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Providing hope: influences of volunteer tourism on program youth

Lana M. Olsen, Kathleen Andereck and Christine Vogt

School of Community Resources and Development, and Center for Sustainable Tourism, Arizona State University, Phoenix, AZ, USA

ABSTRACT

Global South youth are considered members of a host community and are receivers of volunteer tourism development programs. However, their perceptions have rarely been included in volunteer tourism studies. Influences of volunteer tourism on youth lives tends to be from the "gap year" or young adult volunteer tourist perspective rather than program youth input. In addition, studies on influences of youth-focused community programs on program beneficiaries (youth) are prevalent in positive youth development literature but are noticeably absent in tourism research. Considering these gaps, the aim of this study is to explore influences of a volunteer tourist-led community development program on Moshi, Tanzanian youth as perceived by 40 study participants (program youth, volunteer tourist teachers, and community members). Particular attention is given to program youth participation and subsequent viewpoints. Findings from observations, interviews and focus group data contained within a qualitative case study design, suggest connections, emotional benefits and expertise are influences of volunteer tourism on program youth. A major emergent theme is the concept of hope for youth.

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Youth voices; positive youth development; community; case study; global South; Tanzania; Swahili

Introduction

Academic, practitioner, governmental, and public interest in the activity of volunteer tourism continues to grow (Butcher & Smith, 2010; McGehee, 2014; Steele et al., 2017). Volunteer tourism (VT), a branch of "alternative tourism" (Wearing & McGehee, 2013), may be defined as "those tourists who, for various reasons, volunteer in an organized way to undertake holidays that might involve aiding or alleviating the material poverty of some groups in society, the restoration of certain environments, or research into aspects of society or environment" (Wearing, 2001, p. 1). Volunteer tourists, or "voluntourists," tend to be "white westerners" (Bandyopadhyay, 2019) who engage in projects typically in the global South (Palacios, 2010). For this study, *global South* will be the umbrella term for "developing," "underdeveloped," "Third World," and "low income" countries (Fatusi & Hindin, 2010; Shimpuku & Norr, 2012). Social action projects appear to target global South youth in areas such as arts/music programming (Cole, 2006) or environmental education (Hart, 2013). Decolonial theorists consider social action project emphasis on environmental knowledge, skills development, emotional wellbeing, etc., part of "westernized thinking" rooted within the concept of sustainability (Grosfoguel, 2007).

CONTACT Lana M. Olsen lmolsen1@asu.edu School of Community Resources and Development, and Center for Sustainable Tourism, Arizona State University, 411 N. Central Avenue, Phoenix, AZ 85004, USA.

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Although global South youth may be receivers of and/or influenced by VT programs, their perceptions have rarely been included in VT research (Canosa et al., 2016). VT studies have primarily looked at volunteer tourist motives (Olsen et al., 2018), experiences (McIntosh & Zahra, 2007), expectations (Andereck et al., 2012), and individual self-development (Barbieri et al., 2012). Most youth input tends to be from the young adult volunteer tourist (Lyons et al., 2012), not youth who are receivers of volunteer services. Inclusion of youth perspectives in community programs is critical to understanding how programs influence positive youth development (POYD) and their transition to adulthood (Acharya et al., 2010). Language barriers (Murray & Wynne, 2001), ethical issues (Canosa et al., 2018), and other challenges related to youth involvement in a research study tend to prevent researchers from considering youths' perspectives (Graham et al., 2014), particularly in global South communities.

The purpose of this study is to explore influences of a VT program on Moshi, Tanzanian youth as perceived by program youth (PY), others in the community, and volunteer tourist teachers (V). The word "influences" is used because it is the most similar to the English meaning ascribed to the Swahili word "kukuhamasisha" by Swahili-speaking research participants. This study aims to add to the creation of a "new paradigm in tourism (research) that places the community at the center" (Wearing & McGehee, 2013, p. 127) by focusing on influences of VT programs on host community members (Aquino & Andereck, 2018). In this study, host community members are PY who are primary beneficiaries. In addition, and more specifically, this study's exploration of PY perspectives adds to needed research on youth voices (Canosa et al., 2016). Finally, the application of elements of POYD (Benson et al., 2006) to this study's findings answers the call for additional studies to expand the "theoretical foundations of volunteer tourism" (Wearing & McGehee, 2013, p. 127). Overall, this study's inclusion of underrepresented research participants (PY) and their perspectives, furthers our understanding about the influences of a VT program on local youth lives.

Literature review

The preliminary literature review oriented the researchers to the topic (Creswell, 2013), assisted in formulating interview questions and data collection protocol (Yin, 2014), and guided coding schema for analyzing qualitative data (Saldaña, 2015, Strauss & Corbin, 1990). During data analysis, a second-stage literature review (Orcher, 2014) determined how informant themes were either similar to or different from previous research findings. Through the literature review, it became clear there is limited research on perspectives of beneficiaries of VT programs (in this case the youth) and their involvement in the research process. VT impacts (influences) have typically focused on the volunteer tourist. It was also revealed there are minimal studies focusing on theoretical applications of positive youth development (POYD) within the context of VT. As a result of the review, the primary themes of VT influences, community participation in VT, and POYD program influences appeared to be prevalent.

Volunteer tourism influences

Within the realm of sustainable tourism literature is the body of work focusing on *volunteer tourism,* although volunteer tourism is not always sustainable (Andereck et al., 2012; McGehee, 2014). A certain proportion of volunteer tourists or "voluntourists" spend time and money to engage in social projects abroad (McGehee & Andereck, 2009), such as youth-focused programming (Majno, 2012), often in a tourist destination. Numerous debates have centered on impacts (influences) of volunteer tourism (VT) on a host community. One potential positive influence is a change to a volunteer tourist's perceptions about "society, self-identity, values, and their everyday lives" (Zahra & McIntosh, 2007, p. 116) leading to a transformative experience (Knollenberg et al.,

2014). Other positive influences include development of cross-cultural understanding (Raymond & Hall, 2008), the strengthening of pro-social values (McGehee & Santos, 2005), and the facilitation of new network ties (Bailey & Russell, 2010).

Negative influences of VT activity include the reinforcement of Western superiority thinking (Caton & Santos, 2009) due to comparisons between science, technology and resources of the global South to that of the West (Bandyopadhyay & Patil, 2017). A residual effect of Western superiority thinking is an attitude generating problematic assumptions that volunteer tourists or sending organizations know more about development components than community residents (Guttentag, 2009). This type of Westernized thinking tends to stifle program effectiveness and benefits for global South community members (Palacios, 2010) due to limited input from community program recipients.

Community participation in volunteer tourism

Research studies have outlined the positive and negative influences of volunteer tourism (VT), but a limited number have placed emphasis on community participation in the research process (Aquino & Andereck, 2018) despite that they are beneficiaries. Instead, the tourist is the focus (Guttentag, 2009; McGehee, 2014; Raymond & Hall, 2008). Even if community residents are involved in the research process, the study focus is most often *about* "the subaltern (lower class) rather than studies *with* and *from* (emphasis added) a subaltern perspective" (Grosfoguel, 2007, p. 211).

Inhibitors to community participation in a VT research study may include power struggles between Western organizations and community members (Saufi et al., 2014), or community frustration with volunteer tourists due to past experience with volunteers (Burrai et al., 2015). A language barrier between researcher and host (Palacios, 2010) may discourage researchers from featuring foreign community members due to translation complexities (Shimpuku & Norr, 2012). Many non-Indigenous researchers have failed to include Indigenous community members "except by casting them as objects to be studied" (Russell-Mundine, 2012, p. 85). When successfully enlisting Indigenous study participants, multiple perspectives typically do not incorporate voices of women and youth (González y González & Lincoln, 2006). Reasons for this may include cultural norms of gender inequality (Sommer, 2010), or a lack of societal appreciation for children or youth perspectives in research (Punch, 2016). Children and youth perspectives, on the other hand, appear to be included in tourism research studies that use methods such as "photo voice" (Beh et al., 2013), or "arts-based" techniques for the purpose of eliciting responses during interviews and/or focus groups (Buzinde & Manuel-Navarrete, 2013). For Buzinde et al. (2019), active youth input in a youth development program may be desirable "in order to influence policy on matters of importance to youth" (p. 3).

Positive youth development program influences

Positive youth development (POYD) literature interchangeably uses the terms "adolescents" (Roth et al., 1998), "youth" (Larson, 2000), and "young people" (Acharya et al., 2010) to cover individuals between the ages of 10 to 24 years (Fatusi & Hindin, 2010). For this study, the word "youth" will be the umbrella term for "adolescents," "youth," and "young people." The review of literature features studies of youth between the ages of 10 to 20 years, combining the United Nation's (UN) age definition of youth (UN Youth Population Trends, 2020), the United States youth categorical definition of adolescence through to early adulthood (Youth Policy, 2020), and the age range of DMI PY who participated in this study (13 to 20 years).

POYD is a growing field of practice with its roots in developmental psychology (Larson & Verma, 1999), positive psychology (Larson, 2000) and youth work (Hamilton et al., 2004). In

recent years, this field has furthered scientific inquiry to include theory evolution (Benson et al., 2006) and elements impacting youth maturation (Pizzolato et al., 2011). Three central theoretical strands: human development, community organization and development, and social and community change, form the comprehensive POYD theory. Central to this theory is understanding how humans develop, the context in which they do, and the relationship between these two concepts (Benson et al., 2006).

Youth growth and increasing competence may be negatively influenced by factors such as poverty (Yoshikawa et al., 2012), or relocation (Rumberger & Larson, 1998), or positively influenced by elements such as community agency or individual motivation (Acharya et al., 2010), classroom subject matter (Coakley, 2011), and pedagogical approaches to learning (Sobel, 2004; Vavrus & Bartlett, 2012). Positive youth-focused program influences on youth may include life skill development (Gould & Carson, 2008), such as self-esteem, cooperation, planning/organization, and leadership (Croom, 2015; Fitzpatrick et al., 2005), and ignition of their purpose, interests and career goals (Pizzolato et al., 2011).

Noting there are youth-focused development programs operated by volunteer tourists in the global South, it is striking to find limited research studies analyzing influences of global South programming on youth beneficiaries of these programs. Some studies address volunteer tourist interactions with community members, but typically they center on the volunteer tourists (Barbieri et al., 2012). Other studies focus on program influences on youth, but within a Western community context (Fitzpatrick et al., 2005). VT research is needed to explore program influences on PY, such as the development of life skills and career related goals, through an internationally operated program.

Methods

This study draws from bodies of literature on VT influences, POYD, and community participation in VT, to explore answers to the study's primary research question (based on the three strands of POYD theory): *How are local youth influenced (developed) by a volunteer tourist-led program (context) as perceived by program youth, others in the community, and volunteer tourists (relationship with each other and the program)?* Data were collected from 40 study participants primarily in Moshi, Tanzania. Moshi is an area nestled at the base of Mt. Kilimanjaro consisting of 202,379 inhabitants (Moshi, 2020). Tourism is a major employer in Moshi, particularly for residents who cannot find employment due to local economic constraints (Mbaiwa, 2003).

Daraja Music Initiative (DMI), a U.S. based nonprofit organization focusing on music and conservation education, was chosen for the study due to program content (primary researcher was a music educator and additional researchers are conservation experts) and an example of a program created and led by volunteer tourists. Since 2010, DMI has used instrumental music to promote awareness of the over-harvested *Mpingo*, the Swahili name for African Blackwood tree, to Moshi youth and community residents through Western and Indigenous music teaching, conservation education, and Mpingo tree planting. The Mpingo is the national tree of Tanzania and the wood is used for making professional clarinets. American volunteer tourist teams primarily consisting of music educators, pay to travel and volunteer for three or more weeks during a seven-week period from June to July each year. In group settings, on two school campuses, PY are taught instrumental music on a variety of woodwind, brass and string instruments. They are given opportunities to not only perform in front of their peers, but in other school and public settings. With respect to conservation education, PY participate in conversation talks, educational field trips and tree plantings that reinforces local conservation efforts. DMI is one entity, amongst others, that purposefully supports Mpingo tree replenishment in Moshi, Tanzania (DMI., 2020) to back up their music (clarinets) interests.

Study design

To conduct an in-depth research inquiry to explore answers to the stated central research question, a qualitative approach was selected. According to Mack et al. (2005), "the strength of qualitative research is its ability to provide complex textual descriptions of how people experience a given research issue" (p. 1). The qualitative case study is unique because it focuses on "singularity (particularization) and the concept and boundary of the case" (Simons, 2015, p. 457). For this study, the boundary of the case is study participants who were purposively selected through snowball sampling (Babbie, 2008) and available to be interviewed; the natural study area of Moshi, Tanzania due to DMI program location; and DMI providing permission and recommendations to conduct research during the six weeks the primary researcher was in country.

To gather data, the methods of participant observations, interviews, and focus groups (Yin, 2014) across three primary participant groups were applied. The research team consisted of first author, who was the primary researcher in the field, and two researchers who assisted in study design and data analysis. The primary researcher played the role of "participant-observer" outsider (Laurier, 2010), and was aware of "subjectivity bias" (Adler & Adler, 2008) due to her own interpretations (Barbieri et al., 2012). To circumvent subjectivity bias, the primary researcher used email correspondence to share and retrieve feedback with other study researchers and discussed observations with the study's hired Moshi Swahili-English interpreter.

Participants

Four groups of participants were interviewed: core volunteer tourist teachers (CV), collegiate volunteer tourist teachers (COLV), adult residents (AR), and program youth (PY).

Core volunteer tourist teachers

Using purposive sampling, the researcher emailed two core volunteer tourist teachers (CV) to set up a time to conduct an individual semi-structured interview in English. The term "core" is used for these participants because this is how DMI describes this group. The first CV was interviewed in person in Phoenix, Arizona, who pilot tested study questions. The Skype method was chosen for the second core CV due to difficulty associated with interviewing this participant in person (Deakin & Wakefield, 2014). For both volunteer tourist teacher English speaking focus groups, three additional CV were purposively selected and randomly placed into groups according to in country availability. All CV are seasoned music educators and professionals. At time of study, all five CVs had volunteered with DMI between four to eight years. (See Table 1).

Collegiate volunteer tourist teachers

Purposive sampling was used to obtain five collegiate volunteer teacher tourists (COLV) for two in-country VFGs. The term "collegiate" is used because this is how DMI describes this group. All COLV focus group (FG) members were female, a mixture of undergraduate and graduate students, and except for one, music specialists. The one non-music COLV volunteered as a conservation teacher but was not an expert in this field. Four COLV were first timers, with one a second-time returnee.

Adult residents

Purposive and snowball sampling techniques were used to find nine adult residents (AR) to be interviewed. Four AR interviewees were female and five were males. Of these nine, there were three schoolteachers, one coffee shop manager, one NGO manager, one Safari operator, one tree nursery manager, one B&B host, and one missionary. All interviews were conducted in English,

Table 1. Participant types, methods, and demographics.

Type of Participants	Method/Code	#/Letter dsgn. of indv., Female (F), Male (M), Title, Years with DMI or Outsider
Core (C); COL (Collegiate); Volunteer Tourist Teachers (V)	*Interviews*	*2 individuals*
	CVI1	F, Music ed. & pro., multi-yr., 6 yrs. DMI
	CVI2	F, Pro. musician, multi-yr., 8 yrs. DMI
	V Focus Group (FG)	*8 members in 2 focus groups*
	Group 1	*4 members (1 C., 3 COL)*
	CVFG1A	A: F, Music ed. & pro., multi-yr., 4 yr. DMI
	VFG1B	B: F, Music student, 1st yr. DMI
	VFG1C	C: F, Music student, 1st yr. DMI
	VFG1D	D: F, Psych. student, 1st yr. DMI
Adult Residents (AR)		
	Group 2	*4 members (C., 2 COL)*
	VFG2A	A: F, Music student, 1st yr. DMI
	CVFG2B	B: M, Music student & pro., 4 yr. DMI
Program Youth (PY)	CVFG2C	C: M, Music pro., 4 yr. DMI
	VFG2D	D: F, Music student & pro., 2 yr. DMI
	Interviews	*9 individuals*
	AR1	M, Coffeeshop mgr., 6 yr, 3 yr, DMI
	AR2	F, Missionary,16 yr., outsider
	AR3	M, Safari owner, 3 yr., 5 yr., DMI
	AR4	M, Tree mgr., multi-yr., 5 yr., DMI
	AR5	F, Schoolteacher, 26 yr., 4 yr., DMI
	AR6	M, NGO mgr., multi-yrs., 2 yr. DMI
	AR7	M, Schoolteacher, 5 yr., 1st yr. DMI
	AR8	F, B&B Host, 8 yr., outsider
	AR9	F, Schoolteacher, unknown, 2nd yr. DMI
	Interviews	*2 individuals*
	PY1	
	PY2	M, age 20, 7 yr., DMI
		M, age 19, 7 yr., DMI
Program Youth (PY)	*Focus Groups (FG)*	*19 members in 2 focus groups*
	Group 1	*10 members (3 F, 7 M)*
	PYFG1A	F, age 16, 4 yr., DMI
	PYFG1B	M, age 17, 4 yr., DMI
	PYFG1C	M, age 15, 2 yr., DMI
	PYFG1D	M, age 15, 2 yr., DMI
	PYFG1E	F, age 14, 2 yr., DMI
	PYFG1F	M, age 15, 2 yr., DMI
	PYFG1G	F, age 15, 2 yr., DMI
	PYFG1H	M, age 15, 2 yr., DMI
	PYFG1I	M, age 17, 4 yr., DMI
	PYFG1J	M, age 18, 1 yr., DMI
	Group 2	*9 members (3 F, 6 M)*
	PYFG2A	F, age 18, 5 yr., DMI
	PYFG2B	M, age 20, 5 yr., DMI
	PYFG2C	M, age 13, 2 yr., DMI
	PYFG2D	M, age 19, 4 yr., DMI
	PYFG2E	F, age 18, 1 yr., DMI
	PYFG2F	F, age 16, 2 yr., DMI
	PYFG2G	M, age 15, 2 yr., DMI
	PYFG2H	M, age 18, 3 weeks DMI
	PYFG2I	M, age 17, 2 weeks & 3 days DMI

Note: Adapted from Mack et al. (2005).

with exception of the tree manager interview when the interpreter was present. Most AR were parents and one had a child registered with DMI. Seven interviewees were DMI program participants or partners who had been part of DMI between one to eight years. The remaining two interviewed were considered non-DMI affiliated residents ("outsiders"). The researchers purposely sought "outsiders" in order to bring a different perspective and credibility to the study.

Program youth

Purposive and snowball sampling was used to find 21 program youth (PY) to be individually interviewed, or to participate in one of two Swahili interpreter and English researcher co-lead focus groups for the study. For summer 2017, DMI taught 86 PY from two schools (Majengo primary and Korongoni secondary). Only focus group participants from Korongoni were chosen because the interpreter was not available when Majengo students were in session. Of the twenty-one youth study participants, fifteen were male and six were female. This gender representation fits the male to female ratio (three males to one female) as evident in members enrolled in DMI and community culture. All youth informants were between 13 to 20 years and enrolled in the program from two weeks to seven years. The interpreter for the study was one of two students interviewed and had been with DMI for seven years. The other student interviewee was the result of snowball sampling from the interpreter, is a classroom assistant for younger DMI students, and had been with DMI for seven years. They were singled out in order to pilot test questions for the PYFG.

Procedures

While in country, the primary researcher used a notebook to record observation information and transferred it to a computer logbook. Methods used to increase study trustworthiness were: triangulation of sources (Creswell, 2013), thick descriptions (McGehee & Andereck, 2008), time sampling (Mack et al., 2005), an inter-coder agreement (Creswell, 2013), and member checking (Orcher, 2014). Participant observation was used to explore and understand the multiple perspectives of this community, and the interplay amongst these perspectives (Mack et al., 2005). It was also used to provide further objective information related to the research topic. The primary researcher opted for selective disclosure in order to avoid the observer effect (Hancock & Algozzine, 2011). For a total of 25 hours of observations, she observed six participant groups ((volunteer tourist teachers (V), adult residents (AR), participant youth (PY), PY parents, community youth (CY), community residents (CR)) situated in seven diverse participant observation groupings at eight distinct sites: V and PY (Majengo); V, AR, PY, PY parents (Majengo); V and PY (Korongoni); V, AR, PY, PY parents (Union Café); V, local teachers (LT), PY (Rau Forest); V, LT, AR, PY (Karanga primary); AR (Kiviwama Indigenous Trees); CY, AR, CR (Childreach Tanzania); CY, CR (Roots and Shoots).

A semi-structured interview format was used because it is well suited for case study research (Hancock & Algozzine, 2011). Particular attention was given to prepare for "translation issues" (Nomlomo & Vuzo, 2014, p. 73) due to the language barrier. Noting this, the researchers hired a documents translator to translate English questions and consent forms into Swahili, and an interpreter to assist with English to Swahili and Swahili to English translation (during one PY interview, both PY focus groups, and one AR interview). Semi-structured interviews (as with all methods used in this study) used reflexive measures (Meloni et al., 2015), such as memoing or jotting of notes (Saldaña, 2015), to address concerns related to interviewing vulnerable populations, particularly within an international context. In total, 13 interviews were conducted with PY, AR, and V lasting between 45 to 120 minutes each.

Conducting a focus group is an effective way to yield an abundance of information and receive a variety of topic-specific opinions over a relatively short period of time (Mack et al., 2005). To collect effective data, literature indicates three to four focus groups should be used (Kayrooz & Trevitt, 2006). For the DMI study, four focus groups were formed: two VFG and two PYFG. All focus groups employed ethical protocols related to participant confidentially, anonymity, and informed consent, and questions posed by the researcher used focus group protocol. V who were in country for a similar length of time as the primary researcher were asked to participate in a focus group session, and subsequently all eight took part. Three COLV were randomly

placed in the two focus groups with CV according to availability in country. A total of 19 of 39 eligible Korongoni PY asked took part in a focus group. These 19 students were placed into two focus groups according to their orchestral designation: Strings (nine participants) and Woodwinds (ten participants). All Korongoni DMI students had an equal opportunity to participate in the study, and informants under the age of 18 were granted written parental or guardian permission (Table 1).

Data analysis

An inductive approach to code development (Bernard et al., 2017) was used for this study through thematic analysis which is defined as "a method for identifying, analysing, and reporting patterns (themes) within data" (Braun & Clarke, 2006, p. 6). Saldaña (2015) describes coding as a heuristic method of discovery through assigning "truncated, symbolic meaning to each datum for purposes of qualitative analysis" (p. 584). While in the field, information from observations, interviews, and focus group was sorted, and thematic chunks (including direct quotes) were placed into emerging categories. The primary researcher also referred to memos written during the collection stage (Creswell, 2013). Bracketing techniques of memo writing and "jotting" (Saldaña, 2015) were utilized until data saturation was reached (Strauss & Corbin, 1990).

After collection, thematic chunks from emerging categories separated by observation, interview, and focus group data in the field, were analyzed again to determine if other themes were emerging. Researcher memos were actively re-examined to understand relationships evident through categories and themes developed during data collection and the initial stages of data analysis (Orcher, 2014). Data were then integrated together through a series of classification and coding steps (Bernard et al., 2017). Literature examined during the first-round review was accessed, and additional literature added, to support themes emerging from data. Use of diagramming was employed to convey analysis results in visual form (Orcher, 2014) and to assist with identification of overarching categories and sub-categories found during the final stages of data analysis.

To encourage community participation in the study, the researchers took measures to lessen power struggles between Western organizations and community members (Saufi et al., 2014), and translation complexities of data collection and analysis (Nomlomo & Vuzo, 2014) due to the language barrier (Palacios, 2010). To lessen potential informant power dynamics (Graham et al., 2014), the primary researcher reviewed and reflected upon personal diary entries and note taking created during data collection. This was to ensure focus was on community participants and context in which the study was taking place. With respect to translation and the potential language barrier, the same interpreter (used for data collection) was employed during data analysis to assist with transcription.

Results

VT influences, POYD program influences, and community participation in VT were three primary themes noted in the preliminary literature review. These themes provided the initial open and axial coding framework (Strauss & Corbin, 1990) for the study. Through an inductive analysis of data collected, key themes of *connections, emotional benefits* and *expertise* emerged to answer the primary research question. These key themes were synthesized from over 25 hours of researcher observations and interviews with 40 study participants (13 individual interviews and 27 participants in four focus groups). The findings feature applicable Swahili quotes of participants who preferred to answer questions in their official language. This helps provide a balance between researcher and respondent, and places emphasis on the community member (Wearing & McGehee, 2013). Each of the quotes uses coded demographics (Table 1).

Connections

One influence of DMI programming on students relates to connections they are able to make. Connections lay the foundation for *collaboration* and *bonding* between PY and individuals or groups but can also be influenced by *Western impact* and the *Mzungu effect*.

Collaboration

> Sprinkled outside, throughout Korongoni secondary campus, were small groups of students and teachers. Inside the only indoor classroom, the strings teacher was heard encouraging the students to work with her by co-creating a new rhythmic pattern to be inserted into an instrumental piece (Fieldnotes, June 28, 2017).

It was apparent through observations and participant data that collaboration between students and teachers is central to DMI teaching style. This is evident in a PY response when they said an effective teacher is "one who listens to the student's needs" (PY2). When probed further as to what they meant, they replied "for example, if I have a certain song [I'd like to learn], I want to have the teacher play that certain song for me. They recommend [it], and I can try and do that" (PY2). DMI Vs not only collaborate one-on-one with program students but collaborate with the community. The influence of this action is it "opens [students] eyes to see … [DMI] working collaboratively" (AR8), and the students in turn "have gone out and met people and invited them in to collaborate with us" (CVI1). A collaboration between teacher and student was on display during coffee house performances at Union Café.

Bonds

Through connections PY make (AR1; AR9), a bond of *community togetherness* occurs because "music … fosters a sense of community" (CVI1). Another AR noticed when students perform concerts in public venues "people are coming to listen to DMI … to know each other … so that is an influence [of DMI]" (AR2). The evidence of an *emotional bond* is developed between V and community member, due to VT programming. According to a V interviewee, when "it was time for us to say goodbye, one by one the kids broke down in tears … everyone was crying" (CVI2). When asked "What are characteristics of a perfect volunteer?" several PY participants suggested "friendship with the students" (PYFG1A) as the number one quality.

Western impact

An influence of the DMI program on PY is connection to *English language* learning and opportunities for extracurricular *activities*. As one AR shared, they were astonished to find a linkage between DMI music classes and learning English. This resident expounded by revealing, "I recognized with our children they understand the [English] language [because of music] more than we were teaching English lesson in our classes" (AR5). This observation was echoed by two V who said students are given an "exposure to English" (VFG2C), "which is a barrier to education, their ability to speak and write improves by being around us" (CVI1). An additional influence of DMI on PY are the activities DMI arranges (PY1; PYFG1G). These opportunities tend to facilitate new network ties (Bailey & Russell, 2010) through outings such as "visit[ing] some tourist attractions" (PY2) or going on "field trips" (PY2). For three V, an influence of the program is it gives students something to do (CVI1; CVI2; VFG2C).

Mzungu effect

Some study participant data revealed two influences of DMI on PY relating to the "Mzungu (foreign white person) effect."

> While walking to and from Majengo primary, and during one particularly memorable afternoon walk, community children stopped, stared, waved, provided "high fives," or pointed at us and shouted "Mzungus, Mzungus" to their parents, as we made our way through the congested roadways or heavy brush (Fieldnotes, July 3, 2017).

A PY representative after being asked what subject classmates are interested in, vocalized, "I think they would choose music if the teacher is not like … African (foreign white person)" (PY1). When probed further by the researcher asking would he/she listen to the researcher if she taught a subject at their school, this respondent continued by saying,

> [They] would listen to you like [sigh] (he/she made a sound effect like they were "in awe"). Because three years ago, DMI told me continue teaching the music after they go home. And I was kind of trying because I was telling the students at Korongoni, like after class, we have one hour to practice … and I am telling everyone to come. 4:30 pm we have class for music everyone should be there. They don't come, only a few of them (PY1).

For PY and others in the community, Mzungus tend to represent a global presence and potential life advancement possibilities that may not be realized through local connections.

The second influence of DMI on PY connected to the Mzungu effect is student preparation for foreign time schedules. According to a V, a steady stream of "people just walking in" (VFG1B) was recognized as a cultural norm. However, as another V voiced, "chances are you (the student) are going to work in the tourism industry at some point of your life here, and if you are not on Mzungu time, you are not going to have happy clients, and then you are not going to last very long" (VFG1A).

Emotional benefits

Another primary influence of DMI on PY relates to the emotional benefits of *pride* and *self-confidence,* and student *commitment* to the program. DMI's music program has provided PY an opportunity to play an instrument not commonly heard or recognized in their community.

Pride

For several PY, a feeling of *pride* is a DMI influence because they partake in something unique. This feeling is evident in this youth's comment when they stated, "kwa hapa Tanzania nafikiri ni hapa tu kwa sababu hawana walimu kwa hiyo najisikia furaha kupiga hichi kifaa (in Tanzania it is only here where I am taught to play this instrument so I proud to be one of them)" (PYFG1A). Another youth FG member shared a similar sentiment "kwanza napenda mazingira alafu pale ninapopiga alafu mtu anafurahi na mimi pia nafurahi (when I play to someone and he is happy to hear that makes me happy too)" (PYFG2I).

Two volunteer tourist teachers (V) responses mimic what study youth said, in that DMI gives PY a "sense of pride" (VFG2A; CVI2) because they are part of a special music program not like any other in their community. This was particularly evident when the primary researcher attended a DMI-lead Majengo schoolyard concert for parents, teachers, and local officials. The children beamed with pride as music filled the Tanzanian air from violins not readily available in the community. In terms of DMI's environmental education, one environmentally-active community member shared PY "get knowledge about the trees and to love our country … because they *will like from their heart* especially for the little one" (AR4). In other words, an influence of DMI's program on youth is the generation of pride for their local environment. During a DMI Majengo

school field trip to Rau Forest, students were quick to point out there was trash on the ground. Several students swiftly responded by placing it into the school bus trash bag.

In terms of an influence of DMI's musical component on PY, one AR observed "for those who want to be in [the group], they like [to] because they saw you guys playing" (AR8), while another AR said they "see that [DMI] gives [the students] pride in being part of a group, a club if you will" (CVI2). A V shared, "I think our students find some kind of identity in being a musician" (VFG1A), after being asked what interests PY to be part of the program.

Self-confidence

A large number of PY participants indicated one influence of DMI is their development of self-confidence. PY responses to support this finding include: "[DMI] gives me the confidence to speak in front of people" (PY1) or "yeah, we have confidence even to stand in front of others and express yourself" (PYFG1G). One youth enthusiastically added:

> Imenisaidia kwa sababu nakutana na watu tofauti tofauti na pia inanijengea ujasiri ni tofauti na mwingine ambaye hajawahi kuona clarinet kwa sababu zamani nilikuwa sina ujasiri lakini toka wamekuja wanijengea ujasiri (It's helped me because I get to meet different people and also it builds up my confidence. It is different for me from others who haven't seen clarinet because before I didn't have confidence but since they came they help me to build my confidence)" (PYFG2D).

Another youth study participant shared how watching a V's performance on the professional stage has given them the confidence to perform in front of others: "Inatupa ujasiri wa kupiga mbele za watu kama vile [former V] alivyopiga Kenya (gives me confidence to perform in front of many people just like [former V] performed in Kenya" (PYFG2B). By providing out-of-country field trips to formal performance venues for PY, this memory encourages this student to be confident when they perform. Confidence is built not only when they "perform in front of others, [but when] some students are picked to talk about Mpingo and environment" (PYFG1I). An AR and one V echoed what PY study participants voiced, that one influence of DMI is "great for self-confidence for the (program) kid" (AR8), when "they have to perform in front of each other and … the option to perform in front of audiences" (CVI2).

Commitment

A level of commitment to the program is evidenced in a V response when they gave an example of a PY who was on "summer break and his parents wanted to go on vacation and he was like no, I want to stay and do the program" (VFG1D). This drive to be committed to the program is also evident when this PY said, "the first time I joined DMI, my mom, she didn't completely agree with me … you are not allowed to go to class … so I started sneaking out" (PY1).

It is obvious through interview respondent data that DMI youth want to commit to the program because the music and conservation curriculum is unique to this community. However, due to limited resources, not all community youth are able participate, which heightens their sense of urgency because they know they can be replaced by someone else (CVI1). Some student-led effort by PY was noticeable to one V when the youth "put on a concert with three or four songs for [some V] before they left" (VFG1A). Another V said this took a lot of commitment because the songs "were all in English and they don't speak English" (VFG1D).

Expertise

Gaining expertise is the third major influence of DMI on PY. PY are given the *knowledge, skills* and opportunity to become creative because of their enrollment in the program. As a result,

they become *community ambassadors* for DMI, the environment and the significance of music in society. Most importantly, they hope to reach their *education and career* goals.

Knowledge

Elements of expertise concur with previous research studies that found subject matter is an indicator of a program's influence on positive youth development (POYD) (Coakley, 2011). DMI PY, for example, have acquired "knowledge" (PYFG2D) about how to "conserve [the] environment" (PYFG2G). The acquisition of environmental knowledge also appears to encourage sustainable conservation behavior according to two PY. The first shared, "We didn't know about anything before like music and environment, and now we know, so it encourages me to continue to learn and protect the environment" (PYFG1B). The second relayed information much like their classmate by saying,

> [DMI] teach us you don't have to throw the trash on the ground because they do not decompose. So not only the tree [for planting] but also for the trash for the environment because you have to keep the environment clear, so for a bottle of water, after I finish it, I have to keep it. It's in my life. It is changing me (PY1).

Other PY interviewees suggested, "DMI is like school and it teaches new things different from school that help us to know about different stuff" (PYFG1I) or "I'm happy I get knowledge to play any song I like" (PYFG2I). These PY comments support how volunteer tourism can be viewed as sustainable, if a POYD program ignites PY's passion (Pizzolato et al., 2011) to continue to act upon what they learnt through the volunteer-led program (McGehee, 2014).

Skills

Educational subject matter can influence youth commitment, but also influence the acquisition of skills (Waid & Uhrich, 2020) to become an expert. For two PY, an influence of DMI's music programming is attainment of knowledge to perform the Tanzanian "national anthem" for area schools (PYFG2D; PYFG2A). These responses suggest transference of skill and knowledge acquisition, coupled with self-confidence, to perform in front of a new audience without DMI directly organizing them. Another PY shared the sentiment of a few PY by saying DMI "gives you experience on that instrument and new thing to know different skills" (PYFG1A). A PY added they would drop out of the program because "If I don't get [skills] there is no reason to be there" (PY1).

The DMI music program also encourages students to be creative according to this PY interviewee, "Mimi nilibadilisha lakini haikuleta maana kwa sababu nilikosea notes (I [tried] to change [a song], but it didn't sound right because I didn't have the right notes)" (PYFG2G). DMI has a student-centered placed-based pedagogical approach to learning (Sobel, 2004), according to one V response. He/she said "we do a lot of peer to peer teaching. So, once I know one student has it, I can send those two students off … to get things done (CVI1).

Community ambassador

Once an expert, a youth may feel motivated to become a DMI community ambassador. One PY shared they personally want to "spread music … influence the people, because someone being influenced [would maybe] like to join [DMI]" (PY2). Another PY said DMI youth lead presentations by "planting trees and communicating with other schools" (PY1).

Some students have taken it upon themselves to be an ambassador without DMI directing them to do so, according to this student's response: "Me naendelea kufundisha pale bendeli hata mwezi huu kwa hiyo nitakuwa mwezi mmoja nyumbani kwa hiyo nitaenda kufundisha pale

na sio mara moja hii ni mara ya pili (When DMI goes home I continue to teach at [another school] and it's not my first time, actually it's my second time)" (PYFG2D). Other times, PY partake in DMI's organized opportunity to "play at [the local coffee shop] to advertise ourselves that we exist. We have this program of music, so people get to know us" (PYFG2G). One community resident suggested DMI purposely "choose(s) those particular students who can understand fast … [because] … they can be an [DMI] ambassador to other people as well" (AR7).

Education and career

PY have goals in obtaining DMI employment, a career as a musician or environmentalist, or other educational opportunities. One V said they found PY writing on classroom chalkboards that indicated their desire to be employed as DMI teachers in the future (CVI1). This concurs with an AR who said some students want to "be part of DMI forever because they see this help me much … they can give me some employment" (AR7). Several PY voiced they want to "be part of DMI forever" (PYFG2H) because they can see their "future through DMI" (PYFG2C; VFG2A; PYFG1C) because DMI may give them an "opportunity of a job" (PYFG2F). One AR shared an insight about influences on youth who are not initially chosen for the program, but eventually do participate and pursue excellence:

> If it is not us, you cannot force to be us … you can say in Swahili 'Bahati' (luck) … my child is not lucky to be that part … my child was not given [a chance] … don't worry, that was not our lucky. Something good is coming to our lives … my child studied well, and she now [studies] in university (AR1).

Several interviewees said DMI "might help [them with a goal] in the future [to] maybe be a musician" (AR7) or provides them with hope that "even those music stars they can be like other people who start like DMI" (AR1). Two PY echoed these statements by saying, DMI "gives hope if you want to be a musician" (PYFG1G), and "I like music and in my future; I want to be a musician" (PYFG2F). A community resident shared: "Inawafanya hawa vijana waanze kufikiria nitakapo kuwa ninaweza kuwa nani ninataka kuwa mwanamziki au hapa sipawezi nataka kufanya vitu vingine tofauti na muziki (It helps them to think for the future if I want to be a musician or I don't know this well, I should find something else besides music)" (AR9). Youth desire for a better future (Majno, 2012) through pursuit of purpose, interests and career goals (Pizzolato et al., 2011).

Discussion

Three key themes (*connections*, *emotional benefits* and *expertise*) emerged from program youth (PY), adult resident (AR), and volunteer tourist teacher (V) data that explored influences of DMI's program on the development of PY. Influences were either consistent with previous studies or were unique research contributions to volunteer tourism or positive youth development literature. Although Western in thought (Chambers & Buzinde, 2015), some VT influences aligned with influence of connections evident in prior research, such as, how collaboration between community members and volunteer tourists may promote program sustainability (Vogt et al., 2016). In POYD literature it appears to effect "successful transformation in contexts and community" (Benson et al., 2006, p. 933) when youth are part of the planning and implementation of program content. It may also appear as bonding between community resident and visiting volunteer. This deeper connection or bond appears in numerous VT research studies (Lyons et al., 2012; Mostafanezhad, 2013), and featured in POYD literature as the amount and type of emotional support a student receives (Benson et al., 2006).

For DMI PY, the influence of DMI connections differed slightly from POYD literature due to the global South location in which this study took place. DMI PY are influenced by the *Western impact* and *Mzungu effect* connections, similar to studies on "white Westerner" impacts on global

South communities (Bandyopadhyay, 2019), because the youth program is situated in an African community operated by foreign (typically white) Westerners. Global south countries such as Tanzania, continue to have low student enrollment rates, low quality of education, and "many education systems are dysfunctional" (Glewwe & Kremer, 2006, p. 50) due to poverty (Yoshikawa et al., 2012) at a national level. As such, youth are desperate to find other career alternatives outside the expected path of tourism (Mbaiwa, 2003) due to limited novel career-based opportunities. If a white Westerner brings a program that appears to provide possibilities of educational advancement and career attainment and invites the beneficiaries to co-collaborate in the process (McGehee & Andereck, 2009; Vogt et al., 2016), many locals (including PY) interviewed insinuated youth will do whatever it takes to take advantage of this unique opportunity.

Several PY said an influence of DMI was the sense of pride they felt by participating in this unique music and conservation program. A residual effect of pride for their environment is the possibility of community activism on behalf of the youth involved, as noted by Buzinde et al. (2019) in the preliminary literature review. One AR said national patriotism is a result of youth participating in the environmental component of the program. An extension of Buzinde et al. (2019) as evidenced in this study, indicates that beneficiaries of VT programs may be influenced to become activists in their community as well. This finding is related to academic research on the importance of individual and community agency due to their participation in a foreign-led community development program (Acharya et al., 2010) and appears as an influence on POYD (Waid & Uhrich, 2020).

The majority of people interviewed said an influence of DMI's program on PY relates to the development of self-confidence. This emotional benefit appears to be linked to life skill developments of self-esteem and leadership, as evident in the literature review on influences of POYD programs on youth (Croom, 2015; Fitzpatrick et al., 2005). The goal in being part of a youth-focused program emerged as youth "purpose" in the literature review on POYD theory (Benson et al., 2006). PY become ongoing experts on music skills and comprehension, as well as more knowledgeable about the environment. As such, PY feel confident in becoming community ambassadors due to their expertise developed through this program.

Almost all interviewees suggested the major influence of DMI on PY development is hope for a better future due to skills and knowledge acquired, and networks created (Bailey & Russell, 2010). The concept of hope, understood as a positive psychological construct reflecting an individual's self-belief in their ability to achieve important *goals* (Snyder et al.,1991) and a "multidimensional generic personality trait comprised of *agency* … and *pathway*" (Carifio & Rhodes, 2002, p. 126), appears to be based on the foundational religious belief structure that is predominately evident in Tanzania. With respect to youth, hope is considered to be a transformable characteristic promoting POYD (Ciarrochi et al., 2015; Henning, 2015), in areas such as attainment of educational goals and youth perseverance (Snyder et al., 1991). Although the Mzungu effect and Westerner influence is a very real concern for academic and researcher social activists as revealed in the literature review (Chambers & Buzinde, 2015; Russell-Mundine, 2012), community members and PY (whether they are/are not aware of these oppressive conditions) tend to overlook them. Their overarching goal is to attain quality education and career advancement, and it is their hope that a foreign run program may be the pathway to achieve and sustain development and positive outcomes for local impoverished youth.

Conclusion

Research was needed to incorporate youth perspectives of a youth-focused volunteer tourism program, along with exploring program influences on program youth. This study not only contributes to POYD research by focusing on PY input, and the influences of VT on PY POYD, but considers how beneficiaries (youth) play an important role in the planning, sustaining and

evaluation (Steele et al., 2017) of VT programs. Noted in the literature review on POYD theory, an indicator of youth growth and increasing competence relates to community agency, youth motivation or purpose (Acharya et al., 2010; Buzinde et al., 2019). Data retrieved from this study's participants revealed that influences of a VT program on PY (connections, emotional benefits and expertise) appears to foster positive youth development and has linkages to the concept of hope (Miceli & Castelfranchi, 2010). Hope appears to be a significant motive for youth participation in a volunteer tourism program. Many PY have an inner drive to move towards their goals, enveloping their personal belief structures with the predominant religious structures evident within this community. Although tourism is a major employer in Moshi (Mbaiwa, 2003), PY did not specify if DMI has influenced them to seek career opportunities in this industry.

The major theme of hope in this study is different from previous academic literature because it was revealed within the context of a VT program. For some DMI participants, even though desiring a better future is the basis of programming for volunteer tourism-led community development programs indicated in literature, it is something more than this. For PY, the information and tools provided through this educational program and coupled with the foundational belief structure they possess, gives them confidence to take on the world. It gives them hope for a career in music, environmental education or teaching, educational opportunities such as traveling or additional schooling, and subsequently a better life.

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Notes on contributors

Lana M. Olsen, Ph.D., is faculty research associate at the Center for Sustainable Tourism at Arizona State University (ASU), and faculty affiliate with the School of Community Resources and Development at ASU. She studies volunteer tourism from the perspectives of volunteers, nonprofit representatives and community members, as it applies to sustainable community development. She particularly focuses on receivers of volunteer tourist-led programming in the global South, and how this activity impacts their lives. Additional areas of interest include community input in, and evaluation of, volunteer tourism projects, exit strategies, unique qualitative methods, and theory development within sustainable tourism and volunteer tourism. She has conducted tourism research work with organizations and agencies, presented papers at a variety of academic conferences, and taught university level courses to undergraduate and graduate students both in person and online. Dr. Olsen is also Founder and CEO for The Traveling Volunteer, a community-focused social enterprise with the mission to deepen community engagement through short term volunteering opportunities for the US and Canadian leisure and/or business traveler.

Dr. Kathleen Andereck is the director and vice dean of the Hainan University-Arizona State University International Tourism College and a Professor in the School of Community Resources and Development at ASU. Dr. Andereck is also a Senior Sustainability Scientist with the ASU Global Institute of Sustainability. Her research focuses on the tourism experience from the perspective of both visitors and residents particularly as it applies to sustainable community tourism development and the tourism experience. Some of her specific areas of interest include tourism and quality of life, residents' attitudes toward tourism, volunteer tourism, and tourist behavior in outdoor recreation settings. She has conducted recreation and tourism research work with a diversity of organizations and

agencies at the federal and state levels. She has also presented many papers at national and international conference. Dr. Andereck is a Fellow of the Academy of Leisure Sciences and has been a Fulbright Specialist in Iceland.

Christine Vogt, Ph.D., is professor in the School of Community Resources and Development at Arizona State University (ASU). She also directs the Center for Sustainable Tourism at ASU and is a Senior Sustainability Scientists with ASU Global Institute of Sustainability. She studies natural resource-based tourism and recreation primarily in park settings or nearby communities. Her research examines trip planning and information search. She has conducted numerous studies that model information search strategies and information sources used to plan and actuate trips to estimate visitation variables such as length of stay, places visited, activities enjoyed, and spending. These studies have been funded by offices of tourism at state and local levels, federal public land agencies such as the U.S. Forest Service and Bureau of Land Management, and departments of transportation. She has conducted several studies in Alaska in the communities of Sitka, Valdez, and Kodiak Island. She has served on four journal editorial boards and has over 80 published journal articles. Vogt teaches undergraduate and graduate research methods courses, and an online graduate course on sustainable tourism management.

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