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# Motivations of Antitrafficking Volunteers

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# Walden University

College of Social and Behavioral Sciences

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Jonathan Sullivan

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Walden University

2017

Abstract

Motivations of Antitrafficking Volunteers

by

Jonathan E. Sullivan

MA, Liberty University, 2011

BA, Andersonville Seminary, 2005

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Human Services

Walden University

May 2017

## Abstract

Human trafficking is a worldwide crisis, and agencies rely on volunteers to help serve its victims. Past researchers have suggested that motivation to volunteer is multifaceted and that volunteer turnover hinders accomplishing mission objectives. The research question was to examine if there were any differentiating motivations of antitrafficking volunteers from the current literature. This study was a qualitative case study of an antitrafficking religion-sponsored agency in the United States. Self-determination theory guided the research consisting of 7 agency volunteers. Candidates met the established criteria of minimum age and duration of service. The interpretive phenomenological analysis process helped to assess individual data separately and then collectively with participants adding clarification and member checking through follow-up e-mails. The analysis process produced themes about relating to others, work competency, autonomy, sense of obligation, religious motivations, personal satisfaction, recognition, and agency leadership styles as motivators. Their religious affiliation with the agency produced a strong emphasis on spiritual motivations. An element of egocentric motivations emerged as differences from the current volunteering literature. The egocentric motivations emerged from the participant's view that God was watching and their actions brought God's favor to them. Agency leaders need to focus on helping potential and current volunteers feel important as contributors to the spiritual wellbeing of themselves and others. This finding was a key aspect of recruitment and retention of volunteers, who could help this underserved population and thus promote positive social change.

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## Dedication

To my wife, Angela, thank you for your encouragement and support to stay the course. You are a blessing from God. I know my educational accomplishments would not have been possible without her encouraging me. There were times I was ready to quit, but her vision for the future provided inspiration to press toward the prize. I love you and am thankful we are on this life journey together. I also dedicate this work to my children, Genesis and Patrick. You allowed me long hours in the study and understood the importance of the research. My daughter-in-law, Kaitlin, and my son-in-law, Jason created a great deal of positive energy that helped me to push through. I am forever grateful for your love and understanding. You are the best! God bless you, as you are obedient to him.

## Acknowledgements

I would like to thank my committee members, chair, Dr. Pamela Denning, second committee member, Dr. Patricia Brawley, and university research reviewer, Dr. Marie Caputi. Thank you for your guidance and support throughout this doctoral study process. I am eternally grateful for your feedback in helping me develop into a scholar-practitioner. Dr. Denning believed in the research and helped me to see my way through at the most difficult times. I also want to acknowledge and thank the participants of the study. The data you provided has the potential to help antitrafficking organizations foster social change.

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## **Chapter 1: Introduction of the Study**

Human trafficking is a human rights crisis that almost every country has to combat (Hodge, 2008; Hodge, 2014; Huijsmans, 2011; Jac-Kucharski, 2012; Kaneti, 2011; Rao & Presenti, 2012; Reese, 2015). The crisis of trafficking involves the sexual and labor exploitation of men, women, boys, and girls (Kaneti, 2011; Karlsson, 2013; & Reese, 2015). Human trafficking, also known as modern-day slavery, involves the movement of individuals through force or coercion for the purpose of economic gain of the perpetrators (Ostrovski et al., 2011).

Shoaps (2013) reported that 27 million find themselves enslaved in some capacity. The United States banned slavery in 1863. However, it is more prevalent today with the US reporting approximately 17,000 individuals trafficked into the country each year (Hall, 2014). Reese (2015) reported a higher number of slaves today and contrasts this worldwide epidemic with the Trans-Atlantic slave trade business. The Trans-Atlantic slave trade included an estimated 12 million individuals sold, whereas the current estimation of people enslaved is 35.8 million (Reese, 2015).

The United Nations defined human trafficking as

the recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of force or other forms of coercion of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labor, or services, slavery or practices similar to

slavery, servitude or the removal of organs. (United Nations Office on Drugs and Crime, 2015, para. 1)

World governments, specific states in the United States, and private citizens have responded to the problem of trafficking in recent years (Human Services Professionals' Awareness of Human Trafficking, 2012). In 2013, the U.S. Congress reauthorized the Trafficking Victims Protection Act (TVPA) to address the problem of trafficking in the United States (Elrod, 2015; Hounmenou, 2012). President Clinton touted the act as a major step in women's rights as it built on previous legislation regarding violence against women (Clinton, 2000).

Many U.S. states passed legislation and made efforts regarding the issue of trafficking. However, victims of trafficking find themselves charged criminally and viewed as such (Campbell, 2015). In addition, certain churches and faith-based organizations made antitrafficking work the object of their attention by creating awareness campaigns and antitrafficking ministries (Thompson & Kotrla, 2012). Religious institutions have a long history of advocacy and justice work in various domains (Perdue, Prior, Williamson, & Sherman, 2012). Other nonprofit organizations (NPOs) also address the problem of trafficking through prevention, rescue, and restoration work (Hounmenou, 2012). Despite the attention from the United States and international community, the problem persists (Gallagher, 2015; Knepper, 2013).

Grubb and Bennett (2012) and Tripp and Mahon-Howard (2013) identified Atlanta, Georgia as a primary problem area for sex trafficking in the United States. Atlanta possesses a prevalent history of sexual exploitation because of the economic status of many citizens, an international airport, and an extensive interstate system

(Boxhill & Richardson, 2007). Danailvoa-Trainor and Laczko (2010) concluded that the crisis of trafficking is often due to poverty. Low and middle-income families find themselves trafficked by way of a promise of a better paying job. The issue is complicated further if the person is an illegal immigrant because they tend to tolerate more exploitation if they can send some amount of money to their families (Neumann, 2015).

Many unknowns exist regarding trafficking because of the lack of research (Baker & Grover, 2013). I explored one area by addressing the gap in the research concerning volunteer motivations at an antitrafficking organization. Volunteers are a vital component of many organizations providing various types of services. Research of volunteer motivation is abundant; however, little research exists on crisis intervention volunteers and no identifiable research on the motivations of volunteers in an antitrafficking organization. Research of volunteers within an antitrafficking organization is necessary, because of the nature and potential influence of these volunteers.

Each trafficking case is challenging to the volunteer as each client has a unique history, problems, and story (DeBoise, 2014). The exposure of volunteers to stressful and sometimes dangerous situations can lead to burnout (Allen & Mueller, 2013). However, little knowledge exists about the link between those stressors and burnout (Akintola, Hlengwa, & Dageid, 2013). The scarceness of research involving crisis intervention volunteers underscores the necessity of further investigation into this domain.

I explored the motivations of volunteers who worked at an antitrafficking organization in Atlanta, Georgia. The findings inform of the motivational factors that lead a person to initially volunteer and remain at the agency. The data provided a better

understanding of how this front-line organization can effectively foster social change in this area human trafficking prevention, rescue, and restoration. The enhanced recruitment and retention strategies can assist leaders to be more cost effective in their mission.

I focused this study on an antitrafficking organization located in Atlanta, Georgia. Leaders identify the organization as a ministry of a local church but the agency is a nonprofit 501©3 entity. Volunteers work in the areas of reaching, rescuing, and restoring trafficked individuals in the Atlanta, Georgia area. The organization, led by a director, has over 300 volunteers.

### **Background of the Problem**

High turnover rates of NPO volunteers have resulted in detrimental outcomes of mission effectiveness (Vecina, Chacón, Marzana, & Marta, 2013). Challenges of proficiency, productivity, and the economic well-being of an organization occur when volunteer retention becomes a problem. Van Vianen, Nijstad, and Voskuijl (2008) noted that individuals in the US volunteer on average 3.5 hours per week, which accounts for approximately \$225.9 billion worth of time. This dollar amount coupled, with the positive prosocial behavior of volunteers, warrants continued research in the motivation of volunteers in the nonprofit world. NPOs continue to report high volunteer turnover rates, which results in economic and missional costs (Allen & Mueller, 2013)

Researchers (i.e., Hargrave, Scott, & McDowall, 2006) found that individuals who worked in a crisis setting were prone to experiencing secondary trauma. Ongoing exposure to individuals in crisis can foster secondary trauma within the caregiver (Thieleman & Cacciatore, 2014). Shannonhouse, Barden, Jones, Gonzalez, and Murphy (2016) noted secondary trauma symptoms as being the same as if they had experienced

the trauma firsthand. Symptoms of secondary trauma can include intrusive thoughts, images, dreams, and flashbacks about the trauma (Gil & Weinberg, 2015). These secondary trauma symptoms can produce a quick turnover of volunteers. Therefore, an understanding volunteer motivation and concerns may prove helpful in meeting the needs of the volunteers to improve retention.

Human motivation divides into two categories: intrinsic and extrinsic (Bidee et al., 2013). Intrinsic motivations involve internal feelings (e.g., guilt, anxiety, joy, happiness, enhanced self-esteem, personal satisfaction, and fulfillment) (Bidee et al., 2013; Stukas, Snyder, & Clary, 2016). Extrinsic motivations include stimulus from outside dynamics (e.g., the possibility of recognition, obtaining a reward, avoiding punishment, or another type of external influence) (Bidee et al., 2013; Stukas, Snyder, & Clary, 2016). Intrinsic and extrinsic motivational factors contribute to volunteerism. However, in past research, only intrinsic motivations seemed to promote longevity and satisfaction (Stukas, Snyder, & Clary, 2016).

Initial motivations for volunteering are not always key determinants of length of service and satisfaction (Marta, Pozzi, & Marzana, 2010). Initial motivational factors fell to a secondary position following the organizational context in which the volunteer served. Personal development, self-esteem, and the volunteer's overall experience with the organization played a significant part in their longevity (Marta, Pozzi, & Marzana, 2010). A psychological contract between the volunteer and organizational leaders played an important role in the length of service and effectiveness of the organization in accomplishing the mission (Nicholas, 2013). The psychological contract is a belief that a volunteer or employee shares an obligation with the leaders to accomplish the mission.



This contract may include mutual trust, interdependence, and identify the type of working relationship between the parties. A well-defined psychological contract has the potential to ensure a longer termed volunteer (Nicholas, 2013).

### **Volunteers and the Nonprofit Sector**

Recent economic instability has reduced charitable giving to nonprofits (Allred, King, & Valentin, 2014). When economies slow and charitable giving decreases, nonprofits rely more on their volunteer staff to accomplish the mission. Furthermore, while a volunteer is the lifeblood of nonprofits, 33% of all volunteers will not return the following year (Allred, King, & Valetin, 2014). The lack of retention accounts for billions of dollars in lost productivity. Therefore, nonprofit leaders need ongoing examinations of their strategies for recruiting, training, and retaining volunteers to maintain and increase effectiveness. I addressed the gap in the literature to assist agency in describing and understanding the motivations of their volunteers to enhance longevity and effectiveness.

### **Statement of the Problem**

NPO leaders do not know the motivations of the volunteers to understand how to promote their satisfaction and longevity. The research site had approximately 313 reported volunteers at the time of this study (J. Shaw, personal communication, June 20, 2016). During the last 12 months, more than 30 of the volunteers left the agency. That is, the agency suffered a 10% loss in active volunteers during the past 12 months. While these numbers are not as high as the national average of volunteer turnover, social change in this area is too important to allow the loss of volunteers to continue without understanding its causes (Sefora & Mihaela, 2016).

### **Research Questions**

- RQ1: How do active antitrafficking volunteer describe their decision to work in the field?
- RQ2: What are the motivating factors that contribute to individuals volunteering in anti trafficking work?
- RQ3: What are the factors that contribute to the retention of volunteers to an NPO?

### **Theoretical Framework**

Self-determination theory (SDT) was the lens used to view the motivations of volunteers. SDT is useful from a qualitative orientation by viewing the motivation of volunteers (Güntert, Srubel, Kals, & Wehner, 2016). The theory developed out of research on intrinsic and extrinsic motivations (Haivas, Hofmans, & Pepermans, 2013; Ryan & Deci, 2000). The concepts of autonomy, competency, and relatedness emerged as a way of describing human motivation (Ryan & Deci, 2000). Thus, SDT has a focus on innate psychological needs coupled with environmental factors to describe motivation and understand why we do the things we do.

Motivational theory developed from earlier work of Jung and his personality theory work (Haivas, Hofmans, & Pepermans, 2014; Ivtzan, Gardner, Bernard, Sekhon, & Hart, 2013). Several theories of human motivation have emerged and included the spiral and Y models of motivation (Winston, 2016). These models were an attempt to rebuff the work of Maslow and his hierarchy of needs model (Winston, 2016). Maslow identified five categories of needs: physiological, safety and security, belongingness, esteem, and self-actualization (Lester, 2013; Winston, 2016).

Ivtzan, Gardner, Bernard, Sekhon, and Hart (2013) described self-actualization as an individual's pursuit to develop as a person and become all they were to become. When lower needs become satisfied, self-actualization is possible. SDT involves the idea that individuals have a natural tendency toward growth and seek out new encounters to stretch their skills (Bidee et al., 2013). However, growth takes place when one moves beyond the lower self-fulfilling needs to a more others-based mentality (Eagle, 2013).

### **Nature of the Study**

This project is a qualitative case study focused on an organization located in Atlanta, Georgia. Data triangulation, which included interviews, observations, and documentation analysis, was helpful in identifying themes that the participants found important. Purposefully sampled participants provided descriptions of their motivations to volunteer at the organization. Case study research affords a researcher the chance to obtain a complete view of the research problem (Baškarada, 2014). A case study approach best suited the research questions as I sought to describe and understand the phenomenon of the motivations of the participants. Research exists about human motivations of volunteering, but not in antitrafficking organizations. Therefore, a case study approach to explore motivations is likely to produce the richest data.

This case study included interviews, observations, and document analysis. The director of the organization sent invitation emails to all volunteers of the organization. The email was an invitation for volunteers to participate in the study. The email stated that the candidates contact me directly by email. I received 29 emails from current volunteers who expressed an interest in participating. I emailed the 29 respondents with pre-established criteria for participation in the research. Twenty-two respondents did not

fit the criteria or were out of town during the interview period. Seven respondents met the criteria and were available for interviewing. I emailed the seven respondents to establish meeting times for the interviews. All the interviews took place at the agency in Atlanta, Georgia.

I conducted semistructured interviews with the seven respondents to obtain their description of the factors that prompted them to volunteer and what retains them at the agency. The semistructured nature of the format ensured all participants focused on the same topics while allowing them to add whatever they deemed relevant to the issue. This purposive sampling approach, coupled with the semistructured interview format, allowed me to obtain the best data to understand the phenomenon in question (Suri, 2011).

Documentation analysis is a mainstay in qualitative research, therefore, in addition to the interviews I obtained five volunteer application forms. The volunteer completed their form at the time of their initial recruitment (Owen, 2014). Two of the volunteers did not have applications available. I obtained a consent from the director and the participants to view the documents.

General observations, conducted at the agency, also helped to give insight to motivations by viewing the work force. I placed myself in strategic places in the agency to get an understanding of the culture of the work environment, as recommended by Chereni (2014). Although the interviewed participants were not observed, other volunteers were observed in their natural setting which provided insight that I would not otherwise had access (Tetley, 2013).

I compared the interviews, volunteer applications, and observations to produce the best possible data to understand the motivations of the participants. In addition, I

compared the findings with the current literature. The literature is a vital part of this study as the review included keyword searches to motivational theory and human trafficking. This process of data triangulation coupled with the literature comparison to the findings of this study produces credibility.

### **Definition of Terms**

*Human Trafficking:* The act of holding a person against their will for the purpose of labor or sexual exploitation and may or may not constitute moving an individual across state or international borders (INDOC, 2015). Human trafficking differs from human smuggling in that trafficking is against the will of the individual and smuggling is in concert with the will of the individual (UNDOC, 2015; Xin, 2013).

*Motivation:* An inward or external stimulus that one attributes for behaving in a certain way (Aguirre & Bolton, 2013).

*Trafficking Protection Victims Act (TVPA):* Congress passed the TVPA in 2000 and renewed in 2003, 2006, and 2008 (Leary, 2014). This act was an amendment attached to the *Violence against Women Act* (Leary, 2014). For an individual to receive aid through this act they must prove or admit they have been a victim of a severe form of trafficking; in addition, they must be part of the prosecution that brings charges against the trafficker (Leary, 2014).

*Volunteer:* A person who chooses to offer their time, talent, and abilities to an organization or cause for an extended amount of time without promise of reward or compensation (Allen & Mueller, 2013; Nicholas, 2013).

### **Assumptions of the Study**

I focused on the motivations of volunteers in an antitrafficking organization. Semistructured interviews proved helpful in collecting data to describe and explore the motivations. However, qualitative research proceeds with certain assumptions inherent to the methodology (Grant, 2014). I held the following assumptions:

- The participants understood their motivations for volunteering and were forthcoming in sharing their thoughts.
- My presence during the observation phase did not alter the behavior of those observed.
- The director of the organization emailed all volunteers at the agency to allow them the opportunity to participate in the study.

### **Delimitations**

The organization is a nonprofit faith-based ministry; however, the aim is to describe motivations of volunteers in general and bracketing out preconceived ideas is necessary. Motivations of volunteers may be religious, but that information comes from the participants and not my bias. I also concentrated on the volunteers who have stayed with the organization for at least 2 years. Former volunteers were not included in this study.

### **Limitations**

One limitation of this study is that the agency is a faith-based organization and a generalization of the findings may not be appropriate to organizations that are not faith-based. The agency is a ministry of a local church, but the agency is now its own 501©3

nonprofit. The connection to the local church naturally connects volunteers to the organization that self-identify as Christian.

A second limitation is that participants of the study were current volunteers and no former volunteers were included. Interviewing current and former volunteers may have produced more data; however, I did not have the ability to identify these volunteers. Another phase of this study that includes former volunteers is a natural step in exploration the motivations of the volunteers.

The geographic location of the study may limit the findings as regional motivations for volunteering vary (Greene, 2004). The data has the potential of benefiting organizations regardless of their geographic location because the drive to succeed is a cross-cultural phenomenon (MacDonald, Sulsky, Spence, & Brown, 2013). The manner in which the individual defines success may vary, but the idea of achieving a goal or success is still present.

### **Purpose of the Study**

The purpose of this study is to describe factors that motivate volunteers to become involved and remain at the antitrafficking organization. My intent was to identify themes to provide an understanding of the motivations that prompted an individual to initially volunteer and remain with the organization. There is a gap in the literature regarding motivations of volunteers in anti-trafficking work.

### **Significance of the Study**

Empirical knowledge of motivations of why volunteers serve in times of crisis is limited (Aguirre & Bolton, 2013). Since no research appears in the literature on motivations of antitrafficking volunteers, the findings provided an understanding of

motivations that enables NPO leaders in developing recruiting, training, and retention strategies. Aguirre and Bolton (2013) generated six themes to identify volunteer motivations serving in crisis intervention organizations. The themes included: (a) make an external difference, (b) volunteer existentialism, (c) lived experiences, (d) internal/personal fulfillment, (e) lack of direction, and (f) lack of support. Altruism, personal fulfillment, and personal growth emerged as specific motivations for volunteering for crisis intervention work. Further, the author's findings were that volunteer motivations aligned with the need to fulfill an egotistical drive toward self-actualization. This finding is in keeping with Maslow's hierarchy of needs.

The retention of volunteers was the single-most significant factor in a NPO accomplishing its mission (Yin-Che, Yun-Chi, & Jia-Mi, 2010). Tapping into their motivations can give indications to their long-term viability and insight into what the volunteer is seeking in the experience (Aguirre & Bolton, 2013). The significance of the study is the helpfulness of the data in understanding volunteer motivations to assist the leaders in recruiting, developing, and retaining volunteers. This strategy is more effective than consistently recruiting and training new volunteers are. While some level of recruiting and training continues, if minimal, the leaders, volunteers, and stakeholders benefit.

### **Summary**

The crisis of human trafficking has many levels to address to assist victims and inform organizations of best practices (Johnson, 2012). Volunteer motivations are one aspect of abolishing slavery, but this one area has implications for all caveats of the problem including prevention, rescue, and restoration of victims. The problem is



researchers not know the motivations of volunteers that prompt them to initially volunteer and remain at an antitrafficking agency. Through the dissemination of the findings, antitrafficking organizations may be better equipped to recruit, train, and retain their volunteers. The understanding of volunteer motivations better equips organizations to foster social change by being cost effective and problem focused rather than expending energy in recruitment of volunteers.

NPOs face the problem of recruiting and maintaining volunteers. Most of these NPOs rely on volunteers to execute the mission. When leaders expend more time in volunteer recruitment than the work of abolishing slavery, the organization suffers. Time and money are spent training volunteers rather than with victims. In addition, resources directed toward recruitment of new volunteers rather than toward programs that benefit victims always cost the victim.

In Chapter 1, I identified the crisis of human trafficking and the part the volunteer plays in the work of NPOs. The problem of trafficking affects almost every country and volunteers provide essential services. I used SDT to view the phenomenon of volunteerism in the antitrafficking agency. SDT assists in conceptualizing and organizing the research to present the findings in a coherent manner.

This study is a qualitative case study on the agency in Atlanta, Georgia. I interviewed seven purposefully selected participants from the agency in a semistructured interview. These purposefully sampled participants provided insight to their motivations and concerns with volunteering. In addition, field notes of observations were made of the agency to bring further credibility to the work. I also obtained five of the seven

participant's volunteer application forms. I provided definition of terms, assumptions, delimitations, limitations, significance of the study, and implications for social change.

Chapter 2 includes a literature review of volunteer motivations and motivational theory. Chapter 3 includes the methodology of the research. I report the results of the interviews, observations, and document analysis in Chapter 4. Chapter 5 includes a discussion of the findings while comparing and contrasting the results with the existing literature.

## Chapter 2: Literature Review

### **Introduction**

Volunteerism plays an important role in addressing societal problems (Dwyer, Bono, Snyder, Nov, & Berson, 2013). Volunteer organizations supply various forms of help for those in need such as crisis intervention, clean water, improving quality of life, and many other physical and psychological services (Stukas et al., 2016). Recruitment and retention of long-term volunteers is imperative to the effective functioning of the NPO (Newton, Becker, & Bell, 2014; Oostlander, Güntert, & Wehner, 2014). Many organizations rely on the volunteer force to do most of the work to allow paid staff members to concentrate on leadership and the organization's vision. Recent economic downturns have forced NPOs to rely more on their volunteer force (Bidee et al., 2013). This dynamic of challenging economic times has created more of a need to recruit and retain qualified long-term volunteers.

Understanding the motivations of volunteers assists organizational leaders in retaining qualified volunteers (Wang & Wu, 2014). Researchers have demonstrated that meeting volunteer motivational needs results in a higher level of retention. Oostlander, Güntert, and Wehner (2014) explained that leaders who manage volunteers enhance volunteer satisfaction by creating a social environment that attends to the motivational needs of the volunteer. This places emphasis on the leadership style and cultural environment of the volunteer's agency.

### **Literature Review Strategy**

I focused on volunteer motivations that lead individuals to join and remain at the antitrafficking organization in this review. I searched topics through the Walden Library

with multiple databases. Exploration of these topics included searches through the databases of Academic Search Complete, ProQuest Central, PsycArticles, PsycINFO, PsycEXTRA, SocINDEX, Primary Search, and Expanded Academic ASAP. Key words used in the search were *human trafficking, motivation, motivational theory, nonprofit volunteers, nonprofit leadership, volunteer, volunteerism, volunteer motivation, volunteer leadership, volunteer management, and self-determination theory.*

The search began in the Academic Search Complete database by using the key words *human trafficking*. Over 2,000 articles resulted from the search. From this point, I searched *volunteer motivation* and *motivational theory*, which yielded over 1,000 articles. From these articles, I began seeking out current research and various motivational theories used for the past exploration of volunteer motivation.

SAGE Premier yielded no articles under the search of *human trafficking*. There were 72 articles identified under the same heading in ProQuest Central database. I began searching PsycINFO, PsycARTICLES, PsycExtra, and Primary Search using these key words to locate relevant journals. Through these searches, an identification of the motivations of volunteers began to emerge.

A search on volunteer motivations and theories of motivations proved helpful in understanding the evolution of the literature. Nonprofit management was included in this review since leadership style plays an important part in recruitment and retention. No literature on volunteers within an antitrafficking organization existed, therefore, a search on volunteers in general helped to bring this review. Articles with possible relevant research were stored for later use. The chapter has five sections: Part 1 Human

Trafficking, Part 2 Volunteering, Part 3 Motivational Theories, and Part 4 Non-Profit Leadership.

### **Part 1 Human Trafficking**

Human trafficking is a criminal activity that has developed into a worldwide phenomenon (Gallagher, 2015; Hall, 2014; Hepburn & Simon, 2010; Hounmenou, 2012; Knepper, 2013; Thompson & Kotrla, 2012). Trafficking, also known as modern day slavery is an international human rights crisis that is a direct attack on social justice, equality, and societal stability (Dess, 2013; Ngwe & Oko, 2012). The *1926 Convention to Suppress the Slave Trade and Slavery* formally declared the right of every human to be free and not possessed by another person (Haddadin, Youla, & Kilimová-Alexander, 2013).

The thinking about trafficking has changed over the years. For example, at one time trafficking across international borders was an immigration problem and not a human rights violation (Enkhbaatar, 2012). In addition, Enkhbaatar argued some view the act of trafficking as a criminal activity addressed only by law enforcement. However, the office of the High Commissioner of Human Rights emphasized a victim-centered approach, which places the issue as a human rights violation (Haddadin & Klímová-Alexander, 2013).

Brooks (2014) identified trafficking as slavery and declared it to be, “exploitation over a period of time effectuated through coercion, fraud, or trickery” (p. 243). The United Nations agreed with Brooks and included the element of movement and transportation in their definition (UNDOC, 2015). Human trafficking consists of coerced or kidnapped children, women, and men controlled for the purpose of exploitation

(Wilson & Butler, 2014). Therefore, from this point forward the terms human trafficking, slavery, and modern day slavery will denote the same phenomenon.

Two faces of slavery exist today: sexual and labor exploitation (Brooks, 2014). Exploitation refers to the commercial sex acts, prostitution and other sexual activities, forced labor actions, and all types of slavery (Cecchet & Thoburn, 2014; Jägers & Rijken, 2014; Rafferty, 2013). Wilson, Critelli, and Rittner (2014) reported sexual exploitation includes prostitution, sex trafficking, and pornography. One of the effects of globalization is the advancement of the commercial sex industry into a worldwide phenomenon. Yet, researchers debate over properly defining sex trafficking and how to ensure the true victims have access to services (Flynn, Alston, & Mason, 2014). Therefore, there is an understanding that victims are not only trafficked in a variety of ways, the identification of the victims is challenging. It is beyond my scope and purpose in this research to grapple over these questions.

Sexual exploitation is the majority of the activity involved in human trafficking; however, labor exploitation proves to be a pervasive problem. The *Palermo Protocol*, ratified by the United Nations in 2000, brought labor exploitation under the category of human trafficking (Jägers & Rijken, 2014). Each protocol represented different targets that include the problem of trafficked women and children, the smuggling of human beings, and the illegal production and trafficking of firearms (UNDOC, 2015a).

The exact number of individuals involved in trafficking and the revenue produced varies from study to study. Human trafficking is second only to drug trafficking in terms of estimated revenue produced (Neumann, 2015). Correct numbers are difficult to know because of the secrecy of the crime; however, based on arrests and survivor stories,

trafficking produces approximately \$30 million annually (Collins, 2014). This dollar amount indicates the reach of this global phenomenon and highlights the extent of the enslavement of women (Orme & Ross-Sheriff, 2015).

Certain areas throughout the world experience more trafficking. Women and girls are trafficked across the Nepali/Indian border in unprecedented numbers (Gurung, 2014). Trafficking has increased throughout the South Asian region due to poverty, gender dynamics, attraction of the city, cultural factors, and much more (Gurung, 2014; Kaufman & Crawford, 2011). No single factor is responsible for this cross-border phenomenon, but is a mixture of complex factors. Despite increased global awareness of trafficking, the problem continues to grow in this region (Kaufman & Crawford, 2011). Part of the issue is the lack of NPOs, leadership, and trained volunteers to work in this part of the world (Kaufman & Crawford, 2011).

Eastern European countries have dealt with trafficking challenges for years (Davydova, 2013). Many of the same factors that are present in South Asia are in Eastern Europe. The Eastern European region is a source for much of the world as migrants seek better economic and political conditions (Davydova, 2013; Petrino, 2014) The current world condition of international migrants adds complexity to the crisis of trafficking and extends the NPOs beyond their capabilities (Noyori-Corbett & Moxle, 2016).

Britton and Dean (2014) noted that trafficking poses a threat to human security on the African continent. Economic instability and gender inequality account for much of the problem in Africa. Policy and infrastructure shortcomings inhibit progress in bringing social change to this region. Governmental infrastructure is not enough, but local NPOs

need the institutional policies to aide in the work (Britton & Dean, 2014; Finkel & Finkel, 2015).

When the term *slavery* replaces the term *human trafficking* in the search of the literature, a new scope opens. Slavery is one of the oldest known institutions and dates before the Roman Empire (Super, 2013). Today, combating trafficking is difficult because of the social circumstances, particularly in Southeast Asia (Perry & McEwing, 2013). For example, 60% of Thailand's national income is from the tourist industry of which most is the sex industry (Gugić, 2014). This human rights violation flourishes in the region, as the Thai government does not fully comply with the international standards of combating trafficking (Pink, 2013). Therefore, local and international NPO leadership is required to address the problem.

### **Human Trafficking in America**

Human trafficking has a long and pervasive history in America (Butler, 2015). However, in 2005, the United States began recognizing trafficking as a regularly occurring phenomenon that required correction (Hall, 2014). Before 2005, antitrafficking work focused on Southeast Asia or some other country besides the United States (Hall, 2014). Kubasek and Herrera (2015) reported trafficking being the second largest global criminal activity and the United States is the leading destination for the victims.

Butler brought commercial exploitation of women to the United States by selling women against their will in the late 19<sup>th</sup> century (Gozdziaik & Collett, 2005). In addition, the documentation on the trials of Burr, Thompson, and Work revealed the prevalent nature of slavery in the United States during this time (Prinsloo, 2013). These men worked to free slaves in Missouri; however, slave owners caught and punished the men



(Prinsloo, 2013). The men served 12 years of hard labor at the state penitentiary following conviction (Prinsloo, 2013). These happenings illustrate how slavery has been a part of U.S. society in various forms through many years. The changing attitude about slavery continued throughout the 19<sup>th</sup> century, mainly fueled by the actions of the United Kingdom and United States (van der Wilt, 2014).

The League of Nations took up the fight against trafficking in the 1920s, established the terms *trafficking* and *traffic in women* (Knepper, 2013; van der Wilt, 2014). Until the 1920s, *white slave trade* was the term used in the literature in reference to the selling of women for sexual purposes. The League's research was the first worldwide study in which researchers focused on human trafficking. However, the researchers did not establish the problem as a worldwide crisis at that time as the Scandinavian countries were not included in the research.

Therefore, the traffic in women study was incomplete and did not demonstrate trafficking as taking place on an international scale. More recently, the Swedish Council for Crime and Prevention released a 2008 report that identified trafficking as a "major issue" (Knepper, 2013, p. 34).

Native Americans, which include American Indians and Alaska Natives, are among some of the most vulnerable and trafficked people in the United States. Little knowledge exists regarding the trafficking of Native Americans; however, a study conducted in Minneapolis, Minnesota in 2007 revealed that 24% of prostitution arrests were American Indian and Alaska Natives (Pierce, 2012). This percentage was 12 times higher than their representation in the county.

America stands today a major player in the human trafficking crisis (Leary, 2015). The United States is a source and destination country. Many have debated the terminology of *modern day slavery*, yet the numbers indicate the current crisis of trafficking outpaces the African slave trade practice of the 19<sup>th</sup> century (Leary, 2015; Vijayarasa, Bello, & Villarino, 2013). Therefore, the need for solutions remains to address this human rights violation in order to foster social change.

## **Part 2 Volunteering**

Volunteering denotes the planned giving of time and talent to help an organization accomplish the stated mission without any expectation of financial compensation (Allen & Mueller, 2013; Nicholas, 2013). Volunteers contribute to multiple organizations to enhance the lives of others. Forty-four percent of the United States' population volunteers, which accounts for \$239 billion in economic value (Venica, Chacón, Marzana, & Marta, 2013).

Brunell, Tumblin, and Buelow (2014) reported volunteering was at an all-time high with more than 64 million Americans volunteering. However, based on the 2013 report, Moore, Warta, and Erichesen (2014) argued that volunteerism is on the decline. The researchers reported 27.4% of 16-19 year olds were volunteering while only 18.9% of 20-24 year olds volunteered (Moore, Warta, & Erichesen, 2014). The most current statistics indicate volunteering changed little in the year ending September 2014 and 62.8 million people volunteering in the year at a rate of 25.3% (Bureau of Labor Statistics, 2015) The rate changed from the previous year to 25.4% (Bureau of Labor Statistics, 2015).

Volunteers contribute to a variety of organizations that include religious, political, social, and medical causes (Brown & Prince, 2015). Belonging to a religious organization increases the overall volunteerism rate of the individual to volunteer within their organization or with some other (Hill & den Dulk, 2013). This prevalence of volunteering with this population may be due to the ready-made fit for volunteering and providing connections to other community organizations that benefit from volunteers.

Volunteers do not expect monetary rewards, but may volunteer to fulfill personal needs (Andronic, 2014). Those personal needs may be healthy or unhealthy. For example, the Corporation for National and Community Service (n.d.) reported the stable nature of volunteering in the United States and the numbers indicate people were more service-oriented, empathetic, and helpful than previously described. However, Konrath, Brien, and Hsing (2011) found that empathic concern had actually declined from the late 1970s to 2009. These discrepancies regarding empathetic concern presents challenges in understanding the motivations of individuals volunteering.

The age bracket reporting the greatest increase in volunteering was the 16-19 year old category (Brunell, Tumblin, & Buelow, 2014). These teens may possess a desire to serve; however, high school staff encourage and college applications place value on volunteerism. Therefore, an empathetic and altruistic nature may not be a volunteer's motivation for this age bracket, but rather a self-promoting motivation.

Traditionally, empathy, helpfulness, caring, an altruistic nature, and compassion are characteristics associated with volunteer motivations (Beardman, 2012; Rotolo & Wilson, 2014). These characteristics are an important area to study, but this view is too limited to understand the complexity of volunteer motivations. These noted

characteristics represent an individualistic conception and do not yield a complete spectrum of volunteer motivations. In addition to this individualistic concept of motivations, the domain of religious factors, duty and responsibility, and guilt and social pressure need equal consideration (Johnson, Cohen, & Okun, 2015). These factors indicated a more collectivistic conception of motivations (Beardman, 2012). Instead of measuring individualistic and collectivistic characteristics, I use the self-determination theory to guide the research to produce credible findings.

Urzúa, Miranda-Castillo, Caqueo-Urizar, and Mascayano (2013) explored delineating the individualistic and collectivistic motivations of American volunteers and found it to be an unstudied area. Apparently, researchers assumed the motivations of U.S. volunteers were individualistic. However, in America's current multicultural landscape, a more holistic approach warrants attention to understand volunteer motivations.

Social and cultural contexts need consideration when evaluating volunteer motivations. Whitehead (2014) studied the correlation between population density and volunteering throughout the US. The researchers found that the more densely populated an area the less likely individuals volunteer (Whitehead, 2014). Andronic (2014) suggested an increase in empathy and service oriented characteristics were reasons for increased volunteering. Whitehead (2014) found correlations between household income and population density to volunteerism. It was determined that the phenomenon of sensory overload in populated areas contributes to the lack of volunteering (Whitehead, 2014). I conducted this study in Atlanta, Georgia. The participants volunteer in the Atlanta area, which is a major metropolitan area.

There are numerous benefits to volunteering that include skill development, networking, contributing to a cause, socialization, personal fulfillment and more (Casey, 2014). There are individualistic, collectivistic, external, and internal factors that need evaluating to ensure a clear understanding of motivations. Organizational leaders need a working knowledge of why their volunteers are volunteering. This understanding by organizational leaders and an implementation of strategies that addresses these motivations has the potential to foster satisfaction and longevity in the volunteer force. Volunteers tend to be more effective and social change more likely when their motivations are addressed (Vecina, Chacón, Marzana, & Marta, 2013).

### **Volunteer Turnover**

I focused this study on the motivations of volunteers who work at an antitrafficking organization. NPOs depend on volunteers and the volunteer work force affects productivity, mission accomplishment, and financial bottom line, therefore it is needful to explore motivations of volunteers to mitigate the turnover rate (Allen & Mueller, 2013). Motivations remain unknown as to why individuals volunteer at an antitrafficking organization. NPO's depend on volunteers, but there never seems enough volunteers to meet the needs of the mission (Haivas, Hofmans, & Pepermans, 2013; Vecina, Chacón, Marzana, & Marta, 2013). A high turnover rate among volunteers is a major hindrance for NPOs in that the phenomenon produces negative outcomes in relation to the mission and adverse financial consequences (Allen & Mueller, 2013; Haivas, Hofmans, Pepermans, 2014).

A volunteer's obligation to the beneficiaries of the organization and commitment to the organization is a key indicator in the retention of the volunteer (Valéau, Mignonac,

Vandenberghe, & Gatignon Turnau, 2013). A sense of serving the needs of the clients and having a moral obligation to the client played the major role in reducing turnover and promoting volunteer satisfaction. There is a link between moral obligation and a belief in a benevolent God (Johnson, Cohen, & Okun, 2015). The motivation of being obliged is being helpful to others whom God cares and ensuring rewards for the volunteer. This denotes a mixture of intrinsic and extrinsic motivations.

Other mitigating factors of turnover were the sense that the volunteer fit the organization and was comfortable serving with its context (Johnson, Cohen, & Okun, 2015). The results appear to be valid; however, the Myers and Allen instruments used in the study presents its own problems. The original intention of the instrument was to measure paid employee retention and not volunteer. Three elements constituted the scale; affective, continuance, and normative (Rusu, 2013; Valéau et al., 2013). The affective element referred to an employee's attachment to the organization. The continuance element was an employee's recognition of the cost of leaving the organization. The normative part referred to the feelings of moral obligation to the organization.

The shortfall of the Myers and Allen scale was in the continuance element. The cost of the employee versus the volunteer leaving an organization varies. A volunteer can lose fulfillment and a sense of self-worth when they leave an organization. However, no financial repercussions occur when leaving. Conversely, when an employee leaves a job, a livelihood is lost.

McBride, Gonzalez, Morrow-Howell, and McCrary (2011) reported volunteers who received a stipend worked longer hours, developed more friendships, and used time more productively. The variance between stipend and non-stipend workers offset the cost

involved with training more volunteers due to turnover. The cost was less to pay a small stipend than to endure a higher turnover rate with the non-stipend volunteers.

Vecina, Chacón, Marzana, and Marta, (2013) determined through a qualitative study of 232 volunteers from 18 international NPOs that turnover was mitigated by volunteer engagement and organizational commitment. Engagement and commitment are similar, but different ideas. However, both are important to the retention and well-being of volunteers and the success of the mission of the organization.

Volunteer engagement is the mindset of the volunteers that involves them believing they are a part of the organization which is characterized by hard work and pride in a job well done (Vecina, Chacón, Marzana, & Marta, 2013). Organizational commitment is the emotional connection the volunteer feels with the purpose, mission, and goals of the group. The commitment of the volunteer correlated to retention, but not the psychological well-being of the volunteer. Conversely, engagement correlated to organizational commitment and well-being. However, engagement did not include intentions to stay with the organization (Vecina, Chacón, Marzana, & Marta, 2013).

Volunteer burnout is a responsible factor for turnover (Allen & Mueller, 2013). Antitrafficking volunteers are at high risk of burnout as are other trauma workers. Both helpers provide assistance that can come at a high cost to themselves (Avieli, Ben-David, & Levy, 2015). Practicing ethical behavior by maintaining boundaries and practicing differentiation played a primary factor in mitigating burnout with professional counselors and volunteer caregivers. As an added benefit, researchers have demonstrated adherence to an ethical code also protected the help-giver (Avieli, Ben-David, & Levy, 2015).

### **Part 3 Motivational Theories**

The work of Sigmund Freud (1940), Abraham Maslow (1943), Gordon Allport (1958), Fredrick Herzberg (1959), and Kurt Lewin (Lewin & Gold, 1999) are foundational to motivational theory. The primary tenets developed by these theorists, coupled with current research, provide an understanding of the evolution of motivational theory. Family origin, altruistic theory, the theory of planned behavior, functional theory, and self-determination theory are prevalent in the study of motivation. The following section is a review of major contributors, prevalent theories, and conceptual frameworks in the field of motivational research.

#### **Freud**

Sigmund Freud (1940), the father of psychoanalytic theory, suggested subconscious forces were at work directing behavior. Freud's theory involved the examination of the biological drives of motivation and determined them aggressive and instinctual. These biological drives, suppressed in the subconscious, motivate behavior.

The pleasure principle, postulated by Freud, points to human behavior as motivated by the need to increase pleasure or to reduce pain (Argonov, 2014). The fulfillment of pleasure or avoidance of pain is subconscious in nature and Freud theorized this process is responsible for human behavior. The needs met by the behavior could be physical or psychological. Freud's theory of the pleasure principle corresponds with the internal and external motivational factors of volunteer motivation.

The evolution of motivational theory matured through the years and major changes developed (Gill, 1959). This maturation of motivational theory has progressed while maintaining the foundations of that basic assumption of subconscious and primitive



drive. This maturation has included the development of a hierarchy of needs and extrinsic factors.

### **Maslow**

Abraham Maslow (1943) was instrumental in understanding human motivation. Maslow, in his seminal work, *A Theory of Human Motivation*, suggested a hierarchy of needs that motivate. Physiological, safety and security, belongingness, esteem, and self-actualization are the well-documented hierarchy of needs. Maslow (1962) postulated growth takes place not as we plan to grow, but as one action is more satisfying than the last. Individuals grasp for that which gives better feelings than the last thing.

Maslow (1943) reported all human motivation is born out of the need to achieve the next goal in the hierarchy. That is, with the achievement of one need, the individual grows restless with the need to fulfill the next. The need of self-actualization lies at the top of the hierarchy. To become a self-actualized person, the individual becomes everything intended for them. However, to achieve self-actualization, the fulfillment of the lower order needs is accomplished. For example, the physiological need is at the base of the hierarchy because this need is antecedent to everything else.

If an individual is not receiving proper nutrition and maintaining adequate health, the need will supersede the other needs (Maslow, 1943). The need to satisfy hunger calls for attention before addressing any other goals. This general working of the hierarchy does not always work in such a linear fashion. An individual may have a deeper need for self-esteem than for a sense of belonging. Therefore, the hierarchy is not a strict format, but is open to individualization.

Maslow's work took two different directions as the theory developed (Guest, 2014). The first path included an application of the theory to motivations of individuals in the workplace. The second path considered those who were in the process of achieving self-actualization. Guest explained that the question posed to Maslow was, what continues to motivate an individual who is self-actualizing? Maslow described those motivations beyond those first five motivations as intrinsic. This sixth dimension of motivations was the groundwork for transpersonal psychology. Researchers suggest transpersonal psychology are motivations outside the biological rooted motivations and are unselfish in nature (Guest, 2014; Kwok, Chui, & Wong, 2013; Raab, 2014).

Altruism is one notion scholars identify as relating to transpersonal psychology (Bergner & Ramon, 2013). Boucouvalas (2016) identified transpersonal psychology as helping the individuals identify themselves in every sense of the concept. This concept carries with it the idea of being a part of something larger than oneself and a characteristic that moves beyond empathy (Swanson, 2013). Altruism is a key concept in understanding initial volunteer motivations (Shantz, Saksida, & Alfes, 2014).

### **Allport**

Allport (1958) postulated a difference between motives and drives. This theory, known as functional theory, develops after an initial motive to prompt behavior. Allport gave an example of a man who works to excel at a craft to overcome an inferiority complex, but as the complex abates, his desire to perfect his work becomes his drive. The initial motive recedes and a higher order drive replaces the initial motive. This drive can develop in volunteers as they initially volunteer for one reason, but continue because of some other purpose. Gunterta, Strubel, Kals, and Wehner (2016) emphasized the basic

tenet of functional theory to be that individuals may have the same beliefs or participate in the same activities to serve different needs or purposes.

### **Herzberg**

The motivation-hygiene theory is a two-factor model that researchers used to explain worker motivation (Herzberg, Mausner, & Snyderman, 1959; Herzberg, Mathappo, Wiener, & Wiesen, 1974). The theory involves factors that cause work satisfaction and an entirely different set of factors that cause work dissatisfaction (Herberg, Mathapo, Wiener, & Wiesen, 1974; Purohit & Bandyopadhyay, 2014). Hygiene factors are elements, such as salary, benefits, and coworkers. These factors are not motivations, but can only bring non-satisfaction. However, when thee hygiene factors are present, the intrinsic satisfiers can motivate the worker and produce job satisfaction. The factor of hygiene had to be present before the intrinsic motivators could produce job satisfaction.

Like Maslow (1943), Herzberg et al. (1974) emphasized a hierarchy of needs, in which growth takes place, and a higher need achieved. For the volunteers, if the hygiene factors are satisfying, their initial internal motivating factors have an opportunity to produce the job satisfaction needed for retention. The work-place atmosphere and coworker interaction allow the initial intrinsic motivating factors to increase happiness. In sum, the authors suggested hygiene factors of the workplace and worker motivation create job satisfaction. However, the hygiene factors can only promote job dissatisfaction and do not produce satisfaction themselves.

### **Motivation and Family of Origin**

Lewin, Heider, and Heider (1936) pioneered work in social psychology and suggested human behavior is born out of personal motivation and the environment. The researchers concluded that the personality of the person is the leading consideration of their motivations (Bond, 2013). Mishr and Aeez (2014) added that family origin is the most important element in motivation, development, and growth. Therefore, an individual's family of origin is key to understanding motivations as this dynamic is vital in shaping the personality.

Personality development is multifaceted including biological, parental, and child factors (Newton, Laible, Carlo, Steele, & McGinle, 2014). West, Rhoden, Robinson, Castle, and Gibson (2016) noted that a complex set of situational circumstances coupled with the individual's personality traits produce motivation. Jones and McMichael (2015) explained that the major factors of personality are neuroticism, extroversion, agreeableness, openness, and consciousness. All these personality factors have emerged in the literature as responsible for motivation.

### **Altruistic Theory**

The study of altruism is significant in the literature, but some researchers question the phenomenon (Warneken & Tomasello, 2014). Altruism is the belief that the unselfish action of caring for another is solely for the benefit of that other person (Bergner & Roman, 2013). There is an ongoing debate by researchers over motivations of human behavior being altruistic or egocentric.

Clary and Snyder (1999) identified altruism as one of six themes as to why an individual volunteers. The researchers noted the other five themes as understanding,

enhancement, career, social, and protective. Their findings were that values or altruism is a leading motivation in volunteering. Moreover, the Volunteer Functions Inventory was useful in assessing each of these categories among a wide variety of volunteers and volunteer activity.

In contrast, Warneken and Tomasello (2014) determined altruistic behaviors gave way to extrinsic motivations in 20-month-old children. They built on the work of Lepper, Greene, and Nisbett (1973), who examined the motivations of 3-5 year olds. These researchers designed the study to consist of two sets of children who had the task of drawing a picture. One set of children receive notification of a coming reward at the completion of their drawing. The other set of children were rewarded, but were not notified ahead of time. The notified children were less motivated in a posttest analysis than the non-notified children were. The external reward replaced the intrinsic motivation of drawing for the pleasure of drawing. The researchers determined that altruistic motivations may exist, but external motivations have the potential to replace them.

Adronic (2014) pointed out a difference between volunteering and altruistic behavior. Volunteering behavior did not involve a tangible reward, while altruistic behavior denoted a lack of exploration. The difference focused on the idea that volunteers often helped to fulfill some need in their own lives (Kwok, Chui, & Wong, 2013). Lu and Shuett (2014) reported individuals volunteered to fulfill personal goals and chose organizations based on their interests. Volunteering for any social organization had the capacity to fulfill goals and needs. A passive approach to helping such as donating monetarily, did not attend to the same personal needs or goals.

### **Theory of Planned Behavior**

The Theory of Planned Behavior (TPB) is prevalent in the literature and helpful in understanding the motivation of volunteers (Jirank, Kals, Humm, Strubel, & Wehner, 2013). Randle and Dolnicar (2012) and Jiranek et al. (2013) used TPB to correlate beliefs to behavior and suggested attitudes toward behavior and social norms shaped a person's behavior. Jiranek et al. (2013) also argued that behavior is born of information collected about a scenario.

Randle and Dolnicar (2012) used TPB to understand the reasons why people from various cultures volunteered in Australia. They used three foundational assumptions: (a) attitude of the volunteer, (b) social norm, and (c) perceived behavioral control. A basic assumption was that an individual's belief about acting out a behavior comes from their outlook of the consequences of the behavior (Randle & Dolnicar, 2012; Jiranek et al. 2013). The authors postulated that the second element, social norm, is when a person responded to their behavior in relation to what they believed is expected of them by society (Randle & Dolnicar, 2012). The third assumption, perceived behavioral control, involved behavior that follows a person's perception of the factors that make it easy or difficult to perform the action.

Marta, Manzi, Pozzi, and Vignoles (2014) noted people's intentionality determines behavior. Three factors tempered that intentionality: (a) the person's attitude, (b) the social norms, and (c) perceived behavioral control. The attitude about the behavior had to do with what an individual perceived the consequences of the action to be. In addition, an individual accounted for the social implications of the behavior. That is, the person considered what others thought about the considered action. The perceived

behavioral control element had to do with the belief the individuals have about themselves concerning their capability of performing the behavior or task. These three elements (viz., attitude, social norms, and perceived behavioral control) led to intent.

### **Functional Theory**

Researchers used functional theory in many studies focusing on the motivations of volunteers. Clary et al. (1998) reported that a central concept of functional theory is that volunteers engaged in service for different reasons at various times in their life to fulfill different needs. The assumption was that all volunteers behaved in a way to fulfill certain psychological needs that equated to personal motivations (Clary et al., 1998; Jiranek, Kals, Humm, Stubel, & Wehner, 2013).

### **Self-Determination Theory**

Self-determination theory (SDT) had roots in the study of intrinsic motivations and built on the work of Maslow (Ryan & Deci, 2000). The basic tenant set forth by Ryan and Deci was that when people were intrinsically motivated, they were more satisfied with their behavior (Bidee et al., 2013). Intrinsic motivations include moral, altruistic, self-development, satisfaction of helping, and other good feelings (Matusitz & Martin, 2013; Schreurs, van Emmerik, van den Broeck, & Gunenter, 2014). Extrinsic motivations include gender, age, culture, rewards, ethnicity, family dynamics, prestige, approval, and social influences (Shogren, 2013).

Autonomy, competence, and relatedness are core elements of SDT. Dwyer, Bono, Snyder, Nov, and Berson (2013) suggested these were universal needs shared by all people. Autonomy is the longing to experience ownership of personal behavior by having a choice in activities (Haivas, Hofmans, & Pepermans, 2013). This concept involved the

drive that prompted individuals to make a choice reflective of their individual interests (Wichmann, 2011). Autonomy is a basic human need that theorists suggested is necessary for optimal happiness and fulfillment.

Haivas, Hofmans, and Pepermans (2013) referred to the concept of competence as the need of being able to perform at a certain standard and produce a desired outcome. Wenguo, Jingmian, and Dan (2016) added that competence was the trust individuals had in that their behavior to reach a certain threshold, thereby accomplishing a task to maintain a level of control over the situation. Competence is feeling effective and capable in behavior (Sheldon & Schöler, 2011; van Dierendonck, 2012). This need of competence developed over time and led to self-growth and personal development (van Dierendonck, 2012).

Relatedness is the need of being connected to another person and feeling a sense of unity (Haivas, Hofmans, & Pepermans, 2013). This inborn need for relating finds fulfillment in the context of co-workers, family members, parents, teachers, peers, patients, or anyone who occupies the role of significant other (Kusurkar, Ten Cate, van Asperen, & Croiset, 2011). Shui-fong, Law, Chi-Keung, Wong, and Xiao (2015) noted that the need for individuals to connect with others was central to a healthy existence and life satisfaction.

Haivas, Hofmans, and Pepermans (2013) applied SDT to volunteer turnover and found that the more volunteers were satisfied with their freedom of choice, the more likely they were to be engaged in their work. The underlying concept of SDT was that when the fulfillment of autonomy, competence, and relatedness existed on the job, individuals possessed a better sense of well-being (Kálczá-Jálczá, Williams, Niemic, &



Szamosközi, 2014). These innate needs of autonomy, competence, and relatedness determined behavior in but, also in a variety of contexts. Wenguo, Jingmian, and Dan (2016) concluded that the three needs affected *word of mouth* motivation. The word of mouth phenomenon was the communication between individuals about products and services. In their study, competence and relatedness seemed to be more important in the word of mouth exchange than autonomy. The one sharing the information needed competence in the information shared, plus the word of mouth information was more trustworthy if a connection between the two parties previously existed.

SDT is useful in considering motivations of volunteers because pre-thought is a key concept in volunteerism (Harnish, Bridges, & Adolph, 2016). As such, intrinsic motivations are at the center of the behavior (Dwyer, Bono, Snyder, Nov, & Berson, 2013). Harnish, Bridges, and Adolph (2016) noted that volunteerism had proven to enhance personal development and growth. Therefore, motivation was as a complex array of intrinsic and extrinsic factors that pushed an individual along the continuum toward self-actualization.

### **The Psychological Contract**

Intrinsic motivations created behavior and influenced initial volunteering; however, the context of serving determined longevity (Nicholas, 2013; Rousseau, 1989). The idea of a psychological contract has been present since the mid-1990s (Nicholas, 2013). The psychological contract is an informal agreement between the volunteer and organizational leadership in the expectations for the volunteer. No written contract may exist between the volunteer and the organizational leadership, but the contract existed in the form of an understanding between the leader and volunteer.

Two types of psychological contracts are possible: transactional and relational (Chang, Hsu, Liou, & Tsai, 2013). The transactional contract involves a hierarchical management structure and produces negative results among paid workers; conversely, the relational contract fostered interdependence and a team concept among all parties. A quantitative study involved 30 Taiwanese companies in which engineers and their supervisors completed questionnaires. The questionnaires were a measure of their perceptions of the psychological contract, job resources, and demographic information. The supervisor's questionnaire measured their perception of engineer innovation.

The results of the Taiwanese study were that a relational contract between the employees and their employers created a more satisfying work-place environment. The social interaction, communication, and feedback from leaders led to feelings of belongingness among workers. In addition, work performance was better as workers engaged in tasks (Chang, Hsu, Liou, & Tsai, 2013).

### **The Religious Perspective**

Faith-based organizations contribute positively to social change. Human trafficking NPOs rely on volunteers to accomplish their mission (Gjermeni & Van Hook, 2012). The religious influence of volunteer motivations was in its infancy in the literature, but evidence was available about a belief in a compassionate, gracious, and healing God inspired volunteerism or a prosocial behavior (Johnson, Cohen, & Okun, 2015). In contrast, a belief in an authoritarian God had the potential to promote punishment and judgment (Johnson, Cohen, & Okun, 2015; Krause, Bruce, Hayward, & Wooleve, 2014).

Johnston (2012) investigated the belief that religion led to volunteering. The results of the 16-year longitudinal study were that religious attendance led to more volunteering. This study included a focus on volunteerism for local church functions, but also volunteering with other institutions not related to their church. However, the higher rate volunteering from religious church attenders may be partly due to the fact of easy access to volunteer opportunities. The sample included those who identified as Christian. The study could be limited in that other faith traditions were not a part of the sample.

### **Nonprofit Leadership**

NPOs play an important role in combating human trafficking (Karlsson, 2013). A key component of the success of these organizations is their volunteers (Allen & Mueller, 2013; Allred, King, & Valentin, 2014; Nicholas, 2013; Tomkovick, Lester, & Flunker, 2008; Vecina, Chacón, Marzana, & Marta, 2013). Yet, the motivation that moved an individual to volunteer at one of these anti-trafficking organizations and continue to volunteer was unknown. Trafficking research findings revealed staggering numbers of individuals exploited. No one organization is equipped to handle this crisis. The economic crisis of 2008 resulted in donors reducing their contributions, which in turn created more dependence of organizations on volunteers (Lim & Laurence, 2015). Therefore, the need to understand the motivation of volunteers by nonprofit leaders is a key aspect in effectiveness of the organization and bringing about social change.

Nonprofit leadership has not received as much attention as for-profit leadership (Dwyer, Bono, Snyder, Nov, & Berson, 2013). However, the nonprofit leader plays a greater role in the mission of the organization because volunteers can leave an organization at any time if they are dissatisfied without affecting their lifestyle.

Therefore, challenges of the nonprofit leader include not only balancing the social mission and financial considerations, but attending to the needs of volunteers (Akingbola, 2013; Walk, Schninnenburg, & Handy, 2014).

The *full range* leadership model included three different forms of leadership styles: transformational, transactional, and laissez-faire (Allen, Smith, & Da Silva, 2013; Khan, Alam, & Riaz, 2012). Transformational leaders promoted well-being, group cohesiveness, and enjoyment of emotional exchanges (Allen, Smith, & Da Silva, 2013; Arnold, Connelly, Walsh, & Martin Ginis, 2015). Transformational leadership was the most effective in accomplishing organizational goals with homeostasis within the group as a communicated vision (Arnold et al., 2015; Hamstra, Van Yperen, Wisse, & Sassenberg, 2014). This form of leadership style tended to approach leadership with a holistic view to focus on the future and was attentive to other leaders and workers (Khan, Aslam, & Riaz, 2012).

The transactional model of leadership differed from the transformational paradigm in that the former tended to monitor changes in the agreed upon standard (Hamstra, Van Ypere, Wisse, & Sassenberg, 2014). That is, this type of leadership style had a focus on goals and controlling all aspects of an organization (Khan, Aslam, & Riaz, 2012). Transactional leaders tended not to be as effective in accomplishing worker engagement as the transformational model.

The laissez-faire model proved to be the least effective model of leadership to promote worker engagement and innovative behavior within the workforce (Khan, Aslam, & Riaz, 2012). This model represented the absence of leadership (Courtright,

Colbert, & Daejeong, 2014). The laissez-faire leader did not lead, get involved with work issues, and if often, not at the worksite.

### **Summary**

The existing research on volunteer motivations was a combination of intrinsic and extrinsic factors that determine initial volunteering, longevity, and overall satisfaction. The results reflected differing factors responsible for initial volunteering and the retention of volunteers. Numerous theories existed that focus on a narrow aspect of volunteer motivations; however, a holistic approach was needed to expand knowledge. The leadership style of organizational leaders also affected the longevity and well-being of volunteers.

Human trafficking is a pervasive problem identified as a crisis. The transnational challenge of trafficking needs a multifaceted approach to curb its reach. NPO leaders and volunteers demonstrated a passion to address this problem on many levels. The volunteer base played an active role in these organizations by accomplishing their mission of ending slavery. Therefore, intrinsic and extrinsic motivations of volunteers in anti-trafficking organization and the interplay between volunteers and leaders appeared to provide the most effective service by way of attending to volunteer needs. Chapter 3 is a description of the research methodology of the study.

## Chapter 3: Research Method

### **Introduction**

I explored the motivations of volunteers at the antitrafficking organization. As part of this investigation, I examined the factors that promoted retention of these volunteers. This chapter includes a description of the research methodology, design, and rationale for conducting a case study, my role as the researcher in qualitative analysis, procedure for data analysis, trustworthiness of the study, and the ethical procedures followed.

I used a qualitative case study approach to describe the motivations of current volunteers. The victims of human trafficking suffer from psychological, physical, and relational infirmities (Hodge, 2014). The volunteers at agency serve these victims of trafficking. Many victims would go unserved without these helpers.

Relying on volunteers to accomplish work had a double-sided benefit, in that volunteers save the organization money and contributes to the efficiency of the mission. However, volunteer dissatisfaction costs the organization money and efficiency (Allen & Mueller, 2013). Therefore, three research questions guide this study:

RQ1: How did active antitrafficking volunteers describe their decision to work in the field?

RQ2: What were the motivating factors that contribute to individuals volunteering in antitrafficking work?

RQ3: What were the factors that contributed to the retention of volunteers to an NPO?

### **Research Design and Rationale**

The three research questions required an in-depth inquiry to not only explore the sample's motivations, but also delve into their personal description of their experiences. These descriptions of the experience involved what volunteering personally meant to each participant. The qualitative case study design has gained acceptance in scientific inquiry because of the different insights produced through this methodology (Houghton, Casey, Shaw, & Murphy, 2013). The organization is the site for the multiple case study of the volunteers, purposefully selected to answer the research questions.

Qualitative research refers to a grouping of methods that include phenomenological, case study, ethnographic, and grounded theory research. A qualitative case study approach is the methodology of choice for this study since the intent is to explore and describe the motivations of the participants (Pistrang & Barker, 2012). Almutairi, Gardner, and McCarthy (2014) noted that case study approach is appropriate when a complex phenomenon requires a more detailed exploration.

Qualitative analysis provides information a quantitative study fails to uncover as the focus is on experiences from the participant's viewpoint (Landrum & Garza, 2015). The decision to form a qualitative or quantitative study lies in the research question. A central characteristic of qualitative research is to explore, discover, describe, and understand a phenomenon (Kemperaj & Chavan, 2013). This form of inquiry allows a researcher to ask questions of the how, why, and what nature.

A qualitative approach differs from a quantitative approach with its use of hypotheses and statistical measures of correlations and significance. In addition, qualitative analysis includes identifying a phenomenon with descriptive words rather than

assigning a numerical value (Madill, 2015). The *what* and *how* research questions of this study required a qualitative methodology.

A case study approach is most appropriate for this inquiry, as there is a need for understanding volunteer motivations. Case studies have been a part of scientific research since Freud and are a reliable form of producing knowledge (McLeod, 2013). The multiple case design of this study provided the answers about what factors were important recruitment and retention tools for volunteers.

An ethnographic approach was not appropriate for this study because ethnography involves the exploration of the group in context and not on the individual factors of motivation (Ingham-Broomfield, 2015). Ayar, Bauchspies, and Yalvac (2015) acknowledged the ethnographic method as a means of identifying common factors and differences within culture. Watson (2011) argued ethnography is not so much a method as it is the product of research. That is, ethnography linked to a researcher's style of writing, comes from observations of the participants in their cultural setting.

Grounded theory has the aim of developing a theory that binds the data together (Foley & Timonen, 2015). This approach provides comparisons of the data collected between subjects in an effort to build a theory. Viewed through a grounded theory method, people are a product of their environment and become what they are through a process of social interactions (Foley & Timonen, 2015; Ward, 2015). Therefore, the grounded theory approach is not appropriate to answer the research questions.

I was neither concerned with cultural factors, nor the interplay between the participants, but the motivations that brought each volunteer to the agency. Therefore, a qualitative case study focusing on the volunteers is the most appropriate approach to



answer the research questions. A case study allows a researcher to investigate the phenomenon of volunteering in its natural setting (Houghton, Casey, Shaw, & Murphy, 2013).

Seven interviewed participants provided sufficient data to arrive at data saturation. Certain criteria were essential for the informants to participate in the study. In addition, I collected volunteer applications as an additional data source to analyze. Observations of the general atmosphere and interplay between individuals took place on three different days at organization. The interviews and observations took place at the organizational headquarters.

The observations took place during normal business hours and I did not attempt to intervene in conversations or activities. I placed myself in the reception area and in the cafeteria at different times and on different days. I did not engage any worker, paid or volunteer, while they were working. I was simply present in the room as a passive bystander.

Triangulation is a strategy that may involve collecting data from multiple sources, using more than one analyst, and/or using multiple theories (Gringeri, Barusch, & Cambron, 2013). This process of triangulation ensures minimal researcher bias (Aguirre & Bolton, 2013). Interviews conducted at the agency, observations of agency dynamics, and an examination of volunteer applications yielded credible findings. A comparison of data collected from interviews, observations, and documents helped to safeguard the integrity of the research.

Member checking is also a process to increase the trustworthiness of qualitative findings (Chang, 2014; Harper & Cole, 2012). At the conclusion of the interview, I

provided a verbal summary of the answers to ensure an accurate hearing of the data (Harper & Cole, 2012). The transcribed interviews emailed to the participants to ensure accuracy. This procedure built in a system of constant checks on the information.

### **Role of the Researcher**

The role of the researcher using qualitative methodology differs from quantitative. Xu and Storr (2012) stated that the qualitative researcher has to learn how to hear and see data. The researcher accomplishes this skill by hearing and seeing through interview and observational techniques to glean rich and meaningful information. One helpful technique in the collection of data included helping the interviewees tell their story by asking open-ended and semistructured questions (Shilo, 2015). The interview is not simply a conversation, but a strategy to elicit deeper and more meaningful information than an everyday conversation.

Researchers have the task of bracketing preconceptions, assumptions, ideas, and experiences about a phenomenon to (a) hear the story of the volunteers and (b) bring a higher degree of validity to the research (Finlay, 2014). While Zenobia, Chan, Fung, and Chien (2013) noted bracketing was vague, the fundamental principle was to have the researcher remain open to hearing the experiences of the participants while laying aside personal experiences. Giorgi (1997) reported that bracketing does not require an emptying of knowledge by the researcher, but only that they dismiss past knowledge to see the phenomenon presented. Everything understood about the phenomenon comes from interviews, observations, and document analysis and not by preconceived thoughts (Giorgi, 2012).

Qualitative research may never be free of bias and completely objective; however, as researchers implement bracketing a higher degree of trustworthiness emerges (Zenobia, Chan, Fung, & Chien, 2013). Personal experiences, ideas, thoughts, assumptions, and belief should be in the awareness of the researcher, while the phenomenon presents itself. At the outset, the researcher has to determine if bracketing is possible. The achievement of bracketing determines whether the researcher is qualified to conduct qualitative analysis.

The practice of bracketing requires continuous reflexivity; otherwise, the study is subject to researcher bias (Engward & Davis, 2015). Reflexivity calls for the researcher to keep a check on their position in the study. That is, the researcher is aware of personal experiences, thoughts, and background that have the potential to influence their thinking on the study. Many factors may influence researchers in data collection and analysis that include but are not limited to, age, gender, personality, ethnicity, culture, race, faith, and political orientation. By bracketing these variables as much as possible, a researcher is aware of the presence of these potential biases (Snelgrove, 2014).

The goal of the interview process was to hear the story of the interviewee. The semistructured format of the interview allowed for a framework of prepared questions, but the researcher has the freedom to follow the lead of the participant to uncover new information (Zenobia, Chan, Fung, & Chien, 2013). Open-ended questions, reflexivity, and bracketing allowed for a collection of rich data that answer research questions.

### **Methodology**

I focused this qualitative multiple case study on the motivations of volunteers at the antitrafficking organization in Atlanta, Georgia. A qualitative methodology was most

appropriate form of inquiry for this research, as I had the aim of describing the phenomenon, rather than quantifying the data (Madill, 2015). The qualitative approach gained respect for the different information generated by the research rather than its weaknesses (Houghton, Casey, Shaw, & Murphy, 2013). Qualitative research has the potential of producing in-depth data about a particular phenomenon in the natural setting.

Purposefully selected volunteers provided descriptive data about their experiences as volunteers. Open-ended and semistructured interviews conducted at the Atlanta-based center allowed participants to tell their story in full detail. Observations of the reception and cafeteria corresponded with information provided in the interviews. I did not inject myself into the behaviors of the natural order of the scenarios, but only observed from a distance. Volunteer applications provided insight to participant motivations.

I used the interpretive phenomenological analysis (IPA) to examine the collected data. IPA had a focus on experiences important to the individual (Smith & Shinebourne, 2012). Researcher emphasis was on the experiences of the participants and their meaning to the individual. IPA provided a framework to ensure quality and credibility in each stage of the qualitative study.

Three criteria underpinned IPA: phenomenology, hermeneutics, and ideography (Pietkiewicz & Smith, 2014). The phenomenological approach, founded by Husserl, was primarily concerned with lived experiences of subjects (Metcalf, 1945). Tuohy, Cooney, Dowling, Murphy, and Sixsmith (2013) pointed out that Husserl's initial idea was that the experience of the individual should speak for itself. During this process, researchers practiced bracketing out their personal assumptions. The purpose of this bracketing was

to set aside preconceived notions about the phenomenon in order to hear the information fresh from the participant.

The second element, hermeneutics, is the interpretation of the data (Rennie, 2012). As stated, the researcher is the primary instrument in qualitative analysis. As the primary instrument, the researcher allows a sense of openness with the participants and data. The information comes directly from the participant. Themes emerge from the transcripts, observations, and document analysis. These themes emerge from the data as the constant questions of what and how are asked (Watts, 2014). The researcher asks the questions of what are the participants talking about and how they understand or make sense of the experience. Through a process of proper coding and constant engagement with the text, a rich interpretation comes forth (Watts, 2014).

The idiographic approach calls for an understanding of the phenomenon in context rather than a generalization. IPA lends itself to the case study approach as it involves an exploration of personal experiences and perception of those experiences. (Lee, won Kim, & Enright, 2015; Smith & Osborn, 2007). This method of analysis requires the researcher to stay connected to the data and bracket out any preconceived ideas to allow the themes to emerge.

### **Research Site**

The research site is the organization located in Atlanta, Georgia. The leaders of the organization cited the mission as to rescue and restore victims of human trafficking. The organization is a 501©3 and is under the umbrella of a protestant church with a limited number of paid staff Volunteer staff do the majority of the work. At the time of the research, the organization had over 300 volunteers.

The leaders put several programs into place to ensure the success of the mission of the organization. One program involved volunteers going to sex workers on the street to offer a way to escape the lifestyle. Leaders began a second program in which volunteers met with sex workers during the day to offer toiletries and other essential items. In addition, leaders offered training programs for emergency and hospital personnel to identify trafficking victims. Volunteers who worked at a safe house promoted rehabilitation.

### **Participants and Sampling**

I conducted seven interviews with purposefully selected participants. I obtained five volunteer applications. Two applications were not available. Robinson (2014) categorized purposeful sampling strategy as intensity sampling. Intensity sampling provided deeper insight in a participant's story and was a primary strategy in case studies. This strategy had the researcher spend time with the participant to gain a deeper understanding of the experience.

Cleary, Horsfall, and Hayter (2014) noted that no standard number of participants constituted a sample for a qualitative study; however, the number should supply rich data for the researcher to answer the research questions. In addition, a primary task of the qualitative researcher was to select cases that deepened the understanding of the phenomenon. Therefore, qualitative multiple case study research does not call for large numbers of participants, but the selected participants should supply data relevant to the research question.

Seven purposefully selected volunteers provided data to describe their motivations to volunteer. The director of the agency sent emails to all volunteers inviting

them to participate in the research. The director sent emails to the volunteers, but the volunteers responded to me to ask questions or schedule an interview. As the volunteers responded, I informed each of the interview criteria.

The participants needed to meet the following criteria:

- Be 21 years of age or older.
- Agreed to meet for an interview that lasted at least 1 hour.
- Agreed to be audio recorded during the interview.
- Volunteered at the agency for at least two years.
- Agreed to discuss their interviews in person, by phone, or through SKYPE for member checking purposes.
- Not be an individual of an at risk population or have been trafficked or prostituted.

### **Instrumentation**

I used a series of open-ended and semistructured questions, which is the most common interview format (Doody & Noonan, 2013). This approach allowed for predetermined questions, but gives flexibility to the researcher to seek clarification of the answers provided by the participant (Baumbusch, 2010; Doody & Noonan, 2013). A principle in formulating interview questions was that the interview questions provided answers to the research questions (Doody & Noonan, 2013). Qualitative interviewing is an evolving proposition that required reflexivity of the researcher (Hale, Trehane, & Kitas, 2007). Therefore, throughout the interview, this aspect of awareness to the potential problem of bias remained at the forefront of the researcher's thinking (Hale, Trehane, & Kitas, 2007; Hunt, Chan, & Mehta, 2011).

### **Interview Questions**

1. What do you do at this agency?
2. Would you share with me your reasons for becoming a volunteer?
3. How would describe your relationship with the other volunteers?
4. How would you describe your relationship with the director?
5. In your opinion, how does your role influence the mission of the agency?
6. What is the most difficult thing about being a volunteer? How do you deal with these difficulties?
7. How do you feel when you come to work?
8. How do you feel when you help rescue someone?
9. What do you get out of the experience of volunteering?
10. What training did the agency provide when you first volunteered? Is there on-going training?
11. What kind of understanding do you feel exists between you and organizational leaders?
12. Tell me, what keeps you coming back to volunteer?
13. What would improve your experience as a volunteer?
14. Have you ever volunteered for another organization or cause?
15. What does it mean to you to be a volunteer?

### **Data Collection**

I collected data over a seven-day period at the agency following the IPA format to ensure rigor. The Tascam DR-05 audio recorded the seven participant interviews to ensure accuracy. Hand written field notes taken during the observation process provided



another layer to ensure accuracy in data collection. Observations provided insights into the motivations of the volunteers. Document analysis completed the triangulation to enhance credibility. Volunteer applications obtained with permission from the director of the organization and the participants completed the data sources.

### **Interviewing**

In adherence to the IPA format, open-ended semi-structured interview questions allowed the seven volunteers opportunity to describe their stories. The how and what interview questions were adequate in answering the research questions. Following the initial email from the director to the volunteer base, potential volunteers contacted me via email to share their interest in participating. Twenty-nine volunteers responded to the email by contacting me, and I vetted each candidate. Twenty-one responders were not eligible to because of scheduling conflicts, or they did not meet the two-year requirement. Interviews took place over a seven-day period.

I greeted participants by meeting them in the reception area of the center and escorted them to the interview room. I explained the process and attempted to create a warm atmosphere to assist the participant in feeling comfortable. I allowed them to ask questions and when they were ready, we began the interview. The interview format allowed the participants to share their stories (Hirn Mueller, Schreiber Compo, Molina, Bryon, & Pimente, 2015).

The interview process was more of a dialogue than a formal meeting. Sensitivity to the participant's stories allowed for a reordering of the questions if necessary and gave space for additional questions. While the interview was not simply a conversation, the structure allowed natural conversation to put the respondent at ease to provide as much

information as possible. Examples and illustrations from the participants provided rich content and full descriptions of the phenomenon of volunteering.

### **Observing**

I observed the workplace location on three different occasions. One session was on Thursday morning, June 16, 2016 at 10:30AM. I situated myself in the reception area and observed for two hours. I did not participate in any conversation or behavior. I made notes of the observations. The second session took place on Friday, June 17, 2016 at 1:00PM. This observation session took place from the interview room. I left the door open and could see into the corridor through large windows. I observed for one hour in this setting. The third observation setting was on Tuesday, June 21 at 11:00AM. I was back in the reception area for the first hour and in the cafeteria for the second hour.

Observation findings, interview answers, and document analysis results helped to identify themes.

### **Documents**

Volunteer applications were the only documents the leadership kept on the volunteers. I obtained written permission to collect the volunteer applications. Only five of the seven applications were available as two of them were not on file. An analysis of transcripts of interviews and field notes became part of the document analysis. The document analysis followed the content analysis strategy of counting and constant comparison of keywords and themes to identify themes (Myneni, Kayo, Cobb, & Cohen, 2015).

### **Data Analysis**

The data collection process included conducting interviews, observations, and document examination. Bracketing was necessary during the interview and analysis phase. To accomplish this bracketing during the analysis phase, I used the IPA strategy. IPA is a tool to assist researchers to understand the experience of the participants (Gill, 2014; Smith, 1996) and included four areas:

1. Reading and re-reading the transcripts of the interviews to identify emerging themes.
2. Clustering connected themes to create master themes.
3. Using emergent themes from transcripts to identify repeating patterns. Once analyzed, I constructed a final table of themes.
4. Using the outcome of the process as a narrative in which I interpreted the information, based on verbatim statements taken from the transcripts.

The Computer Assisted Qualitative Data Analysis Software (CAQDAS) used in the analysis of the data from the interviews, observations, and document analysis is NVivo 11 (Oliveira, Bitencourt, Santos, & Teixeira, 2016). The NVivo software does not interpret the data, but only assists the researcher in organization. I used the software to organize the content of the interviews and field notes to obtain the best description of the phenomenon (Sandelowskik & Boshamer, 2011). I then compared and contrasted the findings with the existing literature.

The NVivo 11 software is a tool to organize, code, file, and retrieve documents easily. I then stored the data on the NVivo system. Themes emerged from the coded data

that gave indications of volunteer motivations. The software provided the capability to present findings in various forms.

### **Trustworthiness**

The trustworthiness of qualitative research required rigor at every phase of the process. One way the researchers demonstrated trustworthiness in qualitative inquiry is through engagement of the phenomenon (Cope, 2014). A primary way the researcher engaged is to spend time with the participants to build rapport and trust. Time spent with participants built rapport and fostered richer information during the interview process. At each interview session, I introduced myself and shared with each participant the anti-trafficking work I do. This disclosure assisted me in connecting with the volunteers as we shared a common bond.

I have been involved with human trafficking prevention since 2012 as I am the president of the Global Relief Association for Crises & Emergencies, Inc. The organization is a 501©3 entity based in the United States. I reside in Pattaya, Thailand, where the organization expanded to work among minors and families who were at-risk.

Cope (2014) described five ways to enhance trustworthiness in a qualitative project: (a) credibility, (b) dependability, (c) conformability, (d) transferability, and (e) authenticity.

1. Credibility referred to the truth of the data presented and how the researcher interpreted the data. Saturation of the data by interviewing until the themes repeated produced credibility (Houghton, Casey, Shaw, & Murphy, 2013).
2. Dependability referred to the ability for another researcher, utilizing the same procedures, to produce the same results. Houghton, Casey, Shaw, and Murphy

(2013) compared dependability to reliability in quantitative research.

Enhanced dependability comes by way of the researcher keeping comprehensive notes regarding the content of the research and reasons for specific interpretations. Reflexivity also enhanced dependability. A rigorous qualitative study required the researcher to note their history, personal interests, rationale for decisions made, and personal challenges with the study.

3. Conformability referred to a researcher's ability to demonstrate the findings came from the data and not from researcher bias. Reflexivity also enhanced conformability.

4. Transferability referred to applications to other people or groups.

Transferability was more likely if the researcher provided detailed information about the study in a way that allowed readers to make informed decisions about the nature of the findings. A thick description of the phenomenon fostered transferability. If the findings had meaning to individuals not included in the study, the findings were transferable.

5. Authenticity meant the researcher described the emotions of the participants accurately to capture the experience.

Qualitative research is usually more inductive as meaning rises from data and information comes from interviews, observations, and document analysis (Kisley & Kendall, 2011). These strategies presented their own issues of trustworthiness; however, the qualitative research tradition was not without help. Triangulation, member checking, debriefing, and following the IPA format helped to ensure trustworthiness of the findings.

### **Triangulation**

Triangulation is a primary strategy to ensure trustworthiness in research (Kisley & Kendall, 2011). Triangulation is the multiple data sources or methods to describe or understand a phenomenon and has been a mainstay in qualitative research (Carter, Bryant-Lukosius, DiCenso, Blythe, & Neville, 2014). I used data collected from semi-structured interviews, observations, and volunteer applications. In addition, a comparison of the findings of this study and the existing literature provided an extra layer of trustworthiness.

### **Member Checking**

A primary way to enhance the trustworthiness of a qualitative study was to include member checking in the process (Cope, 2014). Participants had an opportunity to review their transcripts and the findings to ensure accuracy. This step was to ensure the accuracy of participant's statements and the meaning assigned to them. However, McConnell-Henry, Chapman, and Francis (2011) argued member checking was a threat to the validity of the interpretation of the interview data. The authors noted that a single interview strategy safeguarded the meaning the participants offered in the interview. They challenged the traditional approach and stated that meaning can change with time and context. Therefore, a single interview helped to ensure the validity of the interpretation. Because of this insight to member checking, participants only validated the transcribed interview for accuracy, but no second interview took place.

I did not schedule a second interview and participants only validated the transcripts for accuracy because of the possibility of the halo effect (McConnell-Henry, Chapman, & Francis, 2011). The halo effect is when participants overstate a particular

aspect because they believe the researcher regards it as important. A second interview had the possibility of weakening the initial information as the experience of the first interview has passed and the participant might surrender their expertise, as they believed the researcher was the expert.

This strategy of one interview and the participant only validating the accuracy of the transcript requires the researcher to listen to the data provided with the intention to interpret (McConnell-Henry, Chapman, & Francis, 2011). Jumping to conclusions before the interview is complete or allowing preconceived assumptions to thwart a clear view of the information dilutes the information. The researcher had to listen to the language and stresses of the data from the participant as this provided insight to the meaning of what the individual is saying. Each participant agreed to review the transcribed interview. Each participant had opportunity to debrief via SKYPE. To date, no participants scheduled a debriefing sessions. However, participants returned feedback regarding the accuracy of the transcripts through email and without any challenges.

### **Reflexivity**

Reflexivity is the practice of continuously evaluating one's feelings and thoughts and is widely thought of as a necessary element of producing trustworthiness in qualitative research (Darawsheh, 2014). Researchers who practice reflexivity are aware of their own thoughts and preconceptions about a phenomenon and identify its influences on the research. Reflexivity requires a researcher to pay attention to the details of the study from beginning to the end to ensure the most responsible findings. In this process, I bracketed out my own preconceived notions of the motivating factors of the participants to allow the data to emerge from them and not my own bias.

### **Ethical Procedures**

I considered several ethical issues from the beginning of the study. These issues included informed consent issues, limits of confidentiality, and IRB approval assistance in accomplishing an ethical study. In keeping with the criteria for the participation in this study, an individual must not be a part of an at-risk population. The informed consent was a confirmation of the fulfillment of this criterion. Roe-Sepowitz, Hickie, Loubert, and Egan (2011) noted that poverty, limited education and employment skills, and mental health issues placed women, men, and children at risk of entering prostitution.

No personal or professional relationship existed with participants of this study. The director of the organization and I have met on occasion to discuss the problem of trafficking and his openness to allowing this study, but no further relationship existed. I did not make any promises of compensation or reward to participants or the leaders. The director provided a letter of cooperation (Appendix A), which gave permission to conduct the study at the agency.

I conducted the data collection and analysis in adherence to the IPA format. This action ensured a set plan to follow to answer the research questions. Bracketing, through the process, while also paying attention to my own thoughts and preconceived notions of why participants volunteer helped to produce trustworthy findings and held the study to an ethical standard.

Transcribed documents were password protected on my laptop to ensure confidentiality. Interviews took place in a private conference room at the facility. No names appear in this study, so a letter identified each participant. Each participant had the opportunity to discuss the transcripts and findings of the research, but none has taken the



occasion to do so. Because of distance, email and SKYPE correspondence was available to the participants.

### **Summary**

I had the intent of describing the motivations of volunteers at the organization in Atlanta, Georgia. The organization is an antitrafficking 501©3 nonprofit that operates under the umbrella of the Atlanta Dream Center. The focus was the exploration of the initial motivations that led the individual to volunteer. In addition, I included a description of the motivations that have retained them. A description of what the experience of volunteering meant to the participant was in the study. Self-determination theory provided the lens to view the phenomenon of volunteering and provided an understanding of the motivations. I used IPA in this qualitative case study to provide a guide in data analysis. I conducted face-to-face semi-structured interviews at the organizational site with seven participants. I audiotaped the interviews on a TASCAM DR-05. I transcribed the interviews by using Express Scribe software. NVivo 11 software assisted in data organization, coding, and analysis.

The coded interviews and field notes yielded themes, which gave insight to motivations. The observations made in the reception area and cafeteria corresponded to the themes that emerged during the interviews. The volunteer applications further solidified information gathered in the interviews and observations.

Identification and understanding the motivations of volunteers was central to this study. These volunteers served in an organization that addressed a pervasive crime and was a human rights violation that developed into a worldwide crisis (Bewley, 2014; Jack-Kucharski, 2012; Kaneti, 2011; Rao & Presenti, 2012; Xin, 2013). The effectiveness of

these NPOs fostering social change relied on the work of the volunteer (Vecina, Chacón, Marzana, & Marta, 2013).

Enhancing volunteer satisfaction by understanding the motivations that drive these individuals is crucial to fostering change in this area (Allred, King, & Valentin, 2014). Grass roots organizations were key to combating this problem and therefore central to reducing the number of people trafficked and caring for the rescued. In Chapter 4, I provide the research question answers. In addition, I provide the data collected from the participants from the interviews, observations, and document analysis. In Chapter 3, I provided the methodology of this qualitative case study to describe motivations of anti-trafficking volunteers working at the agency in Atlanta, Georgia. I presented the results of the study in Chapter 4. I provided direct quotations from the participants and data from observations and the document analysis.

## Chapter 4: Results of the Study

### **Introduction**

The purpose of this study was to describe initial and retentive motivations of volunteers of the agency in Atlanta, Georgia. Organizational leaders focused on rescuing and restoring trafficking victims. The leadership indicated their most challenging aspect of accomplishing their stated mission was the turnover rate of volunteers (Sefora & Mihaela, 2016). Therefore, the intent was to use the results of this study to inform NPO leadership of motivations of the volunteers. This information may assist in developing best practices in recruiting and retaining volunteers to aid in accomplishing mission objectives. Interviews, observations, and document analysis answer the three research questions.

In this chapter, I describe the research site, participant sampling procedure, data collection, results, limitations, recommendations of future study, implications for social change, personal experiences, and concluding thoughts. The research questions were:

RQ1: How do active antitrafficking volunteers describe their decision to work in the field?

RQ2: What were the motivating factors that contributed to individuals volunteering in antitrafficking work?

RQ3: What were the factors that contributed to the retention of volunteers to an NPO?

### **The Research Site**

The organization is a 501©3 nonprofit under the umbrella of a local church. The organization has a full-time, paid director who reported directly to the pastor of the church. The organization is an antitrafficking organization that provided services

including rescue and restoration of victims. At the time of this research, the agency reported 313 active volunteers. Some of the volunteers worked a regular schedule of hours while on-call workers served on the rescue team.

A rescue involved picking up an individual who called the rescue hotline and moving them to a safe house. A dispatched team of two volunteers responded to a call of a person who requested rescue. The volunteers, who worked set hours, did so at safe houses and provided other services at the agency site. Volunteers also served as speakers to create awareness, fund raising, and various adult enrichment classes. This research was born out of conversations with the director concerning agency efficiency as it related to volunteer turnover. The director of the agency gave consent for the research through a letter of cooperation (Appendix A).

### **Participant Sampling Procedure**

After the Walden University Internal Review Board (IRB) gave approval for data collection (Approval #05-25-16-0302142), I followed the strategy explained in Chapter 3 to select participants. The director of the agency emailed all volunteers to inform them of the research. The director invited volunteers to contact me if they had an interest in participating. The criteria of the participant being at least 21 years old and possessing at least 2 years of experience was set to ensure experience in volunteering and that the volunteer could communicate their reasons for retention. Seven of the respondents met the qualifications to participate and were available for an interview.

Table 1 includes biographical data of the participants. Six females and one male participated in the study. The average age of the volunteers was 43 years old. The participants had an average of 3.43 years of volunteering. Five of the seven participants

volunteered with the rescue team, which was the main thrust of the organization. Three volunteers served on the speaker's bureau, one volunteered in fund raising, one taught life skills, one served in community court, one on the prayer team, one with the jail team, and one volunteered for princess night. All seven participants served in more than one area.

Table 1

*Participant Biographical Data*

| Participant | Sex | Age | Years of Service | Area of Service            |
|-------------|-----|-----|------------------|----------------------------|
| A           | F   | 55  | 3                | Rescue, Speaker's Bureau   |
| B           | F   | 45  | 4                | Rescue, Speaker's Bureau   |
| C           | M   | 35  | 4                | Rescue, Fund Raising       |
| D           | F   | 55  | 4                | Rescue, Life Skills, Court |
| E           | F   | 28  | 4                | Rescue, Princess Night     |
| F           | F   | 25  | 2                | Prayer, Medical            |
| G           | F   | 58  | 3                | Speakers Bureau, Jail      |

I emailed the qualifying candidates to schedule interview sessions. I worked with the agency's receptionist to schedule the conference room for the times needed. I did not divulge the participant's names to the director and only the receptionist knew their identity as she provided the volunteer applications.

### **Data Collection**

The data collection process began with the recruitment of participants from the volunteer pool at the antitrafficking organization. Once the director emailed the volunteers about the research, potential participants emailed me to show their interest. Twenty-nine candidates contacted me and seven qualified for the research. As candidates

met the predetermined criteria, I scheduled interview sessions. Interview sessions scheduled by email took place in the conference room of the agency.

I greeted participants at their scheduled time in the reception area and walked them to the conference room. I assured their comfort and engaged in small talk to set them at ease. I found some commonality with each participant before the interview began. I reviewed the informed consent form and asked participants if they had any questions and discussed the process.

After the review of the informed consent issues, I started the TASCAM DR-05 audio recorder and the interview began. I completed this process with all participants. Participant A's interview lasted 73 minutes and 13 seconds. Participant B's interview lasted 33 minutes and 58 seconds. Participant C's interview lasted 31 minutes and 45 seconds. Participant D's interview was 41 minutes and 51 seconds. Participant E's was 39 minutes and 40 seconds. Participant F's interview was 28 minutes. Participant G's was 18 minutes and 29 seconds. All interviews took place over a week's time.

The initial intent was to observe the interviewed participants following the interview while they were working. This observation was not logistically possible as the majority of the volunteers serve on an as needed basis in a rescue situation. Therefore, observations of the general workings of the organization took place. The observed behavior confirmed the theme of relatedness and religious motivations that emerged during the interview process. Observation took place over a week's time at three different sessions lasting 1 to 2 hours each.

Data collection also took place via volunteer applications. These applications were the only documentation the organization possesses on volunteers. The application

contained personal information on the volunteer, volunteer experience, emergency contact, and references. In addition, information on the application included how they heard about organization, areas of interest regarding the work, availability, hobbies, professional skills, languages spoken, criminal history, confidentiality agreement, waiver releasing the agency from liability, and a statement of faith. Five volunteer applications were available for analysis. Two volunteer applications were not on file. I collected the documents on the last day after all interviews and observations.

I recorded each interview on the TASCAM DR-05 and transferred the audio files to my computer. The files were password protected on Express Scribe software. In addition, I used NVivo 11 to manage and code the data.

### **Data Analysis**

SDT, based on intrinsic motivations, involves the needs of autonomy, competence, and relatedness of the participant (Ryan & Deci, 2000). I used SDT to view the motivations of the participants and understand how they described their volunteering. SDT proved helpful in describing and understanding the motivations. I entered the interviews, observations, and document analysis bracketing out preconceived ideas about the volunteers and the agency. Therefore, the inductively analyzed data allowed themes to emerge directly from the participants.

Interpretive Phenomenological Analysis (IPA) proved to be helpful with data analysis. I followed the idiographic format of analyzing each interview before moving on to the next (Callary, Rathwell, & Young, 2015). The idiographic model is an intraindividual exploration of the person (Beltz, Wright, Sprague, & Molenaar, 2016). An evaluation of the individual's motivation took place, then, a comparison of the seven

participants allowed me to view similar and different motivations. People experience the world in various ways; therefore, individual research is vital to understanding motivations.

The broad research questions allowed participants to share their experiences and thus, themes emerged from the volunteer and not the researcher. Conducting a comparison of existing literature to the findings of this study fostered a questioning component to analyzing the data. SDT, IPA, and the existing literature helped to describe and understand the volunteer motivations. This process was effective when the research questions asked for a description of a phenomenon.

### **Evidence of Trustworthiness**

Some scholars criticize qualitative research for not being as rigorous as quantitative research (Cope, 2014). However, qualitative inquiry takes a different approach in studying phenomenon, but the qualitative approach is no less rigorous. Qualitative trustworthiness is in the credibility, transferability, dependability, and conformability of the project.

Saturation of the data produces credibility within qualitative research (Houghton et al., 2013). The same themes emerged in the first two interviews. Participant C introduced the need to feel autonomous along with other motivations. Participant D noted the need to feel recognized by others. Participant E cited the influence of organizational leadership over their satisfaction. Participants F and G cited no new information that had not been previously mentioned. Therefore, the sixth interview reached saturation. O'Reilly and Parker (2012) noted that saturation in qualitative research has more to do with the quality of the data than a numerical standing.



Transferability is the application of the findings to other individuals or groups. Houghton et al. (2013) noted not all qualitative researchers possess the aim of transferring findings to other groups. This question of transferability depends on the intent of the researchers. I explored the phenomenon of volunteer motivation at the agency. I had the goal of describing these motivations to aid the leadership in understanding the motivations of their volunteers.

This understanding of motivations informs the leaders how to lead the organization to higher retention of volunteers. The findings of the study may not transfer to other agencies that do not possess the same philosophical worldview as the volunteers of the agency. However, the extrinsic motivations connected to organizational leadership and the need to relate to others is in keeping with the literature and is transferable.

Dependability refers to the ability of another researcher documenting the same results utilizing the same procedures (Houghton et al., 2013). Dependability is produced when explanations for data interpretations, reflexivity, and researcher self-disclosure is noted. Chapter 5 provides rationale for interpretations, my history, interests, and personal challenges.

Conformability referred to a researcher's ability to demonstrate the findings from the data and not from researcher bias (Houghton et al., 2013). A description of the interpretation of data and direct quotes from participants provided the needed level of conformability to produce trustworthiness in the study. Bracketing and member checking were key components in this process.

The bulk of the data came from the face-to-face interviews. Observations of behavior and analysis of volunteer applications provided further data to confirm themes that emerged from the interviews. This data collection method coupled with researcher bracketing and member checking provided sound results.

In this chapter, I provided the answers to the research questions. In addition, I identified eight major themes that emerged from the interviews and confirmed by the observation and document analysis. Eight major themes emerged from the interviews. I used NVivo 11 software to manage and code data. NVivo identifies themes as parent nodes and subcategories of the themes as child nodes. The themes that emerged were (a) the need to relate to others, (b) the need to feel competent in their work, (c) the need to feel a part of the organization (relatedness), (d) the need of personal satisfaction, (e) a sense of obligation, (f) religious motivations, (g) the need of recognition, and (h) the influence of organizational leadership in their work.

Under the node *personal satisfaction*, I created two child nodes: the work brings purpose and the work brings joy or excitement. The code, a *sense of obligation*, had three child nodes: a sense of obligation to the victim, public, and organization. The religious motivations node has three child nodes: to please God, to assist God, and calling of God. The themes that emerged were in keeping with the literature review and there were no outliers.

### **Researcher Bracketing**

I carefully bracketed out my preconceived notions about the volunteers during the data collection and analysis. Bracketing was important to this study as the volunteers

cited religious motivations. I have been a pastor for over 30 years, and lead a human trafficking prevention organization in Thailand. I was aware of my own thinking during the interviews and the coding process allowed the themes come from the data and not personal assumptions.

Confirmation bias is a pitfall of qualitative inquiry (Allahverdyan & Galstyan, 2014). Confirmation bias is the tendency to collect and analyze data to prove a preconceived idea. I was aware of notions I had about the participants, but structured the interview questions in a way to avoid my preconceived assumptions becoming data. I was very deliberate not to lead the participant, but allowed the data to come directly from them.

### **Member Checking**

Member checking is an important part of analysis. I adhered to the single interview strategy and asked participants to review transcripts via email to ensure accurate transcription as recommended by Francis (2011). At the conclusion of the interview, I asked questions to clarify their meaning if I was unsure of an answer. In addition, after reviewing transcripts, if I had questions, I emailed participants to clarify answers. I offered debriefing sessions to each participant. At this time, no participant has scheduled a debriefing session.

### **Coding**

I used the IPA model to ensure themes came from the data and not from my own bias. I read each interview just to obtain a feel for the content (Sutherland, Dawczyk, De Leon, Cripps, & Lewis, 2014). I re-read each interview, bracketing out preconceived notions and made notes as I saw repeating themes (Gill, 2014; Smith, 1996). After

reading and re-reading each interview and identifying themes, I began a list of all the themes. A master list of themes was constructed and major headings developed. For example, the interviews yielded data that indicated motivations for initial volunteering were to respond to the call of God, to assist God in his work, and to please God. One code describes these motivations: religious motivations. I used this procedure for each motivation. After I had a list of repeating themes, I transferred the data in graph form.

### **Themes**

Thematic analysis is an important facet of qualitative research (Brooks, McCluskey, King, & Turley, 2015). I identified eight themes describing antitrafficking volunteer motivations at the agency (Table 2). The identified motivations were (a) religious, (b) obligation, (c) relatedness, (d) competency, (e) autonomy, (f) personal satisfaction, (g) recognition, and (h) organizational leadership. Through Research Question 1, the participants described their decision to volunteers as religious motivations and an obligation to the victim. The initial motivating themes, identified in Question 2, emerged as religious motivations and an obligation to victims, the general public, and the organization. The factors that led to the retention of the volunteer varied and included more than the religious component and an obligation factor. Further motivations that led to retention were relatedness to others, competency in the work, autonomy, personal satisfaction, recognition, and organizational leadership.

The first research question was: How does an active antitrafficking volunteer describe their decision to work in the field? Participant's description provided data on initial and retentive motivation. Six of the seven participants described their reason to volunteer as a calling. Participant C described their decision as giving back.

All participants described their decision to volunteer in an informative narrative that detailed a personal experience. The calling or giving back was born out of a struggle or awareness of their fortunate circumstances compared to the unfortunate circumstances of others. Participant C was the only male in the study, and he noted that after volunteering he noticed his long battle with depression began to lift.

The second research question was: What are the motivating factors that contribute to individuals volunteering in antitrafficking work? All seven participants described intrinsic motivations that led to initial volunteering. The obligation to help someone in need as God called was the initial motivator. As stated, the motivations came from personal experiences that led to the calling. Participant's C story culminated in a sense of obligation to those less fortunate and thus the need to give back. Churches introduced five of the seven participants to the problem of trafficking and the agency. A client of Participant C's introduced trafficking to him. Participant E learned of trafficking through a college course.

The third research question was: What are the factors that contribute to the retention of volunteers to the organization? One of the interview questions was: What has kept you coming back to volunteer? Three participants noted a type of religious motivation led them to continue to volunteer. Two volunteers indicated a sense of obligation to the victims. One participant cited the relationship with the director and other volunteers as the reason they continued. One participant stated that the limited connection with the leadership kept them returning. This limited connection provided enough structure to motivate them to continue with hopes that the organizational context would improve.

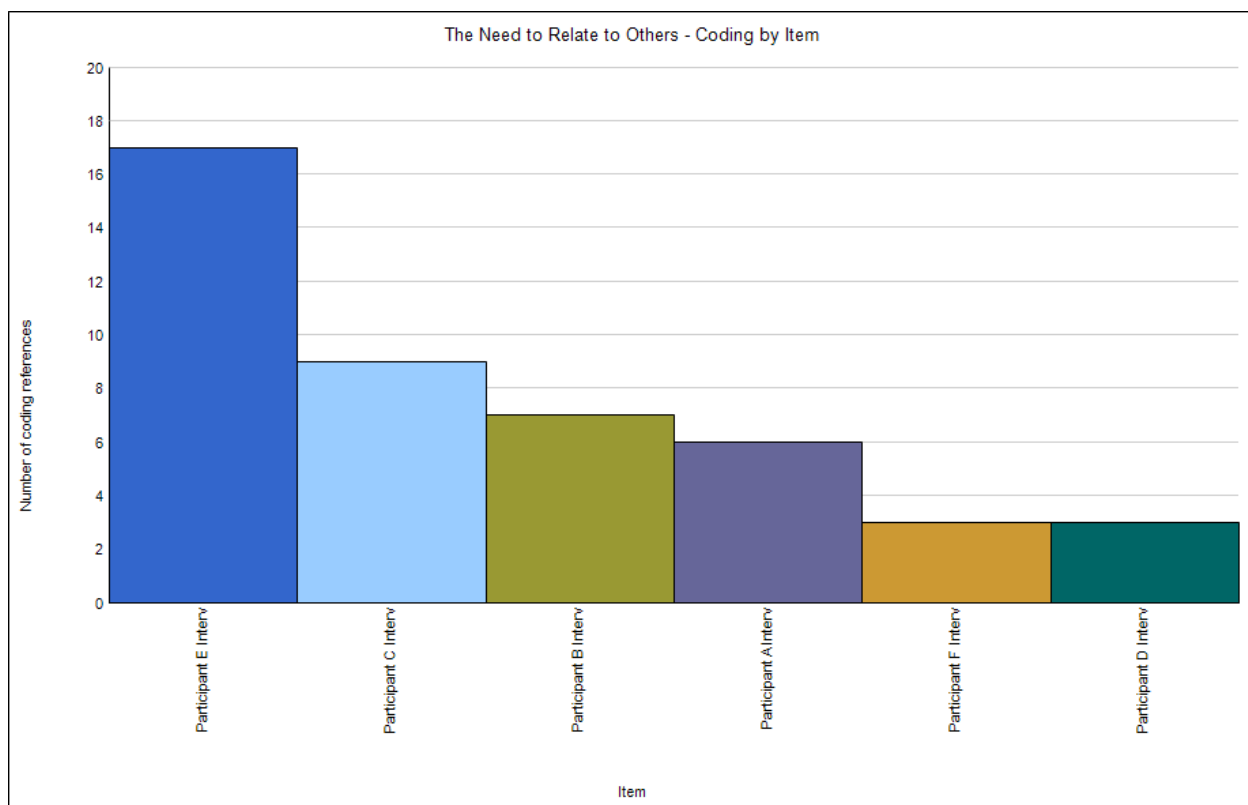
Table 2

*Research Questions and Themes*

| Research Question  | Theme   |
|--|---|
| RQ1: How do active anti-trafficking volunteer describe their decision to work in the field?                | Religious motivations;<br>Obligation to victims   |
| RQ2: What are the motivating factors that contribute to individuals volunteering in anti-trafficking work? | Religious motivations;<br>Obligation  |
| RQ3: What are the factors that contribute to the retention volunteers to an NPO?                           | Religious motivation;<br>Obligation: Relatedness;<br>Competency; Autonomy;<br>Personal satisfaction;<br>Recognition; Organizational<br>Leadership |

**The Theme of Relatedness**

Relatedness, competency, and autonomy are the three main elements of SDT. The theory was helpful in understanding the motivations of the volunteers as all three concepts emerged in the interviews. Participant E made more references to the concept of relatedness, but Participant C's interview contained more coded text. About 15% of the transcript contains relatedness-coded text. This is the highest percentage of coded text of the eight parent nodes on NVivo.



*Figure 1.* The Need to Relate to Others

Six of the seven participants cited the need to relate as a motivation. Participant A made six references to the need to relate or connect to other people. Participant A stated, “I want relationships”. The respondent spoke of the importance of community and made the statement, “I have known that I have needed to help before, probably I will need help in the future with different things, and this is who we are. We are to lift each other up and love on each other.” The participant desired to connect with coworkers and stated, “I would like to have more opportunities to meet and gather with people.”

Participant B made seven references to the need to relate to others. The first reference was in the context of a rescuing a person from trafficking. The participant was attempting to connect with the victim and stated, “I didn't really get to talk to her, and

there was no real connection.” The participant’s goal was to connect with the rescued woman as soon as possible, “Once we get her in the car then we start developing a relationship.” This statement summarizes the need of the volunteer to relate to others and is a benefit to the woman rescued.

Participant C had nine references to relatedness. This respondent’s comments describe a desire to connect to the organizational leaders. It is interesting to note that Participant C is the only male of the participants and yet spoke more passionately about connecting with organizational leaders. C stated, “I think there is an opportunity for a structure where there is a constant communication of the vision of the future of the organization and the future of the industry. So, that the person coming in [volunteer] feels connected to that future and is an intricate part of that future.”

Participant D had three references to relatedness, but they dealt with organizational leadership connectedness. This corresponds to the current literature emphasizing the importance of transformational leadership and volunteer satisfaction (Dwyer, Bono, Snyder, Nov, & Berson, 2013). Khan, Aslam, and Riaz (2012) noted the benefit of transformational leadership in attending to the needs to co-leaders and workers. In relation to the need for communication within the organization, Participant D stated, “I think it is something that needs to be addressed. I think we can learn from each other. I had this happened, this is what happened, if you have to do it different, I would have done it differently, instead of every one of us reinventing the wheel.” Therefore, relatedness and connectedness is not only a need to be fulfilled, but serves the purpose of promoting the mission of the organization.



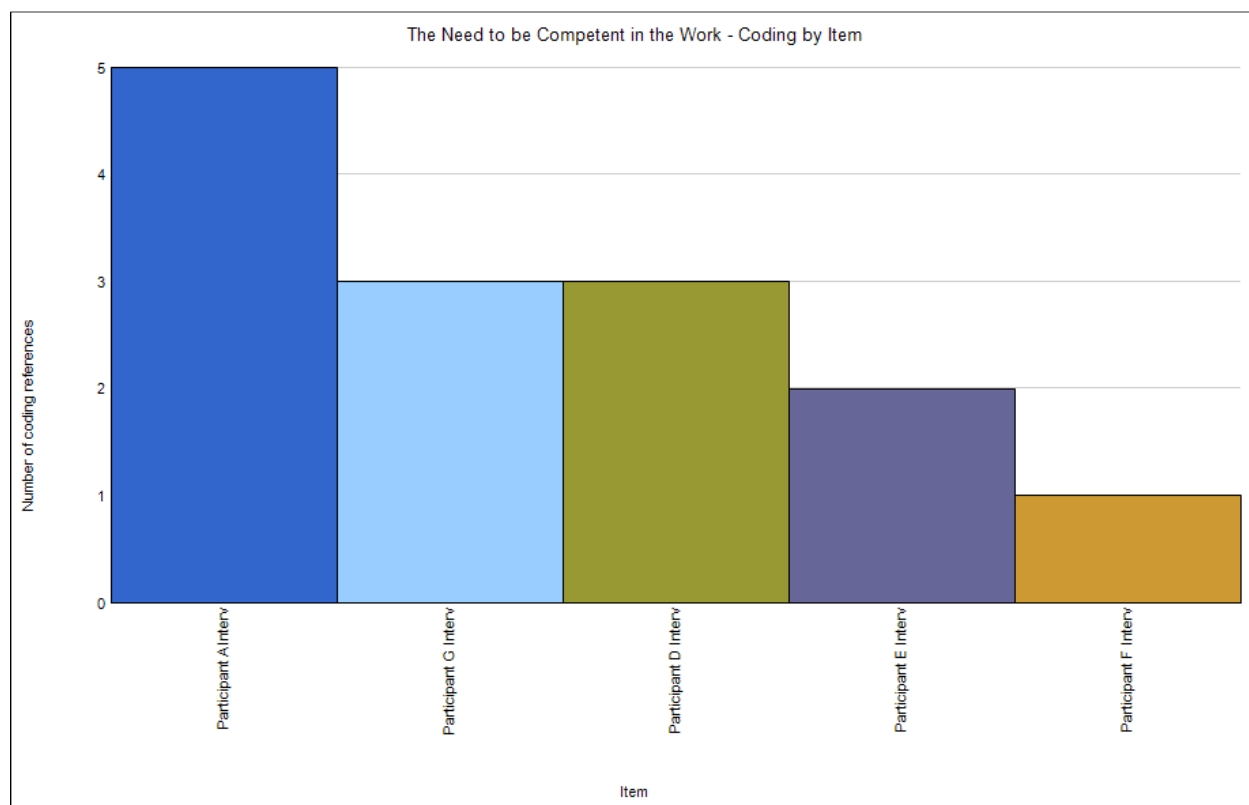
Participant E had 17 quotes directly corresponding to the need to relate. The participant emphasized the relationship between other volunteers and the organizational leaders. Two key quotes from the volunteer are, “I think it's important to keep, to build relationships with the volunteers, and to keep investing in them.” The second quote was, “I think when you build connections and relationships people are more apt to come back and hang out.”

Participant F had three references to the need of relatedness. Two of the quotes referred to coworkers and one to organizational leadership. The first statement was, “We have decided we wanted to do more than just being a people that meet together and talk about what we do. We want to be involved in each other’s lives.” The second statement was, “Also, I have interacted with the director a good bit as well. So, I feel like I have a pretty good working relationship with him.”

“That causes you to feel connected because you are one of the people going on your knees and praying for favor and guidance and strength and protection and, all those things that keep all these people doing the different parts safe.”

### **The Theme of Competency**

Competency is the concept of being able to perform at a certain level to accomplish a task (Haivas, Hofmans, & Pepermans, 2013). Competency is not only being able to perform, but it is important for the worker to feel as though they are competent (Sheldon & Schöler, 2011; van Dierendonck, 2012). Five of the seven participants cited the need to feel competent. Figure 2 demonstrates the number of references to competency.



*Figure 2.* The Need to be Competent

Participant A referenced competency five times during the interview.

Participant A stated, “So, just basically we could use information at our fingertips about anything and everything about the industry. It would really help because we get questions. Like I said, it is impossible to know every answer to every question, but the more informed we are about it the more we can actually educate others.”

Participant D made a statement concerning a feeling of a lack of competency, “You are asking women who may or may not have lived in that life. They may or may not had that crisis in childhood trauma that these women had, and you as asking these women to step into this situation in this safe house, and they have had an hour of training.”

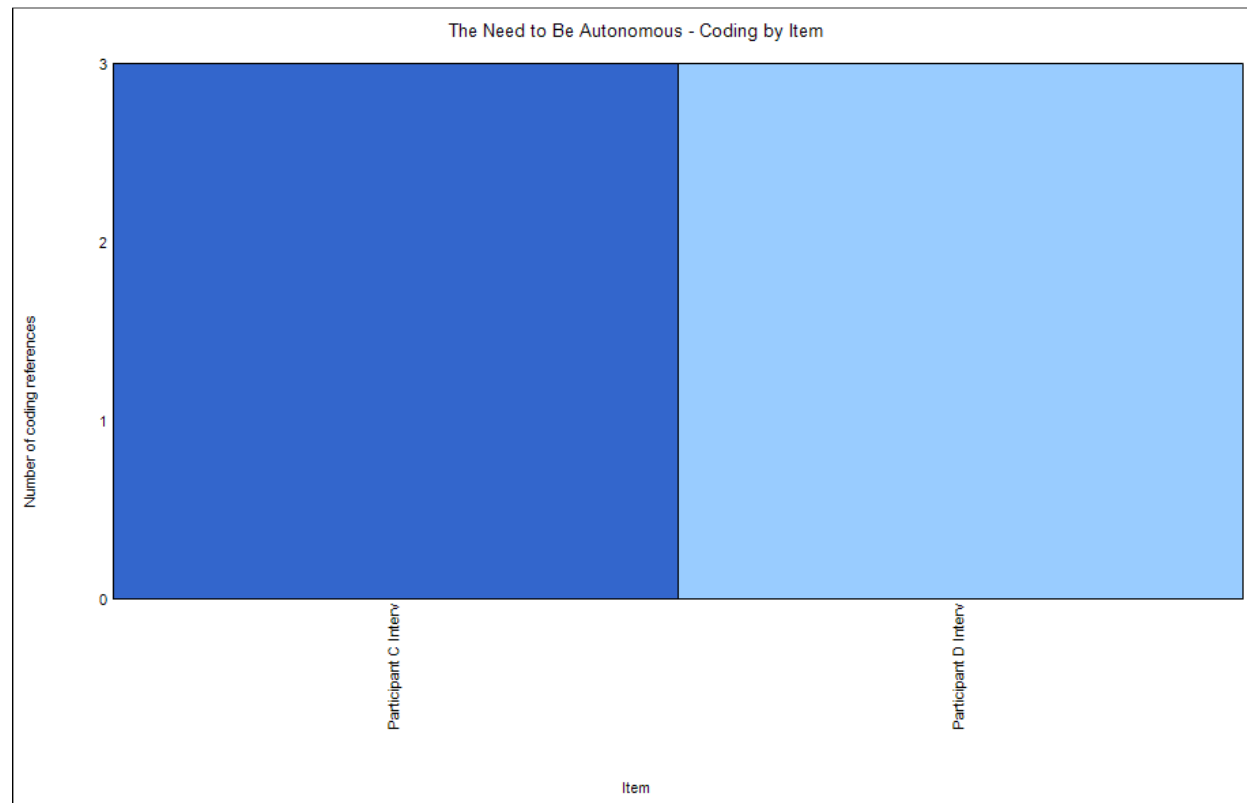
Participants E echoed this statement of D in two statements of their own, “As far as new knowledge that comes out or maybe new research, I don't think there's been any formal training on that.” The second statement was, “I am sure it would be if we had specific information on girls on Fulton Industrial or have its changing and going to the internet.”

Participant F had one reference to competency. They stated, “People respect what I have to say. They call me and ask questions when I am not a work and I don't know whether that is good or bad.”

Participant G had three references to competency with two being a comment on the effectiveness of the training. The volunteer made one statement alluding to feelings of inadequacy: “So you wonder if you can be effective and a lot of prayer goes into it because each day you are like God give me something for them.”

### **The Theme of Autonomy**

Autonomy is the concept of an individual possessing a freedom of choice and having control of their destiny (Haivas, Hofmans, & Pepermans, 2013). Longing to experience ownership of personal behavior is a key component of autonomy. Participants D and C made three references each to autonomy while the other five did not mention the concept.



*Figure 3.* The Need to be Autonomous

Participant C stated, “So, that the person coming in feels connected to that future and is an intricate part of that future. Not quite just an intricate part of a daily routine.” This statement is twofold in nature in that it demonstrates the need to connect or relate, but a powerful part of the statement refers to ownership of the work. This denotes a need to understand and have a part in the future of the work. That is, the volunteer is voicing a desire to possess control in the process. Schie, Güntert, Oostlander, and Wehner (2015) noted that a volunteer’s willingness to serve in an organization is partly dependent upon the volunteer fulfilling personal goals. The authors continue, “The extent to which a job allows freedom, independence, and discretion to schedule work, make decisions, and choose the methods used to perform tasks” (p. 1575). In response to the question asking,

“What would improve your experience as a volunteer?” participant D answered: “I think being able to be a part of the vision making because I’m out in the trenches and I know many of them are as well. That would help me to see the bigger picture.” Participant’s C and D provided data on the theme of autonomy and demonstrated how autonomy generates satisfaction.

### **The Theme of Personal Satisfaction**

I divided the theme of personal satisfaction as a motivator into two categories. The work brings purpose is the first category under the personal satisfaction theme. Four of the seven participants identified the act of volunteerism brought purpose to their life that generated personal satisfaction. Barber, Mueller, and Ogata (2012) related that purpose is a factor in volunteer motivation and is often cultivated during adolescence.

Participant A made six statements that referred to the volunteer work bringing purpose to their life. The participant stated, “It makes me feel like I am serving my purpose. “ In addition,

“I just know that I know that I know in my heart that this is just what I am supposed to be doing right now.”

“It is just...who I am.”

“Volunteering and being in this industry right now at this place in my time is my purpose in history.”

“I just feel in my heart that I am supposed to be doing.”

“It is in my DNA.”

Participant C made 10 statements about purpose. I asked the participant, “What does it mean to you to be a volunteer at this organization?” The answer: “For me, it is a

place where I am larger than my own little concerns. I get to be big here.” Participant E made three references to purpose and the most telling was, “So, I just feel like it gives us a new trust and requires you to trust the Lord and Holy Spirit. So, I’m just very personally drawn to that. I’m just like, that is what the Lord calls us to. I am fulfilling that...my purpose in that way.”

Participant G made two statements about purpose. I asked the question, “What would you say you get out of the experience of volunteering?” The answer: “It makes me feel like I am contributing. That gives me satisfaction.” A second statement the participant made was:

“So, it's very rewarding, very rewarding.” This statement is in context of seeing God work in their life, which gave purpose.

The second category under personal satisfaction is “the work brings joy or excitement”. Six of the seven participants referred to joy or excitement. Participant A made six references to this theme. Participant A said, "I feel joy". This statement is in reference to assisting God in sharing the gospel with victims of trafficking. The participant recounted her experience of welcoming a trafficking victim into the rescue vehicle by telling her how excited she is and how she will benefit from the program.

Participant B made four references to this theme and stated, “The actual work is rewarding and exciting.” I asked the question, “What does it do for you when you actually rescue someone from out of this life?” The answer in part, “And I think that is really exciting for me because she has expressed to me how important I was.”

Participant C made two references to the theme of joy or excitement. The participant’s reference was not as straight forward the other participant’s comments.

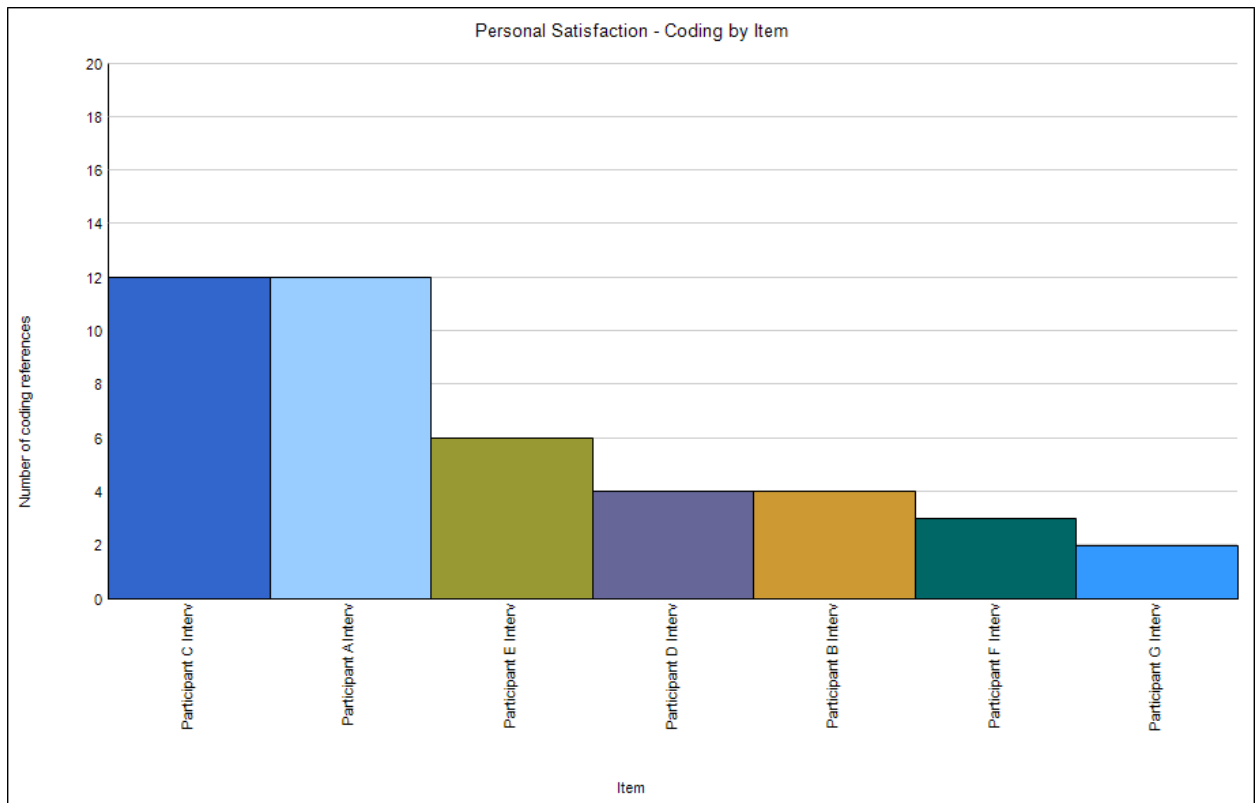
Participant C said, “I said this is the answer to what I was looking for. Immediately, the moment I met that gentlemen, I met the director, I met the agency, I saw where my depression was. I was just focusing on me.

So, I immediately got out of it. It was like a breakthrough and getting out of the depression.” Part of the participant’s purpose of volunteering was to alleviate personal depression, so this created a sense of joy that counteracted the depression.

Participant D made four references to joy or excitement. All references were in conjunction with God or some spiritual element. One statement sums up the concept for participant D:

“That is exciting for me as I see how God is going to use me and the words he is going to bring to my mind that, that person needs to hear.” Participant E made three references to joy or excitement as seen in this statement: “It is so exciting and really being in this is wonderful to.”

Participant F made three references to this theme. Two references were about the participant’s excitement at the medical profession engaging in solutions and one reference was to the satisfaction of seeing the “Lord’s favor” in the work.



*Figure 4.* Personal Satisfaction

Figure 4 displays the number of references by the seven participants. Personal satisfaction with the job increases the likelihood of well-being, promotes resistance to adversity, and provides protection from negativity (Fitzpatrick, Edgar, Remmer, & Leimanis, 2013). Understanding and meeting the challenge of a new task brings personal satisfaction. This satisfaction grows more important as the adult transitions from the working years to retirement.

### **The Theme of Religious Motivation**

The conceptualization of religious motivation is any comment regarding God, a biblical reference, or spirituality. I have coded religious motivation as an intrinsic motivation in this study as this motivation comes from a heartfelt devotion from within



(Güven, 2013). However, comments from participants also indicate the motivation may be extrinsic. Ozorak (2003) argued that a religious motivation becomes extrinsic when the behavior is a means to an end. For example, participants cited their motivation in volunteering to help this population as “helping the kingdom to come.”

In addition, a religious motivation that is born out of earning favor with God is extrinsic. Seven out of seven participants related religious motivation as part of their initial reason for volunteering. The theme divided into three subcategories: to please God, to assist God, and calling of God. These three are distinct from each other, yet fall under the same heading of religious motivation.

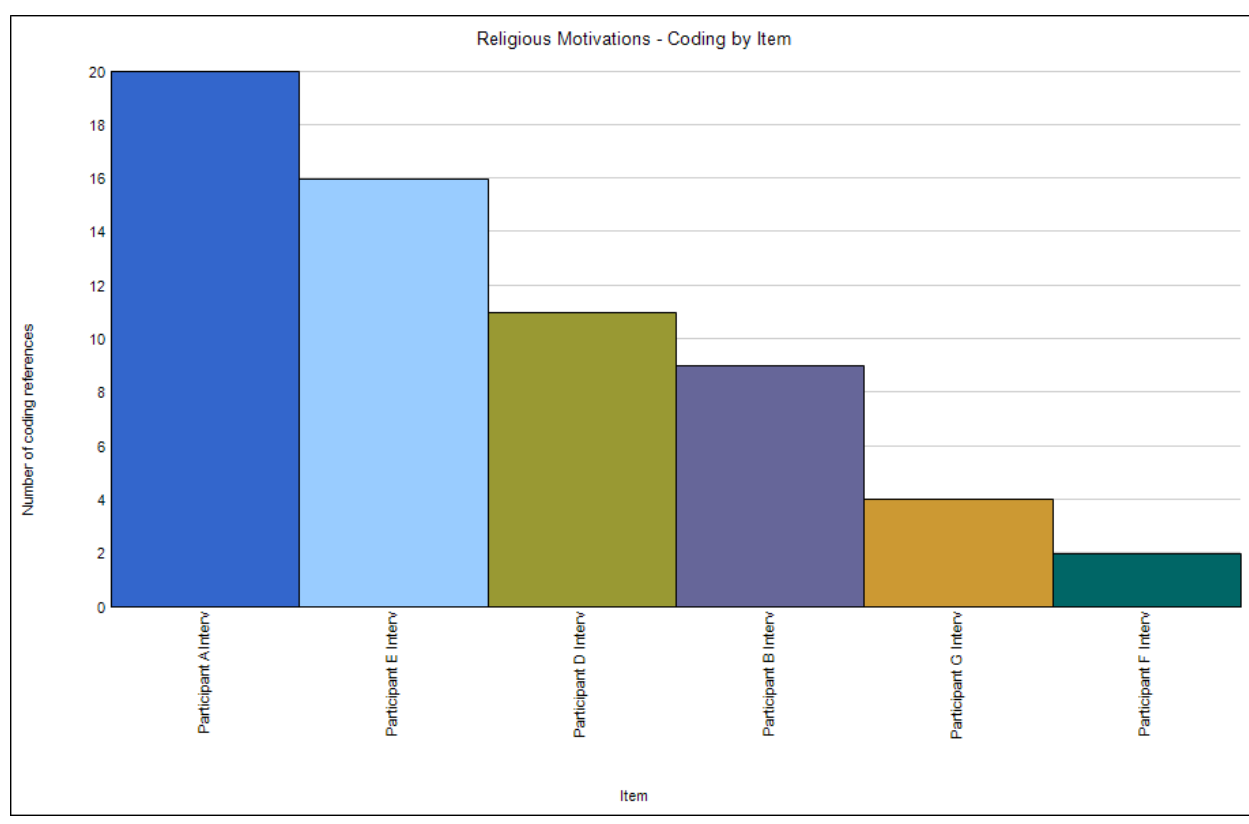


Figure 5. Religious Motivations

Figure 5 indicates the number of references to religious motivation for each participant. The main theme of religious motivations was responsible for all seven participants initially volunteering. Participants A and G noted the motivation to please God was an intricate part of their reason to volunteer. Participant A mentioned an aspect of pleasing God and stated, "I want to be obedient now and God will really pay attention." The participant was relating the initial reasons for volunteering.

Participant G made one reference to pleasing God. The volunteer stated, "My commitment is to God. I work for his glory because if it was just me I would not be here." This statement focuses on the participant's ultimate motivation in serving.

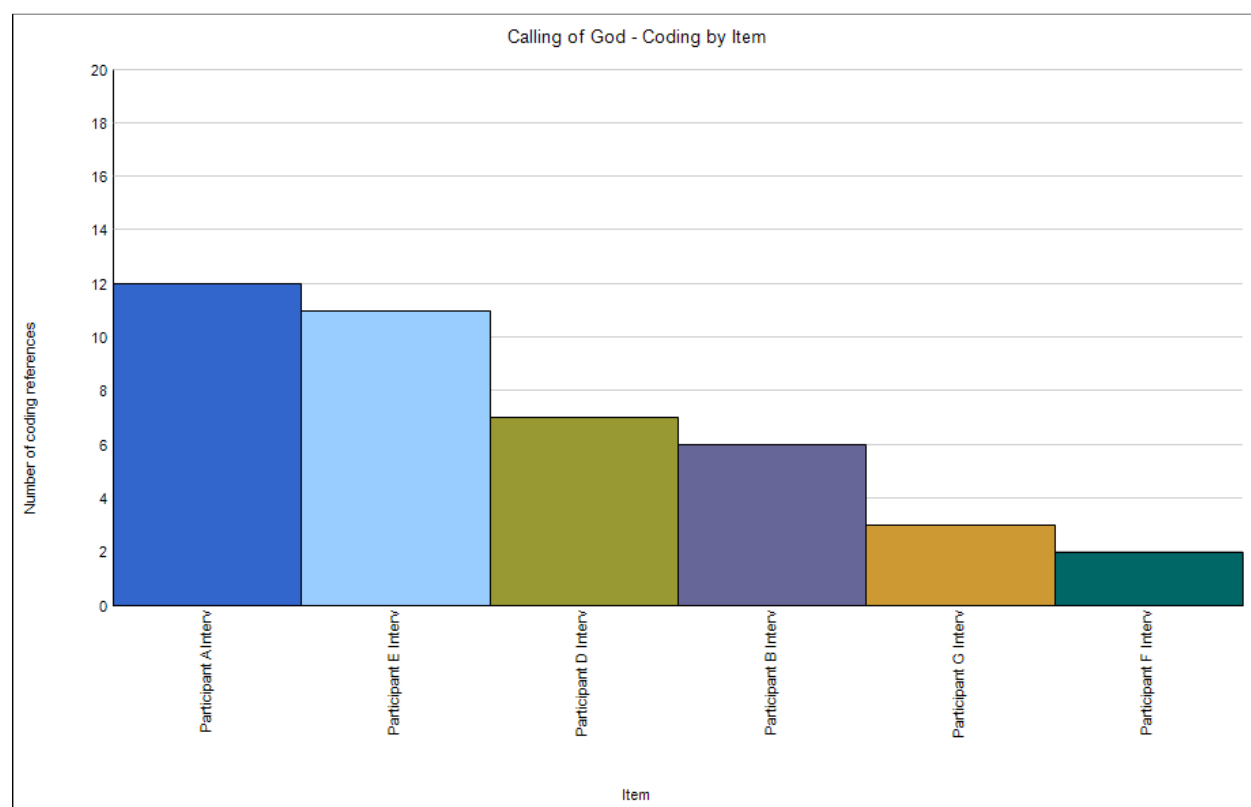
The motivation of assisting God differs from pleasing God. Pleasing God is making God happy because of our actions. Assisting God involves coming along side God to accomplish His purposes. The participants spoke of each category.

Participant A made four comments referring to assisting God. One statement that illustrates their motivation was, "I am making a difference for the kingdom." The term *for the kingdom* is a reference to the Kingdom of God and was in context of making God known in the world. The participant sees their role as part of that process.

Participant B made three remarks concerning assisting God. One statement was, "And you feel like you are doing something for God. Ok, this is...praying is important, but it is like I'm actually doing something. It's wonderful. It is tangible." Participant D made four statements about assisting God. The volunteer stated, "I am excited to see what the Holy Spirit is going to do, what he is going to have me say, who is going to react to something I say." Participant E made five statements about assisting God. Participant E said, "So I know between me and the Lord, he has done so much through this ministry."

These statements illustrate the participant’s belief about God and their belief in their standing with Him.

Six of the seven volunteers gave a detailed depiction of their “calling” to work in the anti-trafficking industry. Each participant gave a personal story of how that calling came from God. Participants A, B, D, E, F, and G told had direct quotes of “God called me” or “God told me”. Figure 6 depicts the number of references made by participants about the calling of God.

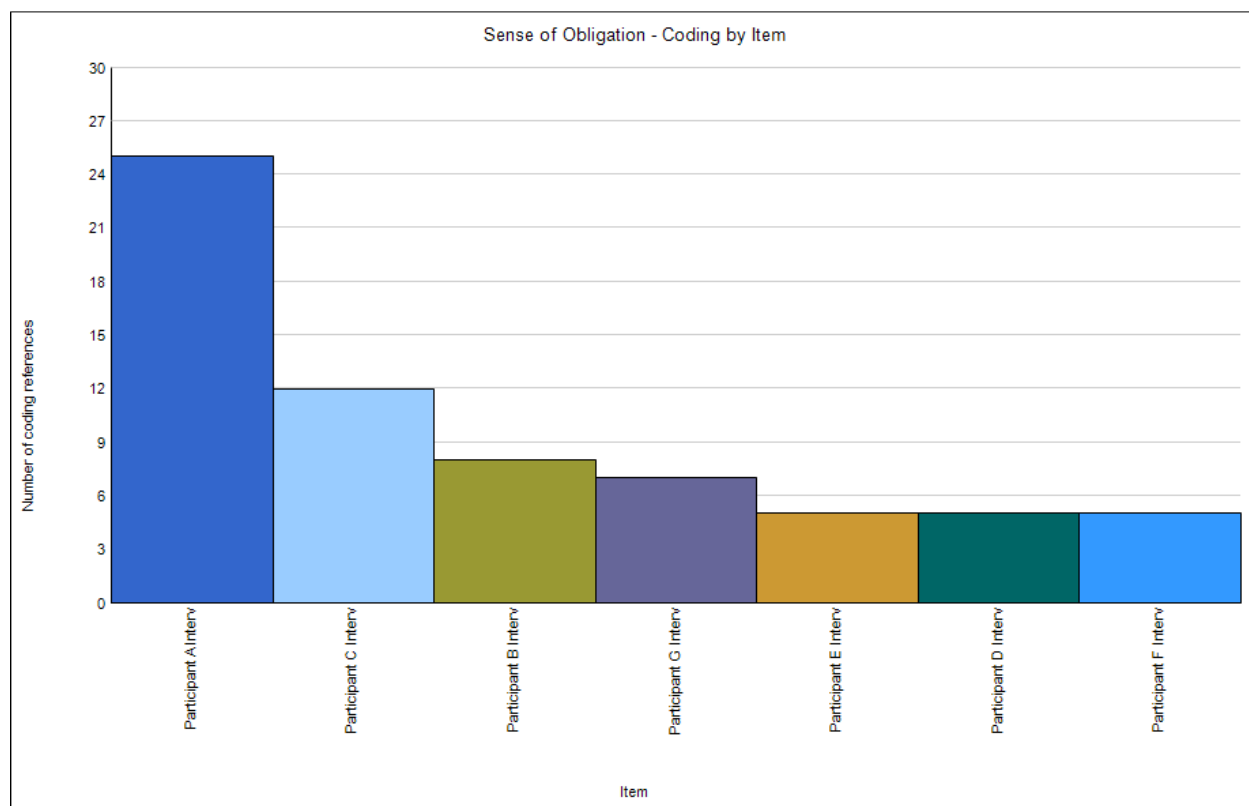


*Figure 6. Calling of God*

### **The Theme of Obligation**

Seven out seven participants cited obligation as a primary motivator in volunteering. I divided this theme into three sub categories: obligation to victims, public,

and organization. Seven out of seven participants noted a felt obligation to the victims of trafficking. Two of the seven participants felt an obligation to inform the public. Seven out of seven participants felt an obligation to the organization.



*Figure 7: Sense of Obligation*

Participant A made 12 references to feeling obligated to help victims. One statement made was, “I have it pretty rough, but there's a whole a lot of people out there that have it a whole a lot rougher than I do.” The participant told of a church service where the pastor was talking about trafficking and displaying images. The participant stated, “I could not get these images of these girls out of my mind. And I knew that I wanted to help in some sense.”

Participant B made five references to the theme of obligation to victims. I asked, “Can you share with me your reasons for becoming a volunteer here?” The participant stated, “I have always had a special place for the girls that I felt like they were victims of whatever. I had...now studies do not really confirm this. But usually girls who have been sexually abused are more sexually active.” The volunteer was relating a desire to assist the girls who had fallen victim to sexual predators in the past, which had put them at-risk today.

Participant C provided six references to feelings of obligation to victims. The participant conveyed these feelings of obligation in statement, “When I help other folks, which was to focus on something bigger than yourself. I noticed that my life was very small.” The participant was becoming aware of trafficking and saw the movie, *Taken*, which chronicles the events of a father and daughter after she was taken from her home town and trafficked to Eastern Europe. Following the viewing, participant C stated, “I said I would like to make a difference in that.”

Participant D stated, “Remembering that they need to take ownership of their recovery. I might want for them so desperately, I can want it as much as I can want it, but they have got to want it. They have got to be the one that walks that path.” This was one reference which the participant stated an obligation to help the victims. The participant also made the statement, “And so, I would do anything I could do to protect my child.” The volunteer told of an experience, which found their daughter at-risk and the volunteer having a firsthand encounter with trafficked women. The volunteer’s willingness to “do anything” for the daughter, was channeled toward the victims of trafficking. Participant D made four references to obligation feelings directed toward victims.

Participant E made three references to obligation to victims and all mentioned church or God in context of the obligation. One statement was, “He was called to the broken and prostitutes, and tax collectors and sinners. He was accused of being a drunkard. He was accused of so many things. He obviously wasn't but that who he was.” The participant was equating the work of Jesus Christ to their “call” to the work. Through their call, the participant felt the obligation to victims.

Two of the seven participants spoke of an obligation to inform the public. Participant A stated that they seek out, “opportunities to inform the general public.” The participant spoke of an upcoming opportunity to, “Inform the youth. The teenage girls that are maybe wanting to be inspired to be leaders in the community to let them know what is going on in our community.”

I asked Participant F, “How do you feel when you come to work?” Part of the response was, “. . .that is exciting, also frustrating because there is so much corporate red tape to get into these corporations to educate these people.” In context, the participant was voicing their motivation to inform hospital staff of the trafficking problem.

All seven participants voiced an obligation to serve the good of the organization. Organizational commitment is the bond a worker feels with their organization (Jun-Cheng, Wen-Quan, Zhao-Yi, & Jun, 2015). Participant A made nine references to an obligation to the organization. All the volunteer’s comments were in context of each person doing their part in an effort to accomplish the mission. One statement, “What's wonderful about this agency Out of Darkness.....we have so many precious volunteers that work in different environments and one is not more important than the other. We rely on each other so much.” The participant also stated, “So we are all learning from each

other and the ones who have been in this longer can help hold the hand of the rookies that comes...or the newbies I should say coming in.”

Participant B made three comments referring to the obligation to the organization. The participant spoke of their experience with the other volunteers and stated, “Everyone is willing to do whatever needs to be done.” I asked the participant, “What is the most difficult thing about being a volunteer and how do you deal with that?” The answer revealed obstacles to their work but also the obligation to the organization, “I do feel like it is a responsibility...if they call me, they need me. I don't take that lightly.” A few moments later participant B stated, “I feel like I committed to that and I do want to do it. They have said, obviously, you can pass, you can't do them all. But if I get a phone call, I try to do it if I can.”

Participant C made six references to feeling obligated to victims. When the participant heard about the organization and their director, he stated, “I would love to be introduced to that man and how can I help that organization.” The participant discussed different roles held through the years and was always looking for how to benefit the organization. Participant C stated, “I think what comes to my mind is that I'm not so sure where I was a better contribution.”

Participant D made one reference to feeling obligated to the organization. I asked the volunteer about the ongoing training at the agency and the response was, “I'm only going to say this because I love this ministry.” This statement reflected the care of the organization and prefaced constructive criticism.

Participant E made two statements regarding an obligation to the organization. The participant expressed appreciation and positive feelings toward the organization by

the statement, “I just love seeing what God is doing with the director and with his vision and dream, and partnering with the Dream Center is just amazing.” The second statement was in context of how important the organization is to the community and she wants more people to join the organization to help accomplish the mission. The statement was, “I think that is what keeps me sticking around personally is like, I wonder what the Lord can do through this ministry.”

Participant F made two statements about obligation to the organization. One statement was, “I want to give more because they are doing such a good thing I am passionate about.” This answer was in response to the question, “What do you find to be the most difficult thing about being a volunteer?”

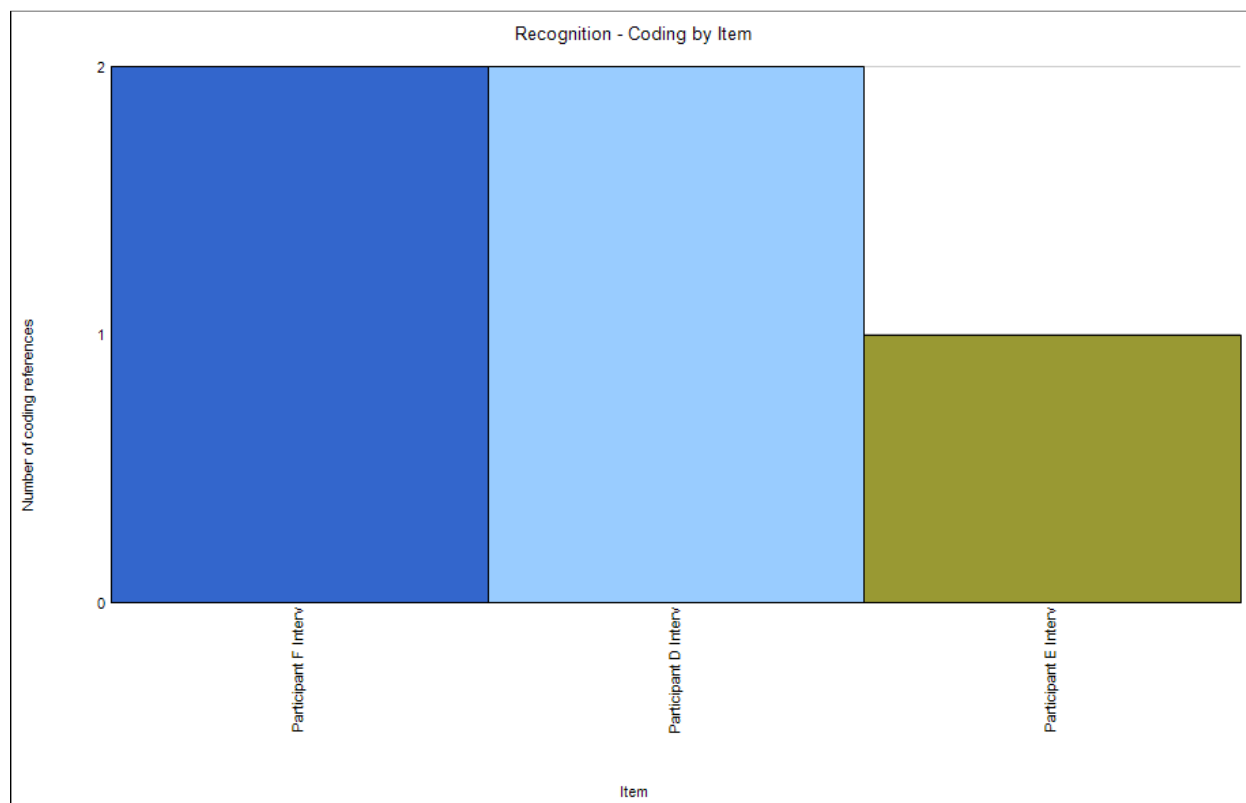
Participant G also made two statements about obligation to the organization. I asked the participant, “What is the most difficult thing about volunteering here?” The answer was in part, “When you are working for God's kingdom, it is not about you, it is about everybody but you. So, to me that is the hard part. Sometimes I do not want to go, but I have to go anyways.” The volunteer expressed that the commitment to the organization overrode personal preference.

### **The Theme of Recognition**

The conceptualization of recognition is the acknowledgement of performance by coworkers, leaders, and others. This may come in the form of public or private affirmation by tangible rewards or words of encouragement (Esterman, Grosso, Liu, Mitko, Morris, & DeGutis, 2016). Three of the seven participants noted recognition as a motivator. Participant D stated that the leaders demonstrated recognition by, “Words of



affirmation. You can just tell that they really, really appreciate the time and effort I put into the ministry. ”



*Figure 8: Recognition*

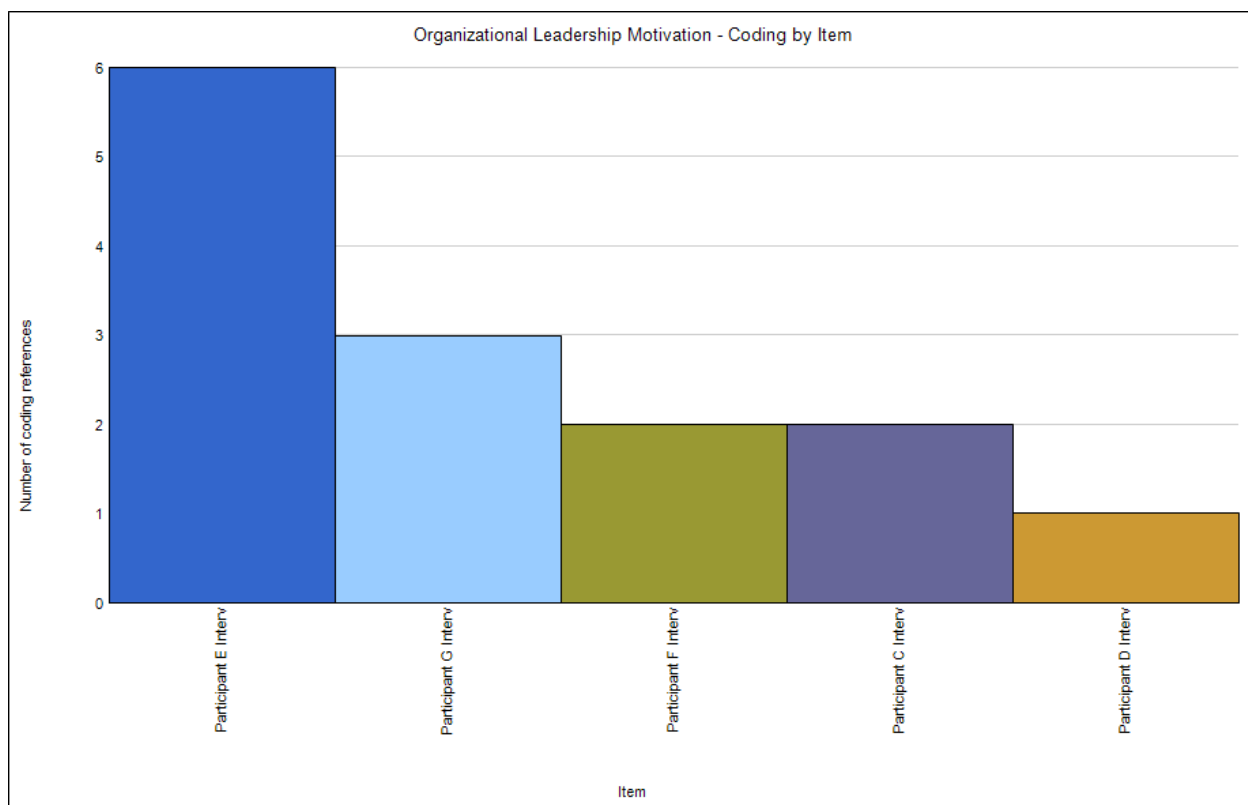
I asked participant E, “What do you feel like you get out of the experience of volunteering? What does it do for you?” Participant E stated, “I know I’m doing the right thing when people are like, oh you do that?” The volunteer was indicating a sense of pride when others took notice of the work.

Participant F made two statements about the power of recognition. One statement was, “People respect when you say I’m on the medical team. They think they have found me worthy of this knowledge. They entrust me to entrust it to you.” The second statement was, “Instead of just being like I know about this, let me tell you about it. I’m on the

medical team, like I meet with other medical professionals, and so it has allowed me to have conversations with people that would normally write me off because I am a new nurse. But, it has empowered me to have conversations with people.”

### **The Theme of Organizational Leadership**

Five of the seven participants cited organizational leadership as holding an important place in their work. The theme of organizational leadership was interesting as there were two sides to the participant comments. One side was praise and admiration for the leaders. The other side did cite needed improvements. Participant C stated, “I could not be more inspired and privileged to be a part of this. Inspired by the people who volunteer and by everyone touches and moves a piece here because of the mission.” The participant also stated their appreciation for the leadership by the statement, “There is an incredible appreciation and admiration for the director that happens every day without ever talking to him. As far as the organizational structure, there is very little communication and whenever we get that small text or small conversation there is a lot of love.”



*Figure 9: Organizational Leadership Motivation*

I asked Participant C, “Why do you think volunteers leave?” The answer related to the structure of the organization and communication. C stated, “I would say, and from my experience, in creating a volunteer organization an organization made up of volunteers. I think there is an opportunity for a structure where there is a constant communication of the vision of the future of the agency and the future of the industry.” This answer directly relates to the motivation of autonomy.

I asked Participant D about her relationship with the director. The volunteer answered, “I have a close relationship with him, I think because I'm older than he is and I kind of have that nurturing, mother instinct and for me I am very proud of him.” Participant D’s answer is indicative of the family atmosphere at the organization.

Participant E made six references to organizational leadership. The volunteer praised the leadership team by stating, “Meeting [the director] and getting to know him and his heart and just watching all that play out has been awesome. Knowing you can trust your leadership is you know...of course [the other leaders] [are] a wonderful...everyone does such a great job.” Another statement participant E made was, “I definitely feel like when I met the director and that group of friends.... We went to Zesto's for ice cream one night after princess night... I feel like relationally connecting and investing, I feel valued here. I feel like it's so encouraging. They are consistently like thank you for all you do.”

Participant F made two comments about organizational leadership and said, “So, he [the director] is very empowering and supportive.” The second comment further communicated the participant's connection and commitment to the leadership, “I could not be more inspired and privileged to be a part of this. Inspired by the people who volunteer and by everyone touches and moves a piece here because of the mission.”

### **Observations**

General observations of the day-to-day operation of the organization took place at three different times. I obtained the director's permission to observe the volunteers through the letter of cooperation (Appendix A). The first observation session took place on Thursday, June 16, 2016 at 10:30AM until noon. The receptionist greeted and escorted me through the locked door that led us down the hall to the conference room. The grey painted walls of the conference room had institutional-like furniture. There was a map of Atlanta posted with team assignments. In addition, there were Christian scripture posted around the room.

The second observation session took place on Friday, June 17 at 1:00pm until 3:00pm. I returned to the conference room. At this point, my interviews had been with a 55 and 45-year-old volunteers. Yet, youth age and young adult individuals were talking, playing, and laughing in the hallways. The agency possesses a young hipster-like vibe. There were short-term youth mission teams interacting with long-term volunteers. These interactions included talk of families, hugs, handshakes, and discussions of a personal nature.

The pastor of the local church, the parent organization of the agency, came into the conference room to meet me. He shared that the biggest challenge the agency faced was keeping volunteers, and they were constantly training new volunteers to keep pace with the turnover rate.

The third and final observation session took place on Tuesday, June 21 at 11:00am. I situated myself in the reception area to observe the interaction between volunteers, paid staff, clients, and the public. This session lasted for two hours.

The dress at the agency is casual with a hipster feel. Many volunteers have Christian based T-shirts with bible verses and slogans such as “Breaking the Shackles” and “Set Free by Jesus.” Conversations took place through the session regarding an event that took place at the Atlanta Dream Center over the weekend. In addition, a general interaction occurred between volunteers about housekeeping duties and the arrival of a large short-term volunteer group coming at 1:00pm. I observed individual discussions about personal matters. A discussion took place from one volunteer about reconciliation with their father over the weekend. I wrote in my field notes, “This is not so much a professional feel, but a living and vibrant entity.”

The individuals I observed in the reception area relate to one another by personal conversations, touching, hugging, and extended periods interacting. This coincides with the need to relate to others from the interviews. The need to relate and connect seemed to permeate the agency. In addition, Christian symbols and pictures adorned the walls and halls of the agency. This was a constant reminder of religious motivated work of the agency.

From the completed interviews, the interviewees have communicated a sense of God's calling as a motivator in their initial volunteering. The discussions in the reception area were comfortable references to God, church, and the Holy Spirit. At this junction, the casual conversations of volunteers relate a connection with the interview answers. Spirituality and a definite sense of God's calling are central to initial volunteering.

### **Volunteer Applications**

I obtained five volunteer applications, as two of the applications were not on file. As noted on the application, four of the five applicants heard about the organization through a local church. Participant C indicated hearing of the organization through a client at their workplace. For a volunteer to serve in a position that requires them to interact with clients, such as the rescue team, prison outreach, and mentor program, they are required to sign a "Statement of Faith." The statement attests to the volunteer's belief in scripture and their commitment to God and Christianity.

### **Summary**

In this study, I had the intent of describing the motivations of anti-trafficking volunteers. I asked the three-research question to gain an understanding of the initial and continuing motivations of the volunteers. I answered the research questions through

interviewing, observation, and document analysis. The main source of the data came from the interviews.

Intrinsic motivations proved to be central to initial volunteering. The intrinsic factors were rooted in religious motivations. The participants cited a calling from God and a sense of obligation to the victims. A central theme of retention was the extrinsic factor of organizational leadership coupled with the desire to please and assist God. In addition, the need to relate to others was important to six of the seven participants and noted as the great challenge between them and the leadership.

Table 3

*Identified Themes*

| Theme                     | Response by Participant  |
|---------------------------|--|
| Organizational Leadership | C: With the director, there is an incredible appreciation and admiration for him<br>D: I have a close relationship with him (leader)<br>E: I've been really thankful for the relationship with the volunteer coordinator, she's newer, the relationship with her is a new one, but she is just precious.<br>F: So, he is very empowering and supportive.<br>G: He is great. That is all I say. |
| Recognition               | D: You can just tell that they really, really appreciate the time and effort I put into the ministry.<br>E: I know I'm doing the right thing when people are like, oh you do that?<br>F: People respect when you say I'm on the medical team.  |
| Personal Satisfaction     | A: It makes me feel like I am serving my purpose.<br>B: The actual work is rewarding and exciting.   |

C: For me, the agency, for me is a place where I am larger than my own little concerns. I get to be big here.

D: for me it's exciting in the way that I know that God is using me with my talents as a teacher.

E: You just feel overjoyed

F: It gives me satisfaction that knowing and confidence and I see the Lord's favor in that.

G: That gives me satisfaction

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Religious Motivation

A: I am bringing the kingdom of God to the earth by doing that.

B: Yes, and that shows God's community, you know. He calls us to do things and we are all different. That's neat.

D: God spoke to me so clearly, I am going to use this for my glory.

E: So I know between me and the Lord, he has done so much through this ministry.

F: I fell very called to this specific population.

G: Simply put, it is God. It's just what I know he has called me into.

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Sense of Obligation

A: It is my job to love on them and assure them they are going to a safe place.

B: I do feel like it is a responsibility...if they call me, they need me. I don't take that lightly.

C: I said I would like to make a difference in that.

D: I might want for them so desperately, I can want it as much as I can want it, but they have got to want it.

E: I just love seeing what God is doing with him and with his vision and dream and partnering with the Dream Center is just amazing.

F: I want to give more because they are doing such a good thing I am passionate about.

G: But, when you are working for God's kingdom, it is not about you, it is about everybody but you. So, to me that is the hard



|                      |  |
|----------------------|--|
|                      | part. Sometimes I do not want to go, but I have to go anyways.   |
| Need for Autonomy    | <p>C: So, that the person coming in feels connected to that future and is an intricate part of that future.</p> <p>D: I think being a part of some of the staff meetings to give you the vision.</p>   |
| Need for Competency  | <p>A: To keep this information fresh.</p> <p>D: You as asking these women to step into this situation in this safe house and they have had an hour of training.</p> <p>E: As far as new knowledge that comes out or maybe new research, I don't think there's been any formal training on that.</p> <p>F: Especially to be respected and people respect what I have to say.</p> <p>G: I think the training was effective.</p>  |
| Need for Relatedness | <p>A: I would like to have more opportunities to meet and gather with people.</p> <p>B: Once we get her in the car then we start developing a relationship.</p> <p>C: There is no wage that is keeping me coming, so it has to be that connection, which should be what gets me in.</p> <p>D: I think it is something that needs to be addressed. I think we can learn from each other.</p> <p>E: I'm a very relational person and I have to feel invested in something and them invested in me.</p> <p>F: We want to be involved in each other's lives.</p> |

Research question 1 addressed the volunteer experience of the volunteer. The data demonstrated the participants understood their work as a calling. The description indicated altruistic motivations of a positive response to God and helping others in need. At the same time, the participants describe their work as personally satisfying. Therefore, these foundational religious motivations are not purely altruistic or intrinsic.

Research question 2 narrowed the focus to understand the specific motivations that produced the prosocial behavior. Spiritual and altruistic factors presented themselves in the action of helping others because of victim's plight. Initial motivations were intrinsic and generally born out of personal experiences. As stated, the religious motivation is not always intrinsic. There were nuances to the calling of God motivation in that their positive behavior to the call of God was to avoid disappointing God. This is an extrinsic motivation where the participant is seeking outside recognition.

I explored retention motivations in research question 3. While the intrinsic motivations were still present after two years, the extrinsic motivation of organizational leadership enhanced the experience. When participants felt organizational leadership was lacking, the motivation to keep volunteering was present due to intrinsic factors. However, the lack of organizational leadership support only produced dissatisfaction with the participants and did not seem to dissuade the volunteers to quit (Herzberg, Mausner, & Snyderman, 1959; Herzberg, Mathappo, Wiener, & Wiesen, 1974). This is in keeping with the motivation-hygiene factor in which the organizational leadership is viewed as a hygiene factor. When the hygiene factor is positive, the intrinsic motivators produce the satisfaction.

I presented the findings of the study in this chapter obtained through interviews, observations, and documents analysis. The results inform leaders how to engage the volunteers to foster personal satisfaction and longevity. Chapter 5 provides an interpretation of the data, discussion, limitations, recommendations, social change implications, and conclusion.

## Chapter 5: Interpretation and Recommendations

### **Introduction**

Motivational research has a rich history throughout the literature (Haivas, Hofmans, & Peperman, 2014). However, there remains a debate centered around why humans do the things we do. The complexity of human motivation requires continued inquiry into the phenomenon. Existing literature has laid a firm foundation to push beyond existing knowledge to generate an understanding of motivation to foster positive social change. In this present study, the problem is there is no knowledge as to why individuals volunteer to work at an antitrafficking agency. There is research on volunteers, but little knowledge exists about these crisis workers.

### **Study Purpose and Methodology**

I described antitrafficking volunteer motivations of individuals who serve at the agency in Atlanta, Georgia. Human trafficking is a worldwide crisis and NPOs are at the forefront of the work. Volunteers of those NPOs play a vital role in the success of the mission. However, volunteer turnover rates hinder meeting agency goals and the incurred costs of training new volunteers. This project was a qualitative case study with purposefully selected participants. Seven volunteers qualified to participate in the study and engaged in a semistructured interview at the agency. Observations and volunteer applications helped to confirm interview data.

### **Summary of the Results**

Six major intrinsic and two extrinsic themes emerged from participant interviews. The intrinsic themes were (a) religious motivations, (b) sense of obligation, (c) personal

satisfaction, (d) competency, (e) relatedness, and (f) autonomy. The extrinsic motivations related by the participants were (a) recognition from others and (b) organizational leadership. Seven out of seven participants identified religious motivation as factors in initial volunteering. Six of the seven volunteers referred to a calling of God, four of the six indicated they felt they were assisting God, and two of the seven said their work was pleasing to God. In addition, personal narratives point to feelings of a personal connection with victims.

Further, all seven participants noted feelings of obligation directed toward victims. Under the obligation category, all participants communicated that they felt an obligation to the agency. Two volunteers cited an obligation to inform the public of the problem of trafficking. All seven volunteers felt personally satisfied in their work. Under the theme of personal satisfaction, six of the seven stated they felt joy or excitement in their work, while four of the six participants said the work brought them purpose. Five of the seven volunteers noted that competency in the work lifted their feelings of satisfaction. Two of the respondents communicated that feeling autonomous in their work produce satisfaction.

The interview data revealed that all seven participants viewed their reason for volunteering as an obligation to the victims and to the organization. All seven participants stated that the work brought them personal satisfaction. The conceptualization of personal satisfaction is that the work brings joy or excitement and gives a sense of purpose. Six of the seven volunteers noted religious motivation as key. Religious motivation is the calling of God, pleasing God, or assisting God in the work. Six of the seven respondents noted a need to relate to others. Five of the seven individuals cited the need to be

competent and organizational leadership as providing motivation. Overall, the volunteers viewed their work as an expression of their religious beliefs.

### **Interpretation & Discussion of the Results**

I used SDT to explore antitrafficking volunteer motivations. Participants shared personal stories that led to volunteering. For six of the volunteers, the personal story included a calling from God to take part in antitrafficking work. The volunteers passionately shared how their work is the work of God. In addition, the six volunteers describing a calling of God heard of the agency through another church. These responses were in keeping with existing literature that indicated a mix of motivation and opportunities created the avenue of volunteerism (Johnston, 2013).

A sense of obligation to the victims was a consistent theme from the participants. The participant's sense of giving back to the community was evident and emerged through a personal struggle. In addition, respondents felt personally fortunate and obligated to help those who were less fortunate. Individuals generally possessed a positive attitude toward volunteering if they felt a moral obligation (Bang, Odio, Reio, 2014). This obligation led to higher rates of volunteering and greater retention numbers. Further, the sense of obligation connected with their religious motivation. Most felt a sense of owing the victim their service, as scripture required them to share the love of God with others. The concept of helping the most vulnerable is a biblical model that volunteers incorporated this model into their lives.

The results demonstrated a sense of obligation to the organization. Jun-Cheng, Wen-Quan, Zhao-Yi, and Jun (2015) acknowledged evidence of the impact of organizational commitment on volunteer satisfaction. However, little data exists about

how this commitment develops. These researchers noted leader-person fit enhanced organizational commitment (Wen-Quan, Zhao-Yi, & Jun, 2015). This finding points to the importance of transformational leadership. Asiri, Rohrer, Al-Surimi, Da'ar, and Ahmed (2016) confirmed the relationship between organizational leadership and volunteer satisfaction.

Johnson, Cohen, and Okun (2015) noted that individuals who believed that God is watching them to reward or punish were prone to help others. However, the belief that God was gracious and merciful also produced prosocial behavior (Johnson, Cohen, Okun, 2015). The former concept of God was more egocentric and the latter more altruistic. Both ideas of God were present in the interview data and both produced volunteers. Participant C stated, “[Some] felt because they weren't so connected to the Christian faith, they felt like they were isolated.” This was a point of dissatisfaction and felt the leadership should be more open to people not connected to the Christian faith. A sense of a tribal crusade existed among the volunteers who were Christians and on a mission to advance the kingdom of God by sharing the gospel among the vulnerable.

The conceptualizations of personal satisfaction were feelings of joy or excitement and the work giving the volunteer a sense of purpose. Volunteers are an important resource in an NPO and therefore, their satisfaction level translated into productivity and health for the agency (Mazi, 2015). Agreement with that study was the level of volunteer satisfaction related to fulfilling their life's purpose. The fulfillment of that purpose produced joy and excitement. At the same time, fulfilling a purpose was dependent on their autonomy.

The volunteer possessed the need to maintain independence and to have a voice in the process of agency goals. Wichmann (2011) pointed out that personal happiness is essential to the fulfillment of the autonomy need. The organizational leadership style has the potential of enhancing or inhibiting that autonomy.

Competency is the need of being able to perform at a certain standard and produce a desired outcome (Haivas, Hofmans, & Pepermans, 2013). Competency was a key element, developing over time, aiding personal development (van Dierendonck, 2012). Participants pointed out their need to feel competent in their service and cited training shortcomings as a topic to address. Participants preferred quality up front and ongoing training that benefited them in their day-to-day work.

The concept of relatedness is a strong desire named by participants. The motivation of relatedness was a feeling of unity or connectivity with others. Six of the seven participants placed emphasis on their need to relate to others, which included coworkers, victims, and leaders. The desire to connect to others was the theme that permeated the observations. The continuous superficial and deep conversations between volunteers and paid staff reflected this theme. In addition to personal conversations, public displays of affection included embracing and touching.

Autonomy, competency, and relatedness were central to SDT. Interestingly, the participants noted room for improvement in the competency and relatedness domains. The participant's point of dissatisfaction arose from the lack of leadership that provided competency and relatedness. The participants were careful to respect the leadership. However, the participants simply shared their motivations and spoke of unmet needs.

Five of the participants pointed to organizational leadership being important to their longevity. Organizational leadership is not a motivation to volunteer, but can cause dissatisfaction (Herzberg, Mathapo, Wiener & Wiesen, 1974). The motivation of the volunteers is their intrinsic calling and need to fulfill their life's purpose. Hence, this indicates the volunteers to be seeking self-actualization (Maslow, 1943).

Organizational leadership, mentioned by five of the seven participants, proved important to the participant's happiness. As stated, the leaders did not provide motivation, but only the source of unhappiness. This dissatisfaction produced in the participants was an indirect consequence of not providing effective training and enough opportunity to relate to leaders and coworkers. Feelings of unimportance and not having a voice in the organization proved detrimental to personal satisfaction.

Recognition by leaders and others proved to be important, but participants felt insufficiently recognized. The volunteers were relational, but recognition seemed to be closer to the bottom of the list of importance. The participant's call was rooted in altruistic and egocentric motivations. The participants possessed a deep motivation to help others, yet believed the behavior gained them favor with God.

The results provided knowledge of volunteer motivation at the organization and how closely linked retention was to organizational leaders. As reported in Chapter 1, Aguirre and Bolton (2013) generated six themes to identify volunteer motivations serving in crisis intervention organizations. The themes of making an external difference, lived experiences, and personal fulfillment were present in this study. I described the theme of external difference as a sense of obligation to make a difference in another's life. Each participant articulated a lived experience that brought about the person's volunteering. I



described personal fulfillment as personal satisfaction and born out of the gratification of purposeful life. Maslow's self-actualization theory highlights these connections.

SDT proved helpful in exploring and describing the motivations of the participants. The data provided confirmation of SDT, as autonomy, competency, and relatedness were important to the volunteers. This data emerged from the volunteers during the interview sessions. The results confirmed past research with volunteerism and seemed to transfer into the area of antitrafficking work.

### **Limitations of the Study**

Qualitative inquiry involved the exploration of the lived experiences of participants. This exploratory process created limitations inherent to the design. Therefore, one limitation to this research was the possibility of generalizing the results to a larger population. However, the findings of this study do confirm past studies regarding human motivation. I had the focus of the organization and the results may not apply to other religious organizations.

A second limitation to this study is the inclusion of one research site. The one facility used for this study is not representative of all antitrafficking agencies. Despite this limitation, the results inform leaders of the organization about the motivation of their volunteers. Other agencies whose staff holds similar philosophical values may find benefit in the results.

A third limitation was no former volunteers were participants in the study. Former volunteers may have added another layer of data to explore why the volunteer left. I only collected data from current volunteers as to their motivations to initially volunteer and stay.

### **Recommendations for Agency Action**

I explored the motivations of anti-trafficking volunteers at the agency in Atlanta, Georgia. The findings of this study reveal motivations that initially led to volunteerism, factors that helped to retain them, and indicators for leaders to enhance the volunteer experience. The findings are illustrative of a need for participants to access opportunities to assist in connecting them to the leadership and coworkers. Higher levels of volunteer satisfaction are possible when volunteers believed they had a voice in their work and knowledge of the direction of the organization.

Participants related structured and systematic ongoing training promoted volunteer satisfaction. Five of the participants affirmed the need to be competent in their work. Structured and meaningful ongoing training assisted in developing needed competencies and keeping abreast of trends. These organizational characteristics seemed to enhance satisfactory levels of feelings of competent work.

The volunteer force is a crucial resource for any NPO. Therefore, the organizational leaders should not only map goals and strategies, but also become a student of their volunteer base. Leaders must develop programs and organizational goals, but these are of no use if volunteers are not available. Therefore, the recommendation to pour resources into volunteers who promote competency and relatedness would prove a benefit in accomplishing organizational goals. The relatedness aspect of the findings indicated connection to the leaders was an important element of volunteer satisfaction. This connection satisfied the need to relate and the need to feel autonomous.

### **Recommendations for Future Research**

Future research should include multiple agencies and increased sample sizes. A need for geographic separation of research sites exists to guard against regional motivations. In addition, a focused exploration of the specific motivations of relatedness may help leaders understand how to lead in a more effective manner. In addition, there is a need for research into motivations of volunteers at an organization that does not identify with a particular religion.

A need exists for future research on the psychology of religion as it relates to volunteerism. Researchers are aware of the connection between religious belief and prosocial behavior (Johnson, Cohen, & Okun, 2015). However, to gain a deeper understanding into the relationship, further exploration would be a requirement.

Future inquiry regarding former antitrafficking volunteers would provide long-term understanding of needs across the years. I described motivations of present volunteers serving at least two years. Additional research exploring former volunteer's decision to leave may offer additional insight into the phenomenon.

### **Implications Social Change**

The findings of this study indicate the potential for positive social change in human trafficking prevention lies between the organizational leaders and volunteers. To understand and attend to the motivations of volunteers is to lessen turnover rates. To lessen turnover rates means to spend less time training new volunteers and more time preventing, rescuing, and restoring victims. The description of the calling, the need to relate, autonomy, and to feel a part of the organization is helpful so leaders may attend to those motivations to enhance organizational performance.

### **Personal and Professional Experiences**

Researcher disclosure is vital to qualitative inquiry credibility. As the primary instrument in this present analysis, it is necessary for me to bracket out preconceived notions about the phenomenon. Consequently, I provide transparency of my personal and professional life to allow the reader to understand my background.

I held leadership positions in several protestant churches including pastor. I have had the opportunity of participating in cross-cultural humanitarian work in the US, Russia, Ukraine, Peru, Canada, and Thailand. I hold a Bachelor of Arts degree from Andersonville Theological and a Master of Arts degree in Human Services: Marriage & Family Counseling. I am a Licensed Associate Professional Counselor in the state of Georgia.

I currently live and work in Pattaya, Thailand, where my wife and I lead the Global Relief Association for Crises & Emergencies, Inc. This is a NPO based out Georgia, USA and focuses on human trafficking prevention among minors. This research is important, as I needed information on how to recruit and retain quality volunteers. Therefore, the results are not only important for the organization, but may also inform our organization in Thailand. Thai nationals will work for the organization, but English speaking westerners volunteer on short and long-term basis.

I am a Christian, and so I felt very comfortable hearing the participants speak of their faith. However, I did not anticipate religious motivations although I knew it to be possible. I took every effort to bracket out my own thoughts and allowed the data to come directly from the participants. I did not attempt to lead or sway participants, but only asked broad open-ended questions. I presented the data in Chapter 4 in direct quotes from

the respondents. Accurate data is important to me as correct results provide information to increase the likelihood of social change in this field.

I currently live in Pattaya, Thailand, but I began the dissertation process while living in the United States. After approval of the IRB, I flew to the US to collect the data. I incurred a great deal of expense because of this project and therefore, the results are important to me. After graduation, as part of our organization, I plan to continue research in human trafficking.

### **Conclusion**

Human trafficking is a complex international phenomenon that requires continuous assessment on every aspect of prevention, rescue, and restoration. Antitrafficking volunteers are one level that needs assessment. The volunteer base fuels most antitrafficking agencies. Therefore, NPO leaders should attend to the needs of the volunteer base to ensure longevity to reduce bottom line figures and improve agency outcomes.

I answered the research questions using a qualitative case study structure to describe the phenomenon of volunteering at an antitrafficking agency. SDT, built on the work of Maslow and rooted in the study of intrinsic motivations, provided the lens to view the phenomenon (Ryan & Deci, 2000). The data indicated the volunteers described their decision to work in the field as a calling from God. Retention factors were complex and interconnected, but participants noted the need to feel united to the organization and autonomous in the work. These factors depended on their interaction with organization leadership. Further, ongoing training factored into their happiness as five participants

mentioned its importance. Ongoing training fostered feelings of connectedness and competency.

I described the research problem in chapter one as a lack of knowledge in what motivates an individual to volunteer at an anti-trafficking agency. Chapter 2 provides a literature review of the problem of trafficking, the nature of volunteering, and prevalent motivational theories. Chapter 3 illustrates the methodological approach to this qualitative case study inquiry. Chapter 4 presents the themes that emerged and recommended action to take. This chapter provides a discussion of the results in how organizational leadership can address the issue in the agency.

Human trafficking is a current crisis that has presented itself as a worldwide phenomenon. Frontline NPOs, like the subject of this paper combat the problem through prevention, rescue, and restoration programs. Leaders possess the responsibility of managing volunteers who do the bulk of the work. Turnover rates are a reality with which NPOs contend; however, the fostering of more long-term volunteers is possible, as leaders not only engage the mission, but their volunteers. Preparing the volunteers through training, including them in decision-making and creating opportunities for interaction with leaders and other coworkers will be beneficial to the volunteer, the organization, and the mission. NPOs are in the people business, and the first people on the list are the volunteers.

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## Appendix A: Letter of Cooperation

Dear Jonathan Sullivan,



March 18, 2016

Dear Jonathan Sullivan,

Based on my review of your research proposal, I give permission for you to conduct the study entitled Motivations of Anti-Trafficking Volunteers within the [REDACTED] organization. As part of this study, I authorize you to recruit volunteers to take part in the research. You have permission to interview volunteers, observe the volunteers at work, and view their volunteer applications. In addition, you may have copies of the organization's by-laws and policies. You may do follow up interviews with the volunteers in person or via SKYPE. You have my permission to report the findings of the study and to share them with other organizations. Individuals' participation will be voluntary and at their own discretion.

We understand that our organization's responsibilities include making the study known to all our volunteers, providing a room to conduct the interviews, and access to view the volunteers at work. [REDACTED] is making volunteer applications available to you, but will not release those until the consent form is signed. We reserve the right to withdraw from the study at any time if our circumstances change.

I confirm that I am authorized to approve research in this setting and that this plan complies with the organization's policies.

I understand that the data collected will remain entirely confidential and may not be provided to anyone outside of the student's supervising faculty/staff without permission from the Walden University IRB.

Sincerely,

A large black rectangular redaction box covering the signature of the Director.

Director of 

## Appendix B: Interview Questions

1. What do you do at this agency?
2. Would you share with me your reasons for becoming a volunteer?
3. How would describe your relationship with the other volunteers?
4. How would you describe your relationship with the director?
5. In your opinion, how does your role influence the mission of the agency?
6. What is the most difficult thing about being a volunteer? How do you deal with these difficulties?
7. How do you feel when you come to work?
8. How do you feel when you help rescue someone?
9. What do you get out of the experience of volunteering?
10. What training did the agency provide when you first volunteered? Is there on-going training?
11. What kind of understanding do you feel exists between you and organizational leaders?
12. Tell me, what keeps you coming back to volunteer?
13. What would improve your experience as a volunteer?
14. Have you ever volunteered for another organization or cause?
15. What does it mean to you to be a volunteer?

### Appendix C: Participant Responses to Interview Questions

**Interview Question 1:** “What do you do at this agency?” I asked this question to solicit the information and as an icebreaker. The participant responses were as follows.

Participant A stated,

Well about three years ago, I went through training and I signed up to be on the speaker’s bureau, which we call the Ambassador team. So, I am an ambassador on the speaker’s bureau. Then, 2 years ago, I started with the rescue team.

Participant B stated:

I am on the rescue team. So, the way I understand it, the organization gets a phone call. They have little business cards and a girl will call. Usually a girl will call and say that she is ready to get out. At this point, the magic people do their stuff and they say ok, we will help you. They start calling a man and a woman. They are trying to do it by geographically location so we can get them out as soon as possible. And so, we go and get them and take them to the safe house.

Participant C stated:

I mostly do the rescuing. It is what we call rescuing, it would be to go where the girl is and take her from where she is to one of the houses for her to detox or for her to start her new process. That is most what I have done, and I have gone out on princess night.

Participant D stated:

I helped start their jail ministry in 2012. That's when I actually came on board in 2012. Then, from there I have progressed to mentoring the women in the safe house and now I'm doing life skill classes in both houses with the women. The life skill classes are



like setting healthy boundaries for yourself. Giving them tangible techniques to get through cravings and urges and understanding the difference between an unhealthy and healthy relationship. I do rescues, but my main focus right now is the jail ministry because I have an active jail in Cherokee County, where I'm from. I also do the lesson plans at the safe house.

Participant E stated:

Most of the time I just work with princess night...once or twice a month. Princess is where we go out on a Friday night in a 15 passenger van and go down Fulton Industrial. I have been doing that for 3 to 4 years. I am also on the rescue team. I have done a few rescues. I have been in the homes; I just kind of hung out and chilled with the City of Refuge last summer. So, I have just been involved that way, attending events and different things, different volunteer opportunities.

Participant F stated:

I am on the prayer team. They send out emails of prayer requests. If there is a rescue or if somebody is going through something. If other volunteers reach out and ask for prayer. So, its emails that comes in at all times of the day. Then, they send various specific prayer and scripture and they just ask you to pray faithfully.

Then, I am also on the medical team, I am a nurse. If has kind of been in a revamping stage. When I joined the medical team, I was still in nursing school. I was on a state board of nursing students. So, me and another girl that's a nurse, we come and introduce this topic, introduce trafficking to our colleagues.

I guess I learned about the agency through my church and we started wanting to do...they have the medical presentation which you learn about at orientation. That is the

team I joined. I made contacts with the physician assistant and the nurse practitioner that were there that day. Then I started asking to come to our meetings and our conventions, which are hundreds of nursing students at our convention, which got them into some nursing schools. I helped coordinate that. Now that I am actually on the medical team, we are talking about how to grow it and what exactly we want it to be. It was one of those who had a lot of members on paper, but not a lot of participation.

Participant G stated: I am on the jail team.

**Interview Question 2:** “Would you share with me your reasons for becoming a volunteer?” I asked the question to hear the factors, experiences, and motivations that led to their initial volunteering.

Participant A stated,

Other volunteers have different stories. Some heard about it from a friend, they have children, or they have little nieces and nephews. They are appalled that these kinds of things happen in their neighborhood. Whatever their reason is, some of them were similar and mine kind of a crazy you know. We have different experiences, but I'm just trying to just take, you know...all of this and glorify God in it all because if I keep spiraling down allowing the enemy to break me down he won, right? But, God is greater than the enemy. I'll be darn if he's...you know. I'm going to call upon, the power of the Holy Spirit to help me know what to do because God can place with us the right people, the place, the right time to make this happen for his honor and glory.

Participant B stated:

I was thinking about that on the way down. I mean, the simplest answer is that I feel like God told me to do something. Cause I had worked with juveniles. I have always

had a special place for the girls that I felt like they were victims of whatever. Studies do not really confirm this. But, usually girls who have been sexually abused are more sexually active. Boys that are sexually abused tend to act out. So, I have just paid attention to the girls. Well, the director came to our church, I guess about four years, and there is a bunch of different groups. They showed the *Nefarious* movie, and God really just said, you know what...this is something that you can do. I wanted to do something local because a lot of you know...There was the United States...I think it was Cambodia they studied in the movie. You hear about all the awful things that go on in the world and there is not a lot you really feel like you can do. You know what...I can do this. I can get in a car and talk. I like to talk. I can talk to somebody and because of my background; I'm not too shocked at some, like some of the areas you go into. It is like; ok this is life for some people. Because the organization was in Atlanta and local I said, ok, God we will do it. I filled out the application and there I went.

Participant C stated:

It started with; I will speak about my journey. I think everyone has to have something to say, but my journey I think is a little bit unique. I have been in the field of growth and development for many years: Personal growth and development, business coaching, and executive coaching for many years. Interestingly, I found myself depressed. I felt I had a transition, financial. I had a transition where things were great and things weren't great. I found very attached to...it was too attached to my life as to where things were before and so I got depressed and I used to coach people who were depressed and I found myself being depressed. I couldn't believe I was genuinely

depressed. It had been about two years where I was not able to get out myself and I understood what it means to be depressed.

When you cannot see outside at all...being that way, feeling that way, waking up that way, eating lunch that way, going to bed that way. However, I had some tools in my toolbox to get out of that. When I help other folks, which was to focus on something bigger than yourself. I noticed that my life was very small. I was only focusing on the minutia of life. I said, I'm going to coach myself. What would I say to myself? And so, on the other hand I felt very blessed. At the same time I was looking at what can I do that

can make a big difference? And, in the middle of that question and in the middle of that inquiry, someone like myself involves my spirituality. I, in kind of a prayer, I have a great journey in my life that I would like to give back. I wanted to be challenged also. And so, I saw that movie *Taken*, right? I saw that movie *Taken*, and I thought that was despicable. That is actually happening. I saw the documentary of what is happening with women.

I said I would like to make a difference in that. How can I do that? And just like two days later, I was working at a bank. I had a visitor come and do a transaction at the last minute. So, when you work in retail the transactions that are last minute are the ones you least want to do. This gentleman had a transaction that would take an hour. So, I ended up just talking to him. He said, well I have this nonprofit online that I help men with pornography. I thought that's beautiful. How do you help men with pornography? He told me what he told me and I thought wow, this is so interesting. You are my last client and so can I ask you a question about this? He was a Christian man and so I said do you mind if I ask you a question of how you are channeling your faith to

make a difference in such an industry that most people don't want to talk about. He was sharing with me and I said I would like to make a difference in that way. He said I want to introduce you to the director, which is the founder of the

At the time, the director was a lawyer and I said I would love to be introduced to that man and how can I help that organization. Immediately he got in touch with the director and two days later, he had a training. He had a training weekend. So I got off of work, I took the day off to go to the training. I saw how impacted the community is and I saw how much oblivious the marketplace is to the atrocities that are happening. I said this is the answer to what I was looking for. Immediately, the moment I met that gentlemen, I met the director, I met the agency, I saw where my depression was. I was just focusing on me. So, I immediately got out of it. It was like a breakthrough and getting out of the depression. I immediately got out and I started. I got the training. In the training, you see videos, and you read the books and you see the documentaries that completely get you immersed in what is happening in the world. So, I thought if I could just do something. I now that, I know that if I do a little bit the domino effect, but I may never see it. Can I give back? This is the industry I would like to give back.

Participant D stated:

It's an amazing story. It really is. So, our daughter is now 23. At about 17, she met a boy, her first boyfriend. Things were going ok. Progressively, my daughter became more withdrawn and so I, you know, being the mom I am, and I am a teacher by profession so I can kind of clue in on different behavior, you know.

So, anyway, she starts her senior year and same kind of behavior a little bit more, excluding from the family, the boyfriend would not come over. It is not like I want to

have long-term conversations with him, but he is dating my daughter. They both graduate in 2011 from high school.

That summer they decide that Kaitlyn should move out of her house and into his parents' house and live in the basement with him. Both my husband and I for a matter of two weeks begged and neither would listen to us and not allow this happen and it did. I handled it for about two weeks and on Labor Day weekend that Saturday 2011, I went to her place of employment, which was a Kroger. I waited for her outside of work because I was going to bring her home, and I was done playing that game. I didn't really have a plan. I just knew that Satan had me convinced that if I didn't bring her home, she would die.

And so, I would do anything I could do to protect my child. I got her in the car, big scene, boyfriend shows up, four cop cars show up, and I'm thinking thank goodness they are going to tell her to get in the car and go home and stop this nonsense. They interviewed her and the boyfriend and then came over to me. They asked me how old she was, and I said 18. They said you are going to jail. My daughter was upset; I was upset; emotions were really high. I really couldn't believe I was going to jail. I could not believe the situation had gotten to the point it had. Anyway, they handcuffed me and put me in the back of the car and took me to the county jail. I went through the process totally distraught. It was like an out of body experience. I had never been in a situation like that. I was charged with simple battery because I put my hands on her to put her into the car. No bruises or anything like that.

Anyway, so I had to spend 3 days there because it was a holiday weekend, and I got charged under the Family Violence Act, which is a 72 cooling off period, and there

were no judges or anything like that. So, my husband is freaking out and my younger daughter is freaking out, I'm freaking out. I really couldn't believe that I was going to jail and then when it happened I was actually put in a cell with other inmates and that door closed behind me. Jon, I cannot tell you the feeling that ran through me. It was a terrifying night.

I woke up the next morning to reality. Why I was in jail ,and I didn't know how long. I knew my husband was desperately trying to work on trying to get me out. I knew I had that. I knew I had the resources and the person fighting for me to get me out. I woke up the next morning and one of the girls in my cell, 23 years old, she just took me under her wing, and God spoke to me so clearly, I am going to use this for my glory. I want you to talk to everyone and listen to their stories. I want you to remind them how much I love them and that I haven't forgotten them and that I hear their prayers.

So that's what I did. I got the whole tour. I've lived in the county for 20 years so I thought I would go ahead and get my tax dollars' worth. You have to have a sense of humor. So, anyway, I spent my three days there and got bonded out. But, I was charged with this crime and I had to go through this whole process of hiring a lawyer, going to court, having a fine, you know, doing community service. I couldn't see my daughter for six months, which at the time I thought I would not survive. But, those were the charges against me. So, I did that.

I think in a way God kind of gave me a glimpse of what some of these women go through when you get into the system. The probation, paying with probation fees, all of these things that go along with it. Well, little did I know, I was waiting for the six month was up, and I was assured my daughter would definitely want to come back in six

months. It was a four-and-a-half-year journey of no contact with my daughter, our daughter. All I knew is where she worked and where she lived. That is all I knew about my daughter's life.

She excluded everyone from her family: sister, extended family, friends, and lifelong friends. So, it was a tough four years, but it was during that four years that God absolutely opened my eyes to women in crisis. Personally, never really lived through a lot of crises, but just living and being the age that I am, you know you do go through some crisis. So, I got out of jail, thought for sure Kaitlyn would want to come home, she didn't.

That year of 2011 was a very dark time for me. And living through that really... depression and Satan convinced me of things if I would have, you know. I finally did seek help because I was so depressed. It's kind of, like some of these women go through this PTSD. I know mine isn't as bad, it's still a shock to our family. It was a shock to me and the depression set in and I worked through that.

Then, in 2012, our church, Passion City, was holding training for the organization and I felt compelled to go, Jon. And I had been at the 2012 Passion Conference where they brought human trafficking to the center. So, I knew about that. So, I went to the training. At the training, they announced their jail ministry they were starting. I'm like, are you kidding me? Because you know it all kind of came to light to me. I broke the law and paid the price. God still made it beautiful. I went through that, I went through the training. My daughter came home seven months ago. I just wanted to get that in there. This part of the storm is over and which is a beautiful thing for my family.

Participant E stated:



So, all of a sudden about 10 years ago maybe before human trafficking became this thing. This awareness, everyone was suddenly aware of human trafficking. I actually found out through something like Passion, Louie Giglio, I know he did a whole Passion event around it at one point. Before that in 2010, I was at Berry College, and I took a human trafficking course.

Participant F stated:

I guess I learned about the organization through my church, and we started wanting to do...they have the medical presentation which you learn about at orientation. That is the team I joined. I made contacts with the physician's assistant and the nurse practitioner that were there that day. Then I started asking to come to our meetings and our conventions, which are hundreds of nursing students at our convention, which got them into some nursing schools. I helped coordinate that. Now that I am actually on the medical team, we are talking about how to grow it and what exactly we want it to be. It was one of those who had a lot of members on paper, but not a lot of participation.

Participant G stated:

Simply put, it's God. It's just what I know he has called me into. I was working at the Georgia dome, and they had a Passion Conference. I had no idea what a Passion Conference was. At this Passion Conference, Giglio was speaking on sex trafficking and when he gave the statistics of between modern day slavery and the African slave trade it blew me away. And then, they also passed out these fans and one side of the fan, the hand fan. One side of the fan had a young lady's face and the other side had her story. The story was even though she might have been in Germany; she might have been someplace else. The thing was she had finished college. She did all she was supposed to do. She

came home and she looked for a job and could not find one. She answered an ad for the next town over and when she got there she did not come back home. They snatched her. I know it touched me deeply but I had no idea of how deeply.

And for three months I could not get this off me. In the midst of those 3 months, God gave me a dream. In that dream I had gone, I will not go into all that, but I was snatched. Me and my daughter were both snatched and I was snatched and she ended up being with me. We were in a brothel. I could look around and I saw different rooms with beds on them and some had young girls on them. I had every fear go through me that those young Girls were experiencing. I saw a lady come through and she had a man walking behind her, and he had a shotgun. She hastily walked past my daughter, and they went in another room. You know those trap doors that go into your attic. There was an attic door and the door had a hole in it. You had to pull it down, right. She motioned up for the young man to put the nose of that shotgun in there, and he pulled the trigger, and there was blood spatter everywhere. And, I woke up screaming, Lord, is this what you want me to do? What are you saying here? What was heavily on me and then that dream?

I went to my pastor and my pastor's wife and told them what was going on. I needed to figure out what to do, as I didn't know what to do. I went out searching and this is the organization that I ended up with. They opened up their arms to me when I came. I'll put it like that. There were a couple other ones I went to. But this is the one who opened their arms and pulled me in.

**Interview Question 3:** “How would you describe your relationship with the other volunteers?” I asked this question to explore the concept of relatedness and the working environment.

Participant A stated,

It's neat because we are from all walks of life and different ages. We have young ladies and men that have gone through the school of ministry. I wish they had something like that when I was younger. It is just so neat to see them at a young age devoting their time and their energy to wanting to do what God would have them to do. And it's neat to see these youthful hopes and dreams, and their faces that many of older people have lost. This kind of rekindles, it's pretty cool. It's just neat to see people give their time and we're all so different but we all here for the same thing.

Now as far as the rescue team goes, generally, we are paired up with a man. And so, we get to know all the drivers in our area that's available. And it's not until we come together for our meetings and events that we get to meet the other ladies. It's pretty neat. Now we all text, you know...we all say hey so and so...and then it can be months and months before we meet someone face to face that we've been texting and talking. Oh! You are so and so! We hug like we have known each other for years. That's pretty neat. We don't always get to work together face to face.

Participant B stated:

I do not have a lot of interaction, but everyone is very nice. Everyone is willing to do whatever needs to be done. We had training, a rescue-training recap a couple of months ago I guess. Maybe more than a couple of months ago, but it was at this church, and I don't think I had met anybody, but the time you left, you felt like you knew people. It is just neat how people are and I guess we all have different reasons why we do this. But, it is all about the girls.

Participant C stated:

Whenever we are involved a lot, it very strong and very beautiful, but because it is volunteers it is very beautiful.

Participant D stated:

I have been here a little over four years. There is a handful of us that have been here, and I don't have a whole lot of interacting with the volunteers. There is a gal I work with in Cherokee County through our jail ministry. Her and I have a very close relationship. But, as far as the other volunteers it is kind of a disconnect.

Participant E stated:

Oh, it's great! Meeting the director and getting to know him and his heart and just watching all that play out has been awesome. Knowing you can trust your leadership is you know...of everyone does such a great job. Especially when you are working with volunteers and they are not working with paid employees. Because people can be flaky. So, then the people we lead with on princess night, we have an older couple, just precious. I want to serve like ya'll serve when I am old. Just a wonderful couple. I have a friend who actually started doing it this past year. Just to see her heart broke for this. I feel like we are from everywhere but we become you know a community because we are so passionate about the same things.

Participant F stated:

I don't know very many. Every time I have been to one of our meetings, it has been new people. But, since then we have decided we wanted to do more than just being a people that meet together and talk about what we do. We want to be involved in each other's lives. So, they send prayer requests and things like that. The last meeting was get to know you. There are new co-leaders and that was the first time I had met them. They

stay in touch and we are trying to plan times to get together to make it more personal.

Also, I have interacted with the leaders a good bit as well. So, I feel like I have a pretty good working relationship with him.

Participant G stated:

I usually go by myself. I am on a team. But, workers are few. So there are only so many of us to go around. We keep up with each other through text. We have to text to make sure we know what is going on and cover all our bases. But, as far as seeing each other regularly, you don't see each other often but when you have the meetings you are there. I think it is a good rapport.

**Interview Question 4:** How would you describe your relationship with the director?" I asked this question because of the connection of leadership style and volunteer satisfaction.

Participant A stated,

Oh, awesome! I don't know how to other than...awesome! The director is a man that's just...he has such a big heart. He.... (Crying) I can get emotional...you can tell that he really loves the Lord and he really loves people. And no matter how busy he is...and he spreads himself thin. Sometimes we have to get on to him. And no matter how busy he is he always takes the time out to speak to me and tell me how much...and when he tells me, hugs me, tells me thank you, we appreciate you...you are such a tremendous part of this team. This is what I need to hear.

He knows exactly how to make us feel appreciated. Of course, this is a nonprofit ministry. You can volunteer with these organizations that may give you a nice plaque or a nice expensive little gift. I don't want that. Use it for the ministry. I want relationships. I want people to say, or Michele, I am sorry about your mom. She is in the hospital or this

happened to her, I will pray for her. I will pray for you for this job or your finances. That is worth a million bucks to me. That is what is so precious to me about these people.

Participant B stated:

I...I mean...he is very nice. I'm not sure he would know who I am, but he acts he would every time. I feel like...ok...He makes me feel important, and he appreciates what we do. We are not real tight, but I do feel like he does value what everybody does. I think that him and Ally, they very much value our time and value what we are able to give. They don't call me a lot because I do live way up there. That's respecting my time too, because they don't require me to drive all over to south Atlanta and back up to Dacula. So, you know, a lot of organizations, you get to where you volunteer, and they just drag down your volunteers. I am sure we need gazillions of more volunteers, but really try to utilize us in the best way possible, so we are useful and not worn out. Like in the training, bless his heart...I mean he was doing all this stuff, and they were like you need to slow down, don't get burned out because we are going to need you so don't get burned out.

Participant C stated:

With the director, there is an incredible appreciation and admiration that happens every day without ever talking to him. As far as the organizational structure, there is very little communication and whenever we get that small text or small conversation, there is a lot of love. I mean I could not be more in awe of the kind of human being he is. And whatever kind of support I could be to create a bigger structure between him and the team I would love to do it. I'm just crafting my conversations very carefully because I do not want it to sound like a criticism because I love that man. I'm sure he can see where he

says he is going to do something and not doing it. That's a very important thing. We have with volunteers a very small shot of using that light to make it very big.

Participant D stated:

I came on in the beginning of when his ministry started, shortly thereafter. I didn't realize that when I started volunteering. That is was such a new ministry so I seen him grow and mature. I have a close relationship with him, I think because I'm older than he is, and I kind of have that nurturing, mother instinct and for me I am very proud of him. Proud of him that he even had the guts to do this. I respect him a lot. I mean, I think he respects my husband and I. It is a mutual relationship.

Participant E stated:

Great! Really, a quality...I've been really thankful for the relationship with the volunteer coordinator. She's newer and the relationship with her is a new one, but she is just precious. So, you know anything she can do to help us before princess night. She has done the same with the other leaders. Also, I had the opportunity last summer to work with some of the other leaders. So, they have just been wonderful. And that allowed me to tag along, so it is really cool. They are like sure, come, hang out, we would love for you to chill and just see what happens around here. I think being here from the beginning and meeting the leaders so early on and just seeing God turn this ministry, I truly feel a part of it because of that. I am so thankful for that. I know that the newer volunteers don't have that picture of what God's done.

Participant F stated:

I started talking to him when we were coordinating things in nursing school. Since then, Children's hospital, where I work, has offered to do some posters and stuff, just the

education we get out to the people. These are brochures and posters that we have. I was talking to him about it and what he thought was best. He met me with the boxes of stuff and gave it to me. So, he is very empowering and supportive.

Participant G stated:

The director is great. That is all I say. He has never changed. He is the same person today as when I met him 3 years ago. The people who are on the...because you do interact with those on the hotline, as that is the number the girls are calling. When things are going on you call them on occasion or text them and I have never had a problem. I feel like I get along with them pretty good.

**Interview Question 5:** In your opinion, how does your role influence the mission of the agency? I asked this question for multiple purposes. I had the intent of investigating the participant's overall satisfaction and feelings of autonomy.

Participant A stated,

Well, like I said before, we are all the body of Christ. I think that we couldn't rescue the ladies about a rescue team. We can't inform the public without the speaker's bureau. It goes on and on. The prison ministry, they reach those people. The emergency personnel training the emergency room people, the medical people. So, I believe you know...they could keep going without me if I wasn't here. At the same time, I believe this is what I am supposed to do this time in history. And we're all coming together for this purpose.

Participant B stated,

Absolutely, yes! As far as being connected, I think that is...I would not say I'm extremely connected because that's more of my choice and not theirs. I don't do the extra bonding or connecting activities, but my role is extremely important because you have to



go get them that is the first step. Other than the phone, I am vitally important because I get them where I need to start. Everybody has made me feel that way.

Participant C stated:

No. I think it at some point it was because I was a lot more involved or it could have. When I was doing the fundraising and busy in the hospitals and doing the rescuing, but I guess because the structure wasn't quite there then I, I don't want to point to the structure. I don't know what was missing that I could have said, let me settle here and keep creating with the executive team for the vision of the organization.

Participant D stated:

I hope so. I hope so. I know that they really, really appreciate me.

Participant E stated:

Definitely! I wear the shirt reach, rescue, restore all the time and when I'm explaining it to someone I am like we have three little arms of ministry. Our reach portion, we are first contact. Most of the time when women see that number on a billboard, if it's pinned to a Marta station billboard, they are not going to call, but if they have built a relationship with princess night volunteers then they are a lot more likely to call. So, I feel like our job is super important. You can get overrun with the pressure that comes with that. What if I say the wrong thing? What if I offend her? But, it is not about that, it's the Holy Spirit working period through us and already preparing the hearts of these women. I definitely think it is committed to the mission and at the forefront of what they do. Obviously, they do that in a jail setting and hospital.

Participant F stated:

Yeah, I feel definitely prayer, obviously is a huge part of the organization

Participant G stated:

I have never given it any thought as to my part other than being committed to what you are supposed to. Other than that, I am sorry; I really have not given it any thought.

**Interview Question 6:** “What is the most difficult thing about being a volunteer? How do you deal with those difficulties?” I asked the question to hear more of their motivations.

Participant A stated,

The most difficult thing, Atlanta traffic! I am serious. Atlanta traffic, because sometimes when a girl needs to be rescued we do not have enough volunteers. That’s one thing. You want to say you never have enough money or volunteers. God does work it out. But it would be so awesome if we had more people in more areas so that when somebody needs to be picked up immediately. You know, it is going to take me an hour and half to get there to...if she needs to.... that’s why we tell her if she needs to go to a safe place. The difficulty is Atlanta traffic because sometimes we want to go on a rescue, and we go thinking that you know it will take a couple of hours and can take six or more hours.

Participant B stated,

For me, I guess is just to be able...like if a call comes in during the day. It’s just logistics. I have a daughter. I do feel like it is a responsibility...if they call me, they need me. I don't take that lightly. That can be difficult in that I want make sure that I can do it. So, you know, you've got to...you know...sometimes if it's during the middle of night it's not that big of a deal and I can go...I'll see ya'll in a little bit. But, if my husband is at work and I can't load up the three-year-old and say we are going to go rescue somebody. She would be like...what? I guess that is the hardest part for me. I get a phone call and

making sure I am able to do it because I feel like I committed to that, and I do want to do it. They have said, obviously, you can pass, you can't do them all. But, if I get a phone call, I try to it if I can.

Participant C stated,

I think individually everyone will have a unique answer. I think that's the key to have a big volunteer army. You can have 80% show up now and then, and 20% is always here. I used to be 20% and now I am 80%. Time is the most difficult thing. Since I started traveling, whenever when I was in town it was easy to just...I was scheduling my rescuing around my life. Most was in the morning. I was going to the jail and getting them or picking them up in the morning. I would go to work and do my thing. Then, I started traveling then that began to get difficult because rescuing happens at any time.

Participant D stated,

Remembering that they need to take ownership of their recovery. I might want for them so desperately, I can want it as much as I can want it, but they have got to want it. They have got to be the one that walks that path. Not allowing, and I mean this, over four years I have allowed my heart, some women really capture your heart. Then, you have that connection with them. I have to remember that God is using me as a tool for that...for such a time as now. It doesn't mean that...how do I say this...I have to be able to separate my life and my children from the work. Because there's times I can listen to a woman and hear her story which is sometimes incredibly horrifying and then go home and think oh my, is my daughter being exposed to that. And worry, worry, worry about my family. You can't allow that to spill over.

Participant E stated,

Probably working with middle schoolers all day on a Friday. Teaching is emotionally exhausting, mentally exhausting.

Participant F stated,

They make it pretty easy to be a volunteer. So, the hardest thing for me is personally: I want to give more because they are doing such a good thing I am passionate about. I am not able to. The hardest thing is that I cannot commit as much time as I wish I could because I have to work.

Participant G stated,

For the most part, I have always been a loner. So, that means I am selfish with my time. You know, how I want things laid out. But, when you are working for God's kingdom, it is not about you, it is about everybody, but you. So, to me that is the hard part. Sometimes I do not want to go, but I have to go anyways.

**Interview Question 7:** “How do you feel when you come to work?” I asked this question to give the participant further opportunity to share feelings, motivations, and thoughts.

Participant A stated,

Well most of the work that, most of the volunteering that I do, I am coming from my home and I am walking into a place to speak or I am walking into a place to pick up the girl. Those are different feelings depending upon what I am doing. As far as speaking goes, Oh, please Lord let me reach these people...let us get more volunteers out of this and more donations. So I feel hopeful going in there when I'm picking up a lady...a princes...I feel...I guess excited for her new journey. I'm not nervous at all. I mean...I just feel like I said before...taking your child to...their soccer practice or something...it is just...it's just what I do without thinking in a way. I feel bad if I'm you know...caught up

in other obligations like helping or taking care of my mother and I can't come out and do a rescue so I feel bad about that. But I'm like I don't worry about it and don't feel...we will find something else. Coming into here to the Dream Center I am like...this place rocks. I just feel like this is such a refuge...refuge...walking into a refuge.

Participant B works only in rescue so I skipped to interview question 8 with this participant.

Participant C stated,

When I was doing the fund raising the feeling is how can I get the most money? And how can I get the greatest awareness? Because nobody wants to talk about this. Everybody wants to talk about anything other than this. So, how can I bring my heart into this so that people feel compelled to know about it on their own? So we can create more leaders out there. Maybe not connected to the agency but they are connected to something. There is that feeling.

Participant D stated,

Most of the time I am excited to see what the Holy Spirit is going to do, what he is going to have me say, who is going to react to something I say. In that way, it is exciting because I have a different group pretty much every week because it is just short period of time. I have a changing audience. That is exciting for me as I see how God is going to use me and the words he is going to bring to my mind that the person needs to hear. There are times I will be very honest, I'm exhausted emotionally and physically and there are times I have to get up at 5:30 on Thursday morning to make it to where I need to be at 7:30. That is a big commitment. But, there are times like the last couple of weeks we have had some personalities in the house that are very draining and I'm there by

myself. So, I don't really have that backup and that has been a little bit of challenge for us, us meaning the house--they are trying to get me other people in there so I am not alone. But, anyway, for the most part Jon I'm expectant. I'm very expectant.

Participant E stated,

It is always an uncertain expectation. You don't know what to expect when you are going out. You don't know who is going to be in this room when you get here. I usually know who I am serving with. Who knows what type of group you are going to have, what age group you are going to have. So you have to worry about hosting two different types of groups. You have your group that you are taking about and you are responsible for, then you also are responsible for the women, truly. But, I also feel like it is my job to train this group and make sure they are fairly comfortable as much as can be. And understand everything and they are good to go before we set out. Of course, with the women just using every second you have. So, it's, you know, it can be a little emotional, like OK, God, I am going to trust you for the night and whatever you have for us.

Participant F stated,

They are different. The medical team is excitement and also kind of frustration because you are excited that these medical professionals in these big corporations are finally listening and realizing that this really happens. Especially being at a pediatric hospital. They like to believe that it really doesn't exist, but they are starting to believe it does. This organization is a big part of that in Atlanta. That is exciting, also frustrating because there is so much corporate red tape to get into these corporations to educate these people. With the prayer team, there are a range of emotions. You get the best of the best news and the hardest news that they face as an organization. The emotions range

from joy to complete brokenness, tears, and praying. You hear that...you don't know all the details, you don't know the girls names but they tell you part of their story and what they are facing what they struggling with. Sometimes they will tell you their age. I have the hardest time with the girls that are my age. That are going through something really mind blowing. As much as you are immersed as you can get, and as much as you learn about trafficking, it is still never easy to hear.

Participant G stated,

At first, it was fear. It was fear. Because I really did not what to expect. In fact, all the years I have been saved I used to thank God, thank you Lord for not sending me to the jail ministry. Who knows I would end up in the jail ministry? So, then my idea of the life style that they have lead and I don't, I'm sure that the majority of us can say the same thing. We don't, we have never touched, so you wonder if you can be effective and a lot of prayer goes into it because each day you are like God give me something for them. He has been faithful because every time except for one, I think that person had mental issues, but other than that, I have been able to connect. So, it is a really good feeling to know that when someone says...when you walk in and see the toughness and the wall that is up. But, by the time you leave they are like, can I pass your name on to someone else. That means a lot.

**Interview Question 8:** “How do you feel when you help rescue someone?” I posed this question to participants on the rescue team. Participant A answered this question in interview question 7.

Participant B stated,

You get a rush, but you get a rush and then you are thinking, ok here we go. It's like what do we need to do? So, I guess that first initial feeling is...go time...rush. What do we need to do? That is my first feeling.

Participant C stated,

When I am rescuing it more of feeling of a prayer like I am not going to be saying much but I can be hoping. Hope she is there at the right time and not the first one of many. This is it for her. And then, there is a prayer that I say or the person I am with says the right thing that connects her with the opportunity of a new future. You hope she gets empowered to be a human being and she is one. So, I don't know how to put that together so I go to prayer. It is not like we are told not to talk to the women but we are told, men be careful and walk on eggshells as we don't want to trigger anything so it is more of a prayer.

Participant D answered this question under interview question 7.

Participant E stated,

It is like, don't get out! That's what you want to do with every girl. We have had a couple of girls in the van and we are like don't get out. It is so exciting and really being in this is wonderful to, when we drop them off, the women from the home come out. and they are like how are you, can we pray with you. It is just like, yay! You just feel overjoyed because that is what you sew for. It is what you're planting seeds and plating seeds and like when you see one come in, and knowing that the return rate is likely. We know that she might go back and that is very likely, but once she comes once she can come back again and finally they stay. I'm super excited when we hear of a rescue.

Participant F is not on the rescue team so this question does not apply.



Participant G is not on the rescue team so this question does not apply.

#### Interview Question 9

“What do you get out of the experience of volunteering?” I asked this question to solicit feelings associated with volunteering. Participant A stated,

You know that's funny because...being a part...you know...I've spent...it's a full time job looking for a job. And the world teaches you to have this education and you do your networking and all of your volunteerism can help you on your resume or explaining to a company. I can serve in leadership, I am great with people, but they kind of dismiss it, believe it or not, they dismiss a lot of that. They don't always look at that. I kind of joke with these girls in these beauty pageants. I used to be in that industry production and so on and fine arts. I know what goes on there. I was participating at one point in the Miss Georgia pageant.

They led me to believe this was all about community service and they would be announcing the girls and how many hours per month they gave to whatever and I'm like oh my gosh...the hours I've given to my church is more than all these people combine. I'm not kidding. I'm like these people don't have any idea what community service is. Not that I am there to compare and I'm better than you. It is just that I have to be satisfied and happy with who I am in Christ. If God has called me...If I have little children at home and if all I am doing is wiping noses and changing dirty diapers then that is what I need to be doing. We all have these seasons. My mother has been a preschool teacher and she still loves the preschoolers which I don't have the patience. She's doing something so amazing. Now this season in my life...we go through different seasons...this is what, what I am supposed to be doing and it gives me joy.

Participant B stated,

It is obedience. Ok, I make a lot of mistakes and I do a lot of crazy things, but I feel like God told me...you know that sounds like God told me, sit down now and...But, you know, I feel like this is what I should do and when I act on that it's tangible and it's something I'm doing. It's like I have prayed about that, you know what I mean?

Participant C stated,

I get so much. Personally, you get a lot more than what you put in for sure. Because I'm in the business of leadership development so I went to speak with...I went to rescue a girl and she was...I don't remember where now. She was the one that the founders of Atlanta Dream Center, the founders of princess night, what are their names...so if I know the story correctly or if she told it correctly and I think she did. When they met her and their conversation with her that princess night happened. She shared her story with them. Six years later, I am rescuing her from an organization from that basically she created out of how she was sharing herself. For me, that was such a gift about how, we never know when we are going to make a difference. I told her you have no idea, you have rescued because you spoke, because you said something, because you said what you were dealing with. Now the Dream Center went on to do an incredible work out of that inspiration. She said something about it. Sometimes I go to bed thinking, oh my goodness I didn't make a difference today. I didn't do anything. And I remember her story, you never know, you never know. So that is one of so many lessons I have gotten from being here. Spiritually I have grown a lot more.

Participant D stated,

Well, it's definitely a calling. God has definitely given the ability to step into this ministry when I have very little education. I am not a trained counselor. I don't have that to pull on and he has given me the ability to have that empathy. He has given me the ability to understand he's the one that changes the lives; he's just using me as a tool. So what do I get out of it? I get, I'll be honest with you. There are some amazing stories that I can share with other people to reassure them to, to let them know there really is a God. He has allowed me to see things, miracles of people's lives. For me, it's really an obedience; it is a life call right now. I don't know how long he is going to have me here. I really don't know. So, yeah, for me it's exciting in the way that I know that God is using me with my talents as a teacher.

Participant E stated,

I mean even when it's hard I feel like satisfied knowing that I am doing what God has called me to at this time and place. I also feel like how can I not be a part of princess night, specifically it's my favorite thing they do here because it's what Jesus did when he was here. He was called to the broken and prostitutes, and tax collectors and sinners. He was accused of being a drunkard. He was accused of so many things. He obviously wasn't, but that who he was. I know I'm doing the right thing when people are like, oh you do that? I will pray for you. I'm not going to get my hands dirty. That is not what Jesus told you to do, but ok. I'm like this is it! This is the purest.

Of all the ministries I have done with church ministries, it can be a production, it can be an event, but when you are serving in this capacity, and there are other ministries, it is not just princess night, it is just the one I am involved with. I love that fact that it is just simple ministry. It is going to where people are and meeting them where they are at

and just having conversation with them and building a relationship with them. I love that simplicity and that model of just ministry.

Participant F stated,

I guess it, I feel very called to this specific population. Not necessarily just trafficking, but sexually assaulted kids, teenagers. That has played out in my career and it has been very obvious the way my career path is being laid out. But, that is what the Lord has for me to do.

So, I feel like that by being involved here that I am...it's God's will for my life. I honestly think that is the only way you can thrive. Still live a normal happy life, that if you're called to it. Everybody has their calling or what they are made to do or however you want to phrase it religious or not. It is a pretty consistent thing. It gives me satisfaction that knowing and confidence and I see the Lord's favor in that. It is also one of those things that once you know about it and you know there is something you can do, how could you not do anything about it. So, I don't know how that makes me feel, I just feel obligated because I know and I am able. Sitting on my hands and not doing anything about it and turning a blind eye is not an option.

Participant G stated,

It makes me feel like I am contributing. That gives me satisfaction. But, also you know my kids are grown and I don't have a husband. I don't even have a dog. So, I can pour myself into these young ladies. It's not something that as soon as God said it then that is what you are told. I believe he has his hands on you all the time so that when little things are woven into your life that when you get there it's like maybe that is why I had to do that or see that because of this. So, it's very rewarding, very rewarding.

### Interview Question 10

“What training did the agency provide when you first volunteered? Is their ongoing training?” I asked this question as it relates to feelings of competency with the volunteer. Participant A stated,

The training involves, or usually involves a Friday night and Saturday at a facility, usually a church. They cover a lot in one weekend. It's a lot to take and can be emotionally draining because of the nature of this industry. They give us a huge notebook that we go thru material and we have a lot of material we go thru at home. There is always a volunteer that can try to answer your questions the best they can.

The training that they go thru covers a lot of different things from personal testimonies of people, usually on video. It involves a panel of experts like police officers and social workers, people that have been involved in this industry. Other organizations, other community organizations that may affect...either underage people who have been trafficked or over 18. You pretty just get a broad view of how all these things work. The way the legal system works. The different reasons why these girls and ladies get into the industry, which is one thing that is huge to speakers that go around and talk to the general public.

The general public is like they are over 18 why don't they just leave. When they are underage the police can get involve so you know...but, we really can all be aware of this and know how to spot and prevent it. So, they train on the reasons why people get involved in this. We have breakout sessions where we can ask question and concerns with different panel experts.

I asked a follow-up question, “Do you feel like the training adequately prepared you?”

Participant A continued,

I did. I grew up in a pretty tough area when I was younger. Not sex trafficking so to speak, but just you know...difficult situations in the community. So, I was not totally surprised and I know...I guess...I think...you know how somebody can just sit down at a piano...my nephew never had a piano lesson. He could sit down and play beautifully. Some people...God just gifts them with emotional intelligence. Don't give me a test...especially on math or whatever. I will fail it miserably. However, I can read people and understand people. I can feel their heart and feel what they are going through. They barely have to say anything and I get emotional because I feel what they going through. That's being in the fine arts and being a theatre instructor and talking about this.

I understand how certain actors prepare themselves for a role. We are storytellers. There are certain people, like my mother, who is a wonderful prayer warrior. She takes on that person's burden so much she prays for them every day but never sees them again or doesn't remember their name. And someone like me can retell that story and as a storyteller of a movie or whatever. I have that ability and gift that God has given me to really explain and show you that picture. This is what these ladies are going through. I asked, "Is their ongoing training here?"

Participant A answered,

We have...yeah...we do have meetings where we get together and we are briefed or we have emails going out. Like this morning for instance, I sent out an email talking about...please remember it's important to get the description of what the ladies are wearing so that we know who we are picking up if she is in a crowd of people on the street or whatever. We were just talking about things like that. So, on the email it can be

like hey this is a change or reminder. As we have these different trainings throughout the year some of volunteer for the training. We set up the food or clean up or give directions to the classrooms. We have opportunities to sit in and hear the information again. We also need to be refreshed.

I think that is one thing that we need to be a little on top of and we need to encourage our volunteers. Hey, volunteers come and help with this training or come and retake this training and sit in on just Friday night segment, or Saturday afternoon. This is what we are covering.

Participant B stated,

We went for the weekend at the church, at Woodstock and ok...when I first started there was a different kind of training, because at one point we were going to be like investigations. We were going to kind of go on like the dark web, but basically this training is very good you know. It's common sense kind of things, you know. Be safe, ride with two people, ride in the back seat, you know, don't stop wherever they want to stop, lock your doors, try not to have that look about your face if you are completely panicked. At the same time kind of go with the flow.

The second, the other big training that we have talked about just with rescue I thought was real good. We talked about to explain to them what is going on. This is about them and if they want to talk, they can. If they don't want to talk, they don't have to talk. Whatever they are the most comfortable with. Don't get into the judgement...so why are you doing this and what happened to you, and was this a choice you made? You don't get their whole life history. If they want to share that is great and if they don't that is great too. So, I liked the training because it was...here's some examples of what has happened

and here is what to do. It was not just ok...so you are going to go pick up some girls and they are going to be so happy to see you. The worst thing that you have to say is that you cannot have your phone, you know. For the most part, the rescuers don't have to deal with that. I have never had one about the smoking. I think that the rescuers have to deal with if they want a cigarette...well you are not smoking in my car. Once they get to the safe house, they have to deal with the cell phone and contraband. We don't really have to deal with that so that is ok.

I asked, "What about ongoing training?" Participant B stated,

Yes, it has been open and we have been doing these things. As new developments come, I would say once a year they would have a good training. Now, they have trainings every six months for people coming in. So, you can volunteer to do the training or you can go and get refreshed. So they are bringing new people in all the time.

I asked, "Do you feel like the ongoing training is adequate?" Participant B stated,

Yes, and I feel like too that is it something...and so like you are supposed to type up a little summary when you get done. So, that too...they keep a record of the girls and what's going on. So, I do feel like there is open communication and if you have a problem, you can call somebody and say...you are not going to believe just what happened, what do we do? We can probably mention that at the next training.

Participant C stated,

Personally, yes. I needed to get connected with how, what is really happening. I remember with my family, they noticed I had an emotional breakdown. Like, my gosh, I

have selfishness in my life you know. They were very supportive to that, to my emotional breakdown.



I asked, "Is there any kind of ongoing training?"

Participant C stated,

I have been disconnected for a little while but we have that same or different training every three or four months. We have the opportunity to connect. I think that is where we could do a better job connecting the team. There should be a lot more often for the volunteers to get together not only for prayer, but for development. Also, to know where we going and what are have we done? Weekly calls maybe, a conference call, things like that. The structure.

Participant D stated,

Well, now that I have been in the ministry for four years I think that the training could be a little more explicit, maybe. A little bit more...I think having the proper presenters who can communicate the information to a large group of people is very important. I have been in trainings where just because you might be the lead for that ministry doesn't mean that you are a public speaker. So, I think that's a critical thing. That, you need to have those people that are good speakers to be able to communicate what it is that you want them to communicate to the people. I think communication is a big thing. Also, I think there needs to be more time for like a round table discussion. With like, seasoned volunteers.

I asked, "What about ongoing training?"

Participant D stated,

I'm only going to say this because I love this ministry. So that is the way I want this to come across. I think the training for the ongoing training is definitely a weakness.

And I think that I step into roles that I really hadn't been trained for, but I've been able to do it. Maybe I would be able to do it better if I had that training behind me. Ok?

Participant E stated,

Yeah. So I attended the first initial training. Of course, it changed after that so I think we were required to go back the next year for a new training. But, I would go out on princess night and the director was like you should think about site pastoring. So, I started thinking about and praying about it.

I asked, "Is there any kind of ongoing training available?"

Participant E stated,

I know they have the basic volunteer training, but I have not been to any of those. I feel like if we need to know something new they will email us. If it's a small thing like we are taking three vans this is how we are going to distribute the vans or we are only taking one van. Maybe we are meeting on Fulton Industrial and sometimes we meet at Grace Church down there. We will have all of our college kids bused down there. They will do praise and worship and take 30-minute intervals of people. They are always very clear on what's going to be happening. If we have questions, we can email them. So the small things like that change I am prepared for. As far as new knowledge that comes out or maybe new research, I don't think there's been any formal training on that.

Participant F stated,

It was a two-day course. It was at a church, I think it was at a church. So, we went, I know there was a get to know you section and then a lot of education about human trafficking. We watched different documentaries and we talked about specifics in Atlanta. They taught us all about the organization, their mission, their goals. Then, they

broke out into different sessions so you can go to rescue, hotline, whatever. They would announce the different ones and you could pick the two you wanted to go to.

I asked, "What about ongoing training?"

Participant F stated,

The medical team, we do, did, every so often you would come and they would go through the medical presentation that you would be like if somebody would be like, hey come give this medical presentation. They would walk you through it. They would present it or give you the opportunity to present it. If you wanted to meet with someone in prison, before you went to present it to the group, you can do that for the medical team. I know the prayer team has meetings as well, but I can never make it to them. But as far as training, my two teams, not really. Because medical is consistently changing and the prayer team...not really.

Participant G stated,

When I first came they take you through the princess night process. That was good. That really let me know right there that when you go through that you either will or you won't. For me, it was kind of scary even though I grew up in scary circumstances. That was scary. I think it was a make it or break it. I think the training was effective, I do. I also like how they do it, and I don't know if it has changed but when I came on board, you could not volunteer unless you went through the training because you need that training.

I asked, "Is there any kind of ongoing training?"

There is a yearly training, but the problem, can you get to the training. If they would have, like...stream it. If it could be interactive like that. My schedule does not

allow me to come when they are training. So, if they could stream it that would really be helpful.

#### Interview Question 11

“What kind of understanding do you feel exists between you and organizational leaders?”

I asked this to explore psychological contract issues and feelings of autonomy.

Participant A stated,

We all have the understanding that God is the center of all of this. We want to bring him the honor and glory and do as he said, to be “Fishers of men” and “Feed my lambs”. We all have different callings, which may change in life, however right now we are joining together in the understanding that we are called to love and minister to others.

Participant D stated,

[She understood the organizational leader’s role] “Only, because I’m nosey.”

Participant E stated,

I know that the leaders are very clear on my role and who’s doing what. Especially the volunteer coordinator, that is her job.

Participant F stated,

I feel like they understand our role because they created it. They are very supportive of that I do feel like. Then, I know, like I know the director and I have met a couple of other girls that work in the office. I feel comfortable reaching out to any of them to say hey, here is what's going on. I even reached out to a couple and been like hey, this is what is going on can you please pray and advise. In your expert opinion, what resources do we have? But, outside of the organization I am not really familiar with a lot of people.

Participant G stated,

I think I understand where they are coming from for the most part, I can't say that, I mean, what do I do. I just basically do the jail ministry. What is there to know? (Laughter)... it is not like I am doing anything great or exceptional.

Interview Question 12

“What keeps you coming back to volunteer?” I asked this question to examine motivations that led to retention. Participant A stated,

The Holy Spirit's leading...afraid that if I disobey...I shouldn't say that...fear of God. I just know in my heart that this is what I am supposed to be doing right now versus you know, benefiting for the cancer or diabetes which are all wonderful things, but I just know that I know that I know in my heart that this is just what I am supposed to be doing right now.

Participant B stated,

It hasn't gone away. We still need help and I mean the girls, there is still trafficking so they still need help. I mean, until it ends...

Participant C stated,

What keeps me coming back is the little structure they have. Which is, I get that text asking hey can you do a rescue? So like, you know, yeah I'm in town I can do that rescue. I mean, what a great opportunity. Or I get that email; we are going to get together. But, it is so sporadic, but that is what keeps me in it.

Participant D stated,

Well, when Kaitlyn was gone, that period of time, I felt...I don't know how to say this. I just know this is what I was supposed to be doing. I left my fulltime professional

job to do this fulltime. That's a big step. But, and I argued with God quite a bit. I wanted to make sure this is what he wanted me to do. For the last two years, I dedicated my resources and time to this ministry. What keeps me coming back? Knowing that God can change people lives. Knowing that if I'm obedient I can...he will allow me sometimes to see the harvest. Many times, I am just planting the seeds, which is fine because it has to be done. But it sure is fun to see the harvest. It is planting those seeds and nurturing those seeds and seeing the harvest is such a beautiful amazing thing. That keeps me coming back though I will be honest with you Jon. A lot of seeds I plant they never mature and grow. But, those that do-man oh man oh man.

Participant E stated,

I think having a relationship with the people here and with the leadership and with the princess night volunteers.

Participant F stated,

I have met a lot of these girls at this point and I mean I do it for them. So, the first girl I ever took care of was 13 and her story was very classic of running away. Somebody talked her into getting into the car and he kept her for two weeks in a cage in a basement with other girls. They were not allowed, like dog kennels. They were not allowed to talk to each other. Each night he would take them out and tell them to scatter. He would say I will meet you here at this time and they would do like check-ins. She was very descriptive of...she had tattoo marking on him. It was like everything I had every read in textbooks, all the stories I had ever heard and now my patient. She knew his name. She was able to describe him and kind of give major landmarks of the place where he was keeping them. A month after I took care of her she was back at home with her mother.

She ran and walked home and it had taken her a week to figure out how to get home. She was home and with her mom now and defax (Department of Children's and Family Services) is involved now as mom had reported her missing blah blah blah.

So the doctor came out of the room and sat down next to me and said that girl is lying. There is now way she is telling the truth she is only 13, 12 or 13 years old. There is no way she is telling the truth. I just said her medical exam will probably tell us otherwise if she has been with this many people in a matter of nine days. I just had been studying; I had a textbook one of my mentors through nursing school had written. It was the clinical nurse's guide to human trafficking. I was actually here and read this. I took care of her I saw on the news; her pimp's name was Dewayne. She described him, and I had heard her describe him to me. His picture pops up on the TV, and he is convicted for life. And, so I guess it was like, she is the first one, and I know that all don't end up like that. They all don't end up with an ok ending, just being a part of that and seeing justice in that. That is a big part of the reason I keep doing it.

Also, to educate people that, yes teenage girls lie about a lot of things. But, not all of them are pathological liars. What 12 year old knows to say those things? What 13 year old just can describe in detail what happened like it has been done to them or they were exposed to it. Either way we have a problem. That is why I keep coming back.

Participant G stated,

My commitment to God. I work for his glory, because if it was just me, I would not be here. My thing is sometimes I share with some of the ladies. What normal person do you know gets up in the morning and says let's go to the jail today? Nobody. Nobody does that. If it was not for God, I would not be here. I know that.

### Interview Question 13

In response to the question, “What would improve your experience as a volunteer?”

Participant A stated,

To encourage...us to keep coming back to keep this information fresh because sometimes for instance...I got some new material that goes into the notebook and it was something I did not have before that had changed. It was some kind of study or something. I definitely think to improve we need ongoing training because you know like the director, mentioned before...hey guys, it is easy to get a little relaxed at what you are doing but please keep in mind A, B,C. So I definitely think it would benefit our volunteers to keep coming back.

Participant B stated,

I am really happy right now. I like the fact there's availability, but I am not pushed to do a bunch of stuff. I can do as much as I want or as little.

Participant C stated,

I would say that. I would say that... Love is there. Love is there. I was wondering...I was born in to a Catholic family and raised in a Christian one. Sometimes I feel it is important to welcome one's heart towards the mission, not only toward their faith. Sometimes one of the things that was a little bit...I brought a lot volunteers and they were...they felt because they weren't so connected to the Christian faith, they felt like they were isolated. Like if you don't see Jesus Christ the way I see it, then you should not be a part of this, you could not be a part of this. I think it is important to welcome, for the most they are all Christians, but to welcome them in where they are in their self-



expression so that you do not stop a good heart. The girls we are rescuing, that is not their concern, and so that makes a difference.

Participant D stated,

I think allowing...cause I'm just...I don't mean to say I'm just a volunteer. I know I don't receive a paycheck but I've been here for 4 years and I think being a part of some of the staff meetings to give you the vision. I know that you can't have all the volunteers here. I understand that. But, I think being able to be a part of the vision making because I'm out in the trenches and I know many of them are as well. That would help me to see the bigger picture. It would me to see...and maybe...I love to learn, I love to brainstorm. I love to think outside the box.

Participant E stated,

I know they offer volunteer get together like they do with Ignite. I can't tell you exactly what that is. I think it is like a worship. They focus on an issue at hand. They do worship and probably the director will speak. I don't know I have never been to one. I live 45 minutes away. So that would be, if I lived in town I would be even more connected. So, I feel like getting here can be an issue because of traffic. I don't do many of the volunteer get-togethers because of that. But, yeah that would be more convenient, if it were more convenient for me. I think they do offer things, but yeah I would say just building comradery between...maybe have a new volunteer...I don't know...just some way to like gather the new volunteers and build a relationship with the leaders. If they are working with the jail ministry, get them hooked up with someone in the jail ministry already. Some kind of connection. I think when you build connections and relationships people are more apt to come back and hang out.

Participant F stated,

Not that I can think of. Previously I would have said the medical be more effective in them, but since I feel that was one of their things they wanted to work on because that is what is happening. It is being revamped.

Participant G stated,

I don't have a problem with the way things are ran. I really don't. I mean the director is calling these worship sessions and they are great when I can get to them.

Interview Question 14

“Have you ever volunteered for another organization or cause?” I asked this question to understanding their experience with volunteering. Participant A stated,

Yes. When my kids were little for two years, I helped start the crisis pregnancy center in the area I was at. I went through training to be a volunteer counselor. We were not getting many ladies into the clinic, but it has changed now, it has changed hands, its changed names and from what I understand, they really help the community. I handled the big fundraiser banquet where I bring in the talent and the MC, you know radio hosts. Things of that nature.

I loved it and I believe that that was what I was supposed to be doing at that time in my life. I saw the heart for that. Somebody's having a baby shower and we need diapers. I would pick up some diapers and here you go or something of that nature. My life transitioned and went through some changes and direction which of course takes up time. But, that's what I did and also a lot of ministries at the church I was at for 9 years at one place and 10 years at another. But, different ministries in different ways I guess.

Participant B stated,

Yes, I was a mentor. When I worked, it started out basically as part of our job they wanted us to mentor, I don't know, wanted us to mentor someplace. So, of course, when that comes down you are like...so, you find the easiest possible way to you know to get out of this. Let's just face it. I called around like little agencies and I had done the mentoring at school before and it was a disaster. Trying to get there and find the kid from school and have a meaningful conversation, and I was Oh my word. There is...and where I use to work in Walton County, it was called *Team Up*. They had a very organized Tuesday night, Thursday night and they brought the kids from their houses. We did homework, we played, we fed them. That was very easy. My job was to show up and play.

Participant C stated,

Many organizations.

Participant D stated,

In the beginning I worked at a...while I was doing the agency I was also doing...working at a pregnancy crisis center where I got a lot of my training for crisis because you have to go through a 12 week training period of pregnancy crisis counseling. And then, I took the ball from there and there are online adult education classes. So, it is not like you are in the university academics. And it is faith based. But, I took the ball from there and got a certificate in substance abuse counseling and family counseling, pregnancy crisis counseling.

Participant E stated,

That is a good question. Yeah. I have volunteered for several different churches in their youth ministry. Other than just mission trips that I have been on. I have been on a

mission trip to Jamaica every year since I was in 10th grade. Same people. Same place. Again, relationships built there and I feel invested there. I was in the Jamaican guy's wedding you know. It's just relationships; it is a huge thing for me personally and for volunteering now that I think about it.

Participant F stated,

Yeah, I volunteer at church with different, but the same. I did, I always volunteered through high school and college. I was in a sorority and we volunteered for all kind of things. I have gone on mission and service project ranging from living in an orphanage for a couple of months to building a house. A lot of different things, but nothing is really as long and consistent as being a part of this agency.

Participant G stated,

No as far as sex trafficking goes. I have done mission trips and things like that.

Interview Question 15

“What does it mean to you to be a volunteer?” I asked this to allow the participant to summarize or add any information. Participant A stated,

It is kind of just like I mentioned before, it is just something who I am. Just like I know that, you know... I need to follow a very strict diet because I have food allergies or health problems. If I veer from that, I get sick. I need daily exercise which I don't always get which helps my muscles and different things in my body. I need that to feel good. I need dance to lift my spirits and be goofy. I need to make people laugh. All these things about my life just like I know that you know I don't feed the dogs and don't let them out to go to the bathroom, it is just something else, it is things in my life that are important...taking care of my mother.

Volunteering and being in this industry right now at this place in my time is my purpose in history. God put me here on this planet in this year for this particular reason. I may not always follow the street signs and my take a detour you know, but God, if I am willing, God will always lead me back. I just feel in my heart that I am supposed to be doing.

Participant B stated,

I guess being a volunteering is giving of your time or your resources. Pretty much your time to help someone, I guess that is a volunteer. To help someone or something.

Participant C stated,

For me, it is a place where I am larger than my own little concerns. I get to be big here. It does get me closer to God.

Participant D stated,

I am very proud of it. I am very grateful that my husband is supportive of me being a volunteer. I am thankful that God has provided for our family so that I can do this. I think I am very blessed to be able to do this. I mean, yeah.

Participant E stated,

That's hard. Serving the Lord. Serving in the capacity he has called you to with your gifts and talents.

Participant F stated,

Honestly, I think it is a privilege to have that opportunity to do it. To have an organization like this one. People come from all over the country to learn from this. They are well respected and the director is well respected. It is a privilege and honor to be able to rally behind them and to be a part it.

Participant G stated,

That is a hard one. I am grateful. I am so grateful for the call, grateful for the obedience. I am grateful for the example.

I concluded each interview with a final question. "Is anything else you would like to share or anything that maybe think I should have asked or didn't ask or anything on your mind?" Participant A stated,

You were thorough. I just hope that the results of our study will be shared with more and more people and my hope is that the organizations in the sex trafficking industry take it seriously...their volunteers and people take it so seriously that they need to report what's going on. We as volunteers have questions that we may not always get the answers or know the answers. But, if we have some kind of global site or something. Actually, I was just told Sunday night that the director has created a global campus .com that we can go to get some updated information. I truthfully haven't been on that website yet, but sometimes before I go out on a speaking engagement, and I'm trying to get a hold of somebody, hey what's the number, what's the update? I don't always get an answer right away and I'm terrible about....I've got prepared and I think about all these things at the last minute an hour before I leave and I don't always it.

So, just basically we could use information at our fingertips about anything and everything about the industry. It would really help because we get questions. Like I said, it is impossible to know every answer to every question, but the more informed we are about it the more we can actually educate others.

Participant B stated,

No, I think you are doing a really good job.

Participant C stated,

No, I don't know. I don't know. I think what comes to my mind is that I'm not so sure where I was a better contribution. If I was a contribution to what is the life, what is for volunteers, what is it like to be a volunteer in the sex trafficking industry? This is a conversation. A conversation could be what it is like being with this organization. How can I enhance my experience, so I think we are doing both and I am not sure if I was even to be the best contribution for both. Maybe it was designed to be both. So that is something that is coming to mind. The other thing that is coming to mind is that to an extent I want to be, I want to make sure I want to be responsible to have said something that is a constructive criticism and I'm nervous about because constructive criticism can be so well everywhere. I am nervous about it because I could not be more inspired and privileged to be a part of this. Inspired by the people who volunteer and by the director and by everyone touches and moves a piece here because of the mission. I never walk on eggshells with anybody but when it comes this organization, I don't want to leave anyone disempowered as they are doing an incredible job. This is amazing.

Participant D stated,

One thing I want to say is that...any constructive criticism I mean, that in the benefit of the...I'm not pointing fingers. I want this ministry to get better and better and better. The only other thing I can think of is...I really can't think of anything else.

Participant E stated,

I think it's...I love your questions, and I love that you are doing this. I did not even know that...I think that looking at a friend group. You look at it the same way. I have friends who are like you are hanging out, I'm hanging out. You are doing that, yeah I'm

doing that. I'm doing that, it is not my favorite thing, but I'll do it because the friend group is doing it. But, we have one friend that is flakey. What are you doing, I don't know, I might be tired. I feel like that is a generational thing. I'm young and you probably see it because of your perspective. I think our generation is a little flakey. We are like, I don't know, we'll see. I see a lot of college age kids not committed to going out to the dinner with us because they are waiting on the next best thing. I don't want to commit because I might have another offer and it might be better. If this girl doesn't call me I will go out with yawl. I feel like there are so many options in the world and so many things to do.

So many things to be involved in. You do have to be invested in something. There is something that has to keep you coming back and whether that is if I am good such friends with these people I am going to go what I don't...I don't love to ice skate but I am going to go because I want to be with these people. There has got to be something coming back so that is an interesting thought. I think it's cool to think about. So, I do think there has to be some kind of deeper connection that oh...human trafficking, I just want to see what this is about. I see a lot of volunteers come in for the night. Oh, this is what's going on, ok I see, rather than we need to pray for these women. Can we pray more? What can we do? I love it when I have a person like that. Then I am like, let me tell you! It is like the Lord, you know, how he is guiding their heart as well.

Participant F stated,

I don't think so.

Participant G stated,



No, I don't. You know, when I go, when I think about this jail ministry it's always, Lord help be to be better. It is not that somebody else, it is enough for me to keep myself up to do what I need to do. The organization is the organization. I am grateful for it. I go forward with whatever I am ask to do. If I am asked to come, if I can make it. I am just committed to it.