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Civic Service in Lesotho

Local Sources and U.S. Connections

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Civic Service in Lesotho: Local Sources and U.S. Connections

This study explores several aspects of voluntarism in Lesotho, including its goals and objectives, its institutional contexts, its programmatic forms, and its international (specifically U.S.) connections and partnerships. To better understand civic service in the African context, we focus on the following lines of inquiry: (1) the context and history of civic service in Lesotho as an indigenous practice; (2) institutional sources and programmatic forms of civic service; (3) international partnerships; and (4) indigenous and international influences and contributions. This study shows that there are notable formal and informal service traditions in Lesotho, largely in response to social necessity rather than to civic idealism. Formal civic service has been facilitated primarily by non-governmental organizations, both as recipients and senders of volunteers. In limited cases and largely due to limited capacity, the Lesotho non-government organizations have facilitated civic service. Findings also identify social, economic, and political constraints on Basotho volunteer culture.

Key words: *non-governmental organizations, voluntarism, HIV/AIDS responses, economic insecurity, foreign assistance*

Introduction

Civic service has taken on global significance while largely defined within a Western paradigm. A distinguishing feature of civic service is its diversity across national, political, economic, religious, and cultural contexts, and transnational relationships, which shape the conceptualization and character of civic service (Patel & Wilson, 2004). Civic service is also shaped by the relationship between indigenous civic service networks and international service networks. We seek to advance research in this area by examining indigenous civic service in an African context and ways that U.S. civic service initiatives have connected with and contributed to civic service.

In this report, we present results from a mixed methods study on civic service activities in a small and emerging democratic southern African country, Lesotho. Using these data, we address a gap in the literature by establishing the extent to which local sources and U.S. partners, particularly NGOs, contribute to civic engagement in Lesotho. We present recommendations for future research, practice, and policy directions.

Lesotho offers a unique context for exploring civic service activities as a context where the civil society sector has grown in response to a weak state and, for the most part, without major hindrance from the state. To better understand civic service in the African context, we focus on the following areas of inquiry: (1) the context and history of civic service in Lesotho as an indigenous practice; (2) institutional sources and programmatic forms of civic service; (3) international partnerships; and (4) indigenous and international influences and contributions.

Literature review

Lesotho is a developing democracy with emergent civic activities across the urban and rural landscape. Democratic proponents typically hail such civic activities such as voting, community-based organizational development, and civic service as signs of healthy democratic formation (Almond & Verba, 1989, 1963; Micou & Lindsnaes, 1993; Pye & Verba, 1966). Lesotho achieved such democratic gains after their independence in 1996; foremost among them has been the increased number of non-governmental organizations (NGOs) that have emerged over more than a decade, as well as new forms of community-based civic service and increased voter participation. As primarily volunteer operations by necessity, many of the NGOs serve as important vehicles for civic expression and service. Lesotho NGOs often draw considerably more volunteers into their ranks compared to government-sponsored voluntary service initiatives.

In the western context, civic service has been defined as “an organized period of substantial engagement and contribution to the local, national, or world community, recognized and valued by society, with minimal monetary compensation to the participant” (Sherraden, 2001). This definition implies a recognized and valued motive implemented through organizational or institutional mechanisms. In the African context, mechanisms also capture or facilitate voluntary services within communities. In this context, civic service is as old as the societies in which it operates, but it often lacks the modern “public” or “civic” connotations attributed to it in modern, western democracies. Civic service often takes place informally, rather than through organizational mechanisms that emphasize “standardization, a more defined hierarchy, and the elaboration of general policies” (Jantzi et al., 2008, p.10). Quite frequently, it operates out of an understanding of community framed in terms of village, kinship/clan, or tribe rather than “nation.” Civic service occurs quite often because of urgent community needs where the only option is a volunteer response (and at an individual, rather than organizational, level). Within these more historic and localized community contexts, civic service is a routine part of the day-to-day practices, customs, and cultural expectations or religious beliefs of many of these communitarian, traditionalist societies. In contexts where there are the kinds of social challenges faced in Lesotho, civic service can be both formal and informal, enduring or episodic, community or government sponsored; but, in any event, it is generally connected philosophically and methodologically to longstanding social structures and institutions related to kinship, clan, and tribe that continue to resonate far more than do modern, nationalist ideas.

The western bias toward non-governmental forms of civic service often excludes “other forms of volunteerism, such as informal systems of care . . . commonly found in less industrialized countries” (McBride, Benítez, & Danso, 2003, p. 2). By looking intensively at civic service in one of the least developed countries in the world, the present study highlights many details about civic service as a part of the continuum of voluntarism. Such details often remain under the radar screen and rarely acknowledged in the literature on civic service.

Here we will discuss the socio-cultural and historical context that influences the range of voluntary forms that are often precursors for formal civic service in countries like Lesotho. Informal systems as well as community-based, non-governmental, and governmental organizations are the primary forms of civic service. Given inherent limitations within Lesotho’s civic culture and limited scope and forms of civic service, we also pay special attention to the influence of international volunteers in relationship to indigenous organizations. Most notably, we consider the influence of the U.S.

voluntary presence through organizations such as the Peace Corps and Operation Crossroads Africa. Ultimately, we find that the growth of the NGO sector is fertile ground for the expansion of civic service within an emerging democracy.

Lesotho: The Context and History of Civic Service

Lesotho is a small country of approximately 1.9 million people, surrounded on all sides by the country of South Africa (Ferguson, 1990). Its geographic encirclement by South Africa is both symbolic and the cause of a long history of external domination of Lesotho's national affairs. Lesotho was placed under British protection in 1869, soon after Lesotho's founding as a nation, and essentially remained a British protectorate until it was granted its independence in 1966. Even after the nation acquired independence, other nations, particularly South Africa, continued to significantly control Lesotho's political and economic affairs. In 1988, for example, South Africa intervened militarily in Lesotho's internal politics. Even today, Lesotho primarily relies on South Africa as a source of jobs, higher education, and a range of products.

Lesotho faces many economic, health, and social challenges. In 2000, the per capita income in Lesotho was US\$520 (Ferguson, 1990). Nearly half of Lesotho households live below the national poverty line. In addition, 45% of the population is unemployed. In April 2002, the government declared a state of famine after a year of poor harvests caused by excessive rainfall. These factors contribute to Lesotho's ranking among the 49 least developed countries in the world. According to United Nations estimates, 500,000 people are in need of food assistance. Lesotho has the world's third highest HIV infection rate, with one of four adults testing HIV positive. The HIV/AIDS crisis in Lesotho largely accounts for the fact that one-third of Lesotho's children under fourteen years of age are orphans.

This itemization of Lesotho's problems provides ample justification for foreign aid interventions of various kinds. Nevertheless, there are also those who suggest the country's history, resources, and capability may reflect considerable potential for indigenous responses that address Lesotho's national challenges (Ferguson, 1990). Whether initiated from without or from within, voluntary service takes on added importance in a context that has as many social needs as Lesotho.

Lesotho has been a nation with a level of international involvement in its internal affairs that is unusually high—even within a continent carved up and controlled by European colonial powers for almost a century. This international involvement has included civic service partnerships of various kinds—funding, co-delivery, reciprocity, or sending and hosting servers (McBride et al., 2003). Some of this external involvement in Lesotho has been unwelcome, but a great deal of it has been graciously received by Basotho,¹ based upon pragmatic Basotho assessments of their country's limited capacity for responding to its own national needs. An example of Lesotho's openness to involvements by foreign nations and foreign nationals has been the steady, long-term flow of U.S. and European volunteers from organizations such as the Peace Corps, Operation Crossroads Africa (OCA), and Danish AID. In fact, Lesotho ranks among African countries with the earliest and most continuous Peace Corps presence, with almost 2,000 volunteers having served there since 1967. The Peace Corps primarily provided “middle managers” for development in Third World countries that

¹ Lesotho's population is almost entirely of the Basotho tribe. In this paper, Basotho is used as a synonym for Lesotho.

often lacked qualified indigenous professionals (McBride & Daftary, 2005). OCA volunteers have sometimes brought skill transfers as well—particularly when OCA volunteers have been physicians or medical students—but most OCA volunteers have engaged in low-skilled community service projects alongside counterpart volunteers from within the host African country.

Lesotho is instructive for exploring local civic service activities within a context where the civil society sector has grown in response to a weak state and, for the most part, without major hindrance by the state. There are certainly indicators that civil society organizations, especially non-governmental organizations concerned with social services, civic affairs, and human rights, have enjoyed a period of growth within Lesotho since the 1980s (Ferguson, 1990). This is illustrated, in part, by the emergence of the Lesotho Council of Non-Governmental Organizations (LECONGO), which was founded in 1989 to help coordinate activities of this growing organizational sector. As of the late-1990s, LECONGO had 110 institutional members (Matlosa, 1999).

Given the extent of international involvement in Lesotho, and the degree of openness by Lesotho to some of those involvements (especially those that have been humanitarian), the country potentially serves as an excellent case study of U.S. connections and contributions to civic service activity in an African context. Many international volunteers rendering service of six-months or less (which applies to OCA but not to Peace Corps) have worked primarily with a non-governmental organization responsible for facilitating national volunteer service in Lesotho—the Lesotho Workcamps Association (LWA), founded in 1977. LWA, similar to OCA, has primarily attracted persons in their late teens and early twenties who have completed secondary school and often multiple years of post-secondary education. Also, like OCA, the primary asset LWA volunteers bring to their civic service activities is a desire to be of service and to engage in local and international community-building. Rarely are the criteria for involvement based upon the transfer of specific “hard” skill sets.

NGOs in Lesotho serve as a strategic window to explore civic service ideas and practices. This research explores influences on the civic service involvements of these NGOs that may be derived from Basotho cultural traditions, religious practices, political and civic considerations, and governmental influences. It also explores ways in which civic service initiatives within Lesotho have been shaped by international inputs in the form of international organizational partnerships, funding, and personnel including international volunteers. Of particular interest is how international inputs, and specifically inputs from the United States, have contributed to the conceptual and institutional development of civic service.

Research Design

This mixed-method study draws on multiple sources of data pertaining to Lesotho NGOs and civic service: (1) quantitative data from two editions of a Lesotho NGO Directory produced by LECONGO and from survey data on Lesotho NGOs collected by the authors; and 2) qualitative data from a 2007 focus group conducted by the authors, and from primary source materials such as Lesotho newspaper clippings and organizational reports.

Descriptive data on Lesotho NGOs, civic service, and voluntarism were gathered from the 1993 and 1998 LECONGO directories and from surveys collected via email and postal mail during December 2006 and January 2007. The LECONGO directories contained data (N=195) pertaining to

organizational characteristics such as mission, founding date, location, paid staff, volunteer staff, membership size, budget, funding sources, and contact information. The survey instrument was designed in conjunction with the Lesotho Research Coordinator. It contained thirty-five multiple choice questions that inquired into the kinds of organizational characteristics captured in the LECONGO directories, as well as information about the types and lengths of volunteer involvements, efforts made, and difficulties encountered in recruiting volunteers, and the influence of various local and international sectors on volunteer culture within Lesotho. After deriving a list of Lesotho NGOs from various sources, including from LECONGO materials, the list was verified. A final list of approximately 125 organizations received the survey via email during December 2006 and via a follow-up mailing sent during January 2007. This process yielded 53 completed surveys, a response rate of 42%.

Twenty persons from non-governmental organizations, educational institutions, and religious groups participated in a day-long focus group in January 2007 in Maseru. The focus group, which lasted four hours and covered topics and themes addressed in the 2007 project survey, provided much more extensive feedback than the survey could on civic service within the Basotho culture and organizations. Most of the focus group participants were from the greater Maseru area, although a few were from organizations located elsewhere in the country. Focus group members were almost evenly divided between male and female and between younger and older adults. Groups reflected the country's demographics, being almost entirely Basotho and largely Christian. The focus group was recorded and insights that were derived from the discussion were drawn upon for this report.

Two National University of Lesotho faculty members served as the project's local researchers. They collected primary materials on civic service in Lesotho, including brochures and reports from Lesotho NGOs, newspaper and magazine clippings, and journal articles. They also evaluated the survey instrument, distributed and collected project surveys in Roma, and participated in planning sessions and in the focus group in Maseru.

Sectors and Sources of Civic Service within Lesotho

Civic service has taken a number of forms in Lesotho, although it rarely operates under that name. This section outlines a number of activities and initiatives representative of civic service within Lesotho, including informal sharing and mutual aid practices, and service rendered within the context of community-based organizations, governmental organizations, and non-governmental initiatives as well as international partnerships.

Community sector

There are very strong "community" service traditions indigenous to Basotho culture. One notable example would be what is known in Lesotho as "letsema," which translates as "work party," referring to a largely rural Basotho practice of community members offering their assistance to neighbors during the harvest season. A participant in our Maseru focus group described letsema this way: "you may work in my field today, and tomorrow we, as a group, work in your field." What results, therefore, is a group of volunteers shifting their assistance from one farm to another, with each person bringing his or her own individual resource to the situation. Similarly, when there is a death in the village or community, especially when women became widowed, the chief asks community members to lend assistance to those persons, especially in the form of material aid.

There is a particular expectation that community members in leadership positions, including teachers and other professionals, will respond to the needs of their neighbors in these instances. This collective bearing of burdens is even more commonly displayed within the context of extended families, where relatives with greater means are expected to assist, particularly with educational and health needs of children of their relatives who are less well off financially (Focus Group, Maseru, Lesotho, January 4, 2007).

Community health needs certainly have played an important role in mobilizing volunteers in Lesotho. According to a recent report on community-based workers in Lesotho: “since way before the colonial administration, the Basotho have relied on and continue to rely on local service providers like traditional birth attendants, circumcision school tutors, traditional healers, home based caregivers, wise men (Mohlomi) and traditional prophets (Mantsopa)” (Khanya African Institute, 2007, p. 15). A Maseru focus group participant also spoke to the long trajectory of volunteer health-related support in Basotho communities:

Voluntarism started a long time ago in Lesotho, but it has taken [on] a modern dimension, especially with the prevalence of HIV and AIDS. As a result of the prevalence of HIV and AIDS in our community, there is even more voluntarism that is taking place. We are now like permanent volunteers, helping persons infected and affected by HIV and AIDS on a daily basis with things that may seem small, but that really make our presence felt. The impact of what we are doing can be easily identified in our communities.

Another focus group participant provided a personal account of a contemporary, urban version of this kind of civic service:

A group of three of us began doing volunteering with HIV/AIDS patients every day after work. We began by visiting a family, and we discovered that the family was really suffering trying to attend to the needs of their sick family member. So we helped the family with cleaning and bathing the patient, and basic things like this. After starting with this one family, we enjoyed the work so much that the three of us began volunteering, more or less on a full-time voluntary basis after work with HIV/AIDS patients, doing the same work that we did with the first patient. So the first thing that we did was to assist the sick family member with cleanliness, and we would buy bed pads for families that could not afford to buy bed pads, and we would buy our own gloves, and assist the families in this way. We did this for a whole year continuously. The problem that we encountered was connecting with families of very, very sick people. When you come, and want to assist a sick person through that kind of work, they themselves know the pressure of that work, but don't understand why someone who is not a relative would want to do that. So that is the problem we are having at the moment, people not opening up at first. But once they open up, then they let us in and they work with us. If they experience the work that we have been doing with their family member, they can also assist other people who are encountering the problem for the first time.

Traditional Basotho culture, then, like many traditional African cultures, has had a “communitarian” emphasis that places the good of the group ahead of the good of the individual, and that views

mutuality, sharing, and service among group members as a spiritual imperative (Parrinder, 1962; Mbiti, 1970; Bourdillon, 1990; Avoseh, 2002).² Focus group participants affirmed these communitarian motives, as seen in the following remarks: “Why do people volunteer? It comes from the heart. You have a feeling for the next person, and the way that they live, and the circumstances that they are living in.” Another focus group participant put the matter this way: “When people in Lesotho volunteer, they do it out of compassion, not for recognition.”

Nevertheless, focus group participants also pointed out that this traditional emphasis on helping others is weakening. Basotho culture, like modern and post-modern societies elsewhere, now focuses more on their primary or nuclear family, or on themselves as individuals, than they do on extended family, neighbors, or communities more broadly defined. Concerns were also raised about the degree of intellectual or experiential connections Basotho youth in urban contexts maintain to these traditions. The following account from a focus group participant suggests that civic service is mobilized less by communitarian spirit than by other motives, although appreciation of service to others may develop in the process of volunteering:

I started attending voluntary workcamps when I was still in high school. When you are at that age, you probably don't think that you're being compassionate by doing this. You just think that I can't just sit at home during the school holidays and do nothing, so let me go and do this because it is there. But over time, if you do it again and again and again, you build up a certain appreciation of what you are doing, and an appreciation of the need that is out there amongst the community.

A number of focus group participants went further, however, in imputing more utilitarian motives in civic service involvements, especially of urban Basotho. Volunteering was viewed in this instance as something one does because of the scarcity of paid employment and the resulting need to position oneself for future employment possibilities. According to a focus group participant:

There is a very high rate of unemployment in the country, and that is driving us into voluntarism. When young people are not employed, they are likely to pursue mischief. So one of the reasons we try to encourage young people to engage in voluntarism is to keep them off of the streets and provide them with the necessary preparation for the future. The practical value of voluntarism is that it can lead to employment.

No doubt there are both utilitarian and communitarian motives animating civic service practices within Lesotho. But it is important to note that both have contributed to the cultural foundations of Lesotho's evolving civic service practices. It is also important to explore, however, how these cultural prompts for Basotho civic service have been drawn on to formalize and institutionalize a voluntary service infrastructure within Lesotho. Contributions by governmental and non-governmental organizations to this structuring of civic service also are analyzed below.

² Preece and Mosweunyane (2004) state, for example, that communitarianism assumes that the “community is the cultural resource that ties people together” and that “the self is culturally specific to that community. Further, they point out that communitarianism “encourages community cohesion at a micro level” rather than at the national level, which results in a view of civic obligations that is local and tied to one's immediate community (7-8).

Governmental sector

The Lesotho government has played an important role in promoting a community-based workers program since the mid-1970s. The Lesotho Ministry of Health began recruiting community health volunteers in 1975 through what was known as the Village Health Workers (VHW) program. Generally, VHWs were persons who agreed to serve as health care resource persons within their villages or small rural communities after undergoing training that helped them to provide “basic medical assistance to people” and to serve as conduits of community health information and supplies, such as condoms (Khanya African Institute, 2007). The VHW program evolved later into the Community Health Workers (CHW) program, which has become even more vital to the welfare of local communities with the increased incidence of HIV/AIDS. Over the years, there appear to have been a few thousand Basotho who served at one time or another as VHWs or CHWs, and almost always they have done so with little or no remuneration.³

The lack of remuneration has not meant, however, that there is a lack of seriousness attached to the role of CHWs by the volunteers themselves or by the communities that are being served. Speaking to the dedication of CHWs, one observer recounts the following: “The village health workers take care for up to six persons in their village and make sure they take their medication. Sometimes they walk four or five times a week to and from the clinic to accompany them and assist them where they can” (van der Post, 2007).

With respect to the importance placed on CSWs by local communities, the Khanya-African Institute provides valuable insights into the CSW selection process:

CHWs are nominated by the communities living within the jurisdiction of the [Health Service Areas]. The chief and health workers facilitate this process and present criteria for recruitment and selection to the community in an open public meeting. There are three criteria that CHWs sign onto, both via a contract and an oath of allegiance in front of the community: basic literacy in Sesotho and minimal English, willingness to serve without expectation of remuneration, and permanent residence in the community (Khanya African Institute, 2007).

The Federation of Women Lawyers’ paralegal program represents another example of community-based civic service. As Khanya-African Institute notes, this non-profit organization recruited and trained a number of paralegals during the mid-1990s to “educate Basotho about human rights and about the law of their country.” At least some of these paralegals received fees of approximately US\$5 for each case that they worked (Khanya African Institute, 2007).

In the early 2000s, Lesotho moved toward more systematically integrating civic service into formal policy and budgetary allocations. In December 2000, the Lesotho government officially signed on as a participant in the United Nations’ International Year of Volunteers (IYV), scheduled for 2001. As part of IYV 2001, the United Nations collaborated with the Lesotho government in resourcing and training a volunteer corps of youth HIV/AIDS counselors that functioned as part of the overall community health workers initiative and a volunteer corps that assisted low-income communities with environmental protection and management. On International Volunteer Day in 2002, the

³ One report cites a national figure of 4,000; International Rescue Committee, n.d.

Lesotho government awarded certificates to some of these volunteers for their service, and also announced the formation of a National Volunteer Commission. The National Volunteer Commission, mandated to coordinate the voluntary activities of non-governmental and community based organizations, was housed under (though not run by) the Ministry of Environment, Gender, and Youth Affairs. According to the leader of one Basotho non-governmental organization, the National Volunteer Commission has not been very active or effective, though it could potentially go a long way in putting into place measures necessary for organizations doing voluntary work, including formulating more systematic policies (Focus Group, Maseru, Lesotho, January 4, 2007). Government implementation of a volunteer awards process and of a national commission went beyond symbolism, however, as did the inclusion of a provision for volunteer promotion as part of the 2002 government budget.

Non-governmental sector

One of the very few explicitly voluntary service organizations in Lesotho is a non-profit organization called Lesotho Workcamps Association (LWA).¹² Founded in 1977, LWA has promoted youth civic service through regularly organized workcamps—approximately twenty workcamps per year from the late-1970s through the early-1990s. Overall, LWA organized almost four hundred workcamps between 1977 and 2007, and lists approximately 8,000 persons on its membership roll. LWA volunteers are generally secondary school students or university students from Maseru and nearby districts.

LWA's organizational objectives are as follows: (1) to encourage and enable young people to engage in constructive community activities in their spare time; (2) to use workcamps as a tool for local development, particularly infrastructure development in disadvantaged communities; and (3) to facilitate greater youth awareness of Lesotho's social challenges, while encouraging youth to seek appropriate solutions. LWA workcamps generally take place in rural communities, and are comprised of approximately twenty youth volunteers working with local community members and specialized supervisors on: (1) specific construction projects (access roads, foot bridges, low-income housing, latrines, clinics, health centers, schools, churches, or community halls); (2) conservation projects (soil or water resources); (3) agricultural projects (communal gardens, woodlot plantations); (4) other income generating projects; or (5) HIV/AIDS education and counseling. Workcamps have been held in every district of Lesotho, although fewer workcamps have been held in districts that are less accessible due to topography or distance from Maseru, where the LWA office compound is located. Workcamps generally last four to eight weeks and are scheduled during school holiday breaks (Lesotho Workcamps Association, 2007).

International partnerships

In 1972, six years after Lesotho gained its independence, the United Nations Volunteers (UNV) program began what has been a long and continuous operational presence in Lesotho (UNVwebsite). The UNV program partners with the host government, which serves as the primary manager of UN volunteers and serves as the intermediary between the UNV program and the local community-based organizations out of which the volunteers typically operate. In the various countries where UNV operates, approximately 40% of the volunteers are local recruits, with the rest coming from outside the host country. Within Lesotho, UN volunteers have assisted the Lesotho Government "in its plan to create jobs in a locally-owned, labour-intensive scheme through which

workers have built roads, dykes and bridges and dug drainage ditches” (United Nations, 2003). In the last few years, the UNV program has also deployed volunteers as community-based health workers operating through the Lesotho Ministry of Health.

The UNV and U.S. Peace Corps programs have a history of partnering in Lesotho. For example, U.S.-based Kraft Foods Company has had at least two of its executives serve as U.N. Volunteers in Lesotho. The Kraft executives advised the Lesotho National Development Corporation in 2001 on matters related to industrial development. While U.N. executive volunteers such as these serve for periods as short as two weeks, U.S. Peace Corps volunteers serve for two years and have served in Lesotho in quite large numbers. The U.S. Peace Corps program came to Lesotho in 1967 and has sent over two thousand U.S. volunteers to the country since that time, including 88 volunteers in 2007, who have assisted in education, community economic development, community health, and HIV/AIDS counseling.

Lesotho Workcamps Association (LWA) also partners with international volunteers. LWA has had many volunteers from Holland, Denmark, Finland, Switzerland, Germany, Austria, Italy, France and the United Kingdom. LWA has also had volunteers from Australia and from sub-Saharan African countries—especially Swaziland and Botswana. One of LWA’s primary international partner organizations has been Operation Crossroads Africa (OCA), a New York-based volunteer organization founded in 1958 by the Rev. Dr. James H. Robinson, an African-American clergyman. Mentioned by President John F. Kennedy as a model for the Peace Corps, OCA has sent thousands of American volunteers (and hundreds of Canadian volunteers) on summer workcamps throughout Africa, the Caribbean, and, more recently, parts of South America. Quite a few OCA volunteers have had assignments in Lesotho during OCA’s history.

OCA’s involvement in Lesotho began in 1966, when Dr. Robinson was appointed by President Lyndon Johnson as one of two persons to serve as ambassadors to the national independence celebrations of Lesotho and Botswana.⁴ During Robinson’s 1966 Lesotho visit, he discussed possibilities for sending OCA volunteers to Lesotho in 1967 (Operation Crossroads Africa, 1967). A group of OCA volunteers did travel to Lesotho during the summer of 1967 and worked alongside student volunteers from the “University of Botswana, Lesotho, and Swaziland” (based in Lesotho, and now known as the National University of Lesotho). The OCA volunteers and their African counterparts built a small rural clinic in a location with no medical facilities closer than a day’s journey away. The Prime Minister of Lesotho, Leabua Jonathon, addressed the group upon completion of its workcamp project:

We are honoured that so many American and Canadian students are willing to give up their warm summer vacation to travel all this way to our small, young and often cold country. We are inspired by your desire to work with your hands, without any special skills and without pay. Most of all, we are proud that our own university students are prepared to give up some of their vacation to help build our nation, for we know that assistance from overseas can never bring prosperity unless we are first ready to do what we can for ourselves (Operation Crossroads Africa, 1967).

⁴ *Operation Crossroads Africa* (OCA), the noted progenitor of the John F. Kennedy’s Peace Corps, celebrates its 50th anniversary in 2008.

OCA has subsequently sent many volunteer groups to Lesotho, including a group in 1968 that constructed a small school building in the town of Morija; a group in 1970 that divided up projects involving block printing, brick making, and construction of a water tank; six 1980s OCA groups, including a 1983 group that constructed a small school building in a village called Kolo Ha-Ntsie; a 1985 group that dug a pit latrine in the town of Mohales Hoek; and 1987 and 1989 groups that constructed a school in the town of Leribe; and groups in 2002-2005 that were involved with an HIV/AIDS awareness program and other public health activities in a village called Ha-Ntlama.⁵ Each of these workcamps usually consisted of approximately ten OCA volunteers (mostly American college students) and comparable numbers of Basotho volunteers (also college students in most cases). LWA was the host agency for OCA groups during the 1980s, and the Maseru Women Senior Citizens Association was host agency for the groups from 2002 to 2005.⁶

Not only was 1967 the beginning of OCA volunteer deployment to Lesotho, but it was also the year OCA began bringing young Basotho professionals to the U.S. as part of its “African Youth Leadership Program” (AYLP). The AYLP, funded by the U.S. State Department, was designed as an opportunity for young Africans across the continent to “gain additional experience in their vocational and avocational fields . . . by working with community development and youth-oriented programs . . . in the United States” (Operation Crossroads Africa, 1967). Although OCA began the AYLP in 1964, it did not bring its first participant from Lesotho until 1967. Over the next decade, Basotho were selected through this program for U.S. visits in 1971, 1973, 1974, 1976, and 1977. Among the Basotho selected for visits were a teacher, a photojournalist, a district development officer, a graduate student, a print journalist, and a natural resources specialist. By the late-1970s to early 1980s, the AYLP program shifted its name and its focus, becoming the African/Caribbean Leaders Program with a focus that included more senior professionals and an expanded geographic range that included the Caribbean. Quite a few more Basotho were brought to the U.S. through the revised program until State Department funding dried up in the late 1980s.

OCA’s involvement in Lesotho has been important, with its periodic volunteer presence over the last forty years and its professional immersion opportunities for Basotho over a twenty-year period. But the Peace Corps’ continuous presence during that forty years, and the presence of other international volunteers from European and North American contexts have also been important. An expectation would be that this international civic service involvement strengthened linkages between Lesotho and western countries, and that the relationship-building, resource inputs, and leadership development initiatives of international volunteer groups advanced civic service within Lesotho in multiple ways.

The NGO sector of Lesotho is a new and expanding venue emphasizing community empowerment and civic service. Using the LECONGO data, we present a profile of the Lesotho NGOs: founding

⁵ Additional details about the Ha-Ntlama OCA groups can be found at the following websites:

<http://www.dartmouth.org/classes/66/interns/TamaraTaggart03.html>;

<http://www.news.harvard.edu/gazette/2005/10.13/13-lesotho.html>;

http://72.14.205.104/search?q=cache:1VrGqWa85IEJ:www.helpage.org/Resources/Regionalnewsletters/AgeinginAfrica/main_content/3Qa9/AfricaJan04.pdf+%22operation+crossroads+africa%22+lesotho&hl=en&ct=clnk&cd=60&gl=us; <http://www.wm.edu/studentactivities/osvs/lastyear.php>;

⁶ OCA project information comes from OCA Annual Reports (1968-1975), archived at the “Amistad Collection,” Tulane University, New Orleans, LA. Information on the 1983 and 1985 volunteer groups is based on first-hand information from the first author, who served on OCA’s executive staff during the mid-1980s.

date, organizational focus, international vs. local base, budgets, numbers of paid and volunteer staff, and volunteer duties and time commitments. The organizational profile data outlined here can be found in Tables 2, 3, and 4.

Founding date. The median founding date of organizations in the sample was 1987. Although only 10% of the NGOs in the samples were founded prior to Lesotho's 1966 independence, 22% were founded by the end of the 1970s, 35% during the 1980s, and 22% during the 1990s. This data shows that NGOs in Lesotho grew rapidly after independence, with growth peaking during the 1980s, and easing off somewhat during the 1990s.

Institutional base and budgetary implications. More than three-quarters of the NGOs are headquartered in Lesotho, meaning that in most instances the organizations were initiated within Lesotho rather than brought in from outside. Ten percent of the NGOs have their headquarters in Europe and another 5% had headquarters in the United States (see Appendix B). An important implication of this is that Lesotho NGOs with international headquarters are more likely to have international funding ($r = .45$; $\text{sig.} = .000$) and larger budgets ($r = .42$; $\text{sig.} = .000$). With respect to actual monetary comparisons, the median budget for Lesotho NGOs with international funding is R239,000, versus a median budget of R25,000 for NGOs without international funding (see Appendix B).⁷

Paid vs. volunteer staff. NGOs with larger budgets generally have larger numbers of paid staff. The median number of paid staff persons in organizations with international funding is four, but the median number of paid staff persons in organizations without international funding is zero (see Appendix B). The existence of an international linkage is also the only factor among a number of factors examined that has any significant bearing on whether an organization possessed volunteers. NGOs with international headquarters have a .31 likelihood of possessing volunteers, while NGOs with international funding have a .33 likelihood of possessing volunteers (see Appendix C). Factors pertaining to the organization's paid staff size, years in existence, constituency size, or programmatic focus have little or no bearing on whether organizations made use of volunteers.

We will now turn to a discussion of the influences and impact NGOs have had on civic service within Lesotho.

Influences: Indigenous NGOs or International Partners

Respondents to our 2007 Lesotho organizational survey were asked to rate the influence various sectors have had on voluntary culture within Lesotho, with respondents choosing between *strong amount*, *moderate amount*, *none*, or *don't know* (See Appendix A). Faith-based organizations (FBOs) and NGOs have the highest percentages, with 56% of respondents indicating FBOs had a large influence on voluntarism and 43% indicating NGOs have a large influence.⁸ Although FBOs comprise a separate category on the survey, FBOs technically represent a type of NGO, so the responses to both categories reflect the importance of NGOs to voluntary culture in Lesotho.

Some additional categories related to the NGO sector that received high percentages were international organizations operating within Lesotho, especially international organizations

⁷ These figures are in South African rand, with seven rand equaling one U.S. dollar.

⁸ Congregations were not included as part of the survey sample (although a few faith-based agencies were), so there were few, if any, clergy involved in this favorable assessment of the value of FBOs.

facilitating or promoting voluntary service. Thirty-two percent of respondents indicate that international volunteers (including U.S. volunteers) have a large influence on Basotho civic service, and 30% indicated that international organizations generally (including U.S. organizations) have a large influence (see Appendix A). When the question was asked so as to single out U.S. organizations, volunteers, and voluntary practices, 43% felt U.S. volunteers have a large influence and 34% felt U.S. organizations and U.S. voluntary practices have a large influence. Conversely, only 7% felt that the Lesotho government has a large influence on voluntarism within Lesotho.

It is important, then, to examine NGO contributions to Lesotho civic service in detail. In this work, we highlight the organizational focus, use and recruitment of volunteers, volunteer characteristics, and sectoral emphasis on civic service. By exploring these areas, we seek to highlight the ways NGOs influence various types of service areas as well as identifying how NGOs facilitate volunteer service.

Organizational focus. The majority of Lesotho NGOs have influenced a range of service types. NGOs in these samples have focus on community development or civic empowerment matters (see Appendix B). Thirty-seven percent of the NGOs focus on community development, emphasizing skill development, entrepreneurial activities, neighborhood or village improvement initiatives and other related areas. Eleven percent of the NGOs are involved with educational activities generally pertaining to supplementing educational services of schools. Another 10% of the NGOs focus on emergency relief activities, such as support services for families impacted by HIV/AIDS or support services for orphans, elderly persons, or handicapped persons. Five percent are concerned with cultural promotion related to the creative arts or Basotho customs and traditions. Ten percent of the NGOs focus on one or more of these developmental or relief services, but in ways that indicated a primary commitment to faith promotion. Almost all of this activity could be considered as a supplement to or as a substitution for government activities and services. The remaining 22% of the NGOs, however, have a more direct focus on influencing the performance of the governmental sector itself, includes governmental economic policies and economic regulatory functions. This category of NGOs included issue advocacy groups, professional or trade sector advocacy groups, electoral mobilization groups, and trade unions. All of these developmental, relief, and advocacy organizations (except perhaps for trade unions) have engaged in activities that have lent themselves effectively to civic service involvement within their field operations or administrative staffing.

Organizational use and recruitment of volunteers. Although 83% of the 2007 sample indicated having volunteer involvement within their organizations, these organizations reported varying degrees of intentionality with respect to seeking volunteers and to making use of the volunteers that are involved with their organizations (see Appendix D). For example, about a quarter of the organizations stated that their organization actively promotes voluntarism as part of their programmatic focus, that their organization actively recruits volunteers (whether as part of a programmatic focus or not), and that their organization has no difficulty finding volunteers. Not surprisingly, organizational characteristics such as a programmatic emphasis on voluntarism and active recruitment of volunteers are strongly related ($r = .55$; $\text{sig.} = .000$). There is no particular pattern, however, to the degree of difficulty encountered by organizations in recruiting volunteers; notably, recruitment difficulties are reported by organizations whether or not they have a programmatic emphasis on voluntarism or actively recruit volunteers.

Volunteer characteristics. Where organizations made use of volunteers, 47% of the volunteers are 19-35 years of age and another 36% are 36-55 years of age (see Appendix D). The type of civic service cited most frequently by organizations is service on governing boards (49%) and on organizational committees (47%). Administrative service was cited by 37% of the organizations, and programmatic service was cited by 30% of the organizations. Although a smaller percentage of organizations have volunteers administering programmatic service, twice as much volunteer time is devoted to administrative and programmatic service (10-12 hours per week) as it is to committee or governing board service (5 hours per week). Moreover, when volunteer service is measured in weeks per year, 23% serve for eleven or more weeks, with a third of those serving for more than a year. Thirty-one percent of volunteers serve for ten weeks or less, with most of them serving for 1-2 weeks, which is consistent with the high numbers serving on committees or boards.

Constraints on Lesotho civic service

Although there are many cultural and organizational dynamics within Lesotho that lend themselves to a culture of civic service, there are also a number of inherent factors that significantly constrain formalized, institutionalized civic service within Lesotho.

Demographic gaps. According to NGO leaders participating in the research focus group, one of the unique features of the Basotho context for many years has been a large-scale absence of working age males within Lesotho. Generations of working age Basotho males have left Lesotho as early as their teenage years to seek work in South Africa—mostly in the mines. While employed in South Africa, they generally have returned to Lesotho once or twice per year and often don't completely resettle in Lesotho until old age or illness prevents them from continuing their South African employment. The resulting generational and gender imbalance in Lesotho's population has implications for many aspects of Basotho social life, including the size and demographics of the pool from which potential volunteers are drawn.

To the extent that a critical mass of young Basotho males have remained in Lesotho, they have often been males that have gained access to tertiary education and, therefore, to employment possibilities within Lesotho's largely urban-based job market; or else, males no longer on a mainstream employment or educational track. Educated urban males, in particular, would be prime candidates for voluntary service activities but, as certain of our focus group participants pointed out, urban Basotho youth (both male and female) have been heavily impacted by the vices and anti-social potentialities of urban culture, especially substance abuse and antipathy toward mainstream social and political culture. These behaviors and attitudes can overtake urban youth at any point in their developmental process, often leading to their abandonment (at various rates of speed) of educational, employment, or socio-political prospects and to their immersion in lifestyle patterns with increasingly dire consequences. A focus group participant captured the situation this way:

It is the young people that are dying today. And it is the older citizens who have to do the work that is supposed to be done by the young people. It is not only the issue of HIV/AIDS, it is also the use of narcotics, a lot of drinking, and young people die very early. And it is the older people who have to look after the situation around the household, in the garden, and in the fields.

All of these demographic gaps constrain the development of civic service culture, and of civic and social culture, in many ways.

Educational and socialization process. Even where Basotho youth are fully engaged with the educational process, educational curricular and extra-curricular offerings may contribute very little to student appreciation of civic service. According to a focus group participant:

There is a big problem with our educational system in Lesotho. The emphasis is not on social science subjects. The emphasis is on sciences, math, and English. Those types of subjects don't encourage voluntarism. Because students aren't exposed to social science subjects, they are not acclimatized to a love of the country.

While this observation potentially applies across the board to primary, secondary, and tertiary education within Lesotho, another focus group participant spoke directly to shortcomings at the tertiary levels, where it would be expected that civic awareness and commitments would be most strongly reinforced. The participant stated: "At the university level, university students in Lesotho are not encouraged to engage in community service. The National University of Lesotho is an ivory tower that is largely disconnected from the community." Whether in the classroom or out, the feeling among focus group participants was that not nearly enough was being done to insure that Basotho youth embrace a sense of civic and community responsibility. As one focus group participant stated, this is partly a problem of Lesotho's technological modernization.

Kids of today don't have time to be helping others, when they could be watching "The Simpsons" on television. Technology has impacted so much on our culture. Lots of music, lots of comedies on television, and that has killed our traditions. It is up to those of us who still realize the potential for community to bring back community spirit. Perhaps this can happen if kids know that on Saturday morning, we're not going to be watching television, we're going to be helping others.

This modernization and globalization influence suggests a negative U.S. connection.

Economic conditions. As indicated in previous sections, Basotho face many economic challenges, and the time and energy many Basotho invest in economic survival leaves little time and energy for things such as civic service. This reality comes through graphically in the following remarks by a focus group participant:

Voluntary service has declined in Lesotho since the 1980s because there has been a decline in the quality of life. The standard of living is going down, so people do not have enough time to engage in voluntary service but must, rather, look for food. You find people spending their Saturdays selling something in order to get enough to buy their next meal.

Another focus group participant added: "The culture of sharing is dying out in Lesotho, because people have less to share. This is why an individualistic lifestyle is extending beyond the urban areas, even to the rural areas."

These comments make an essential point about voluntary culture, mainly, that a certain economic threshold is required to facilitate vibrant cultures of voluntarism within communities or nations.

Policy integration and high-level emphasis on civic service. As data from our 2007 Lesotho survey show, very few within our sample (7%) feel that the Lesotho government contributed significantly to fostering voluntarism within Lesotho. This was the feeling despite such government initiatives as the community-based health workers program. Similarly, according to a recent report of the Khanya African Institute, even the government's community-based workers program lacked necessary organization and oversight:

Despite pronouncements made in favour of community based worker (CBW) systems, official policies on CBW systems are under-developed. Consequently, approaches and standards are determined independently by the various facilitating agents. There is a need for coherent policy development. . . . Community-based worker systems are a useful and viable model which should be widely implemented in Lesotho. For a more successful system that will widely spread community development, there is a need for a national policy framework for CBWs driven by a collective consortium of service providers (2007, p. 10).

Our focus group participants indicated that the Lesotho government needs to provide more systematic sponsorship of volunteer programs and to incorporate policies and procedures that convey to the nation that voluntarism is an important part of national life. This was expressed in the following way:

There must be some mechanism built to motivate volunteers so that they can carry on that selfless work and so that they don't drop out. Some of them drop out, they tire out, because there's no motivation; there's not even somebody who's saying thank you. At least our neighboring country, South Africa, has awards at the end of the year to recognize the work of volunteers. In Lesotho, we have volunteers doing selfless work but you don't see much of them on national television, to show that there are people doing this work. There's not much recognition. So that is demoralizing to the volunteers.

To the extent, then, that the Lesotho government is committed to having a vibrant civil society sector and an engaged citizenry, it will be important for it to take steps that encourage a sense of citizen empowerment. Policies and procedures that promote, resource, and reward voluntarism will certainly contribute to that sense of citizen empowerment.

Conclusion

Civic service traditions have been a constant feature of Basotho society. Most notably, the volunteer-based community development and health programs advanced through workcamp programs and other programs sponsored by the Lesotho government in conjunction with the United Nations Volunteer program and the U.S. Peace Corps have contributed in important ways to civic consciousness in Lesotho. They have contributed specifically to a sense of mutual assistance and obligation between Basotho citizens, and between Basotho citizens and citizens in various countries providing volunteers to Lesotho. These civic service initiatives, however, have not necessarily

contributed particularly well to a sense of citizenship understood in terms of mutual obligations and bonds between Basotho citizens and the Lesotho government. That is to say, community development and health-related volunteer initiatives have not necessarily provided Basotho citizens with a political voice or agency in ways that meaningfully connect them to the decision-making processes, institutions, and leaders within Lesotho. Citizenship bonds and civic-mindedness are strengthened when citizens see themselves not only as service providers and policy implementers, but also as decision-makers and co-stewards of governmental institutional power.

It has been non-governmental organizations (NGOs) that have served as political bridges between ordinary Basotho citizens and the Lesotho governmental sector. As African states were freed from external colonial control, the new contexts of openness and freedom in many independent African states facilitated rapid growth in the numbers and scope of NGOs—particularly since many newly independent African states proved unable or unwilling to widely incorporate citizen concerns and interests. This was largely descriptive of Lesotho as well, and rank-and-file Basotho invested their political energies in NGOs as alternatives to somewhat constricted governmental channels. In this intermediary position between citizens and government, NGOs in Lesotho have sometimes complemented, sometimes competed with, and sometimes conflicted with the governmental sector. As an indicator of the latter, one Basotho scholar points out that NGOs played a strategic role during the 1990s in pressing for massive political reforms within Lesotho's post-independence political system (Matlosa, 1998). The ways NGOs engage citizens suggest a complementary, though possibly competing, relationship between NGOs and the Lesotho government.

Whatever relationship NGOs may have had or currently have to the government of Lesotho, the rise of NGOs has also positioned them to serve as an important institutional terrain for voluntarism, especially given shortages of formal volunteer programs and of opportunities for more direct citizenship supported by the government. Although it is not clear how many NGOs were active in Lesotho just before and after gaining independence in 1966, it is fairly likely that there were far fewer than the possibly three hundred NGOs operating in Lesotho in the early 1990s.⁹

In recent years, the rise of NGOs in Lesotho has facilitated the institutionalizing of civic service. This shift recognizes the extensive volunteer skill and time investment that is as part of the daily administrative and programmatic operations of non-governmental organizations. This civic service is crucial to the survival of many of these organizations, and it also provides volunteers with opportunities for skill development, job experience, and professional networking. These various levels of civic service activities move Lesotho incrementally toward more systematic and intentional service practices and toward a more deeply rooted and widely embraced civic culture.

The NGO sector, then, is perhaps the most important facilitator and host of formal civic service within Lesotho. The numbers of NGOs, the percentage of NGOs hosting volunteers, and the types and duration of service facilitated by NGOs certainly surpasses the extent of explicit civic service opportunities for Basotho as facilitated by the Lesotho government or by organizations dedicated to civic service such as LWA.

This study preliminarily suggests that both NGO practices and Basotho customs are significant points of intersection between the Basotho population and civic service practices. Within the NGO

⁹ The Lesotho Council of Non-Governmental Organizations (LECONGO) made one such estimate.

sector, it needs to be remembered as well that NGOs possessing a faith dimension or an international (and specifically U.S.) connection appear to exert the strongest influence on civic service in Lesotho. International factors and Basotho cultural factors impacting the vitality of civic service within Lesotho should be explored in future research.

The factors constraining a culture of civic service, however, should not be overlooked. Of particular note are the economic, demographic, and political constraints and negative influences of modernization and globalization. Several of these observations are consistent with research findings in other countries, including other African countries (Patel et al., 2007; Voicu and Voicu, 2003; Reisch & Wenocur, 1984). For example, contexts where poverty is both deep and widespread may not be well suited for formal, sustained civic service. There are also a number of factors bearing on organizational resource levels that impact extent of civic service involvement. Of particular note are the limited funding and paid staff of indigenous NGOs as compared to international NGOs and their partners. As such, further research is needed to establish this connection. A related staffing limitation is noted given the large number of older adults and adult females filling service roles within Basotho communities. Hence, additional quantitative research is needed to better understand volunteer characteristics such as gender, income, previous work history, education, and locality as they relate to civic service patterns and Basotho culture. However, until some of the economic, demographic, and political limitations discussed in this report can be better addressed, both formal and informal voluntarism will continue to take place mostly out of necessity, and it will remain unsystematic and lacking in the kind of broad civic idealism desirable by leaders involved with the early stages of nation building.

The United States and Europe have strategically directed civic service practices in Lesotho, both by serving as sources of inspiration and cooperation as well as by investing in human and financial capital. Notable U.S. and other Western contributions to Lesotho's service culture are investments in skill development, civic development, and social services within Lesotho. Deployment of western volunteers, direct support for Basotho civic service initiatives, partnerships with Basotho NGOs, and advocacy of public policies that strengthen civic service, citizen action, and the civil society sector in general are key components of a western influence that should be continued and expanded. These influences and connections between an organization's use of volunteers and its international linkages also merit further exploration.

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Appendix A

Table 1. Influences on Civic Service Culture within Lesotho (N=53) (from 2006-2007 Survey)

| Percentage indicating sector had large influence on volunteer spirit within Lesotho | |
|---|----|
| | % |
| Faith-based organizations | 56 |
| Non-governmental organizations | 43 |
| U.S. volunteers | 43 |
| Basotho customs or traditions | 34 |
| U.S. practices and examples | 34 |
| U.S. organizations within Lesotho | 34 |
| International volunteers (including U.S.) | 32 |
| Practices and examples in other nations (including U.S.) | 30 |
| International organizations within Lesotho | 30 |
| Educational institutions | 15 |
| Lesotho government | 7 |

Appendix B

Table 2. LECONGO Organizational Characteristics (N=195)

| | % | | |
|--|----|-----------|-----------|
| Organizational focus | | | |
| Community development | 37 | | |
| Civic | 22 | | |
| Educational | 11 | | |
| Faith promotion | 10 | | |
| Relief | 10 | | |
| Cultural | 5 | | |
| Headquarters | | | |
| Lesotho | 78 | | |
| Europe | 10 | | |
| United States | 5 | | |
| Sub-Saharan Africa | 3 | | |
| Canada | 1 | | |
| Receive international funding (partial or total) | 38 | | |
| | | Mean # | Median # |
| Founding date | | 1981 | 1987 |
| Paid staff (all cases) | | 6 | 2 |
| Paid staff (cases with intl. funding)+ | | 11 | 4 |
| Paid staff (cases without intl. funding)+ | | 3 | 0 |
| Volunteers (all cases) | | 6 | 1 |
| Volunteers (cases with intl. funding)++ | | 7 | 1 |
| Volunteers (cases without intl. funding)++ | | 5 | 0 |
| Budget (all cases) | | R446,755* | R80,000* |
| Budget (cases with intl. funding)+++ | | R747,028* | R239,000* |
| Budget (cases without intl. funding)+++ | | R205,746* | R25,000* |
| + significance .0000 | | | |
| ++ significance .72 | | | |
| +++ significance .0000 | | | |
| * 7 Rand=1USD | | | |

Appendix C

Table 3. Organizational Volunteers by Selected Variables (from 2006-2007 Survey)

| | Respondents* | <u>Current Vols by #.</u> | <u>Any Vols.</u> |
|-----------------------|--------------|---------------------------|------------------|
| | | r | r |
| Headquarters intl. | 53 | .31 | .01 |
| International funding | 53 | -.14 | .33 |
| Organizational focus | | | |
| Faith | 53 | .01 | .18 |
| Civic | 53 | -.04 | .16 |
| EconDev | 53 | -.07 | -.06 |
| Members numbers | 53 | -- | -- |
| Paid staff numbers | 53 | -.04 | .06 |
| Org. founding date | 53 | -.66 | -.04 |

TABLE 4. LECONGO Organizational Volunteers by Selected Variables

| | Respondents* | <u>Current Vols by #.</u> | <u>Any Vols.</u> |
|-----------------------|--------------|---------------------------|------------------|
| | | r | r |
| Headquarters intl. | 195 | .05 | .05 |
| International funding | 195 | .04 | .08 |
| Organizational focus | | | |
| Culture | 195 | .07 | .10 |
| Faith | 195 | .06 | .12 |
| Relief | 195 | .00 | -.05 |
| CommOrg | 195 | -.05 | .00 |
| EconDev | 195 | -.09 | -.15 |
| Civic | 195 | -.14 | .01 |
| Members numbers | 195 | .04 | .08 |
| Paid staff numbers | 195 | .01 | -.08 |
| Org. founding date | 195 | -.17 | -.06 |

*The 195 respondents refer to the 1993-98 LECONGO data, and the 53 refer to the 2007 LesNGO survey.

Appendix D

Table 5. Organizational Volunteer Trends and Patterns (N=53) (from 2006-2007 Survey)

| | % |
|--|----|
| Volunteer involvement within organization | 83 |
| Success with volunteer recruitment | |
| No problem recruiting | 28 |
| Constant challenge recruiting | 26 |
| Can't find people willing to serve | 20 |
| Do not have volunteers | 19 |
| Commitment to recruiting volunteers | |
| Organization actively recruits | 26 |
| Unnecessary because voluntarism automatic | 34 |
| Voluntarism doesn't fit our organization | 17 |
| Organization specifically promotes voluntarism | 25 |

| Percentage of volunteers per organization by age | Voluntr. % (Mean) | Proportions | | | |
|--|----------------------|-------------|-------|--------|---------|
| | | 0% | 1-33% | 34-67% | 68-100% |
| 18 years old or younger | 13% | 56% | 27% | 8% | 5% |
| 19-35 years of age | 47% | 21% | 21% | 15% | 38% |
| 36-55 years of age | 36% | 28% | 31% | 23% | 23% |
| 56 or older | 5% | 66% | 31% | 2% | 0% |

| Volunteer responsibilities by percentage of organizations | % |
|---|----|
| Administrative | 37 |
| Program support | 30 |
| Committees | 47 |
| Governing boards | 49 |

| Average number of weeks volunteers serve per year | |
|---|---------------------------------|
| <u>Weeks</u> | <u>Percentage of volunteers</u> |
| 1-2 | 20 |
| 3-5 | 9 |
| 6-10 | 2 |
| 11-26 | 11 |
| 27-52 | 5 |
| 53+ | 7 |

| Average hours per week volunteers serve in specific capacities | Hours (Mean) | <u>Hours by range, % of organizations</u> | | | | | |
|--|-----------------|---|-----|------|-------|-------|-----|
| | | 0 | 1-5 | 6-10 | 11-20 | 21-30 | 31+ |
| Administrative | 12 | 17% | 11% | 6% | 2% | 4% | 13% |
| Program support | 10 | 13% | 13% | 6% | 6% | 2% | 8% |
| Committees | 5 | 9% | 30% | 4% | 6% | 0% | 4% |
| Governing board | 5 | 8% | 32% | 6% | 0% | 0% | 4% |