STUDY ON YOUTH VOLUNTEERING PERCEPTIONS AND MOTIVATION IN SOUTH AFRICA

Foreword by National Youth Development Agency

This research report on *Youth Volunteering Perceptions and Motivation in South Africa,* the first of its kind in the country, constitutes part of a three year partnership programme between the National Youth Development Agency (NYDA) and the government of Flanders.

The programme's goal - aptly titled *Up-scaling and Promoting Youth Volunteering in Civil Society Organizations in South Africa* – which has been running for over a year now, is to cultivate an enabling environment for youth volunteering to flourish in civil society in South Africa.

The report, which falls under the *Knowledge Generation* stream, is the first in a series of possible research studies that will be undertaken during the duration of this partnership. The Knowledge Generation focuses on the development of an indigenous knowledge base around youth volunteering in South Africa in order to promote volunteering in terms that make sense to young people.

The overall objectives of the *Knowledge Generation* stream over the three year period are to:

- Gain better insight into the discourse young people use to talk about volunteering in their different worlds.
- Develop communication tools that profile volunteering in terms that appeal to young people from diverse walks of life.
- Identify opportunities for building social cohesion through youth volunteering.
- Identify disabling factors in the legislative environment that constrain volunteering.

In line with these objectives, this report not only help us deepen our understanding of the factors that encourage and discourage young people to volunteer, it also lays the foundations for a marketing and advocacy strategy for the promotion of youth volunteering in the country. It is therefore significant that the study represents the voices of young people from the disadvantaged backgrounds.

The NYDA and the government of Flanders, in consultation with the relevant stakeholders, are already hard at work in determining the implementation feasibility and associated costs of the recommendations in this report. Both partners expect the project to intensify as a result of this study.

Chief Executive Officer
Steven Ngubeni - *Pr Planner (SA)*
MPA (Public & Dev Mgnt); MA (Dev Studies); Msc (Built Env); Btech (TRP); ND (TRP)

Foreword by Flemish Government

The start of the cooperation on youth development between South Africa and Flanders brings us back to 1995. Youth volunteering has been a golden thread throughout the cooperation.

In November 2009, it was agreed that the National Youth Service Programme would be the key focus of the cooperation between the National Youth Development Agency and Flanders. Priorities were the promotion of volunteer work for/by young people in civil society organisations, the achievement of social cohesion through volunteering and instilling a sense of citizenship in young people through community service. It was also decided that research and policy in relation to volunteering would be part of the cooperation.

A three-year cooperation initiative was therefore developed, focusing on the promotion of volunteer work for/by young people in the civil society sector in South Africa. The cooperation was launched in 2012 and consists of five building blocks: capacity development, the development of a model for fund raising, knowledge generation, infrastructure building and marketing and advocacy.

This research on youth perceptions on Volunteering was conducted as volunteering means different things to different young people. Some young people see volunteering in a positive light and associate it with pursuing their passions, building skills and living the values of Ubuntu. Other young people see volunteering in negative terms - something to do when you don't have anything better to do or something that is imposed by outsiders.

We therefore found it important to know how most young people in South Africa look at and define volunteering because we should never forget that young people themselves are critical actors in promoting youth volunteering. Young people know how to speak to other young people and play a unique and powerful role in teaching their peers about the value of volunteering.

The Flemish Government therefore welcomes this research and is excited to see that the research results show that the majority of young people in South Africa looks at volunteering as something positive that can add value to their lives!

Jan Vanhee
Division for Youth
Agency for Socio-Cultural Work for Youth and Adults (Flemish Community of Belgium)

Foreword from Flanders

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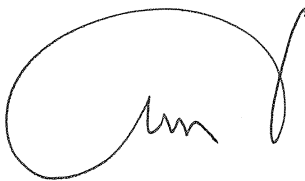
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Executive Summary

The National Youth Development Agency (NYDA), in collaboration with the Flemish government, commissioned Volunteer Service Enquiry Southern Africa (VOSESA) to conduct a study on youth volunteering perceptions and motivations in South Africa. This study is part of the agency's three-year initiative to advance youth volunteering in South Africa. The results from this study should inform the design and implementation of the initiative's five focus areas: 1) capacity building, 2) funding, 3) knowledge generation, 4) infrastructure building and, in particular 5) marketing and advocacy. As a result, the main objectives for this research were to gain insights into the different perceptions young people have about volunteering to identify motivating and disabling factors that either motivate or demotivate young people to volunteer, and to develop recommendations for communication tools that will profile volunteering in terms that appeal to young people from diverse walks of life.

VOSESA employed a mixed-methods approach using both qualitative and quantitative methodologies to collect and analyse data. This approach ensured that a mix of South African youth within the NYDA's primary target audience could be reached and a better understanding of the population created. This comprehensive approach resulted in findings that can be treated as indicative of volunteering trends among young people in poorer African communities, with regard to their perceptions of volunteering and the factors that motivate or constrain their participation.

The findings from this study aim to support the NYDA and the Flemish Government in their joint effort to promote youth volunteering in South Africa.

Chapter one reviews literature on youth volunteering perceptions and motivations generally in relation to youth development and volunteering in the South African context. Chapter two explains the design, process and findings from a survey on motivations and perceptions of youth volunteering fielded in six South African communities. In Chapter three, the findings from six focus groups with youth on volunteering motivations and perceptions are presented, and in Chapter four, the pilot campaign to promote volunteering among youth subscribed to a jobs and career portal called *Ummeli* is presented and explained. Chapter five concludes the report with a high-level discussion of insights from the study in order to provide guidance to the NYDA as it moves to implement the 'marketing and advocacy' component and other initiatives in promoting youth volunteering in South Africa.

Desk review: Youth volunteering for development in the African context

The desk review was conducted to provide insight into the following areas:

- the situation of young South Africans and the importance of youth volunteering as a driver for youth and societal development;
- defining volunteering and youth volunteering in relation to the South African context;
- the potential to grow youth volunteering in South Africa; and
- motivations of volunteering and youth volunteering generally and in South Africa.

Insight into the situation of young people in South Africa

According to the National Youth Policy 2009-2013, youth in South Africa are defined as people between the ages of 14 and 35 years (RSA 2009). Statistics South Africa estimates that young people between the ages of 14 and 35 year comprise 41.2 per cent of the total population (Statistics South Africa 2010). The large population of young people in South Africa and the Southern African Development Community (SADC) region (NYDA & VOSESA 2011) more broadly face a myriad of socio-economic challenges that include HIV/AIDS, poverty, crime and violence, access to quality

education and youth unemployment. These limit their opportunities to participate in mainstream society, a situation that often results in marginalisation and disenfranchisement (VOSESA 2011). Thus, one of the key challenges facing South Africa is how to harness the varied and immense potential of young South Africans and to ensure that they have the opportunities to develop themselves and use their skills and talents to participate as full and productive members in South Africa.

Unfortunately, the marginalisation of young South Africans from the mainstream economy is one of the most severe challenges facing the country and has been referred to as 'a ticking time bomb' (Medley, Mbuyazi, Makhabu, & Magome 2012), with some 70 per cent of youth aged 15-24 being unemployed. Young people form by far the largest group of unemployed people in the country, and even those with a matriculation certificate face bleak prospects for entering the mainstream economy (Lam et al 2008; Cloete 2009). As a result, young people in South Africa face extended transition periods of high risk as they struggle to achieve many of the indicators for adulthood, such as pursuing further education, securing employment or livelihood opportunities and civic participation.

Given their struggles attain further education, training or work opportunities (Perold, Cloete & Papier 2012), young South Africans are marginalised from the key structures of society such as the education system and the job market, which should replace the school system as organising structures of support when they leave school. There is limited investment in large-scale formal youth-focused programmes that connect young people with a sense of belonging and structure. As such, unless youth are able to access government programmes, religious and civil society organisations or informal grassroots connections, they face a time in which they are unable to access structures that can provide guidance, support and authority.

Youth volunteering as a pathway to development

The UN General Assembly's has identified volunteering as, 'an important component of any strategy aimed at, inter alia, such areas as poverty reduction, sustainable development, health, youth empowerment, climate change, disaster prevention and management, social integration, humanitarian action, peace building and, in particular, overcoming social exclusion and discrimination' is noteworthy. Governments in the African region are also increasingly recognising youth volunteering as a development asset. In the last two years, both the African Union and the Economic Community of West African States (ECOWAS) launched regional youth volunteer corps to contribute to peace and development on the continent and a conference was held to consider the establishment of an East African Peace Corps. In the last six years, six new national youth service programmes have been established in Africa which mainly target unemployed youth (VOSESA unpublished). It can thus be argued that youth volunteering is widely and increasingly considered to involve two primary development objectives: 1) personal development that contributes to a young person's ability to participate in society as adults; and 2) the development of communities and society at large (United Nations Volunteers 2006: 6).

Although backed by minimal research in the Southern African and South African context, studies on youth volunteering and service in Northern countries highlight the developmental role of volunteering particularly with respect to enhancing employability (UNV 2011b); encouraging social integration (UNV 2011a:1) and fostering regional integration and combatting xenophobia (Camay and Gordon 2004, quoted in UNV 2006:7).

It is thus timely and increasingly relevant for the NYDA to be investing its time and resources into enhancing youth volunteering opportunities for young people in South Africa through its three-year initiative.

Defining volunteering and youth volunteering

The understanding of volunteering differs across different contexts and personal experiences. To provide an overarching framework for volunteering, this study draws on international definitions by United Nations Volunteers and the International Labour Organisation's which similarly define volunteering as unpaid work (not undertaken solely for financial gain), done out of free-will, and for others outside their house-hold. These definitions encompass so-called 'informal' as well as 'formal' forms of volunteering. Caprara et al (2012) argue that formal volunteering demonstrates 'stronger features of being programmatically structured and may include the provision of stipends'. On the other hand, informal volunteering 'displays features of regularity, but rarely involves stipends and springs from cultural and community-based imperatives. While generally regarded as less structured, informal volunteering (or locally-driven volunteering) is nonetheless embedded in community relationships and structures and thus takes on a particular form at the local-level. Based on the international definitions, youth volunteering can be defined as, 'instances in which young people are involved out of their own free will, and without financial gain being their primary objective, in activities, that are intended to contribute to the common good'.

International definitions of volunteering, however, do not adequately reflect the unique socio-political and cultural underpinnings and expressions of volunteering on the continent. For instance in Africa, the idea of volunteering (or voluntary service) is heavily linked to the ideals of *Ubuntu*: the recognition of oneself through others and the fact that we need each other not only to survive, but to exist at all. A five-country study on voluntary service in southern Africa conducted by VOSESA, challenged dominant western notions that only the economically advantaged undertake volunteer activities (Caprara, et al. 2012, pp. 5-6). A key finding of the study is that oftentimes the poor serve the poor, and thus volunteers and servers often share similar circumstances (Patel 2007). Interestingly, drawing on information from the Social Giving Survey and a study on the non-profit sector in South Africa, Everatt et al (2005) contend that individuals with a lower socioeconomic status tend to give less money and more time. Furthermore, data analysis at the provincial level showed that poorer provinces such as Eastern Cape and Limpopo Province tend to have higher levels of volunteering.

These studies highlight that acts of giving are not always altruistic but rather driven by a moral obligation to others as well as real need. This means that volunteering in South Africa and many other African countries cannot be seen as being undertaken purely out of free will.

Distinctions between 'employment' and volunteering are blurred in the African context when the access to stipends that formal voluntary programmes may afford, can serve as an incentive in resource-constrained communities. In the African context, a great deal of youth volunteering happens in the form of youth service programmes which are typically more structured and longer term than general volunteer opportunities (Obadare 2007) and include a training and stipend component. Volunteering thus becomes not purely about altruism, but also about accessing some form of livelihood activity.

As discussed above, young people in South Africa may be drawn to volunteering for a complex set of reasons. Young people may engage in serving and volunteering out of a sense of obligation, duty, or legal imperatives. While contributing to the common good is also a consideration, many young people hope to benefit from volunteering either in terms of personal development or monetarily. Given this the need for a youth development framework becomes an imperative in understanding (and defining) youth volunteering for the purposes of this study.

The youth development perspective alludes to enhancing youth social inclusion and well-being by recognising and building on youth assets and addressing their economic, educational, health and psychosocial needs (Patel 2009: 13). Leaders on this topic in America advocate for enhancing youth

autonomy, competence, confidence, connectedness (inclusion), and character – individual and social network assets. If recognised and fostered through investments, these can lead to enhanced educational, economic and social outcomes for young people. Therefore in this report and in the South African context, a more appropriate definition of youth volunteering for development which springs from a youth development perspective is:

> instances in which young people are driven by a sense of obligation, perceived benefit and/or free will to become involved in service activities that contribute to their own development, may involve some financial incentive, and which also contribute to the common good of society.

Motivations for volunteering: international perspectives

As the NYDA seeks to upscale a youth volunteering programme, keeping abreast with the prime motivations for volunteering in South African context is important. That said, very little has been researched and documented about the motivations for volunteering amongst young people in South Africa. Thus, this study draws on international evidence to explore motivations for volunteering, which will then help to make sense of the key findings of this study from the field work.

Generally worldwide, the 21st century has been characterised by a shift away from the 'traditional' ways of doing things towards 'modernisation', which drives changes in community value systems (Giddens 1991; Beck & Beck-Gernsheim 2002), and these have implications on how volunteers are motivated.

While volunteering was historically driven by the collective good of all, increasingly, modern day volunteers are driven by reflexive motivations (Anheier and Salamon 1999; Hustinx and Lammertyn 2003; Dekker & Halman, 2003; Yeung, 2004). Giddens' notion of reflexivity (1991) also refers to a turn to the self – a process of reflecting on self-development and what actions mean for achieving greater self-development. Though this might seem negative, reflexivity differs from self-interested motivations. In this case, volunteers may still want to do good for society, but are also interested in what they can gain from the experience and what their involvement might mean in terms of how they are viewed by others (their self-representation). Here, one considers the intrinsic and extrinsic aspects of volunteer motivations wherein, intrinsic motivation stems from the desire to participate because an individual is interested in the act of volunteering and derives enjoyment and passion from the task. Inversely, extrinsic motivation refers to the real or perceived rewards that the individual hopes to gain through participation (Tiessen nd; Vallerand et al. 2007).

The sentiments above are also in line with the argument put forward by Brodie that participation (e.g. volunteering) begins when four elements are present: a personal motivation, a trigger, resources and opportunities (2011). Brodie goes on to identify six categories of meaning that motivate individuals: 'helping others, developing relationships, exercising values and beliefs, having influence, for personal benefit, being part of something.'

Sanghera (2011) associates volunteering with moral decisions and identifies three types of individuals whose varied motivations for participation in volunteering are either weakly or strongly embedded in people's everyday life:

- Moral conventionalists – Their participation is transitory and restricted by time and space.
- Moral individualists – Participation has a largely instrumental value or strategic aim.
- Moral critics – Participation is embedded in their everyday life and they invest time and energy towards the cause or task for reasons of social justice.

From the above, it is clear that there are multiple motivations for volunteering that can be categorised into collective and reflexive motivations. People volunteer out of an interest in

contributing to the collective good but are also driven by their own interests, passions and desires and need to gain experiences. A key take away from the literature consulted is that collective and reflexive motivations often coexist (at the individual and societal level).

Foundations for growing youth volunteering in South Africa

In thinking about the potential to strengthen youth volunteering in South Africa, it is important to consider the unique issues which underlie and influence the motivations of volunteering in contemporary South Africa.

Arguably, there are strong foundations which can support the drive to foster robust youth civic participation. Volunteering has long characterised community life in South Africa, as an expression of *Ubuntu*. While not well documented, young people have made important contributions to volunteering activity at the community-level, often to fulfil their social role within the family and community. The involvement of young people in the struggle against Apartheid is one aspect of youth volunteering in the country that has been well documented. Their role of young people in the struggle is epitomised by the 1976 Soweto uprising of young people in protest against Afrikaans being the language of instruction in schools. In additional to cultural and political motivations, religious motivations for volunteering have been strong in South Africa, especially with the rise of Christianity.

The reasons for volunteering today are shifting in relation to the current socio-political and economic state of the country. Understanding these shifts in contemporary South Africa is critical for promoting youth volunteering throughout the country.

While little evidence in the South African context exists on this topic, this section considers what we know about the incidence of youth volunteering in South Africa, as well as the little information available about perceptions, motivations and constraints to youth volunteering today.

Incidence of youth volunteering in South Africa

The Volunteer Activities Survey (VAS) conducted by Statistics South Africa, is a unique and novel source for statistical data on volunteering in the country. Using the definition of volunteering as an 'activity willingly performed for little or no payment, to provide assistance or promote a cause, either through an organisation or directly for someone outside one's own household...' (Statistics South Africa 2011:xvi), the 2010 household based survey found that 1.2 million people aged 15 years and older participated in volunteer activities. Volunteering was higher among women than men and the majority of individuals surveyed volunteered directly as opposed to through organisations. Interestingly, the survey found that the volunteer rate amongst 15-24 year old youth was 1.2 per cent compared with 3.2 per cent amongst youth aged between 25 and 34 (Statistics South Africa, 2011). Some experts in the field of volunteerism in South Africa have cautioned that the survey may have failed to capture the more informal or organic forms of volunteering (including youth volunteering) that occur given the definition employed.

Perceptions and motivations of volunteering in South Africa

South Africa is not protected from the shift from collective towards reflexive motivations for volunteering, as emphasised by Finance Minister Pravin Gordhan in his address to the first-ever Southern African Conference on Volunteer Action for Development, held in Johannesburg in 2011. He expressed concern over the rise in individualism and materialism at the expense of values of sharing, solidarity and sacrifice. Wilkinson-Maposa et all (2005) argues similarly that the 'content of hep has become more monetary'. But does this mean that young people are purely motivated to volunteer by self-interest?

The NYDA's knowledge seminar in January 2012 helps to shed light on the motivations and perceptions of volunteering among young people today. The seminar found that there is no single understanding of the term 'volunteering' amongst young people. Rather the different perceptions were influenced by the local languages, gender identities and rural and urban localities. Four dominant perceptions around volunteering emerged from the seminar, which referred to the practice as 1) a traditional form of mutual support, 2) a passion, 3) a means of skills acquisition and 4) an 'organic' occurrence' (something that responds to the opportunities and needs in one's community) (VOSESA 2012). Thus, participants saw volunteering as yielding benefits for both the individual and community.

Also, as argued by Akintola (2011), the reflexive and collective motivations for volunteering echo well with young people in South Africa today. In his research on volunteering in the context of HIV/AIDS in South Africa, Akintola found evidence reflexive and collective motivations among the participants in his study. In order of pervasiveness, these are values, community, career, protection (reducing negative feelings about oneself), understanding, reciprocity, religion, recognition, reactivity (addressing previous personal and current issues and social (seeking approval from significant others).

This suggests that in the South African context there is no clear dichotomy between reflexive motivations and collective motivations for volunteering but in most cases, there is mutual coexistence.

Youth volunteering constraints

Although the motivations for volunteerism are many, so too are the challenges for youth to volunteer. These also need to be considered when attempting to enhance the opportunities for youth volunteering in the country.

While young people themselves are often thought to be difficult to engage with, adults often place challenges in the way of mobilising young people. For example, in a study of participation in HIV/AIDS management, Campbell et al (2009) identified two main obstacles that hindered the participation of young people. First were the negative perceptions held by adults regarding the ability of young people and secondly, most young people needed incentives to participate. Such incentives were not just monetary but more long-term, structured incentives that recognised the contribution from participants. It is important to note that incentivising volunteering often challenges CBOs and NGOs that lack funds for financial incentives and do not have strategies for non-monetary incentives.

Also, at the NYDA knowledge seminar participants raised four main challenges that hindered participation: 1) strongly held gender and cultural stereotypes were said to marginalise women; 2) lower levels of confidence and self-esteem; 3) lack of information especially in rural areas, regarding volunteer opportunities within communities and 3) financial constraints around civil society's ability to upscale youth volunteer programmes (VOSESA 2012: 20-22).

Initial insights for NYDA's three-year initiative

The realities highlighted in the previous sections speak to the potential for youth volunteering to be leveraged as a mechanism to promote youth development in South Africa. Increasingly, volunteering is being employed by governments strategically as a means for socially, economically and politically mainstreaming youth and fostering national development. Also, the common religiosity and strong cultural traditions and histories of youth volunteering can aid in creating an enabling environment for youth volunteering.

To volunteer, youth need family support, volunteering information and a guarantee that volunteering is beneficial to their personal and community development. In taking steps to address these key issues, NYDA should highly prioritise building on South Africa's existing spirit of *Ubuntu* and the numerous community-based volunteering practices, whilst considering the particular interests and needs of young people in their different communities for a meaningful and successful youth volunteering programme. A bottom-up approach to volunteering can also ensure increased participation by community members.

Also important is the fact that structured (formal) and locally-driven (less structured) volunteering can co-exist and be mutually reinforcing. As the CIVICUS Civil Society Index (CIVICUS 2011) demonstrates, countries with high levels of informal volunteering practices also tend to have high levels of formal volunteer involvement. It is important to note however, that structured volunteering programmes that purposively embrace a youth development framework are more likely to deliver developmental outcomes for young people than informal and ad hoc volunteering efforts.

Quantitative findings of the study

Methodology and preparation

The quantitative component of this study constitutes the fundamental pillar of the study.

The sample size of the study was 300 and targeted socio-economically integrated and marginalised black African youth. It is important to underline that the sample is not representative and so no statistical claims can be made, no inferences echoing the sentiments of the entire South African population made and no significance testing can be done. The sampling strategy used however allows for the generation of data indicative of the situation, perception and understanding of youth volunteering among survey respondents.

The sample involved three phases. During the first phase, six areas across four provinces (Gauteng, KwaZulu-Natal, Mpumalanga and Limpopo) where purposively selected to reflect different geographic locations – urban (formal and informal), peri-urban and rural (traditional and economically integrated). These are as follows:

- Gauteng, urban, formal, south (Orlando East)
- Gauteng, urban, informal, east (Orange Farm)
- Gauteng, peri-urban, informal, west (Zandspruit)
- Limpopo, rural, area with rural to urban migration patterns (Vhembe District Municiplity)
- KwaZulu-Natal, rural, traditional village (Mgungundlovu District Municipality)
- Mpumalanga, rural, non-traditional (Emalahleni District).

As part of phase two, one enumerator area (EA) in each of the districts was then randomly selected by Statistics South Africa representatives.

In these areas interviews were then conducted based on the convenience sampling as opposed to random sampling. The fieldwork manager selected a random starting point on the maps of the EAs and team members would then move from house to house interviewing one willing respondent per household between the ages of 14 and 35. Team members tried to ensure an even spread across gender. The fieldwork teams consisted of a manager and four workers with gender and language considerations in the EAs guiding the selection.

Data was collected through a survey instrument, and was designed in consultation with VOSESA, the NYDA, the Flemish government and fieldworkers. A minor piloting of the instruments was carried out informally by the fieldworkers prior to the fieldwork. Informed consent was obtained from all

respondents and from the parents or guardians of respondents younger than 18 years. Data was captured using in Epi-Info which allows for extensive data validation processes and a 0 per cent data capture error rate.

Demographic profile of respondents

Overall the majority of respondents (59 per cent) were female and were from Gauteng. Most respondents identified themselves as black African youth, although 20 per cent of respondents opted to identify themselves as South African rather than in relation to a racial category. The age spread of respondents was 14 – 17 (15 per cent), 18 – 21 (26 per cent), 22 – 25 (20.7 per cent) 26 – 29 (23 per cent), 30 – 35 (15.3 per cent). The majority of respondents had completed grade 12 (41 per cent) and a further 23 per cent had completed grade 11. With respect to religion, 53 per cent reported that they are Christian (divided more or less equally between Catholic and Protestant) or subscribe to a religion that combines traditional African and Christian elements (22 per cent). Not surprisingly given the site selections, isiZulu was the home language spoken by a majority of the respondents.

The unemployment level of young people surveyed was strikingly high (41 per cent). Only 10 per cent reported being employed full time. Although the sample for sub-category analysis is too small to determine significance, it appears that respondents who are fully employed are least likely to report that they are volunteering as compared to persons who are unemployed or students.

Given the high levels of unemployment, most of the respondents' primary source of income was 'donations from family or friends', and the majority of respondents are poor. Only 25 per cent reported a salary, and approximately 25 per cent rely on grants as a primary source of income. About 40 per cent of the households surveyed are living on less than R2 500 per month, and 20 per cent of those subsist on less than R1 500. Respondents reported having limited access to basic services (e.g. 40 per cent did not have access to tap water in their primary residence) as well as technology. While 90 per cent of respondents have access to a cellular phone, only 23 per cent have access to smart phones. Respondents reported greatest access to TV (87 per cent), radios (84 per cent) and newspapers (78 per cent)

The primary mode of transport for the vast majority of respondents is walking (30 per cent) and taxis (50 per cent). The majority of respondents (70 per cent) travel less than 20km per day and 40 per cent travel less than 10km per day. The data creates a picture of poverty, isolation and stasis. Most of the respondents live where they were born or have lived where they are now for more than ten years. Almost half of the respondents do not leave their provinces in an average year, and only 16 per cent had been to another country.

Understanding and awareness of volunteering

A common understanding of volunteering as an unpaid activity that involves work or is charitable emerged from survey respondents. Their understanding of volunteering encompassed 'doing work without receiving and expecting financial compensation' (35 per cent), 'helping others' (29 per cent), 'assistance, service provision and support within ones community' (12 per cent), 'supporting and assisting institutions' (10 per cent), 'a means of increasing one's employability' (8 per cent), 'activities done out of empathy and love' (1 per cent), and 'doing something out of "choice" and free-will' (2 per cent). A few respondents (4 per cent) lacked an understanding of volunteering.

Respondents were asked to indicate whether they consider particular activities as volunteering. Participants strongly affirmed that activities that help the community constitute volunteering (e.g. building the skills of community members registered at 86 per cent), as well as activities associated with helping children (82 per cent) or animals either directly or through organisations (86 per cent).

Respondents were less likely to consider helping out family members or participating in a service delivery protest as volunteering (66 per cent and 52 per cent respectively).

Overall, respondents had a positive view of volunteering. Drawing on characteristics mentioned most frequently by respondents, a typical view of a volunteer is a 'kind, caring, black (probably poor) South African female, who wants to gain skills and experience relevant to employment and help other people.' Notably, respondents felt that impoverished individuals are twice as likely to volunteer as wealthier individuals, that young people (88 per cent) are far more likely to volunteer than older people (54 per cent), and that persons considered 'very modern' are reportedly far more likely (80 per cent) to volunteer than persons described as 'very traditional' (54 per cent). Respondents also felt that females (92 per cent) were more like to volunteer than males (78%) (although the data on levels of volunteering indicate that men were reportedly more likely to volunteer than women).

Interestingly, respondents ascribed social responsibility to caring for vulnerable groups in South African society more or less equally to civil society and the state. The high levels of responsibility for communities to take care of vulnerable groups indicate high levels of social capital – networks and norms of trust and reciprocity. It is also noteworthy that 91 per cent of respondents consider the practice of *Ubuntu* as an example of volunteering. Alongside the belief that volunteering can improve the social and economic context in communities and for individuals, numerous concerns were also raised about the potential for volunteering to create dependency and conflict within communities.

Compensation in volunteering

Even though most young people reported volunteering as an unpaid activity at the start of the survey, the majority of respondents felt that volunteers should receive some form of remuneration, such as a small stipend (78 per cent), or at least compensation for expenses incurred (86 per cent). Respondents felt that 'poor' volunteers were more entitled to receive some form of compensation (68 per cent) than those from privileged backgrounds (20 per cent).

Participation in volunteering

Only 37 per cent of respondents reported previous or current involvement in volunteering, with more respondents in Gauteng reporting volunteering (43 per cent) and the least respondents reporting volunteering in Limpopo (28 per cent). Of those who have volunteered, more men (40 per cent) reported volunteering than women (35 per cent).

Interestingly, the majority of participants who reported volunteering described volunteering activities relating to care-giving, providing educational assistance, cleaning and cooking. Other activities mentioned were safety initiatives, taking care of the elderly, children and orphans, gardening and food security initiatives as well as volunteering through church structures. For these respondents, volunteering was seen as a constructive experience, which positively affected those who they served. Of those who have been involved in volunteering, 92 per cent said that they would recommend involvement in volunteering to their families and friends.

When the research indicators for volunteering developed for the survey questionnaire are employed, it becomes evident that the majority (73 per cent) of young persons interviewed have engaged in volunteering extensively and in a variety of initiatives. This suggests, as previously explained, that the young respondents are willing to volunteer, are engaged in volunteering, but often do not know that they are doing so.

Much of the volunteering takes place informally and independent of civil society structures although, involvement in religious and community formations such as local community groups and stokvels is higher. There are reportedly low levels of membership in civil society organisations, with the highest membership affiliated to faith-based organisations (48 per cent). In light of this, it is not surprising that there is a low level of awareness of the NYDA (47 per cent) and its initiatives, with only 31 per cent of the respondents having heard of National Youth Service.

Motivating and constraining factors to volunteering

The majority of respondents indicated an eagerness to volunteer. The data suggests that initiatives designed to encourage participation in volunteering should focus on the relationship between volunteering and gaining employment, as this is a prime motivating factor for young people. In addition to the need for skills, experience and exposure, other motivating factors for young people are opportunities for education, helping others, interacting with people with different cultures and lifestyles, receiving an income, travelling, making friends and elevating one's status in the community.

In highlighting constraints to volunteering, respondents recommended possible strategies to the NYDA for increasing youth participation. Respondents highlighted the need gain permission from their families, and that volunteering which is seen as compromising family time would likely result in non-participation. Also, the types of volunteering and the places where volunteering is to take place are serious considerations for young people. Young people need to be appreciated and acknowledged for their volunteering. Worryingly, 64 per cent of the respondents reported not knowing how and where to volunteer. Yet respondents clearly indicated their interest in volunteering in activities associated with health and home-based care, followed by efforts to support orphans and vulnerable children, and cooking.

Preliminary recommendations based on the quantitative findings

- Initiatives designed to encourage participation in volunteering should focus on the relationship between gaining volunteer experience and gaining employment (i.e. the skills, experience and exposure that can be acquired through volunteering) and on providing compensation for engaging in volunteering initiatives.

- Interventions aimed at motivating young people should include (or begin with) initiatives aimed at involving and informing their families. Resistance from parents and compromising family time are the two factors most likely to result in non-participation.

- The types of volunteering and the places in which volunteering is to take place are considered highly relevant in the decision whether or not to participate in volunteering.

- Communications and advocacy campaigns should be conducted in the home languages of target audiences to maximise accessibility and impact.

- Communication initiatives delivered through the media of radio and television are most likely to reach the young survey respondents. Internet and social media initiatives to communicate with marginalised and impoverished youth will not succeed due to limited access. Access to cellular phones does not overcome this hurdle as the technology utilised is old and does not include Internet connectivity.

- Young respondents cannot easily travel from their areas of residence, so any campaign or initiative designed to involve them in volunteering should take place in current areas of residence, or should provide funding for travel, accommodation and food.

Qualitative findings of the study

In this section, the findings from the qualitative data generated from six focus group discussions are presented and discussed. Given the difference in respondent groups, instruments and sample size, the findings from the qualitative and quantitative methodologies cannot be compared. Nonetheless, the information gathered using the focus group discussions provides important insights into the various issues pertaining to youth volunteering motivations in South Africa.

Focus group discussion guides were prepared and used for all six discussions to ensure thematic uniformity in the data collected. Using a number of probing questions, respondents were encouraged to engage with each other around the following six themes: 1) understanding of volunteering, 2) perceptions of volunteering, 3) involvement in volunteering, 4) motivations of volunteering, and 5) recommendations and communications strategies for promoting youth participation in volunteering.

In order to enhance the demographic profile of the overall study's respondent sample, respondents were selected to represent key South African demographic and racial groupings not included in the survey. Focus group respondents were asked to complete extensive demographic information surveys which were designed to correspond with the demographic section of the quantitative survey and to be included in the overall survey demographic database.

The focus groups were conducted between September and October 2012 with between 8 and 12 participants at the following six areas: Lenasia (12), Vredepark (7), Mayfair (8), Westbury (8), the University of the Witwatersrand (7) and Riverlea (8). The discussions lasted for between one hour and two hours. The racial groups present at the six focus group discussions were coloured, Indian and white. The selection of focus group participants also took into account the religious diversity in South Africa.

Demographic profile of focus group respondents

The composition of the focus group sample included the Lenasia focus group (24 per cent), Wits and Vredepark focus groups (each 14 per cent) and the Westbury, Mayfair and Riverlea focus groups (each 16 per cent). The gender breakdown of participants was 48 per cent female and 52 per cent male. In terms of age, 46 per cent of the respondents were aged between 18 and 21, some were aged 14 -17 (4.2 per cent) 30 to 35 (22.9 per cent), 22 to 25 (16.7 per cent) and 26 to 29 years (10.4 per cent). Further, the respondents in the focus groups were well educated compared to the survey respondents: 15 per cent had completed university degrees, 11 per cent had completed technical degrees or diplomas and 42 per cent had completed grade 12. Others were still studying or at school.

Twenty-nine per cent of the participants described their religious affiliation as Muslim. Amongst the Christian participants, 27 per cent were Protestant and 10 per cent Catholic. Non-religious or non-practicing individuals accounted for 13 per cent of the total number of respondents.

In terms of the languages spoken by the respondents, 50 per cent spoke English, 48 per cent spoke Afrikaans and 2 per cent spoke Greek, with English (63 per cent) and Afrikaans (38 per cent) being the languages spoken most often by the focus group participants.

Unemployment was alarmingly high (at 21 per cent) among the participants. Respondents received their income through four key sources: salaried employment (37 per cent), own businesses (13 per cent), family and friends (17 per cent), and through other means (30 per cent). Over half of those who reported 'other means' receive income from loans.

The racial profile of respondents was coloured (35.4 per cent), Indian (35.4) and white (29.3) per cent. Across all of the racial categories, participants lacked access to basic services, with approximately 10 per cent of respondents stating that they had no access to electricity in their residences. Approximately 83 per cent had cellular phones, of which approximately half were smart phones. Average monthly household income levels were spread from no income to R30 000, while a fair number of participants were not knowledgeable of household income.

Most respondents used privately-owned cars or walked as their primary mode of transportation. While half of the respondents do not travel very far on any given day (less than 10 km), the majority of participants travel to another province at least once a year.

Ninety per cent of respondent said that they listen to radio, and 96 per cent reported that they watch TV, mostly on a daily basis.

Thematic analysis: understanding volunteering

The general understanding of volunteering among participants was that "Volunteering is giving something out of your free will to help others and without expecting to benefit". Participants also identified three key components to volunteering as: 1) volunteering must be a personal choice, 2) the person(s) performing the action should not receive any monetary reward, and 3) volunteering must be directed at helping, assisting or improving the life of a person, persons, or animals.

Volunteering was understood to encompass a range of activities that involve giving one's time, resources, knowledge and skills, support (material or emotional), or service to 'anybody who needs help'. One participant from Mayfair contended that volunteering was done in relation to a formalised organisation, and so should be distinguished from charitable actions and interventions that happen more informally at the community level.

Conceptualising participants' understanding of volunteering: community views

Respondent's shared their perceptions of volunteering largely in relation to volunteering taking place within their communities instead of exploring the concept. Arguably, the thoughts shared by participants reflect the particular socio-economic context and (to some extent) the racial profiles of the various groups.

White participants at the University of the Witwatersrand, who presumably come from middle-class and generally more affluent backgrounds, described volunteering initiatives as activities that are mainly undertaken by religious (Christian) institutions. This group identified two synonyms for volunteering, based on home-language translations: the Greek word *philotimo*, which was translated as "giving willingly", and the Afrikaans word *welwillendheid*, which means 'goodwill'.

The Lenasia group listed community-orientated events, such as volunteering at cultural events in the community, burials, weddings, general community events, soup kitchens and activities to address pollution affecting the community. The Hindi word provided by the group was *sevakaro*, which translates as 'to serve or to be of service'. The Mayfair group also focused on community initiatives, but differentiated between the forms that volunteering takes in affluent and impoverished communities. Volunteering within affluent communities was seen as 'helping the underprivileged', whilst in underprivileged communities volunteering represented an opportunity for employability.

Respondents from Vredepark, which is the most impoverished (former) white area in Johannesburg, claimed that volunteering did not take place within their community, unless there was some obvious advantage to be gained from doing so, such as money. Even so, when asked for a word they could use to describe volunteering, they chose *vrywillige werk*, which literally translates to 'work you do freely or without receiving compensation'.

Volunteering among the Westbury group was said to mean 'doing work without receiving payment', and that 'working for no money' was considered (along with volunteers) to be 'stupid'. As a result, respondents felt that their community 'looks down on volunteers'. The Afrikaans words introduced by this group included *vrywillige werk*, and *uithelp* which means "to assist", but more specifically "to help somebody out of a difficult situation".

Examples of volunteering activities

The various perceptions of volunteering above tallied well with the examples of volunteering provided by the participants, who gave the following examples:

Riverlea	Giving information, exchanging favours, providing scarce services or helping at holiday programmes
University of the Witwatersrand	Giving to the community, helping the under-privileged, fundraising, giving food and old clothes
Lenasia	Solving pollution, collecting food and running soup kitchens, organising community events
Mayfair	Giving money; skills and time to uplift the community
Vredepark	Assisting the SPCA, helping at old aged homes, disabled centres, clinics and hospitals, participating in church hospitals and helping the fire brigade
Westbury	Helping the aged, sick or HIV/AIDS affected people, hosting a holiday club of kids, involving in community initiatives for youth development and doing administrative or professional work after hours without compensation.

Perceptions of volunteering

The majority of participants held positive views of volunteering and described volunteers as hardworking, driven, emotional, caring, wanting to better self and community, empathetic, altruistic, care-givers, and aware of social inequalities, to name a few. Some negative perceptions mentioned were individuals wanting attention or doing things for personal gain.

Among participants, a 'typical volunteer' was perceived to be someone with time, an older person and unemployed. Most of the respondents agreed that volunteering was practiced across genders and races, with blacks and whites engaging in volunteering in different ways (e.g. black people volunteer in community initiatives that respond to situations of extreme poverty, while white people are more likely to be involved in skills transfer activities, assisting animals and donating money). It was argued by some respondents that educated people are more likely to volunteer because 'they are more aware of what is happening in society', and have 'knowledge and skills' more appropriate to effective and targeted volunteering.

Respondents associated a range of entities with volunteering, such as non-governmental organisations, faith-based and religious organisations, schools, international organisations, youth groups, community-based organisations, cultural organisations, and companies. Interestingly participants expressed negative perceptions of international volunteering and aid organisations.

Also, respondents felt that individuals have responsibilities to help vulnerable members of their communities and to hold government accountable. The overall view was that ultimately the government is responsible for service delivery and should be held accountable for failures in service delivery and failures to support vulnerable sectors in South African society.

Participant involvement in volunteering

In most cases volunteering was seen as a positive experience by young people, and the young persons engaged in the study would like to have access to volunteering opportunities. Participants reported engagement in a variety of volunteering activities which included participation in high-profile events (e.g. Mandela Day and World Cup), teaching orphans, caring for the elderly, and HIV and AIDs programmes. The benefits of volunteering articulated by participants included acquisition of skills, building confidence, and learning about needs in society.

Most volunteering mentioned took place within participant's communities. Few had gone to other communities to volunteer. Nevertheless, the many references to self-awareness and awareness of problems in communities suggests that encouraging young people to volunteer in communities different from their own will make important contributions to social cohesion as well as to their own development. It is also important to highlight that much of the volunteering took place through religious organisations or schools.

In most cases, participants benefitted greatly from volunteering, suggesting that volunteering initiatives should focus on communicating the material benefits as well as those related to personal development.

Motivators and de-motivating factors for volunteering

Participants identified various factors that would motivate or dissuade them from volunteering. The three factors most likely to motivate young people to volunteer are: 1) the ability to make an observable difference; 2) personally benefitting from the experience; and 3) being faced with situations of obvious need.

The most common factor that would demotivate participants was situations where they did not receive reward or recognition for their volunteer effort. Some also noted that negative perceptions of volunteering by others in the community would be a demotivating factor.

The potential for promoting volunteering

In terms of promoting volunteering, participants identified five ways in which they could play a role in promoting volunteering. Firstly, they could function as positive role models of volunteering to other young people. They also saw themselves as participating in advocacy or awareness-campaigns about volunteering and opportunities to volunteer. Participants felt that they could help to establish youth-friendly volunteering projects and organisations that would appeal to young people. Lastly, they thought that they could help to address negative community perceptions of volunteering.

The following key recommendations to the NYDA were derived from the participants in the focus group discussions,

- Increase the number and types of opportunities available to volunteers.
- Ensure that the available opportunities availed to young people benefit them.
- Effectively communicate the benefits of volunteering to young people in various ways.

Focusing on communication, participants recommended that the NYDA could leverage social networking sites like Facebook, Twitter and Mixit to promote volunteering. They also noted that applications such as Whatsap and BBM could be very useful in reaching out to participants. Other means of engaging with young people were posters and pamphlets, schools, awareness campaigns, music (by famous musicians), movies and sporting events.

Recommendations

Some recommendations that emerge from this aspect of the study are as follows:

- Communication and the design of volunteering initiatives should prioritise reaching out to youth, the unemployed and disillusioned, and emphasis should be put on the benefits of volunteering as a means of generating hope, motivating integration into society, and perhaps increasing skills and the likelihood of employment. Media utilised for such communication campaigns should include television, social media and schools.

- Initiatives designed or embarked upon to encourage young people to volunteer should take into account their socio-economic and political context so as to minimise the limiting impact that negative community attitudes and behaviours have on the willingness and ability of young people to volunteer.

- Initiatives should also focus on increasing the number and types of opportunities available to volunteer.

Exploring the social media landscape for promoting youth volunteering

This study on youth volunteering perceptions and motivations in South Africa also considered the potential influence social media has on young people. In collaboration with the Praekelt Foundation, VOSESA ran a pilot campaign on the meaning and value of volunteering. The campaign was launched through the *Ummeli* platform, which is a jobs and career portal accessible through the Young Africa Live platform. *Ummeli* now boasts 102 000 users. In running the campaign, VOSESA recognised that only a limited and relatively privileged subset of youth in South Africa have access to smartphones.

Following in-depth discussions, the Praekelt Foundation and VOSESA agreed to conduct a five-week campaign which included the following components: content on volunteering, concrete volunteering opportunities for young people and poll questions for users to engage with and chat about. The campaign was run between October and November 2012. In the first week, an article on volunteering and a poll question were shared, while youth volunteering profiles were shared together with a poll question and volunteering opportunities for the remaining four weeks.

To develop the volunteering articles, VOSESA interviewed five youth volunteers in its network, although only four of the five articles were run on *Ummeli*. VOSESA also reached out to volunteer-involving organisations, particularly ones with a youth-focus, to identify volunteering opportunities. Some technical difficulties were encountered on the *Ummeli* platform at the start of the campaign, which prolonged the duration of the campaign, although these were eventually solved.

Implications of a social media component in the NYDA initiatives to promote volunteering

Even though 90 per cent of the young people in the communities surveyed have cell phones, these phones generally lack Internet access. However, as evidenced in the *Ummeli* campaign, young people with smartphones use them frequently to access information and opportunities to engage with their peers. While the most marginalised and needy would not be reached through a social media campaign to promote volunteering, the NYDA should explore including a small social media component in its campaign to promote youth volunteering.

As a first step the NYDA should consider partnering with the Praekelt Foundation and the *Ummeli* project in particular. There seems to be a healthy appetite for volunteering among the fast growing *Ummeli* membership that could be positively cultivated by the NYDA. Additionally, there may be value in linking NYS servers and graduates with the platform, given its focus on job opportunities and career advice. In deciding whether to partner with *Ummeli* and to run a youth volunteering campaign on the platform, it will be important for the NYDA to understand the demographic profile of *Ummeli* users in more detail and to reflect on its capacity to manage a social media campaign.

The high level of interest among users in the campaign suggests that profiling young people and fielding short poll questions are good strategies for engaging young people about the value of volunteering. Young people reported being open to opportunities to volunteer, particularly if it could help them to do development themselves. However, suitable opportunities are hard to identify. To link young people with volunteering opportunities at organisations capacitated to host and work with young volunteers will require intensive strategic planning and resources on the part of the NYDA.

Implications of the study for the NYDA to upscale youth volunteering

The methodology for this study on youth perceptions and motivations in South Africa employed both quantitative and qualitative approaches. While a larger sample is required to draw conclusions about youth volunteering perceptions and motivations among South African youth generally, the research is nonetheless indicative of the perceptions and motivations among the youth surveyed. Bearing this in mind, this section presents the major insights from the study, which can provide guidance to the NYDA in their work to promote youth volunteering in the country.

A major finding from the survey, focus groups and *Ummeli* engagement is that participants embrace strongly positive views about volunteering. Survey respondents demonstrated affinity towards volunteers in their communities, while focus group participants used positive terms to describe volunteers. This signals the potential for using well-respected community-based volunteers (not national celebrities) to foster volunteering among young people at local levels.

In terms of the profile of volunteers, most of the youth participants in the study reported being volunteers themselves. Survey respondents thought young and 'very modern' people volunteer more than older and 'traditional' people. With regard to gender dynamics survey respondents reported that men and women are likely to participate differently in volunteering given the prevailing gender roles and expectations in society. As illustrated in the survey and focus groups, volunteering was largely considered an activity practiced by people from all walks of life regardless of race, gender, age, economic or social status, religious activity, ethnicity and geographical location

There was a strong appetite among young people to volunteer largely as means to improve their socio-economic status. This suggests that participants are greatly driven to volunteer by intrinsic or reflexive motivations (i.e. real or perceived rewards that individuals hope to gain). That said, many young participants demonstrated a commitment to 'helping' and 'giving' to others in their community. Thus the motivations for youth volunteering encompassed collective reasons as well, suggesting that motivations for volunteering are complex and multi-layered.

The NYDA will need to account for this in its efforts to promote youth volunteering by showing a clear relationship between youth volunteering and enhanced employability, whilst recognising the cultural and community values of volunteering which many young people hold. It will be important to communicate that the benefits of volunteering are not always immediate: any campaign should portray it as part of a journey of self-actualisation that is driven by inner heartfelt reasons.

Given the pervasive nature of poverty and unemployment among study participants, there is great potential for a carefully constructed volunteering campaign that could resonate well with young people in different contexts throughout South Africa.

Importantly, few young people are associated with formal NGOs, CBOs or CSOs, although some are linked to community structures, stokvels and faith-based institutions. Bearing this in mind and the fact that most organisations lack the capacity to engage young volunteers meaningfully, placing young people to organisations should not be the first priority of the NYDA. Instead, the NYDA should

start by validating and acknowledging the volunteering that is already happening in communities, and encourage higher levels of volunteer involvement at local levels.

Emphasis should be placed on activities that young respondents showed greatest interest in (e.g. health and home-based care, support of orphans and vulnerable children, helping the elderly and general community work). Recognising and profiling what young people are already doing, disseminating information about opportunities, working more collaboratively with credible community leaders and volunteer role models, and creative forms of motivation and incentives are important strategies to consider. A key aim of the NYDA should be to ensure that the initiatives already in place are built on, validated and amplified, rather than replaced.

In developing its campaign the following should be considered: 1) young people should be seen as partners in the campaign and agents of change; 2) the messaging for the campaign should recognise and show high regard for the cultural aspect of volunteering; and 3) the gendered and racial perceptions of volunteering which emerged in this study alongside perceptions that all people can volunteer should inform the campaign.

The *Ummeli* platform campaign demonstrates that there is some promise in leveraging social media in a youth-focused volunteering campaign. That said, the NYDA will need to consider the degree to which social media is incorporated into the campaign given that most survey respondents do not have access to smartphones.

Radio and television should be seen as the primary communication tools for the NYDA's campaign given that a majority of the participants from the survey and focus groups reported regular access to and usage of radio and television. In addition, a direct face-to-face campaign that involves having workshops and community meetings as a communication strategy could serve as an important avenue to promote youth volunteering.

Lastly, in developing the campaign's messaging, the NYDA needs to speak to the challenges to volunteering identified by participants. These include a lack of awareness of the NYDA and the NYS, the need for permission from parents and guardians to volunteer, the need for financial or other tangible gains for young volunteers, and the lack of mobility of most young people.

Introduction

The National Youth Development Agency (NYDA) commissioned VOSESA to conduct a study into youth volunteering perceptions and motivations. The research comprises part of the agency's three year initiative to scale-up youth volunteering in South Africa, in partnership with the Flemish government. The five streams of the initiatives are as follows:

- capacity building

- funding
- knowledge generation
- infrastructure building
- marketing and advocacy.

In proposing this research as a component of the knowledge generation priority, the NYDA recognises that understanding youth perceptions and motivations of volunteering is critical for informing the overall initiative, particularly the marketing and advocacy aspect of the project.

The objectives for the study outlined by the NYDA are to:

- gain insight into the different perceptions that young people have about volunteering;
- identify factors that either motivate or demotivate young people in relation to volunteering;
- obtain recommendations for communication tools that will profile volunteering in terms that appeal to young people from diverse walks of life.

In conducting the study, VOSESA sought to answer the following key questions:

- What are young people's understandings of the term "volunteer"? How do young people
- describe volunteering?
- What are young people's perceptions of volunteering and volunteers?
- How do young people talk about and describe volunteers and volunteering in different communities?
- How and in what ways does volunteering benefit youth and their communities?
- Why and in what ways do young people volunteer?
- Who normally volunteers among youth, and why?
- Where do youth prefer to volunteer, and why?
- What motivates youth to volunteer or discourages them from volunteering?
- How can volunteering be promoted or encouraged among young people?
- How and in what ways can volunteer organisations engage or communicate with youth about volunteering?

The report structure follows the methodology employed for this study, which included both qualitative and quantitative methods. The first chapter reviews literature and available information on youth volunteering perceptions and motivations within the African context and in relation to a youth development framework. Chapter two explains the research design process and findings from a survey of perceptions and motivations of youth volunteering fielded in six South African communities. Following this, the findings from six focus groups with youth on volunteering motivations and perceptions are presented in chapter three. Chapter four then discusses the pilot campaign to promote volunteering among youth subscribed to the *Ummeli* platform, which is a mobile jobs and career portal hosted on Vodafone live!. Chapter five concludes the report with a discussion of high-level insights from the study in order to provide guidance to the NYDA as it moves to implement the marketing and advocacy and other streams of its initiative.

Chapter 1: Youth volunteering for development in the African context: perceptions, motivations and barriers

A literature review was conducted on volunteering as it relates to young people in the southern African context, in order to provide a conceptual framework for the study commissioned by the NYDA. The study seeks to generate information on the different perceptions and motivations of volunteering among youth from different communities and contexts in South Africa. It is hoped that

that the desk review along with the study findings will be a resource to the NYDA in its efforts to promote and upscale youth volunteering in South Africa through civil society organisations.

This desk review is divided into four sections. The first discusses the situation of young South Africans and the importance of youth volunteering in the southern African context as a driver of youth and broader societal development. The second section serves to provide an overview of the incidence, perceptions and challenges of youth volunteering in the South African context. The paper then considers literature on volunteer motivations in an effort to develop a framework for the analysis of the data gathered in this study. Lastly, the paper provides a summary of some of the key trends and issues that the NYDA should bear in mind as it moves forward with implementing its initiative to upscale youth volunteering among civil society organisations in South Africa.

Young people in South Africa

The concept "youth" has multiple meanings, but is often defined in relation to an age range. In the South African context, the *National Youth Policy 2009 – 2013* (RSA 2009) defines youth as people between the ages of 14 and 35, and this definition is used for the purposes of this study.

One of the key challenges facing South Africa today is how to harness the immense potential of its large youth population. Young people in South Africa have immense energy, creative talent and ideas. However, currently too many young people are not integrated into the socio-economic mainstream and lack opportunities to develop themselves, use their assets and participate as full and productive members of South African society.

On average, youth between the ages of 15 and 34 make up more than 34 per cent of the population in the Southern African Development Community (SADC) region (NYDA & VOSESA 2011). Youth in the SADC region face a myriad of socio-economic challenges from HIV/AIDS, poverty, access to quality education, youth unemployment that serve to limit their opportunities to participate in mainstream society often leading to marginalisation and disenfranchisement (NYDA & VOSESA 2011).

Similarly, South Africa has a large population of young people aged below 35 years. In mid-2010, Statistics South Africa estimated that young people between the ages of 14 and 35 years comprise 41.2 per cent of the total population (Statistics South Africa 2010) and, like their peers in other parts of the region, face a number of challenges in relation to health, access to quality education and employment.

South Africa's economic development trajectory has done little to reduce the large gap between rich and poor (Webster et al 2011). The current education system, particularly with regard to secondary level throughput rates, still reflects a marked class distinction, which in many ways still mirrors the inequalities of apartheid (Lam et al 2008). The marginalisation of young people from the mainstream economy is one of the most severe challenges and has been referred to as "a ticking time bomb" (Medley, Mbuyazi, Makhabu, & Magome 2012), with some 70 per cent of youth aged 15-24 being unemployed (The REAL Institute 2010). Young people form by far the largest group of unemployed people in the country, and even those with a matriculation certificate face bleak prospects for entering the mainstream economy (Lam et al 2008; Cloete 2009).[1]

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[1] Cloete's (2009) study shows that the two "worst" things that can happen to a young person are (i) to drop out of school between Grades 10-12 and (ii) to get a National Senior Certificate which does not allow access to degree study. A sobering reality is that these two things are the experience of the majority of South African youth. (Quoted in Wits University Getting REAL 2010)

What this means is that young people in South Africa face extended transition periods as they struggle to achieve many of the markers of adulthood such as (depending on the social circumstances of the young person) entering further education, securing employment or livelihood opportunities, partnering, parenting and civic participation. The transition period is often understood to be a period of high risk, but also high potential (IRIN 2007; World Bank 2007). This thinking is based on the theory of the demographic dividend, which suggests that in developing contexts such as South Africa, countries are experiencing a "youth bulge" in their demography. The theory suggests that investments in this cohort of the population are likely to lead to economic dividends in the future as more of these young people will be able to gain employment and are likely to have higher purchasing power due to declining fertility rates (World Bank 2007). According to Budlender (2008) South Africa faces a potential demographic dividend. However, the counterpoint of this argument is that lack of investment in this cohort is likely to lead to high costs, not only in terms of future health and economic costs but in present-day costs related to the risks often associated with a period of transition.

Much research has demonstrated the links between transitioning towards adulthood and risk-taking. Young people are, for instance, disproportionally represented among those perpetrating and victimised by violence (Graham et al 2010). Further, involvement in crime and violence seems to decrease as young people enter adulthood and settle down with families (Uggen 2000; Bruce 2007; Burton 2007). In South Africa, incidence rates of HIV, indicating high-risk sexual activity, are highest among the youth age cohorts (Shisana et al 2009). Involvement in substance abuse is also something that begins and peaks in the youth years but declines as young people establish their own homes and families (Sampson & Laub 1992; Warr 1998; Borsari et al 2007). It seems therefore that the period of transition is a period of greater vulnerability to risk.

This may in part have to do with the shift in social networks that young people face during this time. As they exit the schooling system – a structured system of relative control – they enter a world of few structures and control mechanisms. Many may at the same time leave parental family homes and again be out of the jurisdiction of parents and family members. In South Africa, given the struggles that young people face entering further education and training opportunities (Perold et al 2012) and lack of access to the job market, young people are marginalised from the key structures of society such as the education system and the market which should replace the school system as organising structures of support. There is limited investment in large-scale formal youth focused programmes that connect young people with a sense of belonging and structure. Unless youth are able to access religious organisations, civil society organisations or informal grassroots connections, they face a time in which they are unable to access structures that can provide guidance, support and authority.

Making the case for youth volunteering for development

In 2011, the United Nations (UN) celebrated the tenth anniversary of the International Year of the Volunteer. The resolutions adopted by the UN General Assembly to mark that important occasion clearly identified volunteerism as "an important component of any strategy aimed at, inter alia, such areas as poverty reduction, sustainable development, health, youth empowerment, climate change, disaster prevention and management, social integration, humanitarian action, peace building and, in particular, overcoming social exclusion and discrimination."[2]

Tied to this is the broader shift taking place in both the developed and the developing world that is recognising the potential of youth volunteering and service as a strategy for national development

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[2] A/RES/66/67; Resolution adopted by the UN General Assembly on the Tenth anniversary of the International Year of Volunteers; Sixty-sixth session Agenda item 27.

and youth development. This shift gave rise to policy programmes such as David Cameron's, "Big Society not Big Government," which encourages social action on the part of citizens and recognises the knowledge and expertise of communities to plan and deliver local services (Hardhill, et al 2012). In a similar vein, in 2010 and 2011, both the African Union and the Economic Community of West African States (ECOWAS) launched regional youth volunteer corps to contribute to peace and development on the continent. Furthermore, in the last six years, six new national youth service programmes have been established in Africa which mainly target unemployed youth (VOSESA 2012). These initiatives aim to harness the potential of youth volunteering to address challenges related to poverty and development (UNV 2011a:16), but also to equip young people with the necessary skills and attitudes to enjoy sustainable livelihoods and to participate more fully in the economy (both formally and informally).

The growing attention to youth volunteering by governments is grounded in the recognition that youth volunteering has the potential to bring societies together, aid in the development of young people and foster principles of social integration and decent work (UNV 2011a) in a number of ways. In fact, youth volunteering is usually considered to involve two primary development objectives: 1) personal development that contributes to a young person's ability to participate in society as adults; 2) the development of communities and society at large (UNV 2006:6).

Firstly, while little research has been conducted in the southern African context, studies on youth volunteering and service in many northern countries have shown that youth volunteering, if properly structured, can enhance the employability of young people by helping them to gain workplace readiness, develop new skills, grow in knowledge and confidence, broaden their social networks, and sometimes intentionally link them with "exit" job opportunities (UNV 2011b). A study of the loveLife groundBREAKERS volunteer programme in South Africa is one of the few studies in the region on this issue. It finds that following participation in the programme, young graduates had a significantly higher success rate in accessing employment and further education opportunities than the national average (VOSESA 2008). Research has also been conducted in some western and eastern African countries into the role of youth volunteering in fostering asset accumulation among young participants. For example, the *Kazi Kwa Vijana* (Work for Youth) programme in Kenya provides youth with opportunities for asset accumulation (through the promotion of gainful employment, micro-enterprise and microfinance) as part of a volunteer scheme that contributes to environmental conservation, development and peace. Young people participate in afforestation projects (among others), earn a small stipend (below market rates), develop leadership skills and participate in nation building (Lough & Mati 2012).

Secondly, research shows that volunteering has the potential to encourage social integration within and between communities. For example, when young people "are able to participate in and reflect on voluntary activities within their communities they develop a sense of responsibility for the well-being of that community" (UNV 2011b:1). Furthermore, youth who are "active in organisations (such as youth groups or sports clubs), are less likely to engage in risky or self-destructive behaviour" (UNV 2006). Community participation fosters social capital by enhancing networking, building self-esteem and inculcating social skills such as communication and access to information.

Thirdly, volunteering for development serves to expose young people to different situations and contexts, thereby broadening their worldview and challenging them to be more open-minded. For example, issues of nationality and xenophobia may pose a major challenge in dealing with regional initiatives, but as argued by Camay and Gordon (2004, quoted in UNV 2006:7) "the promotion of public participation is probably one of the best means for addressing these challenges as it brings diverse groups into close contact with one another and provides opportunities for young people to understand and learn from one another."

Defining youth volunteering for development

Given that youth volunteering (particularly through structured youth volunteering programmes) seems to offer a promising youth development approach for young people on the continent and in South Africa, it is necessary to explore how volunteering is commonly understood in the African context and to define youth volunteering in particular.

The understanding of the term "volunteering" differs from one context to the next and from one individual to another depending on their unique lived experience and life situation. While various definitions of volunteering exist in the international arena, there is no single definition that resonates with the practice of volunteering in all country contexts across all regions of the world. For the purposes of this study it is important to understand how volunteering is understood internationally, in the African context and specifically in South Africa.

International definitions of volunteering and youth volunteering

The UN working definition of volunteering makes use of three criteria in determining whether an action is to be considered a "volunteer" action or not. Firstly, the action must be carried out according to an individual's own free will and the individual should not be forced, influenced or contracted to undertake such an action. Secondly, the action should not be undertaken solely for the purposes of financial gain. Thirdly, the action should be undertaken for the common good of the community or individuals outside the household (UNV 2011a:3-4). The International Labour Organisation (ILO) defines volunteer work as "unpaid, non-compulsory work; that is, time individuals give without pay to activities performed through an organisation or directly for others outside their own household." (ILO 2011:11)

These international definitions take into consideration both formal and non-formal manifestations of volunteer activities. Caprara et al (2012), in trying to differentiate between formal and informal manifestations of volunteering in the southern Africa region, argue that formal volunteering demonstrates "stronger features of being programmatically structured and may include the provision of stipends." Informal volunteering, on the other hand, "displays features of regularity, but rarely involves stipends and springs from cultural and community-based imperatives."

Using the categories of informal and formal, however, tends to obscure the fact that much of the volunteering categorised as informal tends to happen in an organised and deliberate manner, even if not executed through registered CBOs and NGOs or as part of a defined volunteering programme. Thus, it may make sense to refer to this form of volunteering as "locally-driven" or "community-based" volunteering rather than "informal volunteering", to highlight the fact that it is embedded in community relationships and structures even if it does not play out in relation to formalised civil society structures or volunteering programmes.

Youth volunteering may thus be defined as "instances in which young people are involved out of their own free will, and without financial gain being their primary objective, in activities that are intended to contribute to the common good."

Relating international definitions to the African and South African context

While the definitions presented above appear to be relatively broad and thus able to include the range of activities that might be considered voluntary, we contend that in the African context volunteering in fact manifests in ways that often challenge these definitions.

In particular, we argue that these definitions are not entirely appropriate in the African context and fail to shed light on the unique socio-political and cultural underpinnings and expressions of volunteering in the African context.

In African societies, the idea of volunteering (or voluntary service) is closely linked to ideals such as that of *Ubuntu*: the recognition of oneself through others, and the fact that we need each other not only to survive, but to exist at all. As argued by Patel (2007), a belief in "mutual aid, kinship and community support to meet human needs" existed in pre-colonial African societies, and has greatly shaped the expression and understanding of volunteering in African countries.

Looking at community-based volunteering in contemporary South Africa, Wilkinson-Maposa et al (2005) argue that assistance tends to be grounded in the idea of reciprocity, the need to help those who help you. This often gives rise to the phenomenon of the poor serving the poor, whereby volunteers and recipients tend to be similar in ethnic identity and socio-economic class (Patel 2007). This was a key finding of a five-country study on voluntary service in southern Africa conducted by VOSESA, and stands in contrast to dominant western notions of volunteering that puts forth the idea that only the economically advantaged undertake volunteer activities (Caprara et al 2012:5-6). Everatt et al (2005), drawing on information from the Social Giving Survey and a study on the non-profit sector in South Africa, argue that individuals with a lower socio-economic status tend to give less money and more time. Furthermore, data analysis at the provincial level showed that poorer provinces such as Eastern Cape and Limpopo Province tend to have higher levels of volunteering.

As a result, acts of giving are not always altruistic but may be driven by a moral duty, based on a belief that if one has the means (be it time or money) one should assist. This produces an understanding that volunteering or giving is very much an obligation of belonging to a family group or community (Evarett et al 2005). Thus, in the African context, it is not always possible to talk about volunteering as "non-compulsory" or actions undertaken of one's own free will, given its association with one's culture and one's obligation to others in the community.

Furthermore, volunteering in the African context (as well as other developing and developed contexts) is not necessarily primarily about helping others, as there is an element of volunteering for survival in many poor communities in the region. The access to stipends that formal voluntary programmes may afford can also serve as an incentive in resource-constrained communities. Voluntary activities thus become not purely about altruism, but also about accessing some form of livelihood activity, thus blurring the lines between employment and volunteering.

Work done by Bev Russell of Social Surveys in South Africa also highlights the inability of international definitions of volunteering to capture the "many important and evolving types of volunteering" in the African context (Russell & Wilkinson-Maposa 2011). She notes that the HIV and AIDs epidemic in South Africa (and elsewhere on the continent) has led to many people adopting orphans of extended family members as well as non-relatives whose parents have died from the disease. International definitions of the UNV and ILO do not allow for this unique expression of volunteering to be categorised as volunteering, given that the volunteering is happening within the household.

The reality that many poor people give up their time to volunteer in response to the needs they see in their communities also raises the question of whether or not volunteers should be given a stipend or incentivised to participate (Patel et al 2007:8). In fact, many volunteering and service programmes in Africa (and in South Africa specifically) do provide a stipend to volunteers. This is a highly contested issue in the field of volunteering, which relates to the rise of volunteering through structured civil society organisations (e.g. national and international non-profit organisations) as well

as the socio-economic realities of impoverished people, and may have implications for the more informal forms of volunteering that have predominated in the region.[3]

A great deal of youth volunteering in fact happens in the form of youth service through structured youth service programmes. Youth service programmes are typically more structured and longer term than general volunteer opportunities (Obadare 2007). In addition they usually explicitly include a training and stipend component, meaning that volunteers may in fact serve with the primary aim being self-gain as opposed to contributing to the common good. In certain instances youth voluntary service may even be a compulsory activity (as in the case of Israel's youth voluntary service programme, which requires young people either to serve in the military or in a civil placement) suggesting that free will may not be a feature of the service programme.

The following contexts summarised by VSO-RAISA capture well the different reality in which volunteering in the southern African region plays out:

- Volunteering often occurs in resource-limited settings under extremely difficult conditions.

- There is an expectation of financial or material compensation.

- Volunteering is primarily undertaken to show solidarity (VSO-RAISA & VOSESA 2011).

Such realities, rather than detracting from the sense of volunteering in Africa, highlight the constraints in which volunteerism occurs in Southern Africa and how integral a part of life it is for communities. By highlighting the contexts within which volunteerism often occurs in many African countries – contexts of unemployment and poverty – we are able to realise the various forms of volunteerism that formal definitions often overlook (Graham et al 2012).

A closer look at youth volunteering for development

Given the discussion above, how might one define the concept of "youth volunteering for development?" In fact the above discussion points to the many ways that volunteering can and does act as a developmental mechanism in communities and for individuals. Youth volunteering for development in South Africa must be understood within this context. Thus, while the notion of free will may apply, young people may also engage in serving and volunteering out of a sense of obligation, duty, or legal imperative to do so. In addition, whilst the primary aim may not be financial gain, stipends and allowances may make volunteering opportunities very attractive to young people who are otherwise excluded. Serving for the common good may also be a consideration. These levels of complexity suggest that youth volunteering for development involves not only the goal of benefiting the common good, but also produces benefits for the individual server.

It is for this reason, as well as broader considerations for investing in young people, that a youth development framework for understanding youth volunteering for development may be appropriate.

A youth development perspective refers to enhancing youth social inclusion and well-being by a) recognising and building on youth assets and b) addressing their economic, educational, health and psychosocial needs (Patel 2009:13). The positive youth development thinking in America (Catalano

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[3] For example, it may be that some people are less likely to do things for free in their communities that they would have traditionally done in the past for free (e.g. cooking for a wedding, digging graves). However, more research is required to understand the extent to which this may be happening and the various forces that are giving rise to changing attitudes about volunteering at the community-level.

et al 2002; Pittman et al 2003; Catalano et al 2004) advocates enhancing youth autonomy, competence, confidence, connectedness (inclusion), and character – individual and social network assets that, if recognised and invested in, can enhance educational, economic and social outcomes for young people. From a programmatic point of view the approach also advocates youth involvement and youth leadership in activities that are targeted at youth (Pate, 2009). The youth development lens allows us to recognise the value of youth volunteering not only for the achievement of national and community-level development priorities, but also as a mechanism to contribute to individual development – a key concern for young people as they seek opportunities for greater involvement in society and for the enhancement of their own skills and development.

It is thus proposed that a more appropriate definition of youth volunteering for development is as follows: instances in which young people are driven by a sense of obligation, perceived benefit or free will to become involved in service activities that contribute to their own development, which may involve some financial incentive, and which contribute to the common good of society.

Youth volunteering as a potential driver of development in South Africa

The potential that youth volunteering has to contribute to development lies firstly in its strong history and deep roots in South Africa. As mentioned above, volunteering is understood to be an integral part of community life that is rooted in cultural notions of *Ubuntu* and religious motivations. Locally-driven (also dubbed "informal") volunteering activities thus often characterise communities in the form of mutual aid and self-help activities rooted in mutual obligation. But traditions of volunteering in Africa have also led to modern-day manifestations of service. (Obadare 2011) argues that formal youth service programmes in various parts of Africa often have their roots in the ways in which young men and women were traditionally organised into cohorts and required to perform particular tasks for the good of the community.

South Africa therefore has a long history of young people volunteering in support of community life, although their particular contribution is not well documented. Providing insight into the role of young people, one South African volunteer shares that as a child, she would help those in need, cleaning the homes of elderly people in the community, helping people with their gardens, cooking food, and other things. Although today she understands these activities as being expressions of volunteering, she remembers: "We never called it volunteering – it was just being a child" (VOSESA 2012). While more research is needed, it is likely that young South Africans have long been exposed to the values of helping, giving, sharing and reciprocity from an early age, and grow up practicing these values in the context of their community.

Religious motivations for volunteering are strong in Africa. Most mainstream religions contain an aspect of service, giving or voluntarism. Given that young people in South Africa report high levels of religiosity (Morrow et al 2005) it seems that within religious communities there is strong potential to mobilise young people to serve.

In addition to the cultural and religious drivers of volunteering in the South African context, volunteer activism was a key feature of South African society during the anti-apartheid struggle (Patel 2007). Young people in particular featured strongly in the efforts to bring about the new democratic dispensation, often foregoing their education in favour of volunteering in the liberation movement (Marks 2001). Their involvement in the struggle is epitomised by the 1976 Soweto uprising of young people in protest against Afrikaans being the language of instruction in schools – a youth-led and youth-dominated expression of protest that is today recognised on national Youth Day (June 16). The central role that young people played in the liberation movement is recognised formally in the *National Youth Policy 2009 – 2013* (RSA 2009).

Motivations for volunteering – international evidence

From the above it is clear that there is a case for youth volunteering in South Africa, and the potential for it. This section now turns to investigating motivations for volunteering in an attempt to raise issues that must be borne in mind as the NYDA seeks to upscale a youth volunteering programme. It should be noted that there is little South African research on young people's motivations to volunteer, so this section considers international evidence and whether the same motivations are likely to be pertinent in the South African context.

Throughout the world, societal development in the 21st century is characterised by a shift away from the "traditional" towards "modernisation", which drives changes in community value systems (Giddens 1991; Beck & Beck-Gernsheim 2002). This is thought to have implications for how volunteers are motivated.

Research (Anheier and Salamon 1999; Hustinx and Lammertyn 2003; Dekker & Halman 2003; Yeung 2004) suggests that while volunteering was historically driven by collective motivations – that is, the good of all – increasingly, modern-day volunteers are driven by reflexive motivations. Reflexive motivations are linked with Giddens's notion of reflexivity (1991), which refers to a turn to the self – a process of reflecting on self-development and what actions mean for achieving greater self-development. Reflexive motivations in volunteering thus have to do primarily with considerations of what the volunteer activity will contribute to the volunteer's own development and self-representation. While some might view this shift in a negative light, reflexive motivations should not be confused with self-interested motivations. Volunteers may still want to do good for society, but are also interested in what they can gain from the experience and what their involvement might mean in terms of how they are viewed by others (their self-representation). The role of reflexivity in motivating volunteers is perhaps better understood when considering the research conducted on intrinsic and extrinsic volunteer motivations.

Volunteer motivation is often thought to be either intrinsic or extrinsic in nature. Intrinsic motivation stems from the desire to participate because an individual is interested in the act of volunteering in and of itself, or derives pleasure and enjoyment from the task. Extrinsic motivation refers to the real or perceived rewards that the individual hopes to gain through participation. (Tiessen nd; Vallerand et al 2007)

Passion is therefore identified as an intrinsic motivation which individuals can satisfy through volunteer action. Volunteering may provide the means by which individuals can share or follow their passion, but passion may be the reason individuals choose to participate in volunteering. Vallerand et al (2007:506) argue that "the concept of passion represents the energy underlying such persistent involvement... being passionate for an activity leads individuals to dedicate themselves fully to their activity, thereby allowing them to persist, even in the face of obstacles."

Brodie (2011) argues that within the context of people's lives, participation begins when four elements are present. These four elements are: a personal motivation, a trigger, resources and opportunities. Brodie argues that participation is "primarily about individual motivations and personal preferences." Thus if an activity holds personal meaning or value for individuals, they are more likely to participate in it – that is, reflexive motivations are central to the decision to volunteer. In his research, Brodie identifies six categories of meaning that motivate individuals: "helping others, developing relationships, exercising values and beliefs, having influence, for personal benefit, being part of something" (Brodie 2011:4). This supports the notion that individuals have both intrinsic motivations (such as helping others) and extrinsic motivations (around forming human connections or sharing their values and beliefs with others).

Proponents of the functional approach of volunteering argue that individuals volunteer to fulfil certain psychological and social functions which are referred to as motive functions. Understanding these functions is important in trying to ascertain why individuals begin volunteering in the first place, and why and how the practise is sustained. Bendania et al (2012), who draw on the functional approach in their study of volunteer motivations in the Saudi Arabian context, argued that individuals often have multiple personal and social motivations for participating, reasons which may differ across cultural contexts. Younger people were most often motivated by the idea of enhancement and understanding. Furthermore, individuals were drawn into participating because members of their family or friends also volunteered.

Sanghera (2011), on the other hand, argues that individuals make moral decisions about charitable acts, so that giving or volunteer action is either weakly or strongly embedded in everyday life. In order words, participation is either seen as essential to an individual's way of life or can be seen as an incidental or secondary activity. Sanghera identifies three types of individuals and goes on to describe their underlying motivations for participation.

- Firstly, there are *moral conventionalists*, individuals who value "familial and collegial solidarity; giving is socially embedded in their everyday practices, reinforcing personal and social networks and not disrupting their settled way of life" (Sanghera 2011:11). Moral conventionalists recognise the importance of voluntary participation, but are not necessarily motivated by social causes; instead their participation is more likely to be driven by the desire to connect with family and friends. Participation can thus be transitory and restricted by time and space.
- Secondly, there are the *moral individualists,* who seek satisfaction and recognition from their work and career. Thus participation has a largely instrumental value or strategic aim in the sense that it allows them to address other obligations or problems, for example strengthening their resumé or obliging family or friends. Participation is therefore ad hoc in nature, on their own terms, weakly embedded into their daily lives, and participation over a long period of time is unlikely.
- Thirdly, Sanghera talks of *moral critics*, "individuals with a deep commitment to moral values and faith [who] have a strong sense of compassion and social justice" (Sanghera 2011:20). These individuals act as moral critics, and are active citizens in the sense that they "initiate actions and projects, impelled by their ideals." Participation is therefore deeply embedded in their everyday life, and they invest time and energy towards the cause or task for reasons of social justice.

What this suggests is that there are multiple motivations for volunteering that can be categorised into both collective and reflexive motivations. People volunteer out of an interest in contributing to the common good, but are also driven by their own interests, passions and desires, as well as by what they are able to gain from the experience. Most of the work on this shift in motivations is located in developed country contexts. We in fact know very little about volunteer motivation in South Africa and other parts of the developing world, and how the motivation of young volunteers is changing in particular. The suggested shift towards individualisation and reflexively motivated volunteering in developed countries may be more limited in developing countries, due in part to strong religious affiliations and persistent traditional practices. In fact, this section has demonstrated that collective and reflexive motivations co-exist rather than replace one another (Heelas 1996) – that is, people may be driven by collective motivations of obligation to community, whilst still being interested in what their volunteer involvement might contribute to their own development. How does this play out in the South African context, and particularly with regard to young people volunteering?

Youth volunteering in South Africa today

Volunteers in contemporary society tend to be more self-aware and are able to articulate preferences and views in the volunteer process, thereby challenging traditional organisational forms – this is perhaps even more so in the case of youth volunteers who are likely to push the boundaries of how we have traditionally conceptualised volunteer programmes. The reasons people have for volunteering are shifting, and this needs to be taken into consideration when recruiting and motivating volunteers.

While there is a great deal of speculation about how broad societal changes are affecting young people's attitudes and behaviour towards volunteering, little research has been conducted into this area. Furthermore, the extent to which young people across the country are involved in different forms of volunteering remains unclear. This section briefly touches on the little we do know about the scale of youth volunteering in South Africa and provides some insight into the motivating and demotivating factors affecting youth volunteering, drawing mainly from an NYDA knowledge seminar held in January 2012.

Extent of youth volunteering

While the rise of reflexive motivations for volunteering, which point to self-interest being the starting point, might suggest that volunteering is declining, we are in fact seeing a rise in volunteer activity. Swilling and Russell (2002) as well as Everatt et al (2005) demonstrate the rapid growth in the civil society sector, including the proliferation of grassroots organisations that are often volunteer-driven.

The incidence of youth volunteering in South Africa today is poorly documented. What little evidence there is comes from the first Volunteer Activities Survey (VAS) conducted by Statistics South Africa in 2010. This survey was a household-based survey that collected data on the volunteer activities of individuals aged 15 years and older who live in South Africa. The survey found that 1.2 million people aged 15 years and older participated in volunteer activities. The volunteer rate was higher among women than men, and the majority of individuals surveyed volunteered directly as opposed to offering their services through organisations. If we focus on youth in particular, the survey found that the volunteer rate amongst 15-24-year-old youth was 1.2 per cent compared with 3.2 per cent amongst youth aged between 25 and 34 (Statistics South Africa 2011).

The VAS defined volunteer activities as an "activity willingly performed for little or no payment, to provide assistance or promote a cause, either through an organisation or directly for someone outside one's own household..." (Statistics South Africa 2011:xvi). Initially, volunteer activities undertaken to assist immediate family members were not considered for the purposes of the VAS study. However, given the various definitions of what constitutes immediate family across countries and cultures, it was later decided that activities performed for immediate family members should be captured as volunteer activity, as long as they were not from the same household. In addition, while the study incorporates a broad definition of volunteering it must be noted that often people interpret mutual aid not as volunteering, but as something that one "simply does". The term "volunteering" is often used to refer only to formally organised volunteer activities. As a result of this, the survey may have also failed to properly capture the more informal or organic forms of volunteering that occur within communities, and that young people are involved in. Thus, the volunteer rates reported in the VAS are likely to be underestimated.

Perceptions and motivations

Given the discussion about collective and reflexive motivations, what are the perceptions and motivations of young volunteers in South Africa today, and how is that connected with the potential of youth volunteering to contribute to development?

Given the tradition of *Ubuntu* and the history of volunteer activism, religious motivations and the historical involvement of youth in the anti-apartheid movement, as well as the presence of volunteer activities at the community level, it could be argued that there are strong foundations in South Africa that can support the drive to foster robust youth civic participation. However, there is also a need to understand the evolving context in which volunteering (and more specifically youth volunteering) plays out in South Africa today. South Africa is not protected from the shift from collective towards reflexive motivations, as Finance Minister Pravin Gordhan mentioned in his address to the first-ever Southern African Conference on Volunteer Action for Development, held in Johannesburg in 2011. He expressed concern at the rise of individualism and materialism in Southern Africa at the expense of the values of sharing, solidarity and sacrifice which had previously characterised African communities in particular. Similarly, Wilkinson-Maposa et al (2005) argue that the "content of help has become more monetary", thereby influencing the reasons why people choose to help or volunteer. But does this mean that young people in South Africa are simply self-interested and are not interested in contributing to the common good?

We would suggest not. There is some evidence (discussed below) that suggests that young people are motivated both by a desire to contribute and a desire to gain from the experience. The idea of both collective and reflexive motivations resonates well with the definition of youth volunteering for development that has been provided above, since it points out that volunteering can be motivated both by a desire to contribute to the common good (collective motivations) as well as to one's own development (reflexive motivations). In the context of high youth unemployment and difficulties with accessing further education, the formal, structured opportunities for further development are limited once a young person leaves school. This suggests that youth volunteer programmes that connect serving for the common good with clear benefits to the server's own development are integral to the larger strategy. But how does such a strategy connect with young people's own motivations?

The NYDA convened a knowledge seminar in January 2012 in an attempt to gain a better understanding of youth volunteering in South Africa and to begin profiling the extent and nature of youth volunteering in the country. One of the key findings that arose from the seminar was that there is no single understanding of the term "volunteering" amongst young people. Instead a number of different understandings are evident, influenced by local languages, gender identities and rural and urban localities. Four dominant perceptions around volunteering that emerged from the seminar were a) traditional forms of mutual support, b) volunteering as a passion, c) volunteering as a means of skills acquisition and d) volunteering as an "organic" occurrence (as in something that responds to the opportunities and needs in one's community (NYDA 2012).

In talking about their perceptions, it was clear that young participants understood volunteer action to be self-directed, most often driven by passion, and deeply embedded within a community, with benefits accruing to both the volunteer and the community. One of the seminar participants mentioned how she had a passion for dance and wanted to share this passion with others in the community through volunteering. Thus, participants saw volunteering very much as "giving yourself and time selflessly" for the betterment or the greater good of the community (NYDA 2012:9). Related to this was the perception that volunteering could build social cohesion and promote active citizenship and responsibility within communities (Ibid:1).

Participants also argued that there was a need to redefine volunteerism so that it resonates more strongly with young people and becomes perceived as "cool". They argued that the loveLife groundBREAKERS programme has become a popular brand among young people. The programme has been successful in tapping into the spirit of *Ubuntu* of young people while also delivering on its promise to support young people's development and contribute to their potential to have greater success in accessing employment.

The January 2012 NYDA knowledge seminar provided some important information on the motivations that drive young people to volunteer. There was a clear understanding amongst young participants that the benefits of volunteering accrue not only to the organisations involved, but also to the volunteer and their broader communities. In addition to the fulfilment that one may get from the act of volunteering in itself, there was recognition from participants that through volunteer action they could also learn new skills, thus enhancing the opportunities open to them. One participant clearly stated "It's a two way street" (NYDA 2012:10). This suggests that reflexive as well as collective motivations for volunteering resonate with young people in South Africa today. This confirms research conducted by Akintola (2011).

Akintola found in his research on volunteering in the context of HIV/AIDS in South Africa that volunteering served a variety of functions for participants. The motivations identified in order of pervasiveness were:

1. values: satisfying humanitarian obligation to help others or showing empathy for others;
2. community: concern for and worry about community;
3. career: seeking career-related benefits or connections, skills or experience;
4. protective: reducing negative feelings about oneself;
5. understanding: desire to better understand how to help others in society or exercise skills that are unused;
6. enhancement: desire to feel better about oneself or to be needed by others;
7. reciprocity: attracting good things to oneself;
8. religion: distinct from the other functions as it encapsulates motivations flowing solely from a strong belief in god and adherence to religious obligations of service to others;[4]
9. recognition: needing recognition of one's skills and contribution;
10. reactivity: addressing one's own current or past issues; and
11. social: meeting the expectation of or getting the approval of significant others. (Akintola 2011:55-56)

What this points to is that individuals volunteer for a variety of different functions, both intrinsic and extrinsic in nature – but these are often reflexive motivations. However, altruistic concern for fellow human beings were also identified as a motivation, providing evidence of the strong sense of community, mutual aid and kinship that characterises African society. This suggests that reflexive motivations easily exist alongside collective motivations for volunteering.

A further important finding was that many individuals turned to volunteerism to satisfy career and protective functions. This is not entirely surprising given the context of high unemployment in South Africa. Individuals perceive volunteering as a means by which they can gain the necessary skills and experience to enhance their labour market opportunities. (Ibid:60) This suggests that both collective and reflexive motivations for volunteering co-exist in many contexts in South African volunteering.

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[4] Religion played an important role in some of the study participants' decision to volunteer. However this function was not previously described in other literature on functional theory.

NYDA knowledge seminar participants argued that volunteering played a role in exposing individuals to different contexts and could enable young people to "get access to new networks, make new connections, and maybe access funding. This helps to create exit opportunities" (NYDA 2012:13). Volunteer action also has the potential to empower individuals, and provides opportunities for them to exercise agency and make choices.

In their study of lay volunteers (aged 15 to 60) in tuberculosis (TB) programmes in the Northern Cape Province, Kironde & Klaasen (2002) identified three main motivations driving the volunteers to get involved. First, they found that volunteers were very aware of the burden that the epidemic was placing on society, and were therefore motivated by the desire to help others. This was seen to be stronger amongst respondents who themselves had similar experiences in dealing with the disease. Given the levels of high unemployment in the country, the majority of those who were unemployed were looking for opportunities that helped to pass the time. This was especially true for younger volunteers who had finished secondary school and faced a challenge in terms of entering the workforce. Thirdly, volunteers hoped that their involvement in the TB programme and the experience they gained would assist them in finding formal paid employment (Ibid:106-7). While contributing to the common good was a clear motivation for volunteering, so too was the benefit that could accrue to the individual volunteer.

Challenges

Clearly young people have multiple motivations for involvement in volunteer opportunities, and these different motivations can be used to mobilise and recruit young people into volunteer programmes. However, we must be aware of the challenges that may arise in recruiting young people. While young people themselves are often thought to be difficult to engage (as evidenced by perceptions that they're lazy, unruly, difficult to mobilise without incentives), we may in fact have to consider the ways in which adults often place challenges in the way of mobilising young people.

Campbell et al (2009) for instance, reporting on a study of a project which sought to harness the potential of youth participation in HIV/AIDS management, identified two main obstacles that hindered the participation of young people. Firstly the study found that negative perceptions held by *adults* regarding the ability of young people served to hinder participation:

> In contexts where adults are highly marginalised, their power over youth might be one of the few areas where they can demonstrate authority, a situation which probably feeds into their negative stereotypes of youth. Recognising and tackling the interlinked nature of marginalisation of adults and the marginalisation of young people is therefore crucial if the empowerment of young people is to be a reality. (Campbell et al 2009:106)

Adults who hold negative views of young people are unlikely to foster an air of co-operation and potential. A youth development approach to youth volunteering advocates for youth involvement in the leadership and organisation of volunteer programmes, and insists that adults recognise young people's potential and assets.

Secondly, Campbell et al (2009) found that young people need to be incentivised to participate. Here a broader understanding of incentives is required – one that goes beyond monetary incentives to include more long-term, structured incentives that recognise the contribution of participants. This serves to build their confidence and allows them to exercise their sense of agency (ibid). While Campbell et al view this as a challenge, it could in fact be viewed as a youth development opportunity. That said, incentivising volunteering often challenges CBOs and NGOs that lack funds for financial incentives and do not have strategies for non-monetary incentives.

At the NYDA knowledge seminar, participants raised four main challenges that serve to hinder participation. Firstly, strongly-held gender and cultural stereotypes serve to marginalise women leading to lower levels of confidence and self-esteem which limited their participation. Secondly, there appears to be a lack of information, especially in rural areas, regarding volunteer opportunities within communities. Thirdly, there are constraints in terms of financing, especially around civil society's ability to upscale youth volunteer programmes (NYDA 2012:20-22).

Implications for the NYDA's goal of upscaling youth volunteering

The literature review highlighted the potential for the NYDA to leverage youth volunteering as a mechanism to foster youth development in the South African context. Increasingly, volunteering is being employed by governments as a strategy for drawing youth into the mainstream – socially, economically and politically – whilst also supporting national development. In South Africa there are strong traditions and histories of youth volunteering, and the high levels of religiosity in the country may also help to create an enabling environment for youth volunteering. Yet little is known about the nature of youth volunteering in contemporary South Africa, and the attitudes of young people towards volunteering. The little we do know suggests that young people often volunteer as a way of life in their local communities and are willing (and even eager) to volunteer through more structured activities and programmes. Critical drivers of volunteering include the ability of young people to access information about volunteering opportunities, the extent of family support they receive for their volunteering, and a belief that volunteering holds benefit for their own well-being and development, as well as for society at large.

The task for the NYDA is to build on the existing spirit of *Ubuntu* and the practice of community-based volunteering to support young people to volunteer in ways that help them develop their asset base so as to build sustainable livelihoods. Given that the NYDA is looking to involve young people in more structured volunteering activities that intentionally seek to support and develop young people, it is important that this is approached in ways that complement existing community-based practices, embedded in communities, and resonate with the particular interests and needs of young people in different communities.

Cross-national research has shown that formal (or structured) and informal (or locally-driven) volunteering can co-exist. One form does not replace the other, suggesting that we can have both in the South African context (Einolf 2012). Similarly, the CIVICUS Civil Society Index (CIVICUS 2011) demonstrates that countries with high levels of informal volunteer practices also tend to have high levels of formal volunteer involvement. Evidently volunteering in Africa already acts as a developmental support, or at the very least as a survivalist mechanism in communities. Through such activities citizens are seen to participate in their communities, and develop skills and competence in specific areas. Youth volunteering also has this potential. It is worth noting that structured programmes framed within a youth development framework are more likely to deliver developmental outcomes than informal and ad hoc volunteering.

The literature also suggests that community-based volunteering (in more or less structured programmes) may be an important strategy for youth volunteer involvement. A recent study undertaken by the International Federation of the Red Cross holds important lessons for upscaling youth volunteering through community-based strategies. A pilot project in Burundi aimed to build sustainable local capacity in the branches of the Burundi Red Cross society. The project demonstrated how the potential of volunteer action and community mobilisation increases when it is embedded in the local community and driven by community members themselves. In attempting to build local capacity, the national Red Cross Society focussed on "mobilising people at the community level in line with the cultural norms and traditions of mutual aid" (Bacinoni et al, 2011). From the outset, emphasis was placed on the "soft" aspects of volunteering, which included local traditions, community ownership and community leadership of the process. This served not only to

ensure participation by members of the community, but also encouraged participants to use their own resources to address challenges or local vulnerabilities (ibid). This bottom-up approach gave power to the communities and let them drive the process, which went a long way towards ensuring that the community benefitted long after the programme ended.

The data which follows in this report will provide the NYDA with important insights as it moves forward to design and implement the different components of its initiative to strengthen youth volunteering amongst civil society in South Africa. In addition, as indicated in this desk review, much can also be learned from other countries about innovative approaches to promoting youth volunteering.

Chapter 2: Quantitative research findings

Methodology

The research methodology utilised for the Youth Volunteering Perception and Motivation Study combined quantitative and qualitative methods. What follows is a discussion of the quantitative component.

Sampling

The sample size for the survey was 300, a compromise between the minimum required to derive statistically valid results for the overall respondent category (approximately 387), and budget and time constraints. The target population sample included socio-economically integrated and marginalised black African youth.

The sampling strategy was purposive in its first phase, "random" in the second phase, and convenient in the third. During the first phase of purposive sampling, six areas were chosen to reflect urban (formal and informal), peri-urban, and rural (traditional and economically integrated) geographic locations. These areas were spread across provinces, in part to broaden the sample, but primarily to generate data on migration. The areas selected in Gauteng sought to cover as wide a geographical area as possible. The north of Gauteng, which is excluded from the survey, is included in the focus group sample as discussed below. The choice of provinces was also influenced by the requirements to reduce costs and to complete the research within a very limited time-frame. The initial preference was to include a larger number of provinces. The areas that were chosen during the first phase of purposive sampling were:

- Gauteng, urban, formal, south (Orlando East)
- Gauteng, Urban, Informal, East (Orange Farm)
- Gauteng, peri-urban, informal, West (Zandspruit)
- Limpopo, rural area with rural-to-urban migration patterns (Vhembe District Municipality)
- KwaZulu-Natal, rural, traditional village (Mgungundlovu District Municipality)
- Mpumalanga, rural, non-traditional (Emalahleni District).

Statistics South Africa representatives, who also produced the maps utilised during the data collection phase, randomly selected one enumerator area (EA) per listed district. The selected EAs were:

- Zandspruit (Gauteng), EA 77403180
- Orange Farm Extension 1 (Gauteng), EA 77400266
- Orlando East (Gauteng), EA 77401777
- Vosman Extension 16 (Mpumalanga) 80900216
- Kwa-Mgwagwa (KwaZulu-Natal) 51100092
- Vuvani (Limpopo) 90700024

Fifty interviews were completed in each of the randomly selected EAs over a period of seven days. Although no quotas were set, team members tried to ensure an even spread between male and female respondents. No random sampling (e.g. interval method, or Kish Grid selection) processes were employed in selecting respondents. Convenience sampling was used. The fieldwork manager

would select a random starting point on the maps provided. Team members would then move from house to house, interviewing one willing respondent per household. Only people between the ages of 14 and 35 qualified as respondents. As soon as the team had completed 50 interviews, they would proceed to the next EA.

Implementation

Three teams were formed, consisting of five members (one fieldwork manager and four experienced fieldworkers). These teams were constructed to be representative of gender and of the languages spoken in the various provinces.
Data was collected through the administration of a survey instrument, designed during an extensive process and in a consultative manner with input from NYDA representatives and fieldworkers. Although the project did not allow for a comprehensive pilot, the instruments were piloted informally by the fieldwork managers prior to project inception and fieldworker training. The instrument was translated into the home languages of all the potential survey participants. Informed consent was obtained from all respondents, or from the parents or guardians of respondents younger than 18.

Preparation

A one-day training session was conducted with all team members, focussing particularly on the content and administration of the survey instrument. A training manual was prepared for this purpose.

Data capture

Data was captured in Epi-Info, a data capturing programme that allows extensive data validation processes, such as the double capture system employed. This system ensures a 0 per cent data capture error rate. Data was analysed following an analysis plan drafted by the project manager in consultation with all team members and a statistician. The captured data was exported into SPSS for the construction of a dataset and subsequent analysis. The analysed data is also available in Excel and Word format.

Limitations of the methodology employed

Although the sample and the sampling strategy used is adequate to generate data indicative of the situation, perceptions and understanding of the survey respondents, it is not a representative sample. Therefore, no statistical claims can be made, no inferences can be drawn about the general population, and no significance testing can be done.

Demographic profile of respondents

As discussed in the section on methodology, data collection took place in a total of six communities: three in Gauteng and one each in KwaZulu-Natal, Mpumalanga and Limpopo. The provincial spread of survey respondents is illustrated in the graph below.

Figure 1: Provincial breakdown of total number of survey respondents

Overall, the majority of respondents (59 per cent) were female. This gender distribution is a reflection of the methodology employed (convenience at EA level[5]) and not of the gender distribution among youth in South Africa. In general (and particularly when data collection took place during weekends), women were more willing to participate.[6]

With regard to identity, respondents (most of whom were black African given the geographic areas selected for the research) were given the option to describe themselves as South African or as a member of one of the official South African race groups. Approximately 20 per cent of respondents opted to describe themselves in terms of their South African identity instead of their race.

The respondents represented the age-spread among young South Africans evenly as the chart below illustrates.

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[5] Enumerator areas are the small areas (suburbs) selected in which to conduct the research. Convenience sampling means that the respondents were not randomly selected. Instead, researchers went from house to house and spoke to one willing participant per house.
[6] Reasons for refusals were not collected, so the reasons for higher levels of participation among women are not known.

Figure 2: Survey respondents' ages: percentage per age cohort

The majority of respondents had completed grade 12 (41 per cent) and a further 23 per cent had completed grade 11. The chart below provides the breakdown of the highest level of education completed by respondents at the time the research was conducted. More detailed analysis revealed that there was no apparent correlation between any of the levels of education completed and likelihood to volunteer. It is possible that a statistical sample would generate different data.

Figure 3: Highest level of education completed by survey respondents at the time of the survey

The majority of respondents (53 per cent) reported that they are Christian (more or less equally divided between Catholic and Protestant), or subscribe to a religion that combined traditional African and Christian elements such as Shembe (22 per cent). Only approximately 6 per cent of respondents reported that they were not affiliated with a religious institution. More detailed analysis, including a specific question in this regard, revealed that no religious or non-religious group was more or less likely to be involved in volunteering (see subsequent sections on perceptions).

Figure 4: Reported religious affiliation of survey respondents

The home language of the majority of respondents was isiZulu. This is not surprising given the prevalence of isiZulu in South Africa and the site selections of KwaZulu-Natal, Mpumalanga and Gauteng. When respondents were asked which languages they spoke more often in daily life, the percentage of isiZulu spoken increased slightly and a new response category for English (10 per cent) was introduced. These findings suggest that communication or advocacy campaigns embarked upon should be conducted in the home-languages of target audiences to maximise accessibility and impact.

Figure 5: Home language of survey respondents

Figure 6: Languages most often spoken by survey respondents

The unemployment level among the young people surveyed is extremely high. Despite providing respondents with options such as "aspiring entrepreneur: not yet earning an income, housewife/husband, self-employed informal, casual work, students and scholars", 41 per cent of respondents described themselves as unemployed. Only 10 per cent are employed full-time. Although the sample for sub-category analysis is too small to determine significance or to make statistically valid inferences, it does seem that the category of persons who are full-time employed are least likely to report that they are involved in volunteering (16 per cent, compared to 44 per cent of persons who are unemployed, and approximately 30 per cent of scholars and students).

Approximately 3 per cent of respondents described themselves as self-employed and earning an income, while a further approximately 3 per cent described themselves as aspiring entrepreneurs not yet earning an income. Of this 6 per cent, 53 per cent reported that they were active in the formal economy while 47 per cent indicated being involved in the informal economy.

Figure 7: Employment status of survey respondents

Given the high levels of unemployment and the fact that a large group of scholars and students are included, it is not surprising that 43 per cent of respondents reported that their primary source of income was "donations from family or friends". Only approximately 28 per cent reported a salary (whether formal, informal, permanent or casual) as their primary source of income. Approximately 25 per cent of respondents rely on grants as their primary source of income.

The key secondary sources of income reported were grants (55 per cent), donations from family and friends (39 per cent) and income from own business (6 per cent).

Given the age cohort for this study, it is also not surprising that of the respondents who reported receiving grants, 80 per cent receive the child support grant either directly or through their families. The second biggest category (approximately 7 per cent) was the foster care grant.

Figure 8: Sources of income reported by survey respondents

Given the high unemployment rates and dependence on grants recorded above, the majority of respondents are poor. The figures below are the total income per household (combined income of all household members) according to the respondents. Although the accuracy of the data should be treated with some caution given the lack of relevant knowledge of many of the younger respondents, it is nevertheless clear that the sample group is impoverished. Approximately 40 per cent of the households surveyed live on less than R2 500 per month (20 per cent of these on less than R1 500).

Figure 9: Average overall monthly household income reported by survey respondents

Respondents reported having limited access to basic services. Approximately 20 per cent of respondents did not have access to electricity, while 40 per cent did not have access to tap water in their primary residences. Only 6 per cent of respondents had Telkom landlines.

Access to technology is also limited. Although 90 per cent of respondents have access to a cellular phone (mostly without Internet access) in their homes, only 23 per cent have access to smart phones. Those with cellular phones use them every day. Only 23 per cent have access to the Internet in their homes, and only 20 per cent reported having personal computers or laptops in their homes. However 39 per cent reported that they use the Internet once or more per week.

Respondents have greatest access to TV, radio and newspapers in that order. Approximately 87 per cent have televisions in their homes, and of these 87 per cent watch television every day. Approximately 84 per cent have radios in their homes, and of these 77 per cent report listening every day. Approximately 78 per cent said that they read newspapers at least once a week, although only 32 per cent read newspapers on a daily basis.

Technology-based communication initiatives will not reach the majority of South African youth (and especially the most marginalised). Although cellular phone use is widespread, these are older and cheaper phones with limited capacity and no Internet connectivity. Television and radio remain the most likely access points outside of personal contact.

Only 3 per cent of respondents make use of private cars, while the primary modes of transport for the vast majority remain walking (30 per cent) and taxis (50 per cent). A small group utilised trains (5 per cent). The majority of respondents (70 per cent) travel less than 20km per day – 40 per cent travel less than 10kms per day. The data creates a picture of poverty, isolation and stasis.

Similarly, in an average year, approximately 42 per cent of respondents will not leave the province in which they reside, while approximately 50 per cent will do so a few times. Only a small percentage of respondents (8 per cent) visit other provinces regularly.

Figure 10: Average daily distance travelled by survey respondents

The research (predictably) found very low levels of migration to the rural areas of KwaZulu-Natal and Limpopo. The results show that most of the respondents were born in these areas or had lived there for protracted periods. Migration to Mpumalanga (where employment opportunities exist on the mines) and Gauteng is much higher. Approximately 20 per cent of the Gauteng respondents and 14 per cent of the Mpumalanga respondents were recent arrivals. Similarly, respondents from Gauteng (44 per cent) and Mpumalanga (44 per cent) are twice as likely to have two primary residences. The respective figures for KwaZulu-Natal and Limpopo are 29 per cent and 22 per cent.

Table 1: Migration levels of survey respondents per province

Length of residence in current location	Gauteng	Mpumalanga	KwaZulu-Natal	Limpopo	Total
Birth to current	35%	54%	84%	80%	54%
More than 10 years	28%	28%	12%	8%	22%
Between 5 and 10 years	16%	4%	_	6%	10%
Between 2 and 5 years	13%	10%	_	4%	9%
Less than 2 years	7%	4%	4%	2%	5%

The majority (approximately 70 per cent) of the 46 per cent of respondents who were born "elsewhere" had travelled a considerable distance to their current location (a minimum of 50kms), as illustrated in the table below. Most had come from a rural area, which is more than 50kms from their current location.

Figure 11: Place of birth of survey respondents who have migrated to recent location

Of the 16 per cent who have travelled to other countries, the majority had only done so once. Data was not collected on which countries respondents had travelled to.

Understanding and awareness of volunteering

An analysis of the verbatim respondent explanations of volunteering[7] shows that volunteering is most commonly (in over 60 per cent of cases) understood as an unpaid activity that involves work or is charitable. Specific findings are as follows:

- Approximately 35 per cent of respondents described volunteering as doing work without receiving financial compensation ("work without pay/ doing work without getting/expecting payment).
- A further 29 per cent of respondents described volunteering as activities designed to "help" others without expecting or receiving financial compensation.
- Approximately 12 per cent understood volunteering as assistance, service provision and support given within respondent communities.
- Approximately 10 per cent of respondents understood volunteering as a activity undertaken to help, support or assist various individuals, groups or institutions in need, but did not specifically mention compensation or remuneration.
- Approximately 8 per cent of respondents described volunteering as an activity one embarks upon in order to increase one's likelihood of gaining employment, primarily through

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[7] The word volunteer was translated as follows in the survey: Sepedi (moithaopi), Sesotho (moithaopi), Siswati (livolontiya), Tshivenda (muthu a voḽunthiaraho) Xitsonga (muvholontiyara) and isiZulu (ivolontiya)

experience gained or skills acquired. Some thought that volunteering was a necessary precondition for accessing employment.

- Approximately 4 per cent of respondents did not know.
- One per cent of respondents thought that volunteering is something done by people with particular qualities (notably love for, and awareness of, the needs of others).
- Two per cent focussed on the "choice" element to the word voluntary (i.e. something you do through your free will/ something you do without being forced to do so).

In order to gain insight into respondents' understanding of volunteering, a number of indicators were used and respondents were asked to indicate whether they consider a particular activity an example of volunteering or not. This question was asked after respondents had provided their personal definitions of volunteering (cited above) to ensure that the personal definitions remained unbiased. The table below indicates the level of agreement with each indicator. The large percentage of responses indicating disagreement with the various definitions of volunteering presented in the table below, suggests that the self-reported levels of engagement is under-reported. (Other data verifies this – see next section of the report).

Table 2: Indicator analysis of survey respondents' understanding of volunteering

Indicator (Is the following an example of volunteering)	Percentage of respondents affirming the indicator as an example of volunteering
Helping out a family member in need (i.e. taking care of children/ assisting with money/transport/food/ accessing employment)	66%
Helping out a community member in need (i.e. taking care of children, assisting with money/transport/food/ accessing employment, taking care of the sick)	80%
Helping out at an organisation that, or privately taking care of homeless, or abandoned or abused animals	86%
Donating money to charitable causes, or causes that people believe in	80%
Starting a community project in response to a community need	75%
Helping out at a wedding or a funeral in the community	76%
Participating in a service delivery protest	60%
Being involved in activities that build the skills of community members without being paid to do so	86%
Planting trees or growing food in a community garden	84%
Participating in community clean-up days	81%
Mentoring or tutoring children or youth in the community without being paid to do so	82%
Signing a petition online	52%
Assisting with, or participating in, a local or national campaign (health, justice, political, or economic) without being paid to do so	74%

The survey instrument also utilised various indicators in order to gain an in-depth understanding of respondents' perceptions of the kinds of persons likely to engage in volunteering. Understanding the majority perception of a "volunteer" is a useful starting point for any further engagement with young persons in this demographic profile. The indicators are listed in rank order (of agreement) in the table below. From this, it is evident that the majority of respondents have a positive view of volunteers, volunteering and the potential impact of volunteering.

A typical view of a volunteer (anecdotal[8] interpretation based on frequencies presented below) is a "kind, caring, black, (probably poor) South African female, who wants to gain skills and experience relevant to employment and help other people".

Some interesting findings based on the table below include;

- Respondents felt that impoverished individuals are approximately twice as likely to volunteer as wealthier individuals are.
- Respondents felt that females (92 per cent) were more like to volunteer than males (78 per cent). Although the data below on level of actual volunteering shows that men were reportedly more likely to volunteer than women were.
- Having the time available to volunteer suggests an increased likelihood to volunteer, but this is marginal concern.
- Volunteering is seen as a modern phenomenon, in that persons considered "very modern" are reportedly far more likely (80 per cent) to volunteer than persons described as "very traditional" (58 per cent).[9]
- Respondents thought that younger people (88 per cent) were far more likely to be volunteers than older people (54 per cent) were.
- Respondents view South Africans (at 92 per cent) to be almost twice as likely to volunteer as persons from other countries in South Africa (53 per cent).
- People living in rural areas are perceived to be slightly more likely (81 per cent) to volunteer than people living in urban areas (68 per cent).
- Respondents made very little distinction between the likelihood of religious and non-religious persons volunteering, suggesting that morality and charity initiatives are not specifically linked to religious status.

Table 3: Respondents' perceptions of volunteers: Profiling of volunteers

Indicator (Description of volunteers)	Percentage in agreement (strongly agree or agree)
Volunteers are likely to be female	92%
Volunteers are people who want to gain skills and acquire experience	92%
Black Africans are likely to volunteer	92%
South Africans are likely to volunteer	92%
Volunteers are people who are kind	91%
Volunteers are people who want to help other people	90%
Volunteers are people who care about their communities	89%
Religious people are likely to volunteer	87%
Young people are likely to volunteer	88%
Volunteers are poor people	85%
Volunteers tend to be unemployed people	82%
People who live in rural areas are likely to volunteer	81%

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[8] This is not an account of a typical volunteer but a typical view (i.e. merely a combination of the characteristics mentioned most frequently). Respondents did not mention these factors together so caution should be taken in accepting this as a true profile of a volunteer. If respondents were asked to combine factors, the overall profile may have been very different.

[9] It should be noted that the terms traditional and modern were not defined in the survey questionnaire, nor were respondents asked to provide their own definitions of the terms so some caution should be applied in interpreting this data.

Indicator (Description of volunteers)	Percentage in agreement (strongly agree or agree)
Very modern people are likely to volunteer	80%
Volunteers are likely to be male	78%
White people are likely to volunteer	77%
Volunteers are people who are committed to justice	74%
People who are not religious are likely to volunteer	70%
People who live in urban areas are likely to volunteer	68%
Coloured people are likely to volunteer	64%
Volunteers are people who have nothing better to do with their time	61%
South African Indian people are likely to volunteer	56%
Very traditional people are likely to volunteer	58%
People who are employed full-time by bigger companies are likely to volunteer	55%
Older people are likely to volunteer	54%
People who own their own businesses are likely to volunteer	54%
Volunteers are people who come from other countries to volunteer in South Africa	53%
Volunteers are rich people	51%
People who have lots of free time are likely to volunteer	47%
Volunteers are people who want to take advantage of poor people	40%
Volunteers are people who like to gossip about other people	38%
Busy people are likely to volunteer	33%
Volunteers are people who don't mind their own business/busy bodies/nosy people	32%
Volunteers are people who think they are better than other people	26%
Volunteers are criminals who want to steal money	23%

Respondents ascribed social responsibility for caring for vulnerable groups in South African society more or less equally to civil society and the state:

- 93 per cent of respondents felt that the care of orphans and vulnerable children should be the responsibility of the communities in which they live, while 95 per cent of respondents also felt that care and protection for orphans and vulnerable children should be a function and responsibility of the state.
- Approximately 92 per cent of respondents felt that taking care of the elderly should be the responsibility of the communities and families in which they find themselves, while 90 per cent of respondents also felt that taking care of the elderly is a function and responsibility of the state.
- Approximately 93 per cent felt that taking care of the impoverished is a responsibility of the communities in which they are located, while 95 per cent of respondents also felt that taking care of the impoverished is a function and responsibility of the state.

These are arguably all indicators of high levels of social capital – networks of trust and reciprocity, particularly with regard to the responsibilities located within society. Further, 91 per cent of respondents thought *Ubuntu* was an example of volunteering.

As noted above, participants were generally positive in their views of the impact volunteering has on communities, believing that it can improve the social and economic context. There is, however, a

relatively high level of concern regarding the creation of dependency relationships. The indicators use to determine this included:

- volunteering potentially creating dependency within communities
- volunteering potentially creating conflict within communities
- volunteering potentially improving the social or economic situation in which communities are located.

Figure 12: Survey respondents' perceptions of potential impact of volunteering on communities

It was noted earlier that the majority of respondents defined volunteering either as work or as "helpful" activities undertaken in lieu of financial compensation. Nevertheless, the majority felt that volunteers should receive a small stipend, or at least compensation for expenses incurred. Respondents also felt that volunteers from impoverished backgrounds were more entitled to receiving some compensation than volunteers from privileged backgrounds. The graph below is an illustration of the following indicators:

- volunteers should receive a stipend (78 per cent)
- volunteers should receive a full salary (26 per cent)
- impoverished individuals should receive financial compensation for their participation in volunteering (68 per cent)
- individuals with access to sufficient financial resources should not receive financial compensation for their participation in volunteering (20 per cent)
- volunteers should be compensated for any transport cost incurred during volunteering (86 per cent).

Figure 13: Survey respondents' suggested methods and levels of compensation for volunteering

Participation in volunteering

Overall, only 37 per cent of respondents reported previous or current involvement in volunteering. More respondents in Gauteng (43 per cent) reported engagement in volunteering, while respondents from Limpopo reported the lowest levels (28 per cent) of engagement.

Figure 14: Percentage of survey respondents who report previous or current involvement in volunteering

Men were more likely to have been (or to report having been) involved in volunteering (40 per cent), compared to females (35 per cent).

The volunteering activities described by the majority pertained to care-taking of ill people, the provision of educational assistance, and cleaning and cooking to assist others (these three categories were listed by approximately 15 per cent of those reportedly engaged in volunteering). Other categories included (in rank order) involvement in safety initiatives (8 per cent), taking care of the

elderly (8 per cent), taking care of children and orphans (6 per cent), gardening and food security (4 per cent) and volunteering through church structures (3 per cent).

Figure 15: Volunteering initiatives in which survey respondents report involvement

The majority of persons who have been involved in volunteering described it as a constructive experience, which positively affected the communities or individuals with whom they worked. The data reveals the following:

- Approximately 85 per cent of respondents who have engaged in volunteering thought that the lives or circumstances of their target beneficiaries had improved as a result, while 8 per cent were ambivalent and 8 per cent felt that no improvement was evident.
- Of those who have been involved in volunteering, 92 per cent said that they would recommend involvement in volunteering to their families and friends, 6 per cent were ambivalent and 3 per cent said that they would not.
- Approximately 64 per cent of those who volunteered said that volunteering had lived up to their expectations, 21 per cent were ambivalent and 15 per cent felt that it had not.

When the research indicators (as per the survey instrument, and reflected in the tables in this report) for volunteering are used to analyse respondent engagement in volunteering, it becomes evident that the majority of young persons interviewed have, in fact, engaged in volunteering (extensively and in a variety of initiatives). The figures in table below show that up to 75 per cent of females and 70 per cent of males have been engaged in volunteering. This suggests that the young respondents are willing and committed to volunteering. It also suggests that young respondents do not understand what volunteering includes (i.e. many of them are already engaging in volunteering without knowing that they are doing so). The table below illustrates that (for all but the first indicator) male respondents reported much higher levels of involvement in volunteering. Respondents were most likely to engage in volunteering initiatives directly linked to their families (i.e. helping a family member in need, or assisting and a family wedding or funeral).

Table 4: Indicator-based indication of the prevalence of volunteering among survey respondents

Indicator	Female	Male	All
Helped a family member in need (including taking care of children, assisting with money/ transport/ food/ accessing employment)	75%	70%	73%
Helped out a community member in need (including	53%	58%	55%

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taking care of children, assisting with money/transport/food, taking care of orphans, taking care of or helping sick people)			
Helped out at an organisation that/ or privately took care of homeless/abandoned/abused animals.	20%	26%	22%
Donated money to charitable causes/ or cases that people believe in	33%	41%	36%
Started a community project in response to a community need	13%	22%	17%
Helped out with a funeral/wedding in the community	62%	71%	66%
Participated in a service delivery protest	18%	26%	23%
Involved in activities that develop skills within the community without being paid to do so	28%	40%	33%
Planted trees or grown food in a community garden	36%	46%	40%
Participated in community clean-up days	35%	44%	39%
Mentored or tutored youth or children in the community without being paid to do so	30%	33%	31%
Signed a petition online	6%	18%	11%
Assisted with/ participated in local/national campaign (health, justice, political, economic) without receiving compensation for doing so	16%	32%	23%

An analysis of additional data (civil society participation and organisational membership) suggests that much of the reported volunteering takes place informally and independently of civil society structures. Respondents' levels of integration into (and membership of) civil society organisations are low. However involvement in religious and community formations such as local community groups and stokvels is higher. The table below indicates the reported frequency of membership and participation.

Table 5: Survey respondents' participation or membership in civil society and related organisations

Organisation/ Institution	Female	Male	All
Local NGOs and CBOs	15%	27%	20%
International charity/aid/development/relief organisations	10%	14%	12%
Religious institutions or FBOs	48%	48%	48%
Local sports/music/cultural community group	39%	64%	49%
International volunteer organisations	9%	7%	8%
South African volunteer organisations	21%	29%	25%
Community watch/ security group	12%	26%	18%
Stokvel	25%	22%	24%
A political party	18%	29%	23%
Trade union	5%	14%	9%

There is a low level of awareness among respondents pertaining to the National Youth Development Agency and its initiatives. Only approximately 47 per cent reported having ever heard of the NYDA, and only approximately 31 per cent had ever heard of National Youth Service.

Factors that motivate and constrain volunteering

The majority of respondents indicated that they would like to be involved in volunteering.

Figure 16: Survey respondent willingness to engage in volunteering

The data suggests that the respondents are, in fact, highly motivated to volunteer and that initiatives designed to encourage participation in volunteering should focus on the relationship between volunteering and gaining employment (i.e. the skills, experience and exposure that can be acquired through volunteering). There also appears to be an eagerness for exposure to people and places currently unfamiliar. The table below lists in rank order the key factors that respondents said were likely to motivate them to engage in volunteering.

Table 6: Factors likely to motivate survey respondents' participation in volunteering

Is it likely that the following factors would motivate you to volunteer?	Very likely and likely combined
If volunteering increases your chances of accessing employment	95%
If volunteering provides work experience	94%
If volunteering provides you with new skills	94%
If volunteering enables you to further your education	93%
If volunteering provides you with an opportunity to help other people or contribute to the development of your community	93%
If volunteering provides you with an opportunity to interact with people who are very different from you	93%
If volunteering provides you with an opportunity to engage with experienced people	92%
If involvement in volunteering results in receiving an income	89%
If volunteering provides opportunities to travel	88%
If volunteering provides opportunities to make new friends	75%
If volunteering gives you status within your community	72%

Respondents were also asked (in an open-ended question) to recommend strategies to the NYDA aimed at increasing youth participation in South Africa. The recommendations most frequently made

are illustrated in the graph below. Approximately one third of the recommendations related to compensation for involvement in volunteering, and a further quarter spoke to the importance of linking volunteering to employment opportunities.

Figure17: Survey respondent recommendations for increasing volunteering among South African youth

An analysis of the factors reportedly likely to dissuade or limit participation in volunteering suggests that interventions aimed at motivating young people should include (or begin with) initiatives aimed at involving and informing their families. Permission from parents and compromising family time are the two factors most likely to result in non-participation. Further, the types of volunteering and the places in which volunteering is to take place are considered highly relevant in decision-making processes. The data suggests that young people also have a need to be appreciated and acknowledged, should they embark upon volunteering initiatives. The majority of respondents do not how and where to volunteer (a key concern given the fact that the majority reported that they would like to volunteer). The demotivating factors identified in the research are presented in rank order in the table below.

Table 7: Factors likely to discourage or prevent survey respondents from engaging in volunteering

Is it likely that the following factors would demotivate you to volunteer?	Very likely and likely to demotivate combined
If respondents' parents/guardians disapprove or refuse to grant permission	74%
If respondents have to neglect their families as a result of engagement in volunteering	73%
If the volunteering activity is unpleasant or dangerous	70%
If the respondent lacks the financial resources to cover the transport costs incurred during volunteering	65%
If respondents efforts and contributions are not appreciated	65%
If the respondent does not know where or how to volunteer	64%
If respondents feel that they lack the skills and qualifications they perceive to be required to engage in volunteering	64%
If the volunteering activity takes place in an unpleasant or dangerous place	61%

If personal financial resources have to be used in order to participate in volunteering	55%
If respondents feel that they are taken advantage of while engaging in volunteering	54%
If engagement in volunteering is very time-consuming	52%
If volunteering is demanding and exhausting	48%
If friends disapprove of the involvement	41%

Respondents were asked in an open-ended question to list the areas and volunteering initiatives they would be most interested in doing. The biggest response categories are illustrated in the graph below. The activity most frequently mentioned was involvement in health and home-based care. This was followed by help and support to orphans and vulnerable children, cooking and cleaning to support people in needs, general community work, and the provision of help and support to the elderly.

Figure 18: Volunteering activities survey respondents would prefer to engage in

In terms of communicating most effectively with the respondents in this study, respondents' most frequent recommendation was to communicate through television and radio (which matched with the demographic data outlined earlier in this report).

Figure 19: Survey respondent recommendations for communication

Key findings

- There are very high levels of unemployment among the young people surveyed, so volunteering initiatives need to be linked to opportunities to access employment.
- Volunteering is most commonly understood as an unpaid activity (work or charitable engagements).
- The majority of respondents had a positive view of volunteers, volunteering and the potential impact of volunteering on society, and would recommend involvement in volunteering to their families and friends.
- Respondents felt that women were more like to volunteer than men, but the data on reported levels of volunteering indicate that men are more likely to volunteer than women, and have been more engaged in volunteering (according to most indicators used).
- Volunteering is seen as a modern phenomenon, in that persons considered "very modern" are reportedly far more likely to volunteer than persons described as "very traditional".
- Respondents thought that younger people were far more likely to be volunteers than older people.
- Respondents ascribed social responsibility for vulnerable groupings in South African society more or less equally to civil society and the state.
- Much of the reported volunteering takes places informally and independently. Responses show low levels of integration into, and membership of, civil society organisations.
- There is a low-level of awareness among respondents pertaining to the NYDA and the National Youth Service.
- The majority felt that volunteers should receive a small stipend, or at least some compensation for expenses incurred.
- Only 37 per cent of respondents reported previous or current involvement in volunteering. They were most likely to be (have been) involved in health or home-based care, or educational initiatives. However, when the research indicators for volunteering developed in for the survey questionnaire are employed, it becomes evident that the majority (73 per cent) of young persons interviewed have engaged in volunteering extensively and in a

variety of initiatives – that they are engaged in volunteering, but often do not know that they are doing so.

- The majority of respondents do not know how and where to volunteer; a key concern given the fact that 75 per cent said that they wanted to be involved in volunteering.
- 91 per cent of respondents thought *Ubuntu* was an example of volunteering.

Preliminary recommendations

- Initiatives designed to encourage participation in volunteering should focus on the relationship between gaining volunteer experience and gaining employment (i.e. the skills, experience and exposure that can be acquired through volunteering) and on providing compensation for engaging in volunteering initiatives.
- Interventions aimed at motivating young people should include (or begin with) initiatives aimed at involving and informing their families, since permission from parents and compromising family time are the two factors most likely to result in non-participation.
- The types of volunteering and the places in which volunteering is to take place are highly relevant in decision-making processes pertaining to participation in volunteering.
- Communications and advocacy campaigns should be conducted in the home languages of target audiences to maximise accessibility and impact.
- Communication initiatives delivered through radio and television are most likely to reach the young survey respondents. Internet and social-media based initiatives to communicate with marginalised and impoverished youth will not succeed due to limited access. Access to cellular phones does not overcome this hurdle as the technology utilised is old and does not include Internet connectivity.
- Young respondents cannot travel from their areas of residence, so any campaign or initiative designed to involve them in volunteering should take place in current areas of residence, or should provide funding for travel, accommodation and food.

Chapter 3: Qualitative research findings

The research undertaken for the Youth Volunteering Perception and Motivations Study included quantitative and qualitative methodologies. The findings presented in this chapter are derived exclusively from the qualitative data generated during six focus group discussions. The qualitative and quantitative methodologies were conducted with different respondent groups, utilising different instruments, and involved a huge difference in sample size, so they cannot be compared, and inferences or conclusions cannot be drawn from such comparisons.

Methodology

Focus-group discussion guides were prepared beforehand and used at each focus group to ensure thematic uniformity in the data collected. Discussions were guided and respondents were encouraged to engage with each of the following themes:

- Understanding volunteering: probes were used to elicit individual and community normative and conceptual understanding of the term "volunteering". To reduce bias, facilitators did not suggest or provide a definition of volunteering at focus group inception.
- Perceptions of volunteering: probes were used to elicit thoughts and feelings associated with volunteering, and respondents were asked to describe a likely volunteer. Depending on the robustness of the discussion and the depth (or lack) of engagement, respondents were also guided to identify characteristics as well as demographic and socio-economic factors that they associate with volunteering.
- Involvement in volunteering: during this section of the discussion, participants were asked to list, describe or discuss all the examples of volunteering in which they had been involved, as well as to describe the consequences this involvement may have had for them.
- Motivations for volunteering: a force-field method was used during this component of the discussion. Respondents wrote down factors that they feel could motivate or demotivate young people. The answers were displayed, after which the group was asked to suggest personal responsibility solutions.
- Recommendations and communication strategies: during the last session respondents were asked to make recommendations to the external agents (e.g. the NYDA or the Department of Communication) on how to (1) increase young people's participation in volunteering, and (2) communicate most effectively with young people.

Respondents were selected from areas chosen to enhance the demographic profile of the overall study's respondent sample. The survey questionnaires (301) were administered among predominantly black African respondents. Through targeted selection of areas (and given the spatial legacy of apartheid), we ensured that focus group respondents represented the other South African demographic and racial groupings. The table below shows the sample and focus group implementation details. Focus group respondents were asked to complete extensive demographic information surveys. These surveys were designed to correspond with the demographic section of the quantitative survey, and the data can therefore be included in the overall survey demographic database.

Date	Area/Venue	Number of Participants	Race	Duration of Discussion
27 September 2012	Lenasia	12	Indian	1.5 hours
28 September 2012	Vredepark	7	White	1.5 hours
1 October 2012	Mayfair	8	Indian	2 hours

2 October 2012	Westbury	8	Coloured	1.5 hours
4 October 2012	University of the Witwatersrand (Wits)	7	White	1 hour
4 October 2012	Riverlea	8	Coloured	1 hour

Demographic profile of focus group respondents

The graph below illustrates the percentage of the total number of participants represented by each focus group. The Lenasia focus group, for example, accounts for 24 per cent of the overall focus group sample, whilst the Wits and Vredepark focus groups respectively account for only 14 per cent of the focus group sample. Westbury, Mayfair and Riverlea account for 16 per cent each. These variations should be kept in mind when interpreting the demographic data presented below.

Figure 20: Percentage of the total sample population of each focus group

Respondents were equally representative of gender with 48 per cent female and 52 per cent male. With regard to age, the biggest age group (46 per cent) were aged between 18 and 21 years. The next largest age group was 30-35 years (22.9 per cent), followed by 22-25 (16.7 per cent) and 26-29 (10.4 per cent). Youth aged 14-17 comprised the smallest group (4.2 per cent). The age distribution is illustrated in the graph below.

Figure 21: Age categories of focus group respondents

The respondents in the focus groups were comparatively well educated[10]: 15 per cent had completed university degrees, 11 per cent had completed technical degrees or diplomas and 42 per cent had completed grade 12 (highest level of education completed). Others were still studying or at school.

Most of the major South African religions were represented, as indicated in the graph below. The largest group (29 per cent) described themselves as Muslim. This is a result of respondent selection in Lenasia and Mayfair, where respondents were purposively recruited to represent Islam. The second largest groups were Christian (27 per cent Protestant and an additional 10 per cent Catholic). Non-religious, or non-practising individuals accounted for 13 per cent of the total number of respondents).

Figure 22: Focus group respondent religious affiliations

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[10] Compared to the survey respondents – see chapter 2.

With regard to home languages, respondents spoke English (50 per cent), Afrikaans (48 per cent) and Greek (2 per cent). When asked which language they spoke most often, 63 per cent said English and 38 per cent said Afrikaans.

The unemployment rate was surprisingly high (21 per cent) given that this excludes persons engaged in studying or starting their own businesses. It is also surprising given the comparatively high levels of education among these respondents. The employment status of respondents is illustrated in the chart below.

Figure 23: Employment status of focus group respondents

Respondents received their income through four primary sources. Approximately 37 per cent received their income through salaried employment (contract, full- or part-time). Thirteen per cent said their primary source of income was their own businesses, and 17 per cent were dependent on family and friends (not surprising given the age-cohorts). Approximately 30 per cent of respondents listed their primary source of income as "other", and over half of these derived their primary source of income from loans. Two respondents accessed the child support grant.

As shown in the chart below, the racial profile of the focus group participants was spread across Coloured (35.4 per cent), Indian (35.4 per cent) and White (29.2 per cent).

Figure 24: Racial profile of the focus group respondents

Even in this comparatively privileged group (see income categories below) respondents lacked access to basic services. Approximately 10 per cent of respondents indicated that they did not have access to electricity in their place of residence, and 15 per cent did not have access to tap water within their primary place of residence.

In terms of communication infrastructure, approximately half of the respondents had access to Telkom landlines in their homes. Approximately 83 per cent had cellular phones in their homes, of which approximately half were smart phones. Approximately 62 per cent of respondents had laptops or personal computers at home, and just over half (52 per cent) had Internet connectivity at home. Access to radios was comparatively low with only 58 per cent reporting having these at home, while access to television was somewhat higher (69 per cent).

Income categories were varied and evenly spread according to responses given by the survey respondents, but the data should be interpreted with caution as many of the respondents are perhaps too young or not accurately informed about overall household income and related financial status.

Figure 25: Average household income as reported by focus group respondents

As illustrated in the chart below, respondents are most likely to either use privately owned cars or walk (presumably some are too young to drive) as their primary modes of transport. When public transport is utilised, respondents use buses and taxis. The fact that respondents are community-based and generally do not travel very far (see Figure 27) presumably contributes to the high incidence of walking as a primary mode of transport.

Figure 26: Modes of transport most often used by focus group respondents

Figure 27: Average distance focus group respondents travel per day

The majority of respondents travel to other provinces at least once a year, with approximately 35 per cent doing so more often. Around half of the respondents have travelled to other countries, and of these approximately 47 per cent have been to two or more countries.

Figure 28: Average number of times focus group respondents travel to other provinces in a year

In terms of accessing information, 69 per cent of respondents said that they read newspapers. Most of the respondents who read newspapers do so at least once per week, but only 16 per cent of those who read newspapers do so on a daily basis. Ninety per cent of respondents said that they listen to the radio (most of them do this on a daily basis), and 96 per cent reported that they watch television (and 86 per cent of those who watch TV do so on a daily basis). Approximately 71 per cent use the Internet and 65 per cent of these do so every day. Importantly, approximately 90 per cent said that the use a smart phone (not necessarily their own phones), and most who use these devices do so on a daily basis.

Migratory patterns

The majority of respondents (77 per cent) had lived in their current place of residence for more than ten years, with 48 per cent of these having lived there their entire lives. Only approximately 12 per cent were recent arrivals. The vast majority (91 per cent) of those born elsewhere were born in urban areas. Only 8 per cent of the respondents (2 respondents) had moved to Gauteng from a rural area.

Thematic analysis

Understanding volunteering

Participants' unprompted understanding of the concept volunteering

The following statement best captures the overall understanding of volunteering expressed by respondents: "Volunteering is giving something out of your free will to help others and without expecting to benefit". There are three key components to volunteering identified by participants in all focus group discussions:[11]

1. Firstly, in order for an action to qualify as volunteering, it has to be the result of a personal choice. Actions undertaken, no matter how pure the intent or positive the consequences, in response to external pressures (such as being told to do so by parents) were not considered voluntary. This suggests that respondents understood volunteering in terms of the dual meaning of the English word "voluntary" which can refer to charitable actions or intentions.
2. Secondly, for an action to qualify as volunteering, the person(s) performing the action should not receive any reward. At this point of the discussion, reward was understood primarily as monetary. A more nuanced understanding of the concept of rewards emerged as the discussions progressed. The Vredepark group noted that one might be rewarded for volunteering in other ways. The group considered actions for which such non-monetary rewards were received as volunteering. Similarly, one respondent in Westbury noted that "gaining experience" could be considered a reward. When the issue of stipends or compensation for costs incurred was discussed in later phases of the focus groups, the majority of participants maintained that "true" volunteers should not receive a stipend.
3. Thirdly, an action is only voluntary if it is directed at helping, assisting or improving the life of a person, a group of persons, a category of persons, or animals (one mention).

There was consensus among participants that a wide variety of activities qualifies as volunteering (subject to meeting the conditions above). It could involve giving of one's time, resources, knowledge and skills, support (material or emotional), or rendering a service.

With regard to the intended beneficiaries of actions that qualified as volunteering, participants mentioned their communities, the elderly, children, the less fortunate, deserving people or organisations, "anybody who needs help", community organisations and service providers such as fire brigades.

Unlike other participants, one individual from the Mayfair focus felt that volunteering was done in relation to a formalised system or organisation, and should be distinguished from charitable actions and interventions that happen more informally at the community level.

Contextualising participants' unprompted understanding of the concept of volunteering: community views

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11 This is the unbiased response, not influenced by definitions provided or some of the discussion points that are introduced in subsequent sections of the focus groups.

The focus group discussion guide included two conversational inputs directed at obtaining an understanding of particular cultural or socio-economic views related to volunteering in the various communities. These inputs explored community perceptions and approaches to volunteering, as well as the different terms used for volunteering in people's home languages.

Apart from acknowledging that different communities might have different views of and approaches to volunteering, participants unfortunately tended to engage with the subject matter very literally and mentioned examples of volunteering taking place within their communities instead of exploring the concepts. The activities listed, however, arguably reflect the socio-economic context and perhaps racial profile of the various groups.

For example, the groups of white participants at the University of the Witwatersrand, who presumably come from middle-class and generally more affluent backgrounds, described volunteering initiatives undertaken by mainly religious institutions (Christian institutions[12]) within their communities. This group identified two synonyms for volunteering (based on home-language translations). The Greek word *philotimo,* which was translated as "giving willingly"[13] and the Afrikaans word *welwillendheid*, which means "goodwill".

The Lenasia group listed what can be described as community-orientated events. These included volunteering at cultural events, burials, weddings, general community events, soup kitchens and activities to address pollution affecting the community. The Hindi word provided by the group was *sevakaro*, which translates as "to serve or to be of service".

The Mayfair group also focussed on community initiatives, but differentiated between the forms that volunteering takes in affluent and impoverished communities. Volunteering within affluent communities was considered to focus on "helping the underprivileged", whilst in underprivileged communities volunteering represented an "opportunity". The respondents understood the opportunities associated with volunteering to include possibly receiving a certificate, being recognised as someone who is dedicated and motivated, and incorporating this experience into ones CV. These are all things that might assist people in securing employment.

Vredepark is probably the most impoverished (former) white area in Johannesburg. Respondents in this group claimed that volunteering did not take place within their community, unless there was some obvious advantage to be gained from doing so.

> *"In this community, everything that has to be done has to be rewarded."*

> *"In this area people do not acknowledge each other; every man is for himself here."*

> *"One person does not want to see another person succeed…"*

> *"Around here you won't find people volunteering out of good will; there has to be money [involved]."*

> *"When someone volunteers around here, they expect you to do something in return."*

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[12] They mentioned formalised student organisations, St Johns, schools, and churches. Afrikaans-speaking people in particular were thought to engage in volunteering mainly through their churches.
[13] *Philotimo* means literally the "love of honour". It is the sense of love for family, community and country. Also the sense of right and wrong and the duty to do what's right. Accessed on 29 October 2012 at http://www.whitehouse.gov/blog/2010/03/15/philotimo .

The Afrikaans word this group chose as an equivalent to volunteering was *vrywillige werk*, which literally translates to "work you do freely or without receiving compensation", but is comparable in meaning to volunteering.

The Westbury group claimed that in their community volunteering was understood to mean "doing work without receiving payment", and that "working for no money", was considered (along with volunteers) to be "stupid". Respondents felt that their community "looks down on volunteers". The Afrikaans words introduced by this group included *vrywillige werk*, and *uithelp* which means assist, but more specifically to help somebody out of a difficult situation.

The Riverlea group essentially repeated the definition of volunteering discussed in the first section of this report and cited of examples, but did not examine the concept contextually.

Participants' unprompted examples of volunteering

The table below captures examples of volunteering that participants gave in each of the focus groups.

Table 8: Unprompted examples of volunteering by focus group respondents

Focus Group	Unprompted examples of volunteering
Riverlea	Giving information Giving services people do not usually have access to Doing a favour in return for another favour Helping out at home Helping out at holiday programmes
Wits	Giving back to the community Help someone who is underprivileged Raise money for a cause Build structures for impoverished communities Provide activities for street children Helping a family member Giving old clothes Giving food
Lenasia	Soup kitchen Helping a community event Help organise community events Solving pollution Going to orphanages Collecting canned foods for the homeless
Mayfair	Give money Give skills Give time To uplift the community
Vredepark	Doing something for the SPCA Helping the police or the fire brigade Helping at old age homes Helping at clinics or hospital Participating in church activities/ Giving monthly contributions to the church Helping at centres for disabled persons
Westbury	Going out in the community to look after old people, or sick people or people affected by HIV/AIDS

Focus Group	Unprompted examples of volunteering
	Hosting a holiday club for kids during school holidays
	Getting involved in community development initiatives
	Getting involved in community initiatives to assist the youth/ to promote youth development
	Asking people what they need help with and helping them (for example getting their Identity documents or food parcels)
	Doing administrative or professional work after hours without compensation.

Perceptions of volunteering

The majority of participants had exceedingly positive views of volunteers and volunteering. Participants described volunteers as having the following positive characteristics: hardworking, driven, emotional, caring, wanting to better self and community, empathetic, altruistic, caregivers, aware of social inequalities, politically minded, scientifically minded (care about the environment), rational/self-interested, super-heroes, soft hearts, good hearts, animal loving, kind, loving, selfless. The following negative characteristics were mentioned: wanting attention, doing things for personal gain and seeking publicity.

Whilst attempting to "profile" a typical volunteer the following relevant observations were made (some of which can be classified as motivating factors or barriers to volunteering). The most frequently mentioned characteristic of someone who volunteers (six mentions) is someone who has time. In addition, older people (eight mentions) and unemployed people (six mentions) are said to be more likely to be involved in volunteering because they have more time available to do so.

Respondents felt that neither men nor women were more likely to volunteer, although men and women were likely to be involved in different kinds of volunteer activities, depending on their cultural roles, skills levels and the amount of time they have available.

Despite some racial stereotyping encountered during discussions, the groups were divided about the role that race plays in the likelihood of someone to volunteer. Roughly equal numbers argued that either black people or white people or Indian people were more likely to volunteer. There was agreement, however, that black and white people are likely to become involved in different kinds of volunteering: black people in community initiatives and activities that respond directly to situations of extreme poverty, while white people are more likely to be involved in skills transfer activities, assisting animals and donating money. One respondent felt that volunteering creates dependency in black communities.

Educated people, it was argued, are more likely to volunteer (four mentions) because "they are more aware of what is happening in society", and have "knowledge and skills" more appropriate to effective and targeted volunteering.

Rich people were thought more likely to volunteer (four mentions) than those who lack resources, although lack of resources was considered a less important factor than lack of time.

Some descriptions of volunteers and volunteering that were only mentioned once in the focus group discussions are listed below:

- Volunteers are young people.
- Volunteers are "people who have come from the bottom, who have undergone hardships, and who have overcome a disadvantaged background."

- Volunteers are people who feel guilty about their past.
- Volunteers are people who want to benefit from volunteering.
- Volunteers are from specific cultures: Afrikaans people, for example, have to give a tenth of their income to the church, and Muslims have to give 2.5 per cent of their annual income to the poor.
- Volunteers are religious people.

Participants felt that the following types of organisations are involved in volunteering: non-governmental organisations, faith-based and religious organisations, schools and schools-based projects, community projects, international charity organisations (e.g. GreenPeace, the Clinton Foundation, United Nations), youth groups, community-based organisations, cultural organisations, AIDS organisations, Islamic Medical Association, Muslim aid organisations, feeding schemes, and corporates and big business through corporate social responsibility.

Interestingly participants expressed negative perceptions of international volunteering and aid organisations. These organisations were described as "controversial", providing the "wrong services, to the wrong people", "just for show", having "hidden agendas", wanting "publicity", and "rare to be seen to be involved [in our community]".

There was agreement across groups that although citizens in a democratic country have responsibilities both in assisting members of their communities and in becoming involved in partnerships with government to assist vulnerable groups, they also had a responsibility to hold government accountable. It was felt that ultimately the government is responsible for basic and other service delivery, including housing and education, and that it receives tax money to implement these responsibilities. It was also said that governments should be held accountable for failures to deliver and failures to support vulnerable sectors in South African society.

Participant involvement in volunteering

The table below includes a summary of participant responses per focus group regarding their participation in volunteering.

Table 9: Focus group respondent volunteer activities

Focus group	Volunteer activities in which participants have been involved	Benefits of involvement	Negative consequences of involvement
Riverlea	Cleaning-up campaigns Painting old-age homes Volunteering at the Eldorado Park community centre Preparing food at medical centre Managing classrooms	I felt that I made a difference. I acquired skills. I learnt patience and how to love others.	
WITS	Belong to missionary organisation Community service project in schools with disabled children Hosted an event which raised R16 000 for Hotel Hope orphanage Did art classes with children at orphanage in Alexandra		
Lenasia	Collecting clothes before winter	Helps open one's eyes to	We volunteered to

Focus group	Volunteer activities in which participants have been involved	Benefits of involvement	Negative consequences of involvement
	for disadvantaged people Assisting at blood donation events	the need to volunteering. My interpersonal relationships improved. It gave me confidence and I feel better.	help paint a building in a community but afterwards people started throwing things at the wall we painted
Mayfair	Participated in Muslim AIDS Programme Involved in Islamic Medical Association Have helped out at an orphanage Participated in feeding schemes Volunteered at hospitals and schools Volunteered during FIFA World Cup	I enjoyed the volunteering. I got a "wake up call" about how much need there is. I gained self-knowledge. I acquired facilitation skills. I became a more understanding person. It was "reality check" for me.	Sometimes volunteers are taken advantage of and start doing the work of paid workers. People saw me as a counsellor and I did not have the skills required to deal with their problems.
Vredepark	I painted the church. I volunteered to help old people at the church. I help at the SPCA. I volunteered to cook for people who needed food.	It made me feel good. It motivated me to do more to help and to improve my own life. It made a difference to the people I was helping.	
Westbury	I have been involved in community work/ care-giver with the old and sick. I have done some nursing and I get information for people on their medical conditions. I am involved in a film club where the films are used to teach children morals and values. I am involved in HIV/AIDS and other awareness programmes. I have been involved in a soup kitchen. I am involved in the children's holiday programme. I am involved in initiatives to prevent alcohol and drug abuse. I help out with children at the home-based crèche. I work to promote *Ubuntu* and see myself as a spiritual guide.	I feel better emotionally. I obtained a permanent position of employment as a result. I received a scholarship to study as a consequence of volunteering. I made a difference. I motivated other people. I was able to share experiences with other people. Other people benefitted because of the networking that took place. Many friendships were formed in the process. It was a rewarding experience for volunteers and beneficiaries. I was able to make an impact on someone's life. I was able to encourage	I received false information about volunteering and the work I did which created problems. People in the community also have "false information" about volunteering. My community has misconceptions about volunteering. In many cases my safety was seriously threatened. Volunteers have been robbed and physically harmed. People often reject volunteers in our community. There is a negative stigma attached to volunteering because

Focus group	Volunteer activities in which participants have been involved	Benefits of involvement	Negative consequences of involvement
		other people.	people think that on a large-scale it has a negative impact. There is also a negative stigma attached to volunteers who are perceived as people who do not have money or jobs.

An interesting finding from this section is that the most comprehensive volunteering activities, with the most material and extensive benefits for the volunteers, took place in Westbury. This is the same community where participants reported negative and unaccommodating attitudes towards volunteers, and where high levels of crime impeded volunteering. This suggests that any initiatives designed to encourage young people to volunteer should take into account their socio-economic and political context, and should be accompanied by community information dissemination activities.

Some of the volunteering activities reported were linked to particular high-profile national events, which had been widely publicised, such as Mandela Day (mentioned in the Riverlea group) and the World Cup (mentioned in the Mayfair group). This suggests that large-scale advertising and public events can be effectively used to encourage "first-time" volunteering. In most cases, volunteering was a positive experience and the young persons involved in the research would be likely to engage in volunteering if opportunities are presented to them to do so. Apart from participants in Westbury and Vredepark, few had in fact identified needs and opportunities themselves (or shown a willingness to do so).

Most of the examples of volunteering mentioned took place within participant's communities. Few had gone to other communities to volunteer, and few mentioned that as a possibility. Nevertheless, the many references to "opening my eyes", "seeing what is really out there", experiencing a "reality check" suggests that encouraging young people to volunteer in communities different from their own will contribute at community-level to increased integration, improved communication and understanding, and democratic consolidation.

Much of the volunteering took place through religious organisations or schools. These institutions could be approached or incorporated into national strategies to encourage volunteering to maximise impact and reach.

In most cases, participants benefitted greatly from volunteering and campaigns, suggesting that initiatives designed to encourage volunteering should focus on communicating these benefits (particularly material benefits and those related to personal development). This information should be targeted at the large contingent of unemployed and disillusioned youth as a means of generating hope, motivating integration into society and perhaps increasing skills and the likelihood of employment.

Factors that motivate and barriers to volunteering

Respondents were asked to each individually write down factors that they thought would motivate them to volunteer. In a separate exercise, they were asked to write down factors that they think would dissuade them from volunteering. These answers are recorded below. Although by no means statistical, an attempt has been made to indicate the frequency with which certain motivations or barriers were mentioned.

Table 10: Factors that motivate focus group respondents to volunteer

Motivating Factors	Frequency
I love people/ I have a passion for working with people/ I want to help people (people in general)	4
I like to do something constructive with my time/ Stay out of trouble/ Overcome boredom	5
To make the world a better place/ To improve conditions around me/ Change lives/ Change circumstances/ Make a difference/ proof of this/ long-term impact	25
To obtain a certificate/ Letter of reference/ Show examples of achievements	3
I want to develop a better understanding of people/the world/ what is really going on/ and in comparison get better understanding of my own life = gratitude	5
I want to work in my community/ I love my community/ I want to help my community	6
I want to develop skills/knowledge/ to learn (communication skills)	8
Gain experience relevant to improving life or likelihood of gaining employment	4
To benefit me in other ways (give me motivation to do things/ improve my life/ make me feel better/ give me a sense of purpose)	10
I want to be a good role model for the next generation/ Inspire others to do the same	3
To create opportunities for myself (including exposure to business)	3
Building network and friendships	5
The possibility of earning an income later as a result of volunteering	1
Responding to obvious need (people)	14
Responding to obvious need (animals)	2
Morals and values (It was the right thing to do/ It is the kind of person I am)	6
Having participated in the struggle against apartheid gives you a better perspective and motivation to volunteer	1
Because of my religion	1
To be appreciated by the intended beneficiaries	3
Becoming more integrated into my community (feeling less separate)	1
Advertising campaigns and obvious opportunities to volunteer would motivate participation	2
Having more time available	1
Peer pressure and social acceptance (If more young people were involved, others would also become involved)	3
Formalised systems with feedback mechanism (More formalised volunteering where you would know how much time you have spent and how much progress you have made, and what the impact has been. You also want to monitor your own development)	1
Cultural motivations (*Ubuntu*)	1

Motivating Factors	Frequency
A strong unifying cause (global warming, understanding a cause, worthy cause)	3

The three factors most likely to motivate the young participants to volunteer are

1. The ability to make an observable difference;
2. Personally benefitting from the experience (emotionally, on a skills level, in terms of accessing future employment, and so forth);
3. Being faced with situations of obvious need.

Table 10: Factors that demotivate focus group respondents from volunteering

Demotivating Factors	Frequency
When expectations are not met (e.g. receiving wrong information, people making promises to assist but then don't)	2
Not receiving a financial reward	4
Not receiving other rewards (recognition, thanks from beneficiaries)	15
Not being able to illustrate any direct personal benefit as a result of engaging in volunteering (e.g. personal growth, lack of relevant experience gained)	3
Not being able to illustrate any direct benefits for the intended beneficiaries	5
Being victimised in the community (e.g. teasing, slander, discrimination, rejection, sabotage, disrespected by peers, being side-lined)	12
Not having "a real voice"/ Power to influence things	1
The job description (i.e. having to do dangerous or unpleasant things)	1
Being taken advantage of (exploitation)	1
If you don't agree with larger cause	1
When you are forced to volunteer	2
Time (spending too much time away from my children)	1
Having personal safety threatened (crime)	2
Activities that are unfamiliar or in unfamiliar places or are challenging (moving out of your comfort zone)	1
Lack of resources to do so	3
Lack of support from family and friends	1
Not having the necessary skills to perform the task at hand (e.g. counselling)	1
Lack of self-awareness/ Not knowing what you want to do with your own life	1
Other external factors (bad weather)	1

The two factors most likely to demotivate participation in volunteering are

1. Not being acknowledged by/ welcomed by/ thanked by the intended beneficiaries;
2. Negative attitudes pertaining to volunteering within their communities.

Participants' perceptions of their potential role in promoting volunteering

Participants' responses fell into five broad categories regarding their potential role in promoting volunteering in their communities.

Participants argued that they could be positive role models in their communities; that they would promote volunteering by demonstrating impact or showing the benefits of volunteering for themselves and the intended beneficiaries. They would also demonstrate the "fun" components of

volunteering, and then build the positive profile of these activities by involving celebrities and respected persons.

They noted that they could focus on advocacy. This would include promoting important causes and disseminating appropriate information.

Third, they felt they could focus on awareness raising events, campaigns and advertising and promote opportunities to volunteer. This could include motivational and information talks at schools and community centres, organising community events, or displaying posters in relevant areas.

Participants also felt that they could contribute to the expansion and formalisation of volunteering by establishing "friendly and accommodating" organisations in which young people would feel "welcome" to participate.

Participants felt that by embarking on communication campaigns aimed specifically at correcting negative community perceptions of volunteering would increase uptake.

Participant recommendations and acceptance of responsibility were not only logical and directly relevant to the experiences they described and the motivating factors and barriers they identified, but were also realistic and implementable. Initiatives designed by government or other institutions aimed at increasing volunteering should support the activities listed above (through capacitation and information dissemination).

Participants' recommendations to the NYDA for promoting volunteering among the youth

Participant recommendations to the NYDA regarding how to promote volunteering among youth are captured in the table below. Although by no means statistical, an attempt was made to indicate the frequency with which certain motivations or barriers were mentioned.

Table 11: Focus group respondent recommendations for promoting volunteering among youth

Recommendations	Frequency
Introduce/ Increase the number of learnerships available to young people	1
Communicate more frequently and more effectively with schools and established youth groups	5
Improve public perceptions about the organisation (keep your promises, practice what you preach, be a good role model, lead by example)	6
Introduce/ Increase number of empowerment programmes available to young people	1
Introduce/ Increase number/ types of opportunities to volunteer available to young people	10
Ensure that the opportunities to volunteer provided to young people benefit them (through skills acquisition, experience gained, help them to access bursaries, recognition)	10
Effectively communicate the benefits of volunteering to young people (including conducting workshops on youth volunteering)	7
Facilitate opportunities to travel (go places they have never been) for young people	2
Pay a stipend /donation for volunteering	3
Accurately identify needs and match youth skills and willingness to these (research)	3
Accurately identify the needs and interests of young people themselves (research)	2

Recommendations	Frequency
Work on improving community perceptions of volunteering	4
Market volunteering as "cool"	2
Create more awareness of volunteering in general	1
Provide transport for people in rural areas	1
Don't waste resources on young people who are not interested, focus on people with altruistic personalities	2

Here the recommendations focussed on increasing the number and types of opportunities available to volunteer, and ensuring and communicating that involvement in volunteering will benefit young people who participate in various ways.

Participants' recommendations to the NYDA for communicating with the youth about volunteering

Participant recommendations to the NYDA for communicating with youth about volunteering are captured in the table below. Although by no means statistical, an attempt had been made to indicate the frequency with which certain motivations or barriers were mentioned.

Table 12: Focus group respondent recommendations for communications channels

Recommendations	Frequency
Internet (general)	1
Social networking in general	5
Facebook	4
Twitter	3
Mixit	2
Whatsap,BBM	3
Workshops	1
Posters and pamphlets	2
Send organised youth groups into communities to promote volunteering	1
Sign language to reach the deaf	1
Television	2
Through sporting events/ Reach them at sporting events	1
Reach them through their cellular phones	2
Communicate to youth through movies (content placing, use celebrities)	2
Communicate through music (involve famous musicians, use celebrities)	3
Awareness raising campaigns (including fun days, parties, host public debates)	4
Through schools	7
Advertise opportunities to volunteer	3

Interestingly, there was no mention of radio communication, newspaper or magazines. The recommended means of communication was social networking and visits to schools.

Findings and recommendations

Key findings

- In most cases, participants had a positive view of volunteering. Those participants who have participated in volunteering said that they had benefitted from doing so.

- In general, respondents were willing to volunteer and to promote volunteering, but either did not know how to do so, or did not have the support required to do so.
- There was agreement across groups that although citizens in a democratic country have responsibilities both in assisting members of their communities and in becoming involved in partnerships with governments to assist vulnerable groups, they also had a responsibility to hold government accountable. It was felt that ultimately the government is responsible for service delivery, including housing and education, and receives tax money to implement these responsibilities.
- The three factors most likely to motivate the young participants to volunteer are:
  1. The ability to make a observable difference;
  2. Personally benefitting from the experience (emotionally, on a skills level, in terms of accessing future employment, and so forth);
  3. Being faced with situations of obvious need.
- The two factors most likely to demotivate participation in volunteering are:
  1. Not being acknowledged by/ welcomed by/ thanked by the intended beneficiaries;
  2. Negative attitudes pertaining to volunteering within their communities.

Recommendations

- In communicating with young people (or when designing initiatives to encourage participation in volunteering) participants suggested that the focus should be on communicating the benefits of volunteering (particularly the material benefits and those related to personal development). Participants argued that this information should be targeted at the large contingent of unemployed and disillusioned youth in the country as a means of generating hope, motivating integration into society, and perhaps increasing skills and the likelihood of employment.
- In terms of media utilised for such communication campaigns, the focus group participants and their peers will most likely be researched through television, social media and schools.
- Initiatives designed or embarked upon to encourage young people to volunteer should take into account their socio-economic and political context, and should be accompanied by community information dissemination activities as well. This will minimise the limiting impact negative community attitudes and behaviours have on the willingness and ability of young people to volunteer.
- Most importantly, initiatives should focus on increasing the number and types of opportunities available to volunteer.

Chapter 4: Exploring social media as a tool for promoting youth volunteering in South Africa

Background

In an effort to draw on innovative mechanisms to tap youth perceptions of and motivations for volunteering in South Africa and to widen the scope of the research, VOSESA partnered with the Praekelt Foundation to run a social media pilot campaign on volunteering. Based in South Africa, the Praekelt Foundation builds open source, scalable mobile technologies and solutions to improve the health and well-being of people living in poverty. Through its various projects, the foundation has reach 50 million people across 15 countries, including young people in South Africa.

One of its flagship projects is the *Ummeli* platform, which is a mobile jobs and career portal. Young people can access the portal, which is hosted by Vodafone Live! through Young Africa Live – a social media platform which encourages young people to talk about topics related to their health and well-being. As of October 2012, the *Ummeli* platform had approximately 102 000 users, up from approximately 47 000 in February 2012. Over a 90-day period in 2012, 40 500 users (almost half) were active on the platform, indicating an extremely engaged and active community of users. Little is currently known about the demographic profile of users. The foundation is in the process of collecting demographic information on its *Ummeli* users, but already knows that users are spread across the country, and that the education level of users ranges across university level, matric, and less than matric.

In deciding to run a social media campaign with Praekelt Foundation, VOSESA recognised that it would only be reaching a limited and relatively privileged subset of youth in South Africa who have access to smartphones. However, given the funding constraints for the project, the need to limit the survey sample to 300, and the recommendation from the 2012 NYDA Knowledge Seminar to reach out to young people via social media, we felt it was a worthwhile initiative which would provide further insight into how some young South Africans view volunteering in relation to their lives, even if they are not representative of the wider population.

Prior to submitting its proposal to the NYDA, VOSESA had initial conversations with *Ummeli* and agreed that there was scope to collaborate given our respective interests. At that time, *Ummeli* expressed an interest in developing a "volunteering and training opportunities" component to its platform, while VOSESA shared its interest in gaining access to the platform to explore youth perceptions of volunteering for the NYDA study.

Formalising the agreement took a few months, as we had to engage with different staff members at the foundation and agree on a mutually beneficial approach. The Praekelt Foundation was particularly concerned that their users should not be used for market research, and it was thus necessary to think creatively about how to elicit perspectives on youth volunteering without relying solely on posting questions. Following lengthy discussions, we agreed that it would be beneficial to run a short campaign on the Website, which would involve three aspects:

1. content on volunteering (a total of five articles)
2. concrete volunteering opportunities for young people (a total of 20) and;
3. poll questions for users to engage with and chat about.

The five-week campaign strategy took the following form during October and November 2012:

- Week 1: Article on volunteering and poll question
- Week 2: Youth volunteering profile, poll question and volunteering opportunities

- Week 3: Youth volunteering profile, poll question and volunteering opportunities
- Week 4: Youth volunteering profile, poll question and volunteering opportunities
- Week 5: Youth volunteering profile, poll question and volunteering opportunities

In return, *Ummeli* agreed to give VOSESA access to poll responses, the number of clicks on the various articles and the comment streams to the articles.

To develop the volunteering articles, VOSESA interviewed a total of five youth volunteers in its network – Kefiloe Mokoena of AFS Interculture South Africa, Lynn Adams of Volunteer Centre Cape Town, Duncan Luke of SPONSOREME, Nangamso Koza of the *Inqabela* Foundation and Sharon Oliver of the President's Award Volunteer Programme[14]. VOSESA also reached out to approximately 30 civil society organisations (CSOs) in its network by email or telephone to inquire about volunteering opportunities. This proved to be an exceptionally time-consuming and difficult aspect of the project because although many CSOs have an interest in involving young people, most are constrained for time and appear to lack clear information on how young people can become involved in their organisations.

Ummeli unfortunately encountered some technical difficulties when posting the first three articles. This made it difficult for users to post comments on the posted articles, and therefore engage with the content – a key objective of the campaign. Given this, and the effort put into developing the content, it was decided that *Ummeli* would re-run three of the articles on its platform to allow users to comment. Thus, while the campaign should have concluded during the week of 29 October 2012, the campaign only concluded on 14 November 2012.

The following sections outline the content published throughout the campaign the reactions to the various articles and poll questions by *Ummeli* users.

Ummeli campaign

Week 1

> **Article: *Ask not what you can do for volunteering - but what volunteering can do for you***
>
> Some think volunteering is a waste of time, but if you're serious about your future maybe you shouldn't dismiss it so quickly.
>
> Do you want to meet people who could help you access employment, training and education opportunities? Would you like to develop new skills and share your talents? Are there things around you that you would like to improve? Are you keen to discover your passion and what you're good at?
>
> You could volunteer with a community-based organisation or your church, a youth group, a non-profit organisation, a big event (such as the Soccer World Cup), or at a school. Sometimes you need to formally apply to volunteer, and sometimes all you need to do is ask whether you can. There's also the option to start your own volunteering project.
>
> There are many volunteering opportunities that could make a difference to you. You could volunteer regularly over a period of months, years or just once in a while. Even full-time or part-time just to pick up some skills.
>
> Sometimes volunteers receive a small stipend to cover food and transportation, or as a token of appreciation. When it is well managed, volunteering offers the opportunity to develop self-confidence and skills in a professional environment.
>
> Although volunteering won't guarantee you a job, it can help you discover the career you'd like to follow by exposing you to different career options.

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[14] The article on Sharon Oliver was not run.

A local study has found that people who serve with the loveLife groundBREAKERS programme have a better chance of accessing employment and further education. Graduates of the City Year programme almost always secure employment.

Aside from all the ways volunteering helps people personally, most people say that it is in the giving that the true reward lies.

Hey guys, we want to find out from you – why would you like to volunteer?

The article was published on 27/09/2012 and taken down on 04/10/2012. During this period, the article had 504 views and received 35 comments.

A total of 1 795 users answered the **poll question**: Would you like to volunteer?

Yes	1 177
It depends on what I would get from it	537
No	81

The article was re-run on 18 October 2012 and taken down on 26 October 2012. The article received 2 451 views and a total of 131 comments. The comments suggest that there is high interest in volunteering among *Ummeli* users and an equally high eagerness to know more about the challenges, opportunities and the organisations that provide volunteering opportunities. User comments also indicated that people were inspired to volunteer from the week's posting on volunteering, with one person stating "u've motivated me to volunteer, after the 26th of this month, I'll approach local NGOs to serve them with my skills and time."

There was also evidence of users posting motivating and positive messages about life and living, having read the article. Other people shared concerns about wanting to know more about volunteering and asked for "testimonies, experiences, perks and challenges" of volunteering. Two individuals sought clarification on the difference between volunteering, learnerships and internships, and one person shared their understanding from an economic perspective: *"with internship u get paid not the full amount most start at 1.5 but volunteering u don't get paid only skill u get."* Job seekers also used the platform to advertise their skills and capabilities, while others shared motivational words and even their posts from other social networking platforms such as Facebook. There were a few comments about social issues (e.g. rape) that seemed unrelated to the posting.

After the article was run for a second time, the **poll question** received a further 417 responses.

Yes	331
It depends on what I would get from it	75
No	11

Week 2

Article: *"You find yourself when you serve others"*

Kefiloe Mokoena writes...

I completed matric and in 2007 enrolled to study law part time, circumstances which led me to consider volunteering in my community.

In matric my life was packed with school and friends, but after matriculating I was left unchallenged. Something had to change. Enter volunteering and my journey of gaining self awareness. Volunteering helped me find myself.

My first volunteering experience started with Bridgeman, an NGO in Soweto. There I was given purpose and something to look forward to beside my studies. But I wasn't taking money home and this created certain challenges.

I was raised by my grandparents, who wanted me to get an education so I could sustain myself. With volunteering, they saw me go out into the world daily but bring nothing back.

Although it was a struggle for them they managed to look past that and were willing to love, respect and support me still. This was the biggest hurdle in my life as a volunteer.

I applied to become a volunteer for City Year and was accepted into a six-month programme, SayXchange, to volunteer in Mozambique. My grandparents were extremely proud. They began to see the great opportunities volunteering offered. Since then they've been an even greater source of support.

My six months in Mozambique were fantastic. The Mozambican youth are incredibly committed to volunteering, even without a stipend.

It was there that I realised I had a passion for communication so I changed my studies from law.

Now I work for AFS as a programme coordinator and in true volunteer spirit, I've applied to volunteer at Radio 2000!

Kefiloe went from law to communications, an avenue he hadn't considered until he came face-to-face with the challenges and joys of volunteering. Thanks to these experiences he was able to make a career decision most young people struggle with.

The article was published on 04/10/2012 and taken down 10/10/2012. It only received 382 views due to technical problems and received 6 comments.

The **poll question** – Would you volunteer if it helped you decide on a career path? – received 1 271 votes.

Very likely – I don't know what I want to do with my life as yet! I want to go directly into my chosen field.	229
Maybe – I have time on my hands so doing Something instead of Nothing works for me	809
Not likely – I don't think Volunteering is for me, I want to go directly into my chosen field	100
Definitely not – I won't work unless I'm paid to do it	133

Kefiloe's story was re-run from 08 November to 14 November. During this period, the article received 1 904 views and 94 comments. A number of users expressed their interest and availability in volunteering, however a few users didn't know where to turn to access opportunities. One user emphasised the value of volunteering: Volunteering is great step to be taken because it helps us to increase and develop the skills and knowledge we have. Another user noted how *Ummeli* had changed their view of volunteering:

Ummeli has changed my "maybe" to a "yes i would volunteer" I am begining to appreciate the sense made from it. I courage everyone to work they butt off even if it for free. It's better than nothing, I personally wish to be a part of *Ummeli* or complete any admin work for anything in line with computers. Big ups to you Kefiloe...

Unfortunately, a number of comments were unrelated to the article and instead focused on praising God or personal issues (e.g. health and pregnancy).

An additional 894 users answered the poll question as per the below:

Very likely – I don't know what I want to do with my life as yet!	175
Maybe – I have time on my hands so doing Something instead of Nothing works for me	579
Not likely – I don't think Volunteering is for me, I want to go directly into my chosen field	67
Definitely not – I won't work unless I'm paid to do it	73

The following **volunteering opportunities** were posted:

- **AFS Interculture South Africa** is a volunteer, non-profit organisation which promotes and facilitates intercultural learning and awareness through exchange programmes and other intercultural learning activities to foster peaceful co-existence. AFS Interculture South Africa offers opportunities for young people to volunteer in communities throughout the country as well as opportunities for families to host international volunteers.

  AFS Interculture South Africa is divided into **three regions** - KwaZulu Natal, Gauteng and Western Cape, which comprise of a total of **19 Chapters**.

  To learn more about the opportunities to volunteer with AFS, call their office at 0861 237 468 or apply online: https://www.afsglobal.org/AFSGlobal/OnlineInquiry/SubmitNewInquiry.aspx?country=RSA& language=en-US&type=1&refer=www.afs.org.za.

- **City Year** is a non-profit organisation that unites a diverse group of young people in a year of full-time service, giving them the skills and opportunities to change the world. As tutors, mentors and role models, these diverse young leaders help children in schools and communities across Johannesburg, as well as through our international affiliates in the United States and London.

  To apply, you can download an application here, http://www.cityyearsa.co.za/JoinCY.html. Alternatively, email recruitsouthafrica@cityyear.org or call the office at 011 429 0300.

  Applications are due by the end of October and the programme will start in February/March next year. Please review the below criteria selection criteria before applying:

  City year seeks individuals who:

    • have experience working with and mentoring children

    • have volunteer, service and leadership experience

    • are between the ages of 18 and 25

    • are South African citizens or permanent residents

    • have completed matric by the start of the programme

    • have no criminal record.

  Siyaphambili is a youth organisation in Soweto committed to supporting young people to become active members of their communities. The organisation runs programmes in public-speaking, poetry, reading and other activities to support young people to express themselves about issues that matter to them.

Siyaphambili welcomes volunteers 18 years and older to support its programmes throughout the year – people who are passionate about giving back to their communities. In mid-December the organisation will run a week-long camp and also welcomes volunteers for that event. Young people between 13 and18 can participate in the camp.

To find out more about how to get involved with *Siyaphambili*, email Kefiloe at Kefiloe.Mokoena@gmail.com or Zandile at Zandiradebe@gmail.com

- **Field Band Foundation** is a non-profit organisation which focuses on youth development using music and dance. Field Band is urgently seeking a volunteer percussionist who ideally also plays the marimba. Field Band Foundation would provide a stipend for this volunteer position. The volunteer will be expected to travel throughout South Africa as part of the position. To learn more about Field Band Foundation, visit their Website at http://www.fieldband.org.za/.

  For more information or to request an interview please email ceo@fieldbandfoundation.org.za or call 031 564 2913.

- **Peter Pan Down's Syndrome Centre** is a non-profit organisation in Cape Town which focuses on providing pre-school education for children with Down's syndrome. Volunteering in this field requires one to be sensitive and passionate about working with children with special needs. To volunteer with Peter Pan Down's Syndrome, kindly call 021 556 2720 to make an appointment. There is no age limit. For more information, visit http://www.connectingkidz.co.za/peterpan/index.htm.

Week 3

Article: What volunteering can do for you – "Help yourself by helping others"

Lynn Adams writes...

As a volunteer I learned that once you see how your involvement in your community transforms lives, you cannot go back to ordinary life – life without volunteering. I do honest work and it fulfils me.

My most exciting moment was volunteering with Canada World Youth through the Cape Town Volunteer Centre. I had an opportunity to work with young Canadian volunteers in an eye-opening, cross-cultural experience.

During the six-month programme we worked in Khayelitsha, mainly with children in orphanages. We spent the last three months volunteering in the Sunshine Coast of Canada, which involved helping the elderly.

Canada was just one milestone in a life spent volunteering. In high school I was a very active pupil and a peer educator. That experience sparked my passion for working with young people. It was also important to me to create a platform for my peers – one that would give them access to information about sexual health care and how to deal with social and peer pressure.

All young people should get involved in volunteer work. This journey has changed my life.

But like most important things, it does not come without its challenges. For me that was the societal pressure to find a "good job" or something that would bring in an income. Friends and family will not always understand why you are involved in volunteering, so you'll need to be committed to your decision.

> I am excited by what I do. Volunteering is important to me and it will always be a part of my life.
>
> **It's thanks to volunteering that Lynn has learnt to stand her own ground, even when faced with negativity from society about the path that she wants to follow.**

The article was posted on 11/10/2012 and taken down on 18/10/2012. There were only 364 views and 15 comments owing to the fact that users could not comment or click on this article for most of the days it was posted. From the 15 comments, it can be seen that most users who commented were looking for employment opportunities. However, one person sought funds for his non-profit organisation by placing the advert, *"... Im 26 years, i just started a youth npo association in my community, npo has 5 office-bearers, we are looking for a donation of R526 000.00 to establish a poultry production project."* There was keen interest in volunteering among the few respondents, with one person posting the need to volunteer in "a clinic or shop" while another expressed the need to volunteer as "a health care worker", but didn't know where to get information on volunteering.

The **poll question** – Would you be discouraged from volunteering if your friends think it's not cool or say it's a stupid thing to do? – received a total of 1 352 responses.

Definitely not – What I do with my life is my decision	727
Not likely – I understand that volunteering is good for me and the people I help	507
Somewhat likely – It depends how much grief they would be giving me	59
Very likely – What my friends think of me is very important	49

The **volunteering opportunities** run on the platform included:

- **Cape Town Volunteer Centre** is a unique non-profit organisation committed to motivating and developing effective volunteering through consultation, training, information, and placement services. The organisation runs numerous community-based volunteering projects though its office in Cape Town and its satellite offices in Khayelitsha and Mitchell's Plain. Currently, the centre is supporting a youth community volunteering project in Khayelitsha, which aims to improve the health of young people aged 15-30 by creating safe homes free from domestic violence and drug abuse and with lower cases of HIV/AIDS. Though based in Khayelitsha, the project has reached out to other youth in Mitchell's Plain, Athlone, Vredendal and Beaufort West.

  To read more about this project go here: http://www.volcent.co.za/local-youth-involvement-sector-project-khayelitsha. Anyone interested in participating should call Susan at 021 674 5335 or 076 879 1271, or email her at youthdept@volcent.co.za .

- **New BeginningZ** is committed to creating and implementing the growing need for services for the increasing number of abandoned, abused, neglected babies, children living, working and begging on the streets as well as orphans and vulnerable children in and around Tshwane. To learn more about the organisation go here: http://www.newbeginningz.org.za .

  Young people are encouraged to join the growing network of New BeginningZ volunteers. Volunteering opportunities with the organisation include helping out at their Baby Haven or at the *Thuto Ke Lesedi* Creche, collecting donations, assisting with their arts and crafts programme, doing odd jobs around their office, among other things. New BeginningZ volunteers are not paid any sort or remuneration or stipend.

If you are interested in contact Mrs Lynette Erasmus at 012 384 2189 or email her at haven@newbeginningz.org . You can also submit a student volunteer application, available here: http://www.newbeginningz.org.za/resources.htm .

- **loveLife** is South Africa's largest national HIV prevention initiative for young people. The organisation combines a sustained campaign with nationwide community-level outreach and support programmes to promote healthy, HIV-free living among South African teens

  The *mpintshi* programme is a youth leadership development programme that has been designed especially for young people across the country. The programme is intended to be a platform for young people to get inspired, release untapped potential and demonstrate leadership in the fight against HIV through implementing loveLife HIV prevention programmes in their community. A big part of releasing potential is the discovery of one's most natural talents and abilities and focusing on developing these. It's a mindset change and an attitude shift that will change your life.

  Once individuals have volunteered as *mpintshis*, they are eligible to apply for loveLife's national corps of more than 1 200 full-time peer educators, known as groundBREAKERs (gBs). gBs volunteer for a period of one year to become leaders of HIV prevention within their communities. These young people, aged between 18 and 25, go through a series of training programmes to equip them with sexual health counselling skills and techniques for effective outreach to other young people.

  If you are interested in becoming an Mpintshi, call the loveLife call centre at 0800 121 900 or send a Plz Cal Me at 083 323 1023 and loveLife will call you back.

- **SCORE** is an international non-profit organisation specialising in community development through sport and recreation. SCORE is active in communities in Gauteng, Limpopo, Mpumalanga, Western Cape and Eastern Cape.

  SCORE's Volunteer Involvement Programme, recognises sports volunteers as "Very Important Persons" once they achieve a certain level of competence within SCORE's leadership ladder. These VIPs are then entered into a database that tracks their qualifications through training courses attended, their skills and their activities. VIPs become a very important resource, available to volunteer at major events and able to support other sport development initiatives in grassroots communities. To hear what SCORE's volunteers think about volunteering, go here: http://www.score.org.za/impact/communityvolunteers/.

  If you are interested in finding out about volunteering opportunities in your area, email nkosanamguni@yahoo.com or info@score.org.za. Please indicate where you are based to facilitate a response about volunteering opportunities in your area.

- **Women and Beyond** is a registered non-profit organisation which provides services to women and children who are living under adverse circumstances. The organisation primarily focuses on women living in informal settlements and rural areas across South Africa to address gender violence, poverty and HIV/AIDS. To learn more about the organisation, go to http://www.womenandbeyond.org.za/ .
  The organisation has just opened a new office in Pretoria and is looking for volunteers passionate about ending domestic violence and other forms of gender-based violence. Volunteers are needed to help set up and run the new office. To learn more about how you could help to establish this important organisation in Pretoria, email Tebogo at Tebogo@womenandbeyond.org.za or call 083 312 2568.

Week 4

Article: *"Volunteering made me who I am today"*

Nangamso Koza writes:

I come from a family and community of volunteers in the Eastern Cape. When I was a child, I would go and help those in need. We just never called it volunteering – it was being a child.

 Then I joined the youth wing of my church. We would organise fundraising events, revamp houses, paint schools, and help the elderly. But we made it fun. We arranged competitions and talent shows. We were the freshest unit at the church and ended up winning an award for best youth wing in the district.

 What I didn't understand then, was how my commitment to volunteering would help me to become the person I am today.

 While at the University of the Free State, I saw students volunteering to make a difference, not because they needed to earn points. I got involved helping where I could. After a year, I was elected to be the volunteer project leader for my hostel. We won an award for outstanding performance.

 From there I was selected to become the Student Representative Committee (SRC) Director of Community Engagement. This experience opened my world. I would sit in meetings with managing directors of companies and meet local government and church leaders.

 All the knowledge I gathered from these meetings and the relationships I formed has led me to where I am today. The experience taught me that I can bring people together to develop our schools in South Africa. This is my passion and why I have created the *Inqubela* Foundation.

 The most important thing is for young people to get up and do something. Use volunteering as a learning opportunity. It will help you get a letter of reference and some work experience.

I never thought I'd be where I am today, and I don't think I would be if I hadn't volunteered.

The article, run between 25 October and 1 November, received a total of 2 155 views and 119 comments. Users posted comments of encouragement to others, but no comments related to volunteering specifically.

The **poll question** run with this article – Would you be motivated to volunteer if it gives you a chance to engage with experienced people (e.g. professionals in a field you're interested in)? – received 1 464 votes.

Very likely – I think I would learn a lot	1233
Not likely – I'm not sure it would be worth my time	35
Somewhat likely – It depends on the people I'd be meeting	151
Definitely not – I don't think this would help me get ahead	45

The **volunteering opportunities** submitted for posting are as follows:

- The *Inqubela* **Foundation** was established in 2010 in Bloemfontein, after the realisation that public schools in under-developed communities still lack the basic necessities to promote a culture of learning and teaching excellence. The name *Inqubela* means progress in isiZulu. It is a youth-led, volunteer-driven foundation that focuses on empowering the youth from previously disadvantaged backgrounds by engaging with them in educational and personal

development programmes that promote diversity, self-awareness and community engagement programmes.

Volunteers are the lifeblood of the organisation and are welcome at any time. You can tutor, become a storyteller, help to clean up schools, participate in the "my sister programme" among other things. The foundation is also open to hearing your ideas about what needs to be done to support education in South Africa.

To find out more, search for *Inqubela* Foundation on Facebook or Twitter, visit the website at http://www.inqubelafoundation.org/ or email makoza@inqubelafoundation.org.za .

- **Action Volunteers Africa (AVA)** is a non-profit organisation (NPO) set up to foster a volunteering culture among young South Africans by placing school-leaving students from a wide range of schools into 6-12 month volunteer learnerships in a variety of South African NGOs. AVA recruits will gain practical structured working experience, assisting both the organisations and the communities they serve, and at the same time developing new skills and deepening their understanding of their fellow South Africans.

  The programme is currently being piloted in the Western Cape and thus is only taking applications from individuals currently living in the Western Cape or who will be living in the Western Cape next year (2013).

  To view all the current volunteer learnerships on offer, visit http://www.avafrica.org.za/index.php/action-posts, call 021 671 3150 or email info@avafrica.org.za.

- **SHAWCO Education** is a student-run NPO that operates out of the University of Cape Town. We provide supplementary literacy and numeracy skills development for over 1 000 underprivileged children between grades R and 11. At the same time we aim to:
  - create a safe learning space that encourages a love of learning in our participants
  - equip participants with life-long skills, and improve their access to further education
  - broaden the experiences and perspectives of both our volunteers and participants.

  Our 11 projects work in the communities of Khayelitsha, Nyanga, Kensington, Manenberg and Hout Bay.

  We would appreciate committed volunteers over the age of 15, from within these communities, to assist us with the running of our projects at our SHAWCO centres, which are located in these communities. We would also like to encourage any student at a tertiary level institution within Cape Town to join our UCT volunteers on a weekly basis, by volunteering to help with educating participants for one of our projects.

  Any queries, for either position, can be directed to 021 650 4522 or emailed to president.edu@shawco.org. We look forward to receiving you! For more information, please visit our website at www.shawco.org.

- **For the Cause** is an online portal that aims to promote needy causes in South Africa. The Website was started in April 2008 and has become one of South Africa's most popular charity portals. It provides a platform for needy causes to advertise their mission, needs and events, and also provides a platform for volunteers to advertise the time and skills they have to offer to help causes in need. The site provides charity related information, news and events. For the Cause is not a registered NGO or NPO and therefore accepts no financial

support. Assistance is always welcomed though to promote the Website and also to provide relevant content.

To sign up to become a volunteer, go to http://www.forthecause.co.za/volunteer.php. You can also call For the Cause at 073 136 6594.

Week 5

Article: *What volunteering did for him – 'Showed me that it's a lifestyle'*

Duncan Luke writes:

Volunteerism has always been a part of my life. I'm not sure when it started but it's something I've always done.

 Growing up in Port Elizabeth, I was engaged in various volunteering activities through our local church. This is where the seed was planted for me. I saw that volunteering allowed to me interact with people from communities I would not have engaged with in my everyday life. It was this that gave me the passion for volunteerism.

 I decided to further my studies in Cape Town, and although I was far from home and church, this did not stop me volunteering. I began volunteering at a local newspaper to document local sports events in Mitchell's Plain where I'd go to photograph soccer games.

 I had always enjoyed support of my family and friends when doing volunteering activities. But many of my new friends started questioning me about my volunteer work. Most of them did not understand why I would go into communities like Mitchell's Plain, which are very removed from my own reality.

 The attitude of those who did not always understand my desire to volunteer helped me to understand what is important to me. If you believe in volunteering, then you need to stay focused, passionate and dedicated to your cause no matter what people say. I do not go out to inspire people to volunteer, but I work with people who share my passion and desire to make a change.

 Today I run Sponsorme, an NGO that aims to develop youth through sports. Our strategy is to connect two worlds by linking disadvantaged communities with the corporate world. Not everyone will support your passions and goals. It's up to you to decide what you want for your life and do your best to make sure that you achieve it.

The article received 2 818 views and 213 comments during its run from 01 November to 08 November. A few users asked for clarification regarding the difference between volunteering and an internship while others requested help in furthering their education or job. Notably one user asked the following question: Why must we volunteer? If there's work that volunteers can cover&perfom? The majority of comments however, focused on God and relationship issues among users.

The **poll question** – What do you think is the most effective way to advertise youth volunteering opportunities? – received a total of 1 340 responses.

Newspaper and magazines	138
Social media	455
Radio and TV	432
Through schools, churches and community groups	315

The volunteering opportunities advertised with the article are as follows:

- **SPONSORME,** a youth-led organisation, is a platform and brand for civil society to support development as a whole. The online platform provides opportunities for people to volunteer and to take action on issues they are passionate about. For more information check out the website at: http://sponsorme.co.za/.

- **The South African National Youth Service,** a special government initiative that offers opportunities across the country to young people. Run by the National Youth Development Agency, the National Youth Service offers a variety of programmes, from one-day volunteer campaigns to long-term programmes including training and service. Opportunities are advertised as they become available and sometimes are only advertised at the local level. More information on NYS and other NYDA programmes and provincial offices can be found on the NYS website: www.nyda.gov.za .

  The NYDA is partnering with SPONSORME on the development of a database for volunteer opportunities. A pilot database has been launched recently, please log in to http://sponsorme.co.za/page/volunteers .

- **Forgood** is an initiative of Heartlines, a non-profit company that uses various forms of media to encourage a return to living out good values in order to build a healthier, better nation.

  It is an online social networking platform that aims to inspire and help people to take action and to live the values they believe in. To offer your time as a volunteer or to learn about needs that you could help with visit: www.forgood.co.za/.

- **The South African YMCA** is a Christian youth development organisation that seeks to provide opportunities for young people to develop themselves in a way that will touch their families and communities in a positive manner. The organisation exists in 21 communities around the country and runs programmes relating to life skills, HIV/AIDS awareness/prevention & care, youth justice and rehabilitation, student hostels, campus ministry, spiritual growth, trauma counselling, civic education, IT & basic computer literacy and arts & culture programmes.

  In December, some of the YMCA holds holiday camps for children, such as the YMCA in Athlone, and will need volunteers. To find out more about the YMCA programmes near you go to http://www.saymca.org.za/content/local-ys.

- **Start your own project!** Many young people are starting their own volunteering initiatives. If you already have, invite more people to join you in order to expand your impact. If you aren't involved, ask around – among your friends, your church, at school – and see if there are volunteering activities in your community that you can get involved in. And if there is nothing, go ahead and start your own project. Don't be afraid to start something small and to see where it takes you!

Implications for the NYDA initiative to promote youth volunteering

As shown in the data gathered in this study (See Chapter 2), 90 per cent of young people in the communities surveyed have cell phones, but these are older and cheaper phones with limited capacity and no Internet connectivity. That said, young people who do possess smart phones are using them daily to access information and opportunities and to engage with their peers, as evidenced by the fast-growing membership of *Ummeli*. While the NYDA would not reach the most marginalised (and thus the most needy) young people in South Africa by employing social media in

its strategy to promote youth volunteering in South Africa, outreach through social media should nonetheless comprise part of its approach.

The pilot campaign on *Ummeli* suggests that young people with access to smart phones are open to volunteering as an avenue for self-development. The average number of comments on job-related articles on the platform is around 146. The majority of job-related articles on the platform are read by an average of 2 000 to 4 000 users (recorded as views).

It is significant that the first article on volunteering to appear on the platform received 452 comments. It is also noteworthy that the first article posted on *Ummeli* about volunteering received 2 955 views. Articles by Nangamso Koza, Kefiloe Mokoena and Duncan Luke also received an impressive number of viewings (2 155, 2 286 and 2 818 respectively). The poll questions received on average 1 706 views, which indicates interest and engagement in the content posted on volunteering. The relatively positive response by users may point to the utility of profiling young volunteers as a strategy for promoting youth volunteering, as well as the fact that young people are desperately in need of development opportunities.

Many participants at the NYDA knowledge seminar in January and participants in the focus groups for this study highlighted the importance of making volunteering more visible on social media as an activity that is cool and linked to young people. Young people also mentioned the potential for social media to help youth organise each other around volunteering initiatives and to access volunteering opportunities. This is a critical point, because it highlights the potential for young leaders to leverage social media to initiate volunteering efforts that involve and support more vulnerable youth in their communities, or in communities in which they hope to make an impact. Along with recommending social media as a way to communicate with young people, many of the focus group participants also offered to be "role models" or to engage in "advocacy" and "awareness campaigns" around youth volunteering. This could be seen as an opportunity for the NYDA as it moves forward to implement the campaign and develop an infrastructure for volunteers.

The NYDA could explore the possibility of partnering with the Praekelt Foundation, and specifically the *Ummeli* project. There seems to be scope for collaboration with respect to promoting youth volunteering, given the foundation's interest in building a "volunteering opportunities" section into the *Ummeli* project and the NYDA's interest in linking young people with exit opportunities. There also seems to be an appetite for volunteering among its membership that could be cultivated. The NYDA (not just the NYS) should consider advertising its various volunteering, training and other opportunities on offer to young people on the *Ummeli* platform which has a large membership. As unemployed youth, many of its users constitute the key target audience of the NYDA. Lastly, it may make sense to direct graduates or people currently serving in NYS programmes to the *Ummeli* platform, given its focus on helping young people to think through the careers that they are most suited for. The platform can also guide them on the skills and opportunities they need to develop in order to pursue their career of choice.

In exploring the potential of a partnership, the NYDA should be mindful of the fact that social media is an evolving space and technical issues are likely to occur even when working with experts in the field. Time to rectify these setbacks therefore needs to be budgeted into any plans to draw on social media. The NYDA also needs to reflect on its in-house social media capacity in deciding how a partnership with a social media organisation can be most effectively and efficiently managed.

The NYDA might also want to consider how private companies, including mobile phone companies, could be incentivised to provide young people serving in the NYS with free smartphones or to run campaigns that promote brand loyalty by providing young people with free credit. This could form part of its engagement with companies in relation to this initiative.

Should the NYDA consider leveraging *Ummeli* or other platforms in its promotion of youth volunteering, it should be mindful of the following issues. Firstly, it is very important to understand the target audience. Once more information is available on the *Ummeli* user profile (which is still being developed), engagement on issues of volunteering may have to be approached in a slightly different manner. This is particularly true with respect to the youth volunteering opportunities disseminated. For VOSESA's pilot campaign, volunteering opportunities were sourced for young people with different education backgrounds, and in different provinces. However, with more information on the education levels, interests and location of volunteers, different volunteering opportunities may need to be sourced and posted.

Secondly, it needs to be emphasised that the most difficult aspect of this pilot campaign was sourcing volunteering opportunities appropriate for youth. To some extent this is a function of the fact that this is not VOSESA's area of expertise and VOSESA lacks capacity to devote significant time to this work. VOSESA has in its network hundreds of organisations that involve (and want to involve) youth volunteers in their organisations, but translating this interest among organisations into real opportunities for young people who are motivated to volunteer is a major challenge. The situation is not helped by the fact that few organisations in the country specialise in sourcing and disseminating youth volunteering opportunities. The entities that do, such as Action Volunteers Africa, For Good and Volunteer Centre, should be seen and cultivated as allies in the NYDA's youth volunteering initiative. In addition, as the survey results show, many of marginalised youth are not linked to formal CBOs or CSOs. It will be necessary to identify a network of organisations that are willing to involve young volunteers, and to build up the ability of these organisations to reach out and host youth volunteers. It will also be necessary to disseminate these opportunities through multiple channels, including to young people at the local level. These two critical success factors are likely going to require intensive planning and substantial resources to ensure that they are developed as the foundation of the NYDA's campaign to upscale youth volunteering in South Africa.

Chapter 5: Implications of study for the NYDA campaign to upscale youth volunteering in South Africa

As noted in the description of the research methodology used in this study, the data is not representative of the youth population of South Africa. Nevertheless the scale of the research and the mixed methods used to undertake the study produced findings that can be treated as indicative of trends among young people, particularly in poorer African communities, in regard to their perceptions of volunteering and the factors that motivate or constrain their participation. The findings from this study can thus provide guidance to the NYDA as it moves forward to promote youth volunteering in South Africa in partnership with the Flemish government, but a larger survey would be required to draw definitive conclusions.

This final section of the report teases out high-level insights from the study in terms of the opportunities to promote youth volunteering for development through civil society in South Africa, and outlines some of the challenges facing the NYDA in this regard.

Perceptions about volunteers

Importantly, the majority of survey respondents held strongly positive views about volunteering and favourably regarded the volunteers who they have encountered in their lives. This was especially clear among the survey respondents, who demonstrated an affinity towards volunteers and saw volunteers as people "like them". It suggests that the respondents identify with volunteers who they know, and it signals the potential of using visible and well-respected community-based volunteers

(not national celebrities) to promote volunteering among young people at local level. Focus group participants also used many positive and endearing terms to describe people who volunteer.

Who volunteers?

Many youth participants reported participating in volunteering activities themselves, and participants considered young people more likely to volunteer than older persons. Survey respondents also thought that "very modern" people are more likely to volunteer than people who are "very traditional". While participants were not asked about their understanding of "modern" or "traditional", it is possible that a campaign could leverage the idea that "modern people volunteer" to frame volunteering as something that is "cool" and done by people who are "hip to the fact" that one needs to volunteer to get ahead and to be relevant in today's world.

Survey results challenged the idea that men don't volunteer (although respondents reported that women tend to volunteer more). Respondents said that men and women are likely to participate differently in volunteering, given prevailing gender roles and expectations in society. While there was some "racial profiling" around the identity of volunteers and the types of volunteering activities in which people of different races (and genders) might engage, volunteering was largely seen as an activity for people from all walks of life, irrespective of religious affiliation, class, gender, race, ethnicity and geographic location.

Sense of community and the potential for promoting social cohesion

The fact that 20 per cent of survey respondents choose to identify themselves as South Africans rather than describing themselves by race, suggests that there is some potential to promote social cohesion through the campaign and to advance a South African brand or identity around volunteering in the country. Perhaps another argument for the possibilities of promoting social cohesion through the campaign is that most of the young people involved in the study (across racial, religious, gender and geographic lines) find themselves in similar economic circumstances due to unemployment and their financial dependency on others (e.g. families, friends, and the state). There were also some indications in the focus groups that young people from other races also struggle financially. Given the pervasive nature of poverty and unemployment in South Africa, these findings suggest that there is some potential for a carefully constructed campaign that could resonate with young people in many different contexts throughout South Africa.

As noted above, many respondents reported that they themselves had volunteered. Their involvement appears to be primarily grounded in their sense of belonging and the responsibility they feel towards the people around them. Community-based volunteering thus seems to arise in response to the needs in their communities as well as their own sense of community. This signals a shared value system of "helping" and "giving" which has its roots in culture and in people's upbringing from an early age. In this sample, religion did not appear to be the driving force behind moral or charitable behaviour. This points to encouraging levels of social capital, even in urban areas. (Given that survey respondents thought South Africans volunteer more than foreign nationals, it may be that social capital is not as robust between these disparate groups.)

The reported perception of youth volunteering as part and parcel of being in one's community has some important implications for a future campaign. Firstly, it raises the possibility of involving young volunteers as key partners in a campaign to profile, document and expand the opportunities for volunteering. Secondly it will be important for the campaign messaging to recognise the role and influence of African cultures in South Africa in developing a caring population. It will also be necessary to ensure that messaging and images used in the campaign resonate with the experience of the most marginalised youth, who are in fact in the majority, and that their perceptions of themselves (as well as their future selves) are reflected back to them. In developing the messaging

for the campaign, the NYDA will need to take into consideration some of the gendered and racial perceptions of volunteering.

Drivers of volunteer involvement

Alongside the encouraging perceptions of volunteering among these young people, there also appears to be a strong appetite among the respondents to participate in volunteer opportunities. This was evident across the survey respondents as well as participants in the focus groups and responses to the *Ummeli* pilot campaign. Overwhelmingly, study participants expressed a belief and hope that volunteering has the potential to assist them in enhancing their employability, and many expressed a desire to receive some form of financial compensation for volunteering. This is understandable given that many of the young respondents are unemployed and most come from extremely impoverished households which lack even the most basic services (e.g. tap water and electricity).

Drawing on the findings from the literature review, this suggests that young people are driven largely by extrinsic or reflexive motivations, i.e. by the real or perceived rewards that individuals hope to gain through participation in volunteering. Nevertheless, collective or intrinsic motivations were also evident among some of the participants, particularly the focus group participants. This suggests that some of the respondents are interested in the act of volunteering in and of itself, and would derive pleasure and enjoyment from the task.

A major motivation for young people to get involved in volunteering would be to show the relationship between youth volunteering and enhanced employability. While it is critical not to suggest that volunteering will automatically lead to employment, there is evidence to show that volunteering offers young people the opportunity to acquire skills and to become better prepared for work. The profiles of young volunteers run on the *Ummeli* platform may offer one approach to doing this. Instead of suggesting that a period of volunteering activity will lead directly to employment, the stories illustrate how practicing values of "helping", "giving" and "solidarity" can help one to access new opportunities, gain new skills and perspectives, access financial support in some cases, gain a sense of status, and find one's way into a more sustainable, productive and independent mode of living. The benefits of volunteering are thus not immediate, but should be presented as part of a journey of self-actualisation that starts with volunteering from the heart.

Implications for sites of volunteer involvement

A key finding relevant to the campaign is that few young people in the study are associated with formal NGOs, although some were linked to community structures, stokvels and faith-based institutions. Coupled with the reality that civil society organisations need capacity and skill to involve young volunteers meaningfully, and that information on volunteer opportunities and programmes is not widely available, this suggests that linking young people to opportunities in registered non-profit organisations should not be the sole or primary starting point for the campaign.

It would be advisable first to validate and acknowledge the volunteering that is already happening in communities and to encourage and support higher levels of volunteer involvement of this kind at community level. When survey respondents were asked what kind of volunteering activities they would like to do, they mentioned activities that are easily in their reach – such as health and home-based care, support to orphans and vulnerable children, cooking and cleaning, general community work and helping the elderly. While information could be provided about volunteer opportunities in CBOs, NGOs, places of worship and through schools, young people do not need elaborate structures to enable them to participate in these activities. Recognising and profiling what young people are already doing, combined with creative forms of motivation (e.g. competitions possibly with financial or non-financial incentives) by credible community leaders and volunteer role models at community

level could help elevate and expand volunteering in a particular area. It is important that the NYDA's strategy for promoting and upscaling youth volunteering should not be seen as something foreign that comes from outside, but that it is rather seen to validate, build on, amplify and possibly augment what people already know and are doing.

Communicating with and mobilising young volunteers

Young people need to be reached where they are. While most of the respondents have mobile phones, only a minority have access to smart phones. This means that the majority of the young respondents are precluded from accessing the Internet using mobile telephony, and indicates that social media currently has limited reach in poor communities. The majority of participants (from the survey and focus groups) reported regular access to and use of radio and television. Any campaign targeting the poorest youth should therefore work primarily through these mediums in order to reach the largest number of South Africa's most marginalised youth.

That said, social media – defined as "mobile phones (traditional and smartphones) and web-based tools and services that allow users to create, share, rate and search for content and information without having to log in to any specific portal site or portal destination" (VOSESA 2012) – could comprise a small part of a campaign strategy. The number of young people on the *Ummeli* platform, for example, indicates some potential for using social media to reach young people who may have the potential to encourage others to volunteer. Thus, in terms of strategy, this issue requires consideration of how to reach individuals who can help mobilise others `as well as reaching out to the masses. Finally, traditional mobile phones have been innovatively and extensively leveraged in other parts of Africa (e.g. Kenya and Nigeria) to collect and share information, encourage civic participation and to map communities. They should thus not be entirely disregarded at this stage.

Direct engagement with young people also seems to be a useful strategy for mobilising youth around volunteering, as evidenced by the focus groups. Participants were eager to serve as youth volunteering "role models" and to advocate for and promote awareness about youth volunteering. This is indeed encouraging and signals a wealth of energy among young people that could be tapped and drawn into the campaign. The NYDA may want to go back to the individuals who participated in the focus groups to support its campaign. The fact that approximately 11 per cent of survey respondents suggested workshops and community meetings as a communication strategy is an important pointer to the need for face-face engagement as a support for any campaign strategy that focuses primarily on radio and TV.

The responses from focus group participants also point to the fact that young people see themselves as agents of change. The campaign strategy needs to recognise this agency in young people and support them to engage their agency in ways that support the objectives of the initiative.

Constraints

A number of constraints for the campaign emerged from the study.

Firstly, there is a lack of awareness about the NYDA and the NYS among survey respondents and focus group participants. Since the success of any campaign lies largely in the credibility of the messenger, this issue needs to be addressed in developing the campaign strategy. In particular, the NYDA will need to think about its partners and how to enter communities. It will also need to determine in which geographic locations it has the highest potential of succeeding.

Secondly, many of the young participants indicated clearly that getting permission from their parents and not compromising family time are the two factors most likely to drive their participation in volunteering. Thus parents and families must constitute a key target audience for the campaign,

the objective being to raise awareness about the benefits of volunteering for young people, communities and the country more broadly.

Thirdly, although many of the participants in the study understood volunteering as "unpaid work", many expressed an interest in and a need for a stipend or some form of reimbursement for costs incurred in volunteering. This underscores the need to give serious attention to the funding component of the NYDA initiative, as many CBOs and NGOs that could potentially provide young people with volunteer opportunities do not have the resources to provide stipends or even to reimburse costs. Volunteers will also be demotivated if their contributions are not recognised and valued in non-monetary ways.

Finally, many of the young people in this study are not likely to venture more than 10 -20 kms from their home, largely because they cannot afford to do so. This highlights again the need to develop a bottom-up approach that encourages young people to volunteer within their home communities. While supporting young people to travel to other communities, other provinces and even other countries undoubtedly has the potential to enrich them by helping them to gain perspective on their own lives and communities, there are significant funding implications to this approach.

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Appendix 1: Focus Group Participant Demographic Sheet

Focus Group Participant Demographic Sheet

A. 2. Focus Group Date	A.1. Province
Facilitator Name	A.4. Suburb/ EA

B. Demographics	
	Circle the correct code.
1. Gender of Respondent **CODE BY OBSERVATION**	1. Female 2. Male
2. How old are you today?	1. 15 – 18 2. 18 – 21 3. 22 – 25 4. 26 – 29 5. 30 – 35
3. How long have you lived in your current place of residence? **Read out the options in the next column if necessary.**	1. My whole life/ I was born here 2. More than ten years 3. Less than ten years but more than five years 4. Less than five years but more than two years 5. Less than two years
4. (If born elsewhere) Were you born in . . . **READ OUT THE OPTIONS**	1. In a rural area less than 50km away from current location 2. In a rural more than 50km away from current location. 3. In an urban area less than 50km away 4. In an urban area more than 50km away

Read out the questions/statements below	Circle the correct code
6. What is the Highest Level of Education you have Completed	1 = None 2 = 1st or 2nd School year 3 = Std1 / grade3 4 = Std2 / grade4 5 = Std 3 / grade 5 6 = Std 4 / grade 6 7 = Std 5 / grade 7 8 = Std 6 / grade 8 9 = Std 7 / grade 9 10 = Std 8 / grade 10 11 = Std 9 / grade 11 12 = Std 10 / grade 12 13 = Post-matric Diploma 14 = Technikon Degree 15 = University Degree 16 = Other (specify)

7. Which of the following best describes your religious status?	1. Atheist 2. Agnostic 3. Religious but not practicing 4. Christian Catholic 5. Christian Protestant 6. Muslim 7. Hindu 8. Buddhist 9. Jewish 10. Other (Specify)
8. Which of the following is your home language?	1. Afrikaans 2. English 3. isiNdebele 4. isiXhosa 5. isiZulu 6. Sesotho sa Leboa 7. Sesotho 8. Setswana 9. Siswati 10. Tshivenda 11. Xitsonga 12. Other (Specify)
9. Which of the following language do you speak most often?	1. Afrikaans 2. English 3. isiNdebele 4. isiXhosa 5. isiZulu 6. Sesotho sa Leboa 7. Sesotho 8. Setswana 9. Siswati 10. Tshivenda 11. Xitsonga 12. Other (Specify)

Read out the questions/statements below	Circle the Correct Code **READ OUT THE OPTIONS BELOW.** **Unless instructions state otherwise,** **continue to the next question once** **responded has answered.**	Circle the Correct Code
10. Which of the following best describes your employment status now?	1. Employed permanently 2. Self-employed (receive regular income form self-employment). **(Continue to next column)** 3. Aspiring entrepreneur/ Self-employed but not yet	Which of the following best describes your business/ business you are setting up? 1. Informal trade 2. Small

	generating a regular income). **(Continue to adjacent column)** 4. Contract/Temporary 5. Casual work 6. Unemployed 7. Housewife/ Househusband 8. Student 9. Scholar 10. Other (Specify)	shop/business formal sector 3. SMME formal sector.

Read out the statement/ question below	Circle the correct code
11. Would you describe your work as being part of the formal economy (regulated by government / taxable / subject to a written contract / registered business etc.) or informal economy (no taxes / unregistered business / no formal contract etc.)	1. Formal Economy 2. Informal Economy

Read out the statement/ question below	Read out the options below, circle the correct option, and then continue to the next question unless instructed not to in the text.	Circle the correct option
12. Which of the following are sources of income for you? (**More than one answer is possible**).	1. Salary from formal or informal employment 2. Income from own business 3. Grants **(If yes continue to adjacent column)** 4. Loans 5. Donations from family or friends 6. Other (Specify) _____	Which of the following grants do you receive or have access to (could be your parent receiving a grant that you receive part of)? *(More than one answer is possible)*. 1. Pension/Old Age Grant. 2. Child Support Grant 3. Foster Care Grant 4. Disability Grant 5. Care dependency (disabled child) Grant 6. Other Grant (Specify)

Read out the statement/questions below.	Circle the correct code
13. For statistical purposes only, please indicate your race? We also have options for other, refused to answer and South Africa, may I read all the options to you?	1. Black African 2. Coloured 3. Indian 4. White 5. Other (Specify) _____

	6. Refused to Answer
	7. South African
14. Please indicate which of the following you have access to at your place of residence. *(Interviewer read out the list and circle the code for each yes answer. Multiple responses necessary.)*	1. Electricity 2. Tap water (within the house) 3. Telephone line (Telkom) 4. Cellular Phone 5. Smart Phone 6. Internet access 7. Computer/ Laptop 8. Radio 9. TV
15. Which of the following modes of transport do you use <u>most</u> often? *(Interviewer read out all the options and circle <u>one</u> correct answer.)*	1 = Walk 2 = Motor bike /bike (own) 3 = Bus 4 = Train 5 = Minibus taxi 6 = Motorcar (own) 7 = Lift Club
16. More or less how far do you travel on a normal weekday?	1. Less than 10km 2. More than 10km but less than 20km 3. More than 20km but less than 50km. 4. More than 50km
17. In a normal/average year, how many times do you travel to another province?	1. Never 2. Once 3. Twice to four times 4. More than four
18. Which of the following is closest to your total monthly household income (the combined income of everyone living in your home)?	1. No Income 2. R1 – 200 3. R201 - R500 4. R501 – R800 5. R801 - R1500 6. R1501 - R2500 7. R2501 - R3500 8. R3501 - R4500 9. R4501 - R6000 10. R6001 - R8000 11. R8001 - R11000 12. R11 001 - R16 000 13. R16 001 - R30 000 14. R30 001 – and above 15. Refused to answer 16. Don't know
19. Which of the following is closest to your total <u>individual monthly income</u> (the combined income that <u>you</u> receive on a monthly basis)?	1. No Income 2. R1 – 200 3. R201 - R500 4. R501 – R800 5. R801 - R1500 6. R1501 - R2500 7. R2501 - R3500 8. R3501 - R4500

	9. R4501 - R6000 10. R6001 - R8000 11. R8001 - R11000 12. R11 001 - R16 000 13. R16 001 - R30 000 14. R30 001 – and above 15. Refused to answer 16. Don't know	

Read out the statement/ question above	Circle the correct code, if no continue to the next question, if yes continue to the adjacent column	Circle the correct code, (Only IF respondent answered YES in previous column)
20. Do you read a newspaper?	1. Yes 2. No	1. Every day 2. Twice per week 3. Once per week 4. Once per month 5. Less than once per month
21. Do you listen to the radio?	1. Yes 2. No	1. Every day 2. Twice per week 3. Once per week 4. Once per month 5. Less than once per month
22. Do you watch television?	1. Yes 2. No	1. Every day 2. Twice per week 3. Once per week 4. Once per month 5. Less than once per month
23. Do you use the internet?	1. Yes 2. No	1. Every day 2. Twice per week 3. Once per week 4. Once per month 5. Less than once per month
24. Do you use a mobile or smart phone?	1. Yes 2. No	1. Every day 2. Twice per week 3. Once per week 4. Once per month 5. Less than once per month
25. Have you ever travelled outside of South Africa	1. Yes 2. No	1. Once 2. Twice 3. Between three and five times 4. More than five times

Appendix 2: Focus Group Discussion Guide

Focus Group Discussion Guide for Youth Volunteering Perception and Motivation Study

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Instructions to Facilitators:
- *One person on the team should facilitate the discussion, while the second takes extensive notes, and the third undertakes all logistical responsibilities such as providing snacks and drinks to participants.*
- *Whenever possible, the focus groups discussions should be recorded.*
- *Each participant must complete a demographic profile sheet. Can be self-completing or with assistance. Emphasise the anonymity of information to the respondents.*
- *The notes taken during the focus group must include a date, a heading, information on the time and place of the focus group, the names of the facilitator and note-taker, and should indicate the total number of participants. It should also include a description of the "mood", internal dynamics and levels of participation during the focus group discussion.*
- *In each case, introduce the thematic issue for discussion as neutrally as possible. Let the discussion flow freely, and use the prompts to encourage conversation only in moments of silence, or to steer respondents back to the subject at hand, should the conversation veer off the subject matter.*

Theme 1: Understanding Volunteering
- How would you explain what volunteering is to someone who does not know?
  - Does everyone agree with the explanations we have heard thus far?
- What does volunteering mean in your community?
  - Does volunteering mean different things in different communities?
- What do you call volunteering in your home language?
  - Have we included everyone in this group's home language?
  - And if we translate this word/ phrase directly into English, what does it mean?
  - Do the direct translations change the meaning of the word/ concept?
- Let us discuss some examples of volunteering. Who will begin by listing some examples please?
  - Which of these would you say fits best with the explanation of volunteering we agreed on earlier?
  - Now that we have looked at these examples, do you think the way we explained volunteering should change?

Theme 2: Perceptions of Volunteering
- What do you think when you hear the word volunteer?
- What "kind" of people do you think are most likely to volunteer?
- Please describe someone who you think is likely to volunteer.
- Please describe to me the characteristics of the volunteers you know.
  - *Prompt for gender, race, age, income-levels, educational levels, employment status, geographical location such as urban or rural, nationality etc.*

- What kind of organisations (if any) do you think volunteers belong to or are involved in?
  - *Probe for church, CBO, NGO, School, community projects, international organisations, political etc.*
- I am now going to read a statement to you. I would like you to discuss this statement. Do you agree/ disagree with some or all of the statement?
  - Some people say that as a responsible citizen in a democratic country, one should volunteer and thereby contribute to the well-being and the development of one's society/ community. Other people say that these are functions of the government, and that the government should be providing these services using the tax-payer's money. What do you think?

Theme 3: Involvement in Volunteering
- Please share with the group examples of any form of volunteering you are/ have been involved in.
- Do you think that you benefitted from volunteering? How?
- Do you think others will benefit from volunteering? How?
- Did you experience any negative consequences resulting from volunteering?

Theme 4: Motivations for Volunteering
- Those of you who have volunteered, please share with the group your reasons for doing so. Can each participant provide three reasons please?
- Those of you who have not volunteered, please share with the group the key factors you think would motivate you to volunteer. Can each participant provide three reasons please?
- Which factors would demotivate you or discourage you from participating? Can each participant provide three reasons please?

Instruction to Facilitator:
Use the force-field method for this section

- Do you think the motivating and demotivating factors we have listed and discussed would be true for all young South Africans?
- What could you personally do (looking at the list we have created) to motivate more young people to volunteer?
- How would you advise (the government/NYDA/volunteer organisations) on how to encourage more young people to become involved in volunteering, what three suggestions/ recommendations would you make?
- What would you say is the most effective way to communicate with young people?

Further Instructions to facilitator:
Thank the group for their participation and ensure that snacks and soft drinks are distributed to all participations. Staple the Focus Group notes to the participant demographic forms and submit to national fieldwork manager.

Appendix 3: Youth Volunteering Perception and Prevalence Survey Questionnaire

Youth Volunteering: Perception and Motivation Survey Questionnaire

Questionnaire No: {To be filled in before handed over to the fieldworker}		A. 1. Province	
INTRODUCTION:			
Good day. My name is ……………. I am from an organisation called VOSESA. VOSESA is conducting research on youth volunteering for the NYDA. May I speak to one person in your household who is between the ages of 14 and 35? Your household has been selected to participate in the VOSESA Youth Volunteer survey. The survey aims to obtain the views of a young person from your household on volunteering and the reasons why young people do and don't volunteer. Your/ Her/ His participation in this survey would be appreciated. The questionnaire is anonymous and your participation is voluntary and your answers confidential.			
A.2. Date of Interview:		**A.3. Start time of interview:**	
A.4. EA/Suburb Name:		**A.5. End time of interview:**	
A.6. Is the EA/ Suburb in an urban, peri-urban, peri-rural, or rural area?		**A.7. Name and Surname of Fieldworker**	
A.8. Interview checked by supervisor?		**A.9. Supervisor Signature**	
A.10. Signature of Fieldworker: I declare that I have completed this interview with honesty and integrity, that I have respected the respondent, and that if any irregularities, or deviations not approved by my supervisor took place, I will not be paid.			

B. Demographics

	Circle the correct code.
1. Gender of Respondent **CODE BY OBSERVATION**	3. Female 4. Male
2. How old are you today?	6. 14 – 17

	7. 18 – 21
	8. 22 – 25
	9. 26 – 29
	10. 30 – 35
3. How long have you lived in your current place of residence? **Read out the options in the next column if necessary.**	6. I was born here/ My whole life (**SKIP TO Q 5)**
	7. More than ten years
	8. Less than ten years but more than five years
	9. Less than five years but more than two years
	10. Less than two years
4. (If born elsewhere) Were you born in . . . **READ OUT THE OPTIONS**	5. In a rural area less than 50km away from current location
	6. In a rural area more than 50km away from current location.
	7. In an urban area less than 50km away
	8. In an urban area more than 50km away

Read out the questions/statements below	Circle the correct code	Circle the correct code
9. Do you have more than one residence/home (place where you spend more than a month each year)?	1 = Yes (**continue to next column**) 2 = No (**skip to Q6)**	Is your other residence (place that you spend most time at other than your primary residence) in an 1. Urban area 2. Rural Area 3. Peri-Urban Area 4. Peri-Rural Area

Read out the questions/statements below	Circle the correct code
6. What is the Highest Level of Education you have Completed	1 = None 2 = 1st or 2nd School year 3 = Std1 / grade3 4 = Std2 / grade4 5 = Std 3 / grade 5 6 = Std 4 / grade 6 7 = Std 5 / grade 7 8 = Std 6 / grade 8 9 = Std 7 / grade 9 10 = Std 8 / grade 10 11 = Std 9 / grade 11 12 = Std 10 / grade 12 13 = Post-matric Diploma 14 = Technikon Degree 15 = University Degree(s) 16 = Other (specify)
7. Which of the following best	11. Atheist

	describes your religious status? **READ OUT THE OPTIONS**	12. Agnostic 13. Religious but not practicing 14. Christian Catholic 15. Christian Protestant 16. Muslim 17. Hindu 18. Buddhist 19. Judaism 20. Traditional African 21. Traditional African & Christian (e.g. Shembe) 22. Other (Specify)
8.	Which of the following is your home language?	13. Afrikaans 14. English 15. isiNdebele 16. isiXhosa 17. isiZulu 18. Sesotho sa Leboa 19. Sesotho 20. Setswana 21. Siswati 22. Tshivenda 23. Xitsonga 24. Other (Specify)
9.	Which of the following language do you speak <u>most</u> often?	13. Afrikaans 14. English 15. isiNdebele 16. isiXhosa 17. isiZulu 18. Sesotho sa Leboa 19. Sesotho 20. Setswana 21. Siswati 22. Tshivenda 23. Xitsonga 24. Other (Specify)

Read out the questions/statements below	Circle the Correct Code **READ OUT THE OPTIONS BELOW. <u>Unless instructions state otherwise, continue to the next question once responded has answered.</u>**
10. Which of the following best describes your employment status now?	11. Employed permanently 12. Self-employed (receive regular income from self-employment). 13. Aspiring entrepreneur/ Self-employed but not yet generating a regular income). 14. Contract/Temporary

	15. Casual work
	16. Unemployed **(SKIP TO Q12)**
	17. Housewife/ Househusband **(SKIP TO Q 12)**
	18. Student **(SKIP TO Q12)**
	19. Scholar
	20. Other (Specify)

Read <u>out</u> the statement/ question below	Circle the correct code
21. Would you describe your work as being part of the formal economy (regulated by government / taxable / subject to a written contract / registered business etc.) or informal economy (no taxes / unregistered business / no formal contract etc.)	3. Formal Economy 4. Informal Economy

Read out the statement/ question below	Read out the options below, circle the correct option, and then continue to the next question unless instructed not to in the text.	Circle the correct option

22. Which of the following are sources of income for you? (***More than one answer is possible***).	7. Salary from formal or informal employment
	8. Income from own business
	9. Grants **(If yes continue to adjacent column)**
	10. Loans
	11. Donations from family or friends
	12. Other (specify)
	_____
		Which of the following grants do you receive or have access to (could be your parent receiving a grant that you receive part of)? *(**More than one answer is possible**).*
		  7. Pension/Old Age Grant.
		  8. Child Support Grant
		  9. Foster Care Grant
		  10. Disability Grant
		  11. Care dependency (disabled child) Grant
		  12. Other Grant (Specify)

Read out the statement/questions below.	Circle the correct code
23. For statistical purposes only, please indicate your race? We also have options for other, refused to answer and South African, may I read all the options to you?	8. Black African 9. Coloured 10. Indian 11. White 12. Other (Specify) _____

	13. Refused to Answer	
	14. South African	
24. Please indicate which of the following you have access to at your place of residence. *(Interviewer read out the list and circle the code for each yes answer. Multiple responses necessary.)*	10. Electricity 11. Tap water (within the house) 12. Telephone line (Telkom) 13. Cellular Phone 14. Smart Phone 15. Internet access 16. Computer/ Laptop 17. Radio 18. TV	
25. Which of the following modes of transport do you use <u>most</u> often? *(Interviewer read out all the options and circle <u>one</u> correct answer. Unless respondent takes for example a bus and train, then code both)*	1 = Walk 2 = Motor bike /bike (own) 3 = Bus 4 = Train 5 = Minibus taxi 6 = Motorcar (own) 7 = Lift Club	
26. More or less how far do you travel on a normal weekday? (Travel can be for work or holiday)	5. Less than 10km 6. More than 10km but less than 20km 7. More than 20km but less than 50km. 8. More than 50km	
27. In a normal/average year, how many times do you travel to another province?	5. Never 6. Once 7. Twice to four times 8. More than four	
28. Which of the following is closest to your total monthly household income (the combined income of everyone living in your home)?	17. No Income 18. R1 – 200 19. R201 - R500 20. R501 – R800 21. R801 - R1500 22. R1501 - R2500 23. R2501 - R3500 24. R3501 - R4500 25. R4501 - R6000 26. R6001 - R8000 27. R8001 - R11000 28. R11 001 - R16 000 29. R16 001 - R30 000 30. R30 001 – and above 31. Refused to answer 32. Don't know	
29. Which of the following is closest to your total <u>individual monthly income</u> (the combined income	17. No Income 18. R1 – 200 19. R201 - R500	

	that you receive on a monthly basis)?	20. R501 – R800

that you receive on a monthly basis)?	20. R501 – R800
	21. R801 - R1500
	22. R1501 - R2500
	23. R2501 - R3500
	24. R3501 - R4500
	25. R4501 - R6000
	26. R6001 - R8000
	27. R8001 - R11000
	28. R11 001 - R16 000
	29. R16 001 - R30 000
	30. R30 001 – and above
	31. Refused to answer
	32. Don't know

Read out the statement/ question above	Circle the correct code, if no continue to the next question, if yes continue to the adjacent column	Circle the correct code, (Only IF respondent answered YES in previous column)
30. Do you read a newspaper?	3. Yes 4. No	6. Every day 7. Twice per week 8. Once per week 9. Once per month 10. Less than once per month
31. Do you listen to the radio station?	3. Yes 4. No	6. Every day 7. Twice per week 8. Once per week 9. Once per month 10. Less than once per month
32. Do you watch television?	3. Yes 4. No	6. Every day 7. Twice per week 8. Once per week 9. Once per month 10. Less than once per month
33. Do you use the internet?	3. Yes 4. No	6. Every day 7. Twice per week 8. Once per week 9. Once per month 10. Less than once per month
34. Do you use a mobile or smart phone?	3. Yes 4. No	6. Every day 7. Twice per week 8. Once per week 9. Once per month 10. Less than once per month
35. Have you ever travelled to other countries?	1. Yes 2. No	1. Once 2. Twice 3. Between three and five times 4. More than five times

C. Understanding Volunteering

36. How would you explain what a volunteer is to someone who does not know?
    (Interviewer please capture the response verbatim, and in the language the respondent is speaking. <u>After the interview</u>, please include a direct translation into English in the second block).

Respondent's verbatim response:
English translation of response:

D. Measuring participation

37. Have you ever volunteered or been involved in volunteering?

1. Yes **(go to adjacent column)** 2. No (**Continue to next question**)	Please list <u>the last ten (or less if there are fewer)</u> volunteer activities you have been involved in. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10

38. *(Interviewer read out the following)* I am now going to read out a list of activities. Please say "Yes" if you think the activity is an example of volunteering or "No" if you think it is not.
    (Interviewer: first complete read out each statement in column 1, and code the answers in column 2. Only once this process has been completed. Then read the next question).

    I am now going to read the same list of activities to you. For each activity that you have performed or you have been involved in, please say "yes". If you have not been involved in such an activity, please say "No".
    (Interviewer now read the list in column 1 again, but this time complete the codes in column 3)

Column 1 (Interviewer read out the entire statement) Do you think the following is an example of volunteering?	Column 2: Is this an example of volunteering	Column 3: Have you participated or been involved in this activity?
1. Helping out a family member in need (i.e. taking care of children, assisting with money/ transport/ food/ getting employment).	1. Yes 2. No	1. Yes 2. No
2. Helping out a community member in need (i.e. taking care of children, assisting with money/ transport/ food/ employment/ taking care of orphans/ taking care or helping sick people).	1. Yes 2. No	1. Yes 2. No
3. Helping out at an organisation that/ or privately taking care of homeless/abandoned/ abused animals.	1. Yes 2. No	1. Yes 2. No
4. Donating money to charitable causes/ or causes people believe in.	1. Yes 2. No	1. Yes 2. No
5. Starting a community project in response to a community need.	1. Yes 2. No	1. Yes 2. No
6. Helping out with a funeral/ wedding in the community	1. Yes 2. No	1. Yes 2. No
7. Participating in a service delivery protest	1. Yes 2. No	1. Yes 2. No
8. Being involved in activities that develop skills within the community without being paid to do so.	1. Yes 2. No	1. Yes 2. No
9. Planting trees or growing food in a community garden.	1. Yes 2. No	1. Yes 2. No
10. Participating in community clean-up days	1. Yes 2. No	1. Yes 2. No
11. Mentoring or tutoring youth or children in the community without being paid to do so.	1. Yes 2. No	1. Yes 2. No
12. Signing a petition online	1. Yes 2. No	1. Yes 2. No
13. Assisting with/ participating in a local or national campaign (health, justice, political, economic) without receiving compensation for doing so.	1. Yes 2. No	1. Yes 2. No

39. Which of the following organisations are you involved in/ do you belong to/ are you a member of (or did so in the past)?

1. Local charity organisation, NGO or CBO?	1. Yes 2. No	
2. International charity/ development /relief organisation	1. Yes 2. No	
3. A religious/ faith-based organisation	1. Yes 2. No	
4. A local sports, music or cultural community group.	1. Yes 2. No	
5. An international volunteer	1. Yes	

organisation	2. No
6. A South African volunteer organisation	1. Yes 2. No
7. Community watch/ security group/ organisation	1. Yes 2. No
8. A stokvel	1. Yes 2. No
9. A political party	1. Yes 2. No
10. Trade union	1. Yes 2. No

40. Which of the following organisations/ Interventions have you heard of?

1. NYDA (National Youth Development Agency)	1. Yes 2. No
2. National Youth Service	1. Yes 2. No

E. Perceptions

41. I am now going to read some statements to you. These statements have been chosen to help us understand how people like you think about volunteers and volunteering. For each of the following statements, please tell me whether you strongly agree, agree, neither agree nor disagree, disagree, or strongly disagree. *(Interviewer read out the statement and the options each time)*.

1. Rich/ wealthy people volunteer	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
2. People who are committed to justice volunteer	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
3. The community should take care of orphans	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
4. Poor people volunteer	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree

	5. Strongly Disagree
5. People who care about their communities volunteer	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
6. Women volunteer	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
7. Busy people do not volunteer	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
8. Men volunteer	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
9. People who want to gain skills or experience volunteer	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
10. People who don't mind their own business volunteer (i.e. nosy people/ busy bodies)	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree

	5. Strongly Disagree
11. People who have nothing better to do with their time volunteer	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
12. The government should take care of older persons	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
13. People who are very modern volunteer	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
14. People who want to take advantage of poor or vulnerable people volunteer	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
15. The community should take care of poor people	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
16. Older persons volunteer	1. Strongly Agree

	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
17. People who think they are better than other people volunteer	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
18. People who volunteer have lots of free-time	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
19. People who have their own businesses volunteer	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
20. Youth volunteer	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
21. White people volunteer	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree

	4. Disagree
	5. Strongly Disagree
22. People who are very traditional volunteer	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
23. People who live in cities volunteer	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
24. People who like to gossip about other people volunteer	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
25. Unemployed people volunteer.	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
26. The government should take care of poor people.	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree

27. The government should take care of orphans	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
28. Criminals who want to steal money volunteer	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
29. Employees at big companies volunteer in their free time.	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
30. Black African people volunteer	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
31. South Africans volunteer	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
32. Coloured people volunteer	1. Strongly Agree 2. Agree

	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
33. Religious people volunteer	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
34. People who live in rural areas volunteer	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
35. People from other countries come to South Africa to volunteer	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
36. People who are not religious volunteer	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
37. People who want to help other people volunteer	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree

	5. Strongly Disagree
38. Indian people volunteer	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
39. The community should take care of older persons	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
40. Kind people volunteer	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
41. Ubuntu is a form of volunteering	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
42. Volunteering can create dependency in the community	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
43. Volunteering can create conflict in the community	1. Strongly Agree 2. Agree

	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
44. Volunteering can improve the social or economic status of a community	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree

32. I am now going to read some statements to you. These statements have been chosen to help us understand correctly how people like you think about how volunteers should be treated. For each of the following statements, please tell me whether you strongly agree, agree, neither agree nor disagree, disagree, or strongly disagree. I will read out the statement and the options each time.

1. Volunteers should not receive any money/ financial compensation	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
2. Volunteers should receive a small stipend for their activities	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
3. Volunteers should be paid a full salary	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
4. If poor people volunteer they should be financially compensated.	1. Strongly Agree
	2. Agree

	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
5. If <u>rich</u> people volunteer they should be financially compensated.	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree
6. Volunteers should be compensated for their transport costs.	1. Strongly Agree
	2. Agree
	3. Neither Agree nor Disagree
	4. Disagree
	5. Strongly Disagree

F. Motivating and Demotivation Factors

33. To what extent would each of the following factors motivate you to volunteer? In each case please tell me whether you think it is very likely, somewhat likely, not likely or definitely not likely to motivate you to volunteer.

1. If volunteering provides you with a source of income.	1. Very likely 2. Somewhat likely 3. Not likely 4. Definitely not
2. If volunteering provides you with work experience.	1. Very likely 2. Somewhat likely 3. Not likely 4. Definitely not
3. If volunteering provides you with opportunities to travel.	1. Very likely 2. Somewhat likely 3. Not likely 4. Definitely not
4. If volunteering provides you with opportunities to make new friends.	1. Very likely 2. Somewhat likely 3. Not likely 4. Definitely not
5. If volunteering provides you with an opportunity to further your education	1. Very likely 2. Somewhat likely 3. Not likely

		4. Definitely not
6.	If volunteering provides you with an opportunity to help other people/ contribute to the development of the community	1. Very likely
		2. Somewhat likely
		3. Not likely
		4. Definitely not
7.	If volunteering gives you status in your community/ or makes you more popular	1. Very likely
		2. Somewhat likely
		3. Not likely
		4. Definitely not
8.	If volunteering provides you with new skills	1. Very likely
		2. Somewhat likely
		3. Not likely
		4. Definitely not
9.	If volunteering increases you chances of getting employment	1. Very likely
		2. Somewhat likely
		3. Not likely
		4. Definitely not
10.	If it gives you a chance to engage with experienced people.	1. Very likely
		2. Somewhat likely
		3. Not likely
		4. Definitely not
11.	If it gives you an opportunity to engage with people who are different from you (live in different places, speak different languages, older, younger and so on).	1. Very likely
		2. Somewhat likely
		3. Not likely
		4. Definitely not

34. To what extent would each of the following factors discourage you from volunteering? In each case please tell me to what extent it is likely to discourage you: is it very likely to discourage you, somewhat likely to discourage you, not likely to dissuade you, or definitely not likely to discourage at all.

1. If your friends don't approve/ If your friends think it is a stupid thing to do.	1. Very likely to discourage 2. Somewhat likely to discourage 3. Not likely to discourage 4. Definitely not likely to discourage
2. If you have to use some of your own money.	1. Very likely to discourage 2. Somewhat likely to discourage 3. Not likely to discourage 4. Definitely not likely to discourage
3. If it takes up a lot of your time	1. Very likely to discourage 2. Somewhat likely to discourage 3. Not likely to discourage 4. Definitely not likely to discourage
4. If you have to do unpleasant/ dangerous things	1. Very likely to discourage 2. Somewhat likely to discourage 3. Not likely to discourage 4. Definitely not likely to discourage
5. If you have to go to unpleasant/ dangerous places	1. Very likely to discourage 2. Somewhat likely to discourage 3. Not likely to discourage 4. Definitely not likely to discourage
6. If you don't know where to volunteer/ or how to volunteer	1. Very likely to discourage 2. Somewhat likely to discourage 3. Not likely to discourage 4. Definitely not likely to discourage
7. If you don't have the money to travel to volunteer	1. Very likely to discourage 2. Somewhat likely to discourage 3. Not likely to discourage

	4. Definitely not likely to discourage
8. If your parents won't let you volunteer	1. Very likely to discourage
	2. Somewhat likely to discourage
	3. Not likely to discourage
	4. Definitely not likely to discourage
9. If you don't have the skills or qualifications needed to volunteer	1. Very likely to discourage
	2. Somewhat likely to discourage
	3. Not likely to discourage
	4. Definitely not likely to discourage
10. If it is too tiring	1. Very likely to discourage
	2. Somewhat likely to discourage
	3. Not likely to discourage
	4. Definitely not likely to discourage
11. If you feel that people are taking advantage of you	1. Very likely to discourage
	2. Somewhat likely to discourage
	3. Not likely to discourage
	4. Definitely not likely to discourage
12. If you have to neglect your own family	1. Very likely to discourage
	2. Somewhat likely to discourage
	3. Not likely to discourage
	4. Definitely not likely to discourage
13. If your efforts and contributions are not appreciated	1. Very likely to discourage
	2. Somewhat likely likely to discourage
	3. Not likely to discourage
	4. Definitely not likely to discourage

35. Do you want to be involved in volunteering?

1. Yes **(Continue to the next question)**

2. No **(Skip to question 37)**

36. Which three volunteering activities would you most prefer to be involved in?

1.
2.
3.

37. If you were asked to advise the government/NYDA on how to encourage more young people to volunteer, what THREE suggestions would you make?

1.
2.
3.

G. Communication Strategies

38. If you were asked to advise the government/NYDA on how to communicate more effectively with young people, what THREE suggestions would you make?

1.
2.
3.

H. Measuring Impact

Instruction to Interviewers: This section should only be completed if the interviewee has been involved in volunteering. If the respondent has never been involved in volunteering, end the interview. Refer to Question 28 Column 3.If there are any yes answers you have to ask this question.

39. Lastly, I am going to read some statements to you. These statements will help us understand whether volunteering does, or does not, have an impact on volunteers and the communities in which volunteering takes place. For each statement please indicate whether you strongly disagree, disagree, neither agree nor disagree, agree, or strongly agree **(READ OUT THE STATEMENTS AND OPTIONS)**

1. The community in which you volunteered (or the people you served through volunteering) are better off after the volunteering than they were before. (The difference can be social, financial, or environmental depending on the goals of the volunteering you were involved in.)	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
2. I would recommend volunteering to a friend or family member.	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree
3. My expectations of volunteering were met.	1. Strongly Agree 2. Agree 3. Neither Agree nor Disagree 4. Disagree 5. Strongly Disagree