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Leadership of volunteers - an exploration of what matters according to leaders in voluntary organizations in Norway

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"*Then the delight, when your courage kindled, and out you stepped onto new ground*". These words from the wonderful Irish poet John O´Donohue ring true to me. My courage kindled many years ago when I started out on this journey, a master´s degree. I just managed to share my news of stepping onto new ground with my father, who was at the end of his life journey. His academic spirit has been with me the whole time. This is not the only journey I have embarked on over the past few years. My studies have been a great source of inspiration and comfort alongside a more personal journey that I also embarked on.

My experience of volunteering in 2022 was a rich one and was the source of inspiration for this research project. I am immensely grateful for the leaders who participated in this study, thank you! This study is for the leaders, employees, and volunteers in the third sector who work hard to make the world a better place, every single day. Their work clearly matters. I hope future researchers will continue to be curious about the phenomenon of leading volunteers.

I want to especially thank my girls, Aida and Emily, who have been incredibly patient and encouraging with their mother for many years. I think my journey seemed to be a long one for them. My youngest daughter asked at different intervals "are you still going to school"? My own mother, 83 years old, has also been by my side, alas across the ocean, throughout this journey, but she has unquestionably been my most faithful cheerleader. When times were low, she never stopped believing in the completion of this journey.

Finally, a most heartfelt thanks to my supervisor, Camilla Fikse, who has been so prompt at giving me valuable feedback the whole way. I always looked forward to our sessions and each time I came away feeling motivated for the work ahead.

So now, I step onto new ground, once again, at the completion of this thesis, and I look forward to the journey ahead.

Kristiansand, April 2023

Nora Clarke

Abstract

The aim of this study was to explore leadership of volunteers in the voluntary (third) sector, what matters in the leadership of volunteers, and how leaders experience their own sense of mattering. A context where financial incentives and traditional employment relationships are absent provided an interesting phenomenon to study leadership. The research study commenced in 2022, the Year of Volunteering in Norway. Six non-profit humanitarian organizations were selected, organizations that are well-established at a national basis in Norway, and a representative from the association for NGOs in Norway (a forum organization for the voluntary sector). The participants, employed leaders, were selected based on their extensive experience of leadership of volunteer organizations. A thematic analysis approach was employed to analyze the qualitative (interview) data. The findings are discussed in relation to several theoretical frameworks: the helping relationship (Rogers, 1967), transformational leadership (Burns, 1978) and Theory U (Scharmer, 2009). The science and importance of mattering (Prilleltensky & Prilleltensky, 2021) became a central theory that is given particular attention in this study.

Findings revealed a highly volunteer-centered and supportive style of leadership. A leadership practice of close relationships with their volunteers was found to be universal in this study. Seeing, empowering, and developing volunteers on an ongoing basis proves central. Making volunteers feel they matter pervades all the participants´ actions.

Supportive leadership, according to the findings, must be counterbalanced with a leadership practice of leading with clarity and setting boundaries when challenges ensue. The leader´s own sense of mattering is also explored. The findings show leaders who are passionately dedicated to their work. They derive great meaning from leading volunteers and believe, modestly, that they are contributing to making the world a better place. Balancing ´self-regard´ with regard for their volunteers is discussed, the sustainability of such a leadership.

Future research might explore different models for leadership of volunteers to meet future needs at an organizational and societal level.

Sammendrag

Hensikten med studien er å undersøke ledelse av frivillige i frivillig sektor. Jeg har undersøkt hva lederne som deltok i studien opplever som viktig i ledelse av frivillige, og hva som bidrar til at de opplever å være viktige og ha betydning i utøvelsen av sine roller. I en kontekst hvor økonomiske insentiver og tradisjonelle arbeidsforhold er fraværende, utgjør et interessant fenomen å studere ledelse. Denne forskningsstudien ble påbegynt i 2022, frivillighetens år i Norge. Seks ideelle humanitære organisasjoner, som alle er veletablerte i Norge, og Frivillighet Norge (frivillig sektors interessepolitiske samarbeidsforum) deltok i studien. Valget av deltakerne, som alle hadde lederstillinger og var lønnede ansatte, var bestemt av at de hadde lang erfaring med ledelse av frivillige organisasjoner. Det empiriske datamaterialet (intervjudata) ble analysert ved bruk av en tematisk analysemetode. Funnene er drøftet i lys av flere teoretiske rammeverk: hjelperelasjon (Rogers, 1967), transformasjonsledelse (Burns, 1978) og theory U (Scharmer, 2009). Prilleltensky og Prilleltensky´s (2021) teori om viktigheten av ´mattering´ ble sentral for min studie, og den jeg valgte å legge mest vekt på. ´Mattering´ vil si en følelse av å bli verdsatt og samtidig tilføre verdi i eget og andres liv.

Funnene i studien viser en betydelig frivilligsentrert ledelse og med en støttende lederstil. Et hovedfunn er at lederne inngår og utvikler nære relasjoner til sine frivillige. Å se, å myndiggjøre, og å utvikle frivillige kontinuerlig står sentralt i hva de vektlegger i sin ledelse. Å verdsette sine frivillige gjennomsyrer alle deres handlinger. Ifølge funnene i denne undersøkelsen, må støttende ledelse balanseres med å lede med tydelighet og å sette grenser når utfordringer oppstår.

Studien undersøker lederens egne følelser av å bli verdsatt i sin rolle som leder, og samtidig følelse å tilføre verdi. Funnene viser ledere som er lidenskapelig dedikert. De opplever det veldig meningsfullt å lede frivillige, og tror, med ydmykhet, at de bidrar til å gjøre verden til et bedre sted. Balansen med å ivareta seg selv, og ivaretagelse av sine frivillige er drøftet med tanke på hvor bærekraftig en slik ledelsesform er.

Denne undersøkelsen har hatt fokus på lederens oppfatning av hva som er viktig for å lede frivillige, og hva som har bidratt til at lederne selv har følt at de har betydning i sine roller. I forlengelsen av denne undersøkelsen kunne det være interessant å forske videre på lederrollen i frivillig sektor og hva slags ledelse trengs for å møte framtidens krav på både organisasjons- og samfunnsnivå.

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1. Introduction

"I would encourage everyone to find something that is right for you – small or large. The possibilities are endless. Everyone needs something or someone, and everyone has something to contribute" (Kongehuset, 2021). King Harald appealed, in this New Year's speech, to the fundamental existential and psychological need in us all to feel valued, and the need to add value. Through mattering, we can make a difference in this world, we can enjoy many benefits like feelings of inclusion, empowerment, and a wonderful sense of control over our own lives (Prilleltensky & Prilleltensky, 2021). 2022 was the year that celebrated volunteering in Norway (Frivillighetsår, 2022). In the King's speech (Kongehuset, 2021), the people of Norway were asked to consider doing some volunteer work, small or large. Covid19 had highlighted the significant contribution volunteering had during challenging times for many people in society, like within the health sector (Sivesend et al., 2022). Volunteering, or taking part in unpaid work for the benefit of others, can be a powerful positive experience benefiting the wellbeing of the volunteer, and the wellbeing of the greater community. The General secretary of the Association of NGOs in Norway called volunteering a vaccination against loneliness (FrivillighetNorge, 2022). In one recent study, volunteering is being considered as an intervention for treating depression among adolescents (Ballard et al., 2021).

2022 also marked the year where I, independent of King Harald´s encouraging words, decided to become a volunteer on a regular basis. I also became interested in exploring leadership in the context of organizations where incentives like salary, bonus programmes and permanent contracts are absent. After a brief literature review, it materialized that the focus on research around volunteer organizations in Norway has been to a large extent focused on other themes: perspectives on participation of volunteers like motivation (Wollebæk et al., 2015), changes in the voluntary sector like the move from amateurism to professionalism (Lorentzen & Hustinx, 2007; Wollebaek, 2009), social effects of volunteering, and funding of these organizations (*Senter for forskning på sivilsamfunn og frivillig sektor*, 2021). Which leadership practices are pertinent in organizations with volunteers appeared to be a under researched phenomenon in Norway (Dwyer et al., 2013; Sirris, 2023; Steen-Johnsen, 2022). According to Steen-Johnsen (2022) and Løvaas et al. (2019), more empirical studies are needed. More knowledge about future leadership practices or governance required in voluntary organizations is needed, especially considering the increasing significance of the third sector often suggested as the solution to many societal challenges (Steen-Johnsen, 2022). Further, this research posits a further exploration in themes like the increasing need for professionalism, how to deliver on societal driven goals and at the same time motivating volunteers. Meeting volunteers´

needs /opinions is a challenging dynamic in voluntary organizations (Steen-Johnsen, 2022). After a limited literature review on the international research front the findings seemed to point to a similar need for more research. Therefore, this research study asks the following research questions.

1) *How do leaders experience and reflect on what matters in leadership of voluntary organizations?*
2) *How do leaders experience own feelings of mattering in their leadership(role) of voluntary organizations?*

I appreciate that leadership in voluntary organizations is a complex affair, encompassing steering mechanisms, political activism, financial securement and work with stakeholders and employees at many different levels. This study narrows in on and investigates *what matters* in the leadership of volunteers in volunteer organizations. The study builds on the assumption that leaders do matter, and does not investigate the effectiveness of the leadership for example in retaining volunteers.

1.1. The context for leadership, facts and significance

Firstly, a brief overview of the context from which leadership develops and evolves in this study, the context of *voluntary organizations*. I am using the term *voluntary* organizations throughout this study to describe organizations that engage volunteers (Government.no, n.d.). The subject of volunteers is covered in the next section. A voluntary organization is a generic term and refers to many different types of organizations like NGOS and non-profit organizations. They employ paid employees and receive funding from the state, but their organizational goals are tied to benefiting the public, providing services and not earning profit for any owners or stakeholders. Voluntary organizations are included in the third sector differentiating themselves from the public and the private sector. Not all these organizations engage volunteers however the focus of this study is voluntary organizations who engage volunteers to help achieve their goals (FrivillighetsNorge, 2023).

Voluntary organizations are engaged in a wide-reaching range of issues, from research of women´s health, to rescue operations at sea, to fighting for climate change, to raising funds for children´s football tournaments. Some work for long-term systemic change, and others work to solve issues now/short-term. According to the association of NGOs (FrivillighetsNorge, 2023), there are more than 350 member organizations within the voluntary sector in Norway. The organizations represent all sectors of society (organizations for children, youth and grown-ups, sports, culture, humanitarian work, religious congregations, music, theatre, etc). Voluntary organizations are categorised

according to data presented from FrivillighetsNorge (2023). Twelve diffferent categories are presented (see [diagram](#) under attachements). The largest category are NGOs, followed by organizations within Health and then International organizations. This research study includes seven organizations from two of these categories; three organizations belonging to *Social services*, three in *Health* and one representative from the umbrella assoiciation for voluntary organizations in Norwway (FrivillighetsNorge, 2023). More than 75% of the Norwegian population is a member of a voluntary organization (Frivillighetsår, 2022) and 55% of the population over the age of 15 has done some form of volunteer work (FrivillighetNorge, 2021). According to figures from 2020 (SSBs satellittregnskap for frivillig sektor 2020), volunteers have worked for what would equate to 142,000-*man hours*. According to figures from 2020, the value of volunteer work in Norway has been estimated to be 78 billion kroner yearly (FrivillighetsNorge, 2023). The significance of this sector can hardly be exaggerated, and is considered Norway´s most important arena for participating in society and for democratic engagement (Frivillighetsår, 2022; Government.no, 2018-2019).

2. Theory and previous research

This study builds on the assumptions that leaders of voluntary organizations matter, that they do play a part in keeping volunteers engaged: "leaders have the opportunity to make a meaningful difference in the lives of those who permit leaders to lead" (Depree, 1989, p.22 in Ferch & Mitchell, 2001). In this chapter, the search for answers to the research questions takes a theoretical, broader perspective beyond the knowledge from the seven leaders in this study. The knowledge in this chapter is twofold, firstly a presentation of some findings from previous research on leadership in voluntary organizations in the form of a modest literature review. Secondly, I include a broader perspective of theories, including leadership theories, that are more universal and transcend specific sectors (private, public, third sector). I have chosen theories that build on the empirical findings due to the inductive approach of this study. There are theories that highlight the outward behaviors of the leader and that throw light on the inner world of the leader, the starting point of a leadership practice.

I have chosen these theories: *mattering* (Prilleltensky & Prilleltensky, 2021), *the helping relationship* (Rogers, 1961), *coaching-based leadership* (Roald, 2015) and *Scharmer´s Theory U* (2009), providing a new theoretical perspective to previous comparable research in the literature review of this study (Aakenes, 2013; Catano et al., 2001; Dwyer et al., 2013; Halås, 2020; Jäger et al., 2009; Sirris, 2023; Waikayi et al., 2012). Previous research has primarily focused on other theoretical frameworks like transformational leadership and self-determination /motivation (Burns, 1978; Ryan & Deci, 2017).

I have, otherwise, worked on the assumption that no single theory suffices in the exploration of how to successfully lead, therefore I have included several.

2.1. Those being led - the volunteers

The introduction of this essay describes the context for leadership in this study, voluntary organizations. In this context, I focus on leadership of *volunteers*. In this section, I will narrow in on the volunteers, before taking a broader perspective where I look at previous research on the leadership of volunteers. The *why* of volunteering is I would argue important for the *what* of leadership. I have therefore covered this theme briefly in this section as a backdrop to what matters in leadership of volunteers. Volunteers are, characterized by their *voluntas*, their, 'free will'. They join organizations because they want to, not for monetary compensation. "*Volunteer work means activities carried out by one´s free will and without salary, apart from limited compensation or smaller gifts, with the aim*

of benefiting people outside one´s own family and household" (Wollebæk, Sætrang og Fladmoe 2015: 18 cited in Tollåli, 2019).

The type of volunteers that has been of interest in this study are the ones that ´dedicate´ themselves to a smaller or a larger degree to an organization over some period of time. So called *formal* voluntary work (Tollåli, 2019). In other words, not the volunteers (*informal* voluntary work) that volunteer once a year or sell waffles at their children´s football tournament for a few weekends each year. It is formal voluntary work that has been the focus of this study, *participating* volunteers (Tollåli, 2019). Volunteers prove every day that they do not volunteer for financial compensation, but for other reasons. An ideal scenario for any leader?

In contrast to the next section on leadership practices in this context, the amount of research on the motivations for volunteering is extensive. According to one study (Clary & Snyder, 1999), the more common reasons, with some variations, are connected to values (helping others), understanding (helps me learn), enhancement (makes me feel better about myself). While the authors (Clary & Snyder, 1999) point to volunteers motivation as complex, they can divided into two broader categories of a need to help others (add value), and/or a need to feel good about themselves (feel valued). A later in-depth Norwegian study looked at six motives for voluntary work (Wollebæk et al., 2015). This author concluded that the value dimension – doing work in line with one´s own values, and doing voluntary work to learn, to develop themselves are two reasons that have been sustained over time, from 1999 – 2014. Hålås (2020) similarly researched why people engage in volunteer work, and what is important in keeping volunteers engaged. The findings are similar. Their reasons were altruistic, they wanted to do something positive for others. The reasons are many, but are primarily about the quest to benefit others, and to benefit oneself. Learning something new, a feeling of mastery, and the volunteer's coordinator role played a part in keeping them engaged in the volunteer activities. Research also points to a complex myriad of reasons why people choose to *stay* engaged, to stay ´loyal´ to organizations over time, and why they leave. Today´s volunteers differ however from traditional volunteers in their motivations and expectations from volunteers, where the ´dutiful´, long haul volunteers are giving way to more ´short-term 'volunteers, more diverse, who are more sporadic, and are not just volunteering for altruistic reasons (Clary & Snyder, 1999; Vantilborgh et al., 2011; Wollebæk et al., 2015) There are two major changes voluntary organizations are confronted with, the consideration/ need to professionalize organizations (Lorentzen & Hustinx, 2007), and the change in volunteers´ wants and needs (Vantilborgh et al., 2011). "Collective volunteering" where volunteers see themselves as members that are dedicated to the organization's values and goals and feel a responsibility for the organization as a whole rather than just for the work is changing

(Lorentzen & Hustinx, 2007, p. 108). What implications does this have for today´s leadership of volunteers?

The benefits for volunteers engaging in organization is also researched extensively and the findings from previous research reveal significant benefits: *The value of doing something for another can enhance wellbeing for the volunteer, and voluntary work is a source of increased (life) satisfaction for the volunteer* (Government.no 1996-1997, 2018-2019). Specific stories from volunteers as to why they volunteer and what it gives them are endless, here is one example from a Norwegian immigrant woman Anisa who says: *Helping others lifts me as person* (Frivillig.no). This mirrors quantitative surveys that have been conducted in Norway where the results show that the main reasons people volunteer is to simply help others (Frivillig.no). It is also to feel useful, contributing to society, as Anisa said, and about belonging to a community (Frivillig.no).

2.2. Literature review

It was not before the 80s that the voluntary engagement and voluntary organizations become a point of interest for research in Norway (St. meld. 39 2006- 2007). In this section I present some findings from the research I have found, a selection first from some international research and then from national (Norwegian) research. I have listed the findings in order of when they were published, not in order of significance.

In one *Canadian* study (Catano et al., 2001) leadership was explored in a volunteer organization with volunteer leaders and a trade union with paid employees. The type of leadership that predicted a volunteer´s psychological involvement and commitment was suggested to be transformational leadership. Leaders in voluntary organizations must elicit support from volunteers or their followers and need to be more transformational than the union leaders who have formal power to discipline and lead their members (Catano et al., 2001). One *Swiss* research project (Jäger et al., 2009) examined the context of leading volunteers. According to the authors of this study, despite ´popular´ management literature available on the topic, there has been little empirical research done on the topic of leading volunteers. It is an under researched phenomenon (Jäger et al., 2009). Leadership practices were examined, leading without formal power through an empirical research project. It was conducted over three years in German speaking countries, a first investigation the ´*black box of leading volunteers*´ (Jäger et al., 2009). Their findings were not dissimilar to the ones that are later presented in chapter four of this thesis. They refer to the act of leading as a "*delicate balancing act*" (Jäger et al., 2009, p. 91). Traditional leadership practices of steering, top down making demands were deemed inappropriate in this context. Their leadership practice was people orientated. The leaders in the study

invested significant time in the relationships with volunteers, recognizing the value of their work, thanking and praising volunteers, igniting the volunteers potential and "*leading by immediacy*" (Jäger et al., 2009, p. 90). The leadership involves persuading, influencing, inspiring, consensus-based leadership and being a good role model in motivating the volunteers. Forcing or making demands was absent from the leadership practices of volunteers. They suggest the leadership practices are a far cry from conventional transformational or charismatic leadership but rather a *relationship driven leadership* "at odds with conventional images of effective helmsmanship" (Jäger et al., 2009, p. 91).

A research study in the *UK* interviewed volunteers and management in the Red Cross to investigate why volunteers volunteer and why they continue to volunteer (Waikayi et al., 2012). According to the authors of this study: *"For the adult volunteer, a major reason for staying is the style and approach of the manager. Six informants commented specifically that the managers' caring attitude enabled them to continue giving their services. For example, interview responses included: "the manager's caring attitude" and "the manager is great, friendly, appreciating and good to work with"* (p. 360). The study presents the key finding that volunteer retention was attributed to a proactive management style in creating a favorable work environment. A later study with a focus on transformational leadership in the context of leadership volunteers found a lack of research of leadership practices on volunteer outcomes, compared to the extensive research on leadership on employee outcomes (Dwyer et al., 2013). Their study concluded with suggesting that organizations with volunteers should cultivate transformations leaders.

Norwegian research from Wollebæk (2009) examined the why and how around the survival (or not) of voluntary organizations. The quality of management is drawn on as a factor that influenced the survival of organizations but does not describe the management. A limitation according to this author was not including the consideration of management strategies related to the survival of a voluntary organizations (p.280). Later research on the conditions affecting volunteers motivation and engagement suggested that transformational leadership appears to have a positive influence on the volunteer´s ´job´ satisfaction (Wollebæk et al., 2015, p. 113).

According to a master´s thesis from Aakenes (2013), leadership in voluntary organizations requires the leader to consider the distinctive characteristics of this sector, instead of copying leadership models from private and public sector. Four leaders were observed in her study during a period of nine days. Her findings on what characteristics this type of leadership are similar to the my findings. The leaders in her study emphasized the importance of the volunteers being seen by them, by thanking them, listening to them,

caring for them and acknowledging them in different ways. Aakenes (2013) described the importance of "..*closing the distance between leader and volunteer by enlarging the meetings with volunteer* " (p.41). Leaders are observed and described in her study as very operative, and ´*roll up their sleeves*´ to do work with volunteers. Furthermore, the leader has to show enthusiasm about the organizations vision and goals, and use this to positively engage and retain volunteers. The volunteers ´salary´ comes in the form of meaning, joy and self-development. Challenges in making demands to volunteers, finding the right balance and setting boundaries for volunteers is also discussed.

In the very last stages of this research study, this recent publication on the leadership of volunteers (Sirris, 2023) came to my attention! I have just tipped on the surface and make some references to this in my study. The author´s motivation is to understand the distinctive side of volunteering (*frivillighet*), and how this context can be best led. Sirris (2023), proposes a leadership model comprising on four dimensions; involve, appreciate (*verdsette)*, communicate and relate. To appreciate meaning in his work to lead by emphasizing, acknowledging, and communicating the value volunteers have to at the individual, organization and societal levels.

2.1. Transforming leadership

Findings from previous research (Dwyer et al., 2013; Løvaas et al., 2019; Waikayi et al., 2012) discuss the relevance of transformational leadership in the leadership of volunteers. For this reason, and considering the findings of this study, this post-modern ideal of leadership is fitting to include in this research study. Burns (1978) epitomized transformational leadership as leaders who have the power to shape history, to help steer change in a certain direction but not control it.

> "Leadership is the reciprocal process of mobilizing, by persons with certain motives and values, various economic, political and other resources, in a context of competition and conflict, in order to realize goals independently or mutually held by both leaders and followers" (Burns, 1978, p. 19)

According to Burns (1978), the transforming leader at the same time does not passively ´follow´ her followers, and just consider their wants, needs and motivations. The leader, in its ideal form, has high expectations works on change in her followers and social systems. A focus is therefore to show sensitivity to her followers but to work on transcending the follower's self-interest for the common goals of the organization. She can inspire her followers to even *higher aspirations* to change and visions up and beyond what

followers may initially see. To instigate change, the transforming leader therefore challenges the status quo and points to a new, better future. Burns (1978) maintains that this better future should be instigated by end-values, like liberty, justice and equality. Transforming leaders lead towards these end values with high morality, with authenticity, humility, and compassion. According to Burns (1978), the modern transforming leader is depicted as one acting dependent on and independent of her followers. A "*symbiotic relationship develops that binds leader and follower together into a social and political collectivity*" (p.452). Leaders and followings are engaged together in this strive for a better future. Leadership is not a one-man show, leadership is collective (Burns, 1978). Similarly, Greenleaf proposes that leaders must learn the act of leading as an act of serving followers (Greenleaf in Ferch & Mitchel, 2001, p.74). "*Skill in the building and rebuilding of community is not just another of the innumerable requirements of contemporary leadership. It is one of the highest and most essential skills a leader can command*" (Gardner, 1990, p. 118 in Ferch & Mitchell, 2001, p. 75) The relationship between leaders and followers leadership is characterized by equality, the boundaries between leaders and followers are not always apparent, leadership is "*..inseparable from followers' needs and goals*" (Burns, 1978, p. 19). The goals of leaders and followers are delicately merged, mutually held. Leaders and followers ".. *raise each one another to higher levels of motivation and morality*" (Burns, 1978, p. 20).These leaders have a so called *outward mindset*, where they position people to be fully responsible and facilitate their followers do the work (The Arbinger Institute, 2019). In summary, transforming leaders are not concerned with hierarchal positions or power, but rather the act of leading for and with their followers. The transforming leader might look like this "*The one who leads is not necessarily the king, the queen, the boss or the manager, but one who energizes in a group, an organization, or a society*" (Cimino and Denhardt in Pearson, 2012).

Leading from the future

Another theory which I deem relevant to draw on in the context of leading volunteers is Scharmer´s Theory U (2009) considering the reality of radical shifts in volunteering from collectivism to individualism (Lorentzen & Hustinx, 2007; Wollebæk et al., 2015). The following definition of change or transformation is a relevant precursor to Scharmer (2009): "transformation is the radical shift from one state of being to another, so significant it requires a shift of culture, behavior and mindset . . . in other words, transformation demands a shift in human awareness that completely alters the way the organization and its people see the world" (Anderson & Anderson, 2001, p. 39 in Poutiatine, 2009). Scharmer (2009) argues that despite our best efforts, we are failing to deal with the challenges of our times, and creating results, collectively, that are not

desirable. This author reminds me of Krishnamurti´s words: " if each one of us recognizes the central fact that we as individuals, as human beings we are totally responsible for the whole state of the world" (Krishnamurti, 2010, p. 6). We can understand transformation as not able to take place unless we critically examine our opinions, our values, beliefs that may no longer fit the emerging future, the societal needs of the future. Scharmer (2009) refers to this process as sensemaking, to develop a capacity of ".. what is happening around us and to sense into future possibilities to do things differently" (p. 156). He calls for a move away from the ego-centered (silo mindset) system of thinking and where unfortunately ´my´ wants as an individual or as an organization are driving change. Instead, he appeals to us to care and act, not just for ourselves and other stakeholders but in the interests of the entire *ecosystem* (system view), benefiting the whole. It requires a shift from organizing ourselves around the organization´s objectives to organizing ourselves around emerging future. The emerging future being what is waiting to be born (Scharmer, 2009). According to this author, this requires a capacity in us, in leaders to "let go" the old (like "us versus them") and "let come the new". There is a need for a new form of collective action, referred to as the 4.0 revolution, requiring cross-sector action (Scharmer, 2009, p. 25). A revolution, similar to Krishnamurti´s (2010) total revolution of turning current practice inside-out and outside-in with an open mind, heart and will. Scharmer (2009) posits that the undesirable results we are producing comes from a source, a blind spot, the *who*, yes us, and leaders driving change, a point I will elaborate more on in a later section in this chapter on ´the realm of change and growth´. To successfully resolve today´s problems, we need to shift the source, us, that created these problems. We need to listen and play from another place, illustrated with a metaphor of the macro violin (Scharmer, 2009), the macro violin being the whole surrounding us. That means for example in leadership not only working with stakeholders in the same value chain, but moving to multi-stakeholder collaborations for a better future.

2.2. Leadership in the realm of mattering

"*Feeling valued and adding value are the secret sauce of volunteering*" and "*Well-being should result from volunteering by making people feel that they matter in the world*" (Prilleltensky & Prilleltensky, 2021, p. 232). While the theme of mattering was not explicitly expressed during the interviews, the results reveal indirect references to this, with words like ´meaningful´ being expressed in all the interviews.

Could mattering be the secret sauce of leadership in voluntary organizations? In all organizations? According to these authors, 85% of workers around the world are either not engaged or actively disengaged at work (Prilleltensky & Prilleltensky, 2021, p. 3). The authors paint a bleak picture of the situation in the world today with rising figures of feelings of lack of worth in all age groups leading to more depression and suicide in the world (Prilleltensky & Prilleltensky, 2021, p. 3). These authors offer us an explanation, the source of disconnect as being a lack of mattering. They also offer us an optimistic way forward, by explaining how we can matter, what the enormous benefits of mattering are and practically what we can do to increase the scale of mattering in the world! It starts with us, it is an individual responsibility, and it is collective responsibility.

Mattering is about feeling valued and adding value (Prilleltensky & Prilleltensky, 2021). Mattering is simply put about feeling recognition and making an impact. Neither feeling valued nor adding value alone is enough. Both are needed and must be in balance with each other, illustrated in "the mattering wheel" and illustrated here (under attachments) [Mattering wheel, the theory of mattering](). So, feeling valued must be juxtaposed with the act of doing something, a contribution of doing some act for another/ a cause beyond ourselves. Reminiscent of Viktor Frankl´s Search for Meaning: " The meaning of your life is to help others find the meaning of theirs" (Frankl, 1963, p. 164). Feeling valued is in other words a feeling that is first generated after a good deed or a "*post action self-assessment*" (Reece et al., 2021). By doing good, we feel good, we feel valued. Mattering is according to Prilleltensky and Prilleltensky (2021) developed in different external environments of home, work and the community. In other words, through interacting and relating to others in different contexts, but mattering is also important relating to our internal environment, called "self-regard" (p. 121). It comes from within, like motivation, but must be tangible, a felt force in the external world. We need to matter in these four environments in a delicately, balanced manner. "We must pay attention to ourselves, others, work and community" (p.21). Mattering is, according to these authors "… essential for happiness, health, autonomy, self-acceptance, well-being, purpose, mastery, and growth" (p. 5).

Mattering matters, and in the organizational context
How can mattering be fostered to achieve organizational success? Where does leadership fit into this realm of mattering? This area of research, mattering in the workplace, has not been extensively studied but is on the rise (Prilleltensky & Prilleltensky, 2021, p. 176). The most comprehensive review I have located on mattering in the organizational context is from Gordon L. Flett (2018). He argues that fostering feelings of mattering to others at work and mattering to the overall organization is paramount. According to this research,

"… being able to promote feelings of mattering in employees is a central element of effective leadership" (p.246). The author´s research focuses different ways of measuring the level of mattering, the detrimental effect of not mattering at work, and what mattering leads to like higher well-being and commitment to the organization. There is a need for participatory leadership in contrast to the detrimental effect of abusive, Machiavelli style leadership (Flett, 2018, p. 250). Furthermore, Flett suggests a correlation between mattering and transformational leadership (p.253). More specifically, a leader should be authentic and should care for her workers. The leader, according to this author, should invest time in recognizing and nurturing the employee, to not "feel like a number" (p.255)! Flett (2018) refers to dedicated sports coaches as an ideal of the leader who makes their protégées feel that they matter.

According to Prilleltensky & Prilleltensky (2021), culture is crucial in cultivating mattering in the workplace, and more specifically a culture that is "*Supportive, Effective, and Reflective*" culture (p.180). Workers feeling of belonging to the workplace, opportunities to learn and grow combined with meaningful tasks contribute to the secret sauce of mattering in the workplace. Fostering mattering in the workplace is referred to as "relational value" and production is entirely dependent on this (p.213). In a study of over 600 employees, 77.6% said ".. it was very or extremely important to feel recognized by their boss when they perform well" (p. 190). As well as a conductive culture, leaders play a role in making employees matter on an individual basis, by recognition. Further, four forms of recognition are offered by these mattering authors; thank-you cards, social recognition, tangible recognition (like certificates) and intangible recognition (like involvement in decision making. "Making other people feel valued is a wonderful way to make you feel valued" (p.237). The research (Flett, 2018; Prilleltensky & Prilleltensky, 2021), in summary, argues for a focus on mattering in the workplace and also the participation in civic engagement as a way of fostering mattering. The research appears otherwise limited with regards to a more in-depth examination of the correlations between leadership and mattering.

2.3. Leading through relationships, and a coaching lens

The findings in this study depict leaders who hold a strong belief in human potential, and facilitating their volunteer's development is a central dimension of their leadership. Central to Rogers (1961) helping relationship is the tendency towards self-actualization, the strong desire to realize one´s full potential. "If I accept the other person as something fixed,… then I am doing my part to confirm this limited hypothesis… If I accept him as process of becoming, then I am doing what I can to confirm or make real his potentialities" (Rogers, 1967, p. 55). Rogers believed in people´s autonomy to make their own life choices assisted

by ´the helping relationship´. In this relationship the person is empowered to make the choices right for them. The helping relationship is characterized by warmth, respect, empathy, and complete acceptance of the person. Rogers reiterates the importance of the ´helper´ remaining *separate* from the person being helped, not losing himself, his own values, feelings and rights in the process of helping the other. Later, Dweck (2014) researched human motivation and has proposed that there are two mindsets that individuals hold, and thereafter develop; the "fixed" and the "growth" mindset. When we develop a growth mindset, we believe our intelligence, our personality, our abilities are possible to develop and improve through experimentation and perseverance. Individuals with a growth mindset think, belief and act that desired change and success in their lives is achievable but this is not achieved, "*not yet*" (Dweck, 2014). In contrast to individuals with a fixed mindset where they think and act like their qualities are unchangeable, somehow determined, and success is due to some fortunate innate talent or ability that one possesses. Roger´s helping relationship has inspired emulation in other contexts of human relationships in the realm of coaching and leadership.

Coaching

Coaching can be defined as "*…unlocking a person's potential to mazimize their own performance.*" (Whitmore, 2002, p. 8). Enhanced life quality is defined by the coachee, *their* needs, wishes and goals are at the center of what development is to take place. There is a full acceptance of the starting point of the coachee, their current self, and the coach focuses on the coachee as someone who is not fixed but in the process of becoming. It is noteworthy that the relationship between coach and coachee is characterized by balance and equality. It is in other words a mutually interdependent relationship, benefiting both.

How can coaching be applied to the realm of leadership? Coaching-based leadership can be described as "…as a process where the leader employs elements from coaching with his employees and adopts a coaching approach to his leadership" (Roald, 2015, p. 120). A coaching culture in an organization is described as "Coaching is the predominant style of managing and working together, and where a commitment to grow the organization is embedded in a parallel commitment to grow the people in the organizations" (Kvalsund, 2020, p. 137). Empowerment *(Amundsen, 2020; Argyris, 1998)* is a closely intertwined concept, in the context of organizations, where employees take and are granted autonomy, responsibility, ownership of work. Leaders play a central role in enabling and fostering empowerment, building on employees strengths and potential in their employees (Amundsen, 2020). We can understand this type of culture as one where leaders (coaches) develop mutually beneficial and positive relationships with employees (coaches) with the goal of developing the employees in relation to and for the organizations given goals. The

epitome of such a conducive culture is described in so called *deliberately development organizations (DDO)* where the personal development or growth of <u>all</u> employees is argued as the only way to flourishing organizations (Kegan et al., 2016). The authors of DDO believe that people are not "..*just means but ends in themselves*" (p. 27). Central to the development of employees is leaders who build relationships with them (Uhl-Bien, 2006). *Relational competency* is according to Spurkeland (2010) is essential to leadership and comprises of fourteen dimensions including *development,* feedback, trust, visibility, conflict resolution. Leaders must master *relational competency to* successfully lead (Spurkeland, 2020).

2.4. Leadership in the realm of change and growth

Scharmer (2009) calls to us to draw our attention to "the blind spot in leadership, the interior conditions", the source of leadership (p.xi). The focus until now has been on outward stance of the leader, the *process* of meeting her followers. This section takes a step back to from where this relationship evolves, to the inner world of the leader, and what that might ideally look like. The leader´s own journey of growth is significant, in her quest to help others flourish. "We all have the capacity to inspire and empower others. But we must first be willing to devote ourselves to our personal growth and development as leaders" (George et al., 2007, p. 1). These authors argue that to successfully lead, the ideal leader must know who she is, and she must dedicate time to her own development. A leader´s outward success is in other words dependent on the leader being congruent with her own values, beliefs, and principles. Leading from inside out. The authentic leader strikes a balance between the notion of being successful based on external validation and based on their deepest intrinsic motivations. This latter type of success is also described by the author as "truly meaningful success", pursuing success that first matters to us, to the leader, and not exclusively being shaped by the outside world (p.5). Having a focus on their inner world is not the same as having an inward mindset (The Arbinger Institute, 2019) depicted negatively as a self-centered approach. A leader who focuses on her inner world does so with the intention of positively impacting the life of others. Scharmer (2009) speaks of the leader focusing on the quality of relationships as the doorway to organizational, collective results. This author refers to this with the metaphor of the farmer nourishing the land or the "social field", and paying attention to the "quality of the soil" (p.15). Before the farmer nourishes her land, her social field, she must first ensure nourishment of her own soil, "the success of an intervention depends on the interior condition of the intervener, then leadership is the capacity to shift the inner place from which we operate" (p. 34). Examining our inner condition is reminiscent of Krishnamurti´s words: " **I** must change first, I must see what is the nature and structure of my relationship with the world" (Krishnamurti, 2010, p. 123). This inner source, the inner competencies of

the individual, also brings to mind Kegan´s levels of consciousness (Kegan & Lahey, 2009). Kegan and Lahey (2009) offer us a framework of cognitive development that has been applied to the context of leadership. This framework focuses on growth and the individual´s understanding of herself and the world. This understanding or "orders of consciousness" can be developed. According these authors, having a socialized mind, the individual is socially determined, making meaning and one´s way in accordance with and by the explicit or perceived expectation of others. The self-authoring mind is where the individual operates more independently of her environment but based on her own set of values, she has a developed sense of self but is unable to question the self. She is not bound by others but is in a sense still bound by herself. Further development is the self- transforming mind brings these deepest beliefs and values into question. A highly developed leader can reflect on their beliefs and values, refine and finds novel ways of perceiving and navigating the world. A leader with this mind not only can lead but is continuously learning to lead. When leaders dare to go inwards, become self-aware, when they invest in knowing themselves (Turak, 2013), when they identify and work with their own blockages to change, then one becomes an effective leader (Kegan & Lahey, 2009). This inner journey and focus, combined with self-regard (Prilleltensky & Prilleltensky, 2021) is also considered a central element in sustainable leadership (Hildebrandt & Stubberup, 2010). Who the leader is, is therefore as important as what the leader does. *Better Me + Better you = Better us* (Kegan et al., 2016, p. 89). Here we see leaders who work on themselves and their people which equates to a solid foundation for organizational success (Kegan et al., 2016).

3. Methodology

This chapter describes the methods chosen to understand and gain knowledge on the area of study for this research project – leadership of volunteers in voluntary organizations. The first source of knowledge comes from the participants who are deemed as ´experts´ in the subject of this study. The other source of knowledge comes from theory. This chapter describes the process surrounding the first source of knowledge - the methodological approach and justifications for this choice, methods for data collection, the analysis process, quality considerations and concluding with reflections about the researcher role.

3.1. Qualitative research method – alternatives, choices and justifications

I chose a qualitative method but this study, but I initially considered three alternative methods; case study, quantitative method and mixed method. What was important in the leadership of volunteers was unknown to me in advance. Qualitative studies relate to understanding rather than explaining a phenomenon, I decided that an inductive approach was therefore the most pertinent one to use (Johannessen et al. 2021; Tjora, 2021). The participants´ words and focus will drive the focus in the analysis part of this research project (Tjora, 2021). Gaining a unique depth of understanding of what matters to leaders seemed to be more difficult to achieve with a quantitative method, like from a closed question survey and pre-defined, fixed questions. In a qualitative exploration, one can rather identify themes and factors that were not a focus in questions/answers in quantitative research (Tjora, 2021, p. 27). A mixed method was considered but due to time constraints of this research project, and the added complexity of analysing two different data sets, I disregarded this as an alternative. Personally, I was also motivated to meet the participants in ´person´, and to experience their engagement about leadership ´first hand´. I considered a more in-depth case study of one organization, where I was volunteering at the time, but I felt that would be too limiting, and would affect the potential generalisability of my study.

Phenomenological aspirations

The phenomenon of this study is centered around leaders' *experiences* with their leadership and their *reflections* around this practice. I was inspired by phenomenology as a philosophy of thought to help me stay close to the ´truth´ or "lived experience" of the participants. (Paton, 2015 in Johannessen et al.,2021, p. 166). Further, I consider that the knowledge developed from this study resulted from the participants interaction with others, and my own interaction with them, socially constructed (Tjora, 2021). Phenomenology can be understood as a philosophy of thought and thereafter a movement that originated from German philosopher Edmund Husserl (Johannessen et al., 2021). Simply put, an approach to understanding and making sense of the world through the direct exploration into the

´things themselves´ and then describing these ´things ´as they have been experienced. Central to the exploration and description of these ´things´ is focusing on the human experience, experienced by the person, and postpones any interpretation of the experience until after the investigation. The idea is that any pre-existing assumptions of knowing is suspended and the human experience is to be examined becoming the starting point for knowledge (Johannessen et al., 2021).Krishnamurti (2010) described this quest for discovering new meaning of the human experience as a "..journey into the most secret corners of our minds. And to take such a journey we must travel light; we cannot be burdened with opinions, prejudices and conclusions – all that old furniture we have collected for the last two thousand years and more" (Krishnamurti, 2010, p. 13) In the larger picture, we can understand the way humans interact and interpret the world will have significant consequences for society as a whole (Tjora, 2021, p. 32). The larger goal of investigations into a certain phenomenon is to develop "organized knowledge of social reality", a systematic understanding of the social world in which we live (Alrde Shcutz in Tjora 2021, p. 34). This study does not have such ambitions, but is still inspired by a phenomenological inspired approach.

3.2. Research participants – selection and recruitment

My selection of the research participants was strategic, in other words participants were chosen only when they met the predefined criteria which supported the research area of this study. A criterion for selection of an organization was set to an organization with a minimum of 100 volunteers. The seven organizations selected for this study have between 1000 and 50,000 volunteers in their organization. Seven organizations for this study from three overraching categories ([Categories of voluntary organizations in Norway](#)) three in social services, three in health and one participant from the umbrella assoiciation for voluntary organizations in Norway (Frivillighet Norge). The categories (health and social services) selected represent about 20% of the voluntary sector in Norway. The participants were *paid, employed leaders*, in contrast to volunteer leaders in voluntary organizations. They were selected based on the length of their experience quantified by the numbers of years they had led (> 3 years). The breath of their experience was also a criterion, so the leaders had to have experience from more than one voluntary organization. All the leaders selected in this study met the preceding criteria. Four women participated, and three men, It was a relative homogeneous group (Johannessen et al., 2021, p. 65).

Since representation is not a central criterion in qualitative studies then the choice to have fewer participants is justified (Johannessen et al. 2021). The number of final participants, seven, was finalized after four interviews were conducted. I wanted the option to recruit

more informants if ongoing results proved to be lacking (Johannessen et al. 2021; Tjora, 2021). This was not necessary.

I did not have a network of contacts, being new to the third sector. I employed therefore a snowball method regarding the selection criteria (Johannessen et al., 2021). The final selection of for the individual participants was based partly on recommendations by one participant (in the second interview) who had a large network of contacts within the voluntary sector in Norway. Furthermore, some recommendations were provided by another informant (not an interview participant) with a similarly broad network with this sector.

3.3. The interview as the qualitative approach

An array of methods can be used in phenomenologically based research; interviews, participant observation, action research, focus meetings and analysis of personal texts. The choice of interviewing is common and a promising method when trying to understand the inner world of participants (Kvale 1997 in Tjora, 2021). Thus, my choice for this study. Interviews can be in the form of individual unstructured (in-depth), semi-structured, structured interviews or group interviews (Tjora, 2021, p. 164). I chose a semi-structured approach, as the most promising method to support my research journey into the most secret corners of the participants´ minds.

3.3.1. Interview guide

I designed a set of open-ended questions which resulted in the following interview guide. Open–ended questions was formulated to support the inductive approach with phenomenological aspirations, with the aim of letting the participants bring to the ´table´ what they considered important when leading volunteers. The questions did not include theoretical references/terminology so that the participants could use their own words about leadership (Johannessen et al., 2021, p. 106; Tjora, 2021, p. 164). The interview guide comprised of 'warm-up' questions to make the informants feel comfortable, followed by a main part with questions that required reflection and thought, and concluding with some final, less 'demanding' questions (Tjora, 2021). I followed the overall structure of the interview, but I adjusted the order of the questions during the different interviews, in tune with what the leaders brought forth themselves during the interview process. I also conducted a trial interview (face to face) early in the research process with the purpose of testing out an initial set of themes and a questioning format. The data from this interview was not used in this study. The interview guide was thereafter revised.

3.4. Good intentions in the interview context

In a quest to explore the participants 'subjective experiences, I was aware of asking follow-up questions which included formulations like "how do you *experience*?" rather than "what do you *think* of?". This was my attempt to engage the leaders to look inwards for their answers rather to the outside of their experience for the "right" answers (Johannessen et al., 2021, p. 113). The questions were relatively short and left room for other related topics to emerge during the interview process. Other questions also emerged during the interview process that were spontaneous, and in response to the participant. When one leader (1) said how she could get stressed at times, I asked how she responds to that when this happens? The participants could similarly bring forth other topics during the interview; «..experiences and perceptions best emerge when the informant can also decide what is brought up in the interview" (Johannessen et al., 2021, p. 106)*. Several participants reflected at the end of the interview that this process was a useful ´by-product´ of the interviewing process for them. Kvalsund speaks of this skill of developing self-awareness through reflection on the path to the desired ideal of leadership (Kvalsund, 2020, p. 87). The particpants found it to be a valuable experience, like this one leader (7) reflected; *it inspires me also to talk about this*.

The quality of the output from the interview is reliant on the interaction and trust between the researcher and the research participants (Johannessen et al., 2021, p. 114; Tjora, 2021). A relaxed atmosphere lays a good foundation for the interview, where informants feel they can take the time to reflect as they speak, share feelings about sensitive topics, and also bring up topics not directly asked about by the researcher (Tjora, 2021). I adjusted my approach in accordance with the signals of the participants, some were ready to get started straight away, others appreciated some ´small talk´ at the start. I strived to show empathy where appropriate, and a positive accepting attitude as I interacted with my participants, inspired by Rogers (1961). I experienced the interview to be a very rewarding and positive process. The participants did not appear to ´hold´ anything back when reflecting on their leadership, or challenges with their work. I am at the same time conscious of the fact that the leaders were very experienced and that the topics discussed were not of a particularly sensitive nature, therefore easier for the leaders to be open in their reflections.

3.5. Data collection

This study uses a cross- sectional approach where I interviewed the participants once in a single point of time, in the period September - October 2022. I interviewed two of the participants face to face, and five were conducted over video (Zoom) due to their locations in the country. The data collected was classified as ´internal´ data meaning data collections measures are considered sufficient to protect the privacy and security of the research

participants. The face-to-face interviews were recorded using an external dictaphone, I also used this during the Zoom interviews as a backup in case of technical problems. The interviews were between 1- 1,5 hours.

3.6. Transcribing

After the first interview, and transcribing that, I did bulks of two interviews and then transcribed these within a short timeframe, before I conducted the next interviews. To stay aligned with my phenomenological aspirations, and to ensure I did not make any early judgements about what was relevant or not in the data, I transcribed each interview word for one. I transcribed the first interview by listening to the interview recording, and writing down each word as it was said. This was a time-consuming process, also because I felt I missed out on some ´filler´words. Following the first interview, I was able to use the dictate function on Word to capture the recordings from the external dictaphone, so the words transcribed automatically. I had to follow this ´automatic´process, and stop the recording at regular interviews and correct incorrectly transcribed words. This was a useful process as I listened to the interview several times over in this initial phase. "Transcription requires us to make choices about how to translate between spoken and written language" (Braun, 2015). By transcribing all of the spoken language, I abstained from making choices at this early stage of the process. One disadvantage with this ´automatic´process was the lack of punctuation. With experience, I added some punctuation (full stops) during the transcribing process in later interviews. The interviews were also transcribed into "bokmål" and "nynorsk", in alignment with the participants language form.

I made the conscious decision to not translate the citations from the participants into English at this point. The citations were translated during the final version of the ´Results´chapter to stay as close to the empirical data for as long as possible in the research process. The translations are my own, and are clearly subjected to being ´lost in translation´. I include the original citations here, under attachments - [Citations, lost in translation](). A consequence of this is that I have also lost any dialect nuances, but these differences /ways of expressing certain themes are not something I have deemed relevant to the research questions of this study. My choice supports the semantic approach described in the next section (Braun, 2015).

3.7. Analysis

The analysis process took me, the researcher, on a journey through the data generated from the interviews, in search of meaning. My search for meaning involving systematically reducing the totality of unstructured data in this case about 100 pages of interview data, into smaller elements (Johannessen et al., 2021). Qualitative data has to be interrupted

(Johannessen et al., 2021). I had to ask myself whether if I had sufficient data to answer the research questions, and whether I discovered any phenomena in the data that might require me to modify my research questions. This proved not to be the case.

Method for analysing the data

I considered Tjora´s (2021) stepwise-deductive induction (SDI) when choosing an approach to analyzing the data but I chose instead a method of *thematic analysis* (TA) (Braun, 2015). I chose this approach as I found it to be a more accessible approach, and similarl to the SDI approach, the thematic analysis is a theoretically-flexible approach for analyzing qualitative data. The TA approach is a six-step process, which is reflected in the sections below. Briefly, the six-step process involved getting familiar with the data (1), systematically coding (2), deriving themes through identifying broader patterns (3), reviewing themes (4), giving names to the themes (5) and then creating a written narrative(6). The TA approach was used inductively, meaning the analysis was driven by and reflective of the content of the data. I focused on *what* the interview participants said, not looking behind the words on *why* they said what they said or *how* they expressed themselves. This process of coding and analysis based on what the participants said, taking the meaning at ´face value´ is referred to as a semantic approach within the TA method (Braun, 2015).Thematic analysis is an iterative process, meaning the approach is not completely clear and linear, and involved going forward and backwards in the six-step process. I followed steps 1 – 3 in that order, although the initial naming of themes began already at step 3. Already at step 4, I chose to start writing and wrote a couple of drafts experimenting with potential or so-called *candidate themes*. This process led me back to the empirical data where I systematically checked that the candidate themes indeed were valid and relevant. I found this step of the process, reviewing the themes, the most challenging, and I felt ´stuck´ and unsure for what seemed to be a very long time. This uncertainty came from not fully trusting my own role as a researcher, combined with a genuine wish to present a ´true´ representation of the leader´s stories.

Familiarization with the data

An initial step involved reading and re-reading the data. Through the transcribing process, I had become somewhat familiar with the data. I read through the seven transcripts on numerous occasions, until I got to the point where I could read a paragraph and identify which interview it belonged to without looking at the anonymous (numerical) source to identify the particular participants. I made the conscious choice to use data from all seven interviews, and not disregard any of the data sources. Already at this stage, I started to identify certain patterns in the data and started to note any ideas that I thought of, with

the research questions in mind all the time. Reading through the data with an interruptive and reflective perspective is recommended (Braun, 2015; Johannessen et al., 2021; Tjora, 2021).

Coding and identifying clusters of similar meaning
After becoming familiar with the data, I moved over to a more structured process, step two of coding. Coding provides the researcher with a link from the process of data collection to a more in-depth analysis of the empirical data. Coding means "generating succinct labels that identify important features of the data relevant to answering the research question" (Braun, 2015, p. 188). Succinct in this context meaning briefly or clearly expressed parts of speech from the interview participants. I coded in such a way that the codes were mostly descriptive, that is summarizing, the content of the data – so called "semantic codes" (Braun, 2015). I coded in such a way that the meaning could be understood from reading the code alone without insight into the rest of the data. For example; *It is seldom I get stressed* or *I have the world´s best job*. The coding intends to help to condense, capture and then present meaning from the interview data (Johannessen et al., 2021, p. 174). The labelling or naming was done as close to the empirical data as possible, using mostly the actual words from the interview participants to name the codes. Otherwise referred to as "in vivo" coding (Tjora, 2021, p. 218). In contrast to a more interpretative approach with "latent codes" (Braun, 2015) codes that imply meaning beyond what is expressed in the actual words but rather coding from the researcher´s understanding of the words.

Practically, I did the whole coding and analysis process manually, which I honestly experienced to be quite a laborious process. I copied the contents of the interviews over to a Word document and created a table with the interviews in the left-hand column and the codes in the right column. After coding the data from the seven interviews, I ended up with what felt like an insurmountable number of codes, about 250 codes. The result of what I felt was a large amount of codes, after reflection, was probably an attempt not to make any premature decisions as to what to omit, and a fear of missing out on any ´succulent´ data. I felt re-assured that I was not alone with this feeling, the fear of leaving something out and that *all* the data is equally important (Johannessen et al., 2021, p. 153). At this point, having chosen a manual process for coding, I felt I lacked a better bird´s eye perspective or overview of all the codes. Therefore, I manually copied and wrote out all the codes onto yellow sticky notes and laid them out on the floor; [Evidence from the analysis process](). I wrote a number beside each code to identify the source of the code (from which interview), in order to have an overview of the amount of codes from each interview. This was also to counteract any bias/preferences I may have had to certain interview participants and have an uncritical overrepresentation of codes from certain

interviews, and too few from others. I also wanted to ensure that I wasn´t just identifying patterns within the interviews, but *across* the interviews. This process of laying out the codes on the floor gave me a much better visual overview of all the codes, at the same time the amount of data still felt overwhelming. I started the process of collating the data into clusters of codes based on similarities of meanings in the individual codes.

During this process of grouping codes together, I started to write small memos on yellow postage notes, which captured my thoughts about certain codes I was seeing and some associations I was getting to certain theoretical frameworks. My idea generation might be associated with a certain level of theoretical sensitivity balancing on the outside of the inductive lens (Tjora, 2021, p. 228). I also wrote down my own feelings and reflections of the analysis process as I was experiencing it, some of which is reflected in this chapter.

Searching for themes

Clustering the codes was the beginning of the process of identifying themes. "A theme involves a broader level of meaning than a code" (Braun, 2015, p. 191). I sorted the 250 codes into 15 clusters of codes. I considered these clusters of codes as *initial* "candidate themes" (Braun, 2015). When naming, I used one of the codes (a direct citation from a leader) as the initial name of each group cluster again to stay close to the empirical data for as long as possible. One group was named ´miscellaneous´ where several codes were placed which did not belong to any of the other group clusters and that I deemed ´unworthy´of standing alone as a group. From 15 group clusters, I discarded two of them lacking rich and diverse data and not relevant enough to answer the research questions. I merged one with another group, left to work with 12 candidate themes [Twelve candidate themes](#). I treated the naming of the candidate themes as potentially temporary, and up for potential revision later (Braun, 2015).

Reviewing themes

I started to review and revise the themes at this point. I took three steps to ensure the validity and reliability of the conclusive phase of the analysis process. Firstly, I looked closer at *the amount of data* supporting each candidate themes. Considering time constraints I had, I decided not to go into too much detail and calculate the exact percentage of data found per candidate theme. I did a rough estimate instead and have presented that result in the table ´twelve candidate themes´(attachments) in a scale from 1 – 3 (1 being less data, 3 being more data). Secondly, I considered the following questions regarding the twelve themes; were the candidate themes distinct and how they might relate to each other? Could the candidate themes stand alone as should they be merged,

should some candidate themes rather be sub-themes? Thirdly, I read through the interviews again with these candidate themes in mind.

Concluding, final decisions, and writing up

Which themes should I go ahead with considering the relevance to the research questions above? Keeping in mind that a theme should go beyond just describing a topic area, it should be nuanced, complex and say something meaningful about your research questions (Braun, 2015). At this stage in the analysis process, I also chose to use a visual mapping technique, recommended by Braun (2015) to illustrate the twelve remaining candidate themes, and through this exercise start distinguishing between main themes and potential sub-themes. Also, as a way of seeing the relationships between the different candidate themes. I then wrote a very rough draft of a results chapter with the twelve themes. During the writing process, it became apparent that there was not enough rich and diverse data to support continuing with themes 5,7,8 9 illustrated in red in Twelve candidate themes. I decided therefore to disregard these as main themes.

3.8. Quality of research

I will use these dependable concepts of validity, reliability, and generalizability to consider the quality of the qualitative research in this study (Tjora, 2021).

Validity in qualitative studies is determined by the accuracy and integrity of the methods undertaken taken in this study, and whether the same results could be produced again with these methods (Johannessen et al., 2021) It involves looking at the researcher´s approach to examine the given phenomenon and objectively examining whether the results accurately reflect the data and respond to the purpose of the study (p.256). My aim was to explore and gain understanding of leadership in voluntary organizations based on the subjective experience of a sample of leaders. This chosen research method of interviewing is considered an appropriate method (Johannessen et al., 2021; Tjora, 2021). Equally thematic analysis is also proven to be a valid approach in extracting and analyzing interview data (Braun, 2015; Johannessen et al., 2021). These two approaches can be seen to sufficiently measure what I wished to explore in this study, and thus support the appropriateness of the chosen methods. Validity is also determined by the extent to which the findings represent reality. By using snowball sampling, and the randomness of the samples will strengthen the external validity of my findings, and equally increase the reliability of the study. Respondent validation (Kvale et al., 2009) would have also strengthened my results, asking the participants for resonance in the results, something I did not prioritize given time constraints. Furthermore, I have based this study on seven

different organizations, by adopting a multi-case approach, I hope this strengthened the validity of the findings.

With regards to *reliability*, I ´fought´ personal bias, a risk in qualitative research, by rigorously spending time on the analysis process and describing the process in detail, offering full transparency. I felt anxious that I could not see clear conclusions at the early stages, and stayed longer in this process in order not to conclude too fast (Tjora, 2021). Transparence and reflection around this process is critical to ensure quality of research, (Tjora, 2021). Documentation like the interview guide, information letter and consent form of the participants is included under attachments. These documents were also verified by an external participant, my supervisor. NSD´s approvement of the planned process gives this study a degree of validity.

To increase generalizability of my study of my results, I gathered data from seven different voluntary organizations, so examining the phenomenon in different cases, The leaders that were interviewed shared experiences that were not only based on the organization they currently worked in, but also drew on experience from previous roles in other voluntary organizations. This could be seen to strength the validity and the reliability of my results. The fact that the findings were consistent, could be found across all the samples, and not just one or two, could be seen to strengthen the validity of the findings.

Ethical considerations were taken during the research process. The participants were initially asked to participate voluntarily by an email invitation with information about the research project. Considering I did not know the participants, and could potentially influence their decision through prior relations, I consider it was easier for them to decline. Also, the form, email, would have made it easier for them to decline, than a telephone call, I imagine. The final participants consented again, formally, prior to the interview with the consent form (attachments). They were also given the possibility to withdraw at any time (Kvale et al., 2009). Their anonymity is protected by two measures, one the organizations are not revealed or the name of the participants in this study. (Johannessen et al., 2021; Kvale et al., 2009). I have strived to maintain a balance by obscuring participant information enough to protect anonymity, whilst presenting ´thick´ enough data to provide enough context, and ensure credible results (Kvale et al., 2009). The confidentiality of their data was otherwise protected during the project, described in data collection.

In quantitative research, *reliability* can be evaluated to the extent the process and the results are replicable. Considering this is qualitative research, this is more difficult to prove. I am potential threat to the reliability, I played a part in socially constructing the knowledge

presented in this study. Like selection of certain citations, and omitting other citations (Tjora, 2021, p. 263). I have presented the amount of empirical data per theme to justify omitting citations related to certain themes, presented in the table ´twelve candidate themes´. I have also strived to represent a good balance in the citations per participant, which is transparent in the table ´lost in translation´. The findings in this study resemble findings in previous empirical studies (Aakenes, 2013; Jäger et al., 2009; Sirris, 2023). This suggests a degree of ´trustworthiness´ in the findings. It might indicate a possible transferability, or ge*neralization* of my findings.

The randomness, and the sample in this study was mentioned above, as factors that can strength the *generalizability* of this study. On the one hand, it is a meagre sample in broader context, the totality of the third sector. On the other hand, one of the interview participants did represent the totality, an umbrella organization for all the voluntary organizations that represents all voluntary organizations. At the same time, one sample is not sufficient to suggest that the results might be the ´absolute truth´. What I did notice when I analyzed the data was that the last interviews did not bring about any new themes. Instead, the interview participants emphasized themes in different ways. Whether I reached a saturation point in the research is a possibility, and will increase the likelihood of generalization, but I consider this unlikely in this study (Tjora, 2021). According to Tjora (2021), the generalizability of qualitative research findings is usually not an expected attribute. The same author maintains that it is essential that the researcher takes the first step to describe the quality standards which she has adhered to in her research. This increases the possibility of the research´s accept by external evaluators. That has been my aim in this section, and throughout this study.

3.8.1.   Reflexivity

Reflexivity is a process of critical reflection both on the kind of knowledge produced from research and how that knowledge is generated (Guillemin & Gillam, 2004). I, the researcher, critically examines my own role in the research process of this study or simply put interprets my whole interpretation! (Tjora, 2021, p. 278). I was critically reflecting over the knowledge I was producing right up to the finishing process of the thesis. Could I really trust my findings, or did I focus too much on some areas, ´cherry pick´ results that were closer to my own personal interest? Being an inexperienced researcher, I also found it challenging to trust my own interpretations along the way. New ideas about what other theories I should draw up became apparent during the writing of the discussion, which led me to update the chapter on theory. A lack of previous literature on this topic was the starting point of my thesis, however I discovered a newly published book on leadership in volunteering as I was concluding this study (Sirris, 2023). I have made some references

to this, but a more in-depth examination of this research could have provided a very interesting comparative study to my empirical research.

I was ´empirically based curiosity (Tjora 2021) throughout the whole research project. I was certainly curious, very eager to learn. I was lacking knowledge and experience about the third sector, and leadership in this context. Having no relations to the participants in advance allowed me to be more a more ´neutral´ researcher. On the one hand, this was positive, not having any presumptions in advance, and being quite a neutral ´participant´(Tjora, 2021, p. 279). However, I brought with me my feelings, thoughts, expectations, interpretations based om my background, probably unconsciously (Johannessen et al., 2021, p. 278). I have also reflected whether this was also a disadvantage, my prior lack of knowledge of the context for this study. A researcher´s engagement can potentially be "noise" in the research process (Tjora, 2021, p. 281). For example, during data collection, the balancing act of keeping to the ´questions´, a structure, and allowing diversions and other topics to emerge during the interview is described as a challenging dilemma for the researcher (Håland 2008:28 in Tjora, 2021,p. 135). For me, it was particularly challenging because I was interested to learn about so many areas that I felt, in hindsight, I may have not always been focused enough on the given topics. I chose this topic because I was genuinely interested to understand how leaders lead volunteers and had no prior knowledge of this leadership practice. I also reflect that I was blatantly an outsider during the research process, but during one interview I was what Howitt (2010) would call an insider, when I interviewed a leader in the organization I was volunteering at. I reflect now that I got more engaged in that interview process, speaking more in dialogue with the leader, and listening less than in other interviews. That probably impacted the results from that interview. In contrast to the ideal of listening fully to the experiences the participant was telling, his perspectives (Gjerde, 2010). Otherwise, on reflection, I gained confidence during the process of interviewing, and dared after the third interview to more closely examine the participant's reflections, daring to ask more follow up questions, and asking for specific examples, so going more in depth to the participants 'world´ (Johannessen et al., 2021, p. 113). The method of thematic analysis ´forced´me to be reflexive throughout the entire analysis process!

Prior to the interview situation, I feared it might be a disadvantage having to conduct the interviews online. I did not know the participants in advance and had just had a brief correspondence with them by e-mail prior to the interviews. I thought the rapport would have to established quite quickly if they were to answer openly and fully to my open-ended questions. I had asked the participants in advance of the interview whether I could come back to them for a brief follow up interview in case it took longer to establish a rapport with the participants, in case they were reticent to share in a first interview. This proved

unnecessary. The pandemic (Covid 19) instigated a digital revolution, and the interview participants were clearly well accustomed to conducting business with the use of video conferencing tools. The participants did not appear to hold back much in the interviewing process, so I cannot see how this form of meeting negatively affected the interviewing process. My experience is supported by Johannessen (Johannessen et al., 2021, p. 122) that the researcher gets as much good information from online interviews as offline face to face interviews. In fact, I would argue my ability to listen (active listening) was better on Zoom video, as it is less accepted to interrupt someone in the context of Zoom meetings, than in face-to face! I actively used silence when conducting the interview so when a participant had concluded a sentence /train of thought to see if they wanted to continue speaking, I tried not to jump in straight away and ask follow-up questions.

4. Results

This chapter presents the key results from data collected in this study. The results are presented with the use of themes identified during the analysis process. I have illustrated this with an overview in the table below. The results presented here are from the data collected through interviews with seven leaders of voluntary organizations. The citations included are from the interviews with the leaders and are anonymized with the use of a number. The details of the research participants, who they were and how they were recruited is described in the ´methodology´ chapter.

Table– overview of research questions and results summarized with use of themes

Research questions	Themes that address the research question
1) How do leaders' experience and reflect on what matters in leadership of voluntary organizations?	*Volunteering is all about relationships* Closeness, humility and clarity *Supporting themes* Everyone must be seen They have to feel they are contributing Everyone can become better *Demanding to manage volunteering* Power struggles
2) How do leaders experience own feelings of mattering in their leadership (role) of voluntary organizations?	*I think I can make a change*

4.1. Volunteering is all about relationships
4.1.1. Closeness, humility and clarity

One of the most central findings is the leader´s emphasize the importance of building relationships with the volunteers, assigning meaningful work and showing the volunteers that they value their work. This is what matters in the leadership of voluntary organizations, according to the seven leaders in this study. Thus, the title of this overarching theme. This section presents what characterizes the relationship with the volunteers and how the leaders show up in this relationship with the volunteers. Through the analysis phase, I have generated three main characteristics that transcend the relationships of the leaders to the volunteers in this study; *closeness, humility and clarity.*
In this section, I will use the term beneficiary to describe the people that volunteers help. First, with the words of one leader who underlines the significance of establishing relationships with the volunteers.

The clue to all volunteering is in relations. *If volunteers are to thrive, they must experience having a relationship not only with those they are there for, but also to leadership (4).*

The leaders in this study describe a relationship where they are visible, in their words, ´close´ and a focus on closing the distance to the volunteers.

..you must be close to the volunteers, you must be close to those you like, to those you don´t like (4).
It is so important that you know your volunteers…. I don´t let the volunteers stand alone and wash up (1).
One must close the distance between an office and what happens on the ´floor´… the leader is usually a part of the volunteer ´gang´ too (3).

Another leader illustrates this when he talked about how well they come to know their volunteers.

We come behind the ´skull´ of people, we have people who share dreams about their lives, in another way than one would do in other workplaces (6).

One leader expresses the extent of his availability to his volunteers when he reflects on his relationship to the volunteers: *I am there, always (7).*

Humility
In addition to closeness to the volunteers, leaders must show humility, according to several leaders in this study. Humility particularly in the form of gratefulness for the volunteer's time, described as a gift by this leader.

.. to be very humble like for the time that they(volunteers) give.. gifts to the organization… we should not think that you (the volunteers) are so lucky to join us, it is rather we that are so lucky that you come to us (3).
No-body else has the same trust in and access to people like voluntary organizations (5).

Humility on reflection on their own role as leader:
I am like a front figure without thinking about it that way (1),

Humility in allowing multiple perspectives described by this leader when speaking of co-operation with her board of volunteers.

I am never afraid to change my mind (2),

Another leader spoke of the relationship with volunteers and meeting them on equal ground; *with a dignity and on equal terms (5).* The same leader reflects on the likeness, or the *thin line* there exists between us humans at the relationship level between volunteer and the beneficiary.

… what a small difference there is between the volunteer and the person the volunteer is helping (5).

Clarity, conviction, integrity
In the relationship with volunteers, all seven leaders also underline the importance of clarity. Clarity that needs to be communicated regarding the direction the organization is heading, the goals. Clarity, combined with conviction, for the social mission of the given organization. All the leaders talk about inspiring and positively engaging employees to move in the given direction.
...one that stands up and goes in front and says that is where we shall go (2).
.. You have to inspire people, you have to convince people about that way and the direction (3).
... it is telling my colleagues that is it this way we need to go and now we must find, together, the best way there (6).

What comes through the results, what the leaders share is their strong conviction for their social cause, and equally the necessity of communicating this conviction to their people. They emphasize the importance of doing as they say, saying what they mean, the importance of showing integrity in their leadership. This finding is closely associated with the other results of humility and closeness to the volunteers.

If I think they do a good job, then they should believe that it comes from the heart, too many leaders that meet employees, their people every day say this is so good, and we are the best, but no-one believes them, it is just like a program declaration (2).

To be a person people believe in, who has integrity, that shows a power of execution. That makes people think – there I will go, I believe in that leader, I will go together with her/him (5).
If you are going to lead volunteers, you really have to convince them (the volunteers) to believe in the message, to believe in our social mission, to believe in what we will achieve together and that the leader will bring us there (6).

You have to inspire people, you have to convince people of the way, and the direction (7).

Their leadership is about ´walking the talk´.

If I say volunteering is our most important resource, then I also have to show up at our events we have with volunteers (3).

Clarity in their leadership also means making their expectations of the volunteers clear.

You have to be extremely clear… that is about what the volunteers should do (2).
You need to be clear with regards to what you expect, and what you require (6).

Clarity is also regarding boundaries of the work and the role the volunteer plays. Several leaders spoke of the framework of ethical guidelines that the volunteer must abide by. In cases where this is at stake, the leader has a responsibility to clarify those boundaries, and help the volunteer come within those boundaries again.

I have to set boundaries in order to take care of her so she does not burn out..setting boundaries, yes you have to do that as a leader, and that can be uncomfortable (4).

Setting boundaries is also about re-establishing boundareis when there are conflicts and power struggles, described more in the next section.

Clarity in their leadership can be summarized as: *Clarity and generosity is important as a leader and warmth* (3).

4.1.2. Everyone must be seen

All seven leaders expressed the upmost importance of *seeing* their volunteers, each and everyone. Here are what three different leaders said:

Everyone must be seen. That is the most important part of volunteering. Everyone must be seen (1).
… if you yourself are seen, it is easier to see. It is much of the same elements that contribute to well-being in a working environment, to be seen, to get feedback (3).
it is the experience of contact with the employees, to which extent they(volunteers) are seen and that is perhaps the most important payment we can give(6) .

Seeing the volunteers comes in different facets; explicitly acknowledging the volunteers matters according to the leaders in this study.

It is one of the most important parts of the job, to tell people where we are going and reassure them that we are going the right way and that their contribution is important so that we come a few steps further on our path (6).

People like to get acknowledgement for the volunteering they have contributed with or the competency that they have developed through volunteering (5) .

One leader spoke of the importance of acknowledging volunteers in the face of challenging times with recruiting and keeping volunteer work. In a context of the greater context of society where ´likes´ (social media) are valued, and people´s need for these ´likes´;

We have to really welcome people properly and be happy that they come to us and perhaps acknowledge this even more than we did before (3).

Another leader reflects on how to keep volunteers engaged in an organization, seeing them and listening to them;

I feel that to ´salute´ the volunteers, that sounds a bit over the top, but we must see the volunteers and listen to them (2).

Or simply put by two other leaders:

You have to be thankful that they use their free time on us, you have to dare to show them also, you have to thank them (1).
You have to go right in.. you must perhaps take even more care, to praise…make sure to give energy and praise and be very humble for the time they give, gifts to the organization (3).

Going hand in hand with acknowledging the volunteers, each of the seven leaders are unanimous that their leadership of volunteers is not about forcing, commanding, or demanding.

People have to experience that they get freedom with responsibility, to do the role and that they are cheered on, that you use a carrot and not the stick (5.)

You can never force a volunteer to do a job, you always have to convince, you have to in a way show that this is the right thing to do (7).

There is no room for using the stick… it is about motivating the whole way (3).

Exceptions include where an authoritarian leadership is required during certain activities, like search and rescue, but this is then something agreed on in advance with the volunteers: *In search and rescue, you have to basically be a bit military so it can go fast, so then the involvement processes and debriefing is done at the courses (2).*

4.1.3.   Involving volunteers

The seven leaders express leadership as a process of involving others on the *how* to get there. The volunteers are equal parts and all the leaders are adamant that involving the volunteers, the backbone of the organization, is imperative. The volunteers are described as equal parts on the journey to reach the organization´s visions and goals.

Most importantly, one has to involve those one is working with, volunteers or employees, that they can influence, speak, contribute (2).

It is about empowerment.. daring to see the strengths of others, to lift them..

feelings of mastery.. the more you feel you are of use, the more energy you get out of it (4).

Leadership is about leading each other: *..leading.. in my dialect.. means to lead each other.. it goes both ways* (7). Leadership is about delegating power and authority from the paid leaders to the volunteers. Leaders share that their job is about empowering volunteers in the organization to lead others: *It is important that a leader leads through those who lead the volunteers* (5).

Leaders tell how the process of empowering, involving volunteers closely also involves letting go, not having ´control´.

Now I am totally honest, I have lost control of them (1).

you don´t have control of them… I don´t mean that I have have to control them, but in a way control in the context.. where the framework and laws and rules regulate the work (4).

Below, leaders share what can happen when volunteers are not sufficiently involved.

4.1.4.   They have to feel they are contributing

Another key finding presented in this section from the analysis is that the leaders point to the importance of giving volunteers work that they deem meaningful and that they enjoy. In the next section I will present findings connected to the importance of developing the volunteers with the intention of keeping them engaged in the meaningful work of the voluntary organization. There is a correlation to the previous section where I presented findings on how the leaders recognize the meaningful work that volunteers do. The leaders in this study shared that inherent to the volunteer´s reason for volunteering, the ´why´ in volunteering, is to do something meaningful. One of the leaders (3) says that what meaningful means is clearly relative and varies in terms of what the volunteers consider meaningful and also what the nature of the volunteer work is. In this research study, the nature of the volunteer work in these organizations, is directly related to helping others in need. The word ´*meaning*´ and ´*meaningful*´ with ´*contribute to* ´ is a frequently repeated word throughout all seven interviews.

What one chooses must be meaningful and that varies, what is that meaningful in the different voluntary organizations.. (3)
They have to must feel that it is meaningful (7).
Everyone should have an arena to contribute… that they can contribute to help other people´s lives… we have so many things to fill our lives with, that if we are first going to volunteer then we have to feel that our volunteer work has an effect (5).

A central dimension of the leadership practice, according to the leaders in this study, is that when the volunteers come to the organizations their need to experience meaningful work must be met. Meaningful can also be understood as the volunteers being able to use their competency as they expected, or not being assigned to other tasks that they don´t experience as meaningful. For example, one leader told about a group of medical doctors who volunteered in an particular activity in her organization, and how important it was that the doctors could use their medical skills in the given volunteer's work, that the doctors be met with appropriate working conditions, and not be assigned other irrelevant tasks. It is the leader´s responsibility to ensure this.

The volunteers shall do what they thought they were going to do, to meet people that have need for medical help and not apply for funds from India or send reports to the main office, or all those things that kill volunteering (5).

Another leader says: ..*it is a gift from the volunteer to use her time and this must be managed in a good way*(3).

As I showed so far in this section, making sure volunteers have work in the organization that they deem as meaningful matters, and this is a leadership´s responsibility to ensure and follow up on this. Telling the volunteers that their work matters, and that *they* matter is equally important, according to the leaders in this study. What also matters, is the development of volunteers as they do meaningful work. Core to this theme is the belief that volunteers can and want to develop.

4.1.5.   Everyone can become better

This belief that leaders hold that volunteers can indeed improve is reflected in their leadership practice of facilitating development continuously for volunteers through support, guidance, courses and feedback.

I experience that most want to, in a way, wish to be as best as possible.. they will be-able to change if they get the right guidance and competency (7).

Facilitating for volunteers' development comes in different forms. The main two aspects that are shared by all seven leaders is providing volunteers with courses to increase and secure their competency levels, and continuous guidance. Guidance is helping the volunteer to do a better job in their meeting with the beneficiaries, or guiding volunteers to become better leaders for other volunteers. One leader talks of situations where volunteer struggles and the need for guidance.

to be a leader for volunteers means you must, the whole time, tune in, listen to the traces that don´t go well..I give you strength to meet someone when that someone is not so easy.. I give them the tools to use… some sentences for example..and then you are able to keep going as a volunteer (4).

The same leader talks about the importance of courses for all volunteers: *All our volunteers get offered different courses throughout the year and this raises the professional standard of volunteering*.

Another leader talks of the necessity of courses to give the volunteers the necessary skills to help beneficiaries. The same leader describes this investment of courses as a way of acknowledging the volunteers for their contributions and giving them ´certifications´ that they can take with them and use beyond the time they are a volunteer.
In her words: *It is like a competency that is both valuable for those (volunteers) but that should be formalized in some way so that they can take it with them (5).*

Helping volunteers to become better leaders for other volunteers or for the leaders themselves (board members) is another form of development the leaders say matters. Our job is to: " *To facilitate for volunteering to lead itself in a good way* " (3)

To summarize this section, central to their leadership is a philosophy of facilitating the development of volunteers, ensuring the beneficiaries get the intended help they need, and for the purpose of developing the volunteers, also for future ´work´ outside the organization. *You give to the volunteers who will in a way give to someone else (3)*

4.2. Demanding to manage volunteering

The second key finding is that in the leadership of voluntary organizations, the leaders in this study meet challenges in leading volunteers. These challenges are depicted in this second theme called; *demanding to manage volunteering*, the words of one leader (6).

This leader´s quote summarizes the type of challenges the all the organizations in this study faced in their leadership positions. Competing in recruitment, in competing for resources externally and internally, and the degree of unpredictability regarding volunteers, when they can just leave the organization at any time.

Between organizations.. there are big competitions… and bigger competitions internally (in the organizations).. the different ones fight for funds and for volunteers (2).
Facebook volunteers, CV ´riders´, ad-hoc volunteering is a challenge (7).
One can just stop working.. I don´t have more time.. a week before a large event, I can´t participate after all… so a larger degree of unpredictability with the ´workforce´.. so when you lead, it has to be very relational (3).

They actually know what is best
When it comes to volunteers who decide to commit to the organization over time, the leaders share that there are challenges in leading volunteers. Why? The leader who said " they actually know what is best" this did not mean this in a positive way, but that some volunteers believe that their way is best, and the only way. The process of involving volunteers, described above as essential, is also experienced as challenging for t at times. The volunteers conviction, dedication, is described by all the leaders as equally strong to the leader´s conviction for the social cause.

> *Many of those who have said yes to volunteer have done this based on their values and then one has to take certain considerations (6)*

Other leaders share the following;

> *It is tough being employed in the third sector since there are many others who want to satisfy their own personal perception of how the world should be and there are many fights, there are many who own their ´workplace´(2)*

Many of the non-profit organizations are filled with idealists with strong visions, for what they wish to achieve and where their work is to a less extent about money.. but it is about that I am here to do something important for me in my life and that means that if I can´t do that or if something crosses my value system then there are strong feelings (3).

Another leader admits that the task of continuously facilitating for volunteers, following up with them to ensure they are motivated, being available to them almost 24/7 as demanding. At times, this leader questions whether .. *volunteering costs more than it tastes* (6).

4.2.1.   Power struggles
The work ´power´ is used by several of the leaders when they reflect on the challenges of leading engaged volunteers in their organizations.

> *It is so safe, it is too comfortable and then the power structures internally in the organizations are often that way because those who have been there for the longest are those that own the story and that know the organization´s ´tribal language´, you know, it it those that have power, those that decide (2)*
> *Access to power structures that they normally don´t have access to (5)*

Some use the opportunity to realize themselves by getting a leadership position or an enormous form for a power position and then it becomes very important for them because they experience it to be more meaningful than their day job, do you know? (3)

The same leader above was referring to volunteers who are given leadership roles to lead activities and that employed leaders, like himself, in the organization have a responsibility to follow these up, and ensure that the volunteers leadership practice is conducive. Challenges can occur as above, and where it is necessary in his words;

> *To rectify those tendencies to that type of abuse of power and conflicts at an early stage (5).*

Another leader spoke of how they can be many disagreements due to volunteers having a strong ownership to the organization they are working in: *Many fights and many that own their workplaces (2)*

Moving forward with different organization processes without the buy-in from the volunteers can have detrimental effects.

Even if you like achieve the financial results, you can still be butchered (1).
People are motivated by what they do, not by who they work for (3).

One leader spoke of the art of controlling or directing the engagement of the volunteers. He described it as a balancing act between the level of engagement on the one hand and the output or usefulness of this engagement on the other hand. If the engagement is too high, it can be detrimental, the usefulness of this to the organization can decrease. If the engagement is too low, similarly the usefulness of this to the organization can decrease.

As a leader, control is not important but when I hear something, I need to be prepared to do something, and that is usually when someone does something serious, I will hear about it (4).

Another challenging dimension of the leadership according to several of the leaders is their relationship to their board who gives them directives, as challenging. Volunteers fill the places in the boards of the volunteer organizations these leaders belong to.

It can stress me, my relationship to my board. They are always coming new boards, all of them want tot do it their way…now we will make something for you! Then you have that to steer from. It is really, an unprofessional board, that is challenging (1).

Another leader told about how he has had to help this board who were inexperienced in directing him;
You must remember to have an employee performance review with me… how to do that.. I had to show him how.. so one must guide them to be good leaders for you (7).

Throughout a long life in volunteering, I have met many times a board where I come as the general secretary and I suggest that we do this, and this and they say no, they don´t think so. And I live with that (2).

This leader (2) accepts disagreements with her board, but later in the interview also acknowledges that she has also chose to leave an organization because of disagreements with her board about the direction of the organization in question.

Challenges became evident also with regards to the extent the leaders work. One leader (7) shared how he was grateful for a change in position from a top leader in one organization to another position ´lower down´ in another organization. A welcome opportunity to be in a job which was not ´all-consuming´. Other leaders share how they work a lot, and how their works means so much to them.

We are available for volunteers nearly the whole time… I work every day…seven days a week. It is very seldom that I don´t work but I try to take a bit of time off at least one day a week …. One of the of the most important things I have to work on is to not get so engaged that it ´kills my rest´ that I need to keep going, so that I can stay engaged and look a politician in the eyes, and say equally engaged, yes this needs to be prioritized. (6)

What does her job mean to her? This leader responded:

I was about to say everything.. no, well I do love my job and I have a lot of joy in my job. My work means a lot to me, I work very much, more than I should, because I enjoy it. I believe in volunteering, it has been a driving force (4)

4.3. I think I can create a change

The third key finding that pervades all aspects of their leadership, that is evident among each seven leaders, is their feeling that, despite challenges, that they are making important contributions. Furthermore, they experience their work to be meaningful. This theme focuses on the ´I´ of the leaders in this study, their inner ´world´. I have chosen to call this third theme: *I think I can create a change,* a belief expressed by one of the leaders (5).

All the leaders hold the belief that through their work they can make a difference and spoke modestly about leaving their ´small´ footprint behind, and through their work paving a way for a better future. The leaders in this study express this inner desire to make a difference in their words, in different ways, here are some of their declarations.

I am happy to be-able to do this role because I think I can create a change (6)
You give to the volunteers who in a sense pass this on to others (3).

I work with my gifts, that is meeting people in different life situations, and I get to work with volunteering, which I strongly believe in. I give from myself meeting volunteers, and I get a lot back when I see this works (4).

I can be a part of a window in the long history of the organization and leave my footprint behind by contribute to prolonging the life of the organization. We can leave it in a better state that when we took it over. I think of all the jobs in Norway, and I feel super lucky to be-able to develop and influence organizations that mean so much to so many people. I experience it to be very meaningful (5).

All of the leaders hold the belief that through their work they can make a difference, the citation above from one leader summarizes the sentiments, expressions of all the participants.

Five of the seven leaders in this study describe how volunteering has been a part of their life since they were children or teenagers, that they participated in volunteer work from an early age often also surrounded with parents who were similarly engaged in volunteer work . Five of the leaders started the interviewed by saying something similar to what this one leader said: *I have been active in the volunteer sector my whole life.* Two of the leaders did not start their childhood or careers in the voluntary organizations but sought work in this sector later in their careers. It was a conscious decision for them, they wanted to use their competency to contribute to the world in a more meaningful way. In one leader´s words: *I wanted a job with more meaning (2).* The other leader describes her journey of dedicating twenty years "chasing results" in a context where hard values were placed at the top of the value chain to actively seeking other more meaningful challenges.

Interacting with people… the soft values.. that is what triggers me (1)
I work with things that make the world a better place. I usually say that I work in the ´save the world´ branch, it is a bit of a joke, but there is an element of seriousness in it too (2)

Several leaders referred also to their inner voice, particularly in connection with times of challenges.
I am pragmatic. I speak to myself.. now you have to calm down. You don´t have to keep up that pace the whole time, I say (1)
*I admit that the most important praise is the one that comes from here (*pointing to his heart*) (6)*

Then I tell myself, you can tolerate this x, you are strong enough (4, x being the name of the leader).

When the leaders were asked in which way they feel valued, there was a long pause, they appeared surprised, and others hesitated to come up with an answer, at first.

That was a difficult question.. it is like.. it is difficult because I think, actually, that many employed leaders in volunteering feel that the sector does not see the work you do (7).
I go home quite rich, with thoughts, rich with experiences with people (6).
I feel very valued, especially by the older ones. They are so happy, they genuinely love me. I feel very valued by the board (1).
I feel valued.. in the way that one is listened to, and seen, and counted on by those in the board, and by colleagues, and by the voluntary sector, which is so much more important than salary (2).

This concludes the results chapter.

5. Discussion

In this chapter, I will discuss central findings presented in chapter four and contextualize my findings within previous research and the theoretical framework presented in chapter two. I selected the theoretical framework based on the empirical findings. I have organized the discussion into three main themes, with the aim of answering the research questions: *How do leaders´ experience and reflect on what matters in leadership of* voluntary organizations? *How do leaders experience their own feelings of mattering in their leadership(role) of voluntary organization organizations?* The themes reflect the participants´ leadership, and tensions they experience in their leadership. The first theme examines how the leaders, on the one hand, establish and invest in *close relationships* with the volunteers. The second theme examines *leadership in the context of challenging and changing times.* Finally, I discuss their own sense of mattering through the leader´s driving force to *make the world a better place*.

5.1. Relationships matter - seeing, inclusion, growth, empowerment and mattering

The leaders in this study invest significant time on building and nourishing relationships with their volunteers. A central finding in this study is that <u>all</u> volunteers need to be seen. Seeing the volunteers comes in different expressions as presented in the findings; explicitly thanking volunteers for their service on an ongoing basis, recognizing their work and acknowledging their development. The leaders highlight that the volunteers need to feel that they are contributing in a meaningful way and the leaders play a role in telling them they matter. In other words, I interpret the findings to mean that the extent to which volunteers engage in their ´work´ is dependent on the work itself, but it is also dependent on the leaders positively responding and positively reinforcing their contributions.

Previous research (Aakenes, 2013; Catano et al., 2001) points to the same need to show appreciation for volunteers by seeing and thanking them, individually. Feeling valued is:
".. not just something that happens in our head. It happens at the intersection of our identity and the external world" (Prilleltensky & Prilleltensky, 2021, p. 19). In the context the findings of this study, I interpret this to mean that the leaders inhabit the external world of the volunteers and contribute to this psychological construct of making them feel valued. Making volunteers, according to the findings, feel valued is essential in retaining volunteers. What is more, the benefits from volunteering, can be significant in terms of improved well-being and improved mental and physical health (Government.no, 2018-2019; *Senter for forskning på sivilsamfunn og frivillig sektor*, 2021). Some doctors believe

that volunteering should be recommended along with proper nutrition and physical activity (Prilleltensky & Prilleltensky, 2021, p. 155). Volunteers do not get monetary compensation, but I reflect on whether volunteers could be receiving several forms of symbolic ´payment´? Improved well-being from helping others/social belonging, growing personally/learning new skills , being acknowledged <u>and</u> thanked for ´work´ performance. Sirrus (2023) discusses the importance of acknowledging volunteers but questions a practice of excessively thanking volunteers when what they are doing is in their own best interest. This is similarly reflected in my findings, when one leader (2) spoke of the importance of balancing the acknowledgement of volunteers, but *saluting* them was over the top.

According to Flett (2018) and Prilleltensky and Prilleltensky (2021), fostering mattering in the workplace is a central leadership responsibility. In a work context with employees, research shows that it is ”.. extremely important to feel recognized by their boss when they perform well” (Prilleltensky & Prilleltensky, 2021, p. 190). Furthermore these authors maintain that people at work who feel valued are much more likely to be more engaged and happier in what they are doing. I would argue, based on the findings and the leaders´ description of their leadership practice, and on the precarious nature of the volunteers´ commitment to the voluntary organization, that the need to be recognized by the leader, the need to feel valued, as a volunteer is pivotal. I would suggest that the leaders in this study might be eminent practitioners of Frankl´s poignant idea of the essence of life: "The meaning of your life is to help others find the meaning of theirs" (Frankl, 1963, p. 164).

Close, supportive relationships
The results show that assuming the suitability of the volunteers, the leaders welcome the volunteer with open arms. The participants are unanimous when reflecting on and sharing their experiences of what matters in relating with volunteers. All the participants emphasise that close relationships with volunteers matter, and as well as being supportive leaders. More volunteers are always needed, recruitment and onboarding is a non-stop process, according the leaders. The findings reveal that leaders of volunteers are a far cry from strategic leaders sitting in offices on the top floor of buildings. Rather, they are highly operational. The results show that they are not long-distance relationships, quite the contrary, they have close relationships with volunteers. In a context where volunteers work part-time, and can also leave the organization at any time, the necessity of ´closing the gap´, closing the distance between the volunteer and the leader, becomes of upmost importance.

The results demonstrate a genuine warmth and supportive leadership practice in relation to their volunteers, similar to an "unconditional positive regard" and acceptance of clients as idealized by Rogers in the helping relationship (1967, p.47). In the context of the relationship between leaders and volunteers, the findings reiterate an acceptance of the volunteers, the differences in their needs and wants, what the volunteers can contribute and to which extent they contribute. As highlighted by several of the leaders, acceptance ultimately comes in the form of gracefully accepting that volunteers leave. My findings show that leaders are genuine and authentic in their leadership, they show up as ´real´people, not just leaders saying the ´right´ things because they must. Their conviction for the cause, and their dedication to their volunteers comes from their hearts, and then it can be believed by the volunteers. The results point to leaders who are congruent (Rogers, 1961), and leaders who display authentic leadership (George et al., 2007). The leaders are clear that they have to lead by example, by being positive and visible role models for their volunteers and pointing to the greater societal cause beyond themselves, beyond the volunteers.

The importance and necessity of close, personal and supportive relationships with volunteers is consistent with previous research (Aakenes, 2013; Jäger et al., 2009; Sirris, 2023). According to findings of Jager et al. (2009), leaders explain that there is no time to play big strategy games, they must act faster than private/public organisations (Jäger et al., 2009, p. 90). Leading by immediacy was one of their key findings (Jäger et al., 2009). In most recent Norwegian research (Sirrus, 2023), one of the four pillars of leadership is *relating* to volunteers through *trust, dialogue and recognition*. Considering the findings discussed here, and in light of previous research, I would argue that relational competency is what matters most in the leadership of volunteers.

Empowerment

Another central finding previously presented in this study is that the leaders underline the importance of volunteers wanting to develop, to grow and to be involved, highly involved. If volunteers are not involved, the leaders risk being heavily criticized by them. The relational process proves more important than the outcome. Involving the volunteers therefore becomes an essential leadership practice in the form of listening to volunteers and actively involving them in organizational development. Volunteers must be heard and must be included, this is also confirmed by Sirrus´s view of leadership (2023). When the volunteers feel they are included and their opinions are heard, they feel that they matter (Prilleltensky & Prilleltensky, 2021, p. 221). Involving volunteers was implied by several of the leaders claiming that it is even more important here than in other private/public organizations. A leadership practice that suggests ´transformational leadership´ is where

leaders foster a culture of ownership and autonomy amongst ´followers´(Burns, 1978). Several other studies (Catano et al., 2001; Wollebæk et al., 2015) had similar findings and argued that this type of leadership can have a positive effect on volunteer engagement and commitment. This suggests an ideal of empowerment necessary for leadership of volunteers where empowerment means positively engaging, inspiring, giving them ownership and responsibility of tasks and enabling them to do the work through guidance, and courses (Amundsen, 2020). I would consider empowerment particularly appropriate in the context of leading volunteers considering the free will of volunteers, and the lack of contract binding the volunteer to the organization. I interpret the findings to mean that giving ´free rein´ to volunteers is a necessity in their leadership practice. Whilst empowering volunteers was not a concept considered in previous empirical research (Aakenes, 2013), more recent studies (Sirris, 2023) argue that empowerment is critical for enhancing the commitment of volunteers.

Growing volunteers

The volunteer´s desire to develop, to grow, echoes Roger´s (1961) conviction that humans have a strong motive to grow. It became apparent to me that the leaders hold this belief, *everyone can improve*, thus demonstrating an optimistic "*growth mindset*" (Dweck, 2014), and act on this belief by offering ongoing courses to volunteers, guidance and feedback on a continuous basis. Previous research points to different reasons why individuals choose to volunteer. One central reason is to learn new skills, and strategically expand their CVs (Halås, 2020; Tollåli, 2019; Wollebæk et al., 2015). This developmental focus is from what I can see a far cry from the focus of growth and development at more traditional annual leader - employee reviews. Leaders in my study could be compared to the ideal of coaching leaders (Roald, 2015) that initiate informal, spontaneous meetings called "corridor coaching" (Grant in Roald, 2015, p.48). They leaders demonstrate behaviors and a focus that resembles coaching-based leadership (Roald, 2015) where the leaders recognize the strengths of their volunteers, and invest a lot of time and energy into developing the individual volunteers.

Mattering

I consider this finding of growing and empowering volunteers to be closely related to volunteers´ desire to matter (Prilleltensky & Prilleltensky, 2021). One dimension of mattering (Prilleltensky & Prilleltensky, 2021) is for volunteers to believe they are adding value, that they are developing their potential, then they feel they have a greater possibility to add value. The other dimension of mattering is feeling valued, and when the leaders give volunteers opportunities to grow, when they are empowered, being involved, being given responsibility like leading other volunteers, they also feel valued. Being given growth

opportunities has positive implications for the individual, for their personal growth and it increases their engagement and commitment to the organization (Kegan et al., 2016; Prilleltensky & Prilleltensky, 2021). The organizations in my empirical study might therefore be described as *deliberately developmental organizations* (Kegan et al., 2016), where the volunteers development is fully integrated into the daily ´working´ life and the organization´s regular operations and conversations.   From what I can see, the development of volunteers becomes delicately intertwined with making volunteers matter.

I reflect on my research results, and through the discussion, that there is a significant correlation between the leadership role and the objectives sought by volunteers. The leaders in this study demonstrate that an integral part of leadership is meet the volunteers´ objectives, to facilitate growth and to empower volunteers through inclusion and nurture a sense of mattering. I would argue, based on this discussion, that leading volunteers resembles a model of coaching-based leadership (Roald, 2015) that embraces and incorporates the principles of mattering (Flett, 2018; Prilleltensky & Prilleltensky, 2021).

5.2. Leadership in challenging and changing times

Leading with clarity and setting boundaries
The findings from this study indicate that a supportive leadership practice where voluntneers are empowered is only one side of the coin. The findings show that empowerment of volunteers also brings challenges for the organizations. This is significant and has implications for the leadership of volunteers. Leading with clarity and setting boundaries is therefore also very important when leading volunteers.

Clarity first and foremost is of primary importance in pointing to the overarching goals of the organization. According to my results, what is expected of the volunteers must clearly be communicated and reiterated in the ongoing relationship with the leader. What is evident from my study is that this communication is particularly important because of the organizational context in which *thin walls* or a loose framework surrounds the ´working´ conditions the volunteers. The findings illustrate where the balance of power between leader and volunteers gets distorted and so-called *power struggles* ensue. This is illustrated in cases where the individual needs and wants of volunteers claim too much space in the organization. The thin walls come down, for examples in cases where volunteers assume a semi-leadership role of other volunteers and get too pre-occupied with their own position of power. In these cases, the findings show that leaders must take action as early as possible to resolve conflicts. The nature of the work done in the organizations of this study require volunteers to come in contact with end-users in vulnerable situations, that is

precisely why the leaders reiterate the need to stay close to their volunteers, to pick up on challenging behaviours. Conflicts are also acknowledged as a reality in the context of leading volutneers but only briefly mentioned in more recent research (Sirris, 2023).

The conflicts that arise might be understood in the context of a significant increase in the workforce being disengaged (Prilleltensky & Prilleltensky, 2021). Civic engagement like volunteering is one area where people seek to matter. The conflicts might arise when volunteers´ desire to matter becomes excessive; "Mattering can be overdone. We can obsess about our own importance and need to feel valued" (Prilleltensky & Prilleltensky, 2021, p. 35). Certainly, from the results, the leaders shared examples of exactly this, an ´excessive' desire to matter, in the context of the organization. If we apply the principles of mattering to such cases, then there should be a balance between adding value and feeling valued, the volunteer´s contributions and the need for positive reinforcement from their leaders. Their volunteer work should also ideally be balanced in relation to the different areas of their lives, in work, relationships and to self (Prilleltensky & Prilleltensky, 2021). As the results showed, some volunteers feel their volunteer work is more important than their work, and this can negatively impact the conditions surrounding their volunteer ´work´.

Thus, dealing with conflicts by leading with clarity and setting boundaries matters in the leadership of volunteers. Conflicts is according to Spurkeland (2020) an important dimension of the relational capacity of leaders. In contrast to the leaders in this study that reveal how they dare to deal with conflicts and at an early stage, dealing with conflict scores relatively poorly amongst Norwegian leaders (Spurkeland, 2020, p. 259). I interpret from the findings that leading with clarity, setting boundaries must be carefully juxtaposed with the accepting and supportive side of their leadership. A delicate balancing act of empowering and at times curbing over- engaged volunteers. Delicate because the findings show that leaders want to first and foremost motivate the volunteer to service, and not curb engagement. Delicate because there is always the fear that the volunteer can leave at any time. Previous research points to similar challenges. Aakenes (2013) refers to the constant ´threat´ experienced in organizations with volunteers, the threat that volunteers can leave at any time. As one leader in her study said; *You have to thread carefully, because if you don´t, you will lose them, they will walk out the door*" *(Aakenes, 2013,41).* The quote conjures up associations in me of Yeat´s famous lines "But I, being poor, have only my dreams; I have spread my dreams under your feet; tread softly because you tread on my dreams "(Yeats, 2009). According to the findings, the leaders express their reticence at ´correcting´ volunteer behaviors precisely because they feel they are treading on the volunteer´s values and dreams.

5.2.1. *Beyond individual volunteers, towards transforming values*

The relationship between leader and volunteers is according to the findings, characterised by *dignity and equality*. I have previously compared the relationship between leader and volunteer to have similar attributes to the person-centered helping relationship of Rogers (1961), a relationship also characterised by an equal partnership. According to Kvalsund (2020), the ideal in adult relationships points towards a delicate symmetry where both partners are mutually dependent on each other, and share power. Could the challenges that arise suggest that the equality and power come out of balance? Could it be an explanation that leaders, who are so dependant on the engagement and commitment of volunteers, empower the volunteers excessively? Equality, and sharing of power, is supported by Burns (1978) in his depiction of the symbiotic relationship between leader and follower, yet the pursuit of a higher collective and social purpose is always at the forefront: "whatever the separate interests persons might hold, they are presently or potentially united in the pursuit of ´higher´ goals, the realization of which is tested by the achievement of significant change that represents the collective or pooled interests of leaders and followers" (Burns, 1978, p. 425). In contrast to the helping relationship (Rogers, 1961), the transforming leader (Burns, 1978) must have another focus beyond the personal growth and well-being of individual volunteers. Leadership, according to Burns (1978) should be collective, and is about "..inducing followers to act for certain goals that represent the values and the motivations – the wants and needs, the aspirations and expectations – of both leaders and followers " (Burns, 1978, p. 19). This resembles one of the participant´s experience of leadership when he said: *Leading.. in my dialect..(leiing) means to lead each other.. it goes both ways* (7). If we consider the context of volunteers, whilst the findings point to leaders strongly driven by a collective and social purpose, the challenges that arise will require the leader to conjoin growth, mattering, empowerment of volunteers even more with the needs of the organization. There is a tension evident, which I see in the findings, between the interests and objectives of the volunteers, and the leader´s focus on ´higher´goals (Burns, 1978). Do leaders succeed in uniting, in balancing the interests of both volutneer and the voluntary organization? Previous research found that the leader faces a dilemma in delicately balancing the volunteer´s needs, interests and desires and the need to uphold ethical standards and the well-being of end-users. (Aakenes, 2013, p. 55). A tension between the ´ideal´and ´profesional´ standards (Aakenes, 2013; Steen-Johnsen, 2022) which exists side by side, and remains unresolved. Previous research findings explored the transformational aspect of leadership of volunteers (Jäger et al., 2009; Løvaas et al., 2019). Both studies questioned the full extent of the

transformational aspect of these leaders, with a view that leaders of volunteers are perhaps not transforming but ´just´ *managing* the values that volunteers already hold and believe in. In more recent research, Sirris points to a similar need for a balance between the organization and the volunteers´ needs (Sirris, 2023, p. 208).

5.2.2.   Beyond transforming values – leading towards the emerging future

Challenges in leading volunteers is a reality, according to the leaders in this study. I interpret the findings to mean that the leaders also questioned the sustainability of a such a practice of extensively facilitating for the individual (volunteer) needs. There were no shared consensus amongst the leaders with regards to what the future would demand of them as leaders. What would the future of leadership look like? Considering the discussion so far in this study, and the ambiguity regarding the extent of the transformational aspect of their leadership, I reflect on whether the focus of leaders in the future could go beyond striving to transform volunteer values in closer accord with individual volunteer organizations? How sustainable is a leadership practice that invests so much time and energy in the growth and development of volunteers who are increasingly less ´dutiful´ volunteers, who may decide the next month to go to another organization? Might the leaders of the future need to put their attention into inducing their volunteers to act for larger goals even greater than goals of their organizations? Inspired by Scharmer (2009) who appeals for an urgent need for *collectivism*, it could be time for a move from ego-system awareness with special interest groups that compete against each other at the expense of the whole, to organizing efforts more around the common interests beyond the groups of volunteers, beyond the individual voluntary organizations. Maybe leaders of volunteer organizations need to instigate a larger move from ego to eco-system awareness that emphasizes the well-being of the whole, far beyond the individual volunteer, groups of volunteers? The whole not being the whole of the organization, but the whole beyond the different organizations. This idea is not novel, meeting the future in different ways than the past, in the form of hybrid collaborations across sectors, particularly between public and non-profit sector (Ibsen, 2021; Løvaas et al., 2019). Is there need for a greater surge in that direction? In recent work collectivism is drawn up as a characteristic belonging to previous times in volunteer organizations, whilst today´s new type of volunteering is characterized by free choice and individualism (Sirris, 2023, p. 77). The findings in this study show that organizations still ´fight´ and compete against each other to secure volunteers. Might the future of volunteering give rise to a new form of collectivism, different to the ´old´ understanding of collectivism, of dutiful volunteers united in one organization? Alongside more hybrid collaborations is there a parallel emerging path where different *voluntary organizations* could work more closely together? Could this be the new collective

action replacing ´old-school' collectivism within voluntary organizations? Do we need many different organizations with different ideologies all working separately, providing similar services, competing for the same resources(volunteers) and all trying to solve the same cause, like depression amongst youth? Inspired by Scharmer´s (2009) call to act, could the future collective rather be voluntary organizations who *merge* their shared capacities, knowledge, and values, and work together to meet future societal needs more innovatively? Might this be a step in the right direction from a "Me Culture" to the "We Culture", advocated by Prilleltensky and Prilleltensky (2021)? I suggest "Me" not being at an individual level, but "Me" to also depict an individual volunteer organization. Could first steps, prototypes (Scharmer, 2009) towards a "We Culture" be working to transcend the ´walls´ of different volunteer organizations and rather work together on larger projects and *share* the valuable resources of volunteers? Working with the assumption that volunteers are increasingly less concerned about who they work for, and more about what the tasks they do, and what they can learn, might that be a more sustainable way of motivating volunteers to more continued service in the future? Considering such a future scenario, perhaps an ideal of transformational leaders in separate volunteer organizations is not ambitious enough? Scharmer (2009) appeals to a different leadership capacity for the future. One of "..letting go of the old and for letting come, or welcoming the new" (Scharmer, 2009, p. 29). Is there a need for a similar shift amongst leaders of volunteer organizations? Future leaders might *not* be exclusively tuned in to and harmoniously playing in close accordance with their volunteers today. They might instead play the macro violin (Scharmer, 2009) and start to lead from a larger space of possibility. Such emerging future experiments are most probably under way, but not further researched. These questions are briefly explored here but go beyond the limits of this particular study.

5.3.   Making the world a better place, from the inside out

In this final section, I will discuss the inner narrative of seven leaders, exploring the source from which their leadership evolves, and I will touch on the relationship leaders have to themselves. My findings show that the interview questions which related to their own sense of mattering took all the leaders by surprise. All the participants had to pause and think when asked to reflect on the extent to which they felt valued in their role. Whilst they readily answered the other interview questions, this topic required considerably more time to reflect. One leader paused before responding, *this is a difficult question*. Empirical data related to the leader's reflections around their own sense of mattering is considerably less compared to data related to their focus on the volunteers' sense of mattering. I consider this to be a key finding. I will discuss this finding primarily drawing on the theoretical framework of mattering (Prilleltensky & Prilleltensky, 2021).

The findings show that leaders in the study believe they have the world's best job and feel strongly committed to making the world a better place. I interpret from the findings that they are passionately dedicated to their work. They strongly express that they experience they are adding value (Prilleltensky & Prilleltensky, 2021). They are adding value by helping others, and through developing and nourishing a "We Culture" (Prilleltensky & Prilleltensky, 2021). Through adding value, they are helping the volunteers help others, but they are also increasing their own sense of mattering; "Generosity works both ways, for the giver and the receive*r*" (Prilleltensky & Prilleltensky, 2021, p. 54). Adding value, according to these authors, can also be understood in terms of the degree to which people feel *self-determination* (p.46). Self-determination is here understood as the drive and ability to lead a self-directed life, the degree to which one experiences *autonomy, competence and relatedness* (Ryan & Deci, 2017). The findings show that the leaders have made a very conscious decision to work in voluntary organizations. Several of them made a conscious decision to move away from other types of organizations where different values like profitability were paramount. Through this, they showed that they were willing to examine their own lives and internal values, and make appropriate changes to their work to live more in line with what they deemed important and meaningful in life. The leaders in this study show that they have a strong sense of who they are, and are highly intrinsically motivated, a reflection of their authenticity. "The world can shape you if you let it. To have a sense of yourself as you live, you must make conscious choices" (George et al., 2007, p. 7). The participants appear to have done their own ´inner work´, and have therefore a greater capacity of leading others in change (George et al., 2007; Kegan & Lahey, 2009). They might indeed be considered examples of high growth individuals leading from self-authoring or even self-transforming minds (Inner development goals, 2023; Kegan & Lahey, 2009*)* They come across, from the findings, as eminent examples of positive self-leadership where positive self-leadership encompasses authentic engagement in tasks and relationships in alignment with their values, strengths and interests. ".. having a clear purposely vision for one´s life is associated with the eudaimonic perspective of wellbeing, which focuses on meaning, purpose, expression of potential and being involved in something larger than the self" (Ryff & Singer, 2008 in Du Plessis, 2019, p. 252). The leaders in this study experience mattering through performance and through relations; "When the work you do includes more than yourself, you can make contributions through productive or relational value" (Prilleltensky & Prilleltensky, 2021, p. 194). The data seems to strongly suggest that the leaders are indeed authentic leaders and that they believe they are adding value.

I have reflected on the findings and wonder whether the implications of the leader´s focus on the volunteers mattering might extend even further, towards a greater societal good.

Whether volunteers stay or leave, there could be potentially positive implications either way. Volunteers take their competency levels with them, a value to another organization or other parts of their life. According to Prilleltensky and Prilleltensky (2021), ".. *what happens in one area affects the others. What happens on one side of the wheel affects the other*" (p.24). The leader's investment in the volunteer can therefore have positive outcomes for other parts of their life. I would therefore suggest that the leader's mission to make volunteers matters might have particularly wide spreading implications. "*Feeling valued and adding valued are the secret sauce of volunteering*" (p.232). Maybe volunteering is the secret sauce of living? Modern leaders in voluntary organizations might be promoting paying mattering forward, moving it forward to the wider community and society. As you leader said: *You give to the volunteers who will in a way give to someone else* (3). Upholding and practising mattering could be considered a value that pervades and transcends the organizational values. A value that is not hidden in the high-level strategic company document, but rather one being acted out every single day! A value that might also inspire public and private organizations, and not just a value that penetrates third sector organizations where people come to matter.

What about the other side of the mattering wheel (Prilleltensky & Prilleltensky, 2021), do the leaders feel valued too? The participants are very clear that volunteers have to be seen, to feel valued. But who sees the leader? Who supports the leaders in challenging times? Who congratulates the leader on a job well done?

One area where leaders may receive such support is their boards. The empirical data shows that their relationship with their boards is somewhat ambiguous. On the one hand, the leaders refer to the boards as lacking necessary competency, unprofessional, lack of feedback and a frustrating experience with turnover in boards. Several of the leaders question the board's ability to lead them sufficiently. On the other hand, the leaders feel recognized for their work by their boards. I interpret this to mean that there exists a certain tension in the relationship to their boards. Like the tension that arises between leaders and volunteers, the leaders show both an accepting attitude to their board, but also the need to set boundaries and stand up for their own beliefs about the running of the organization. We might draw a parallel to boards in other types of organizations (private/public sector) where boards can be strategic, collaborative, and supportive partners. Based on the evidence in this study, the extent to which the boards fulfill their roles, whether the boards play a sufficient and supportive role in the leader´s sense of mattering, remains questionable. Previous research (Wollebaek, 2009) draws attention to the functioning of boards in relation to factors that influence the survival of voluntary associations. *A qualified*

and diverse board contributes to avoiding what Wollebæk (2009) calls organizational death.

Where else might leaders feel valued? Other areas of support for the leaders that might have been evident could be peers or other leaders but this was not something that the leaders mentioned. There is likewise no evidence from the data that they do not receive support from peers. Several of the leaders however refer to the volunteers themselves, their followers, who explicitly express their gratitude for their leaders, and through this feedback, they feel greatly valued.

5.3.1. Balancing the need for self-regard

The participants in this study express that they are immensely engaged and dedicated to the work. They indicate that their work means everything to them, several of them indicate that they work seven days a week, and that they can become too engaged in their work, to the extent that it can *kill their rest*. Could leaders be too close to their volunteers and too available? Is their regard to self out of balance with their regard for others, or to other parts of their lives? The participants reflections reveal an enormous dedication to the social cause, to their people. Reminiscent of Frankl´s words; " The more one forgets himself- by giving himself to a cause to serve or another person to love - the more human he is and the more he actualizes himself" (1963, p. 110). Several of the leaders acknowledge the importance of not forgetting oneself fully, not forgetting the importance of the delicate balance of not losing oneself entirely to the cause while sustaining an equal compassionate dedication to oneself, referred to as *self-regard* (Prilleltensky & Prilleltensky, 2021).

Previous research argues that leading is indeed high-stress work according to this study on authentic leadership (George et al., 2007, p. 7). Further, the authors argue for the importance of staying grounded and not 'losing oneself to work'. If we lose ourselves, we will weaken our ability to successfully lead others. Scharmer (2009) points to the blind spot of leadership, the hidden source from which their leadership evolves, the who of leadership. "..the success of an intervention depends on the interior condition of the intervenor…leadership is the capacity to shift the inner place from which we operate." (p. 34). There are some results that suggest that the leaders are very aware of their inner condition. Some of the findings show leaders who appear to value themselves and support themselves through a compassionate inner voice. Whether they nourish their own soil (Scharmer, 2009) to the same extent as they nourish the soil of others remains uncertain. According to the science of mattering (Prilleltensky & Prilleltensky, 2021), self-regard is crucial, fundamentally important to have a balance between the different areas of one´s life, work, relationships, and to *self*, even though at certain times of one's life there can be an imbalance. I have reflected on the parallel between the volunteers' motivation to

´serve', an egoistic and/or an altruistic act (Clary & Snyder, 1999; Wollebæk et al., 2015) and similar motivations on behalf of the leader. Whilst the findings indicate imbalances at times amongst volunteers, with tendencies towards the egoistic, the findings indicate an imbalance in the other direction amongst the leaders, where they appear to be overly altruistic.

While previous research (Aakenes, 2013; Catano et al., 2001; Waikayi et al., 2012) has focused on the outward stance of the leader, what leaders do and how they strive to positively influence volunteers' motivation and retention, the results from this study demonstrate a need to look at another aspect of leadership, the source from which leadership evolves, the inner place of leaders in voluntary organizations.

I propose, based on this preceding discussion, that there is need for a balance between leading others, and leading self, indicating more sustainable leadership in the context of leading volunteers. In most recently published research, Sirrus (2023) concludes by offering us a metaphor of the leader as a gardener who shows great love and care for her plants, and her role in providing optimal conditions for the plants to thrive and flourish. I conclude, based on the findings from this study, there is a need for the gardener, for the leader, to be aware of the quality of her own soil, on which she stands and grows, and to take care that this soil is adequately watered and nourished. This might lead to a more sustainable form of leadership.

6. Conclusion

"I would encourage everyone to find something that is right for you – small or large. The possibilities are endless. Everyone needs something or someone, and everyone has something to contribute" (Kongehuset, 2021). King Harald´s words marked the starting point of this research project undertaken to explore and understand what matters in the leadership of volunteers in volunteer organizations today, and how leaders experience their own sense of mattering. The findings in this study resonate with King Harald´s words. The study reveals leaders who reaffirm the volunteers need for ´something´ in the form of doing service, and facilitate their desire to contribute. The findings show that leaders establish close relationships with their volunteers, and they believe in the endless possibilities of them. The leaders work continuously to facilitate their volunteers´ growth, on a continual basis. What is more, they empower their volunteers through inclusion and by nurturing a sense of mattering. The leaders appear to be remarkably grounded, underlining humility in their leadership. The participants in this study display a leadership which is highly relational, supportive, and authentic. *"Caring for one another and caring for the planet could be the economy´s fastest growing sector"* (The leap manifesto in Prilleltensky & Prilleltensky, 2021, p. 274). The leaders in this study demonstrate that they care for their volunteers and make this explicit on an ongoing basis.

Mattering begins at the top, with the leader, according to Flett (2018). I have examined the inner place from which the participants´ leadership evolves by exploring their own sense of mattering. I have ascertained that the leaders feel that they are adding value, and they do feel valued in their work lives. When the drive to add value comes from a place inside, your values, passion and interests, then this is a healthy practice of self-regard (Prilleltensky & Prilleltensky, 2021). The leaders in this study are doing exactly this, acting from the inside out, and pursuing work that is meaningful to them. *"Making other people feel valued is a wonderful way to make you feel valued"* (Prilleltensky & Prilleltensky, 2021, p. 237) This is how I interpret that they successfully lead and help their volunteers matter, from the top of the organization. The findings show that making volunteers feel they matter is especially important when volunteers are a valuable resource that can walk out the door at any time. Leaders who help volunteers matter might have wide spreading implications beyond the volunteer work itself, by showing mattering and benefiting other parts of the volunteer´s life such as relationships with others. Having an outward focus is shown to be challenging, where an apparent 24/07 leadership appears to be evident according to some of the participants. I discussed whether there is a potential imbalance between the leader's work, their focus on others, their organization's mission, and their regard for self. Whether the leaders in this study experience imbalances just at certain times of their lives, or

whether there is a constant imbalance that impedes their ability to lead, that disrupts other areas of their lives is inconclusive in this study. I realized that, while deemed very important, this question of balance/imbalance has not been sufficiently explored in this study to make any clear conclusions.

A supportive and empowering leadership practice does not suffice in all situations when leading volunteers. Challenges arise when leading volunteers is also discussed in this study, particularly where leaders experience the tension between the volunteers´ needs and wants and the greater organizational goals. A tension between a "Me" culture, and the overall goals of the organization a "We" culture is prevalent. Volunteers can become too concerned with their own sense of mattering. This requires leaders who can lead with utter clarity, to remind volunteers of the way the organization is going, the goals of the organization, and set/re-adjust boundaries where necessary to ensure volunteers are acting in the best interests of organizational framework and ethical standards. This is also an important dimension of their leadership. The leaders in this study openly shared how they find this element of their leadership necessary, but challenging. The tension between the "Me" and the "We" culture is clearly reflected in the leaders´ leadership practice. On the one hand, leading up close, supportively the individual volunteers and on the other hand being clear of expectations and setting boundaries. The study shows leaders who are balancing both the needs of volunteers and upholding the needs of the organization. The leaders, from what I can ascertain, appear to ´juggle´ these tensions masterfully. My interpretation of the existence of tensions in the leadership of volunteers aligns with findings in previous research (Jäger et al., 2009) that suggested leading volunteers comes down to a delicate *balancing act*.

The findings in the study point to leaders that demonstrate a continued focus on the larger context of the organization's values, ethical frameworks, long term goals and the well-being of <u>all</u> its volunteers. In this sense, the findings reflect leaders that strive to emulate an ideal of transformational leadership (Burns, 1978), but on the whole appear to demonstrate, to a larger degree, coaching-based leadership that incorporate the principles of mattering (Kvalsund, 2020; Prilleltensky & Prilleltensky, 2021; Roald, 2015). I question, in light of theory (Scharmer, 2009), the findings and previous research, whether there is a need for a new form of collectivism in the third sector for the future. This may demand a different form of leadership than the dominantly supportive, volunteer-centered leadership practiced today.

6.1. Limitations, implications, and further research

The starting point of this study was a lack of research of leadership in this context, in Norway. This qualitative research project gathered data from multiple case studies with the purpose of gaining knowledge from different organizations to better understand the phenomenon of leadership in voluntary organisations. This study contributes to existing research and may result in discoveries about leadership that can be further explored in future research. The study may also be useful for the participants in this study. The participants may feel they are getting something back from the research by understanding and gaining inspiration from leadership in other similar organizations who share similar challenges.

By adopting a multiple case approach, I hoped that this might strengthen the validity of the findings. A limitation of the study is that the sample size and the sample profile of this study includes data from *two of twelve categories* of organizations listed for the voluntary sector, and one from the umbrella organization for all the voluntary organizations (FrivillighetsNorge). The categories (health and social services) selected represent about 20% of the voluntary sector in Norway. A greater sample involving representation from more the categories of voluntary organizations could be addressed in future research to fill the knowledge gap in this area of research.

The research relied upon the self-reported leadership behaviours of the participants, and there was no measure of the effectiveness of the practised leadership of leading volunteers. Future studies might benefit from leadership assessments to examine this more closely.

Following Covid 19, hybrid working conditions are now the norm, a combination of in-person and remote working. Building and sustaining good relationships can be challenging. The insight offered from my study on leaders who build and sustain relationships with volunteers who are sporadically connected to their organizations might inspire leaders in other sectors on how to better connect to employees and how to make them feel their contributions are meaningful.

The leader´s ambiguous relationships with their boards was touched on and support networks (peers/mentors) for the leaders was not explored. This might be an area for future research where best current practices from more ´professional´ boards (public/private sector) could be explored and their application considered in the context of voluntary organizations. Similarly, support mechanisms to leaders in other types of organization might be a valuable source of knowledge to voluntary organizations. More research into the sustainability of a seemingly 24/07 leadership could be relevant, how

might leaders continue to invest valuable time in their volunteers, and be equally aware of taking care of their own needs?

Finally, considering more radical shifts in volunteering, there may be a need in the future for voluntary organizations to merge their capacities, to work more collaboratively towards a new type of collectivism. Further research is needed to examine what implications this might have for leadership of volunteers in the future. An action research study might be appropriate.
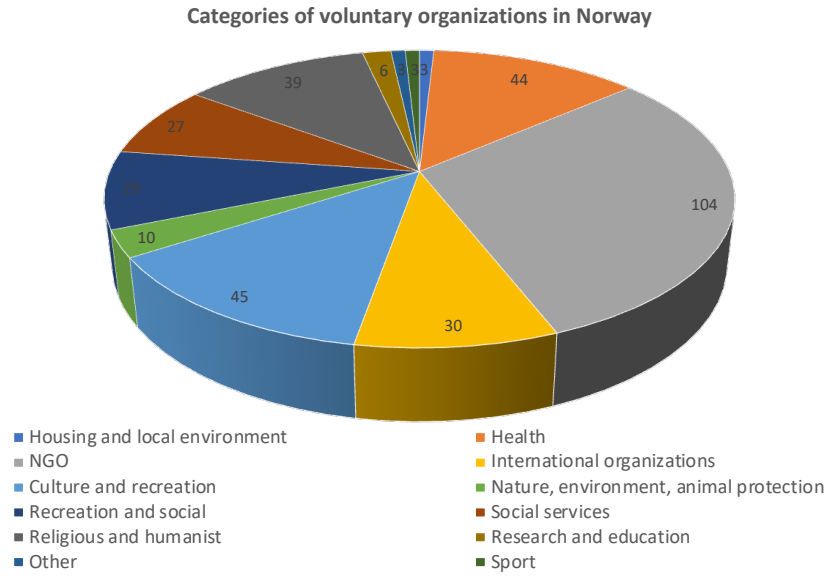
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8. Attachments

8.1. Categories of voluntary organizations in Norway

Categories of voluntary organizations in Norway

- ■ Housing and local environment
- ■ NGO
- ■ Culture and recreation
- ■ Recreation and social
- ■ Religious and humanist
- ■ Other
- ■ Health
- ■ International organizations
- ■ Nature, environment, animal protection
- ■ Social services
- ■ Research and education
- ■ Sport

8.2. Mattering wheel, the theory of mattering

Source of diagram (Prilleltensky, 2020)

8.3. Evidence from the analysis process

My photo: Help from a young and willing research assistant, only halfway there at this point.

8.3.1. Twelve candidate themes

Theme number	Candidate themes	Number interviews (total = 7) where themes can be traced	Percentage of data across the interview%	Examples of quotes supporting the theme
1	Det handler om relasjon (It is all about relationships)	7	3	*Skal frivillige trives så må de oppleve å ha relasjon* *Grensesetting* *Jeg er der uansett*
2	Alle må bli sett (Everyone must be seen)	7	3	*Alle må bli sett. Det er det viktigste med frivilligheten* *Du (som leder) må være nær* *Å kjenne - du må (leder)være engasjert, du må gå rett inn i massen for å kjenne det*
3	*Alle kan bli bedre (Everyone can become beter)*	7	3	*Får andre til å blomstre.. veiledning* *Å våge å se andres styrker og løfte de på det, oppleve mestring og læring og utvikling gjennom å være frivillig* *Kurs og veiledning viktig*
4	*De må føle at de bidrar (They need to feel they are contributing)*	7	3	*Føle at de bidrar med noe som er betydningsfullt* *Behov for å gjøre en meningsfull oppgave* *Være en aktør for å bidra til at andre får det bedre*
5	*Ledelse er bevegelse (Leadership is movement)*	3	1	*Veiviser* *Fokus på å bevege ting fremover* *En som reiser seg og går foran og sier vi skal dit*
6	*Prosesser fremfor resultat (involvering) Process before result (involvment)*	6	1	*Man må være klar over når man jobber i frivillig sektor at du må ha på antennene ute til de graders... fokus.* *Du kan bli slaktet ... rett og slett altså fordi du ikke var involvert de riktige*
7	*Ledelse – et menneske man har tro på (Leadership, a person one believes in)*	5	2	*Kommer fra hjerte når jeg sier ting* *Som leder blir du lagt merke til.. det du sier og gjør* *Ydmykhet er en viktig leder egenskap*
8	*Forandring er det bestandig det (There is always change)*	4	1	*Pliktetikken borte* *Mindre tid enn før* frivillighet er ferskvare Facebook frivillige, CV ryttere

9	*Det må skje en forandring (A change has to happen)*	7	1	*Det er så trygt og så bekvemt* *Gammel tekning* *Engstelig for utvikling*
10	*Krevende å drive frivillighet (Demanding to manage volunteering)*	7	3	*Sterke følelser /Konflikter / Maktkamper* *De vet egentlig best* *Mange som eier arbeidsplassen sin*
11	*Jeg tror jeg kan skape en forandring (I believe I can create a change)*	7	2	*Det å være med å påvirke fremtiden* *jeg får lov til å være en del av et et vindu da i den lange historien* *du gir til de frivillige som skal på en måte gi det videre til andre*
12	På innsiden av lederen (On the inside of the leader)	7	2	*Jeg er pragmatisk. Jeg snakker til meg selv.* *Rosen kommer innenfra* *Går hjem rik hver dag* *Jobb med større mening* *Føler meg verdsatt*

8.4. Citations, lost in translation

The below table lists all the citations that were originally in Norwegian, that I have translated myself to English. From my perspective, the original Norwegian sounds significantly ´better´. Out of respect for the participants, for transparence, and for those who are interested, I have included the original citations here in this table. I fully acknowledge that the essence of their citations could be lost somewhat in translation. The origin of the citations is referenced in the thesis by a number indicating the leader in question.

The table therefore also shows the balance of citations included from the seven interviews.

Norsk	English	Page cited
Citations in preceding chapters to the Results chapter		
Frivillig arbeid er aktiviteter som utøves av egen fri vilje og uten lønn, annet enn begrenset kompensasjon eller mindre gaver, for å gagne mennesker utenfor egen familie og hushold	Volunteer work means activities carried out by one´s free will and without salary, apart from limited compensation or smaller gifts, with the aim of benefiting people outside one´s own family and household.	5
Å hjelpe andre løfter meg som menneske	Helping others lifts me as a person	6
Verdien av å yte en innsats for andre kan være med på å øke livskvaliteten for den frivillige selv, og frivillig arbeid er en kilde til økt tilfredshet for den frivillige	The value of doing something for another can enhance wellbeing for the volunteer, and voluntary work is a source of increased (life) satisfaction for the volunteer	6
å tette avstand gjennom å forstørre møter	closing the distance between leader and volunteer by enlarging the meetings with volunteer	8
Citations from the *Results* chapter		
Frivillighet handler om relasjoner (5)	Volunteering is all about relationships	29
Clue is all frivillighet handler om relasjon, skal frivillige trives så må de oppleve å ha relasjon både til de som de er frivillighet handler der for men også til ledelsen (4)	The clue to all volunteering is in relations. If volunteers are to thrive, they must experience having a relationship not only with those they are there for, but also to leadership	30

..du må være nær de frivillige, du må være nær de du liker, de du ikke liker (4)	… you must be close to the volunteers, you must be close to those you like, to those you don´t like	30
Det er så viktig at du kjenner dine frivillige .. jeg lar ikke frivillige står igjen og vasker opp (1)	It is so important that you know your volunteers…. I don´t let the volunteers stand alone and wash up	30
«..man må bare passe på å bygge ned den avstanden mellom et kontor og det som skjer ute på bakken… lederen er vanligvis være en del av dugnadsgjengen også (3)	One must close the distance between an office and what happens on the ´floor´… the leader is usually a part of the volunteer ´gang´ too.	30
vi kommer litt innenfor skallet og vi har også folk deler hva de drømmer om livene sine da på en litt annen måte enn en kanskje fått gjort på andre arbeidsplasser(6)	We come behind the ´skull´ of people, and we have people who share dreams about their lives, in another way than one would do in other workplaces	30
Jeg er der, uansett (7)	I am there, always	30
å være veldig ydmyk da for den tida som de gir ..gaver til organisasjonen.. vi skal ikke tenke du er så heldig å få være med, det er liksom sånn så heldig vi er som du kommer til oss» (3)	.. to be very humble like for the time that they give.. gifts to the organization… we should not think that you (the volunteers) are so lucky to join us, it is rather that we are so lucky that you come to us	30
Ingen andre har samme tillit og tilgang til mennesker som frivillige organisasjoner (5)	No-body else has the same trust in and access to people like voluntary organizations	30
Jeg er jo front figur uten at jeg tenker på det (1)	I am like a front figure without thinking of it in that way	31
jeg er aldri redd for å skifte mening (2)	I am never afraid of changing my mind	31

med en verdighet og på en lik plan (5)	With a dignity and on equal terms	31
hvor lite forskjell det var mellom den frivillige og den den frivillig gir bistand til (5)	What a small difference there is between the volunteer and the person the volunteer is helping	31
.. en som reiser seg og går foran og sier vi skal dit (2)	..one that stands up and goes in front and says that is where we shall go	31
..det er å fortelle mine kolleger om det er hit vi skal og nå må vi sammen prøve å finne den best veien dit (6)	it is telling my colleagues that is it this way we need to go and now we must find, together, the best way there	31
Hvis jeg synes de gjør en veldig bra jobb så skal de tro på at det kommer fra hjertet da alt for mange ledere som møter ansatte gruppen sin hver dag og sier at her jobber de flinkeste og dette er så bra og vi er beste ..det er ingen som tror på dem ,det er sånn programerklæring (2)	If I think they do a good job, then they should believe that it comes from the heart, too many leaders that meet employees, their people every day say this is so good, and we are the best, but no-one believes them, it is just like a program declaration	31
.. å være en person som mennesker har tro på, som har integritet som viser at man har gjennomføringskraft.. som gjør at folk tenker at dit vil jeg gå, jeg tror på den lederen, jeg vil går sammen med den... (5)	To be a person people believe in, who has integrity, that shows a power of execution..that makes people think – there I will go, I believe in that leader, I will go together with her/him	32
du skal inspirere folk, du skal overbevise folk om den veien og den retningen (7)	You have to inspire people, you have to convince people about that way and the direction	32
hvis jeg sier at frivilligheten er vår viktigste ressurs så må jeg også møte opp på de samlingene vi har med frivillige (3)	If I say volunteering is our most important resource, then I also have to show up at our events we have with volunteers	32

du må være ekstremt tydelig … altså hva de frivillige skal gjøre (2)	You have to be extremely clear… that is about what the volunteers should do	32
du må være tydelig i forhold til hva du forventer, og hva du krever (6).	You need to be clear with regards to what you expect, and what you require	32
Jeg må da grensesette på å ta vare på henne .. sånn at hun ikke blir utbrent» «Det som er sagt grensesetting ja må du kunne gjøre som leder mm det må og det kan være ubehagelig (4)	I have to set boundaries in order to take care of her so she does not burn out..setting boundaries, yes you have to do that as a leader, and that can be uncomfortable	32
Tydelighet, og raushet er viktig som leder og varme.(3)	Clarify and generosity er important as a leader and warmth	32
Alle må bli sett. Det er det viktigste med frivilligheten. Alle må bli sett (1)	Everyone must be seen. That is the most important part of volunteering. Everyone must be seen.	32
Hvis du er sett, er det lettere å se. Det er mange av de samme momentene som gjør skaper god trivsel på en arbeidsplass altså jeg tror det andre å bli sett og få gode tilbakemeldinger (3)	If you yourself are seen, it is easier to see. It is much of the same elements that contribute to well-being in a working environment, to be seen, to get good feedback.	33
det er opplevelsen av kontakt med ansatte i hvilken grad de er sett og det er kanskje det viktigstebetalingen vi gir da (6)	..it is the experience of contact with the employees, to which extent they are seen and that is perhaps the most important payment we can give"	33
Det er noe av vår viktigste jobb, det er å fortelle hvor vi skal og bekrefte at vi er på sporet ja og ditt bidrag	It is one of the most important parts of the job, to tell people where we are going and reassure them that we are going the right	33

var viktig for at vi kom til noen skritt lenger på veien» (6)	way and that their contribution is important so that we come a few steps further on our path	
folk liker å få en anerkjennelse for den frivilligheten de har bidratt med eller den kompetansen de har utviklet seg til gjennom frivilligheten(5)	People like to get acknowledgement for the volunteering they have contributed with or the competency that they have developed through volunteering"	33
vi må faktisk ta imot folk ordentlig og være glad for de som kommer og kanskje anerkjenne med litt mer enn vi måtte før (3)	We have to really welcome people properly and be happy that they come to us and perhaps acknowledge this even more than we did before	33
jeg kjenner jo det der å hylle de frivillige det høres så voldsomt ut, men å se de frivillige og lytte til dem (2)	I feel that to ´salute´the volunteers, that sounds a bit over the top, but we must see the volunteers and listen to them"	33
Du må være takknemlig at de bruker fritida på oss du må tørre å vise dem også, du må takke dem (1)	You have to be thankful that they use their free time on us, you have to dare to show them also, you have to thank them.	33
da må folk oppleve at de får frihet under ansvar til å kunne utøve den rollen og at de blir heiet på istedenfor at du må bruke gulrot og ikke pisk (5)	People have to experience that they get freedom with responsibility, to do the role and that they are cheered on, that you use a carrot and not the stick	34
du kan aldri tvinge en frivillig til å gjøre en jobb du må alltid overbevise du må på en måte vise deg til dette er faktisk det riktige å gjøre(7)	You can never force a volunteer to do a job, you always have to convince, you have to in a way show that this is the right thing to do	34
det er ikke noe rom for å bruke pisk.... det handler om å motivere hele veien» (3)	There is no room for using the stick… it is about motivating the whole way	34

i søk og redning ja så må du rett og slett være litt militære for da skal det gå litt fort så da foregår jo involveringen og debriefene på kursene da (2)	In search and rescue, you have to basically be a bit military so it can go fast, so then the involvement processes and debriefing is done at the courses	34
Det viktigste av alt altså å involvere de man samarbeider med om de er frivillige eller om de er ansatte eller de får være å påvirke, at de får være med å spørre, at de får være med å si, at de får være med å bidra (2)	Most importantly, one has to involve those one is working with, volunteers or employees, that they can influence, speak, contribute.	34
det handler om empowerment.. å våge å se andres styrker, å løfte de på det .. følelse av mestring, jo mer du føler du er til nytte, jo mer energi du får (4)	It is about empowerment.. daring to see the strengths of others, to lift them… feelings of mastery.. the more you feel you are of use, the more energy you get out of it	34
leiing.. på mitt dialekt.. å leie hverandre.. det betyr jo begge veier (7)	Leading.. in my dialect.. means to lead each other.. it goes both ways	34
det er viktig at en leder utøver ledelse gjennom den som leder de frivillige (5)	It is important that a leader leads through those who lead the volunteers	34
Nå er jeg helt ærlig, jeg har mistet litt kontrollen på de (1)	Now I am totally honest, I have lost control of them	34
..man ikke har nå kontroll på de.. jeg mener jo ikke at jeg skal kontrollere de. men på en måte kontroll i denne konteksten ..	..you don´t have control of them… I don´t mean that I have to control them, but in a way control in the	35

rammer og lover og regler som regulerer arbeidet (4)	context.. where the framework and laws and rules regulate the work	
De må føle at de bidrar (5)	They have to feel that they are making a contribution	35
det man velger faktisk må være meningsfullt da og så er det jo veldig forskjellig ikke sant i ulike frivillige organisasjoner (3).	What one chooses must be meaningful and that varies, what is that meaningful in the different voluntary organizations.	35
de skal føle at det er meningsfullt (7).	They must feel that it is meaningful	35
alle skal kunne både få en arena for deltakelse... at de kan være en aktør for å bidra til at andre får det bedre.... vi har så mange ting til å fylle livet sånn at hvis vi først skal bidra frivillig så vil vi føle at den frivilligheten vi bidrar med har en effekt der (5)	Everyone should have an arena to contribute... that they can contribute to help other people´s lives… we have so many things to fill our lives with, that if we are first going to volunteer then we have to feel that our volunteer work has an effect.	35
de frivillige kan få gjort det de tenker at de skal gjøre nemlig å møte mennesker som har behov for helsehjelp og ikke søke penger fra India eller rapportere til hovedkontoret eller alle de tingene som kan drepe frivilligheten (5)	The volunteers shall do what they thought they were going to do, to meet people that have need for medical help and not apply for funds from India or send reports to the main office, or all those things that kill volunteering.	36
det er en gave fra den frivillige å bruke sin tid og den må forvaltes på en god måte» (3).	It is a gift from the volunteer to use her time and this must be managed in a good way	36
Jeg opplever det at de fleste har en lyst, på en måte et ønske om å være best mulig da.. vil de også klare å endre seg hvis de får den riktige veiledningen og kompetansen» (7)	I experience that most want to, in a way, wish to be as best as possible.. they will be-able to change if they get the right guidance and competency	36

å være leder for frivillig at du må hele tiden være opptatt av også å lytte etter de sporene hvor det ikke går greit...... jeg gir deg styrke til å møte vedkommende når vedkommende ikke er så grei.. gir de noen verktøy de kan bruke .. noen setninger for eksempel.. da holder du på frivillige (4)	to be a leader for volunteers means you must, the whole time, tune in, listen to the traces that don´t go well..I give you strength to meet someone when that someone is not so easy.. I give them the tools to use… some sentences for example..and then you are able to keep going as a volunteer	36
alle våre frivillige får jo tilbud om ulike kurs gjennom året og og løfter frivilligheten faglig (4)	All our volunteers get offered different courses throughout the year and this raises the professional standard of volunteering	36
det er jo en kompetanse som er både verdifull for de men som bør på en måte formaliseres på et vis sånn at man får den med seg videre (5)	It is like a competency that is both valuable for those (volunteers) but that should be formalized in some way so that they can take it with them	37
å legge til rette for at frivilligheten skal kunne lede seg selv på en god mate (3)	To facilitate for volunteering to lead itself in a good way	37
du gir til de frivillige som skal på en mate gi det videre (3).	You give to the volunteers who will in a way give to someone else	37
Krevende å drive frivillighet (6)	Demanding to manage volunteering	37
Mellom organisasjoner... det jo store konkurranser og større konkurranse internt mellom de forskjellige …så sloss de ikke sant intern ja og ..til liksom midler og få tak i frivillige (2)	Between organisations.. there are big competitions… and bigger competitions internally (in the organizations).. the different ones fight for funds and for volunteers (2)	37
noen kan jo faktisk bare slutte hvis en sånn du vet jo at det her går ikke lenger jeg har ikke mye tid jeg så nå nå er det en uke før et stort	One can just stop working.. I don´t have more time.. a week before a large event, I can´t participate after all… so a larger degree of	37

arrangement og jeg er ikke med lenger liksom og da får man det så det gir en litt større grad uforutsigbarhet ja når det gjelder det på på ha arbeidskraft da for å kalle det når det gjelder å å lede lede sånn mer sånn i relasjonen leder og medarbeid (3)	unpredictability with the ´workforce´.. so when you lead, it has to be very relational.	
Facebook frivilige, CV ryttere, frivillige, ad-hoc frivillighet er en utfordring (7)	Facebook volunteers, CV ´riders´, ad-hoc volunteering is a challenge	37
De vet egentlig best (2)	They actually know what is best	37
mange av de som da har sagt ja til å være frivillig de har gjort det som en del av sitt verdivalg og da må man også ta visse hensyn til (6)	Many of those who have said yes to volunteer have done this based on their values and then one has to take certain considerations	38
men det er tøft å være ansatt i frivillig sektor for det er jo veldig mange andre som skal få tilfredsstilt sin personlige oppfatning av hvordan verden skal være og det er jo mange kamper det er mange som eier arbeidsplassen sin (2)	It is tough being employed in the third sector since there are many others who want to satisfy their own personal perception of how the world should be and there are many fights, there are many who own their ´workplace´	38
mange av de ideelle organisasjonene de er fylt av idealister med sterk med sterke visjoner og for hva de ønsker å oppnå og hvor arbeidet i enda mindre grad handler om penger... men det handler om jeg er med på å gjøre noe som er viktig for meg i mitt liv og det betyr at hvis jeg ikke får gjøre det eller hvis det er noe bryter med det som er mine verdier så blir det mange sterke følelser (3)	Many of the non-profit organizations are filled with idealists with strong visions, for what they wish to achieve and where their work is to a less extent about money.. but it is about that I am here to do something important for me in my life and that means that if I can´t do that or if something crosses my value system then there are strong feelings	38
..koste mer enn det smaker (6)	Costs more than it tastes	38

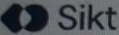|		
det er så trygt, og det er så bekvemt og så er maktstrukturene internt i organisasjonene ofte sånn at de som har vært der lengst og som forvalter historien og som kan stammespråket ikke sant det er de som har makt det er de som bestemmer (2)	It is so safe, it is too comfortable and then the power structures internally in the organizations are often that way because those who have been there for the longest are those that own the story and that know the organization´s ´tribal language´, you know, it it those that have power, those that decide.	38
Tilgang til maktstrukturer de ikke har i det vanlige (5)	Access to power structures that they normally don´t have access to	38
noen bruker den anledningen til å få realisert seg selv ved at de får en lederposisjon eller en enorm form for maktposisjon i en frivillig organisasjon og så blir det veldig viktig for dem fordi at de opplever det kanskje som mer meningsfylt enn den dagjobben (3)	Some use the opportunity to realize themselves by getting a leadership position or an enormous form for a power position and then it becomes very important for them because they experience it to be more meaningful than their day job	38
å ta tak i tendenser til det sånn maktbruk kamp eller maktsyke og konflikter på et tidlig tidspunkt (5)	To rectify those tendencies to that type of abuse of power and conflicts at on early stage	39
mange kamper.. og mange som eier arbeidsplassen sin (2)	Many fights and many that own their workplaces	39
selv om du liksom på en måte greier å få til økonomiske resultater så kan du bli slaktet (1)	Even if you like achieve the financial results, you can still be butchered	39
folk lar seg mer motivere av det de gjør, enn av hvem de jobber for (3)	People are motivated by what they do, not by who they work for	39
som leder for meg er ikke det så viktig å ha kontroll men når jeg hører noe så må jeg være villig til å	As a leader, control is not important but when I hear something, I need to be prepared to do something, and	39

ta det opp og som regel hvis man gjøre noe som er litt graverende så vil du få høre det (4)	that is usually when someone does something serious, I will hear about this	
Det kan stresse meg mitt forhold til styret. Det kommer stadig nye styre, alle vil gjøre det på sin mate.... nå skal vi lage noe nytt til deg! Da har du den å styre etter. det er rett og slett litt lite profesjonelt styre, det er utfordrende (1)	It can stress me, my relationship to my board. They are always coming new boards, all of them want tot do it their way…now we will make something for you! Then you have that to steer from. It is really, a unprofessional board, that is challenging.	39
du må huske at du må ha en personalsamtale med meg… hvordan gjør det altså da måtte du lære han ja hvordan… .når du veileder de til å være gode ledere for deg(7)	You must remember to have a employee performance review with me… how to do that.. I had to show him how.. so one must guide them to be good leaders	39
..gjennom et langt liv i frivilligheten at mange ganger at jeg møter et styre og jeg kommer som generalsekretær og jeg foreslår at vi skal gjøre sånn og sånn og så sier de nei, det synes ikke de. Og det lever jeg med (2)	Throughout a long liv in volunteering, I have met many times a board where I come as the general secretary and I suggest that we do this, and this and they say no, they don´t think so. And I live with that	40
Vi er tilgjengelig for de frivillige nesten hele døgnet … jeg jobber hver dag … syv dager i uka.. i det er veldig sjelden jeg ikke jobber ja og jeg prøver å ta meg fri littegrann hvert fall en dag i uka . En av de viktigste tingene jeg må jobbe med det er å ikke bli så engasjert at det kveler hvilen jeg også trenger for å holde ut ikke sant ja men at jeg holder meg så engasjert at jeg kan se en politiker i øynene ja å brennende si ja dette må prioriteres (6)	We are available for the volunteers nearly the whole time.. Seven days a week. It is very seldom that I don´t work but I try to take a bit of time off at least one day a week. One of the of the most important things I have to work on is to not get so engaged that it ´kills my rest´ that I need to keep going,so that I can stay engaged and look a politician in the eyes, and say equally engaged, yes this needs to be prioritized	40

Jeg holdte på å si everything…… nei men altså jeg elsker jobben min, og jeg har veldig mye glede i jobben min" Jobben min betyr mye for meg jeg jobber veldig mer enn det jeg skal fordi fordi jeg trives med det. Jeg har tro på frivillighet ja det har vært en drivkraft (4)	I was about to say everything.. no, well I do love my job, and I have a lot of joy in my job. My work means a lot to me, I work very much, more than I should, because I enjoy it. I believe in volunteering, it has been a driving force.	40
jeg er glad for å få lov til å være i den rollen fordi jeg tror jeg kan skape en forandring	I am happy to be-able to do this role because I think I can create a change	40
jeg får jobbe med det som er mine gaver det med å møte mennesker i ulike livssituasjoner og det å jobbe med frivillighet som jeg har stor tro på ..og at jeg både kan gi av meg selv i møte med frivillige og brukere og så får jeg mye igjen fordi jeg ser det fungerer (4)	I work with my gifts, that is meeting people in different life situations, and I get to work with volunteering, which I strongly believe in. I give from myself meeting volunteers, and I get a lot back when I see this works.	41
jeg får lov til å være en del av et vindu da i den lange historien til organisasjonen og sette et fotavtrykk og bidra til at at organisasjonen får leve sitt lange liv og at vi leverer en videre bedre stand enn når vi overtok en og det synes jeg er et frivillig jeg tenker så mange av disse jobbene i Norge og da tenker jeg at jeg føler meg superheldig som får lov til å ja være med på å utvikle påvirke organisasjoner som betyr så mye for så mange , jeg opplever det veldig meningsfylt (5)	I can be a part of a window in the long history of the organization and leave my footprint behind by contribute to prolonging the life of the organization. We can leave it in a better state that when we took it over. I think of all the jobs in Norway, and I feel super lucky to be-able to develop and influence organizations that mean so much to so many people. I experience it to be very meaningful	41
jeg hadde lyst til å ha en jobb med en litt større mening (2)	I wanted a job with more meaning	41

Samhandling med mennesker.. de myke verdier.. det trigger meg (1)	Interacting with people.. the soft values.. that is what triggers me	
jeg jobber med ting som gjør verden til et bedre sted da jeg pleier å si det at jeg har jobbet mye i redd verden bransjen .. det er jo litt sånn spøkefullt, men det er jo et snevet alvor i det også (2)	I work with things that make the world a better place. I usually say that I work in the ´save the world´ branch, it is a bit of a joke, but there is a element of seriousness in it too.	41
Jeg er pragmatisk. Jeg snakker til meg selv.... nå må du bare roe deg ned. Du trenger ikke å kjøre på hele tida, sier jeg (1)	I am pragmatic. I speak to myself.. now you have to calm down. You don´t have to keep up that pace the whole time, I say.	41
Jeg må innrømme at den aller viktigste rosen kommer herfra det kommer innenfra (6)	I admit that the most important praise is the one that comes from here (pointing to his heart), that comes from inside	42
da må jeg fortelle meg at meg selv at at dette tåler du x, dette er du sterk nok til (4) (x – navn på leder)	Then I tell myself, you can tolerate this x, you are strong enough (x – name of leader)	42
jeg går hjem ganske rik rik på tanker og rik på opplevelser med mennesker (6)	I go home quite rich, with thoughts, rich with experiences with people	42
Det var et vanskelig spørsmål .... det er litt sånn det er faktisk et vanskelig spørsmål og det tror jeg faktisk at mange ansatte ledere i frivilligheten føler på at frivilligheten ikke ser den jobben som du gjør (7)	That was a difficult question.. it is like.. it is difficult because I think, actually, that many employed leaders in volunteering feel that the sector does not see the work you do.	42
Jeg føler meg veldig verdsatt. Spesielt av de eldre. De er så glad. De er genuint glade i meg. Føler meg verdsatt av styret (1)	I feel very valued, especially by the older ones. They are so happy, they genuinely love me. I feel very valued by the board.	42
Jeg føler meg verdsatt.. ja altså det er jo det at man blir lyttet og man blir sett og blir regnet med av de som sitter i styret og av kolleger og	I feel valued.. in the way that one is listened too, and seen, and counted on by those in the board, and by colleagues, and by the	42

av bransjen én av det som er viktigst er det er mye viktigere enn lønn (2)	voluntary sector, which is so much more important than salary.	

8.5. Approval from The Norwegian Centre for Research Data (NSD)

Sikt

Meldeskjema / Ledelse i frivillige organisasjoner / Vurdering

Vurdering av behandling av personopplysninger

Referansenummer	Vurderingstype	Dato
315366	Standard	23.08.2022

Prosjekttittel
Ledelse i frivillige organisasjoner

Behandlingsansvarlig institusjon
Norges teknisk-naturvitenskapelige universitet / Fakultet for samfunns- og utdanningsvitenskap (SU) / Institutt for pedagogikk og livslang læring

Prosjektansvarlig
Camilla Fikse

Student
Nora Clarke

Prosjektperiode
22.08.2022 - 01.06.2023

Kategorier personopplysninger
Alminnelige

Lovlig grunnlag
Samtykke (Personvernforordningen art. 6 nr. 1 bokstav a)

Behandlingen av personopplysningene er lovlig så fremt den gjennomføres som oppgitt i meldeskjemaet. Det lovlige grunnlaget gjelder til 01.06.2023.

Meldeskjema ☑

Kommentar
Personverntjenester har vurdert endringen i prosjektsluttdato.

Vi har nå registrert 01.06.2023 som ny sluttdato for behandling av personopplysninger.

Hvis det blir nødvendig å behandle personopplysninger enda lengre, så kan det være nødvendig å informere prosjektdeltakerne.

Vi vil følge opp ved ny planlagt avslutning for å avklare om behandlingen av personopplysningene er avsluttet/pågår i tråd med den behandlingen som er dokumentert.

Kontaktperson: Henriette S. Munthe-Kaas
Lykke til videre med prosjektet!

8.5.1. Interview guide
In original language, Norwegian.

Åpningen

Kan du fortelle litt om

deg selv og den veien som har ført til din jobb som leder av en frivillig organisasjon?

Fortell litt om lederjobben din og ansvarsområder.

Annen ledererfaring fra tidligere/utdanning innenfor ledelse?

Om ledelse

Hva betyr ledelse for deg i din rolle?

Hvordan vil du beskrive din ledelse?

Hva opplever du som det viktigste i arbeidet ditt som leder?

Hva opplever du som de største utfordringer i din hverdag som leder av frivillige?

Hva hjelper i slike situasjoner – hvordan motiverer deg selv ?

Hvilke utvikling har det vært de siste årene som påvirker /vil påvirke din organisasjon på kort og lang sikt?

Hva betyr jobben for deg?

Hva inspirerer og engasjerer deg? (Kan du gi eksempler?)

Kan du beskrive en dag som føltes betydningsfullt ut for deg?

På hvilken måte føler du deg verdsett på jobb?

På hvilken måte opplever du at du tilføyer verdi?

Relasjonen til de frivillige

Hvordan vil du beskrive relasjonen mellom deg og de frivillige?

Hva er det som engasjerer de frivillige, etter dine erfaringer?

Hvilke følelser har de frivillige rundt den jobben de gjør?

Hva vektlegger du når du følger opp de frivillige?

Hvordan engasjerer du de frivillige til å bli over tid?

På hvilken måte viser du at du verdsetter de frivillige?

Er det noe ved det å lede frivillige som skiller seg fra det å lede lønnede medarbeidere?

Avslutningsvis
Har du noe du ønsker å tilføye?
Er det noen temaer vi ikke har vært gjennom som du ønsker å si noe om, når det gjelder ledelse?
Hvordan var det å bli intervjuet?

In original language, Norwegian.

I Informasjonsskriv til forskningsdeltakere

Vil du delta i forskningsprosjektet i masteroppgaven**" Ledelse i frivillige organisasjoner**"?

Bakgrunn og formål
Dette er et spørsmål til deg om å delta i et forskningsprosjekt for min masteroppgave hvor formålet er å forske på *hvordan ledere erfarer og reflekterer over ledelse i frivillige organisasjoner.* Jeg er en voksen student, som tar masterprogrammet i organisasjon og ledelse ved NTNU Trondheim. Jeg håper at prosjektet mitt kan bidra til kunnskap om ledelse av frivillige organisasjoner.

Hvem er ansvarlig for forskningsprosjektet?
Studien er en del av en mastergrad i organisasjon og ledelse, og med relasjonell ledelse som spesialisering hos Norges Teknisk-naturvitenskapelige Universitet (NTNU). Selve prosjektet gjennomføres i en storby i Norge.

Hvorfor spør jeg deg om å delta?
Jeg ønsker å intervjue 4 - 6 ledere fra ulike frivillige organisasjoner.

Jeg spør deg om å delta fordi du jobber /har jobbet sentralt, på operasjonelt nivå, i en frivillig organisasjon. Målet er å intervjue ledere med *erfaring* fra ledelse av frivillige organisasjoner. Jeg ønsker å intervjue ledere av organisasjoner som har et betydelig omfang av frivillige. I intervjuet ønsker jeg å få fram dine erfaringer og refleksjoner omkring temaet av ledelse av deres frivillige medarbeidere.

Hva innebærer det for deg å delta?
Metoden som vil bli brukt i studien er kvalitativt intervju, hvor jeg tar utgangspunkt i noen forhåndsvalget temaer og spørsmål. Underveis kan samtalen også ta nye veier ut fra hva som dukker opp. Beregnet tid til intervjuet er 1,5 timer.
For å sikre meg at jeg ikke går glipp av mye av det du sier i intervjuet vil jeg benytte lydopptaker under samtalen. Det er kun jeg som har tilgang til opptaket, og det slettes ved studiens slutt. Intervjuet vil deretter transkriberes før jeg analyserer dem. Jeg skal ikke samle inn personopplysninger.

Det er frivillig å delta i prosjektet. Hvis du velger å delta, kan du når som helst trekke samtykket tilbake uten å oppgi noen grunn. Det vil ikke ha noen negative konsekvenser for deg hvis du ikke vil delta eller senere velger å trekke deg. Alle opplysninger som brukes i oppgaven vil anonymiseres, både kommune, navn, fagområde, kjønn og hvem som er sitert. Du kan få lese gjennom sitat som jeg har trukket ut, og det er helt greit å si at sitatet ikke kan være med.

Som forsker har jeg taushetsplikt. Opplysningene du gir skal kun brukes til formålene jeg har fortalt om i dette skrivet. Jeg vil behandle alle opplysninger om deg basert på samtykke. Jeg behandler opplysningene konfidensielt og i samsvar med personvernregelverket. Det er kun jeg og veilederen min på masteroppgaven, Camilla Fikse, som vil ha tilgang til opplysningene du gir i intervjuene. Det er jeg som skal samle inn, bearbeide og lagre dataene. De vil krypteres ved lagring og bli lagret på min arbeids-PC som eies av arbeidsgiver, og som krever tonivå pålogging. Navnet ditt og kontaktopplysningene dine vil bli erstattet med en kode som lagres på egen navneliste adskilt fra øvrige data. I tillegg vil selve filene som inneholder navn skjermes med kode.

Hva gir oss rett til å behandle personopplysninger om deg?
Vi behandler opplysninger om deg basert på ditt samtykke.
På oppdrag fra NSD har Personverntjenester vurdert at behandlingen av personopplysninger i dette prosjektet er i samsvar med personvernregelverket.
Dine rettigheter
Så lenge du kan identifiseres i datamaterialet, har du rett til:
· innsyn i hvilke opplysninger vi behandler om deg, og å få utlevert en kopi av opplysningene
· å få rettet opplysninger om deg som er feil eller misvisende
· å få slettet personopplysninger om deg
· å sende klage til Datatilsynet om behandlingen av dine personopplysninger

Hva skjer med opplysningene dine når vi avslutter forskningsprosjektet?

Prosjektet skal etter planen avsluttes senest juni 2023. Så snart oppgaven er godkjent og har fått sensur med bestått karakter, vil alle innsamlede data slettes fra PC og lydopptaker. NSD – Norsk senter for forskningsdata AS – har på oppdrag fra NTNU vurdert at behandlingen av personopplysninger i dette prosjektet er i samsvar med personvernregelverket.

Hvis du har spørsmål til studien, eller ønsker å benytte deg av dine rettigheter, ta kontakt med:
● Student Nora Clarke (noraclarke7@gmail.com)
● NTNU v/førsteamanuensis Camilla Fikse (epost: Camilla.fikse@ntnu.no) som er veileder på oppgaven.
● Vårt personvernombud: rune.dahl@ntnu.no
Hvis du har spørsmål knyttet til Personverntjenester sin vurdering av prosjektet, kan du ta kontakt med: · Personverntjenester på epost (personverntjenester@sikt.no) eller på telefon: 53 21 15 00.

Med vennlig hilsen
Nora Clarke
(Masterstudent, NTNU)

Samtykkeerklæring

Jeg har mottatt og forstått informasjon om prosjektet *ledelse i frivillige organisasjoner*, og har fått anledning til å stille spørsmål.

Jeg samtykker til:
- å delta i et intervju ☐
- til at mine opplysninger behandles frem til prosjektet er avsluttet ☐

(Signert av prosjektdeltaker, dato)