

EXPLORING INDIVIDUAL MEANING AND FAMILY INTERACTION FOR
ANTI-HUMAN TRAFFICKING VOLUNTEERISM IN ROMANIA

A DISSERTATION

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JULIE LEVENTHAL, B.S., M.S.

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ABSTRACT

JULIE LEVENTHAL

EXPLORING INDIVIDUAL MEANING AND FAMILY INTERACTION FOR ANTI-HUMAN TRAFFICKING VOLUNTEERISM

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As the result of the growing attention to issues related to human trafficking, individuals all over the world are becoming more engaged in volunteerism related to this issue (Limoncelli, 2017). Given that Romania is an origin, transit, and destination country for human trafficking (United States Department of State, 2017), various anti-human trafficking organizations in the country specifically utilize volunteers to provide prevention and intervention services in the community (GRETA, 2016). The purpose of this qualitative study was to explore the individual meaning and interactions within the family that may influence Romanians who participate in anti-human trafficking volunteerism in their own country of Romania. This research stems from the growing prevalence of human trafficking in Romania (United Nations, 2000) and the lack of research focused on both anti-human trafficking volunteerism and volunteerism specifically in Romania.

The researcher conducted nine face-to-face interviews with individuals volunteering in an anti-human trafficking non-governmental organization in Cluj-Napoca, Romania. The volunteers' interview transcripts were analyzed through first and

second cycle coding. Methodological rigor was added to the study through the triangulation of data with member checking and peer debriefing.

The findings of this study revealed diverse individual meanings and motivators for volunteering, such as personal or first-hand experiences, education and awareness, responsibility to others, and community or country pride. Volunteers also reported mixed degrees of support from family members, ranging from pride in the volunteer's involvement to a lack of interest or knowledge in the volunteer's experiences. Regardless of the type of interaction within the family, individuals still had a desire to participate in anti-human trafficking volunteerism. Furthermore, throughout the interview process, many of the volunteers were continuously shaping the meaning of their volunteerism through dialogue with the researcher.

It can be concluded that multiple meanings and motivators exist for Romanian anti-human trafficking volunteers and that this understanding may develop or change throughout the process of volunteering and through dialogue with others. From the findings of this study, the researcher was able to generate implications for individuals, families, and institutions or organizations that utilize volunteers to combat human trafficking.

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CHAPTER I

INTRODUCTION

Volunteerism has characteristically been defined as helping without obligation or the expectation of a reward (i.e., choosing to help those in need, committing to serving others) (Akintola, 2011; Haski-Leventhal, 2009; Obradović & Masten, 2007; Omoto & Snyder, 2002; Penner, 2004; Wilson, 2000). Globally, when individuals volunteer, they are often responding to social issues and engaging freely in an activity that is intended to benefit others (Cornelis, Van Hiel, & De Cremer, 2013; Omoto & Snyder, 1995; Penner, 2002; Snyder & Omoto, 2008; Wilson, 2012; Wilson, 2000). Most research on volunteerism has focused on (a) individual volunteer motivations (e.g., identity development), (b) career-related experiences (Cornelis et al., 2013; Finkelstein & Brannick, 2007; Pancer, Pratt, Hunsberger, & Alisat, 2007; Stukas, Snyder, & Clary, 2016), (c) outcomes related to volunteering (e.g., increased self-esteem, identity development) (Crocetti, Jahromi, & Meeus, 2012; Fletcher, Elder, & Mekos, 2000; Law, Shek, & Ma, 2015; Vecina, Chacón, Marzana, & Marta, 2013), and (d) volunteer opportunities in specific areas (e.g., AIDS, health-related concerns, service-learning) (Akintola, 2011; Jack, Kirton, Birakurataki, & Merriman, 2011; Kyriacou & Kato, 2014; Omoto & Snyder, 1995). Volunteerism is a multidimensional experience -- one that consists of numerous cognitive, social, and personal experiences or meanings that can influence the decision to volunteer -- with many overlapping components (e.g., level of involvement, time commitment); however, the study of it is often an inadequately

explored area of research across a variety of volunteer contexts (Gazley, 2012; Hustinx, Cnaan, & Handy, 2010; Ziemek, 2006).

When examining various influences on the act of volunteering, numerous individual and family characteristics exist as reasons to become a volunteer (Cornelis et al., 2013; Finkelstein, 2009; Musick & Wilson, 2008; Penner, 2002; Stukas et al., 2016). From an individual perspective, volunteering may fulfill various personal meanings such as expressing values, understanding the world, enhancing sense of self, gaining career-related skills, strengthening social relationships, and self-preservation (Clary, Snyder, & Stukas, 1996; Jiranek, Kals, Humm, Strubel, & Wehner, 2013; Omoto & Snyder, 1993; Stukas, Snyder, et al., 2016). Within a broader perspective, family or social support systems (i.e., peers) are also significant influences on the decision to participate in volunteerism (Eisenberg, Eggum-Wilkens, & Spinrad, 2015; Flanagan, Kim, Collura, & Kepis, 2015; Kulik, Bar, & Dolev, 2016; Pancer et al., 2007; Schmidt, Shumow, & Kackar, 2007). For instance, when parents participate in volunteerism or provide financial resources, emotional support, or psychological support towards volunteering, family members are more inclined to participate in volunteer opportunities (Chan & Elder, 2001; Law & Shek, 2009; Stukas, Snyder, & Clary, 2014; Wilson, 2012; Wilson, 2000; Zaff, Malanchuk, & Eccles, 2008).

These various meanings or purposes of volunteering may differ depending on where in the world volunteerism occurs (Akintola, 2011; Law et al., 2015; Pantea, 2015; Withers, Browner, & Aghaloo, 2013). Specifically in Romania, volunteerism was previously a compulsory act, controlled by the communist government, and intended to

solely benefit the state (Juknevičius & Savicka, 2003; Silló, 2016; Voicu & Voicu, 2009). Once Romania transitioned from communism to a more democratic system after the fall of communism in 1989 (Pițurcă, 2009; Tănase, 2014; Tătar, 2016), Romanian mindsets began to shift as well. Instead of focusing solely on a sense of survival (i.e., participating due to necessity and force), Romanian citizens were able to participate in society based on their own values and belief systems (Bocănială, 2014; Cutler, 2015; Silló, 2016). The last major survey that included data collected on Romanian volunteerism was the Study of Volunteering in the European Union (National Report, 2010). Various reports from 1999 to 2008 were examined and revealed the following variations in the percentage of Romanian volunteers: 9.5% in 1999, 8% in 2002, 5.8% in 2007, and 12.8% in 2008 (National Report, 2010). From 2007 onward, Romania's transition and inclusion in the European Union created more opportunities for volunteerism related to personal interests, values, and beliefs (Cutler, 2015; Silló, 2016). These new opportunities resulted in Romanians choosing to participate in volunteerism to contribute to a worthy cause, take part in something that is enjoyable, follow through on a request from another, participate with others in a social network, benefit one's own family in some way, or to receive gratitude (National Report, 2010). The most current findings indicate volunteer participation primarily in the areas of political parties, religious organizations, and cultural activities (i.e., education, music, arts) (National Report, 2010; Silló, 2016). However, little is still known regarding the specific ways in which Romanians participate in volunteerism and the various meaning behind that volunteerism that contributes to them doing so (National Report, 2010; Silló, 2016; Voicu & Voicu, 2003).

An area of volunteerism that has been growing both nationally and abroad is advocacy and activism related to human trafficking (Gibbs, Walters, Lutnick, Miller, & Kluckman, 2015; Weitzer, 2015; Yea, 2013). Human trafficking, often known as modern day slavery, is defined as the recruitment, transfer, or harboring of individuals through the use of force, fraud, or coercion (Limoncelli, 2017; United Nations [UN], 2000). According to the most recent global report on trafficking in persons from 2016, over 25 million victims of human trafficking exist all over the world (United Nations Office of Drugs and Crime [UNODC], 2016). Human trafficking is one of the fastest-growing profit sources for organized crime worldwide (Chung, 2009; Weitzer, 2015). Given this rapid growth, activists, organizations, and government officials have become more involved in this global crisis and research related to human trafficking has been steadily increasing (Laczko, 2005; Limoncelli, 2017; Risley, 2015; Tyldum, 2010; Weitzer, 2015). Specifically in Romania, human trafficking has been on the rise given risk factors such as poor economic conditions, globalization (i.e., easy movement of goods and services across the world), political instability, low social capital, and the potential for growth opportunities abroad (Caunic & Tulica, 2012; Hernandez & Rudolph, 2015; Stoica, 2011).

Many anti-human trafficking organizations and agencies utilize volunteers to assist with the prevention, protection, and rehabilitation of vulnerable individuals and survivors of human trafficking (Androff, 2010; Foot, Toft, & Cesare, 2015; Tzvetkova, 2002). Research conducted across the US and Europe has indicated that both Americans and Europeans tend to participate in anti-human trafficking volunteerism in one of two

main areas of support: direct services related to rehabilitation (Androff, 2010) or advocacy efforts focused on prevention (Gibbs et al., 2015; Perkins, 2005). In direct service opportunities, volunteers work towards identifying victims, assisting with recovery efforts (i.e., medical care, counseling, life skills training), and providing education for survivors (Androff, 2010). Those who volunteer in advocacy efforts often focus more on political lobbying, creating social campaigns, awareness outreach, and networking across various organizations or services (Androff, 2010; Bertone, 2004; Foot et al., 2015; Kligman & Limoncelli, 2005; Limoncelli, 2016; Perkins, 2005; Rafferty, 2013). While researchers have identified the various ways in which American and European citizens have been involved in anti-human trafficking volunteerism (Limoncelli, 2016, Tzvetkova, 2002), there is a distinct lack of research that has focused on why Romanians specifically choose to volunteer in this context. Therefore, this study was intended to explore individual meaning and interaction within the family that may influence Romanians' participation in volunteerism in this specific context.

Statement of the Problem

Romania is considered an origin, transit, and destination country for human trafficking. This indicates that victims often originate from, are transferred through, or arrive into Romania by means of sexual exploitation and forced labor (United States Department of State, 2017). Between 2012 and 2015, the reported number of victims of human trafficking in the world increased from 20 million to 40 million, indicating a 100% increase in identified victims (International Labor Organization [ILO], 2014; 2017). Specific to Romania, over 4,500 victims were identified as being forced into

human trafficking between the years of 2011 and 2015 when the last known data collection on Romanian victims of human trafficking was conducted (Group of Experts on Action Against Trafficking in Human Beings [GRETA], 2016). Additional data collected by the United States Department of State indicated that Romanian authorities formally investigated 714 cases of human trafficking in 2013, 875 cases in 2014, 858 cases in 2015, and 864 cases in 2016 (United States Department of State, 2017).

As evidenced, there is a gap between the reported identification of victims from the GRETA report and the number of cases actually investigated from the annual trafficking in persons report (United States Department of State, 2017). Those investigations and subsequent services provided to victims of human trafficking, such as protection, recovery, and prosecution, are often provided by government systems (i.e., police) and anti-human trafficking organizations (i.e., non-governmental organizations [NGOs]) (Foot et al., 2015; Limoncelli, 2016; Rafferty, 2013). Many of these organizations that fight human trafficking utilize volunteers who both directly and indirectly advocate for greater identification of victims and provision of services for victims of human trafficking (Honeyman, Stukas, & Marques, 2016; Limoncelli, 2017; Tyldum, 2010). In Romania, various anti-human trafficking organizations specifically utilize volunteers to provide numerous prevention services (i.e., awareness training, community programs) and intervention services (i.e., medical support, housing) (GRETA, 2016).

Even with the provision of these numerous services to victims of human trafficking and their communities, there is a lack of information specific to understanding why Romanians choose to volunteer with these anti-human trafficking organizations (i.e., the purpose of volunteering for Romanian volunteers). The growth of volunteerism in Romania has been slow given the communist legacy of the country (i.e., the belief that the government, not individuals, should handle social problems) (European Union Report, 2010). The last known data on Romanian volunteerism originated in the early 2000s and was not specific to the anti-human trafficking context. Rather, the focus is on broad areas of volunteerism such as political or civic engagement and volunteering for cultural events (European Union Report, 2010; National Report, 2010; Silló, 2016). In addition to the lack of data on Romanian volunteers, there is also a reported discrepancy for those who state that they volunteer and those who actually participate in volunteer activities (European Union Report, 2010). Less than 10% of volunteers reported actually participating in volunteer work, while all of the other volunteers reported that they were simply members of a voluntary organization but did not participate in any specific efforts being made by the organization with which they were affiliated (European Union Report, 2010; Voicu & Voicu, 2009).

As a result of the growing attention to issues related to human trafficking, individuals across the world are becoming more engaged in this specific type of volunteerism (Honeyman et al., 2016; Limoncelli, 2017; Tyldum, 2010). However, research on volunteerism in Romania is inconsistent and generally lacking; this is even more so with Romanian volunteerism in an anti-human trafficking context. Globally,

individuals vary immensely in their awareness of how they can contribute to anti-human trafficking efforts (Honeyman et al., 2016; Hustinx & Meijjs, 2011). Often, instead of there being one main influence for participating in volunteerism, the decision to volunteer is dependent on the interaction between multiple factors (Clary & Snyder, 1999; Cornelis et al., 2013; Omoto, Snyder, & Hackett, 2010; Stukas, Snyder, et al., 2016). Given the relevant communist history of Romania and increased concern over the social impact of human trafficking, there may be multiple influences on volunteering that are specific to Romania and anti-human trafficking contexts that have yet to be investigated. With the ever-growing worldwide crisis of human trafficking (Weitzer, 2015) and reported low rates of participation in volunteerism in Romania (European Union Report, 2010), organizations and communities may be able to increase their volunteer base (i.e., recruitment, retention) and expand the role of volunteers in combatting this type of social issue and challenge in society (Snyder & Omoto, 2008).

Purpose of the Study

While numerous researchers and government organizations have identified a wide variety of negative outcomes for victims of human trafficking (Ecclestone, 2013; Hodge, 2014; Oram, Stöckl, Busza, Howard, & Zimmerman, 2012; Pascual-Leone, Kim, & Morrison, 2017; Weitzer, 2015), there appears to be little research that has been conducted on Romanians who participate in volunteerism in or for anti-human trafficking organizations in Romania (Limoncelli, 2017; Limoncelli, 2016). Current volunteerism is seemingly more dependent on individual interests and benefits rather than on a sense of obligation or duty to society; this is especially true in Romania where individuals are

more interested in “trendy” topics (current or popular issues in society such as human rights or refugees) or the expression of their values (Cutler, 2015; Hustinx & Lammertyn, 2003; Luca & Gheorghiuță, 2011). Little attention has been given to the volunteers of anti-human trafficking efforts and specifically, research is lacking related to the individual meaning of volunteering and interactions within the family that may contribute to participating in this type of volunteerism. Moreover, the culture of volunteering often varies based on historical, cultural, regional, and political contexts (European Union Report, 2010; Gevorgyan & Galstyan, 2016). In post-communist countries such as Romania, volunteering is not as common due to the past history with being required to engage in state-based organizations and a low level of social trust (Nikolova, Roman, & Zimmermann, 2016; Pantea, 2015; Silló, 2016).

Therefore, this study was intended to contribute to our understanding of various influences on Romanians who are involved in anti-human trafficking volunteer efforts. Specifically, the purpose of the study was to explore individual meaning and interactions within the family that may guide Romanians who participate in anti-human trafficking volunteerism in their own country of Romania. Recognizing and understanding the various individual and family contexts of volunteers can be crucial for agencies to help them recruit and retain volunteers (Hartenian & Lilly, 2009; Snyder & Omoto, 2008); this is especially true for more vulnerable and niche-related causes and organizations that need volunteers to help provide services to their respective populations (Law et al., 2015; Snyder & Omoto, 2008; Stukas et al., 2014). Furthermore, by understanding reasons that Romanians choose to participate in anti-human trafficking volunteerism, greater

awareness to this social injustice can occur and more avenues to volunteering may be explored. Ultimately, encouraging the social action of volunteerism may promote continued forward progress towards eradicating human trafficking (Honeyman et al., 2016; Limoncelli, 2017; Omoto & Snyder, 2010). The purpose of the study was to go beyond the established findings of *who* volunteers (i.e., those with more human and social capital) (Gevorgyan, & Galstyan, 2016; Holdsworth, 2010; Moore, Warta, & Erichsen, 2014; Stukas, Snyder, et al., 2016) to understand the meaning of anti-human trafficking volunteerism for Romanians and why they choose to volunteer in this specific context.

Role of the Researcher

The researcher selected this topic for study as a result of her own involvement in numerous facets of anti-human trafficking advocacy and volunteer work. The researcher began her work in the anti-human trafficking community through a mission organization in the United States and a non-governmental organization (NGO) in Romania. Over the past five years, the researcher has been involved in both direct and indirect work with survivors of human trafficking and volunteer populations working in a similar context. She has also led international trips and facilitated service-learning, volunteer, and internship opportunities for high school and university students related to anti-human trafficking advocacy. For the past four years, the researcher has worked directly with the target organization from which volunteers were recruited.

The researcher's experience as a volunteer in this context impacted the way in which volunteers interacted with her throughout the study. The researcher was invited to participate in a school prevention program and a shelter visit that might not have been made available to her if she lacked familiarity and experience with the participating organization or anti-human trafficking efforts. The researcher was also able to relate more to participant experiences through her own experience, which helped her identify language and explanations that the participants might have had trouble conveying. Finally, participants were more willing to come and complete the interviews with the researcher when they understood that she had similar past volunteer experiences and currently works with the organization in their Bucharest office. The researcher maintained a reflexive position throughout the study to identify her specific role in the study.

Theoretical Perspective

Symbolic interactionism poses a theoretical perspective that views individuals as active members in understanding, interpreting, and learning more about their environment through social interaction (Mead, 1934). Humans are active participants in processing interactions with others. This process leads to a sense of meaning or purpose that is flexible and frequently altered through a continuous interpretative process (Charon, 2007; Reynolds, 2003). Ultimately, individuals cannot be separate from social interactions as they use these interactions and environments to assign meanings to their experiences (Lauer & Handel, 1977). Furthermore, two or more individuals may not see the same reality or interpret similar experiences in the same way even if taught by the

same teacher given the dynamic nature of the meaning-making process (Reynolds, 2003). When individuals engage in or experience an event, object, or situation, they respond accordingly based on the meaning they have assigned to that specific experience. This meaning is emergent and rooted in how individuals reflect upon their actions (Blumer, 1969). Reality is defined and changed throughout interactions so individuals have a greater sense of ownership with their own beliefs and sense of identity (Charon, 2007). As individuals become committed to their beliefs, they may come together with others who share similar beliefs (i.e., social groups) and work together to enact social change and influence their environment (Mead, 1934). Multiple concepts exist within symbolic interactionism:

1. Interaction- How individuals apply shared symbols and actively create meaning for self, others, and situations; social interaction involves actions, responses, and subjective meaning (LaRossa & Reitzes, 2009).
2. Meaning- The relationship between an individual and events in the environment (Mead, 1934); meaning is emergent and is created through interaction (Blumer, 1969).
3. Attitudes- The “beginnings of acts” that come about through interaction with others; they encompass regularities of feelings, thoughts, and predispositions of action (Mead, 1934).
4. Socialization- The process by which individuals learn to interact with social groups to learn shared meanings (Lauer & Handel, 1977).

5. Roles- Social expectations regarding behavior based on knowledge, ability, motivation, expectations, and duration of behaviors; these are often fluid and can influence the view of self (LaRossa & Reitzes, 2009; Lauer & Handel, 1977).
6. Self- The process by which individuals are a part of society, conceived within social experiences; this eventually serves to motivate behavior (Mead, 1934).
7. Identity- Aspects of self that makes individuals different from one another based on meaning from socially constructed groups or social structures (i.e., self-meaning in a role) (LaRossa & Reitzes, 2009; Vryan, Adler, & Adler, 2003).
8. Society- Any group of individuals who are able to work together as the result of constructing actions together, often guided by a socially created conscience that influences group behaviors (Mead, 1934).

Symbolic interactionism contributes to the idea of progressive social change related to human society, democracy, and membership in groups, all as changing processes. Various social groups work together to enact social change and influence the environments that individuals and social groups are rooted in (Mead, 1934). This can be applied in Romania given the changes towards democracy and society coming together to work towards the eradication of human trafficking (GRETA, 2016). One specific way that this is done is through volunteerism, where the meaning and function is created through the individual experience, interaction within the family, and society as a whole (Cornelis et al., 2013; Gazley, 2012; Law et al., 2015; Wilson, 2012; Wilson, 2000). All

human behavior holds important meaning to individuals (LaRossa & Reitzes, 2009); the process of interaction leads to this sense of meaning and meaning-making (Mead, 1934). According to Blumer (1969), individuals first act based on meaning that they assign to various actions, behaviors, and thoughts. As individuals continuously define an interaction or situation, they react in a way that reflects their specific interpretation and meaning of that situation (Blumer, 1969). Associating meaning with volunteering may lead to more interaction with, greater commitment to, and increased satisfaction towards the volunteer experience. If individuals assign positive meaning in the potential to volunteer based on individual characteristics (i.e., personality traits, previous experience volunteering), then that may motivate or influence them to participate in anti-human trafficking volunteerism.

For the purpose of this research, the concepts of meaning and interaction were used to help identify reasons that Romanians choose to participate in anti-human trafficking volunteerism in Romania. This study focused on the influence of individual meaning that may originate from individual processes (i.e., personality, experiences with a specific cause) and the influence of family interaction (i.e., parental modeling, volunteering together) on the decision to volunteer (Cornelis et al., 2013; Snyder & Omoto, 2008; Stukas, Snyder, et al., 2016). The intent behind focusing on both meaning and interaction is that Romanians may choose to participate in anti-human trafficking volunteerism specifically as a result of significant individual experiences or through the influence of their families. Throughout this study, those influences were explored in a

symbolic interactionism perspective in order to better understand why Romanians choose to volunteer in anti-human trafficking volunteerism in Romania.

Choosing to participate in volunteerism may be shaped by the meaning of volunteerism that is created through interaction within the family context. Given that social interaction is both the expression *and* creation of behaviors (Blumer, 1969), this interaction within the family environment may play a role in the creation of meaning that influences an individual to participate in volunteerism. Research has supported the notion that social support systems are important considerations for individuals who are interested in participating in volunteer opportunities (i.e., families promoting values such as contributing to society) (Kulik, 2010; Law et al., 2015; Law & Shek, 2009). Throughout interaction within the family, individuals may have an opportunity to construct meaning as to the value of volunteering. Furthermore, if there is family socialization and support for volunteerism (i.e., generalized norms for behavior), then individuals may integrate that meaning-making experience into their own sense of self (Forte, 1997).

Research Questions

This study focused on the following research questions:

1. What is the meaning of volunteering in anti-human trafficking volunteerism for Romanians who participate in this volunteerism within Romania?
2. How does family interaction influence Romanians who choose to participate in anti-human trafficking volunteerism in Romania?

Definition of Terms

1. *Anti-human trafficking*: Opposition of the recruitment, transfer, transportation, harboring, or receipt of persons through the use of force, coercion, and fraud; efforts against human trafficking (United Nations Office of Drugs and Crime, 2016).
2. *Individual characteristics*: Enduring personal attributes such as personality traits, value and beliefs, demographic characteristics, prosocial motives, personal experiences, and social needs (Penner, 2002; Penner & Finkelstein, 1998).
3. *Family*: A group of two or more individuals related through birth, marriage, or adoption (United States Census Bureau, 2010).
4. *Non-governmental organization (NGO)*: Non-profit, citizen-based organizations that function outside of the realm of the government; typically focused on development assistance or advocacy (Păceșilă, 2014).
5. *Participate*: To be a member of, be involved in, or engage in an activity (Musick & Wilson, 2008).
6. *Romanian*: A native of the country of Romania (Merriam-Webster, 2017).
7. *Volunteerism*: Prosocial behaviors in which time is given freely that benefits others (Wilson, 2000); often done through formal organizations and performed on behalf of individuals or causes that need assistance (Snyder & Omoto, 2008).

Assumptions

This study had the following assumptions:

1. Participants participated in volunteerism with a Romanian NGO. Volunteers were involved in activities related to the purpose or scope of this NGO.
2. Participants had similar levels of shared experiences in their volunteerism given that they all participated with the same NGO.
3. Participants engaged in honest dialogue with the researcher.
4. Participants may have come from families who had an active role in the communist revolution of 1989. Having a family that experienced this historical event or participating in the revolution first-hand might have influenced how Romanians specific to this area, thought, felt, or participated in social issues.

Delimitations

The following were delimitations of the study:

1. The study was conducted with a Romanian population in Romania. Specifically, it was conducted in a larger metropolitan city that houses the largest university in Romania.
2. While all participants were able to speak English, some of their thoughts or ideas may not have clearly translated into English (i.e., a common Romanian phrase that does not have the equivalent English translation).
3. All participants were volunteers with the same NGO.

Summary

Volunteering in organizations that engage in anti-human trafficking efforts is a valuable way to publicize information and resources related to this global issue on a larger scale (Foot et al., 2015; Honeyman et al., 2016; Limoncelli, 2016). While research has been on the rise in the area of human trafficking, it has predominantly focused on survivors, perpetrators, and government processes related to the act of trafficking (Gulati, 2011; Risley, 2015; Weitzer, 2015). Research on outcomes of victims of human trafficking is saturated; however, research on those involved in assisting victims of human trafficking through volunteerism is lacking in comparison. Little research has been conducted on the topic of volunteering specifically in the area of anti-human trafficking efforts, especially outside of North America and in the area of volunteer meaning and motivation (Gazley, 2012; Honeyman et al., 2016; Martínez, Peñaloza, & Valenzuela, 2012). Given that individuals often have specific reasons for volunteering and that volunteering can result in numerous positive outcomes (e.g., life satisfaction, social competence) (Duffy & Raque-Bogdan, 2010; Moore et al., 2014; Vecina et al., 2013), it is crucial to examine this meaning and interaction within the family for a more particular and vulnerable population. Specifically, this was considered in a symbolic interactionism framework, where individual meaning and interaction within the family related to volunteerism was explored. The lack of research on volunteerism in anti-human trafficking organizations, and even more so in Romania, indicates a need to further examine how individual and family characteristics may influence participation, specifically in Romanian anti-human trafficking organizations.

CHAPTER II
REVIEW OF THE LITERATURE

Introduction

Volunteering is a prosocial helping activity that involves making a conscious effort to engage in behaviors that benefit others (Cornelis et al., 2013; Haivas, Hofmans, & Pepermans, 2013; Omoto & Snyder, 1995; Wilson, 2012). The process of volunteering is active and allows individuals to connect with and contribute to social causes in their communities (Maki & Snyder, 2017; Omoto, Snyder, & Martino, 2000; Wilson, 2000). Volunteerism is a social construct where the act of volunteering is situated in the social context that provides meaning for the volunteers and those who receive those services (von Essen, 2016; Wilson, 2000). When people think about volunteering, there are often various influences such as the individual meaning of volunteering and interactions with family members that may ultimately influence or contribute to the decision to volunteer (Cornelis et al., 2013; Kulik et al., 2016; Stukas, Snyder, et al., 2016). To further understand volunteering specifically in an anti-human trafficking context, it is valuable to first examine the literature related to the individual meaning of volunteerism and how interactions within the family may influence volunteerism. This exploration into individual meaning and interactions within the family is rooted in a symbolic interactionism perspective where these various influences may influence how Romanians create meaning for the act of volunteering and helping those at risk for human trafficking.

Research on the individual meaning of volunteerism emerged from the work of Clary et al. (1998) where the exploration of various volunteer functions (i.e., meanings, motivations) has been examined across multiple volunteer contexts. Regarding the influence of interactions within the family, much of the prominent research in this area has focused on civic engagement (i.e., creating a sense of community through political or social volunteer organizations) (Yates & Youniss, 1996). Research on individual meaning of volunteerism and interactions within families specifically in an anti-human trafficking context appears to be nonexistent; there is no known research that goes beyond answering what volunteers do in this context and even that is rare. This is especially true for individuals who volunteer in Romanian anti-human trafficking organizations. Therefore, this review of literature will focus on the preponderance of research that has been conducted on Clary's volunteer functions (primarily in European countries) as this was one of the first well-known ways of thinking about multiple volunteer meanings and interaction within families through a civic responsibility perspective.

What Do Volunteers Do?

Past research has often focused on creating a clear representation as to what constitutes volunteerism and common characteristics that are often found across a variety of volunteer opportunities (Snyder & Omoto, 2008; Wilson, 2012; Wilson, 2000). Throughout this work, the following common themes have frequently been found: (a) the decision and action to participate must be voluntary (i.e., done of free will without a sense of obligation or reward) (Fényes & Pusztai, 2012; Hustinx et al., 2010; Snyder & Omoto, 2008; Snyder et al., 2014; Wilson, 2012); (b) some degree of decision making

occurs prior to volunteering (i.e., it is not simply a reflexive act) (Clary & Snyder, 1999; Snyder & Omoto, 2008; Snyder et al., 2014); (c) the actual act of volunteering must occur over some period of time (i.e., weeks, months, years) (Musick & Wilson, 2008; Snyder & Omoto, 2008; Snyder et al., 2014); (d) the focus of volunteering is on serving others who want help (i.e., not imposing help on others) (Snyder & Omoto, 2008; Snyder et al., 2014); (e) volunteering is conducted through organizations intended to benefit others (i.e., formal helping through organizations) (Hustinx et al., 2010; Musick & Wilson, 2008; Snyder & Omoto, 2008; Snyder et al., 2014; Rodell, 2013); and (f) the meaning and motives of volunteering are subjective, values-based, and diverse (Fényes & Pusztai, 2012) (Ramos, Güntert, Brauchli, Bauer, Wehner, & Hämmig, 2016).

Volunteer opportunities help bring individuals together while also promoting community improvement, civic camaraderie, and social benefits such as creating social cohesion (Stukas et al., 2014; Stukas, Snyder, et al., 2016). In most developed societies, volunteer work takes place in community groups and a variety of formal organizations in public, private, and volunteer sectors (i.e., public agencies, religious institutions) (Cattan, Hogg, & Hardill, 2011). This support is often provided in a variety of social contexts: health care organizations, youth services, religious settings, cultural organizations, schools, and civic groups (Sundeen, Raskoff, & Garcia, 2007). These services and programs often utilize volunteers in order to create systemic change and long-term solutions to issues in society (i.e., social action) (Snyder & Omoto, 2008). As a result, social service organizations all over the world need volunteers in order to meet the needs of their clients and communities (Law et al., 2015; Musick & Wilson, 2008; Vecina et al.,

2013). Volunteers in these types of organizations serve as a resource to help organizations provide better services, become more effective, and build a greater sense of community. Furthermore, since direct services often require additional or advanced training in some areas (i.e., counseling licensure, medical training), many volunteers serve by focusing more on awareness campaigns where they can share survivor stories, create social movements, or encourage political movement to better assist survivors (Gibbs et al., 2015; Kligman & Limoncelli, 2005; Tyldum, 2010). In all, volunteers can serve in a variety of different organizations and contexts, all intended to benefit individuals, communities, organizations, and society as a whole (Cornelis et al., 2013; Musick & Wilson, 2008).

Meanings of Volunteerism

Volunteerism is an active, planned, and reflective process where individuals intentionally seek out their own opportunities to help others (Clary & Snyder, 1999; Omoto & Packard, 2016; Snyder & Omoto, 2008; Stukas, Snyder, et al., 2016). The decision to volunteer is a highly individualized choice that is often the result of past experience, knowledge about a cause or organization, social networks, and personal interest or meaning (Nencini, Romaioli, & Meneghini, 2016; Thoits, 2012). Given that volunteers do not receive monetary compensation (Boezeman & Ellemers, 2008; Butt, Hou, Soomro, & Acquadro, 2017), individuals participate in volunteerism without the expectation of a reward (Haski-Leventhal, 2009; Omoto & Packard, 2016; Snyder, Omoto, & Lindsay, 2004; Wilson, 2000). Instead, participating in volunteerism results from intense deliberation as to the meaning, type, and extent of how an individual would

like to volunteer (Snyder & Omoto, 2008; Musick & Wilson, 2008). Oftentimes, individuals create their own meaning towards volunteerism based on various outcomes that they may perceive related to the volunteer experience (i.e., benefiting the greater good, gaining status). As a result, volunteering is an extremely personal process (Clary et al., 1998; Finkelstein, 2009; Grönlund, 2011; Handy et al., 2010; Hustinx & Lammertyn, 2003). Individuals are more likely to volunteer when the circumstances evoke meaning and when participating in volunteerism will serve to fulfill the relevant, personal meaning and motivations for volunteering (Snyder & Omoto, 2008). When expectations for volunteering are met and volunteer opportunities connect with the meaning that individuals place on that experience, volunteers report greater satisfaction with volunteering (Finkelstein, 2008; Houle, Sagarin, & Kaplan, 2005; Snyder & Omoto, 2008).

The decision to participate in volunteerism is greatly influenced by the subjective meaning and purpose that individuals associate with the volunteer experience (Fényes & Pusztai, 2012; Sundeen et al., 2007; Wilson, 2012). Little empirical research has been published on the meaning of volunteerism in more vulnerable contexts. Given that there is no known research on individual meaning for volunteers in an anti-human trafficking context, research on individual meaning for volunteerism will be reviewed first by examining six foundational functions or meanings that have consistently appeared throughout the volunteer literature. Then, additional meanings that have emerged from more qualitative research will be examined in order to demonstrate the variety of meanings that volunteers may experience regarding the decision to volunteer. Finally,

research focused on meaning related to contributing to society and feeling a sense of obligation to help others (i.e., altruism, personality traits) will be examined.

Six Foundational Meanings

The work of Clary et al. is one of the most frequently cited and examined way of describing individual volunteer meanings or functions that influence volunteer participation (Clary et al., 1998; Clary & Snyder, 1999; Snyder et al., 2004). In this foundational research, Clary et al. (1998) conceptualized six functions (i.e., motivations that provide meaning to the volunteer experience) that influence volunteerism through the creation of a questionnaire to examine these main influences (i.e., *Volunteer Functions Inventory* [VFI]). In validating the VFI, 465 American adult volunteers who served in child welfare, cancer support, and social service volunteer opportunities completed the VFI. In order to cross-validate the VFI, 534 American university students completed it to confirm the six-factor structure identified in the original assessment. The six factors that later became one of the most widely accepted quantitative approaches to examining individual meaning in volunteerism include understanding (i.e., learning more), values (i.e., altruism, concern for others), career (i.e., gain relevant experience), protective (i.e., counter negative personal problems), enhancement (i.e., intrapersonal growth), and social (i.e., engaging in a social community) (Clary et al., 1998; Clary & Snyder, 1999).

Many well-known reviews of literature (Snyder & Omoto, 2008; Stukas, Snyder, et al., 2016) and comprehensive books on volunteerism (Musick & Wilson, 2008, Dekker & Halman, 2003) provide greater depth in understanding these six specific functions related to volunteerism. The function of understanding involves learning more about a

social issue, learning about others or new experiences, or experiencing personal growth (Musick & Wilson, 2008; Snyder et al., 2004). When individuals experience a sense of collective identification with a greater cause, they are more likely to choose to volunteer in order to contribute to that cause and build a sense of community with others (Musick & Wilson, 2008; Snyder & Omoto, 2008). Volunteering is also a way in which individuals can express their values and concern by contributing to others, the community, and society (Musick & Wilson, 2008; Omoto & Snyder, 2002; Snyder et al., 2004). Altruism, solidarity (feeling connected to society or others in society), beneficence (moral view that connects compassion and duty), feelings of injustice or inequality (wanting to eliminate inequality from society), and reciprocity (giving in hopes that the recipient will return the giving in the future if needed) are all values that can lead to greater meaning for volunteerism (Dekker & Halman, 2003). Individuals may also find meaning in volunteerism that is related to more utilitarian or professional-based outcomes that focus more on acquiring career-related skills, job connections, or enhancing one's resume (Handy et al., 2010; Snyder et al., 2004). Many individuals, especially young adults, report that volunteering provides more employment possibilities, potential job contacts, and helps them look better towards potential employers (Handy et al., 2010; Ziemek, 2006).

Regarding the protective function, individuals may seek out volunteerism in order to work through a personal problem or reduce a personal sense of guilt for being more fortunate than the groups or individuals that they are helping (Snyder et al., 2004). Helping others may serve as a way for individuals to cope or recover from a similar

experience to the target population or work through uncertainties regarding their own needs and sense of identity (Clary & Snyder, 1999; Musick & Wilson, 2008). Through enhancement, volunteering provides a sense of meaning that contributes to enhancing feelings of self-worth (Clary et al., 1998). When individuals engage in volunteerism, they have the opportunity to grow psychologically and find their place in society by learning more about people, skills, or themselves (Clary & Snyder, 1999; Musick & Wilson, 2008; Snyder et al., 2004). Finally, the social function includes creating meaning for volunteering by expanding social networks, participating because others are engaged in similar volunteerism, or being asked to or pressured to volunteer by others (Dekker & Halman, 2003; Handy et al., 2010). A strong sense of community through expressing solidarity or coming together with others for a shared purpose frequently produces greater volunteerism (i.e., coming together to fight a stigma in society) (Snyder et al., 2004; Stukas, Snyder, et al., 2016; Sundeen et al., 2007; Wilson, 2012).

These initial functions have been examined cross-culturally and are represented through a variety of volunteer contexts across the world. In examining volunteerism across 12 countries (US, Canada, Belgium, China, Croatia, England, Finland, India, Israel, Japan, Korea, Netherlands), Handy et al. (2010) assessed 9,482 university students participation in formal volunteering (i.e., through organizations), the intensity of their volunteering, and the reasons for why they participated in that volunteerism. Results indicated that students reported strong support for the values (i.e., helping others), career (i.e., resume building), and social (i.e., relationships with others) meanings for volunteers across all countries. Specific findings for Canada, the US, and England revealed that

resume building and career advancement also held more meaning for volunteers in those countries (Handy et al., 2010).

In a similar study, 1,792 university students from Hungary, Romania, Serbia, and Ukraine completed questionnaires regarding various volunteer meanings (Bosci, Fényes, & Markos, 2017). Findings indicated that Romanians reported volunteering more for career and understanding and similarly, Ukrainians reported volunteering more for the career function in order to help them enter or transition into the labor market.

Furthermore, Hungarians reported volunteering more for values and social reasons (i.e., activities related to folk music or art opportunities given their minority status in Romania), and Serbians reported higher levels of volunteerism for values (i.e., helping the community recover from a natural disaster) (Bosci et al., 2017).

These individual meanings have also been examined for volunteers who assist specifically with NGOs. In one study of volunteers from 95 NGOs across Slovakia who worked in health and family-related areas, environmental concerns, human rights organizations, cultural organizations, and foreign voluntary activities, participants were asked to respond to questions regarding their respective NGOs and the characteristics, determinants, and barriers to volunteering. Many volunteers reported participating in volunteerism primarily for the social (i.e., to meet new people) and understanding (i.e., learn new skills/knowledge) functions. While those were the two most represented meanings for volunteering, participants also indicated additional meaning for volunteering such as experiencing satisfaction with volunteering, receiving recognition,

being actively engaged during leisure time, and reinforcing political or personal principles (Soltes & Gavurova, 2016).

Emergent Volunteer Meaning

Research related to volunteer meanings is often measured through structured questionnaires that limits respondents to a handful of previously established meanings for volunteering. While this method has been shown to be a valid measure of examining volunteer meaning (Clary et al., 1998; Clary & Snyder, 1999), it may not allow for greater depth and insight into volunteer meaning as evidenced by the aforementioned additional meanings that volunteers provided in Slovakia (Soltes & Gavurova, 2016).

Relevant research that provides evidence for additional individual meaning for volunteerism has been found through more qualitative approaches to exploring volunteer meaning. For example, in Armenia, 18 adult volunteers and 20 NGO leaders were interviewed regarding the meaning related to their volunteerism and tasks that they completed through volunteering. Volunteers and volunteer leaders reported five primary meanings or purposes for volunteering: developing new skills or knowledge, career experience, social relationships and personal protective factors (i.e., making friends, reducing negative feelings), psychological factors (i.e., enhanced sense of self, gains in morality), and to develop a sense of civic responsibility (i.e., becoming a contributing member of society) (Gevorgyan & Galstyan, 2016). As evidenced, there are similarities in the themes reported (i.e., understanding, career) from the six foundational functions but there are also additional meanings that may go beyond those functions, such as a sense of civic responsibility.

Another study revealed similar findings related to familiar meanings for volunteering while also indicating the inclusion of additional meanings that were not taken into account in the foundational functions that have been discussed. Akintola (2011) conducted a study with 57 South African adults who volunteered in two faith-based organizations that worked in AIDs care. Volunteers were individually interviewed and participated in focus groups where they were asked about their meanings and motives to volunteer in this specific population. Findings from these interviews revealed that each individual experienced multiple meanings for volunteering (between 2-4 separate meanings). Beyond the themes set forth by Clary et al. (1998), an additional theme of religion was also identified where volunteers experienced meaning related to a strong belief in God and feeling religious obligations towards helping others. Almost all participants mentioned the values function; specifically, they were interested in addressing humanitarian concerns in their community and society. Even though all of the aforementioned themes were addressed by a variety of the volunteers sampled, meanings specifically related to altruistic and humanitarian concerns were the most commonly mentioned.

In research that has focused more on qualitative approaches that do not utilize previously established meanings, additional individual meaning related to volunteering has been identified. For example, Grönlund (2011) interviewed 24 Finnish adult volunteers between the ages of 21-36 to gain insight into how the volunteer experience is associated with a sense of identity. Participants included volunteers from various fields such as social work, religion, sports, and educational volunteering. Through qualitative

interviews, themes regarding volunteering (i.e., starting to volunteer, various stages in volunteering, motivations, rewards, and models) and varying life stages emerged. Analysis of these themes indicated five identity-related values that were used to understand how volunteers create meaning and identify with volunteering: influencer (i.e., wanting to do what was right, desiring to make the world a better place), helper (i.e., wanting to help or serve others), community (i.e., giving something back to the community, being a part of the community), religious (i.e., doing God's work, following a calling), and success (i.e., feeling a sense of accomplishment, fulfilling the desire to help others).

Similarly, von Essen (2016) also explored how Swedish adults understood their volunteer experiences and how they viewed their roles within the greater society. Through interviews with 40 volunteers between the ages of 19 and 66, who volunteered in nature conservation, sports clubs, or social action (i.e., Red Cross), five themes emerged regarding what volunteers considered to be meaningful to them: 1) productive work where connections were through an *unpaid* experience; 2) *for the benefit of others*, a group, or a cause (i.e., it must be beneficial to others in order for it to be meaningful); 3) *voluntary* and done through free choice; 4) the ability to express *engagement* in something they are passionate about or believe in; and 5) provides a sense of citizenship within the *community*.

Concern for Others and Society

Given that human trafficking is a social justice concern and that individuals may feel more moved to participate in fighting this type of injustice (Dekker & Halman, 2003), it is worthwhile to explore the concept of altruism (i.e., concern for others) in volunteering in more depth, beyond it serving as one of many volunteer functions. Research focused on altruism has indicated that it may play a substantial role in the individual meaning and the decision to volunteer. Within an altruistic perspective, individuals participate in volunteerism because they feel a sense of purpose through contributing or helping others in the community (Omoto & Snyder, 2002; Stukas, Hoye, Nicholson, Brown, & Aisbett, 2016). When a community need increases (i.e., an emergency like a health epidemic), individuals may be more inclined to volunteer as the severity of the need may create even greater meaning for the volunteer experience (Lipford & Yandle, 2009). In a study conducted with 480 American university students, altruism was assessed as an influence on all of the foundational volunteer functions identified by Clary et al. (Clary et al., 1998). Students completed the VFI and a self-report measure of altruism and findings indicated that altruism was involved with each function and meaning of volunteering. This link between altruism and various functions of volunteering was found to be even more pronounced for the social, protective, understanding, and value functions (Burns, Reid, Toncar, Fawcett, & Anderson, 2006).

Various personality influences may also help explain how altruism can influence the meaning of and participation in volunteering (Stukas, Hoye, et al., 2016). Personality traits, which influence how individuals think about themselves and the world in which

they live in (Musick & Wilson, 2008; Son & Wilson, 2011), may encourage individuals to act in various ways regardless of the greater context (Penner, 2002). Specific personality traits, such as extroversion, empathy, agreeableness, trust, self-efficacy, and altruism (which is often considered to be an aspect of personality) are all related to greater involvement in volunteer efforts (Gazley, 2012; Penner, 2002; Sundeen et al., 2007). The work of Penner (2002) is a frequently referenced work in which dispositional (i.e., personality traits, values and beliefs) and structural (i.e., organization attributes, relationship with the organization) determinants of volunteerism are examined. Over the course of three waves of data collection, volunteers who worked with those affected by HIV were asked to complete questionnaires that included questions about their current volunteer status, length of volunteer service, specific volunteer activities, time spent on volunteering, feelings related to volunteering, organizational commitment, empathy, and helpfulness. Specifically regarding personality traits and their influence on meaning of volunteerism, empathy, helpfulness, and altruistic motives predicted greater involvement in volunteerism and greater length of volunteer service (Penner & Finkelstein, 1998).

This is further supported by research conducted on dispositional meanings of volunteerism, such as empathy, self-esteem, and generativity (Omoto & Packard, 2016). In order to examine these personality traits, Omoto and Packard conducted a study with 140 American and European American adults over the age of 60 who were primarily retired and volunteered in a variety of organizations (i.e., health-related, service, faith-based). In assessing involvement in volunteer organizations, weekly hours of volunteering, volunteer behaviors, a sense of community, empathy, self-esteem, and

generativity were all assessed. Findings indicated that a greater sense of community and feeling more concern, care, and empathy for others predicted increased volunteerism for those in retirement communities (Omoto & Packard, 2016). When volunteers are better equipped to handle various social situations that occur in volunteering (i.e., extroversion) and experience greater resiliency and agreeableness (i.e., social skills, emotion regulation), they are more likely to volunteer and experience increased satisfaction as the result of positive adaptation to more diverse volunteer experiences (Sundeen et al., 2007; Wilson, 2012).

Finally, Cornelis et al. (2013) conducted a study that focused on self- oriented (i.e., egoism, career, enhancement) and other- oriented (i.e., altruism, collectivism, principism) personality traits as meaning for volunteering. For this study, the researchers utilized 153 volunteer youth group leaders involved in Flemish youth organizations that engaged in recreational activities, scouting, and value building for Belgian youth. Volunteers were asked to report on their volunteer functions, motives for community engagement, volunteer behaviors, and their satisfaction with volunteering. Results indicated that while both self- and other- oriented motives gave meaning to volunteering, understanding and altruism were most likely to predict volunteer performance and satisfaction with volunteering (Cornelis et al., 2013).

Interactions within Families

While family members and interaction within the family environment are considered to be another major source of encouragement and support for those who participate in volunteerism (Stukas, Snyder, et al., 2016; Wilson, 2012), there is no known research that explores interactions within families for volunteers who participate specifically in anti-human trafficking volunteerism. Given the similar lack of research on the meaning of volunteerism specific to Romania, the influence of interaction within the family will be discussed using examples from the US and other countries where volunteerism is more readily examined. Specifically, family beliefs and values, the emotional climate within the family, and parental modeling will be reviewed regarding interactions within the family that may influence volunteerism.

Family Beliefs and Values

Family members and the family environment are considered an influence on those who participate in volunteerism (Wilson, 2012; Wilson, 2000). From an early age, parents may encourage their children or provide opportunities for them to participate in volunteerism (Chan & Elder, 2001; Law & Shek, 2009; Stukas, Snyder, et al., 2016). When children are raised in homes where they hear conversations about serving the community or when parents emphasize voluntary involvement in community, there is often a greater occurrence of early and continued volunteerism (Flanagan, 2003; Musick & Wilson, 2008). Family members may exhibit their own nurturing and compassionate behaviors towards organizations they volunteer with and as a result, create family beliefs or value systems related to helping others (Stukas, Snyder, et al., 2016; Wilson, 2012).

These family beliefs have been shown to play a contributing role in later volunteer engagement patterns (Pancer et al., 2007; Schmidt et al., 2007). For example, a well-known study that examined family values and youth volunteerism across the world was conducted by Flanagan, Bowes, Jonsson, Caspo, and Sheblanova (1998). The relationship between family values and youth volunteerism was examined across seven countries – Australia, the US, Sweden, Hungary, Czech Republic, Bulgaria, and Russia. In this study, a minimum of 500 adolescents from each country were asked to complete a survey regarding their level of civic commitment (i.e., contributing to their country, improving society), family values towards helping others, school climate, and a sense of membership at school. Significant findings specific to family values indicated that youth in the US, Australia, Bulgaria, and Sweden were more likely to report on and be influenced by family values towards helping others. Volunteers from those four countries experienced noticeable differences regarding their desire to volunteer as encouraged by family members supporting those efforts.

Similar findings on family values and their impact on volunteering extend beyond the United States as evidenced by research conducted with Chinese youth. In examining the relationship between family influence and the intent to volunteer, Law and Shek (2009) examined 5,946 secondary school student responses to questions regarding family influence on volunteerism, intent to volunteer, and amount of hours spent volunteering. Results indicated that family beliefs regarding the importance of volunteering, modeling volunteer behaviors, and family support (i.e., parental appraisal, approval of

volunteering) were all positive predictors of adolescent intent and engagement in volunteering (Law & Shek, 2009).

Finally, a strong connection with parents predicted greater volunteer community service and participation in social action with U.S. youth (Duke, Skay, Pettingell, & Borowsky, 2009). Over three waves of the Adolescent Health data collection, interview data for 9,130 young adults was analyzed; specifically, citizenship (i.e., voting), community involvement (i.e., group participation), overall civic engagement (i.e., sense of civic responsibility), family context (i.e., parent-family connection, shared activities), and community context (i.e., school connection, neighborhood connection, peer connection, other adult connection) were examined. Findings indicated that a stronger connection in all areas of the family context predicted community volunteer service, involvement in social groups, and civic engagement. Furthermore, engaging in shared activities with parents (i.e., joint participation in civic responsibilities) also served as a predictor of civic volunteerism and engagement.

Emotional Climate within the Family

Families may also encourage volunteerism by creating a supportive, emotional climate in the home environment (Rosenthal, Feiring, & Lewis, 1998; Wilson, 2012). When parents are warm (Law & Shek, 2009), create more family cohesion (Rosenthal et al., 1998), engage in more altruistic parenting (i.e., open discussions, cooperation), and experience higher levels of parental support (i.e., encouragement, affection), children are more likely to volunteer both during childhood and as they get older (Musick & Wilson, 2008; Wilson, 2012; Wilson, 2000). In one study that examined civic volunteerism, 105

young adults in the US were interviewed regarding their volunteer experiences in over 30 volunteer contexts, such as political activities, charitable organizations, social services, and public works. Youth participated in interviews, observations, and completed questionnaires where they reported their volunteer activities, outcomes of their experiences, others who were involved with them, and the degree of prosocial activity involved with volunteering. Findings indicated that young adults were more inclined to volunteer when there was increased family cohesion through commitment and support for the act of volunteering, in addition to family and individual membership in prosocial activities (i.e., social groups) (Rosenthal et al., 1998).

Fletcher et al. (2000) conducted a similar study that included 362 families with high school youth from the Iowa Youth and Families Project. Target adolescents and their parents were asked to complete numerous questionnaires and tasks related to parental community involvement, parental warmth, parental support, and adolescent community involvement. Findings indicated that parental warmth and support contributed to adolescent community involvement. Furthermore, when parents were more involved in community activities, adolescents were not only more likely to be engaged in similar activities, but were also more inclined to maintain this involvement over longer periods of time (i.e., sustained volunteerism). Even when parents reported lower levels of community involvement, adolescents were still more likely to be engaged in the community if their parents exhibited warmth, support, and reinforcement for their children's community participation.

The concept of continued or sustained volunteerism is further supported by research from Pancer and Pratt (1999). In this qualitative study, interviews were conducted with 20 Canadian youth volunteers who participated in numerous volunteer contexts such as helping at food banks, visiting the sick and elderly, tutoring, mentoring abused children, being a role model to vulnerable youth, and teaching Sunday school. During these interviews, youth were asked to provide a detailed history of their involvement in volunteerism, including when they first got involved, how much time they spent volunteering, what interested them in volunteering, various influences on volunteering (i.e., family members, friends, teachers), what they liked and disliked about volunteering, and the sense of responsibility they felt others should have regarding helping those in need. Specific to the family context, friends and teachers impacted the initial desire to volunteer whereas youth reported that the presence of a supportive family was more likely to influence sustained volunteerism.

Family members may also persuade individuals to stop participation in volunteer opportunities by pressuring them to focus their attention in other areas (i.e., family life, career goals) (Kulik, 2010; Musick & Wilson, 2008). Kulik (2010) conducted a study that included 201 women between the ages of 16 and 80 who volunteered in a variety of community services in Israel (i.e., schools, hospitals, care communities, social services). Women were asked to complete questionnaires on support from family members, volunteer empowerment, satisfaction with volunteering, contributions towards change, burnout, difficulty with the volunteer organization and clients, and perceived sacrifice. Results related to family support indicated that women, specifically during middle

adulthood, reported feeling less family support due to expectations that their focus should be elsewhere (i.e., on their families). This negatively impacted their sense of empowerment and satisfaction and subsequently increased their feelings of burnout.

Parental Modeling and Socialization

A final way by which interactions within the family may influence volunteerism is through modeling or reinforcement of similar volunteer behaviors. When family members participate in their own volunteer efforts, they serve as socialization agents related to volunteerism (Fletcher et al., 2000; Law & Shek, 2009; Wilson, 2012). Parents often serve as role models or gatekeepers for volunteer opportunities and can support or reinforce volunteerism for their children (Flanagan et al., 1998; Fletcher et al., 2000; Martínez et al., 2012; Wilson, 2012). This socialization may result in increased helping behaviors, a reduction of negative feelings, and the internalization of values related to helping (Stukas, Snyder, et al., 2016).

In one study conducted with 1,135 adolescents and 898 of their parents, Janoski and Wilson (1995) examined parents self-oriented volunteerism (i.e., professional), community-oriented volunteerism (i.e., community, church organizations), and human capital (i.e., family income, education, occupation) on levels of youth volunteer participation in church, sports, professional, informal, neighborhood, fraternal, ethnic, or labor union contexts. Findings indicated that when parents were more engaged in their own community-oriented volunteerism earlier, adolescents were more likely to participate in similar volunteer opportunities in both adolescence and early adulthood. These youth were more likely to act like and engage in similar patterns of behaviors they

witnessed in the family environment. This also supports research related to the aforementioned influence of family values and approval or support for volunteering (Law & Shek, 2009).

A study conducted by Martinez et al. (2012) provides additional support for the influence of parental modeling which also creates stronger family values related to volunteering. This study involved Chilean adolescents and young adults, six youth who participated in youth-lead organizations or community groups (primarily for environmental advocacy) were qualitatively interviewed regarding their conception of citizenship and motivations to volunteer within the community. Martinez et al. (2012) found that when family members participated in civic or political initiatives, their adolescents were more exposed and sensitized to social problems within the community; this helped provide greater meaning and identification with civic-minded values that later impacted their level of civic engagement.

In exploring more of a direct connection between parent volunteerism and concurrent child volunteer participation, the Corporation for National and Community Service conducted a study of American youth where 3,178 adolescents across the US were asked about their volunteer (i.e., religious, community associations) and school-based service learning experiences, volunteer commitment, family volunteering, religiosity, and academic achievement. Specifically regarding family volunteering, data were collected on parent, sibling, grandparent, and aunt and uncle volunteer participation. Findings indicated that adolescents were twice as likely to volunteer when one parent participated in volunteerism, and they were three times as likely to volunteer on a

consistent or regular basis. When there were increased amounts of role models for volunteering that existed in the family (i.e., extended family members who volunteered), adolescents were more likely to participate in their own community volunteerism and school-based service projects (Corporation for National and Community Service, 2005).

The influence of modeling on volunteerism and volunteer related values or behaviors such as altruism is further supported by Clary and Miller (1986). This study was conducted to examine childhood experiences and family socialization as predictors of later altruism and volunteerism in a crisis counseling center. One-hundred and sixty-two adults who volunteered at a telephone crisis counseling agency in the US were asked to complete questions regarding their biographical information, socialization history (i.e., past childhood experiences related to parents engaging in altruistic behaviors like participating in volunteer experiences), individual altruism, and group cohesiveness among their volunteer training group. Results indicated that when families promoted and modeled altruism and were more nurturing during childhood, adults participated in increased volunteerism and more sustained volunteerism. For those with parents who did not model altruism and volunteerism, adults participated in less later volunteerism unless they were encouraged more by external rewards and group cohesion and support in their own volunteer experiences (Clary & Miller, 1986).

Finally, in another study conducted with the Iowa Youth and Families Project, parental social participation, parental involvement with the family farm, and youth social participation were examined for 389 parents and their adolescents (Chan & Elder, 2001). Regarding parent social volunteer participation, youth were more likely to participate in

community and civic organizations when both of their parents participated in similar social volunteer organizations; this was especially the case when both parents were leaders in volunteer organizations and when there was joint parent-child interaction in community organizations.

Volunteerism in Context

In the European Union, over 90 million individuals (around 22% of the European population) participate in volunteerism; this number has steadily been increasing over the past decade (Oostlander, Güntert, van Schie, & Wehner, 2014). Oftentimes, volunteers are utilized in order to support certain social causes and are used in a variety of organizational structures (i.e., NGOs) (Harnett & Matan, 2014; Stankiewicz, Seiler, & Bortnowska, 2017). One way that NGOs utilize volunteers is to combat human trafficking, specifically in countries such as Romania where volunteers are needed in order to provide services that the government and other organizations are unable to provide (Limoncelli, 2017). Before exploring the Romanian structure and context for volunteerism in this area, it is imperative to first review how volunteers are utilized to combat human trafficking. Then, the focus will shift on how Romanian volunteerism has evolved within Romania and how Romanian volunteers are specifically engaged in anti-human trafficking efforts in Romania.

Understanding Human Trafficking

Human trafficking, often known as modern day slavery, occurs when an individual's rights are violated by being forced into labor of some sort (i.e., sexual, begging) (Bales & Lize, 2005). In accordance with the Palermo Protocol, human

trafficking is defined as the recruitment, transfer, or harboring of individuals through the use of force, fraud, or coercion (United Nations, 2000; United Nations Office of Drugs and Crime, 2016; Chung, 2006). Every area of the world is affected or influenced by some form of human trafficking (Chung, 2009); estimates vary from 25 million (United Nations Office of Drugs and Crime, 2016), to 27 million (U.S. Department of State, 2017), and even to 40 million (International Labor Organization, 2017). Much of the emphasis and focus of research on human trafficking has been on the dynamics of trafficking (i.e., risk factors, supply and demand) (Ecclestone, 2013; Litam, 2017; Tyldum, 2010; Weitzer, 2015) and specific regional trends with trafficking (i.e., metropolitan areas, Asia as a predominant source country) (Cole & Sprang, 2015; Kligman & Limoncelli, 2005). In addressing the issue of human trafficking, the emphasis is often on combating demand through prevention and protection, legislation and law enforcement, prosecution, identifying exploiters, and reducing supply (Foot et al., 2015; Rafferty, 2013). This is done by teaching life skills, ensuring safer migration, and strengthening communities by creating societal protection systems, enhancing economic opportunities, increasing collaboration, and promoting equality (Brunovskis & Surtees, 2012; Foot et al., 2015; Rafferty, 2013; Wirsing, 2012).

The movement against human trafficking has its modern origin around the turn of the 21st century. One of the most influential or contributing factors related to this reemergence was the introduction of the United Nations Protocol to Prevent, Suppress and Punish Trafficking in Persons especially women and children (otherwise known as the Palermo Protocol; United Nations, 2000). With this well-known protocol, human

trafficking was globally defined and a three-P paradigm approach for combatting human trafficking was outlined. The original three P's included prevention (raising awareness in vulnerable communities), protection (recovery and reintegration), and prosecution (legislation and policy). An additional P was announced in 2009 that was created to represent partnerships (collaboration among organizations for prevention and protection; Davy, 2016). These "P's" were intended to illustrate the comprehensive approach to human trafficking that needs to occur in order to provide successful prevention and intervention services within anti-human trafficking work. Many of the organizations that are engaged in anti-human trafficking work utilize volunteers in order to effectively address each of these areas (prevention, protection, persecution, partnerships) (Androff, 2010; Gibbs et al., 2015; Limoncelli, 2016).

Over 150 countries or states are associated with UN Protocol to Prevent, Suppress and Punish Trafficking in Persons (United Nations, 2000) and various groups such as the United Nations Office on Drugs and Crime, the European Union, and the International Labor Organization have a variety of local, national, and international anti-trafficking initiatives (ILO, 2017; UNODC, 2016). As interest in human trafficking has grown over the past 20 years, various government organizations and activists have been working towards creating programs and initiatives to combat this issue (Limoncelli, 2016; Risley, 2015). As a result of the Palermo Protocol and these additional initiatives, numerous programs, organizations, and causes exist that fight against human trafficking (Risley, 2015). Between the mid-1990s and the mid-2000s, many of the most well-known anti-human trafficking worldwide organizations were established (i.e., La Strada

International, Polaris, Free the Slaves) (Foot et al., 2015). However, advocacy related to this issue was still slow in its establishment; there was eventually a shift from human trafficking trends and research on victims to interest in policy changes and advocacy work (Cho, 2015; Gallagher, 2010; Limoncelli, 2017). Between 2008 and 2011, anti-human trafficking organizations started serving in more diverse capacities, such as awareness and prevention, intervention, restoration policy advising, enforcement, and research (Foot et al., 2015; Limoncelli, 2017; Rafferty, 2013).

NGOs Use of Volunteers

NGOs are organizations -- non-profit, social organizations, voluntary organizations, third sector groups, civic organizations – that are self-governing and utilize both paid workers and volunteers (Stankiewicz et al., 2017). These types of organizations provide services to a variety of different fields (e.g., healthcare, emergency relief, environmental awareness) and work on the local, national, and international levels (Limoncelli, 2016; Păceșilă, 2014). These types of organizations are an important part of creating and sustaining a democratic society as they often serve as a bridge between both the public and private sectors (Păceșilă, 2017). This is done by providing services that either sector cannot provide or complementing those that are provided (Halsall, Cook, & Wankhade, 2015; Popa, Vlase, & Morândău, 2016; Tzvetkova, 2002). NGOs are conscious of government efforts and are intended to serve as representatives of citizens in a given society or community (Tzvetkova, 2002). Given that many government systems cannot provide all services to their citizens (Hodgkinson, 2003), there has been a recent increase in partnerships and communication between NGOs and various government

offices such as the International Office of Migration, the European Union, and the United Nations (Limoncelli, 2016).

Volunteers are the backbone of many organizations in the voluntary or nonprofit sector (Law et al., 2015; Meijs et al., 2003; Stukas, Snyder, et al., 2016). NGOs work primarily with the support of volunteers and without volunteer involvement, many of the goals and progress of NGOs would be hindered (Stankiewicz et al., 2017). Volunteers are essential, as they are able to save organizations time and money, they bring in various experiences and skills to an organization, and tend to be more passionate about the causes they are volunteering for (Harnett & Matan, 2014). A key component of many of these organizations is that the volunteer workforce handles many of the day-to-day tasks and responsibilities (Garner & Garner, 2011; Meijs et al., 2003). The use of volunteers within the NGO sector is beneficial because these organizations are able to receive free labor and skills (Profiroiu & Păceșilă, 2017). Without volunteers, organizations such as NGOs may experience a loss of both human and financial resources; volunteers provide services to the community and society that may otherwise not be provided if they had to be paid (Ellemers & Boezeman, 2010; Tidwell, 2005).

In the area of anti-human trafficking advocacy, it is typically more common for NGOs to take on more responsibility in this work given their connections to the cultural and social backgrounds of their target populations and their history with the government of their respective countries (Tzvetkova, 2002). Outside of governmental systems, NGOs have played a significant role in the organization of prevention and intervention services in the anti-human trafficking field. However, there is little research that actually focuses

on the work NGOs do within an anti-human trafficking context and the extent to which they utilize volunteers to provide their services. In the first widespread analysis of anti-human trafficking organizations, Limoncelli (2016) found that between 2011 and 2015, there were over 1,800 anti-human trafficking NGOs operating in 168 countries. Within these groups, NGOs have been found to help combat sex trafficking, forced begging, adoption trafficking, labor trafficking, child soldiers, organ trafficking, and forced child marriages; often times, NGOs reported working on more than one type of trafficking in their organization (Limoncelli, 2016). The most common activities that NGOs participate in to reduce human trafficking are public education and awareness (43%), public policy advocacy (38%), legal services (29%), counseling (29%), housing (27%), education (23%), health services (20%), vocational training (18%), law enforcement training (15%), and direct rescue (7%) (Limoncelli, 2016). Specific to Asian countries, NGOs were found to work more towards direct rehabilitative services for trafficking survivors; however, in Europe, NGOs were more involved in indirect services, such as research, raising awareness, and connecting resources with other countries (Tzvetkova, 2002).

The Romanian Context

The historical factors that make Romania suitable for this study reflect a substantial governmental shift and increased awareness of the ongoing prevalence of human trafficking in the country. According to the U.S. Department of State Trafficking in Persons Report (2017), Romania is classified as a Tier 2 country where the government does not fully comply with or meet the standards of combatting trafficking (as created by the U.S. Department of State) but they are making efforts to do so. In order

to further understand how Romanian volunteers participate in anti-human trafficking volunteerism in their own country, it is important to first explore the history of volunteerism in Romania, as well as the need for volunteers in the country to help address human trafficking.

History of Volunteerism in Romania

Prior to 1989, Romania was considered a communist state (Tătar, 2016). While under communism, Romanian citizens lacked a sense of freedom of association and they were unable to participate in civic engagement and volunteerism by individual choice (Juknevičius & Savicka, 2003; Nikolova et al., 2016). Instead, volunteering with state-run organizations was mandatory and intended to benefit the government or state (Silló, 2016; Voicu & Voicu, 2009). Any association that was not controlled by the government was forbidden and the law prohibited individuals from gathering together in these types of groups (Voicu & Voicu, 2009; Voicu & Voicu, 2003; Silló, 2016). Communism undermined the general trust that citizens had and it forced individuals into a false sense of civic community (Nikolova et al., 2016; Pantea, 2015). This caused numerous long-term consequences that impacted later volunteerism, such as tension in the intergenerational structure of volunteerism (i.e., families did not promote volunteer related values) (Bekkers, 2007; Pantea, 2015), low levels of social trust, and considerably low levels of civic engagement (Nikolova et al., 2016).

In 1989, Romania experienced a dramatic political shift with the fall of the communist regime (Tănase, 2014; Tătar, 2016). Romanian citizens were suddenly free to be autonomous with their participation and engagement in society (Dragoman, 2009).

Immediately after the fall of communism, there was an increase in the promotion of volunteerism in Romania as a result of the democratic changes that occurred in society (Bosci et al., 2017). The creation of non-profit organizations separate from the state was finally allowed (Nikolova et al., 2016) and various volunteer agreements, regulations, and rights (to protect volunteers) were established in the early 1990s (Profiroiu & Păceșilă, 2017). Given that an important aspect in creating and maintaining a democracy is the establishment of voluntary associations, Romania was focused on promoting more democratic ideals that included the creation of numerous voluntary associations (Silló, 2016). However, even though Romanian citizens were free to participate in this aspect of public life, many were still hesitant to do more than vote; instead, citizens tended to focus more on their private lives rather than on the public domain or society (Dragoman, 2009).

Active involvement in voluntary associations or social movements is an important concept within a democratic society (i.e., civic engagement in society) (Voicu & Voicu, 2003). In countries where the transition to democracy has been slower and more difficult, rates of volunteerism are often lower (Hodgkinson, 2003). As previously mentioned, for many years after the fall of Communism, Romanians struggled with general trust, cooperation, and feelings of powerlessness in society (Dragoman, 2009; Pantea, 2015). Corruption was still rampant in various government systems in the country (Nikolova et al., 2016) and as a result, citizens were still hesitant to engage in volunteerism due to this corruption and how reminiscent it was with their communist past (Silló, 2016). Furthermore, after the fall of communism, citizens felt as though they had the ability to *not* volunteer and therefore, many did not (since they were previously required under

communism) (Hodgkinson, 2003; Silló, 2016). Recent studies have shown that Romanians may still hold prejudices against the act of volunteering; specifically ¾ of Romanian adults believe that volunteers would not be needed if the government did a better job (GRETA, 2016; National Report, 2010). Others believe that volunteers participate in volunteerism for some material gain or that it is still a communist ideal that should be replaced with paid work (National Report, 2010). Numerous barriers continued to exist that prevented or discouraged citizens from volunteering in society such as animosity towards the government, deep-rooted cultural beliefs related to communism, and a lack of capital (Cutler, 2015). Even with younger generations, the drive for consumerism has overshadowed a more internalized desire or choice to volunteer (i.e., paid work is emphasized more) (Cutler, 2015).

Many Romanians continue to perceive that there are high opportunity costs (i.e., poor recognition of skills learned and how that translates to paid environments) which negatively impacts the drive to participate in volunteerism (Cutler, 2015). Finally, additional barriers exist such as insufficient time, work-related obligations, poor health, age, family obligations, lack of organizational trustworthiness, not being asked to volunteer, or having a lower income level (National Report, 2010). Social capital is frequently lower in eastern European countries (when compared with Western societies) and that lack of resources (i.e., lower education levels, increased poverty) in addition to institutional distrust, negatively impacted the rates of volunteerism long after the fall of communism (Dragoman, 2009).

Regardless of these past barriers to volunteerism in Romania after the fall of communism, there has still been an increase in volunteerism across post-communist countries in the past decade (Voicu & Voicu, 2009; Silló, 2016). Volunteer organizations in post-communist countries have often been classified in six main categories: welfare organizations (social services, health), religious or church organizations, trade unions or professional organizations, political parties, interest groups (youth clubs, education), and ideology-based movements (human rights, peace movements) (Juknevičius & Savicka, 2003; Silló, 2016). Since volunteering as a free choice is a newer phenomenon in Romania within the past two decades, it tends to have a greater impact on younger Romanians who are more open to innovation, change, and giving back (Silló, 2016; Voicu & Voicu, 2003). A majority of Romanian volunteers are under the age of 35 or are engaged in volunteerism through the education system (National Report, 2010). The most recent reports of volunteerism in Romania are diverse: 15.7% of adults volunteered based upon from data collected in the 1999/2000 European Values Study (Juknevičius & Savicka, 2003), 5.8% of adults volunteered according to a public opinion poll conducted in 2008, and 12.8% of adults volunteered according to the most current European Values Study (European Union Report, 2010; National Report, 2010; Silló, 2016). Typically, Romanians report volunteering at varied rates as well: less than an hour per month (3.5%), between 1-4 hours (27.6%), between 5-10 hours (24.4%), between 11-20 hours (25.2%) and more than 20 hours per month (17.8%). Specific to general volunteerism in Romania, individuals typically report engaging in volunteerism in order to contribute to a worthy cause, take part in something that is enjoyable, follow through on a request from

another, participate with others in a social network, benefit one's own family in some way, or to receive some gratitude (National Report, 2010).

Human Trafficking As a National Concern for Romania

Human trafficking has become a rapidly growing phenomenon over the past two decades; it is one of the most severe crimes that crosses international borders (Cho, Dreher, & Neumayer, 2014; Weitzer, 2015). As globalization and migration has increased the trade of goods and services across borders, the illicit buying and selling of individuals has increased as well (Cho et al., 2014; United States Department of State, 2017). In 2012, it was reported that the estimated number of victims of human trafficking was around 20 million worldwide (ILO, 2014). Within a few years, that number increased substantially. According to the U.S. Department of State's 2017 Trafficking in Persons Report and data collected from 2012-2015 by the International Labor Organization (ILO), there are more than 40 million reported victims of human trafficking worldwide (ILO, 2017).

Specific to the European Union, between 2010 and 2012, over 3,200 identified and registered victims (i.e., those who received services) were from Romania (Eurostat, 2015). According to another national survey conducted around the same time period, even more victims were identified (4,500 from the survey conducted by GRETA, 2016). External to in-country reports conducted by the Romanian government, the U.S. Department of State reported on the identification of 864 investigated cases of human trafficking in 2016 in Romania (United States Department of State, 2017). Romania specifically experiences an increased risk for human trafficking given that it is a source,

transit, and destination country (United Nations, 2000). Both Romanian citizens and others from high-risk countries are often trafficked due to poverty, lack of jobs, social inequality, government corruption, lower education levels, and certain policies that have all contributed to individuals seeking alternative opportunities that may increase their vulnerability to be trafficked (e.g., seeking employment in Western Europe) (Caunic & Tulica, 2012; Gheorghiuță & Vădăsteanu, 2015; Hernandez & Rudolph, 2015).

Specifically, socio-economic factors have been shown to pose the greatest risk for human trafficking in Romania where many individuals are considered at-risk due to the effects of communism and related outcomes after the fall of that government system in 1989 (Silló, 2016). Since that time, over 60% of the trafficked population in Romania has occurred through sexual exploitation, over 20% are trafficked in labor and economic sectors, and the remaining victims experience trafficking through forced begging, theft, or pornography (Gheorghiuță & Vădăsteanu, 2015).

Current Use of NGOs and Volunteers to Combat Trafficking in Romania

After the fall of communism in 1989, there was a significant increase in the creation of NGOs in Romania (Voicu & Voicu, 2003; Popa et al., 2016). Prior to this, NGOs could not be established or exist during communism unless they were under the control of the state (Silló, 2016; Pantea, 2015; Voicu & Voicu, 2009). This greatly contributed to the lack of a sense of a civil society in communist Romania (Hoff, 2014; Nikolova et al., 2016). However, after the fall of communism, Romania experienced rapid growth in this service sector (Popa et al., 2016). In 1990 alone, over 300 NGOs were established each month in Romania (Voicu & Voicu, 2003). By the end of the

1990s, over 5,000 NGOs were registered in the country (Popa et al., 2016). However, many of these rapidly developed NGOs actually had little to no organization and activity (Voicu & Voicu, 2009; Voicu & Voicu, 2003). Fortunately, NGOs gained more prominence when state budget cuts occurred across Romania in the early 2000s (i.e., government funding was reduced to certain localities) and when Romania was included in the European Union in 2007; this led to increased funding that became available for non-state organizations specifically in the area of social welfare (Zamfir, 2015). Furthermore, the societal momentum towards democracy, freedom from a communist regime, increased interest human rights, and increased financial support for NGOs were all seen as positive progress towards giving independence back to citizens from the previous control by the state (Hoff, 2014; Zamfir, 2015).

The aforementioned changes helped continue to fuel the creation of various NGOs across Romania and currently, the Romanian government is working towards developing more financial support specifically for anti-human trafficking NGOs (Silló, 2016; Zamfir, 2015). Services for victims of human trafficking are still underdeveloped and needed; as a result, the Romanian government relies heavily on NGOs to provide this type of victim assistance (United States Department of State, 2017). NGOs differ from other types of organizations given that they focus on non-profit and non-commercial objectives (Limoncelli, 2016). High percentages of NGOs work specifically in the areas of business, education, culture, and sports; protection of citizen and human rights typically only represents around 6% of the NGOs in Romania (National Report, 2010). NGOs are often the first organization to provide anti-human trafficking action through

direct victim assistance, raising awareness, or lobbying for policy changes (Limoncelli, 2016). NGOs are particularly valuable for working in anti-human trafficking efforts because many trafficking victims are fearful of state-based organizations or forces (i.e., corruption with police forces) (Tzvetkova, 2002). Many NGOs are able to provide a variety of specific services to victims such as assistance returning to a country of origin, shelter, counseling, medical services, financial resources, legal assistance, vocational training, and assistance in dealing with local authorities (Foot et al., 2015; Honeyman et al., 2016; Tzvetkova, 2002).

Many anti-human trafficking NGOs in Eastern Europe focus on providing recovery services to victims (i.e., shelter, medical care) (Tzvetkova, 2002) and prevention services (i.e., awareness, outreach, research) (GRETA, 2016). When these NGOs utilize volunteers, they are better able to provide those social services through increased collective expertise, knowledge of community needs, and engagement in connecting with hard-to-reach groups (National Report, 2010). For example, the National Agency Against Trafficking in Persons (ANITP) uses volunteers to conduct educational trainings aimed at children, parents, and teachers that focus on the risks of trafficking while also organizing awareness campaigns through meetings, flyers, and internet-based materials (i.e., Facebook posts) (GRETA, 2016; United States Department of State, 2017). The Open Door Foundation (Usa Deschisa) also utilizes volunteers to work one-on-one with survivors in their emergency shelter, to teach English, life skills, provide medical services, or provide mental health counseling (Open Door Foundation, n.d.). Likewise, eLiberare provides services such as awareness education, prevention training, lobbying,

and restoration assistance across Romania; volunteers are utilized in each area to conduct these programs and help create change within communities (eLiberare, n.d.).

Summary

Volunteerism is a multidimensional concept and numerous, diverse findings are often present in research regarding the meaning and experiences of volunteers (Gazley, 2012; Ziemek, 2006). The meaning that individuals create towards volunteerism and interactions within the family environment play an important role in the decision to participate in volunteerism and often times, there may be multiple meanings or influences on the decision to volunteer at any given time (Cornelis et al., 2013; Keleman, Mangan, & Moffat, 2017; Stukas, Snyder, et al., 2016; Wilson, 2012). Individuals typically choose to participate in volunteerism for a variety of diverse reasons as a result of reflecting on the meaning of volunteerism and opportunities that are available to them (Finkelstein & Brannick, 2007; Snyder & Omoto, 2008; Stukas, Snyder, et al., 2016). When connecting volunteer meaning with benefits or outcomes of that volunteerism, volunteers typically have more positive outcomes related to their volunteer efforts when the volunteer opportunities match up with their intent or meaning behind choosing to volunteer (Houle et al., 2005; Omoto & Packard, 2016). Regardless of why individuals choose to volunteer, there are numerous positive outcomes associated with volunteering that help explain how and why individuals can benefit from participating in volunteerism. Participating in volunteer opportunities produces benefits at multiple levels: 1) individually, through how volunteers spend their time volunteering, 2) volunteer organizations, who learn how to recruit and retain quality volunteers, 3) communities, to

help build and sustain a sense of community and strengthen social networks, and 4) society, by using knowledge on volunteerism and social causes to inform the general public changes needed for greater social change (Stukas, Hoye, et al., 2016; Stukas et al., 2014; Wilson, 2012; Snyder & Omoto, 2008).

Even with these established benefits of volunteerism, there is still a lack of research regarding why individuals choose to participate in volunteerism in specific contexts (Agostinho & Paço, 2012). When examining volunteerism in context, there is an increasing need for volunteers in anti-human trafficking organizations that work in Romania. Volunteering in Europe, and especially in an anti-human trafficking context, is an important part of helping to develop education, enhance professional training, create competitive markets, assist victims, and create a broader sense of social solidarity in the community (Profiroiu & Păceșilă, 2017). As a result of this need, organizations need to understand individual meaning and the influence of family interaction on anti-human trafficking volunteerism in order to potentially increase the number of volunteers serving in this context. Therefore, this study was multi-faceted and intended to explore the individual meaning and interactions within the family in two understudied, layered contexts. Given that there are few studies that examine general volunteering trends in Romania and no known research that explores the meaning of volunteering and interactions within the family in Romania and in anti-human trafficking organizations, this study was the first of its kind. Specifically, it explored two underdeveloped areas of research (i.e., Romania, human trafficking) and can now help begin to fill the void of volunteer research in these areas.

CHAPTER III

METHODOLOGY

The purpose of this study was to understand the individual meaning of volunteering and interactions within the family that may influence Romanians who participate in anti-human trafficking volunteerism in their own country. Given that there is little known research examining volunteerism in a specific anti-human trafficking context and in the country of Romania, using a phenomenological approach provided rich insight into the meaning of volunteerism, why Romanians are participating in this particular form of volunteerism, and how interaction within the family may contribute to this type of volunteerism. The researcher utilized volunteers' interviews, member checking, peer debriefing, and researcher memos in the process of data analysis.

Within a symbolic interactionism perspective, the specific phenomena that were studied were the individual meaning and motivators of participating in anti-human trafficking volunteerism in Romania and the influence of interactions within the family for those who volunteer. The following research questions were addressed in this study:

1. What is the meaning of volunteering in anti-human trafficking volunteerism for Romanians who participate in this volunteerism within Romania?
2. How does family interaction influence Romanians who choose to participate in anti-human trafficking volunteerism in Romania?

Theoretical Framework: Phenomenology

The purpose of qualitative research is to gain in-depth insight into a specific experience, setting, and phenomenon that individuals experience (Patton, 2002).

Phenomenology is the study of a naturally occurring phenomenon or shared experience in which a group of individuals participates (Creswell, 2007; Patton, 2002). With phenomenology, the emphasis is on making sense of an experience and how ideas, events, feelings, and situations are being and becoming (Vagle, 2014). This includes descriptions of how people feel, depict, perceive, or talk about an experience or event with others (Patton, 2002). Phenomenology involves studying a smaller population with greater depth and insight into the meaning of the phenomenon being studied; this depth is developed through interviews with those who have direct, lived experience with the phenomenon (Creswell, 2009).

This approach is utilized to understand the phenomenon as it is commonly experienced by various individuals involved in the specific context (i.e., the essence of the shared experience) (Patton, 2002). The specific context that was explored in this study was that of Romanian anti-human trafficking volunteerism. Specifically, the researcher explored the lived experiences of Romanian volunteers who participate in anti-human trafficking volunteerism in Romania through semi-structured interviews. The participants were chosen because of their particular involvement and experiences in anti-human trafficking advocacy work through a well-known anti-human trafficking NGO in Romania. Participants were asked to express and reflect upon their experiences volunteering in this anti-human trafficking context in order to explore the individual

meaning of volunteering and interactions within the family that may influence their participation in volunteer experiences.

Protection of Human Rights

Participants and organizations in the study were protected under procedures outlined by the TWU Institutional Review Board (IRB). Participants were informed of their rights, including the ability to withdraw from the study at any time without consequence. Each interview session was audio recorded with the permission of the interviewees and in accordance with IRB protocol. At the beginning of each interview, the interviewer reviewed the informed consent document and reminded the participant that the interview session would be audio recorded. Each participant was asked to sign the consent form allowing his or her participation and information to be used in this study. The consent form was provided to each participant in both English and Romanian to ensure reading comprehension of participant rights. Before signing the consent form, participants were asked if they understood the form in its entirety and were given the opportunity to ask any questions regarding the study and procedures.

Participant names were collected in this study and each participant was assigned a code that was used for all related documents (i.e., interview notes, transcripts) and audio recordings. A master spreadsheet was created with each participant name and the assigned code; this was only accessible by the researcher and it was kept in a separate, secure location. Audio recordings of the participant interviews and transcriptions were kept on an encrypted laptop during the data collection process and audio recordings were deleted after transcriptions were completed. The interview transcripts will be maintained

for a minimum of three years after completion of the study and will be deleted within five years after completion of the study.

Participant Identification and Selection

Purposeful sampling was utilized to gather in-depth insight specifically from Romanians who were participating in anti-human trafficking volunteerism. Through this sampling method, participants are selected in order to provide richness related to the specific purpose of the research study (Patton, 2002). Participants were identified through direct contact with the director of eLiberare, an anti-human trafficking non-governmental organization (NGO) located in Bucharest, Romania. eLiberare provides a variety of prevention and intervention services such as education, social awareness, and support for survivors of human trafficking across Romania (eLiberare, n.d.). While eLiberare is primarily based in Bucharest, there is a second site location in Cluj-Napoca, Romania where volunteers also participate in the work associated with the organizational mission. At the time of data collection, there were no active volunteers in the Bucharest office; therefore, volunteers came solely from the Cluj office.

The director of eLiberare (who is based in the Bucharest office) served as a gatekeeper for contact with the Cluj office. The director provided a secondary gatekeeper who was the volunteer coordinator for eLiberare in their Cluj office; this volunteer coordinator was forwarded the initial email that contained information regarding the scope and purpose of the study. Once the researcher arrived in Romania prior to the data collection time period, she contacted the volunteer coordinator with more information, including eligibility requirements, to identify potential volunteers for participation. To

gain access to the participants, the researcher divulged her own involvement in the anti-human trafficking field and her previous involvement with eLiberare. The researcher also explained that participant involvement in this study was confidential and that the findings of this study may lead to better support for volunteers in this organization and field.

The selection criteria for inclusion for this study were based on age, criminal record, and volunteer status. As per the volunteer requirements set forth by eLiberare, volunteers with their organization must be 18 years or older and have no criminal record. Therefore, participants for this study were required to be over the age of 18 and have no criminal record. Furthermore, participants needed to have served as a volunteer with eLiberare for a minimum of one month prior to the interview date. Participants must also have been serving only in a volunteer capacity in which they were not receiving any compensation for their involvement or participation within this anti-human trafficking organization. Finally, it was necessary for participants to be able complete the interview in English.

At the time of data collection, eLiberare had 35 registered volunteers through their Cluj office. After the volunteer coordinator initially reached out to the volunteer pool, she also created a group chat through a commonly used, secure messaging app (WhatsApp) to connect with volunteers who were in the area and available to participate in the study. When prospective volunteers were identified, they were added to the group chat, which was primarily used for making initial contact between the researcher and each volunteer. After volunteers expressed interest in participating in the study and were

added to the group chat, the researcher sent a private message to the given volunteer to set up an interview date and time.

Data Collection Procedures

The researcher followed a specific university-approved protocol for collecting data from participants, in line with the TWU Institutional Review Board. The researcher used email communication, secure text messaging, semi-structured individual interviews, and field notes for the data collection process. After the secondary gatekeeper provided information about the study to potential participants and added them to the group chat, the researcher directly contacted each volunteer and asked for their availability for a face-to-face interview during the time that the researcher was in Romania. The researcher also allowed for a Skype or WhatsApp interview format for flexibility with scheduling. A potential participant opted for this interview method but ended up withdrawing from the interview due to time constraints.

Nine semi-structured, face-to-face interviews were conducted with eLiberare volunteers. Each interview was audio recorded for later analysis and to ensure that all participant responses were recorded accurately. At the beginning of the interview, participants were asked to review and sign the informed consent document. Participants were also reminded that the interviews would be audio recorded and that they could choose to decline to answer any question(s). Prior to the start of the recording, each participant was provided with the opportunity to ask any questions related to the interview process and was reminded that he/she could request a break at any time or end the interview early without consequence. Seven of the interviews were conducted in the

researcher’s private residence, one interview as conducted in a private area of a local park, and one interview was conducted in a private conference room at the workplace of the participant. Interviews ranged in length from 15 minutes to 60 minutes.

Each interview started with a general introduction regarding the purpose of the study and discussion of demographic information, before moving into the semi-structured format with the interview questions. For each interview, the researcher developed open-ended questions to guide the interview that are presented in Table 1. Participants were asked specific, probing questions about the meaning of volunteerism, motivation to volunteer, and family influence on volunteering.

Table 1

Research Questions and Interview Questions

Research Questions	Interview Questions
What is the meaning of volunteering in anti-human trafficking volunteerism for Romanians who participate in this volunteerism within Romania?	Specific to anti-human trafficking volunteerism, what does this particular type of volunteering mean to you? For instance, what does it mean to be an anti-human trafficking volunteer or advocate?
	Why did you decide to begin participating in anti-human trafficking volunteer opportunities? Or what motivated you to begin participating in this type of volunteerism?
How does family interaction influence Romanians who choose to participate in anti-human trafficking volunteerism in Romania?	What kind of role has your family played on your decision to volunteer?
	How do you think your family feels about your involvement in anti-human trafficking volunteerism?

In addition to the provided questions, the researcher also utilized follow-up questions and clarifying statements to probe for more information. Follow-up questions and statements included prompts such as, “Tell me more about...” and “Can you expand on that?” This semi-structured interview format allowed participants the flexibility to guide their answers while also allowing the researcher to maintain overall control of the direction of the interview.

The researcher took notes during and after each interview to reflect on relevant thoughts, feelings, or perceptions that arose throughout the interview process. These field notes provided an additional source of data intended to offer descriptive insight, reflection, and interpretation of the interviews from the researcher’s perspective and experience (Patton, 2002). The field notes and reflexive journaling were maintained in a handwritten journal that was stored in a secure location during the data collection process.

Data Analysis Procedures

After completing the interviews, the researcher listened to the recordings and engaged in a reflexive process of recording notes, thoughts, or feelings related to the recorded interviews. Then, each audio-recorded interview was transcribed by the researcher. Once transcriptions were complete, the researcher sent each transcription to the given participant for member checking; participants were asked to review their transcript for feedback, corrections, or any additions to what was provided during the interview. Participants were asked to return their transcript with comments and feedback, if needed, within two weeks of having been sent their transcript by the researcher. Of the

nine participants, two participants provided clarifying feedback regarding the name of a university degree and locations in Romania that were spelled incorrectly. Seven additional participants responded and indicated that they had no additional comments or feedback for their transcripts.

After participant feedback was received, the researcher began to comb through each of the interviews in order to get a general sense of the volunteer experiences that were represented. Significant phrases and statements relevant to individual meaning and interactions with the family were extracted from each transcript. These phrases and statements were color coded to delineate separate individual and family influences. Through this use of the horizontalization of data (i.e., pulling out significant lines of text), various categories and codes were inductively established (Patton, 2002). These categories and themes were then organized into meaningful themes that emerged from the data (Creswell, 2007). Once phrases and statements were categorized into broader themes, the researcher provided a descriptive analysis of the lived experience as reported by participants that informed the researcher of the phenomenon of volunteering that was being explored.

Triangulation occurred through member checking, peer debriefing, memoing, and revisiting past research findings while establishing possible codes and themes. Credibility of the results was established using member checking, which occurred by asking participants to review their transcript for review and verification. This was especially important for the volunteer population in Romania in order to ensure that what was spoken in English was what they intended to say (i.e., language clarity). Dependability

was established through an audit trail that involved maintaining and preserving all relevant transcripts, researcher notes, audio recordings, and other documentation that was acquired. Throughout the entire interview process, the researcher utilized reflexive journaling in order to record her own experiences and reflections (Miles, Huberman, & Saldana, 2014) regarding volunteerism, support, and her role in the research process. Finally, memoing was utilized throughout the data collection process in order to record additional notes and feedback related to the research process and to minimize potential research bias (Creswell, 2009). These memos provided insight into emergent themes, personal reactions to the participants' ideas and understanding of their volunteerism, cross-references to other interview notes or themes, cultural variations in experiences, and the researcher's connection to the research topic and themes. Throughout each of these means, the researcher participated in a continual process of understanding and exploring her own role as a volunteer, as an anti-human trafficking advocate, and as a visiting member of the specific community within which she was exploring.

Summary

This chapter described the procedures, methodology, and data analysis for a qualitative study of the individual meaning and interactions within the family for Romanians participating in anti-human trafficking volunteerism in their own country. The researcher obtained a sample of nine participants who were engaged in anti-human trafficking volunteer efforts through a NGO in Romania and the researcher gathered and

analyzed data from semi-structured interviews. Finally, the researcher followed all protocols related to the protection of participants as outlined by the Texas Woman's University Institutional Review Board.

CHAPTER IV

ANALYSIS OF DATA

Introduction

The purpose of this study was to understand the individual meaning of volunteering and interactions within the family that may influence Romanian citizens who participate in anti-human trafficking volunteerism in their country. Given that there is little to no research examining volunteerism in a specific anti-human trafficking context and in the country of Romania, using a phenomenological approach provided rich insight into why individuals are participating in this particular form of volunteerism and how families may contribute to this volunteer involvement. The specific phenomena that was studied was the meaning of participating in anti-human trafficking volunteer work in Romania and the influence of families on this volunteerism. This exploration into volunteer narratives was accomplished through the collection of volunteer interview data where the following research questions were addressed:

1. What is the meaning of volunteering in anti-human trafficking volunteerism for Romanians who participate in this volunteerism within Romania?
2. How does family interaction influence Romanians who choose to participate in anti-human trafficking volunteerism in Romania?

Description of the Sample

The volunteer coordinator for eLiberare's Cluj office served as a secondary gatekeeper who identified potential participants and disseminated information regarding the study. After the volunteer coordinator sent out initial information to the volunteers, a

WhatsApp group was created for potential participants. Ten volunteers were added to the group chat and an additional volunteer was identified later and included in data collection but was not added to the group chat. Of these 11 volunteers, nine participated in the face-to-face interviews. A 10th participant was identified but due to scheduling conflicts, an interview was not completed. Of the nine participants, seven fully met the inclusion criteria for the study; one participant was a native American who had been living abroad for many years before establishing himself in Romania for two years prior to completing this interview and one participant was the volunteer coordinator who also received part-time pay for her specific role in the organization after serving as a volunteer with eLiberare for 1.5 years. Even though there were 35 registered volunteers with eLiberare at the time of data collection, many potential participants were university students who were in the midst of their end-of-semester exams or were out of town for summer vacation. As a result, many potential participants were unavailable due to scheduling conflicts.

An additional challenge faced in the sampling process was that, through interview responses, many indicated being friends with the volunteer coordinator and that was the primary reason for reaching out to the researcher for the interview. Many of the participants indicated that either they did not receive the forwarded information with the study details or they were participating because a friend asked it of them. Of the volunteers who were in the group chat and responded with interest, there was occasional difficulty setting up specific interview times and locations with some participants. The

researcher had to reach out using friendly reminders that interviews needed to be set up and conducted in quiet, private areas (i.e., not loud, public locations like coffee shops).

A final sampling issue that emerged during the data collection process was the inclusion criteria for participants. Given the low identification and response rate, two participants were included in data analysis even though they did not meet the inclusion criteria. One participant was an American but identified as a global citizen (i.e., identifying with the community and culture in which he currently lives) and one participant was receiving compensation for her position as the part-time volunteer coordinator for eLiberare. The interview data for these two participants was still included in data analysis due to the insight that was provided and the various volunteer experiences that they had both experienced. For the American-born volunteer, his responses provided insight from both an American and a local perspective and the volunteer coordinator served as a volunteer with eLiberare for 1.5 years prior to taking on the part-time paid coordinator position so she was able to reflect on her initial experiences as a volunteer in the organization.

Of the nine volunteers who participated in this study, 77.78% ($n = 7$) were female and 22.22% ($n = 2$) were male. The volunteers were between the ages of 21 and 36 with an average age of 27; one volunteer declined to provide his age. Of the participants, 33.33% ($n = 3$) held full-time jobs, 55.56% ($n = 5$) were full-time undergraduate or graduate students, and 11.11% ($n = 1$) was both a full-time employee and student. Participants represented multiple regions of Romania with 44.44% ($n = 4$) raised in Transylvania, 22.22% ($n = 2$) raised in Crișana, 11.11% ($n = 1$) raised in Maramureș,

11.11% ($n = 1$) raised in Dobrogea, and 11.11% ($n = 1$) raised in the United States. The amount of time served as a volunteer with eLiberare ranged between 7 months and 24+ months (“more than two years” was provided rather than an exact amount of time; see Table 2 for all participant demographics).

Table 2

Participant Demographics

Age	Gender	Occupation	Length of volunteerism with eLiberare
21	F	Student	8 months
22	F	Student	7 months
22	F	Student	18+ months
23	F	Student	12 months
30	F	Graduate student; full-time employee	9 months
31	F	Full-time employee	24 months
32	M	Full-time employee	12+ months
36	F	Full-time employee	24+ months
-	M	Graduate student	24+ months

Note. One participated declined to provide his age.

Interview Process

Interviews with the participants were conducted face-to-face and each interview was audio recorded using a handheld digital recording device. Upon walking to the interview location (i.e., upstairs at a private residence, a conference room, a secluded area in a city park), the researcher engaged in rapport talk with the participants to increase their level of comfort with the interviewer and the interview process. Once the researcher and participant sat down in the respective area for the given interview, the researcher asked each participant if he/she would consent to the use of the digital recording device. After each participant provided confirmation, the recording device was turned on and the

informed consent document was provided to the participant. The researcher described the purpose of the study as well as the structure for completion of the interview and subsequent review of the transcript. The researcher provided time for the participant to review the informed consent document in both English and Romanian. Then, each participant was asked to initial each page and sign the final page after they read through the informed consent document and fully understood the requirements of the study.

The average length of time for the interviews was approximately 29:27 minutes, with the shortest interview lasting 14:11 minutes and the longest interview lasting 52:55 minutes. Interviews were conducted over a 13-day period from June 8, 2018 to June 21, 2018, while the researcher was in Romania. All interviews were conducted in English; one participant used Google translate on her phone to clarify a thought during her interview and another participant provided clarification of her educational background in an email after reviewing her transcript.

Data Analysis

Member Checking

Member checking was utilized to check validity in this study. Member checking is often used to check the accuracy of the descriptions provided and interpretations that emerge in the data (Miles et al., 2014). Each interview transcript was sent to the individual volunteer by email after it was transcribed to ensure that what had been represented during the interview was what each volunteer actually experienced. All nine volunteers were sent an email asking them to review their transcripts and provide either clarification or agreement with the transcription that was provided. The researcher asked

participants to respond by email within two weeks of receiving the transcript. Seven of the participants returned their transcripts with no changes; two participants returned their transcripts with small corrections related to language clarification (i.e., using the correct terminology or grammar in English, clarifying a location).

Coding

With qualitative research, coding is a process by which the researcher assigns various attributes or interpretations to the data (Saldaña, 2016). Codes are often used as a way to “chunk” the data and condense it to reveal the most meaningful information (Miles et al., 2014). Clustering and grouping ideas together based on commonalities or patterns that appear in the data allows the researcher to discover relationships, meaning, and further insight into the phenomenon being studied (Miles et al., 2014; Saldaña, 2016). The researcher coded the data multiple times in order to discover the meaning, motivators, and family influences on Romanian volunteerism in an anti-human trafficking context. Both first cycle coding and second cycle coding was completed and many of the generated codes in this study ultimately paralleled a variety of volunteer themes from previous research.

First cycle coding. First cycle coding is utilized as a means by which the researcher first assigns codes for the initial meaning of the data (Miles et al., 2014). In this study, the researcher used both descriptive and values coding throughout the first cycle of coding the data. Descriptive coding is utilized to identify a brief word or phrase that stands out in the data (Miles et al., 2014). The researcher initially used descriptive coding by reading each relevant statement made by the participants and assigning a

specific word or phrase that summarized her perception of the participant's thoughts. Often times, the descriptive codes were the first thoughts that came into mind while reviewing participant's answers and these codes provided a starting point for further understanding the data. Figure 1 includes examples of descriptive coding.

Quote	Themes	Participant
... my family was very supportive when I wanted, when I came back from the camp and I told them about this. They were really, I don't know, excited in a way. They were proud of me and when I uh decided to do that event in my hometown, uh my dad even offered to pay for it, to pay for everything that I needed in order to do this.	Support Pride	Cerulean
I'm sure there are also other people more or less with similar stories like mine which choose this volunteering because they are motivated personally or they are motivated by the stories that happened very close to them, close to their families or friends and of course, of course there might be people which are very sensitive and because of that, they are very [thoughtful] about the subject and that's also why they, they've chose, why they targeted to get involved in this volunteering.	Personal experience Personal relevance Empathy Thoughtfulness Purposeful	Mango Tango

Figure 1. Example of descriptive coding.

Values coding was also used within first cycle coding as it is intended to explore the values (i.e., the degree of important individuals place on an idea, others, or oneself), attitudes (i.e., how individuals feel towards an idea, others, or oneself), and beliefs (i.e., individual experiences and perceptions of the world that are influenced by values and attitudes) (Miles et al., 2014). The values coding provided an initial point of exploration for the researcher to begin making sense of what the volunteers ultimately valued or emphasized with their volunteerism. Figure 2 contains a sample of values coding.

Quote	Themes	Participant
¹ ... when I learned about eLiberare, I don't know, it's like it, it called me. ² Like you have to do something about this, you have to fight for this because you have to make people understand that this is not something that people do willingly. This is not something they do out of fun or pleasure. It's not something they want to do. It's something they're forced to do. ³ So that, that's why I want to be a volunteer here, to change at least people's minds when it comes to this stuff because they have the wrong impression.	¹ B: Internal sense of purpose ² B: Righting a wrong ² V: Making others knowledgeable ² V: Educating others ³ V: Changing minds/perception	Cerulean
¹ We are so close. When I told them I was going to be a volunteer here, ² my mother was a little bit concerned, she was a little bit worried because um she thought that I'm in a field where everybody wants to hurt you and everybody wants to destroy you... personality. And she's a little bit catastrophic. ³ At the end, she was so, she was so proud of my decision and ⁴ now she's good with that.	¹ A: Closeness ² A: Concern for safety ³ A: Pride ⁴ V: Delayed, slowly transpiring support	Ultramarine

Figure 2. Example of values coding.

Second cycle coding. A main goal of second cycle coding is to further understand the thematic or conceptual organization of the data after first cycle coding (Saldaña, 2016). Throughout the process of second cycle coding, first cycle codes are reorganized into broader themes or categories in a more selective manner (Miles et al., 2014). Utilizing second cycle coding allows the researcher to explore codes for similarities and consolidate patterns and themes that were most prominent from first cycle coding (Saldaña, 2016). For the purpose of this study, the researcher used pattern coding to further explore emergent themes in the data. The researcher began by re-examining first cycle codes and identifying various phrases or ideas that encompassed the more specific themes identified. For example, codes such as morality, worldwide perspective,

humanity, and changing the world were used to form the theme of worldview for individual meaning of volunteerism (RQ1). As the researcher continued this process of grouping codes together multiple times, she would look for a phrase or word that best represented the spirit of what participants experienced and represented. Figure 3 contains a sample of the pattern coding used in this study.

First Cycle Codes	Second Cycle Codes	Theme
Personal experience Sense of purpose Personal relevance Empathy from stories Personal background Protection of self Emotional investment Becomes personal Fundamentally wrong Touched by a story Intrinsic Ownership of decisions	Personal experiences Protection of self	Personal experience
Human rights Women's rights Protection of others Making a wrong right Awareness Lack of knowledge Cost to victims Public perception Scale/severity Relieve suffering Contact with organizations	Global rights Relieving suffering Protection of others	Protection of others

Figure 3. Example of pattern coding.

After identifying the broader themes for each research question and determining the most accurate phrasing to represent these themes, the researcher shared the themes and codes with a peer debriefer who examined the data and analytic process.

Peer Debriefing

Peer debriefing is often utilized in qualitative research to establish trustworthiness and credibility of the data (Marshall & Rossman, 2016; Patton, 2002). The peer debriefer was an impartial peer who has worked in a variety of research-related contexts with the researcher. This individual provided additional insight into the data and served as a source of support while processing through the meaning of the themes. The peer debriefer was a recent graduate of in the Human Development and Family Science graduate program at the University of North Texas who had experience with qualitative research. The researcher shared the established themes with the peer debriefer prior to finalizing the themes and the peer debriefer was able to provide feedback to the researcher regarding the themes that were identified.

In order to complete the peer debriefing process, the researcher sent a file to the peer debriefer that contained the transcripts and codes. The peer debriefer was asked to read each transcript and identify any additional codes that the researcher may not have identified, in addition to providing general feedback on the codes the researcher provided. Once this process was complete, the researcher and the peer debriefer engaged in a dialogue regarding the codes and themes they both identified to provide clarification and accuracy of the peer debriefer's feedback. This interactive process helped to reduce potential bias of the researcher's interpretations of the data (Marshall & Rossman, 2016). Once the themes were thoroughly discussed, the researcher finalized the themes and made changes as needed. Then, the researcher began to create written interpretations

regarding volunteer meaning, individual motivation, and the influence of family interaction for Romanian volunteers.

Findings

The focus of the following section is on the major themes that emerged in the data for each research question. Each research question is presented first, followed by the major identified themes, and direct examples from participants that support these themes. The first research question was “What is the meaning of volunteering in anti-human trafficking volunteerism for Romanians who participate in this volunteerism within Romania?” For this research question, participants were asked what it means to be an anti-human trafficking volunteer as well as what motivated them to begin participating in this type of volunteer work. Regarding individual meaning related to anti-human trafficking volunteerism, three primary themes were identified; these themes are listed in Table 3.

Table 3

Themes for Research Question 1 – Individual Meaning

Themes
1. Worldview
2. Internalized Beliefs
3. Education and Prevention

Regarding individual motivators for participating in anti-human trafficking volunteerism, six themes were identified when asked about their own motivations to volunteer (individual) and an additional two themes emerged when asked about why others may choose to volunteer in this context as well (other). Specific motivating influences for self and others can be found in Table 4.

Table 4

Themes for Research Question 1 – Individual and Other Motivations

Themes	Individual or Other
1. First-Hand Experience	Individual
2. Sense of Purpose and Responsibility to Others	Individual
3. Community or Country Pride	Individual
4. Peer Influence	Individual
5. Personal Experience	Other
6. Protection of Others	Other

The second research question for this study was “How does family interaction influence Romanians who choose to participate in anti-human trafficking volunteerism in Romania?” For this research question, the researcher asked about the role family members had on the decision to volunteer and how participants thought their family members felt about their involvement in this type of volunteerism. The researcher identified three themes for this research question and they are presented in Table 5.

Table 5

Themes for Research Question 2 – Interaction Within the Family

Themes
1. Support and Pride for the Volunteer
2. Indirect Support Through Family Values and Beliefs
3. Lack of Support, Knowledge, or Interest in the Volunteer Efforts

Presentation of Themes

Multiple themes were identified with each research question and individual area of exploration. Themes will be discussed separately for the following areas: meaning of anti-human trafficking volunteerism, individual motivations to participate in anti-human trafficking volunteerism, possible motivations of others to participate in anti-human trafficking volunteerism, and family interaction. The first research question was created

in order to understand the meaning of anti-human trafficking volunteerism and to explore why Romanians choose to volunteer specifically in this context. The second research question was designed to understand the influence that family members may have on the decision to volunteer in an anti-human trafficking context.

Research Question 1: What is the meaning of volunteering in anti-human trafficking volunteerism for Romanians who participate in this volunteerism within Romania?

Specific Meaning of Anti-Human Trafficking Volunteerism

In exploring what it means to be a Romanian volunteer in anti-human trafficking efforts, participants touched on many meanings such as feeling a sense of duty or responsibility, raising awareness, educating others, changing the world, altering societal mentality, defending a cause, and preventing future issues. From these various meanings and pattern coding, three key themes emerged: worldview, internalized beliefs, and education and prevention.

Worldview. Throughout some interviews, participants mentioned the value of volunteering in order to influence or change the world in some way. Timberwolf believed that changing individual mindsets and starting by simply doing something creates meaning for this volunteerism.

And [others] don't understand that by consuming it, they're part of the industry, of the demand... what I think is if we start looking inside us and see that the way we perceive women is like bad first of all for us and also encourage[s] this phenomenon, if we start changing our mindsets and probably we have to help

[because] something is also broken inside we do this... I think to summarize it in a phrase, it's like if you're not against it, you're for it. Right? So if you don't oppose it, you kind of accept it and it will happen behind your back.

Ultramarine focused more on volunteering in order to bring or raise public awareness to this issue in the country itself.

It's kind of a responsibility on my shoulders because here in Romania... this problem is not [seen] how it is. They tend to cover it [up] and they tend to 'let's close our eyes' because if we don't see it then it doesn't happen. But that's not true and I feel like I need to fight more for that, I need to work more on raising the general [conscientiousness]... it's pretty hard because Romanians are not so touched by these kinds of issues.

Violet focused a more multidimensional worldview approach that consisted of impacting belief systems, a general way of thinking, and how volunteering ultimately leads to a variety of societal changes.

So essentially what we're doing is trying to change people's minds, the people who go into trafficking for you know financial reasons but also the people who get tricked into participating. It means a lot to me because we are trying to change a mentality that's very geared towards money and we are trying to integrate a sense of morality and spirituality into people's lives in that sense... if we can change people's souls if you will, their morals, their spirituality, we have a resolution... I like being part of this because this not only would eradicate human trafficking, this would also be kind of a more humanitarian change in the world...

Internalized beliefs. Similar to having the desire to impact the greater good, some participants felt that volunteering meant that they had a sense of duty to give to and help others. This internalized way of thinking also included the belief that volunteering means that one sacrifices time and energy to provide for something greater than a sense of self. As previously discussed, Ultramarine believed it was her sense of duty, especially in Romania since the issue of human trafficking is often overlooked or minimized in the country. This sense of duty was often mentioned in correspondence with sacrificing one's time or emotions in order to feel fulfilled in their purpose for volunteering. Mango Tango mentioned this sense of sacrifice or responsibility to others, especially through empathizing with victims or those at-risk, as the mechanisms for creating meaning for this volunteerism.

... it could be considered a duty... it's a person with a good heart because that person is someone who is touched by their stories, by the victims' stories or by the people being exploited continuously, consciously, or unconsciously by other people. So it's a person which empathizes or has this great ability to empathize with other people and wants to do something good which is also very important to have this desire to do a good thing for somebody else and for the society in consequence. Um, this volunteer must, must be a strong person so if he or she is doing this for a while, it means that this person has a strong psyche I would say."

Razzmatazz also mentioned the emotional aspect of volunteering in this area, adding to the empathy and understanding that Mango Tango described. Razzmatazz believed that being a volunteer in this context means that you give of yourself emotionally at times.

... this type of volunteer has to be aware that maybe sometimes you are uh too deep or too close to the case and be aware that maybe in some days, you will suffer and uh you have to be aware that these emotional things will affect you and you have to know that from the first [time] you volunteer.

In continuation of this sense of sacrifice, Mango Tango added that being an anti-human trafficking volunteer is also about sacrificing your time for a greater cause that may come about through a sense of maturity or commitment to helping others.

So being an advocate means that you have this age in the field... [a] person that may be admired. Sacrificing your time in our era when nobody has free time or spare time for helping other people suffering in a very, very deep way. It's a very [admirable] thing.

Education and prevention. Finally, some volunteers mentioned that an additional meaning for volunteering in this context was to provide education to those who may not know much about the issue in order to prevent others from becoming victims. Shamrock mentioned being fortunate for the education that she received on the issue and felt like her purpose and meaning was to continue passing that information on to others.

But I understood that if I had the privilege to know what is trafficking, what disaster can cause in a life, and [at] the same time I believe that life is something sacred and people should not be exploited, so this came natural, to do something with an organization that was already doing that.

Goldenrod specifically spoke about her experience with school prevention programs that helped create meaning and purpose to why she participates in this type of volunteerism.

Her comments also reflected the evolving nature of the meaning of this volunteerism that changes with continued volunteer experiences.

I'm really hoping to help the victims, especially the girls that don't really know what it means to be a victim... working in schools made me realize that it's a huge need for girls to speak with someone about the issues that can, that could happen to them... to prevent things in the future.

Violet also commented on the idea that educating others created significant meaning for the type of volunteer work in which he participates.

It means being engaged in a cause that is very, very human... so this volunteering means a lot to me because essentially our role is resolution through education and resolution through essentially no longer feeding the system.

Motivations to Participate in Anti-Human Trafficking Volunteerism

To further understand the meaning behind Romanians' volunteerism in an anti-human trafficking context, participants were asked what motivated them to beginning participating in this type of volunteer work. This was intended to shed additional light on individual meaning since the reason why individuals choose to participate (i.e., individual motivations) may be linked with their values and beliefs regarding the act of volunteering (i.e., meaning). In exploring these various motivations, four themes emerged regarding why the decision was made to volunteer in this context: first-hand experience, a sense of purpose and responsibility to others, community or country pride, and peer influence.

First-hand experience. Cerulean was one of two participants who had directly experienced some type of exploitation earlier in life that impacted her decision to volunteer in this area. She described experiencing shame, fear, and guilt in her youth and wanting to prevent similar experiences for other girls.

... there was this guy who liked me and you know, he was trying a thing, to push things too much and um I uh, I remember that I was afraid to tell someone about it. I was ashamed... And that's when I realized that there's nothing to be afraid about because whatever happens to you, you have to tell someone about it because the more you keep it in, the more I don't know, maybe he did worse things to other girls so uh, I want to be a volunteer to tell people that it's ok to talk about it, that you shouldn't keep it in because that's... for me for example, mentally for me it was something that still haunts me to this day...

Mango Tango shared a similar experience where she was exploited in her youth and that influenced her later decision to volunteer, once she was able to emotionally process through her experience.

The thing is that making me a volunteer in the human trafficking and sexual exploitation is because I was sexually exploited, so that is the reason why I got involved and that's also the reason why I got involved so long after it happened because I needed the time to pull myself together emotionally and to get to a particular level of comfort to allow me to do something good for others...

Goldenrod also had personal experiences that impacted her desire to volunteer but not necessarily with her own experience of exploitation. As a teacher, she first mentioned

direct experiences with some of the students in her classroom exhibiting certain risk-taking behaviors that could lead to later exploitation.

... For Romanian girls because I work in school and I see that at very young ages, they start to be very, to look very attractive and try to attract boy's attention from very early ages. About 12 years old... 13, 14... Also because two of my teenage girls got pregnant by the age they were 16 and that was a huge impact on me and I thought ok I have to do something about this.

Shamrock likewise reflected on a specific experience with a group of students and how that shaped her potential understanding of human trafficking and volunteering in this area.

I was taking care of a group of high-schoolers, people from high school in the organization where I was working and some years before, I think 2011 or 2010, I don't remember anymore, one of the girls from the high school group disappeared and nobody knows about her anymore. And I was in charge of that group in that time and nobody... she just disappeared... and let's say I was feeling a bit guilty because I met that girl every week and I didn't see that something [was] happening to her so I never asked... I didn't even get it.

Goldenrod later described other experiences focused on volunteering through street outreach that impacted her desire to get more involved in anti-human trafficking volunteer work. She described a time where she and another volunteer went to share mărțișor with girls who were sexually exploited into prostitution. Goldenrod explained that on the 1st of March, Romanians share a piece of mărțișor (i.e., a little token or

trinket) with someone they care for to wish them a good spring. It was this experience of interacting with the girls on the streets and sharing a piece of mărțișor with them that made Goldenrod realize that she wanted to do more.

We wanted to tell them that they're more loved than they think they are because I think they have really low self-esteem and we just wanted to help out a bit... so that experience [of passing out mărțișor] really made me think that I have to do something about it. We can't keep our mouth shut because nothing will happen. We have to talk about important issues. We cannot avoid them and think that somebody else should do it for us.

A similar experience was described by Timberwolf, who participated in this street outreach with Goldenrod. Additionally, Timberwolf discussed his personal experience as an enabler through prostitution and porn addiction as a contributing motivator to eventually getting involved in supporting survivors.

I was the customer but I was also trying to see what [the prostitutes] feel about this. And I had some lengthy discussions with some of them... the main [motivation] was my porn addiction where I changed, switched the perception of women so I think I had better relationships even with my sister or with my mother because of this... I realize the [prostitutes] are not happy and after I was kind of liberated from my addiction, I realized there [are] other ways of living and to perceive women differently and to see them as equals and not judge them by what they can give you in terms of pleasure and stuff like this. So this was my main motivation.

Sense of purpose and responsibility to others. Many volunteers described a personal conviction or sense of responsibility for educating others on this issue. Cerulean emphasized being able to influence others and eventually decrease their risk of being trafficked as a motivator to volunteering.

So I want to help them in a way and try to... it's not 100% [guaranteed] that I'm going to save them from being trafficked but I can help them you know get an education and see things differently.

Shamrock was another volunteer who believed in educating youth on this issue, in addition to volunteering due to personal experiences and other volunteer or work responsibilities.

We should talk about this and we have the, we have the responsibility [because] we know about trafficking. We have the responsibility to educate young people.

In addition to educating and influencing others, Cerulean also discussed a sense of personal conviction in relation to being so fed up over the issue that she felt called to action.

... when I first learned about eLiberare, I don't know. It's like it called me. Like you have to do something about this, you have to fight for this because you have to make people understand that this is not something that people do willingly.

This is not something they do out of fun or pleasure. It's not something they want to do. It's something they're forced to do. So that's why I want to be a volunteer here, to change at least people's minds when it comes to this stuff because they have the wrong impression.

In addition to feeling called to educate society on the issue, Cerulean also felt called to volunteer in order to help those who may fall victim to trafficking.

I remember I heard a guy saying, it was a totally different subject but he was like how do you know that you have to do something? How do you know it's your calling? And he was like remember how Popeye said when Bruno was trying to hit on Olive on he's like that's all I can stand, I can stand no more. That's what you have to feel inside of you. You have to reach to the point where you're so pissed off at what's happening around you that it's all [you] can stand. I cannot stand anymore. And that's how I feel.

Violet described being raised as someone who places great importance on human rights issues and feeling an intrinsic concern for others as a result. This influence was instilled early in his life and contributed to his sense of responsibility to others.

The other reason I really wanted to be a volunteer against human trafficking is because it falls under human rights which is, has always been kind of conscious in my life. In other words, it's always been something that I consciously wanted to be involved in but I never had an avenue.

Community or country pride. A few volunteers mentioned specifically giving back to their own community or wanting to reduce this problem specifically for Romanians. Goldenrod discussed the idea of creating a small change that would hopefully lead to a bigger impact for her fellow citizens.

I think a change starts from one person and then it spreads and I'm hoping that in time, it can change the world. I know it sounds very vague but that's something at least that I can do for my people.

Goldenrod continued discussing the negative impact of human trafficking on the health of individuals and again, specifically mentioned wanted to support Romanians in addressing this issue.

I've noticed there's a lot of pornography issues, sexual abuse everywhere in the media. Every day we hear something about somebody being a victim and it made me realize this is very tragic to everything that is happening especially to girls from Romania... so I'm worried about the mental health and emotional health of my people.

Indigo referenced a sense of pride at knowing that she could share information and increase awareness specifically with addressing an issue that is so prevalent in Romania.

It makes me proud because I know Romania is like the first country in sending people to prostitution or many things [like that] and to bring people information about this, it's satisfying for me.

Violet also mentioned involvement specific to Romania in order to feel a sense of connectedness and contribution to the community in which he was residing.

... I felt it was important that as a resident here now, that I was involved in the community in something very relevant... I quickly decided that was something that I wanted to be a part of, be a part of the effort, the solution you know in the future... And then the other part of it is that in living here, I kind of wanted to

show the community that I'm not just here you know during my university years of my Ph.D. years and then I'm going to leave. In other words, I'm here because I want to be here... I want to be a part of Cluj.

He later discussed volunteering in this specific area as a source of pride in knowing that he was able to pay back the supportive community in which he was living.

The more conscious background is that it's something that plagues Romania specifically and as a resident of Romania and someone who is very proud to be here and to be you know a new member of the community, I wanted to get involved in one of the more relevant issues locally... I found that this was a very relevant issue in the country and I decided to get involved for those two reasons: background subconscious and conscious.

Peer influence. Multiple volunteers mentioned that peers or friends played some sort of role in introducing volunteers to the topic of human trafficking. Many of these peer-related influences also included movies or story clips that were often introduced by a peer to use as tools to educate and increase awareness for potential volunteers. Cerulean was one of the volunteers to mention a specific documentary introduced by her cousin as part of her initial education and awareness of the issue that later impacted her decision to volunteer.

... a documentary called *Human Trafficking* and I was so shocked because that was my first, that was the first time I ever learned about human trafficking.

While Cerulean had a documentary suggested by her cousin, Goldenrod had another movie recommended by a friend that also served as a catalyst for her interest in this area.

... when a friend of mine invited me to this association to watch a movie about anti-trafficking volunteering. I thought ok, let's see what it's about and when I heard about the numbers, I was so amazed because I didn't know how many people were involved in this.

Being brought into an introductory level of awareness was a common theme that continued with Indigo's experience after she attended an information session with an anti-human trafficking NGO after learning about it from a peer.

Well she [the volunteer coordinator] told me, "you can come to a volunteer course to see what's happening and if you like it, you stay. If you don't, you can go."

And I went... I was touched and also we have a lot of mini-movies about stories, real stories, confessions of girls and I was like, oh this is happening.

Mango Tango was another volunteer who mentioned a specific movie and interaction with a peer that increased her awareness and understanding of how she could participate in this type of volunteer work.

What motivated me was a movie... it was the movie *Fixer*... and after I saw that movie, I started talking about this activity and human trafficking and sexual exploitation... and I decided to participate in the volunteering activity here after a high school colleague of mine, which is a [judge], which I asked how could I get involved in helping in this field. He told me the NGOs because I don't have the law faculty and I can't get involved in the official side of the activity so the only thing that I can do from my position is to get involved with an NGO and that was

the moment when I searched on the internet [for] the NGOs which have this activity.

Possible Motivations of Others to Participate

In order to explore other potential meanings and motivators for anti-human trafficking volunteerism, the researcher also asked participants why they thought others might choose to volunteer in an anti-human trafficking context. Two main themes emerged when participants discussed why others might be motivated to volunteer: personal experience and protection of others.

Personal experience. Numerous participants believed that others may choose to volunteer because they might have had some similar trafficking or exploitation experience in their past. In turn, that previous experience might have encouraged others to give back in order to prevent similar experiences from happening with those who may be more vulnerable. Mango Tango indicated that in addition to having some sort of personal experience or exposure to the issue, there might also be others close to the individual who were impacted by human trafficking and that could serve as an additional motivator.

I'm sure there are also other people more or less with similar stories like mine which choose this volunteering because they are motivated personally or they are motivated by stories that happened very close to them, close to their families or friends. And of course there might be people which are very sensitive and because of that, they are very [thoughtful] about the subject and that's also why they targeted to get involved in this volunteering.

As previously mentioned, Timberwolf also shared a personal experience but his was as a perpetrator of sexual exploitation rather than as a victim. He shared his experiences as a sex and porn addict and how that ultimately influenced his own desire to volunteer in this area. He then mentioned that others might have similar motives for volunteering.

One of the reasons is my reason. So they kind of did bad in this area and they now feel that have to do something.

Personal experience also extended beyond firsthand experience; some participants mentioned that others in their social circles might have personal experience (as either a victim or a volunteer). Cerulean, Shamrock, and Ultramarine all touched on the potential influence that others' experiences may have on volunteer participation. Ultramarine discussed both protecting self (as a personal experience) and reducing the risk of this experience happening to others as potential motivators for others to volunteer.

I know some of them choose that because they were touched by a person who [has] been involved in a kind of human trafficking... because of what happened to her and they wanted to do that to prevent [that].

Cerulean also listed diverse reasons for others' volunteering and even though she mentioned some sort of personal experience, she ultimately believed that it was an internalized decision or feeling.

I also know people who had friends or someone they know was actually trafficked and they want to do something about it, they want to help. Some of them are just interested in it. They are like 'oh, this is a subject that not many people talk about

so what is it about?’ Some people do it because they need to volunteer somewhere. But I choose to believe that it is because they feel the need to do this. Likewise, Shamrock listed multiple reasons, some of which included personal experiences and backgrounds, as potential motivators for others who may choose to participate in anti-human trafficking volunteerism.

I think some because they had experiences or they have connections with people [where that happened] or situations [like that]. Others because they are thinking that it’s a cool subject... and it’s not so popular, so you are not just volunteering in festivals and film festivals and other stuff that is available in Cluj, so that’s something different... some of them because their friends are very involved... and what is their personal background.

Finally, Violet mentioned that a shared understanding of the experience might also contribute to the decision to volunteer for others. Even though individuals may not experience human trafficking or exploitation firsthand, people may share beliefs and an understanding of human rights that may indirectly impact volunteerism (i.e., witnessing injustices to others).

I also think that every human, every anti-human trafficking volunteer is a, you know, emotional person at heart or a spiritual person at heart and the ones who get involved are the ones who basically don’t support mistreatment of people... So I think that something we have in common, other volunteers and I, is that people who don’t tolerant intolerance and this is one field where you don’t get soft

people. People are very tough especially on the inside and won't stand for this, for the fact that this exists.

Protection of others. In exploring what it means for volunteers to protect others, many volunteers referenced others possibly wanting to relieve suffering, increase awareness of the issue, or to attempt righting wrongs in the community/society. Razzamatazz described that some individuals may simply want to make life a little better for others, which they could do through this type of volunteerism.

Well [for] 80% of the people I think... the big statement [is] to help people and to be there for them and to give support and how can I say it? To take some part of the suffering and to be there for the person and to help take over their suffering.

Indigo mirrored this sentiment by explaining that some may be motivated in order to take them away from a negative situation that a victim may not be able to remove him/herself from on his/her own.

It's a big problem and we are not aware of this and they need help. They need support, they need someone to encourage them... to take them from that hole.

In addition to mentioning personal experience, Ultramarine also described the potential influence that a sense of protection for others may have on the decision of others to volunteer.

And some of them are, we are 95% girls and they feel like they're exposed to that problem so they want to protect themselves and the other girls they know.

Goldenrod believed that once individuals are made aware of the issue of human trafficking, this may increase their interest in spreading awareness to others.

I think they realize the bad impact that the trafficking has on the people. I think they just have their eyes open and they realize what's going on. Maybe other people, they just don't realize what's going on.”

Research Question 2: How does family interaction influence Romanians who choose to participate in anti-human trafficking volunteerism in Romania?

Romanian volunteers in this study experienced many similarities with one another related to the support, knowledge, and interest of their family members in regards to their volunteer experiences. Given that participants were not asked directly and specifically about their parents' volunteer behaviors and beliefs about volunteering, findings were focused primarily on the level of support (or lack thereof) that family members conveyed to the volunteers.

Support and Pride for the Volunteer

In addition to mentioning support for both general volunteering and this specific volunteerism, some participants mentioned a feeling or sense of pride from family members who supported their involvement. Cerulean shared her experience of first learning about human trafficking by attending a religious camp that focused on this issue. When she returned and shared this new passion with her family, she felt supported and a general excitement from her family regarding her upcoming involvement in this area.

My family was very supportive when I wanted, when I came back from the camp and I told them about this. They were really, I don't know, excited in a way. They were proud of me and when I decided to do that event in my hometown, my dad even offered to pay for it, to pay for everything that I needed in order to do this...

My family had a really big part in it [volunteering]. They were really, really supportive and still are.

Not only did Cerulean discuss both emotional and financial support for her involvement in this volunteerism, but she also mentioned pride from her family members multiple times, especially from her father.

He called me and was like “I’m so proud of you and I hope everything goes well.” Indigo briefly described a similar shared sentiment from family members that encompassed both support and pride even though she mentioned that they played no role in influencing her initial decision to participate in this type of volunteerism.

They support me and they’re really proud... my mom did ask some questions... also my father, my father was asking me like “Do you meet with them?” like “Do you do therapy?” and I was like “No, I’m not a specialist.”

Ultramarine also described some of the questions that her parents asked her in order to learn more about her involvement in anti-human trafficking volunteerism. While her parents expressed concern over her safety, they were ultimately still proud of her involvement in this type of volunteer work.

We are so close. When I told them I was going to be a volunteer here, my mother was a little bit concerned. She was a little bit worried because she thought that I’m in the field where everybody wants to hurt you and everybody wants to destroy [you]. And she’s a little bit catastrophic [in thinking]. At the end, she was so proud of my decision and now she’s good with that.

Three participants discussed the supportive impact that family members had on both their discussion to volunteer and general family understanding of the volunteer work. Cerulean was the only participant to mention that a family member was the one who introduced her to the topic of human trafficking.

My cousin is a police officer and he wanted me to watch a documentary called *Human Trafficking*... he had an important role when it comes to this.

Both Mango Tango and Shamrock mentioned that they did not really feel like their family played a role until family members understood the volunteer's personal experiences and the impact that had on the volunteer. In referencing earlier exposure to sexual intimidation and exploitation (during her youth), Mango Tango believed that once her sister learned of her personal experience with this issue, it helped her sister further understand her involvement in this volunteerism.

But maybe my sister, she believes that of course I am interested in doing this activity and that I want to help other people in order to more or less prevent the particular aspects of the drama that I had in high school and maybe she considers it justified. My sister considers it justified, my desire and my passion to get involved in this activity.

Furthermore, even though Shamrock later explained that her family members do not necessarily know the type of volunteer work she engages in within the anti-human trafficking context, she still described a similar experience where a family member did not fully grasp her volunteer involvement until it was seen more firsthand. Shamrock discussed a volunteer trip through a religious organization that she was able to take her

mother on which ultimately influenced her mother's level of support for her volunteerism.

In volunteering, generally [my family] support me. In the beginning, my mother didn't understand very much what all this volunteering is and she was thinking I was losing time but once I [took] her on a trip to Belgium... and she was fascinated about the people that [were] there and the meeting that was there and everything and from that time, she never asked why I was doing that. So she was really fascinated.

Indirect Support Through Family Values and Beliefs

Another means by which family members influence participation in anti-human trafficking volunteerism was through an earlier establishment of values and beliefs towards helping others. This was considered more indirect support as these values and beliefs might have been instilled earlier in life and might be related to a diverse range of concerns for others. Ultramarine was one of a few participants who described how her family helped instill values regarding helping others and how that ultimately led to feeling supported by her family.

They feel good that I am doing something for others and I learned that from my family, to invest in others and to show that.

Even though Violet was an American living, working, and volunteering abroad, he still experienced a similar indirect influence from his family members especially regarding the development of a belief system that impacted his volunteerism. Violet shared that his family instilled in him certain values related to general volunteerism.

I was always raised to see people as equal even if you don't agree with their beliefs... I was raised very properly. In other words, when I talk about proper I mean like manners, like treating people like you want to be treated yourself. So I was very lucky to have the right morals growing up. So my family actually never really pushed me to get into volunteering but they always pushed me to do what's right and that kind of plays a role.

Even though he later explained that his family members did not necessarily know the specifics of his anti-human trafficking volunteerism, Violet still referenced the early establishment of a values system in his family that impacted his desire to volunteer and give back to others.

It's just to respect that people can live how they live and they have the right to live undeterred, you know to follow their interests you know as long as that doesn't affect another person in a negative way. I believe people have that human right.

While Timberwolf was not necessarily raised with internalized family beliefs regarding a desire to help others vulnerable to exploitation, the awareness that the females in his life could be vulnerable did influence his decision to volunteer.

... I have a sister. She is like 26 and she is living in Vienna. I have a lot of cousins, a lot of friends which are females and I think it's very important for them to know the dangers that can arise from this.

Lack of Support, Knowledge, or Interest in the Volunteer Efforts

Not all participants reported feeling supported by their families; many actually explained that their family members either knew little about their involvement in anti-human trafficking volunteerism or knew about their involvement but did not really show any degree or level of support for this volunteerism. Mango Tango referenced a general lack of support from family members in her life.

It is zip-o. Because um, mainly I am not very supported in my life decisions by my family so I [make] decisions all by myself.

Later, Mango Tango mentioned how that general lack of support carried over into the volunteer context, both for her decision to volunteer and as a possible continued influence.

I think all of them... they know that I am involved in this NGO. They aren't interested very much. They don't ask me or they don't ask any information about this. So my family didn't play any role in my decision to get involved as a volunteer nor in my activity to continue as a volunteer.

Shamrock shared a similar sentiment with her family that indicated both a lack of understanding of her volunteerism which influenced or impacted how she perceived family support.

I think they don't know what [it is] and they don't know this passion of mine so they really don't care very much.

This lack of support was extended further into viewing the volunteerism as a potential waste of time and energy for Goldenrod. She described how her family did not support

her volunteerism in practice given the cost of volunteering even though they supported the idea of volunteering.

Well actually, they don't like it so much. They like the idea of being a volunteer but they don't like me spending so much time being away from home, things like this. Also, because we don't receive money for it and they it's not, not necessarily a waste of time in those words, but they think that I'm losing a lot of energy on things like this instead of being home, taking care of myself...

Regarding this lack of knowledge related to what the volunteers actually do, Timberwolf referenced both his parents and sister as not really understanding his responsibilities and involvement. While his female family members might have influenced his desire to volunteer (as previously described), Timberwolf explained that there was a lack of awareness related to the specific tasks of his volunteering from various family members.

There was no role of the family. Since my family, my mother and my father live two hours' drive from here, I don't get that often in touch and I didn't really talk with them about this. I had some conversation with my sister when I wanted to go in the place where the prostitutes stay and talk with them and she didn't really agree with it. She said it doesn't make sense and it's dangerous.

After reflecting on his family's level of involvement further, Timberwolf eventually felt as though his family might have simply lacked awareness as to the type of work in which he participates.

They don't have a particular opinion so I don't know if they really know what I do here.

Only one participant mentioned the potential bidirectional impact that he may have on his parent's lack of involvement in his volunteerism. He identified himself as a potential roadblock to his family being unfamiliar with his volunteer work even though he felt that they generally would support him giving back to the community. As the only American-born participant in this study, he also shared a unique perspective related to the impact of geography and how that might cause a lack of interest in his family as well.

I think they think positively about it but to be honest, they've never brought it up perhaps 'cause I've never brought it up. But I can't say that I've involved my family very much in it. I think part of the reason is... on, their generation but wo, where they are located geographically has had enough exposure to the issue and so I think if I were ever to approach explaining what I do to them, with the volunteer work with eLiberare, they would be interested but it would never have the impact that it does on me and people closer to the issue.

Summary

This chapter summarized the procedures used for data collection, the sample, and findings for this phenomenological study. Nine individuals who volunteered with a Romanian anti-human trafficking NGO (eight Romanians, one American) participated in this study. The researcher described the procedures utilized for recruiting volunteers, informed consent, and volunteer demographics. The researcher then discussed how the data was collected through interviews and then analyzed after transcriptions and coding were complete. The researcher used descriptive and values coding as first cycle coding methods and pattern coding as a second cycle coding method.

The researcher sent each transcript to each volunteer to ask them to check their transcripts for clarity and feedback. Seven participants returned their transcripts with no feedback and two participants provided small modifications related to grammatical issues with what they had said. The researcher then integrated this feedback into the final transcripts. After themes were coded, the researcher met with a peer debriefer who provided feedback and insight into potential themes in the transcripts. This feedback helped ensure a clearer representation of what participants were suggesting and helped to reduce bias in the themes from only one perspective.

For data analysis, the researcher presented the two research questions and related themes that emerged from the coding process. For research question one, three themes emerged from the data. Some participants described a sense of awareness, morality, and belief in changing the world through a worldwide as the meaning and purpose for participating in anti-human trafficking volunteerism. Participants also discussed the importance of internalized belief systems related to duty and sacrifice when explaining what being a volunteer means to them. The final theme for the first research question was related to providing education and prevention for others to reduce risk and vulnerability. In addition to asking about individual meanings for anti-human trafficking volunteerism, participants were also asked about their motivations to volunteer and their beliefs as to why others may choose to volunteer in this area as two subsections of Research Question One.

When exploring individual motivators for participating in this volunteerism, four themes emerged. Participants described first-hand experience or exposure to human trafficking (i.e., being exploited themselves, seeing others fall victim to exploitation), having a sense of responsibility to others, experiencing pride and support of their country, and being influenced by a peer as the primary motivators for engaging in this type of volunteerism. When participants were asked why they thought others might participate in anti-human trafficking volunteerism as well, two additional themes emerged. Similar to their individual motivators, participants believed that others may volunteer as the result of personal experiences and to protect others by relieving their suffering and supporting their basic rights.

For Research Question Two, three themes emerged related to family influences on the decision to participate in anti-human trafficking volunteerism. Participants described both the presence of family support and the lack of family support and knowledge related to this specific volunteerism as two of the family influences on volunteering. Another theme identified was a more indirect family influence that was the result of family belief systems or values that were instilled in the family environment and influenced later volunteer behaviors.

CHAPTER V

DISCUSSION AND IMPLICATIONS

Introduction

This research study explored the individual meaning and interactions within the family that may influence Romanians who participate in anti-human trafficking volunteer efforts within their own country. The purpose of this study was to specifically gain insight into the experience of anti-human trafficking volunteerism with Romanian volunteers due to the researcher's interest in this particular and underexplored area in the field of volunteer research. The researcher used Symbolic Interactionism as a theoretical framework for exploring the various ways that meaning emerged from individual experiences and the interaction of family members in relation to anti-human trafficking volunteerism. Within symbolic interactionism, interaction with others leads to a sense of meaning that is regularly transformed based on social and environmental interactions (Mead, 1934; Lauer & Handel, 1977). Both external influences (i.e., family members, community) and the act of engaging in volunteerism provide a context by which volunteers created meaning throughout their interactive experiences. A phenomenological approach was also used in order to further understand the emergent meaning of volunteerism in this context, as it acknowledges descriptive and interpretative meaning for each individual (Creswell, 2007). The focus of phenomenology is to explore a specific phenomenon with greater depth to understand the lived and shared experiences of participants in the given phenomenon (Patton, 2002).

Discussion of Findings and Themes

In Chapter IV, the findings of this research study were presented and were drawn from volunteers' interviews, reflexive journaling, and researcher memos. This chapter provides a summary of the study and how these findings relate to previous research and literature. This chapter also includes a discussion on the implications for individuals, families, and volunteer organizations as well as the limitations of this study and recommendations for future research in this area. Specifically, these findings are discussed in line with the proposed research questions for the study:

1. What is the meaning of volunteering in anti-human trafficking volunteerism for Romanians who participate in this volunteerism within Romania?
2. How does family interaction influence Romanians who choose to participate in anti-human trafficking volunteerism in Romania?

A variety of overarching themes were identified for the two research questions and often times, the representation of these themes overlapped. This chapter will describe these findings in relation to previous research, in addition to discussing implications and recommendations for future research and anti-human trafficking organizations.

Individual Meaning for Volunteering

The purpose of this study was to give voice to Romanian volunteers in order to explore their own experiences, meanings, and motivators for volunteering with an anti-human trafficking NGO. In exploring individual meaning, volunteers were asked about both the meaning of anti-human trafficking volunteerism ("What does it mean to be an anti-human trafficking advocate?") and their motivations for choosing to participate in

this specific type of volunteerism (“What motivated you to begin participating in this type of volunteerism?”). Previous research has indicated that volunteers actively choose and reflect upon opportunities to help others; this process is often highly individualized and personal (Clary et al., 1998; Musick & Wilson, 2008; Omoto & Packard, 2016). Throughout the interview process and subsequent data analysis, participants revealed that they took an active role in planning their volunteer involvement. Even though each participant was exposed to the concept of human trafficking and related volunteer opportunities in diverse ways, they all individually and intentionally sought out specific volunteer opportunities after gaining awareness of the issue. This is in line with previous research that indicated that volunteerism is often planned through a reflective process where individuals actively make decisions to benefit others in some way (Clary & Snyder, 1999; Snyder & Omoto, 2008; Stukas, Snyder, et al., 2016).

Romanian volunteers’ experiences highlighted nine primary meanings and motivators for participating in anti-human trafficking volunteerism. The most frequently mentioned meanings related to anti-human trafficking volunteerism were worldview (i.e., wanting to change the world, raising awareness in the country, creating societal change), internalized beliefs (i.e., having a sense of duty, sacrificing one’s time and energy, experiencing empathy), and education and prevention (i.e., educating others, school prevention programs). Furthermore, in regards to individual and other motivational influences, participants mentioned first-hand experience (i.e., earlier exploitation, witnessing risk-taking behaviors, being a john), a sense of purpose or responsibility to others (i.e., personal conviction, feeling called to this cause, intrinsic concern for others),

community or country pride (i.e., giving back to their community, supporting Romanians), peer influence (i.e., movies or stories, interactions with peers), personal experience (i.e., others may have been exploited, personal background, shared understanding of the issue), and protection of others (i.e., relieve suffering, righting a wrong, increasing awareness).

While past research revealed that choosing to volunteer is influenced by individually subjective meanings (Sundeen et al., 2007; Wilson, 2012), there was a gap in the research regarding both Romanian volunteers and those who choose to volunteer in an anti-human trafficking context. Several well-known studies on volunteerism have examined individual meanings or motivators for volunteering. In reviewing these previously well-established foundational meanings or functions of volunteerism, Clary and colleagues consistently identified six main motivators for volunteering: understanding (i.e., learning about social issues, new experiences, or others), values (i.e., helping others in some way, concern for the community), career (i.e., acquiring career-related skills, job connections, enhancing one's resume), protective (i.e., working through a personal problem, reducing guilt associated with being more fortunate than others), enhancement (i.e., self-worth, self-understanding), and social (i.e., expanding social networks, encouragement from others to be involved) (Clary et al., 1998; Clary & Snyder, 1999; Musick & Wilson, 2008; Snyder & Omoto, 2008; Snyder et al., 2004; Stukas, Snyder, et al., 2016). The current findings are in line with these frequently examined meanings for volunteerism; specifically, understanding, values, enhancement, and social corresponded with meanings and motivators that were identified for

participants in this anti-human trafficking volunteer context. Similarities and overlap among previously identified functions/meanings and current themes are provided in Table 6.

Table 6

Correspondence of Emergent Themes with Established Volunteer Functions

Emergent Themes	Volunteer Function
1. Worldview	Values; Social
2. Internalized Beliefs	Values; Enhancement
3. Education and Prevention	Understanding
4. First-Hand Experience	Values; Understanding
5. Sense of Purpose and Responsibility to Others	Values; Enhancement
6. Community or Country Pride	Values; Enhancement; Understanding
7. Peer Influence	Social
8. Personal Experience	Values; Understanding
9. Protection of Others	Social; Enhancement

While protective and career meanings were not explicitly supported in the current study, there was an implication in many of the interviews that volunteering may have helped participants process through their own past experiences, feelings, and beliefs about human trafficking. For instance, even though Timberwolf mentioned his own experience as a buyer of girls who were sexually exploited, he did not directly state that he was participating in this type of volunteerism to resolve his guilt or to currently work through overcoming this issue (that was done prior to volunteering). Furthermore, Mango Tango described her earlier experience of being sexually exploited and her inability to volunteer until she had emotionally processed through that experience. Again, this specific situation was done prior to her anti-human trafficking volunteerism and was described more within the context of impacting how long it took her to initially get

involved. Regarding the career function, only one participant mentioned anything (directly or indirectly) related to participating in volunteerism for a work-related purpose. Razzmatazz mentioned that she wants to be a stewardess and in that position, she learned that awareness of human trafficking might provide her with the knowledge to help others one day.

As evidenced, many of the emergent themes were supported by prior research illustrating various meanings for volunteerism. For example, internalized beliefs are consistent with values (i.e., giving to and helping others) and enhancement (i.e., sacrificing self that may lead to more positive view of self). While there was support for previously established volunteer meanings, findings from the current study were unique in the sense that often, there was not one dominant meaning or motivational force that influenced anti-human trafficking volunteerism in Romania. As previously mentioned, this can be seen in Table 6 where multiple volunteer functions corresponded with the current themes identified in this study. Rather, it was through interacting with a variety of experiences and others that continued to shape the various meanings and motivators that each participant assigned to their experience. This ever-evolving interpretative process is supported with symbolic interactionism, where each exchange and experience ultimately altered how participants viewed, processed, and engaged in their anti-human trafficking volunteerism. Most of the foundational research on volunteerism conducted by Clary et al. (1998) was quantitative in nature and did not allow multiple meanings to emerge at different times throughout the research process. Past qualitative research though has indicated additional or multiple meanings similar to those found in the current study. For

instance, Gevorgyan & Galstyan (2016) and Grönlund (2011) both found meanings similar to Clary et al. (1998) while also identifying additional meanings such as civic responsibility and religion. Furthermore, when examining a specific societal or global concern, specific meaning related to humanitarian efforts were more likely to emerge. As evidenced in this study, participants mentioned changing the world and having a sense of humanity towards others (i.e., worldview) as a meaning and motivator to participate in anti-human trafficking volunteerism. This humanitarian value is supported through both the aforementioned volunteer function of values and past research in the area of AIDs care, where almost all volunteers addressed humanitarian concerns and values as influencing their volunteerism. Those values were often reported as one of many multi-layered meanings for volunteering and some volunteers actually mentioned two to four different meanings that influenced their volunteerism at any one time in these past qualitative studies (Akintola, 2011).

To further support the notion of multiple and ever-changing meanings related to volunteerism, many volunteers continually and actively shaped their individual meaning for their anti-human trafficking volunteerism through their dialogue with the researcher. It was actually through the interview process that many of the volunteers discovered the multiple layers of meaning, motivation, and family interaction that influenced their initial decisions to volunteer and their sustained volunteerism. Some participants even paused during the interview process and commented on how their perceptions and understanding of their volunteering was changing or how they were learning more about themselves through this interview process. For example, when discussing the role of his family on his

decision to volunteer, Violet paused and commented on having never really thought about the influence that his parents might have had on his eventual desire to volunteer. Moreover, many participants initially listed one meaning or motivation and that would transform or expand into multiple meanings the more they thought about and discussed their experiences. It was as if the interview process was exploratory and reflective in and of itself; the idea that volunteers created meaning through thinking and talking about their volunteer experiences is supported by symbolic interactionism where individuals are active participants in understanding their experiences through social interaction (Mead, 1934).

It became evident that the process of volunteering and understanding why Romanians participate in anti-human trafficking volunteerism was multifaceted and ever evolving. It is likely that volunteers have a primary motivating force behind initially volunteering and that may change or grow throughout the volunteer experience. As past research has found, the decision to volunteer is often reliant on multiple interacting factors (Clary & Snyder, 1999; Omoto et al., 2010; Stukas, Snyder, et al., 2016). This study allowed the volunteers to be reflective on their own experiences volunteering, especially in an anti-human trafficking context (as many of them previously or concurrently volunteered with other agencies or organizations).

Interaction Within Families

In reviewing past research on volunteerism, the researcher found a handful of studies that examined the role of family members in encouraging or supporting volunteerism. Parents who volunteered themselves were often found to promote values

related to volunteerism (i.e., altruism) and provide resources and opportunities for their children to participate in volunteer opportunities as well (Fletcher et al., 2000; Kulik, 2010; Law & Shek, 2009; Wilson, 2000). Furthermore, when parents provided emotional or psychological support for volunteerism, family members were more likely to seek out and participate in their own volunteer opportunities (Chan & Elder, 2001; Stukas et al., 2014; Wilson, 2012; Zaff et al., 2008).

In exploring the interaction of family members on the decision to volunteer, volunteers were asked about the role their family members played (“What kind of role has your family played on your decision to volunteer?”) and how they think their family members feel about their volunteerism (“How do you think your family feels about your involvement in anti-human trafficking volunteerism?”). Participants’ answers to these questions revealed very little family influence on the decision to volunteer and mixed support for their ongoing anti-human trafficking volunteerism. Three volunteers explicitly stated that their family members had no role in their decision to volunteer. Even though some participants later described varying degrees of family involvement or support, family members did not fundamentally alter the volunteers’ decisions to initially volunteer. Many participants reported their parents having little knowledge, understanding, or support for their anti-human trafficking volunteerism and this lack of support did not seem to significantly impact their volunteer experiences. Previous research indicated that the lack of family support and family involvement in volunteerism was related to the lack of later volunteerism for youth (Fletcher et al., 2000; Musick & Wilson, 2008). This notion was unsupported by the current findings where participants

who did not receive parental support or whose parents did not understand their volunteerism, still chose to volunteer in an anti-human trafficking context. Regardless of family support, the individual meaning and motivations for volunteering ultimately outweighed the impact of interactions with the family.

Past research on the influence of families on volunteerism has shown that family beliefs and values, the emotional climate in the family, and parental modeling all may influence participation in volunteer activities. Specific to this study, family beliefs and values were the primary area where current findings corresponded with previous research. Flanagan (2003) found that when children were raised in home environments where civic responsibility and concern for others was valued, there was an increased likelihood of early and prolonged volunteerism. An example of this was reflected in Violet's experience where he frequently mentioned his parents instilling values related to human rights early on in his life that later influenced his volunteerism. Goldenrod also mentioned that in general, her family supported volunteerism because it was a morally right thing to do even though they did not necessarily support the specific anti-human trafficking volunteer work she was participating in.

For those who more directly mentioned family support, it was done so in the context of impacting the volunteers *after* they had already sought out the anti-human trafficking volunteer opportunity. For instance, Cerulean mentioned that her father supported her both psychologically and financially after she had already begun to get involved in anti-human trafficking volunteerism. Indigo also mentioned that after she began her involvement, her parents eventually asked her questions to actually understand

the volunteerism she was engaged in. Additionally, Ultramarine eventually received support and pride from her parents after they expressed some concerns and sought out more information from her after she became a volunteer.

Past research indicated that family members may also try to redirect a volunteer's efforts or prevent them from initiating volunteerism by encouraging them to focus their energy elsewhere (Kulik, 2010; Musick & Wilson, 2008). This notion was partially supported in the current study. A few participants mentioned family member's believing that their time and energy could be better used elsewhere; however, each participant who had that type of experience reported that it still did not deter their volunteerism. For instance, Goldenrod mentioned that even though her parents supported the idea of volunteerism, they felt as if she could be investing her energy with other responsibilities. Timberwolf also described an instance where his sister tried to convince him to alter his plans for participating in direct street outreach with sexually exploited women (i.e., talk him out of that experience) which he still eventually participated in.

Conclusions

Based on volunteer interviews from this sample, the decision to volunteer in an anti-human trafficking context is multifaceted and may evolve through a variety of experiences that Romanians have related to a social issue or their volunteerism. The present study illustrated the various individual meanings and motivators as well as family interaction that influenced volunteerism by giving Romanian volunteers the opportunity to share their experiences with the researcher.

In this study, the following conclusions were made:

1. The decision to participate in anti-human trafficking volunteerism is a highly individualized experience; there is a dynamic interplay of various influences on the decision to participate in this type of volunteerism.
2. The understanding of one's volunteer experience may shift and evolve through volunteer experiences and continued dialogue with others.
3. Many volunteers actively sought out the anti-human trafficking volunteer opportunity as the result of other volunteer experiences or specific concerns about the issue of human trafficking in their community.
4. Multiple influences, such as peers, social context, location, and past experiences, impacted the decision to volunteer in this anti-human trafficking context.
5. Regardless of whether or not family members supported volunteerism, Romanians continued to pursue these volunteer experiences due to the impact of the issue or wanting to contribute to others on a societal level.
6. Interaction within the family did not play an important role in both the decision to volunteer and the creation of meaning through the volunteer experience.

Limitations

As with most qualitative research, it was a challenge to determine generalizability given the small sample size and specific context that was being explored (Patton, 2002). This was especially the case in this study due to limited availability of and access to volunteers in this population. The researcher planned to interview between 10 and 15 Romanian volunteers but ended up with nine participants, one of whom was an American

volunteer living abroad. Initially, ten participants were identified but one individual could not complete the face-to-face interview due to scheduling conflicts. While the researcher contemplated removing the American-born volunteer from the sample, she thought it would be interesting to see what similarities or differences might exist with that volunteer's meaning, motivation, and family influence. This study was limited to Romanians who participated in anti-human trafficking volunteerism and did not include other volunteers of various nationalities or cultures (with the exception of the American participant living abroad in Romania). Given that anti-human trafficking volunteerism is often understudied, it is possible that a variety of results might have been observed with greater inclusion of anti-human trafficking volunteers from a variety of locations, cultural backgrounds, or experiences.

Another limitation of this study was related to cultural differences regarding a potential language barrier or lack of comprehension for what was being asked. This study was completed with a Romanian population, in the country of Romania, but in English. While the interview questions might have been clear in English, a few participants asked for some questions to be repeated or clarified. Furthermore, two of the participants utilized Google Translate in order to convey their thoughts correctly from Romanian to English. While all participants understood and spoke English well, there were still multiple interpretations to be made when explaining various phrases and meanings in English for a non-native English speaker. This risk of misinterpretation was minimized using member checking where each participant was invited to review his or her transcript and provide any clarification or feedback if needed.

Participant recruitment was an additional limitation and challenge for this study. While the researcher was familiar with Romanian culture and customs, she did not originally realize how that might impact the recruitment process. Romanians often move on their own sense of time and do not always transmit messages in the same way as many American organizations (i.e., structured, in a timely manner, dispersed across all volunteers). The researcher was told by a few participants that they did not know what this study was about and had not been provided with any information prior to the interview even though recruitment documents and information were emailed to the gatekeeper to share with potential participants. The lack of preliminary information shared prior to the interview time period might have also influenced the number and availability of volunteers for this study. Furthermore, eight of the participants were attending university and were in the process of completing their yearly university exams during the time of data collection that the researcher was not made aware of prior to data collection. This created a smaller sample pool and made it more challenging to recruit and set up interviews with numerous participants. Recruiting Romanian volunteers outside of a university environment is fairly challenging so reaching out and connecting with more Romanian volunteer organizations (especially those centered on anti-human trafficking volunteerism) is a goal for the researcher.

As most of the participants were attending university programs, they were all between the ages of 21 and 36. Past research has shown that volunteers in different age groups may have unique influences and experiences with their volunteering (i.e., youth volunteering to enhance employability, older adults volunteering to fill a void after

retirement; Handy et al., 2010; Holdsworth, 2010; Mutchler, Burr, & Caro, 2003). The researcher acknowledges that the limited age range of volunteers in this study may have impacted the findings related to individual meaning and interactions within the family for anti-human trafficking volunteerism. Many of the reported motivations to volunteer from participants may be related to being a part of a younger generation and the common desire to be actively involved in contributing to the greater good of the community or society (Zaff et al., 2008).

A final limitation was related to clarification of terminology used in the field of human trafficking. A few participants specifically focused on sexual exploitation when discussing what they understood and taught others about human trafficking. While sexual exploitation is a primary form of human trafficking, other forms of exploitation also exist with this definition (i.e., forced begging, labor trafficking, organ harvesting) (Bales & Lize, 2005). While it did not seem to impact the dialogue between participants and the researcher, a few participants referenced specific personal experiences with sexual exploitation that guided their decision to volunteer whereas no volunteers mentioned other types of personal experiences related to diverse types of human trafficking or exploitation. Furthermore, different areas of anti-human trafficking volunteerism may hold varying degrees of emotional or psychological involvement (i.e., street outreach for sexual exploitation vs. discussions with farm owners for forced labor). This may ultimately impact the type of anti-human trafficking volunteerism that individuals are made aware of and choose to participate in.

Reflections as a Researcher on Anti-Human Trafficking Volunteerism

In qualitative research, reflexivity of the researcher is a valuable tool used to understand the role of the researcher in the research process (Marshall & Rossman, 2016). The researcher's interest in anti-human trafficking volunteerism originated from her own experiences volunteering in this context and in working with numerous anti-human trafficking organizations across Romania over a number of years. The researcher initially became involved in this specific type of volunteer work through her connection with an international mission organization that provides preventative resources and services to those at risk for being trafficked. The specific focus of this research study came about through observations of a youth campaign run by eLiberare in 2015. That year, over 15 Romanian youth participated in an intensive training program called the Freedom Fighters Academy where they learned how to create community-wide human trafficking awareness programs through individual development and leadership skill-building. The researcher had the opportunity to observe and participate in some of the Freedom Fighter trainings and was immediately interested in the youths' desire to participate in this type of community volunteerism (i.e., why they choose to participate, how their families felt about their involvement). This experience paved the way for ongoing interest related to volunteer meaning, motivations, and family influences specifically with a Romanian population.

Moreover, the researcher was extremely familiar with the type of work that eLiberare volunteers engaged in but knew little about how volunteers thought about their experiences and what influenced their decision to participate in this specific type of

volunteerism. The researcher had her own experiences with volunteering and observing others volunteers in this area; those experiences established a strong desire for the researcher to learn more about why Romanians volunteer in this area especially in light of the historical and cultural trends related to volunteerism that Romania experienced over the past few decades. It was initially believed by the researcher that many volunteers would have first-hand experience in some way related to human trafficking and that their family members would not be all that supportive of their volunteer efforts. These beliefs stemmed from numerous past conversations with Romanians in a variety of anti-human trafficking contexts over the past five years, in-depth knowledge of Romanian culture, and previous country reports on the status of volunteerism in Romania. These beliefs were mostly confirmed throughout the interviews with current volunteers. While not all of the volunteers had firsthand or personal experiences with human trafficking, this still served to create meaning and serve as a motivator for many of the volunteers.

Furthermore, many Romanian volunteers described general support for volunteering but the presence of fear and concern often discouraged family members from learning more about their volunteer efforts. The researcher shares this experience with her own family; her parents support her general volunteerism but fail to ask or find out more about the specific work she participates in due to fear, concern, a lack of understanding, or the belief that her volunteerism may not really impact those in need.

This experience has provided the researcher with an even greater interest in learning more about individual and family motivators for engaging in anti-human trafficking volunteerism, especially after recognizing how complex these influences may

be. The challenge now becomes how to learn more about various family influences to further explore parents own experiences and past with volunteering, as well as the messages about volunteering that might have been transmitted by parents earlier in life. Furthermore, even though it was not within the scope of this study to explore factors related to sustained volunteerism, many comments and reflections regarding the benefits and challenges of volunteering as well as institutional/organizational support (or lack thereof) were brought up throughout the interview process. Greater insight into the structural support for anti-human trafficking volunteerism may also shed light on the ever-evolving meaning and purpose for individuals who volunteer in this area.

Implications for Individuals and Families

Engaging in volunteer opportunities results in numerous benefits for both volunteers and those in the community (Barraza, 2011; Yates & Youniss, 1996). The act and process of volunteering can result in the development of increased problem-solving, independent thought, self-esteem, new roles, exposure to new or potential careers, a sense of engagement in the community, positive relationships with others, the development of new skills, increased awareness of social issues, and a strong desire to give back to society (Crocetti et al., 2012; Hardy, Pratt, Pancer, Olsen, & Lawford, 2010; Moore & Allen, 1996; Pancer et al., 2007; Youniss, McLellan, & Yates, 1997). Given the numerous benefits of volunteering, it is vital to understand how individual motivations and family members may ultimately support the initial decision to volunteer as well as sustained volunteerism (i.e., support for volunteering over time).

Regardless of family support, many volunteers in this study still chose to volunteer with this more vulnerable context due to either personal experience or wanting to contribute to society in some way. Each volunteer played an active and reflective role in his or her desire and decision to volunteer in an anti-human trafficking context. Since volunteers may choose to volunteer regardless of family support, they may want to share their experiences volunteering and clarify the roles or responsibilities that they fill with this volunteerism in their family context. Providing insight into their volunteer work may pave the way for clarification, communication, and eventual support.

Furthermore, while numerous characteristics influence the motivations of volunteers, there are also multiple characteristics that influence *continued* engagement in volunteerism (i.e., retention, sustained volunteerism). Individual characteristics, such as personal background and personality traits as well as social support systems, influence both early engagement and long-term involvement in volunteerism (Gazley, 2012). Family members may provide this sense of support by promoting values such as a sense of contributing to society or they may discourage family members by pressuring them to focus their attention on other goals (i.e., academic pursuits) (Kulik, 2010). Again, increasing understanding in this potentially supportive environment may better assist individuals in making decisions about volunteering. Furthermore, these ongoing dialogues may help volunteers create and understand multiple, ever-changing meanings related to their specific volunteer experiences.

Implications for Institutional and Organizational Support

Human trafficking is a world-wide issue that involves many individuals: perpetrators, victims, bystanders, policymakers, non-government organizations, advocacy groups, and various practitioners. The Palermo Protocol outlines three primary methods to fight human trafficking: prevention programming, protection of victims, and prosecution of traffickers (United Nations Office of Drugs and Crime, 2016). In order to address the needs of individuals and families at risk for engaging in or being a part of human trafficking, many professionals must work together at varying systemic levels to focus more on prevention and protection (i.e., individual, community, systemic, global) (Chung, 2009). Numerous organizations (civic, community, government) use volunteers for the purpose of carrying out their social missions and providing diverse prevention and protection services (Vecina et al., 2013). These organizations need committed volunteers in order to help their organizations function (Johnston, 2013) and volunteerism serves as a major provider of services given that much of the nonprofit sector is built upon volunteer efforts (Mowen & Sujan, 2005). In order to achieve this type of collaborative and multidimensional approach to combating human trafficking, organizations often rely on volunteers to increase awareness, share information/stories, and create social movements (Gibbs et al., 2015; Kligman & Limoncelli, 2005; Tyldum, 2010).

Attracting volunteers and retaining them are two important considerations regarding implications for institutional and organizational support for volunteers. When individuals engage in volunteerism, they do so in an organizational context; they do not work alone. Despite the integral role of volunteers in organizational success, evidence

suggests that organizations have trouble retaining volunteers. More than one-third of volunteers do not continue involvement past one year and the dropout rate in the first year of volunteering is around 35-40% (Bureau of Labor Statistics, 2015). Furthermore, volunteerism is a dynamic process. The experience of volunteering ultimately influences the motives and beliefs related to volunteering. Whereas individuals may think more positively about volunteerism at the beginning, there may be numerous variables that cause their perception to turn more negative over time, such as poor interaction in the organization, cost of time, and burnout (Withers et al., 2013; Wilson, 2000). Chacón, Vecina, and Dávila, (2007) found that behavioral intention (i.e., systematic way to make a decision) was the greatest predictor of the duration of volunteering; furthermore, satisfaction predicted duration of service for short-term volunteerism and role identity and organizational commitment (i.e., involvement with a specific organization) predicted duration of service for long-term volunteerism.

Volunteer recruitment and retention is even more important for those organizations that work with vulnerable populations, as they may not be able to acquire or keep volunteers as easily (Law et al., 2015). Organizational factors that may influence these higher rates of volunteer burnout are poor volunteer management, a lack of organizational engagement, and a failure to match volunteers with opportunities that take advantage of their unique sets of skills (Bureau of Labor Statistics, 2015). This suggests that the continuation of volunteerism may change over time, that volunteer burnout can be reduced or prevented, and that these issues may be influenced by additional individual and organizational characteristics. Within volunteer organizations, establishing

relationships with fellow volunteers and positive volunteer management may greatly influence the desire to continue volunteering even in the face of volunteer burnout (Withers et al., 2013). Anti-human trafficking organizations should focus on creating a climate of support and comradery especially given that this specific type of volunteerism may expose individuals to secondary trauma symptoms (i.e., internalizing human trafficking experiences) (Ditmore & Thukral, 2012). This type of connection and support may influence sustained volunteerism and may even mediate the lack of support from families. Given that volunteerism is a multidimensional experience with many overlapping components (e.g., level of involvement, time commitment) (Hartenian & Lilly, 2009), exploring the relationship between the various elements of motivation and retention is essential for community agencies that may struggle with recruitment and retention.

An additional implication or area worth exploring is the role of institutional or organizational support for family inclusion in the volunteer experience. When families volunteer together or encourage volunteerism, individuals are more likely to participate in initial or sustained volunteerism (Chan & Elder, 2001). Furthermore, volunteering together can lead to stronger family relationships, increased socialization with family members, greater depth of family relationship, and an opportunity for families to enjoy activities with each other (Littlepage, Obergfell, & Zanin, 2003; Palmer, Freeman, & Zabriskie, 2007). With this influence family members have on various aspects of volunteerism, it may be beneficial for family-serving institutions and organizations to focus on recruiting families for volunteering rather than individuals (i.e., joint

involvement) and the integration of family volunteering in more formal volunteer opportunities or settings. Institutions and organizations can encourage families to pursue opportunities where each family member can explore interests within the anti-human trafficking context throughout a variety of related opportunities. Family volunteering could be utilized as a learning tool for both individuals and families; in order to do so, family practitioners need to be informed of the potential benefits of family inclusion on volunteering (both direct and indirect influences), the needs of volunteers and their families within this process, and the role family members may play on the volunteer experience (Lewton & Nievar, 2012).

Recommendations for Future Research

All participants in this study were in their early 20s or 30s. Previous national surveys for Romania indicate that younger generations typically engage in more volunteerism in the country (National Report, 2010; Silló, 2016; Voicu & Voicu, 2003). It would be valuable to explore the meaning and motivations behind volunteerism for volunteers over the age of 40, if a potential sample could even be determined. Regardless of age or stage of life, there is consistent support for the idea that the desire to help others is common for all volunteers. However, there is research indicating that volunteers in various age groups have different volunteer experiences, which means they may also experience differing reasons for engaging in volunteerism (Johnson, Beebe, Mortimer, & Snyder, 1998; Kulik, 2010).

In this study, the two research questions focused on individual meaning and interaction within the family on the decision to participate in anti-human trafficking volunteerism. A majority of responses related to family influence and family support revealed that families played a fairly insignificant role on the decision to volunteer in anti-human trafficking volunteerism. As a result, further questioning and probing is needed in order to explore the role that families may have on volunteerism in more depth. Specific questions such as “What type of volunteerism did your parents participate in?” or “What type of volunteering did your parents do when they were younger?” could yield greater insight into potential volunteer habits and values in the family. In-depth exploration into the values and beliefs that were introduced or encouraged in the family environment may also assist in discovering new insight in this area.

Continued research into this volunteer context and with Romanians would contribute to our greater understanding of volunteering as a multi-layered phenomenon especially in this specific population. While recruiting and interviewing a Romanian sample may have resulted in the smaller sample size, volunteerism as a phenomenon and especially in the anti-human trafficking field is understudied in this particular population. This is especially the case in Romania where it is often believed that the issue of human trafficking does not occur in their country. Furthermore, exploration of the meaning, motivation, and interaction of family members in anti-human trafficking volunteer contexts in the United States may also yield interesting and diverse findings. Given the emphasis on volunteering for more individual purposes in the U.S. (i.e., improving college applications, receiving praise) (Cornelis et al., 2013; Johnson et al., 1998) and

general cultural and historical differences between countries, differences in the meaning of this volunteerism may exist between Romanian and U.S. volunteer populations.

Those specifically involved in anti-human trafficking volunteer efforts may frequently come in contact with psychologically distressing realities associated with human trafficking (i.e., abuse, internalizing behaviors) (Leventhal & Kirby, 2017). As a result of this exposure, these volunteers may be at a greater risk of developing their own negative outcomes (i.e., secondary trauma symptoms) (Ditmore & Thukral, 2012). Research into these risks, compounded with other issues like lack of motivation or volunteer burnout in this context, is greatly lacking. There is a definitive need to examine those involved in direct victim assistance to better understand what resources (e.g., material, familial, emotional) may be needed to help volunteers engage in and maintain involvement in these types of volunteer efforts. Furthermore, volunteer burnout has been reported to be higher especially with vulnerable populations (Wilson, 2000). However, when family members and friends support volunteer work, it can increase commitment and potentially reduce the amount of burnout for volunteers (specifically with AIDS volunteers; Snyder, Omoto, & Crain, 1999). This suggests that the continuation of volunteerism may change over time, that volunteer burnout can be reduced or prevented, and that these issues may be influenced by the aforementioned additional external and internal characteristics. As a result of these findings, it is imperative for future research to include burnout, secondary trauma, and possible risk and resilience factors for volunteers engaged in anti-human trafficking contexts.

While the purpose of this study was to explore individual meaning and interactions within the family on the decision to volunteer in an anti-human trafficking context, there may be other influences at the community and organizational level that also have an impact on the decision to volunteer. Future research would benefit by including insight into retention strategies and organizational support for NGOs and non-profit organizations that utilize volunteers for both anti-human trafficking organizations as well as more general social justice oriented organizations. Withers et al. (2013) found that initial volunteerism was related to personal benefits (i.e., career training) yet more emotional benefits became more important as volunteers participated over time. Mixed findings also indicate that some individuals continue to volunteer due to their own preexisting motivations while others continue to volunteer due to organizational support (Wilson, 2000). This indicates the importance of looking at the broader organizational support for volunteers and specifically those in an anti-human trafficking environment.

Summary

The phenomenological study explored individual meaning and interactions within the family that may influence Romanians who participate in anti-human trafficking volunteerism in their own country. This study allowed Romanians who volunteer with an anti-human trafficking NGO in Romania to describe their meaning, motivations, and influence of family on their decision to volunteer in this context. Nine volunteers participated in this study who were between the ages of 21 and 36 and who had volunteered with an anti-human trafficking NGO between 7 and 24+ months prior to the study. After conducting face-to-face interviews and transcribing the data, the researcher

analyzed the data through descriptive, values, and pattern coding. Once themes were identified and shared with a peer debriefer, the researcher provided findings that described the meaning, motivators, and influence of the family for Romanian anti-human trafficking volunteers. A review of the themes associated with volunteer experiences was presented as well as implications, limitations, and future directions in this area.

Human trafficking is an ever-growing issue with numerous negative outcomes related to those who fall victim to it (Slotts & Ramey, 2009). Given the increase in human trafficking cases and global awareness of the issue, individuals are participating in more volunteerism in this area (Richardson, 2014). In deciding whether to participate in this type of volunteerism, individuals may be influenced by their own personal characteristics and experiences, as well as being guided by various interactions within their families. Furthermore, as individuals actively participate in anti-human trafficking volunteerism, the meaning of their volunteer experiences may continue to grow and change. In addition to the ongoing process of creating meaning and significance in the volunteer experience, feeling supported by family members may contribute to ongoing participation in an area that greatly needs volunteer support. Future studies on volunteerism in anti-human trafficking contexts and with a Romanian population will help provide insight in how to recruit and retain volunteers in addition to expanding the role of volunteers for this particular social issue.

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APPENDIX A

Consent Form

TEXAS WOMAN'S UNIVERSITY
CONSENT TO PARTICIPATE IN RESEARCH

Title: Exploring Individual Meaning and Family Interaction for Anti-Human Trafficking Volunteerism

Investigator: Julie Leventhal, MS, CFLE JLeventhal@twu.edu 940/369-5405
Advisor: Jerry Whitworth, PhD.....Jwhitworth@twu.edu 940/898-2749

Explanation and Purpose of the Research

You are being asked to participate in a research study for Ms. Julie Leventhal's doctoral dissertation at Texas Woman's University in Denton, TX, USA. The purpose of this research study is to explore individual meaning and interactions within the family that may guide Romanians who participate in anti-human trafficking volunteerism within their own country of Romania. You have been asked to participate in this study because you are a Romanian volunteer who participates in anti-human trafficking volunteerism in your own country. In order to participate in this study, you must be at least 18 years of age or older, have no criminal record, have served as a volunteer with an anti-human trafficking organization for a minimum of one month, and speak English.

Description of Procedures

As a volunteer participant in this study, you will be asked to spend between 30-45 minutes of your time in a face-to-face interview with the researcher. During this interview, you will be asked to reflect on and respond to a number of questions regarding your background and experiences in volunteering with organizations that help fight human trafficking. You and the researcher will participate in this interview in a private office location and you will be assigned a code name to protect your privacy with any related interview notes, recordings, or documents. All interviews will be audio recorded; responses will then be transcribed and once your individual interview response has been analyzed, it will be sent to you for review to ensure that your words or intentions have not been misrepresented or misquoted. You will have the opportunity to provide feedback regarding clarity of or corrections to your interview responses.

Potential Risks

Loss of confidentiality. One risk in this study is the loss of confidentiality. Confidentiality will be protected to the extent that is allowed by law. All information gathered in this study will be kept confidential and a number of steps will be taken to minimize the risk of loss of confidentiality. The interview notes and audio recordings will include no identifying information. A code, rather than your name, will be used by the researcher and only the researcher will have access to the collected data. Once the audio recordings have been transcribed, they will be permanently deleted.

Approved by the
Texas Woman's University
Institutional Review Board
Approved: May 3, 2018

_____Initials
Page 1 of 3

The data will not be shared with any individuals or agencies and it will only be used for research or educational purposes. All data records, interview notes, and informed consent will be stored confidentially in a locked cabinet in the researcher's secure office. There is a potential risk of loss of confidentiality in all email, downloading, electronic meetings and internet transactions.

It is anticipated that the research findings will be published in a professional journal and presented at a professional conference; the confidentiality of your individual information will be maintained in any publications or presentations regarding this study.

Emotional discomfort. The researcher will ask you questions about your involvement with anti-human trafficking volunteerism. A possible risk in this study is potential discomfort with these questions that you are asked. While this risk is minimal, if you experience any discomfort or if you become tired or upset, you may take breaks as needed. You may also decline to answer any question(s) or end the interview at any time without consequence. If you feel you need to talk to a professional about your discomfort, helpful resources include the following support organizations:

- eLiberare: +40314252374 or <http://www.eliberare.com/>
- National Agency Against Trafficking in Persons (ANITP): +400213118982 or <http://www.anitp.mai.gov.ro/>
- Reaching Out Romania: +400745856235 or <http://www.reachingout.ro/>
- Anti-Slavery International: +4402075018920 or <https://www.antislavery.org/>

The researcher will try to prevent any problem that could happen because of this research. You should let the researcher know at once if there is a problem and she will help you. However, Texas Woman's University does not provide medical services or financial assistance for injuries that might happen because you are taking part in this research.

Fatigue and loss of time. Participants may experience fatigue and a loss of time while participating in the face-to-face interview. Although it is estimated that the interview will take between 30-45 minutes to complete, participants can choose to extend the interview if they feel they need more time to discuss their volunteerism. Participants also have the option to stop the interview at any time and either continue it later or withdraw from the study.

Coercion. Your involvement in this study is completely voluntary and you may withdraw from the study at any time without penalty. You are free to decline to answer any particular question you do not wish to answer for any reason. Participation or lack of participation, will in no way impact your relationship with the anti-human trafficking organization(s) that you volunteer with.

_____Initials

Page 2 of 3

Participation and Benefits

The results of this study are expected to benefit you indirectly by informing professionals and organizations through which you serve as to how to better support and maintain their volunteers. These findings, through the contributions of your knowledge and experience, may be used to educate and train organizations who utilize volunteers to combat human trafficking. There is no compensation available for this study.

Questions Regarding the Study

You will be given a copy of this signed and dated consent form to keep. If you have any questions about the research study or your participation in it, you may ask the researcher; her phone number and email address are provided for you at the top of this form. If you have any questions about your rights as a participant in this research or the way this study has been conducted, you may contact the Texas Woman's University Office of Research and Sponsored Programs at +19408983378 or via email at IRB@twu.edu. You will be given a copy of this signed and dated consent form to keep.

Signature of Participant

Date

TEXAS WOMAN'S UNIVERSITY
PERMIS PENTRU PARTICIPARE IN CERCETARE

Titlu: Explorare Sensului Individual si Interactiunea Familiei pentru Voluntariatul Traficului de Persoane Anti-Uman

Cercetatorul: Julie Leventhal, MS, CFLE.....JLeventhal@twu.edu 940/369-5405
Consilier: Jerry Whitworth, PhD.....Jwhitworth@twu.edu 940/898-2749

Explicatie si Scopul Cercetarii

Sunteti intreat sa participati intr-o cercetare condusa de Ms. Julie Leventhal pentru Teza de Doctorat la Texas Woman's University in Denton, TX, USA. Scopul acestei cercetari este a explora sensul individual si interactiunea familiei care poate ghida Romanii participand voluntar in traficul de persoane anti-uman, in tara lor proprie Romania. Sunteti intreat sa participati in cercetarea acesta pentru ca sunteti un voluntar Roman care participa in traficul de personae anti-uman in tara dumneavoastra. In ordine sa participati in această studio, trebuie sa fiti cel puțin 18 ani sau mai in varsta, sa fi servit ca voluntar cu o organizatie de trafic de persoane anti-uman pentru minim o luna si sa vorbiti limba Engleza.

Descriptia Procedurilor

Ca voluntar in aceasta cercetare, veti fi intreat sa dedicati intre 30-45 minute din timpul dumneavoastra pentru un interviu cu cercetatorul. In timpul interviului, veti fi intreat sa va ganditi si sa raspundeti la un numar de intrabari despre experienta de voluntariat cu organizatii care lupta contra traficului uman. Dumneavoastra si cercetatorul veti participa in acest interviu intr-un birou privat si veti fi atribuit un nume de cod pentru protectia si confidentialitatea catre orice nota legata de interviu, inregistratii, sau documente.

Toate interviurile for fi inregistrate; raspunsurile vor fi transcrise si dupa ce raspunsurile individuale sunt analizate, vor fi trimise inapoi la dumneavoastra pentru revizuire pentru a asigura ca cuvintele sau intentile nu au fost interpretate gresit sau nu sunt citate gresit. Vetii avea oportunitatea sa comentati sau adaugati inspre claritatea sau corectia raspunsurilor dumneavoastra la interviu.

Riscul Potential

Pierdere de confidentialitate. Un risc in aceasta cercetare este pierderea de confidentialitate. Confidentialitatea va fi protejata cat de mult posibil in acordine cu legea. Toate informatile culese in aceasta cercetare vor fi pastrate confidential si un numar de etape vor fi luate pentru a minimiza riscul de pierdere al confidentei. Notele de la interviu si intrgistratile audio nu vor contine informatii de identificatie. Un cod, inafara numelui dumneavoastra, va fi folosit de cercetator si numai cercetatorul va avea acces la informatia colectata. Dupa ce inregistrarile sunt transcrise, vor fi sterse permanent.

Informatia nu va fi partajata cu alti individuali sau agentii ci va fi folosita numai pentru cercetare si scopuri educative. Toate informatiile, note legate de interviu, si consimtamantul informat vor fi pastrate confidential intr-un dulap incuiat in biroul secur al cercetatorului. Este un risc potential pentru pierderea de confidentialitate in toate scrisorile electronice, in descarcari electronice, in intalniri electronice si in transactile de pe internet.

Este anticipat ca rezultatele cercetarii vor fi publicate intr-un jurnal profesional si prezentate la o conferinta profesionala; confidenta pentru informatia dumneavoastra va fi tinuta in orice publicatie sau prezentatie despre aceasta cercetare.

Discomfort Emotional. Cercetatorul va intreba intrebari despre implicatia dumneavoastra cu voluntariatul anti-uman al traficului de persoane. Un risc posibil in aceasta cercetare este potentialul discomfort inspre intrebarile care vor fi intrebate. Cat acest risc este minimal, daca experientati orice discomfort sau daca ajungeti obosit sau deranjat, puteti lua pauze cand e nevoie. Puteti de asemeni sa refuzati a raspunde la orice intrebare sau intrebari sau sa terminati interviul la orice timp fara consecinte. Daca simtiti ca aveti nevoie sa vorbiti cu o persoana profesionala despre discomfortul dumneavoastra, bune resurse includ urmatoarele organizatii pentru suport.

- eLiberare: +40314252374 or <http://www.eliberare.com/>
- Agentia Nationala Impotriva Traficului de Persoane (ANITP): +400213118982 (din SUA), 0800800678 (din Romania) sau <http://www.anitp.mai.gov.ro/>
- Reaching Out Romania: +400745856235 or <http://www.reachingout.ro/>
- Anti-Slavery International: +4402075018920 or <https://www.antislavery.org/>

Cercetatorul ca incerca sa previna orice problema care s-ar putea intampla ca rezultat al acestei cercetari. Dumneavoastra trebuie sa instiintati cercetatorul imediat daca este of problema si ea va, va ajuta. Totusi, Texas Woman's University nu ofera servicii medicale sau asistenta financiara pentru intamplari care ar putea rezulta pentru ca luati parte in aceasta cercetare.

Oboseala si pierdere de timp. Participantii pot simtii oboseala si pierdere de timp participand in interviul de fata cu cercetatorul. Chiar daca interviul este estimat sa fie intre 30-45 de minute, participantii pot allege a extinde interviul daca cred ca au nevoie de mai mult timp sa discute munca lor voluntara. Participantii de asemeni for avea optiunea sa opreasca interviul la orice timp, sa pauze si sa continue mai tarziu, sau sa se retraga din cercetare.

Constrangere. Implicarea dumneavoastra in acesta cercetare este complet voluntar si va puteti retrage din cercetare la orice timp sara penalizare. Sunteti liberi sa refuzati a raspunde la orice intrebare la care nu doriti sa raspundeti pentru orice motiv. Participarea, sau lipsa de participare, nu va avea impact inspre relatia dumneavoastra cu organizatia(le) de trafic de persoane anti-uman la care sunteti voluntary.

Participatie si Beneficii

Rezultatele acestei cercetari sunt asteptate sa va beneficieze dumneavoastra indirect prin informarea profesionistilor si organizatilor prin care dumneavoastra serviti inspre cum sa suporte si sa mentina voluntarii lor. Aceste rezultate, prin contributiile stiintei si experientei dumneavoastra, pot fi folosite a educa si instrui organizatiile care utilizeaza voluntary sa lupte contra traficului uman. Nu este nici o comparatie disponibila pentru aceasta cercetare.

Intrebari Despre Cercetare

Veti fi dat o copie de acest formular de acord semnat si datat pentru dumneavoastra. Daca aveti intrebari despre cercetarea aceasta sau despre participarea dumneavoastra, puteti intreba cercetatorul, numarul ei de telefon si adresa de email sunt furnizate la inceputul acestui formular. Daca aveti intrebari despre drepturile dumneavoastra ca participant in aceasta cercetare sau felul in care cercetarea va fi condusa, puteti contacta Texas Woman's University Office of Research si Sponsored Programs at +19408983378 sau prin email la IRB@twu.edu. Veti fi dat o copie de acest formular de acord semnat si datat pentru dumneavoastra.

APPENDIX B

Recruitment Emails

To: Ioana Sandescu, Director of eLiberare

Hi Ioana,

As you know from our previous collaborative experiences, I am interesting in learning more about the volunteers that serve your organization, eLiberare. I am conducting a new research project as part of my Ph.D. requirements at Texas Woman's University (located in Denton, Texas) that focuses on the meaning, motivations, and support for individuals engaged in anti-human trafficking volunteer work. I am emailing you to ask if I could use eLiberare as my site for data collection. In order for volunteers to be eligible to participate, they must be over the age of 18 and have served as a volunteer with eLiberare for at least one month. With your assistance, I am hoping to identify between 10 to 15 individuals who would be willing to participate in a 30-45 minute interview where they will be asked about their volunteerism. I have included an email to volunteers below for you to forward to volunteers who may be interested and who qualify for the study. I will be in Romania from June 4th to June 27th and will work with you, eLiberare staff, and the volunteers to set up interview times that do not interfere with the work that your organization is doing. I have also attached the consent form here for this project in order to provide potential participants with more information; this form will also be available to volunteers when they come in to complete the study.

If you have any questions, please do not hesitate to contact me for more information!

Sincerely,

Julie Leventhal, M.S., CFLE
Senior Lecturer, Department of Educational Psychology
University of North Texas
1155 Union Circle #311335
Denton, TX 76203-5017
Office: 304L Matthews Hall
Phone: (940) 369-5405

To: eLiberare volunteers

Hello eLiberare volunteers!

I am interested in learning more about what volunteering means to you and what motivates and encourages you to participate in anti-human trafficking volunteerism. I am conducting a new research project as part of my Ph.D. requirements at Texas Woman's University, located in Denton, Texas. I am emailing you to ask if you willing and able to participate in this study. In order to participate in this study, you must be over the age of 18 and have been a volunteer with eLiberare for at least one month. If you qualify for this study and are interested in participating, please contact me at the email listed below in

order to set up a time to participate in a face-to-face interview that will be conducted while I am in Romania from June 4th to June 27th. I have also attached the consent form here for this project in order to provide you with more information; this form will also be available to you when you come in to complete the study.

If you have any questions, please do not hesitate to contact me for more information!

Sincerely,

Julie Leventhal, M.S., CFLE

Senior Lecturer, Department of Educational Psychology

University of North Texas

1155 Union Circle #311335

Denton, TX 76203-5017

Office: 304L Matthews Hall

Phone: (940) 369-5405

APPENDIX C

Agency Approval Letter from eLiberare

04/10/2018

Texas Woman's University
Institutional Review Board
P.O. Box 425619
Denton, TX 76204-5619



Dear Institutional Review Board at Texas Woman's University:

On behalf of eLiberare Association, I am writing to grant permission for Julie Leventhal (Ph.D. candidate in Family Studies) to conduct her research titled, "*Exploring Individual Meaning and Family Interaction for Anti-Human Trafficking Volunteerism*" with our organization and on our premises. Julie Leventhal has informed me of the design of the study and the estimated time to complete the individual interviews. I understand that she will recruit at least 10 of our volunteers to complete individual interviews while she is in Romania within the next four months.

We are happy to participate in and contribute to this study. Our organization supports this effort and will provide any assistance possible in order for the successful completion of this study. We look forward to working further on this project.

Sincerely,


Ioana Sandescu

President

ASOCIATIA ELIBERARE
CIF RO31440532
Str. Răsăritului nr. 51, ap. 2
061203, sector 6, Bucuresti

APPENDIX D

Interview Script

Thank you for participating in this study today. I am interested in finding out more about how and why you participate in anti-human trafficking volunteerism. This interview should take approximately 30 to 45 minutes, and if you feel distressed or would like to pause or quit the interview at any point in time, please let me know and you can do so without penalty.

Before we get started, I'll give you a few minutes to read through and sign the consent form if you agree to participate in the interview for this study. As you will notice, the consent form is provided here in both English and Romanian to ensure that you fully understand your rights and participation in this study. As you will notice on the consent form, I will be audio recording this interview and once they are transcribed, I will permanently delete the audio file. If you do not have any questions or concerns, you will see a place for your signature that indicates you give your consent for participating in this study. I have two copies here for you to sign; one copy is for my records and the other is for you to keep.

Now that we are ready to get started, I would like to ask you a few questions about yourself and your background with volunteering:

- 1) How old are you?
- 2) What is your current work/school status?
- 3) What part of the country is your family from? *(or where are they from if outside Romania)*
- 4) Where were you raised?
- 5) How long have you been a volunteer here with eLiberare?
- 6) What type of volunteer work do you participate in here with eLiberare? *(tell me about some of the typical volunteer experiences you have here)*
 - a. How often do you participate in volunteer work here with eLiberare?
 - b. How did you learn about this current anti-human trafficking volunteer opportunity with eLiberare?
- 7) Do you participate in other types of volunteerism? If so, what opportunities or volunteerism do you engage in?
 - a. What motivates or encourages you to participate in this volunteerism? *(why do you choose to volunteer like this)*

Now, we are ready to move on to the interview questions related to meaning and motivations behind your volunteerism. I have some questions that will be related to why you volunteer, how you feel about volunteering, and the kind of support you may or may not receive for volunteering.

- 8) In general, what does being a volunteer mean to you?
- a. Specific to anti-human trafficking volunteerism, what does this particular type of volunteering mean to you? For instance, what does it mean to be an anti-human trafficking volunteer or advocate?
 - b. Why did you decide to begin participating in anti-human trafficking volunteer opportunities? Or what motivated you to begin participating in this type of volunteerism?
- 9) I am also interested in the influence of your family, friends, and other social networks... What kind of role has your family played on your decision to volunteer?
- a. How do you think your family feels about your involvement in anti-human trafficking volunteerism?
- 10) What about other individuals like your friends? What kind of role have they played in your decision to volunteer?
- a. How do you think they feel about your involvement in anti-human trafficking volunteerism?
- 11) What do you like best about your anti-human trafficking volunteer work? What is the best aspect of participating in this type of volunteerism?
- 12) What is the most challenging aspect of doing anti-human trafficking volunteer work?
- a. What do you think would help you be more engaged in your anti-human trafficking volunteerism? What would help you be a better volunteer?
- 13) Why do you think other people choose to volunteer in anti-human trafficking volunteerism?
- 14) Why do you think other people hesitate to volunteer in anti-human trafficking volunteerism?

Thank you for your time to complete this interview and for the thoughtful answers you provided. Is there anything else we haven't covered that you think would help me further understand your experiences volunteering in anti-human trafficking efforts? (*if no, continue with script*). If you haven't already provided me with your preferred email address, could you leave one for me now so that I can share your interview transcript with you for your review? This will also allow you an opportunity to provide feedback or corrections if you feel your answers were misinterpreted in any way.

APPENDIX E

Member Check Request

To: eLiberare volunteers

Hello (name of participant):

Thank you again for your participation in my study on volunteerism; I greatly enjoyed hearing about your experiences and reflections on volunteering! As stated during our interview session, I would like to share the transcript of your interview with you for you to review. This provides you with the opportunity to provide feedback or corrections to any part of the interview if you feel that your answers were misinterpreted in any way. I have attached your interview transcript here; if you would like to provide feedback, clarification, or any changes to the transcript, please do so and email this document back to me by (insert specific date – provide two weeks for review).

Please let me know if you have any questions; if you have no corrections or questions regarding the transcript, please let me know so that I can begin to review your transcript.

Sincerely,

Julie Leventhal, M.S., CFLE

Senior Lecturer, Department of Educational Psychology

University of North Texas

1155 Union Circle #311335

Denton, TX 76203-5017

Email: Julie.Leventhal@unt.edu

Office: 304L Matthews Hall

Phone: (940) 369-5405

APPENDIX F

IRB Approval Letter



Institutional Review Board
Office of Research and Sponsored Programs
P.O. Box 425619, Denton, TX 76204-5619
940-898-3378
email: IRB@twu.edu
<http://www.twu.edu/irb.html>

DATE: May 3, 2018
TO: Ms. Julie Leventhal
Family Sciences
FROM: Institutional Review Board (IRB) - Denton

Re: *Approval for Exploring Individual Meaning and Family Interaction for Anti-Human Trafficking Volunteerism (Protocol #: 20089)*

The above referenced study has been reviewed and approved by the Denton IRB (operating under FWA00000178) on 5/3/2018 using an expedited review procedure. This approval is valid for one year and expires on 5/3/2019. The IRB will send an email notification 45 days prior to the expiration date with instructions to extend or close the study. It is your responsibility to request an extension for the study if it is not yet complete, to close the protocol file when the study is complete, and to make certain that the study is not conducted beyond the expiration date.

If applicable, agency approval letters must be submitted to the IRB upon receipt prior to any data collection at that agency. A copy of the approved consent form with the IRB approval stamp is enclosed. Please use the consent form with the most recent approval date stamp when obtaining consent from your participants. A copy of the signed consent forms must be submitted with the request to close the study file at the completion of the study.

Any modifications to this study must be submitted for review to the IRB using the Modification Request Form. Additionally, the IRB must be notified immediately of any adverse events or unanticipated problems. All forms are located on the IRB website. If you have any questions, please contact the TWU IRB.

cc. Dr. Jerry Whitworth, Family Sciences
Graduate School