three participants chose Skype interviews (participants 2, 5, and

6). Consequently, all of the participants located outside of my geographical area preferred Skype interviews.

Three face-to-face interviews were conducted in venues mutually agreed upon by myself and each participant. These venues involved the residential homes of participants and the Windhoek library. To provide for my safety at these locations, the date, time, and location of the interview was shared with a managing member of each of the respective LGBT rights-based organisations. Thus, I communicated the start and end of each interview with the respective organisation to signify that the interview had commenced and concluded successfully. During each interview, I met with the participant and introduced myself, provided a background of the research study, discussed the process, and then discussed the process of informed consent. Once informed consent was provided by each participant, I commenced with the interview. No interruptions occurred during these interviews. Interviews ranged from 60 to 120 minutes.

Three Skype interviews were conducted at an agreed upon time and date at the convenience of both myself and the participants. Although informed consent was required before the beginning of each Skype interview, I again discussed the process of informed consent so as to ensure that each participant understood the concept. During each interview, I introduced myself and also provided a background of the research study. Once all the preliminary discussions were concluded and the participant felt more at ease with the nature of the Skype interview, I commenced the interview. The audio and visual quality of the interviews was mostly strong and clear, however, in the few instances where poor quality was experienced, I endeavoured to ask the participants to repeat themselves. Fortunately, no interview suffered from such low audio and visual quality that the interview had to be interrupted or rescheduled. Overall, technical difficulties and anomalies were minor

throughout the interview process and interviews were conducted effortlessly. Interviews ranged from 45 to 120 minutes.

Initially, the first interviews were challenging as I had not had much experience in qualitative interviewing and felt quite nervous about the procedures. However, as the interviews progressed I developed more confidence and felt more at ease conducting the interviews.

### **3.8 Data Analysis**

Data derived from qualitative research often assumes the form of a large corpus of unstructured textual material. In this study, I used thematic analysis to code and analyse the qualitative data.

#### **3.8.1 Thematic analysis.**

Thematic analysis entails the extraction of key themes from a data set by “identifying, analysing and reporting patterns” (Braun & Clarke, 2006, p. 79). Although a prominent means of conducting qualitative data analysis within psychology, thematic analysis has been criticised for its unidentifiable approach which lacks clearly specified procedures (Bryman, 2008). In contrast, Braun and Clarke (2006) have advocated the use of thematic analysis as a useful and flexible method which can provide a rich, detailed, and complex account of the data if applied rigorously. Additionally, they have also provided clear and concise guidelines for conducting a thematic analysis in a theoretically and methodologically sound manner. Considering the dearth of literature pertaining to the research question and the inductive nature of this study, thematic analysis was chosen specifically for its usefulness in:

- a) Summarising key features of a large body of data;

- b) Generating unanticipated insights;
- c) Highlighting similarities and differences across the data set; and,
- d) Producing an analysis well-suited to informing policy development. (Braun & Clarke, 2006)

In order to avoid past criticisms of its unidentifiable approach, Braun and Clarke (2006) list six phases in the recursive process of thematic analysis. These phases are listed in Table 3.2 below.

Table 3.2  
*Phases of thematic analysis*

<b>Phase</b>	<b>Description of the process</b>
1	Familiarising yourself with your data: Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas.
2	Generating initial codes: Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code.
3	Searching for themes: Collating codes into potential themes, gathering all data relevant to each potential theme.
4	Reviewing themes: Checking whether the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic “map” of the analysis.
5	Defining and naming themes: Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme.
6	Producing the report: The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a scholarly report of the analysis.

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**Note:** Using thematic analysis in psychology, by V. Braun and V. Clarke, 2006, *Qualitative Research in Psychology*, 3, p. 87.

In the context of this study, I transcribed each recorded interview (see Appendix E) and then immersed myself in the data by reading and rereading the transcripts while noting down initial ideas and key concepts related to volunteer motivation. Interesting features and key concepts in each data set were then coded in a systematic manner. Next, a summary for each transcript was recorded by collating relevant data to each code and highlighting potential themes, categories, and contradictions. In order to code the entire data set, these summaries were collated to furnish a comprehensive overview. I then identified patterns between the

codes and collated them into potential themes, selecting those of interest to the research question and objectives. Thereafter, themes were compared so as to highlight similarities and differences across the data set. A thematic map of the analysis was then generated (see Appendix C) with a continued refinement of existing themes. In order to organise themes for the thematic map, I made use of thematic networks. Thematic networks are analytical tools that present and summarise the main themes of a data set in web-like illustrations (Attride-Stirling, 2001). Themes were identified both deductively, such as the global themes which centre round the aims of this study, and inductively, such as the organising and basic themes. The process of constructing thematic networks is displayed in Table 3.3 below

**Table 3.3**  
*Constructing thematic networks*

<b>Steps</b>	<b>Process</b>	<b>Description</b>
a	Arrange themes	Themes are assembled into similar, coherent groupings.
b	Select Basic Themes	Assembled groups get used as basic Themes and involves a simple renaming of the original set of themes.
c	Rearrange into Organising Themes	Clusters of Basic Themes are created and centred on larger, shared issues thus becoming Organising Themes
d	Deduce Global Themes	Organising Global Themes are grouped under distinct Global Themes for each set
e	Illustrate as thematic networks	Basic Organising and Global Themes are prepared and illustrated as non-hierarchical web-like illustrations. Each Global theme will produce a thematic network
f	Verify and refine the networks	Necessary adjustments are made to Basic, Organising and Global Themes to ensure that each theme reflects and supports the data

**Note:** *Thematic networks: An analytical tool for qualitative research*, by J. Attride-Stirling, 2001, Qualitative Research, 1, p.392 – 393.

During the final analysis, compelling extract examples were chosen for each theme and the analysis was related back to the research question and the existing literature. Finally,

the findings were documented in order to present a picture of the experiences of volunteers with regard to their motivations to do volunteer work. The findings also highlighted the barriers that volunteers faced in their volunteer work. While similarities exist between some volunteers, these findings on their own cannot and should not be generalised to all volunteers in Namibian LGBT rights-based organisations on account of the small sample size.

In order to ensure a rigorous approach throughout the thematic analysis, a criteria checklist for conducting a thorough thematic analysis provided by Braun and Clarke (2006) was followed and is outlined in Table 3.4 below.

Table 3.4  
*A 15-point checklist of criteria for a good thematic analysis*

<b>Process</b>	<b>No.</b>	<b>Criteria</b>
Transcription	1	The data has been transcribed to an appropriate level of detail, and the transcripts have been checked against the tapes for "accuracy".
Coding	2	Each data item has been given equal attention in the coding process.
	3	Themes have not been generated from a few vivid examples (an anecdotal approach), but instead the coding process has been thorough, inclusive, and comprehensive.
	4	All relevant extracts for each theme have been collated.
	5	Themes have been checked against each other and back to the original data set.
	6	Themes are internally coherent, consistent, and distinctive.
Analysis	7	Data have been analysed - interpreted, made sense of - rather than just paraphrased or described.
	8	Analysis and data match each other - the extracts illustrate the analytic claims.
	9	Analysis tells a convincing and well-organised story about the data and topic.
	10	A good balance between analytic narrative and illustrative extracts is provided.
	11	Enough time has been allocated to complete all phases of the analysis adequately, without rushing a phase or giving it a once-over-lightly.
Overall		
Written report	12	The assumptions about, and specific approach to, thematic analysis are clearly explicated.
	13	There is a good fit between what you claim you do, and what you show you have done - i.e., described method and reported analysis are consistent.
	14	The language and concepts used in the report are consistent with the epistemological position of the analysis.
	15	The researcher is positioned as <i>active</i> in the research process; themes do not just "emerge".

**Note:** Using thematic analysis in psychology, by V. Braun and V. Clarke, 2006, *Qualitative Research in Psychology*, 3, p. 96.

### **3.9 Ethical Considerations**

The Ethics Committee of the Department of Psychology at the University of South Africa (UNISA) has evaluated and approved this study. In order to anticipate and guard against any consequences which might be considered harmful to participants, the following ethical considerations were taken into account. Participation was voluntary and all participants were provided with all the necessary information regarding the study in advance. Each participant was required to furnish informed consent (see Appendix D) in order to participate in the study and was provided with assurances by me that his or her involvement would remain anonymous and confidential. Participants were informed that they had the right to decline to participate or withdraw from the study at any stage. By recognising the potential vulnerability of marginalised and stigmatised populations, this research was conducted in collaboration with the target community and local LGBT rights-based organisations. Due to the potential sensitive nature of some of the topics under discussion, reference to a LGBT-friendly practising psychologist, registered with the Health Professions Council of Namibia, was on hand in case an unintended distress may have been caused. In such instances, the LGBT rights-based organisation representing a particular volunteer also availed themselves to intervene and assist. However, no such referral was necessary or made during the data collection phase of this study.

### **3.10 Criteria for Establishing Trustworthiness**

In relation to reliability and validity in qualitative research, Lincoln and Guba (1985) propose a set of criteria for establishing trustworthiness in the assessment of qualitative research. The four criteria include:

- a) Credibility (i.e., extent to which the multiple constructions of reality by participants are adequately represented);
- b) Transferability (i.e., extent to which findings can be transferred to other contexts);
- c) Dependability (i.e., extent to which findings are consistent or dependable); and,
- d) Confirmability of the data by others. (Lincoln & Guba, 1985)

In contrast, Yardley (2000) proposes four alternative criteria for establishing reliability and validity in qualitative research:

- a) Sensitivity to context (i.e., extent to which findings are sensitive to the context of social settings where the research was conducted along with relevant theoretical positions and ethical issues);
- b) Commitment and rigour (i.e., immersion and substantial engagement in subject matter, having the necessary skills and thorough data collection and analysis);
- c) Transparency and coherency (i.e., research argument clearly articulated, methods clearly specified and a reflexive stance); and,
- d) Impact and importance (i.e., importance of impact and significance not only for theory or practitioners but for the community where the research is conducted as well). (Yardley, 2000)

Often addressed in a polemic debate, the quality criteria for establishing the trustworthiness of qualitative research have at times focused superficially on the techniques involved in carrying out such research (Meyrick, 2006). This focus has been criticised for ignoring the diversity of qualitative research and the presence of epistemological differences (Barbour, 2001). Indeed, qualitative research is a diverse field with a wide variety of epistemological and ontological standpoints (Yardley, 2000). Furthermore, the wide variety of terminology and focus on defining trustworthiness also often cause further confusion

among researchers (Oakley, 2000). As such, using only one set of criteria for determining trustworthiness and quality when judging qualitative research is impossible. However, some similar core principles for establishing trustworthiness do exist (Meyrick, 2006). In order to establish trustworthiness of the qualitative data collected by this study, and based on guidelines presented by Yardley (2000) and Lincoln and Guba (1985), the following measures were identified to ensure good practice. This was achieved in order to carry out a range of attempts to establish the rigour and trustworthiness of this qualitative study.

First, in terms of Lincoln and Guba's (1985) criteria for establishing trustworthiness, the concepts of credibility, transferability, dependability, and confirmability were considered. In the context of this study, the following provisions were made to address issues of credibility: an early familiarity with the culture of participants and participating organisations, peer scrutiny of the research project, ongoing reflexivity by myself, member checks, and an examination of previous research findings. Given my earlier involvement with volunteer work in an LGBT rights-based organisation, I had already amassed a prolonged engagement and familiarity with the research topic. This provision was particularly important for establishing trust relationships between the concerned parties. Also, peer scrutiny by my supervisor allowed for a fresh perspective that challenged my assumptions as my closeness to the project might have inhibited my ability to accurately record the phenomena under study. Member checks by the participants regarding their respective interview transcripts and my reflective commentary further bolstered the credibility of this study. Also, although limited findings exist on volunteer motivation within LGBT rights-based organisations, previous research findings on volunteer motivation were examined and assessed in order to determine the degree to which the findings of this study are congruent with past investigations.

To allow for transferability, similar projects employing the same methods must be conducted in different environments to assess the extent to which the findings of this study

may be true and applicable to other contexts. To aid such investigations, I provided sufficient contextual information about the fieldwork sites and a thick description of the phenomena under investigation. To meet the dependability criterion, Lincoln and Guba (1985) stress close ties between credibility and dependability in order to demonstrate that the former ensures the latter. Shenton (2004) proposes that particular attention should be paid to the research design and its implementation, the operational detail of data gathering, and the reflective appraisal of the project. In order to provide a thorough understanding of the methods employed by this study and their effectiveness, these aforementioned sections were discussed in detail throughout this chapter to allow the reader to assess the extent to which proper research practices have been followed by myself. To achieve confirmability, the I made every effort to admit my own predispositions and provide a detailed methodological description of this study.

Lastly, a discussion of Yardley's (2000) guidelines in the context of this study follows. Concerning sensitivity to context, this study was conducted in collaboration with the local Namibian LGBT community by including their voices in the research process. Transcripts of the conducted interviews were submitted to the participants for scrutiny to ensure that I had correctly understood their social world. Due to the political homophobia in the country, I carefully contemplated the ethical issues and endeavoured to ensure the confidentiality and anonymity of the participants throughout the research process. These details are outlined in the previous section.

In terms of commitment and rigour, as well as transparency and coherence, I immersed and engaged myself in the subject based on my previous experience as a volunteer and also in my position as researcher. An audit trail was established by keeping complete records of the research process. Regarding the thematic analysis employed in this study,

guidelines and criteria proposed by Braun and Clarke (2006) were strictly adhered to so as to ensure rigour, coherence, and transparency. In recognising that complete objectivity is impossible in qualitative research, I have made my own personal values clear throughout the research process by taking a reflexive stance and acknowledging my choices as both an observer and writer in this project. The impact and importance of this research is justified in its potential contribution to the Namibian LGBT community by equipping local LGBT rights-based organisations with a better understanding of their volunteer force while remaining sensitive to the social context.

### **3.11 Summary**

In summary, this chapter has presented the methodological basis of the present work, clarifying both the research paradigm in answering the research question, as well as discussing and justifying the research design. Specifically, this chapter has discussed in detail the data collection and analysis methods used to generate and analyse the qualitative data. Additionally, ethical considerations and the criteria for establishing trustworthiness were also outlined. The next chapter presents and outlines the findings of this research project in detail.

## **CHAPTER 4**

### **FINDINGS & DISCUSSION**

The aim of this study is to identify and explore the unique motivations that drive individuals to volunteer in Namibian LGBT rights-based organisations. Additionally, this study also set out to explore the barriers to volunteering that some volunteers faced and uncovers how these challenges might affect future volunteer attraction, recruitment and retention strategies. As discussed in the previous chapter, an interpretivist approach located within the qualitative research paradigm was utilised in order to achieve these objectives. Based on interpretivist assumptions (Creswell, 2003; Fossey, 2002), volunteers actively interpret and give meaning to themselves, their experience and their environments. Also, given that each individual is unique and lives in a unique reality which is socially constructed (Lin, 1998; Mertens, 2005), the interpretations and meanings of volunteers are shaped by their historical, social, and cultural contexts.

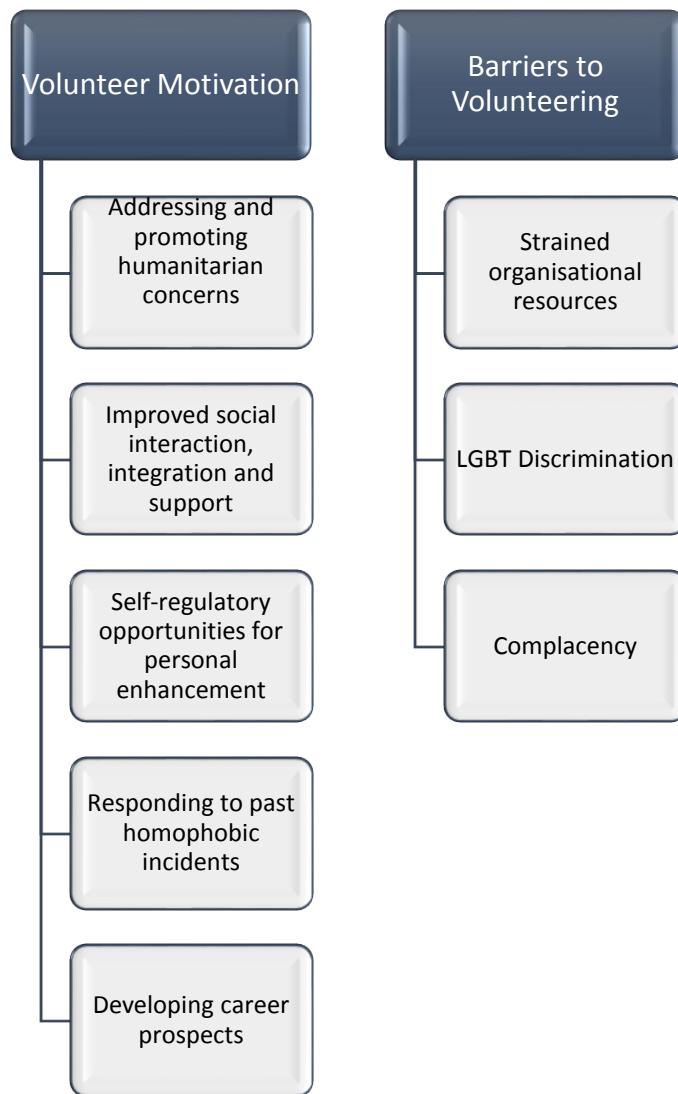
In this chapter, I provide a thematic analysis of the research findings. The themes identified and discussed below reflect how study participants described and explained their motivations for, and barriers to, engaging in volunteer work for Namibian LGBT rights-based organisations. A thick description is furnished along with quoted extracts from the interviews with the participants to illustrate each of the organising and basic themes. Basic themes are used to clarify the nuances in research findings. As guided by my interpretive lens as researcher, I have attempted to organise and interpret these themes to the best of my abilities in order to present a coherent account of the experiences of the participants during their time as volunteers. My interpretations of these themes are informed by the theoretical perspective,

previous research, and interpretations by other scholars, as well as my lived experience as a former volunteer of a Namibian LGBT rights-based organisation.

## 4.1 Themes

### 4.1.1 Overview of the main themes.

As previously indicated, thematic analysis was utilised to report patterns in the data set (Braun & Clarke, 2006). In order to organise the themes, thematic network analysis (Attride-Stirling, 2001) was used to code, identify, construct, describe, explore, summarise, and interpret emerging patterns. Themes were identified both deductively and inductively. As aligned with the aim and objectives of this study, two global themes were identified including “volunteer motivation” and “barriers to volunteering”. By utilising thematic network analysis, five organising themes were identified pertaining to the global theme of “volunteer motivation” and included: (a) addressing and promoting humanitarian concerns; (b) improved social interaction, integration, and support; (c) self-regulatory opportunities for personal enhancement; (d) developing career prospects; and (e) responding to past homophobic incidents (see Figure 4.1 for a graphical representation of these themes). The global theme of “barriers to volunteering” included: (a) strained organisational resources; (b) LGBT discrimination; and (c) complacency (see Figure 4.1). Each global theme is presented, starting with a brief description of the global theme. This is followed by a description of the organising theme, each presented in turn along with an overview of the basic themes contained therein. Thereafter, a detailed presentation of each basic theme is furnished.



*Figure 4.1* Organising themes linked to the two global themes “volunteer motivation” and “barriers to volunteering”

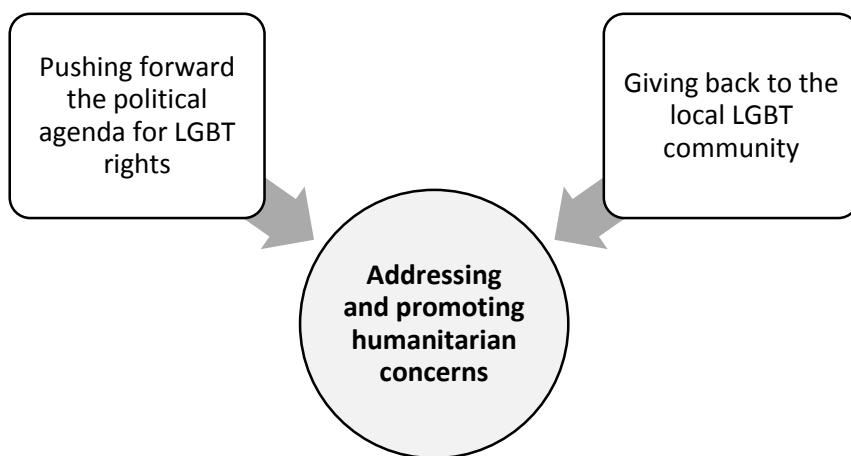
#### **4.1.2 Volunteer motivation.**

The global theme “volunteer motivation” refers to the motivations identified by participants for engaging in volunteer work with LGBT rights-based organisations. Each participant reported between two to four motives. In order of pervasiveness, the following motives were listed: (a) addressing and promoting humanitarian concerns; (b) improved social interaction, integration, and support; (c) self-regulatory opportunities for personal

enhancement; (d) developing career prospects; and (e) responding to past homophobic incidents. An overview of each organising theme along with a description of the corresponding basic themes contained therein is presented in turn below.

#### ***4.1.2.1 Addressing and promoting humanitarian concerns.***

Participants related their primary motivation to volunteer with their humanitarian concerns and wanting to address and improve the welfare of LGBT people in Namibia. These values were particularly important to volunteers and included their desire to advance the political agenda for LGBT rights in the country and wanting to contribute and give back to the local LGBT community. As such, the organising theme “addressing and promoting humanitarian concerns” consists of the following basic themes “pushing forward the political agenda for LGBT rights” and “giving back to the local LGBT community” (see Figure 4.2).



*Figure 4.2 Basic themes linked to the organising theme “addressing and promoting humanitarian concerns”*

##### ***4.1.2.1.1 Pushing forward the political agenda for LGBT rights.***

Issues regarding human rights violations and LGBT discrimination in Namibia featured frequently in the accounts of the participants with respect to why they decided to

become involved with volunteer work. Participants mentioned their concerns over the ruling party's precarious position on LGBT rights and spoke about the need to push forward legislation that specifically protects the constitutional rights of LGBT people. Participants shared the following:

*There's always that internal sense of worry... that I'd wake up one morning to news that the SWAPO has decided to follow suit with other African countries and that they want to begin enforcing the sodomy law... That was a big reason why I volunteered, I just wanted my country... to recognise and protect my human rights as a gay man (Participant 6).*

*I wanted to see if we can't have change in Namibia and to see if we can't have actual rights (Participant 2).*

*One of my good friends is gay and it is important for me to do this, because... my friend should enjoy the same – should have the same rights as I have because we must strive to be an equal society, should we not? We must stand up for what we believe is right and this was my way of doing so (Participant 5).*

These quotes demonstrate the importance that participants attach to their personal values and moral beliefs regarding inclusion, equality, and the protection of human rights in their decision to engage in volunteer work. Barnes (2008) argues that values, as well as anger towards experienced injustices, are strong motivations for active participation in collective action, for example, volunteer work. Values are a constitutive element of active citizenship which conveys a powerful moral or normative change towards furthering the good of a particular community (Podjed et al., 2011). According to Passini and Morselli (2011), value-oriented citizens see it as their moral obligation to take an active part in formulating,

evaluating, and questioning national policies, and they expect the government to pursue policies that uphold and reflect their fundamental beliefs and democratic values.

These findings appear similar to those that Donahue (2007) found in her study, that is, volunteers in LGBT VCOs also emphasised the role of their values by reporting the advancement of the LGBT political agenda as a primary motivation in their decision to volunteer. Furthermore, these findings support the general trend which suggests that values are generally one of the more salient motives among volunteers for engaging in volunteer work (Akintola, 2010; Clary, Snyder, & Ridge, 1992; Esmond & Dunlop, 2004).

#### *4.1.2.1.2 Giving back to the local LGBT community.*

Along with advancing the political agenda for LGBT rights in the country, participants emphasised the importance of contributing to the local Namibian LGBT community. Participants recalled how volunteering with Namibian LGBT rights-based organisations provided them with opportunities to give back to the local LGBT community by being able to assist and provide support to other LGBT people who struggle with similar issues, as demonstrated in the quotes below.

*I was really excited! Because this was, like, wow. I'm actually going to do something for people like me and I don't have to sort of hide and I don't have to spend my nights thinking about how hard it is in Namibia and just do something*  
 (Participant 1).

*I wanted to do something for other gay or lesbian or trans people... Being a part of the organisation gave me a real opportunity to have a positive influence on young people who were planning to come out and reached out to us... I was*

*worried about the lack of support some people had... subconsciously, it helped me in a lot of ways too* (Participant 6).

*[the organisation] helped us to reach out and support people... we put our heads together and we plow [sic] the knowledge and information we had back [to the LGBT community]* (Participant 5).

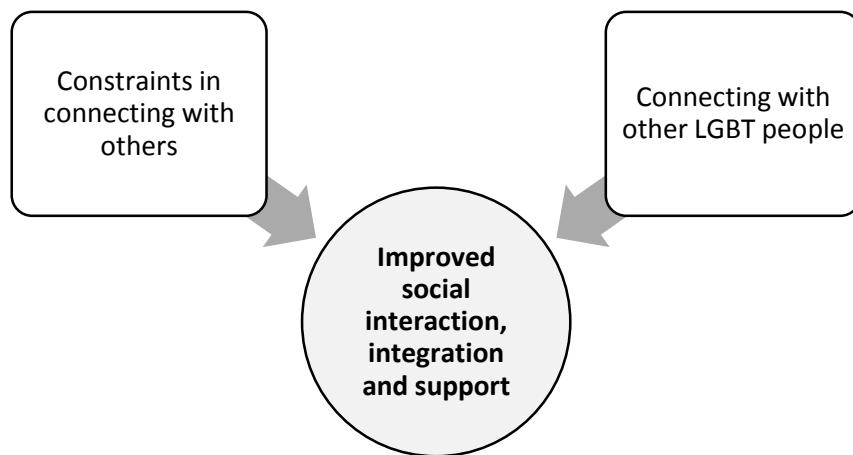
These quotes suggest that helping people and increasing the welfare of others, particularly other LGBT people, was an important motivation for some participants to volunteer. This finding supports a similar finding by Donahue (2007) that LGBT volunteers reported their altruistic concerns such as the ability to contribute to the local LGBT community, as a motivation for volunteering. According to Omoto and Snyder (2002), volunteerism involves individuals choosing to help others in need in order to satisfy felt humanitarian obligations or out of concern for their community. Also, Simon, Sturmer, and Steffens (2000) found that homosexuals were more willing to volunteer when collective identification (i.e., identification with a more inclusive group) in terms of sexual orientation was high and volunteerism emerged as a form of intragroup helping and solidarity.

However, these acts are not entirely motivated by pure altruism as volunteers also receive some sort of benefit from performing altruistic acts (Winerman, 2006). Another interpretation involves the notion that helping others also involves being helped and that through volunteering, volunteers are also afforded the opportunity to improve their own conditions and those of the community (Omoto & Snyder, 2002). As noted in one of the quotes above, helping the local LGBT community had personal unintended benefits for one of the participants in that “*subconsciously, it helped me in a lot of ways too*” (Participant 6). Thus, it is reasonable to assume that volunteers, particularly LGBT volunteers, benefit from their volunteer work in Namibian LGBT rights-based organisations as the goals of these

organisations ultimately benefit the wider local LGBT community to which many of these volunteers belong.

#### **4.1.2.2 Improved social interaction, integration and support.**

The organising theme “improved social interaction, integration and support” refers to another salient motive among the responses of the participants regarding their decision to engage in volunteer work. Specifically, the difficulty experienced in connecting with others and increased social interaction with other LGBT people were both important motives for the gay male participants in this study to become involved in volunteer work; they cited the benefits of such social interaction. Thus, the organising theme “improved social interaction, integration and support” includes the basic themes “constraints in connecting with others” and “connecting with other LGBT people” (see Figure 4.3). The basic theme is discussed below.



*Figure 4.3 Basic themes linked to the organising theme “improved social interaction, integration and support”*

#### 4.1.2.2.1 *Constraints in connecting with others.*

Participants described the challenges they faced regarding social interaction in Namibia as being a result of LGBT discrimination and a lack of LGBT-friendly spaces, and elaborated on the difficulties they experienced in meeting other, or new, LGBT people. The opportunity to meet other LGBT people was often described as being restrictive, as evidenced in the quotes below.

*It's small, you know, the population. There aren't that many LGBT people here or perhaps more are hiding... there aren't really places where they can socialise openly* (Participant 5).

*Everyone was too afraid to come out or to come together* (Participant 3).

*It's difficult, sometimes. If you want to meet someone new you have to go online and that's not always ideal... you never know who you're meeting. I once met a guy who was very effeminate and it was really embarrassing. I could feel the entire restaurant's eyes on us - made me really uncomfortable* (Participant 6).

It is evident from these quotes that participants experienced challenges with respect to connecting with others as a result of the broader pressures of heteronormativity.

Heterosexism is an “ideological system that denies, denigrates, and stigmatises any non-heterosexual form of behaviour, identity, relationship or community” (Herek, 1990, p. 316) and refers to an underlying belief that heterosexual orientations and relationships are the norm and therefore superior (Williamson, 2000). Such discriminatory practices require LGBT individuals to manage and negotiate being marginalised, stigmatised, and potentially pathologised, which involves considerable emotional work and can be quite distressing (McDermott et al., 2014). This distress can lead to feelings of powerlessness, worthlessness,

shame, and isolation (McDermott et al., 2014). It can thus be interpreted that volunteering with Namibian LGBT rights-based organisations may provide LGBT volunteers with alternative avenues to safely meet and connect with other LGBT people. This viewpoint is illustrated further in the basic theme that follows.

#### *4.1.2.2.2 Connecting with other LGBT people.*

Participants expressed their need for sociability and interaction with other LGBT people. Participants highly valued opportunities to interact and connect with other LGBT people citing Namibian LGBT rights-based organisations as safe spaces to find support, to network, build new friendships, and to also possibly find romance, as illustrated in the quotes below.

*I actually quite enjoyed it... to get people together and socialise and meet new people that are new to the scene* (Participant 2).

*The most exciting thing of all was I get to meet people that are interested in the same thing and maybe I'll meet someone I could be with... I realised... there are actually people out there in Namibia and that I don't have to resort to going on Gaydar... I can actually meet people in the real world. That was beautiful* (Participant 1).

*I met a lot of new people in the [LGBT] community by volunteering... I've made new friendships and, ultimately, it made me feel less isolated... we were working towards something, together... I felt like I belonged. That sense of community and support meant everything to me* (Participant 6).

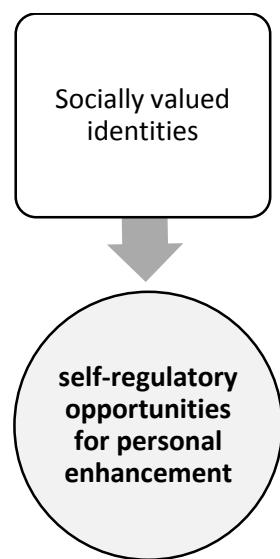
These quotes suggest that volunteering provided participants with opportunities to socialise freely and openly with other LGBT people. As evident by the accounts of the

participants, such sociability has led to feelings of decreased isolation and allowed LGBT individuals to feel connected to a wider community. According to Omoto and Snyder (2002), volunteering can provide a psychological sense of community that can ease the sense of isolation, stigmatisation, and indifference that many individuals may feel. Such an increased sense of community can lead to increased feelings of comfort in that social support is available when problems arise and that they are surrounded by a community that cares (Omoto & Snyder, 2002).

This finding supports previous research where sociability is expressed as a source of motivation for volunteers and that social interaction is viewed as a way of building friendly relationships (Allison et al., 2002; Prouteau & Wolff, 2008). Similarly, social motivations also featured strongly for LGBT volunteers in a study conducted by Donahue (2007). Also, participants reported that their peers played a particularly important function in encouraging them to become involved in volunteer work. This study therefore emphasises the notion that social interaction is a particularly significant motive for LGBT people in general and, more specifically, Namibian LGBT people, given their isolation from wider society as a result of the pressures of heteronormativity (Currier, 2010; 2012a; 2012b). As illustrated in the previous basic theme, heteronormativity can lead to feelings of isolation. Heteronormativity manifests at cultural, psychological, and institutional levels and marginalises sexual and gender diversities as second class citizens by perpetuating the belief that non-heterosexual feelings, expressions, behaviours and relationships are inherently flawed and deviant (Garnets & D'Augelli, 1994).

#### ***4.1.2.3 Self-regulatory opportunities for personal enhancement.***

Another significant motive for some participants included the opportunity for self-enhancement. Volunteering provided volunteers with positive and socially valued identities that afforded them opportunities for self-growth, increased self-esteem and self-worth. The organising theme “self-regulatory opportunities for personal enhancement” included the following basic theme: “socially valued identities” (see Figure 4.4 for a graphical representation of the organising and basic theme).



*Figure 4.4 Basic theme linked to the organising theme “self-regulatory opportunities for personal enhancement”*

##### ***4.1.2.3.1 Socially valued identities.***

Volunteering appears to be a means for many participants to overcome the sense of powerlessness they felt as a result of political homophobia and societal discrimination in Namibia. Participants reported that volunteer work with LGBT rights-based organisations enabled them to accept themselves and affirm their identities as LGBT individuals, as demonstrated in the quotes below.

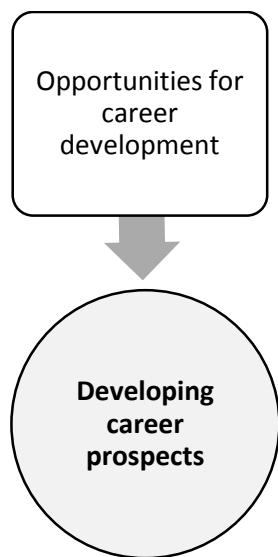
*I felt more at peace with being gay in a lot of ways. I felt accepted and surrounded by people who reinforced the idea that the larger problem laid with society and not within myself. That was a powerful moment for me (Participant 6).*

*I'm gay and this is part of my identity... it's something that is... intrinsic in who I am. It's something that I think I need to value and broader society should recognise... volunteering is something that really allows you to grow or really allowed me to grow a lot (Participant 1).*

These quotes demonstrate how volunteer work allowed participants to develop psychologically and contributed to an increased sense of self-worth. Volunteering thus provided participants, particularly LGBT participants, with socially valued identities. As a result of prevalent heterosexism and LGBT discrimination in the country (Currier, 2010; 2012a; 2012b), it is reasonable to assume that not many opportunities exist for LGBT Namibians to position and assert themselves as positive sexual and gendered subjects. Previous research demonstrated how LGBT people experience negative psychological outcomes when they are unable to do so (Fullagar, 2003; Johnson, Faulkner, Jones, & Welsh, 2007; McDermott et al., 2008). For LGBT people, fostering positive and socially valued identities is an important resource in terms of their resilience, which allows them to embrace their self-worth and affirm their sexual orientation or gender identity (Singh, Hays, & Watson, 2011). This finding supports previous research that identifies enhancement as a powerful motive for volunteer work (Akintola, 2010; Gage & Thapa, 2012; Haefliger & Hug, 2009).

#### **4.1.2.4 *Developing career prospects.***

The organising theme “developing career prospects” refers to enhancement of career prospects and professional development as a result of volunteering. The organising theme “developing career prospects” includes the basic theme: “opportunities for career development” (see Figure 4.5 for a graphical representation of the organising and basic theme).



*Figure 4.5 Basic theme linked to the organising theme “developing career prospects”*

##### **4.1.2.4.1 *Opportunities for career development.***

Participants stated that their volunteer work benefited their career development favourably, as demonstrated in the quotes below.

*It's definitely opened doors for me. I wouldn't say it was my one of my initial motivations, but it did become an important one later on because I got a number of job opportunities from it and it's really helped me career-wise (Participant 5).*

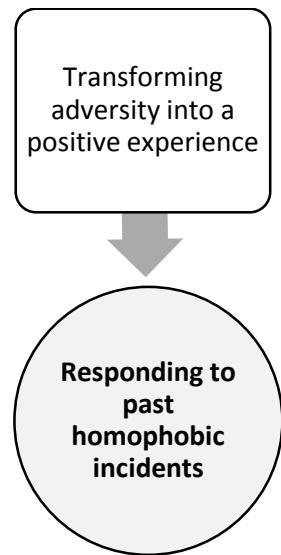
*I've always been interested in working in a human rights field. My work for the organisation gave me chance to build the skills and confidence to work with*

*other nongovernmental organisations and it's something I'm interested in pursuing... Ultimately, I want this as a career* (Participant 6).

Volunteering was a means for participants to gain skills and training that could contribute positively to their career development in the long term. Volunteer work also constituted a means for participants to network with nongovernmental organisations in order to build and maintain important connections that could one day be beneficial in terms of possible new career opportunities. Volunteering offers opportunities for gaining work experience, job training, developing new skills, enhancing resumes, making useful contacts for paid employment, and exploring career paths (Handy et al., 2010). This finding supports previous research in that volunteerism is often motivated by intentions regarding career development (Prouteau & Wolff, 2006).

#### **4.1.2.5 Responding to past homophobic incidents.**

Another motive to engage in volunteer work included the organising theme “responding to past homophobic incidents”. This theme refers to how homophobic incidents in the past contributed to an individual’s decision to engage in volunteer work and consists of the basic theme “transforming adversity into a positive experience” (see Figure 4.6 for a graphical representation of the organising and basic theme). The basic theme is discussed below.



*Figure 4.6 Basic theme linked to the organising theme “responding to past homophobic incidents”*

#### 4.1.2.5.1 *Transforming adversity into a positive experience.*

One participant described how the adversity he had faced in the past had played a particularly significant role in his decision to do volunteer work with a LGBT rights-based organisations, as evident in the quote below.

*I lived through a time of extreme oppression and after returning to Namibia in 2008, seeing a mirror of LGBT suffering in South Africa pre-1995, I had this growing urge to create a safe environment to assist LGBT people... it makes me feel proud of rising above the adversities of the past (Participant 4).*

The participant spoke about their past experiences with homophobia and discrimination, and how these adversities inspired him to undergo transformative change through his role as a volunteer with an LGBT rights-based organisation. Corrective experiences are those during which an individual comes to understand or affectively experience either an event or relationship in a different or unexpected manner (Castonguay & Hill, 2012). Corrective experiences play a central role in transformative processes and can

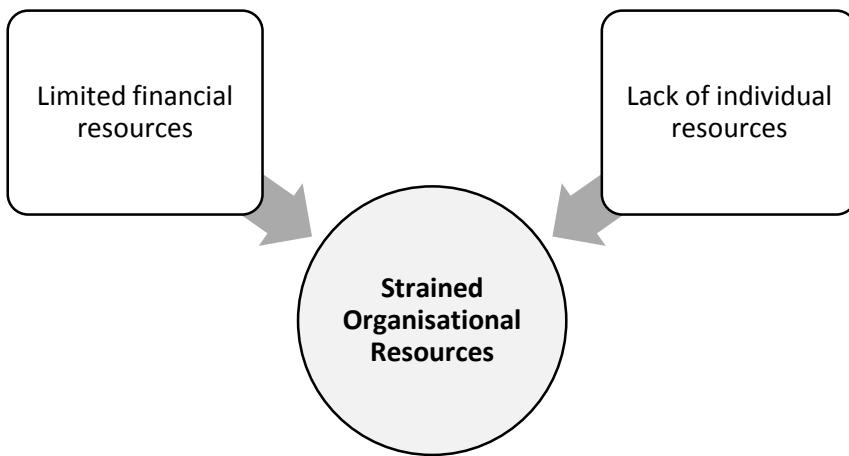
result in a positive outlook, changed relationships, self-affirmation, and determination (Friedlander, Lee, & Bernardi, 2012). Given the above account, it is evident that volunteering provided this participant with an opportunity to transform past LGBT discrimination into a positive and affirming experience. This finding supports the findings by Donahue (2007), in that volunteers in LGBT VCOs reported that volunteering was a means for some volunteers to create a positive outcome from past experiences of homophobia.

#### **4.1.3 Barriers to Volunteering**

Alongside volunteer motivation, participants spoke about the barriers they encountered with regards to volunteering with Namibian LGBT rights-based organisations. As previously indicated, the global theme “barriers to volunteering” included the following organising themes: (a) “strained organisational resources”, (b) “LGBT discrimination” and (c) “complacency” (see Figure 4.1 for graphical representation of the global theme and organising themes). An overview of each organising theme along with a description of the corresponding basic themes contained therein is presented in turn below.

##### ***4.1.3.1 Strained organisational resources.***

The organising theme “strained organisational resources” refers to the lack of resources that a volunteer has at their disposal to successfully and confidently continue with their volunteer work. The organising theme “strained organisational resources” included the following basic themes: “limited financial resources” and “lack of individual resources” (see Figure 4.7 for a graphical representation of the organising and basic themes). A description and discussion of each basic theme follows.



*Figure 4.7 Basic theme linked to the organising theme “strained organisational resources”*

#### 4.1.3.1.1 *Limited financial resources.*

Participants revealed their frustration with the limited financial resources available to Namibian LGBT rights-based organisations and how this affected their volunteer role, as demonstrated in the following quotes.

*there was a lot of contention... it was a case of scarce donor funding (Participant 1).*

*As none of us can afford the time to work on this full time and without funding, it becomes impossible to run an office... it required having to use our own funds and resources without compensation (Participant 4).*

*To keep things running we had to work with international NGOs and they had such strict guidelines for funding and, we had to jump through hoops and we were unsure of whether we were producing or submitting the correct documents.*

*We needed more experience, for sure. Much more experience... [these] organisations compete for the little funding they can get (Participant 5).*

According to these quotes, organisational resources were often strained due to a lack of funding for organisational development. Music, Wilson, and Bynum (2000) argue that an

organisation's resources produce volunteer labour. Given the Namibian government's stance on gender and sexual diversities, LGBT rights-based organisations in the country rely on specialised funding opportunities from international donor agencies and organisations in order to fund their day-to-day operations. However, funding is described as being limited and such organisations often have to compete for their share. Funding applications require these organisations to adhere to strict guidelines and follow intricate procedures that, according to the participants, are often overwhelming for individuals who have limited experience in this sector. On a number of occasions, volunteers had to use their own funds and resources to assist the organisation without compensation. This finding supports previous research that cited the inability to afford the expenses of volunteering as a barrier to volunteer work (Sundeen et al., 2007).

#### *4.1.3.1.2 Lack of individual resources.*

Along with limited financial resources, a lack of individual resources also added to the strain of organisational resources. Participants emphasised the lack of individual resources, for example, a lack of time, inadequate training, and role ambiguity, as illustrated in the quotes below.

*It depends on my time... so, it's a bit difficult* (Participant 3).

*My children, they take up a lot of my free time. Between that and having to take off work to attend meetings for [the organisation] is challenging... it becomes hard to keep up and be everywhere* (Participant 5).

*I felt that I had no time for myself. I would work and I had other commitments, but the organisation would always need me to do something or they arrange*

*another meeting which would drag on and on. It became a very difficult balancing act (Participant 6).*

*It was an incredible burden at times. I mean, I enjoyed volunteer work, but there were days that I could not cope with it. We had no training for our positions which made it hard and, also, we had so many open volunteer positions that we often had to do two or three people's work. In the end, it just became too much to reasonably handle (Participant 6).*

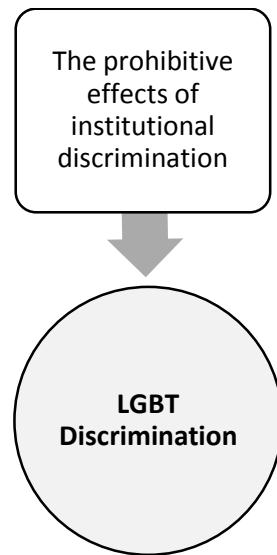
These quotes demonstrate that participants often found their volunteer work quite demanding and overwhelming. Time in particular was a major issue for the participants. Volunteer work often required a considerable portion of their time, which often conflicted with their work, business hours, and other personal commitments. Participants have mentioned that on a few occasions they had had to take time off work to assist their respective organisations by attending meetings with funding agencies and organisations. Sundeen, et al. (2007) found that those volunteers who often lack the resource of available time have greater personal and social resources that create demands on their discretionary time. Also, those who volunteer are often individuals with a higher income and education who are constrained by time demands by virtue of their types of occupation (Sundeen et al., 2007). Similarly, a lack of time also constituted a barrier to volunteering in international LGBT VCOs (Donahue, 2007) and in volunteerism in general (Esmond & Dunlop, 2004; Johnson, 2004; Willems et al., 2012).

Participants also stated that they had not received adequate training for their volunteer roles. Participants cited that they had to learn as they went along, but felt that had they been given appropriate training, they would have been more successful and confident in their roles. Namibian LGBT rights-based organisations were described as small, often consisting of only

a handful of managing members and volunteers. As a result, volunteers found themselves having to either take on managerial positions that they felt ill equipped to handle or juggle a number of volunteer roles due to a lack of volunteers. Similarly, a study carried out by Allen and Mueller (2013) found that volunteer role ambiguity appeared to increase feelings of burnout by depleting a volunteer's cognitive and emotional resources and thus influencing their intention to quit. Also, Donahue (2007) found that LGBT VCOs are often under-resourced, suffer from ongoing vacancies and skill shortages, and that volunteers often have to carry multiple responsibilities. Such challenges make it particularly difficult for volunteers in these organisations to continue with their volunteer work as they lack the support they need to fulfil their roles.

#### ***4.1.3.2 LGBT discrimination.***

The organisational theme “LGBT discrimination” refers to the prohibitive effects of discrimination on volunteers to engage or continue with volunteer work in Namibian LGBT rights-based organisations. The organisational theme “LGBT discrimination” includes the following basic theme: “the prohibitive effects of institutional discrimination” (see Figure 4.8 for a graphical representation of the organisational and basic theme). A discussion of the basic theme is provided below.



*Figure 4.8 Basic theme linked to the organising theme “LGBT Discrimination”*

#### *4.1.3.2.1 The prohibitive effects of institutional discrimination.*

Another salient barrier to volunteering included discrimination directed towards LGBT people on account of their sexual orientation and/or gender identity, as demonstrated in the quotes below.

*[It's] because of fear, right'? Fear of being identified. Not being completely comfortable with who they are as lesbian, gay, bisexual or transgender people, I feel. Ja, that's a fear and if you volunteer you may be identified (Participant 1).*

*I think a lot of people are scared of these types of organisations because of their families or about whether they're religious or not (Participant 2).*

*Well, I think it's more a [sic] issue that the law didn't change before, ja, and there's still one point in the constitution and everyone is afraid... Maybe if the constitution changes more people will start volunteering (Participant 3).*

Another participant reflected on how LGBT discrimination from his family had proved particularly challenging concerning his volunteer work:

*I live a double life as my family is not comfortable with my sexuality... you end up feeling more alone than before. You often find yourself standing all alone fighting for a cause (Participant 4).*

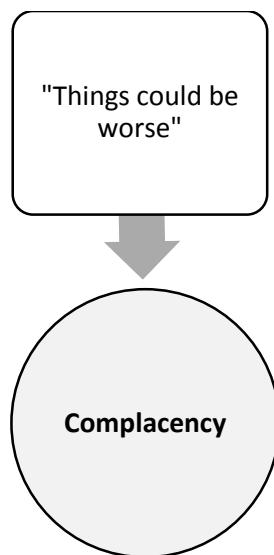
Homophobia and transphobia were described by participants as the punishment of LGBT people for their transgression of heterosexual norms. This punishment was enacted through physical and verbal abuse, and rejection or isolation. Homophobia and transphobia were both constructed as being ordinary and routine, and worked to create a climate of fear in which gender and sexual diversities are expectant of stigma, prejudice, discrimination, and for being labelled LGBT. Thus, many individuals who do or might consider volunteering for LGBT rights-based organisations might be dissuaded from such endeavours as a result of this expected discrimination.

According to former research, LGBT discrimination such as homophobia and transphobia “work(s) to punish at a deep individual level to create psychological distress; it shames the self and requires a [LGBT] person to deal with being positioned... as abnormal, dirty and disgusting” (McDermott et al., 2008, p. 821). In efforts to minimise LGBT discrimination, LGBT people employ a range of shame-avoidance strategies (McDermott et al., 2008). In the context of the evidence provided by participants, prospective volunteers are hesitant to engage in volunteer work for Namibian LGBT rights-based organisations in order to avoid shame. Although LGBT discrimination did not emerge as a barrier to volunteer motivation in Donahue’s (2007) study of LGBT VCOs, it is reasonable to assume that such discrimination is less of a factor in countries where pro-LGBT laws are in place given that they provide beneficial effects for their intended beneficiaries (Swank et al., 2013). However, considering the human rights violations of the Namibian LGBT community (United States

Department of State, 2013), LGBT discrimination is much more plausible as a deterrent for volunteering in the country.

#### ***4.1.3.3 Complacency.***

The organising theme “complacency” refers to the lack of urgency by the individuals in Namibia to engage in volunteer work, particularly with Namibian LGBT rights-based organisations. The organisational theme “complacency” includes the basic theme: “things could be worse” (see Figure 4.9 for a graphical representation of the organising and basic theme).



*Figure 4.9 Basic theme linked to the organising theme “complacency”*

##### ***4.1.3.3.1 “Things could be worse”.***

Despite prevalent LGBT discrimination and political homophobia in Namibia (Currier, 2010; Strand, 2011; United States Department of State, 2013), participants argued that the larger Namibian LGBT community had a limited sense of urgency to advocate for law reform and LGBT rights in the country, as indicated by the quotes below.

*Things could be worse. Things aren't that bad here. We haven't been rounded up or deported as, you know, Nujoma wanted. You can be openly gay in some places and with some people and be completely accepted, but just don't rub it in people's faces or make them uncomfortable or make too much of a show of it.*

*You can be visible, but you should also be invisible, if you catch my drift*

(Participant 6).

*[It's to do with] the way Namibia is structured socially... as long as I can be with my family behind my tall fence and in my house, I don't give a fuck about what you all do outside. As long as I can be safe in my house, I don't care. This is actually the attitude in Namibia (laughs). So, you can go ahead be gay or whatever. I have my life and you have your life. So, it is very different*

(Participant 1).

According to the participants, this limited sense of urgency has exerted an adverse effect on volunteering within LGBT rights-based organisations as prospective volunteers felt less compelled to participate in volunteering because, as one participant put it, “things aren’t that bad” (Participant 6). The participants pointed out that things could be worse, referring to the anti-LGBT sentiment in other parts of Africa such as Uganda, and that even though sodomy is a punishable offence in the country, the law was not actively enforced by the Namibian government or law enforcement. As a result, LGBT people were not being imprisoned or facing persecution for being out as LGBT in the country. Although some cultures and social spheres made it more difficult for LGBT people to be public about their sexual orientation and/or gender identity, they could lead relatively normal lives and find acceptance in other communities and social circles.

The Namibian LGBT community was described by participants as being largely apathetic and lacking incentive to urgently band together, for example, to address impending anti-gay laws condemning LGBT people to life in prison or torture. Given this situation, participants maintained that there was no sense of urgency by the larger Namibian LGBT community to advocate for their rights. The LGBT community was described as being complacent. The participants shared the following:

*The other thing I would like to add why people aren't volunteering is that there's no sense of urgency. Like, if we don't get together we're going to lose what we have or things are going to get worse for us. That's not really there. People are just, you know, 'it's fine'. There's no sense of urgency to come together* (Participant 1).

*The current generation does not really have the same urgency as the older generation had* (Participant 4).

*It's so frustrating sometimes. Quite frequently some LGBT people will say 'I'll just move to South Africa where things are better for us' and that is wrong because the politicians won't change their opinions on homosexuality and LGBT people aren't coming together because moving away is an easier solution for them than to tackle the injustices in this country* (Participant 5).

As with LGBT discrimination, complacency did not appear to be a barrier to volunteering in previous research. While the LGBT people in Namibia live in a unique situation where there is anti-gay legislation, this legislation is not actively enforced by the government. Although, politicians are often quite outspoken on the topic of homosexuality (Currier, 2010; 2012a; 2012b), Namibian LGBT people are not faced with an impending

crackdown by the government. Complacency in the wider society is thus quite detrimental to local Namibian LGBT rights-based organisations who are under-resourced in terms of volunteers and suffer from skills shortages given that the LGBT cause is largely adopted solely by LGBT people (Donahue, 2007).

#### **4.2 Conclusion**

This chapter furnished a thematic analysis on the findings of this study, namely volunteer motivation in Namibian LGBT rights-based organisations. Further, a number of barriers to volunteering were identified in order to assist the aforementioned organisations in volunteer retention. The next chapter summarises the findings followed by a discussion regarding the limitations of this study and recommendations for future research. A conclusion to this dissertation is also drawn.

## **CHAPTER 5**

### **CONCLUSION**

The overall aim of this research was to advance an understanding of volunteer motivation, particularly the underlying motives that encourage individuals to volunteer in Namibian LGBT rights-based organisations. The specific research objectives were to identify and explore the unique motivations that drive these volunteers, and to uncover any potential barriers to volunteerism that might affect volunteer attraction, recruitment, and retention strategies.

This chapter revisits the research objectives above, summarises the findings of this study, and offers conclusions based on the findings. Next, the limitations of this study are considered and recommendations for future research are discussed. Thereafter, a conclusion for this chapter and the dissertation is drawn.

#### **5.1 Summary of the Findings**

Evidence regarding volunteer motivation is largely dominated by qualitative research undertaken in the global North. Very little research exists with a specific focus falling on the experiences of volunteers in LGBT rights-based organisations, with the majority of such existing literature emanating from countries where policy and state-driven homophobia are no longer the norm. This study set out to explore the unique motivations of volunteers in Namibian LGBT rights-based organisations as well as the barriers to volunteering that might affect volunteer attraction, recruitment, and retention strategies by such organisations. In order to achieve these objectives, an interpretivist approach located within the qualitative

research paradigm was utilised to generate an in-depth understanding of the research question.

The findings focus on the attributions that volunteers accord to their volunteer work. Primarily, motivations of the participants to volunteer largely stemmed from their values and altruistic concerns with respect to their desire to advance the LGBT political agenda and also to make a return contribution to the local LGBT community. These findings are consistent with previous research and support the general trend which suggests that values are one the more salient motives for volunteers (Akintola, 2010; Clary, Snyder, & Ridge, 1992; Esmond & Dunlop, 2004). However, participants were also driven to volunteer by instrumental motives such as their need for improved social interaction, integration, support, and opportunities for self-enhancement, exploring career paths, and a means to respond to past homophobic incidents positively. Social motivations in particular were quite important to participants as they described their challenges and difficulties in meeting other LGBT people.

Volunteering offered many benefits for volunteers in Namibian LGBT rights-based organisations. For gay participants, volunteering provided a psychological sense of community which provided them with socially valued identities that eased the sense of isolation and stigmatisation that some individuals have experienced. Volunteering offered opportunities for volunteers to develop psychologically as participants described an increased sense of self-worth and positive, transformative change.

Participants also reflected on the barriers to volunteering and how these might affect strategies by Namibian LGBT rights-based organisations to retain current volunteers or to attract and recruit new volunteers to their cause. Given that an organisation's resources produce volunteer labour (Musick, Wilson, & Bynum, 2000), Namibian LGBT rights-based organisations suffered from strained organisational resources such as limited financial

resources as well as inadequate individual resources. Funding opportunities for these organisations were limited and participants often received inadequate training for their roles, often having to adopt multiple responsibilities within the organisation. The participants also struggled with demands by Namibian LGBT rights-based organisations for their time. In support of findings by Sundeen and colleagues (2007), participants who volunteered often possessed greater personal and social resources which did not leave them with much discretionary free time.

Another barrier to volunteering was LGBT discrimination. Given the institutional discrimination that Namibian LGBT individuals face (Currier, 2010; 2012a; 2012b), some individuals were dissuaded from volunteering as a result of expectant discrimination. However, although some cultures and social spheres were more homophobic and transphobic than others, Namibian LGBT people were not actively persecuted as is the case in some African states. LGBT people in the country were relatively free to live their lives. As a result, participants stated that the local LGBT community was largely apathetic and complacent about volunteering in Namibian LGBT rights-based organisations. Given that the LGBT cause is largely taken up by LGBT people (Donahue, 2007), this sense of complacency is particularly detrimental to the LGBT movement and political agenda in the country.

In order for volunteer attraction, recruitment, and retention strategies of Namibian LGBT rights-based organisations to be effective, these organisations need to pay particular attention to their efforts towards meeting the needs of participants and satisfying their motives. Volunteer managers need to be aware of the barriers that volunteers face in their volunteer role and should work to curb the organisational demands that often overwhelm volunteers and which causes them to quit. Namibian LGBT rights-based organisation would

benefit greatly from opportunities to properly train volunteers and assist them in their various roles. Also, given the community's sense of complacency, these organisations should pay particular attention to strategies which could engage community members and commit them to the cause in order to overcome issues regarding the lack of sense of urgency in the local community.

## **5.2 Limitations and Directions for Future Research**

There were several limitations to this study. First, the sample in this study was underrepresented in terms of race, sexual orientation, and gender identity. Future research should include the experiences of people of other sexual orientations (such as lesbians and bisexuals) and gender identities (transgender people) as well as individuals of different races. Primarily, the organisations who consented to participate in this study largely consisted of white volunteers who expressed interest in participating. It is acknowledged, however, that racial diversity would have benefited this study greatly. Unfortunately, those LGBT rights-based organisations in Namibia that consisted of greater racial and cultural diversity among their volunteers declined to participate in this study. As a white man, my role as researcher may also have influenced my efforts to engage LGBT people of colour. I acknowledge that my race carries a legacy of unearned privilege because of my dominant racial status and level of educational achievement which influences my interactions with other people.

Second, the sample size of this study reflects the methodological challenges faced during the recruitment stage as a result of, presumably, by my affiliation as a volunteer with another LGBT rights-based organisation. Future research on volunteer motivation, specifically within Namibian LGBT rights-based organisations, might benefit from an individual who has no ties with competing organisations or who has not formally volunteered

for such organisations. I argue, however, that my experience as a former volunteer provided me with additional insight into the dynamics of these organisations that might have eluded another researcher without a volunteering background.

Third, the use of qualitative methods was both a strength and limitation in this study's methodological approach. This study benefited from rich, in-depth interviews with the participants. In order to overcome issues concerning access and distance, Skype interviews proved a viable research medium and a feasible alternative to face-to-face interviews (Hanna, 2012). However, given that volunteers often experience issues regarding time required for their volunteer work (Sundeen et al., 2007), future research might benefit from data collection methods that also employ online asynchronous interviews in addition to face-to-face qualitative interviews. As face-to-face methods can pose difficulty for LGBT participants who are not comfortable with disclosing their sexuality or gender identity, or out of fear of discrimination, a virtual setting offers the increased benefit of anonymity during the interview process (Atkinson & DePalma, 2008). Additionally, asynchronous interviews allow extended access to participants, and the generation of rich "immediate" data while the interviewees can answer questions at their own convenience (Opdenakker, 2006). However, it is noted that asynchronous interview methods can be protracted and require greater motivation from respondents (Bryman, 2012). Also, online recruitment can be biased in terms of sampling and includes only those who are literate and have access to the Internet.

Finally, the focus of this research fell on volunteer motivation and barriers to volunteering as perceived by current and former volunteers. Although some barriers to volunteering were identified, scholarly investigation could benefit from further investigating why those who do not volunteer, in the Namibian context, refrain from doing so.

### 5.3 Conclusion

This study hoped to contribute towards the growing body of literature on volunteer motivation by focusing on understanding volunteer motivation within LGBT rights-based organisations which, to date, has received limited scholarly inquiry. This small, qualitative study does not seek to generalise the accounts of the participants to other contexts, but merely hopes to open the discourse on volunteer motivation in LGBT rights-based organisations by including the overlooked perspectives and voices of LGBT people, particularly those in Namibia, in this discussion. Given their scarce resources, it is my hope that the knowledge generated by this study would benefit the Namibian LGBT community and offer them greater insight into their most valuable resource: their volunteers.

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**APPENDIX A**

**SOCIO-DEMOGRAPHIC QUESTIONNAIRE**

Please supply the following information:

1. Your gender;
2. Your age;
3. Your ethnicity;
4. Your sexual orientation:
  - heterosexual, gay, lesbian, bisexual, transgender, intersex, other (please clarify);
5. Your marital status:
  - single, married, divorced, widowed, other (please clarify);
6. Your highest level of education;
7. Your current occupation;
8. Do you have any children? If yes, how many?
9. Do you have any siblings? If yes, how many?
10. Your religious affiliation?

**APPENDIX B**

**INTERVIEW GUIDE**

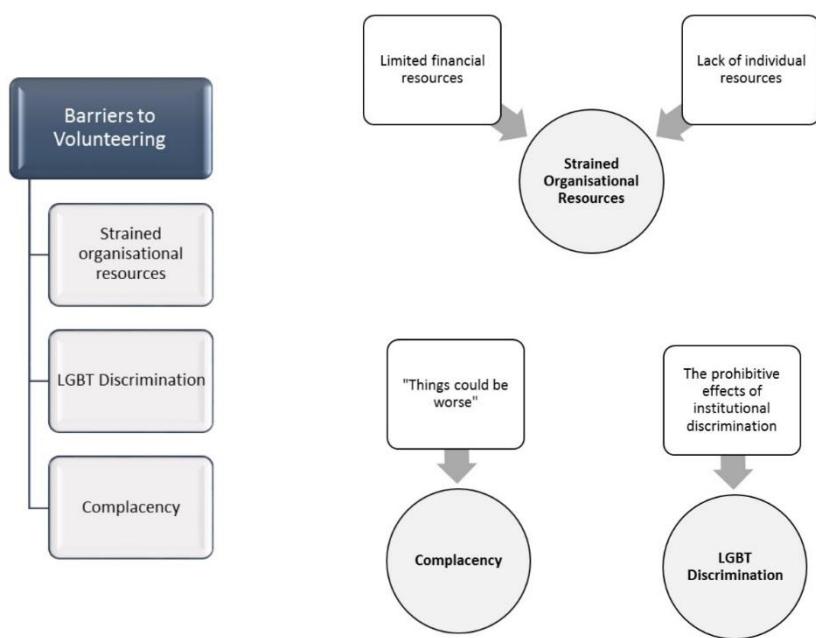
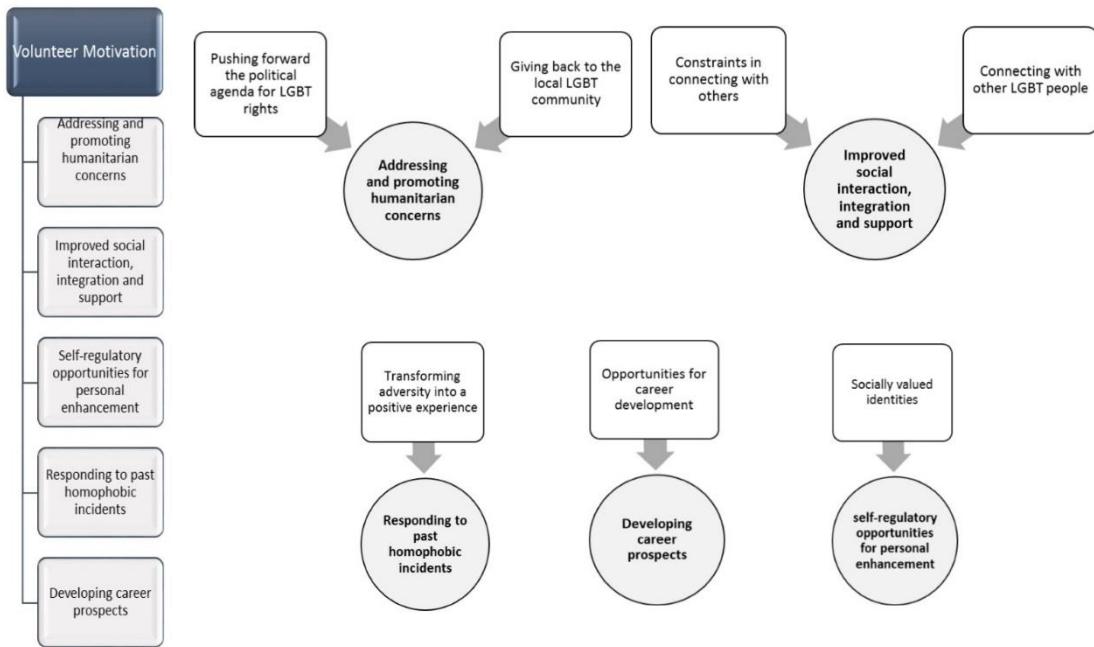
Please supply the following information:

1. Are you currently a volunteer for a Namibian LGBT-rights-based organisation?  
- Yes/No (if no, please state your reasons);
2. Please state the name of the organisation(s) you have provided voluntary service(s) for;
3. Please state the length of your voluntary service at the organisation(s) mentioned;
4. In your own words, what is volunteering?
5. Would you say there is a difference between volunteerism and activism? If so, please explain.
6. Describe your role within the organisation(s) as volunteer;
7. How did you become involved in volunteering for the organisation(s)?
8. Did anyone specifically introduce you to the organisation(s)? Yes/No  
- If yes, please state your relationship with that person & would you have become involved with the organization(s) if anyone else had introduced you to it?
9. Why did you specifically volunteer for this organisation(s) as opposed to any of the other LGBT-rights-based organisations in Namibia?
10. Please elaborate on your motivations for becoming a volunteer?
11. Are your motivations for volunteering different now than from when you started?  
Yes/No  
- If yes, please elaborate;
12. Do you feel that your motivations are met/satisfied by volunteering?
13. How would you describe your experience as volunteer for the organisation(s)?
14. Are you satisfied with your role as volunteer? Please elaborate?
15. Please describe how volunteering makes you feel;
16. Did you learn anything about yourself during your voluntary service?
17. Did you learn any other new skills during your involvement with the organisation(s)?
18. Have you experienced any stigma or discrimination when others became aware of your involvement with organisation(s)? Yes/No  
- If yes, please elaborate;  
- If no, why do you think that is?

19. What other major problems have you experienced during your time as volunteer?
20. Are friends and family supportive of your decision to volunteer? Yes/No
  - If yes, please elaborate;
21. What motivates you to keep volunteering amidst other obligations (ex. work, personal life, studies etc.)?
22. How did you feel working alongside other volunteers?
23. Have you received any training as part of your volunteer role?
24. Do you think there needs to be more training?
25. Do you feel like your services are valued by the organisation(s) you volunteer for?
26. How are your contributions recognised by the organisation(s)?
27. Why do you think some people don't volunteer?
28. Would you encourage others to become volunteers? How would you do so?

## APPENDIX C

### THEMATIC MAP



**APPENDIX D**

**CONSENT FORM**

I, ..... hereby agree to participate in Willem Stander's research study entitled "Outreach: Volunteer Motivations in Namibian LGBT rights-based Organisations".

The purpose and nature of the study has been explained to me in writing.

I am participating voluntarily and that I will receive no compensation.

I give permission for my interview with Willem Stander to be tape-recorded.

I understand that I can withdraw from the study, without repercussions, at any time, whether before it starts or while I am participating.

I understand that I can withdraw permission to use the data within two weeks of the interview, in which case the material will be deleted.

I understand that anonymity will be ensured in the write-up by disguising my identity.

I understand that disguised extracts from my interview may be quoted in the thesis and any subsequent publications if I give permission below:

(Please tick one box)

I agree to quotation/publication of extracts from my interview

I do not agree to quotation/publication of extracts from my interview

Signed.....

Date.....

**APPENDIX E**

**TRANSCRIPTS**

The transcripts are saved onto a compact disc. The compact disc is placed inside the back cover.