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# THE JOURNAL OF VOLUNTEER ADMINISTRATION

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ASSOCIATION FOR VOLUNTEER ADMINISTRATION

**The mission of the Association for Volunteer Administration (AVA), an international membership organization, is to promote professionalism and strengthen leadership in volunteerism. Members include volunteer program administrators in a wide variety of settings: agency executives, association officers, educators, researchers, consultants, students—anyone who shares a commitment to the effective utilization of volunteers.**

**Membership in AVA is open to salaried and non-salaried persons in all types of public, non-profit, and for-profit settings who choose to join with AVA to promote and support effective leadership in volunteerism.**

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# Editor's Note

Articles in this issue speak to current concerns in a number of sectors: the environment, health, religion, and government. Here are some highlights from each.

Historically, philanthropic giving to environmental and cultural organizations has been generous and the number and dedication of their volunteers equally impressive. A study of volunteers in the Ohio chapter of The Nature Conservancy reveals a relatively homogeneous group, well educated, and reasonably well-off financially. A question posed in the conclusion to the article is how this volunteer pool might benefit from the inclusion of more diverse populations, and if the motives of volunteers who carry out the mission of environmental organizations through direct action and policy reform might be different.

What motivates volunteers in AIDS service organizations to continue with this difficult work? A challenge for AIDS programs is to understand the care giving experience itself and strengthen the connections between volunteer care givers. Factors that affect the individual volunteer in this setting are explored in an article about two hospices in Winnepeg, Canada.

National media attention has focused on welfare reform in the United States and the role played by communities of faith in implementing programs to help the poor. "State and local welfare departments are starting up innovative partnerships with religious institutions" a catalyst for which is "a little-noticed provision in last year's [1996] welfare-reform law called 'charitable choice' [that] has opened the door for the nation's 260,000 religious congregations to take a far greater role in welfare programs: they can now solicit government funds directly rather than set up charitable subsidiaries" (*Time*, "Feeding the Flock," August 25, 1997). This partnership has its detractors. As *Time* reports, some in the religious community "are worried that the government is trying to lay the problems of the poor on the doorstep of the churches" and that faith-based communities "will be forced to water down their spiritual message." The author on the subject in this issue of THE JOURNAL enthusiastically supports the concept and its relevancy to volunteerism.

The ever-growing number of volunteers in the public sector stimulated an article on what public sector personnel managers can learn from volunteer administrators in order to promote and enhance volunteerism in the programs they run. Changes in how services are delivered in the United States has made this article and the one on partnerships between faith-based communities and welfare reformers of particular interest today.

And, finally, the spirited dialogue on mandated vs. voluntary service is vigorously debated in a letter to the editor received from England with a response from a writer in the United States.

Marjorie M. (Mitzi) Bhavnani
Editor-in-Chief
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# SUBSCRIBER SURVEY

The Editor-in-Chief and the Editorial Board would like your opinion on the content, format, use, and authors in THE JOURNAL as we strive to make this publication more relevant and accessible to you, the member/subscriber. Please complete and return this survey by **Monday, February 23, 1998,** to the address below. Thank you for taking the time to fill it out. If you are interested in the results, please contact the AVA office after April 30, 1998.

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Abstract

*Volunteers form the backbone of most non-profit organizations and many public sector agencies. Understanding what motivates people to volunteer is critical to the success of any program that utilizes volunteers to carry out its mission. One area in which volunteers are involved extensively is that of environmental protection. Volunteer administrators need to know what motivates people to contribute their time to non-profit organizations that protect the environment in order to design an effective recruitment plan. This article summarizes the results of surveys conducted with volunteers from The Nature Conservancy—Ohio Chapter about why they volunteered for this organization. Their motivations were then categorized as either altruistic, egoistic, or social. The researchers discovered that TNC volunteers had multiple reasons for volunteering, but that the primary motivator was altruistic, i.e. "to protect the environment."*

# The Motivation of Volunteers in The Nature Conservancy—Ohio Chapter, A Non-Profit Environmental Organization

**Karen N. King and Cynthia V. Lynch**

Is The Nature Conservancy—Ohio Chapter satisfying the motivations of its volunteers? What further study of volunteers in environmental organizations needs to be done? This article attempts to answer these questions.

## INTRODUCTION

Volunteerism has played a significant role in the American drama for over three centuries. From traditional images of community barn-raisings to contemporary photographs of activists lobbying for cleaner water, volunteers have been involved in a wide range of activities that assist the needy and strengthen the cultural fabric of our country. Since the end of the 19th century, Americans have expressed their charitable impulses by acting as volunteers in a vast array of non-profit organizations.[1] Approximately 8.8 million Americans act as volunteers for the estimated 1.03 million private non-profit organizations in the United States (Hodgkinson, Weitzman, Abrahams, Crutchfield, and Stevenson, 1997).

Volunteers have been defined in various ways, but most definitions contain common elements. First, volunteers contribute their time and effort to benefit their communities and the people within them (Isley, 1990). They believe that the work they perform is meaningful and ultimately contributes to the betterment of society. Second, volunteers give freely of their time without expectation of financial or personal gain (Van Til, 1988; MacLeod, 1993). Volunteers often consider intangible rewards, such as sharing individual good fortune with less fortunate members of society, to be sufficient compensation for their contribution of time. For the purpose of this article, volunteers will be defined as those individuals who donate their time to further an organizational cause without concern for monetary compensation.

Understanding what motivates people to volunteer is key to the success of any organization that utilizes voluntary labor

*Karen N. King* has extensive experience as both a volunteer and administrator of volunteer programs. She was executive director of Tempe (Arizona) Community Action Agency and has been a volunteer in many different capacities as well as serving on the board of an adult education program. She has assisted in the training of volunteers to work with victims of domestic violence. Since 1995 she has taught non-profit management courses at Bowling Green State University in Bowling Green, Ohio, including one on volunteer management. *Cynthia V. Lynch* earned both her baccalaureate and masters degrees from Bowling Green State University in Bowling Green, Ohio. She is currently employed as a program administrator for the Franklin Soil and Water Conservation District in Columbus, Ohio where she interacts on a regular basis with a volunteer board and directs the activities of office volunteers.

to accomplish its goals. Motivation can be considered that internal force "which inspires one to action" and refers to "the choice people make as to what experiences or goals they will approach or avoid and the degree of effort they will exert in that respect" (Isley, 1990). Well-motivated volunteers are productive, dependable, and work well with others; poorly-motivated ones do not carry out their assignments, are frequently absent, and resign from their positions after short periods of service. Leaders of non-profit organizations who understand what motivates people to volunteer and implement activities which acknowledge these motives, will be rewarded with volunteers who are committed, responsible, and effective.

Numerous studies have speculated on what motivates people in general (for example, Maslow, 1970, and McClelland, 1975) and what motivates people in corporate settings (Herzberg, Mausner, and Snyderman, 1959). Researchers in the realm of altruism and voluntary action have proposed various theories to explain why people participate in voluntary activities (Allen, 1982; Batson and Coke, 1981; Carter, 1975; Phillips, 1982; White, 1981).

Motivations for volunteering can be divided into three categories (Fitch, 1987). *Altruistic* motives are defined as those with the goal of increasing the welfare of others. *Social* motives are those through which people seek out social affiliations and activities. *Egoistic* motives have the goal of increasing the skills, knowledge, or self-esteem of the individual volunteer.

What motivates people to volunteer with non-profit social service organizations has been extensively studied (Frisch and Gerrard, 1981; Rubin and Thorelli, 1984; Gillespie and King, 1985; Cnaan and Goldberg-Glen, 1991). No studies, however, have addressed the motivations of people who volunteer for environmental organizations.[2] This article attempts to correct this gap in knowledge. It seeks to understand why people volunteer for non-profit environmental protection organizations. First, the researchers analyzed the findings from 86 surveys administered to volunteers with The Nature Conservancy—Ohio Chapter regarding volunteer motivation. The results suggest how volunteer managers can utilize these findings to develop strategies for recruiting and retaining volunteers that incorporate an understanding of the importance of motivation.

## ENVIRONMENTAL ORGANIZATIONS

Hodgkinson et al. define environmental organizations as those "whose activities focus primarily on the preservation and protection of the planetary human environment and enhancement of environmental quality" (1997). Examples of these organizations are groups that concern themselves with the conservation/preservation of wilderness, reduction and/or elimination of various forms of pollution, recycling and solid waste disposal, and animal habitat protection (MacLeod, 1993). The majority of these organizations, for example Sierra Club and The Nature Conservancy, utilize volunteers to perform the same services as do many social service organizations: fund-raising, planning, and advocacy. However, the clients of non-profit environmental organizations are different: sometimes another species altogether or planet Earth itself. There were approximately 2,463 such organizations in 1992 (Hodgkinson et al., 1997).

## CASE STUDY: THE NATURE CONSERVANCY—OHIO CHAPTER

Much has been written about the evolution of the environmental movement in the United States. Dunlap and Mertig trace its beginnings to the conservation movement that emerged in the late 19th century as a reaction to the exploitation of America's natural resources for industrial and manufacturing purposes (1992). In the early part of the 20th century, a group called the Ecological Society was formed by citizens concerned about the loss of American land and the increase in pollu-

tion from fossil fuels. In 1917, the Committee for the Preservation of Natural Conditions was created within the Ecological Society. Frustrated by certain policies promoted by the Ecological Society, the committee split off from the parent group in 1946 to form the Ecologist's Union. In 1951, using the name of a group in Great Britain, the Ecologist's Union became The Nature Conservancy (Grove, 1992). The American version of The Nature Conservancy is "dedicated to the preservation of the plants, animals, and natural communities that represent the diversity of life on Earth by protecting the lands and water they need to survive" (Endicott, 1993).

The Nature Conservancy was incorporated in 1951 as a 501(c)(3) tax-deductible charitable organization. Initially, the group accepted any land and purchased whatever natural areas it could. However, in the 1970s, some TNC leaders began to think that a more purposeful purchasing and donation policy should be adopted. Out of this concern emerged the current organizational policy which is to buy or accept lands that will help save species and entire biotic communities (Grove, 1992). Overall, TNC has come to be known as one of the most successful environmental groups and is "the largest private, non-profit owner of nature preserves in the world" (Fitzgerald, 1992). Since its founding, the organization has been able to preserve more than 9.3 million acres of land in the United States (Sawhill, 1966). It mobilizes the services of 25,000 volunteers nationwide who contribute more than 300,000 hours annually (Gaetz, 1997).

In 1951, TNC national leaders decided to establish state offices to oversee acquired lands. There are now 55 chapters throughout the United States. The Ohio chapter office was established in 1958 (Meeder, 1989). The chapter currently has 140 active volunteers who contribute more than 2,700 hours of stewardship annually (Hillman, 1997). They perform a variety of services such as clearing brush and pulling weeds from nature preserves, cleaning up riverbanks, planting trees for streambed stabilization, conducting species and nesting bird studies, talking to interested community groups about TNC, and helping with clerical chores in the chapter office.

## RESEARCH METHODOLOGY

The data for this article are from a 1996 study of the motivation, management, and general characteristics of people who volunteer for The Nature Conservancy—Ohio Chapter. A four-page self-administered survey instrument was designed to explore these three areas of interest and was distributed to the 125 volunteers who were then active with the chapter. Accompanying the survey was a cover letter from the Ohio volunteer stewardship coordinator legitimizing the study and encouraging members to participate. A total of 86 volunteers returned completed surveys for an overall response rate of 68.8%.

A series of 14 open- and closed-ended questions were devised to elicit information about the perceptions of volunteers with The Nature Conservancy—Ohio Chapter. The first question on the survey presented 12 motives for volunteering from which respondents could select as many as they wished. Four of the options represented altruistic motives for volunteering, four were egoistic reasons, and the final four were social motives. The choice of motivations was developed by compiling options from several studies including those by Fitch, Cnaan and Goldberg-Glen, and Grunig. An additional question was posed that required the respondent to choose the motive that most strongly represented why he or she volunteered originally.

The second and third questions were general inquiries into the respondent's tenure and type of activity as a volunteer. Questions four and five returned to the issue of motivation by asking individual volunteers if the motivations they had identified earlier had been fulfilled.

Further, they were asked if their motives had changed over time and, if so, in what way. The last part of the questionnaire contained general demographic questions related to sex, age, employment and/or retirement status, and income and educational attainment levels.

## FINDINGS

As a group, The Nature Conservancy—Ohio Chapter volunteers who completed the survey were primarily male, middle-aged, employed full-time, relatively affluent, and well-educated. About two-thirds (63.5%) were male and only one-third (36.5%) female. Their average age was 42.8 years. More than three-quarters (76.6%) were employed full-time, 6.4% part-time, 5.1% unemployed but not retired, and 11.9% retired. Their annual income levels were as follows: less than $20,000 (18.1%), $20,000-$40,000 (30.1%), $40,001-$60,000 (21.7%), $60,001-$80,000 (15.7%), $80,001-$100,000 (4.8%), and over $100,000 (9.6%). In the sample, 2.4% had completed high school, 8.2% had some post high school training/education, 3.5% had completed an associate's degree, 31.8% had completed a bachelor's degree, 14.1% had done some graduate work, and 40% had completed a graduate degree.

Results of the questions asking the respondents' reasons for becoming chapter volunteers appear in Table I. Nearly all the volunteers said they wanted "to do something for nature" as one of their motivations. Respondents were permitted to mark as many motives as applied to them. Almost half marked "to allow the organization to provide more goods/services for less money" as another of their motivations. Both are altruistic motives.

Roughly 40% of respondents were motivated "to learn new skills," "to stay active," and "to help create a better society," egoistic, social, and altruistic motives, respectively. The remainder of the rankings can be seen in Table I.

When asked to identify which motive *most strongly* represented why they volunteered with The Nature Conservancy—Ohio Chapter, 62.7% of the respondents indicated they wanted "to do something for nature." This was followed by a desire "to explore career options" (10.2%), "to create a better society" (8.5%), and "to allow the organization to provide more goods/services for less money" (6.8%). As in the previous question, the preponderance of responses indicated altruistic motives. The rest of the rankings appear in Table II. Although suggestive, these

**TABLE I**

**Reasons and Motives for Becoming a The Nature Conservancy—Ohio Chapter Volunteer**

| Reason | Motive | Number of respondents out of 86 who marked this response.* |
|---|---|---|
| To do something for nature | Altruistic | 82 |
| To allow the organization to provide more goods/services for less money | Altruistic | 40 |
| To learn new skills | Egoistic | 36 |
| To stay active | Social | 35 |
| To help create a better society | Altruistic | 34 |
| Makes me feel better about myself | Egoistic | 32 |
| To develop social contacts | Social | 30 |
| To feel useful | Egoistic | 30 |
| To make friends | Social | 26 |
| To explore career options | Egoistic | 22 |
| To change social injustices | Altruistic | 12 |
| Because of the prestige of the organization | Egoistic | 9 |

*Each reason (motive) could have a possible value of 86 because respondents were permitted to mark multiple reasons for volunteering.

**TABLE II**

**Reasons and Motives that Most Strongly Represent Why Respondents Volunteer for The Nature Conservancy—Ohio Chapter**

| Reason | Motive | Number of respondents who marked this response* | Percentage |
|---|---|---|---|
| To do something for nature | Altruistic | 37 | 62.7 |
| To explore career options | Egoistic | 6 | 10.2 |
| To help create a better society | Altruistic | 5 | 8.5 |
| To allow the organization to provide more goods/services for less money | Altruistic | 4 | 6.8 |
| To feel useful | Egoistic | 3 | 5.1 |
| Makes me feel better about myself | Egoistic | 2 | 3.3 |
| To make friends | Social | 1 | 1.7 |
| To learn new skills | Egoistic | 1 | 1.7 |
| Total | | 59 | 100 |

*Respondents were permitted to identify only one reason (motive) in this question.

findings are inconclusive because 27 individuals (31%) did not answer this question. The researchers believe the wording in the survey asking which motive most strongly represented why they volunteer caused respondents to overlook the question.

In response to the general questions in the second section of the survey about tenure and frequency of volunteering, the average length of volunteer service with The Nature Conservancy—Ohio Chapter was 3.4 years. The majority (78%) of volunteers participated from 1 to 10 times per year. When asked, "Do you believe the work has satisfied the motivations which led you to volunteer with the organization initially," 95.2% said Yes and 4.8% said No. Furthermore, in response to the question, "Do you believe the motivations which led you to volunteer with the organization initially are different from the reasons you continue to volunteer with the group today?", 82.3% said No and 17.7% said Yes.

## CONCLUSION

The Ohio Chapter of The Nature Conservancy does appear to be satisfying the motivations expressed by its volunteers. This statement is supported by the finding that the reasons they gave for joining and for continuing to volunteer were virtually the same. In addition, the fact that the average length of service for the volunteers responding to the survey was almost three and one-half years also seems to support this conclusion.

Clearly, the motives of The Nature Conservancy—Ohio Chapter volunteers surveyed for this study lie primarily in altruistic beliefs: they want to do something for nature and believe that volunteering for this organization is an appropriate way to put their beliefs into action. The other motives volunteers gave, however, are important to note since people rarely volunteer for one single reason. This is supported by the fact that few of the people who responded to the survey marked just one reason for volunteering. Most respondents checked social and egoistic as well as altruistic reasons.

One interesting outcome of this observation was the relationship between age and the other two motives for volunteering: While the incidence of social motives was similar across the age groups, the frequency of egoistic motives was much higher among those aged 20 to 40 years old than among older participants. This finding probably reflects the fact that younger volunteers are more focused on building their careers than are older ones.

For the volunteer manager, the implications of these multiple motivations are extremely important. A manager should not only examine each volunteer's moti-

vations for joining the organization, but should also determine which motive is the most important. This can be accomplished by preparing a standard questionnaire that all new volunteers complete containing possible motives for volunteering, such as the survey developed for this study.

For example, if a female volunteer indicated she joined The Nature Conservancy—Ohio Chapter to improve the environment, to make friends, and to build her resume (in that order of importance), the volunteer manager might assign her the responsibility of picking up trash with several others from a designated stretch of a riverbank each Saturday morning. The manager could then introduce the volunteer to other volunteers through social activities such as an organizational picnic on the same riverbank. Finally, the volunteer manager can offer a variety of experiences in the organization with ever-increasing responsibility and skill level that might benefit her if she explores paid employment opportunities in the field.

The Nature Conservancy is a moderate, non-lobbying, education- and science-based environmental protection organization. The relative importance of the motivations of volunteers with environmental organizations that carry out their missions through direct action (such as Greenpeace), or through policy reform (such as the National Wildlife Federation), may be somewhat different from those of the The Nature Conservancy—Ohio Chapter volunteers surveyed for this study. These differences would be reflected in how volunteers are recruited and trained, in what kind of activities they participate, and what they expect to accomplish through their involvement, and might be addressed in another study.

Another question researchers may wish to pursue is the demographic make-up of volunteers with environmental protection groups. Findings in this study suggest that environmental volunteers tend to be more male than female, middle-aged, well-educated, and relatively affluent. Is this pattern typical of environmental volunteers? If so, why? Would there be an advantage to diversifying the volunteer pool? How could non-traditional volunteers be attracted to volunteering with an environmental protection organization?

Although only a small segment of the non-profit world, environmental protection organizations are recognized as making significant contributions to the well-being of current and future generations through their educational, advocacy, and conservation programs. Volunteers who support these activities have a variety of reasons for doing so. If The Nature Conservancy—Ohio Chapter volunteers are typical, however, their primary motive is altruistic, "to do something for nature."

## ENDNOTES

[1]The term "non-profit" is somewhat of a misnomer because tax laws allow non-profit organizations to generate surplus income provided they reinvest in the organization, not distribute it to shareholders.

[2]Although Bartell (1974) and Grunig (1989) examined the attitudes of environmental volunteers, they did not explore the question of why they volunteered in the first place.

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ABSTRACT

*Volunteers have provided countless hours of direct and indirect care to people with AIDS and HIV infection along the entire spectrum of the disease continuum. While descriptions of the types of care given exist in the literature, very few articles focus on the care giving experience itself. This article looks at the volunteer experience from the perspective of 20 individuals who had between six months and 12 years of volunteer service. Analysis of the transcripts from recorded interviews yielded six themes of volunteer care giving that are discussed in this article: caring, supporting, touching, balancing, benefiting, and reflecting.*

# The Experiences of AIDS Volunteers: Six Themes of Volunteer Care Giving

**Anne Katz**

## INTRODUCTION

Over the years of the HIV/AIDS epidemic, volunteers have been intimately involved in the daily care of those infected with HIV and dying of AIDS. Volunteers have provided a variety of services, including housekeeping, running errands, transportation, caring for pets, providing financial advice, bedside nursing, and companionship. The literature concerning care givers of people with AIDS has mainly focused on professionals' knowledge and attitudes and how these relate to the provision of service to HIV infected individuals.

People with AIDS are increasingly choosing to remain at home rather than be admitted to a hospital for terminal care (Bennett, Lubeck, McShane, Mathews, and Lipil, 1995). These are individuals who may be estranged from their family of origin or live far from relatives who might be able to give support and assistance (Kyle and Sachs, 1994). The burden of care thus falls on volunteers; men and women who formally or informally are trained to provide practical, emotional, and intimate support to those infected.

## LITERATURE REVIEW

There are few studies of volunteer care givers to people with AIDS. Velentgas, Bynum, and Zierler (1990) examined the nature of "buddy work" and the satisfaction of volunteers with personal performance in this work. More than 50 percent of those surveyed reported stress and problems with time commitment and emotional investment. Williams (1988) examined the experiences of gay men, many of whom were also HIV infected, as they cared for friends and members of their community. These men were impacted severely as they themselves were infected at the same time as caring for others. Raphael (1990) reported on individuals functioning for the first time in the role of support counselors for people with AIDS and found evidence of psychological problems as a result of this counseling experience. Guinan (1991) also found evidence of burn-out in AIDS support volunteers. Turner, Catania, and Gagnon (1994) found that physical and emotional stress, as well as reduced opportunities for social and economic development, were some of the outcomes for AIDS care givers.

Most volunteers provide social support and there are a number of papers detailing the importance of this kind of support for those infected with HIV. Kyle and Sachs (1994) found that the support of

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friends was a stronger resource than that of family. This is particularly true among gay men where barriers may exist with family of origin because of conflicting values and attitudes (Britton, Zarski, and Hobfoll, 1993; Turner, Catania, and Gagnon, 1994). Social support is seen to vary across the disease spectrum in HIV infection with companionship likely to be more important in the early stages of the disease and physical care more likely to be required later on (Green, 1993).

Caring for someone with AIDS in the home is a complex task. Duties include housework, personal care tasks, and providing companionship (Ward and Brown, 1994). Some volunteers assist with financial tasks such as paying bills and giving financial advice (Turner et al., 1994). Volunteers may have to supervise the person with AIDS as he or she takes medication (Hurley and Ungvarski, 1994). Volunteers may also serve as coordinators of the total care delivered to the person with AIDS (Ettner and Weismann, 1994). Those individuals suffering from AIDS dementia are particularly dependent on volunteers if they or their families wish them to remain in the community when institutional care is lacking, undesirable, or inadequate (Boccellari and Zeifert, 1994).

The benefits to society of the work of volunteers include significant savings to the medical system as terminally ill people are cared for at home, largely at no cost to the system. The volunteers, however, may incur considerable costs. Included are loss of earnings when volunteers take time off from work to care for the infected individual, and "opportunity costs" which describe the loss of opportunity to engage in activities such as recreation and education that increase income and improve the quality of life. The relative youth of many AIDS volunteers means that care giving may disrupt establishing a career and entering into political and social life normally associated with those in early adulthood (Turner et al., 1994).

## METHODS

Volunteers associated with the two AIDS service organizations in Winnipeg, a mid-sized Canadian city in the province of Manitoba, were recruited by letter of invitation to participate in in-depth focused interviews. Out of 50 volunteers who received the latter, 20 contacted the author to arrange for an interview. There may be a self-selection bias in the sample; however, the heterogeneity of the sample likely means that the volunteers who participated are representative of those who are associated with the two AIDS service organizations in this city. Interviews were taped and transcribed. Identifying information was removed to protect the anonymity of the volunteers and their clients.

Transcripts were reviewed to identify categories of responses that were similar. Repeated reviews of the transcripts and categories yielded six themes that describe the experience of volunteer care giving in the context of the AIDS epidemic.

Credibility was achieved by having an experienced AIDS volunteer as well as an individual who had supervised AIDS volunteers review the themes. In addition, the themes were reviewed by one of the individuals who was interviewed. All three validated the findings.

## FINDINGS

Twenty volunteers responded to the invitation to participate: 10 men and 10 women. Length of time of involvement in caring for people with HIV and AIDS ranged from six months to 12 years. The volunteers came from a wide range of occupations including four nurses, a computer programmer, two homemakers, a nun, a priest, an artist, two university professors, a construction worker, two retirees, two receptionists, and three people who were unemployed.

Analysis of the transcripts yielded six themes that develop in a chronological sequence over a spectrum of time as the volunteer works with an HIV-infected client. They are caring, supporting, touching, balancing, benefiting, and reflecting.

*Caring*

Some volunteers perceived their volunteer activities as doing what others would or could not do. Some were drawn to this volunteer work after witnessing the disease experience of a friend or family member with AIDS. Others were the parents or siblings of gay men. Many of the volunteers described becoming involved in AIDS care giving through their desire, or a religious philosophy, to serve marginalized groups or individuals. A middle-aged volunteer expressed herself by saying,

> *I'm inclined to get involved in things that are a little different ... and usually it's because I don't approve of shunning in any way and that's what this is all about. Society is shunning these people when they need the support the most.*

This desire to work with people with AIDS was described by some volunteers as a gift they could give to another human being while for others it was seen as a skill they could and should use when others were too frightened to provide care. A gay man who has volunteered with 10 to 15 clients over the course of 10 years sees his caring expressed as a means of serving others:

> *We are all born to serve each other and if I can serve in this way, by volunteering, then I'm fulfilling what I was put here for. If I have the ability and the strength to be able to be close to people when they are making a transition or dying, then maybe I'm in that place because somebody else can't be.*

*Supporting*

The activity of these volunteers extended beyond the relationship with the client to the client's family of origin and choice. This was particularly evident in descriptions of time spent with others, either in person or on the telephone. A volunteer who is a nurse spoke of supporting the wife of a man who had died of AIDS:

> *After he died I went on to giving her support in her grief ... someone that she could talk to, share her feelings ... now we talk on the phone ... for an hour or so at a time.*

Support was also given in the role of client advocate. Volunteers saw themselves as the voice of clients who were too sick or not strong enough to always fight the system. When problems arose, volunteers would act on behalf of the client with family members or with medical personnel and on a variety of levels. The most experienced volunteer interviewed was a nurse who had spent the previous 12 years providing palliative care to people with AIDS in their homes. He expressed his frustration with physicians who were reluctant to order adequate doses of analgesia for terminally ill patients:

> *Some physicians have no knowledge of the palliative care part of it and are afraid of morphine and they have no idea of the side effects of the analgesics when they do give them. Generally, when I have to work with a physician who doesn't know me I have to deal with an element of suspicion ... I have to prove myself. I tell them it's not what I've done or where I'm going ... it's about the patient who has rights.*

Lastly, volunteers value support in the day-to-day activities of care giving. Some volunteers reported the importance of receiving support from a paid employee of the organization with which they were connected while others spoke of getting formal and informal support from one another. In cases where a number of volunteers are working with a single client, the opportunity to share experiences and feelings about the work was seen as positive. One woman described her impression of the other volunteers with whom she shared a client:

> *Some of the people I've met are so involved and so concerned that you*

*can't help but think there are a lot of good people out there ... it makes you see the good in society.*

*Touching*

Many of the volunteers interviewed were part of a group that provided terminal care to individuals dying from AIDS at home. These volunteers had been trained to assist with bed baths, turning the individual in bed, preventing bedsores, and other care that can be regarded as intimate care. These volunteers recognized the importance of touching and the feelings this level of care can raise. One volunteer, a gay man in his forties, identified with the need for human touch at a time when touch is most often given by professionals in a clinical manner:

*They need love and care, too ... I've held someone when they were burning up with fever telling me they were cold ... I've been to the hospital and laid in bed with a person to let them know someone's there. I've danced with someone in the hospital because we were in the mood ... the windows were open and they could see us from the other wing, but we didn't give a damn!*

All the volunteers interviewed were acutely aware of the element of risk involved in caring for someone with an infectious disease. This was particularly relevant for those providing intimate care as opposed to those whose contact with the infected individual was on a casual basis, for example, driving to appointments or running errands. One volunteer recalled an incident when a client vomited while outside the home:

*I didn't have gloves and I had to clean him up. Afterwards I asked the nurse whether it was a problem and he said that if I didn't have open cuts on my hands it would be okay but in another situation I should wear gloves ... so I was worried about it, but it didn't stop me from doing the work.*

The volunteers recognized early on in their involvement that certain activities required the use of latex gloves while most physical contact did not. A female volunteer who still has concerns about contagion after years of experience caring for people with AIDS expressed her feelings this way:

*I'm not over cautious but I'm prudent. I help others who are handling the same client to be equally prudent. If there's a question about wearing latex gloves or not, I always put them on. But I don't go overboard.*

Most remembered the process of becoming more comfortable with touching as happening with the passage of time, but remained aware of the need to think things through carefully before participating in a new activity that carried with it some risk of contagion.

*Balancing*

The volunteers interviewed were a committed sample, many with years of service. The need to balance personal life with work and volunteering was acknowledged by all who were interviewed. Many viewed their volunteer involvement as more important than their jobs and frequently took time off from work to care for an infected individual. Of the volunteers interviewed, a number were students who had flexible schedules; others took vacation days from full-time jobs. This need to be in two places at one time can cause conflict. This is described by a woman with a demanding job who was involved in taking care of a terminally ill client:

*I can't do two things at once ... and often there's a need to. There's the pressing need to do something for someone who's dying and that takes priority over everything else. But I still have my job and there's conflict.*

The issue of confidentiality and maintaining the privacy of the infected indi-

vidual was described as requiring balance. Maintaining confidentiality was emphasized when the infected individual became more ill and the volunteer had increased need for support from his or her family and friends. Most of the volunteers had told family and friends they were involved in caring for someone with AIDS. The challenge, then, was seen to balance the need for personal support without divulging details about the infected client. One of the individuals interviewed is a gay man whose life revolves around his volunteering with people with AIDS; most of his friends are also gay men and many have HIV infection. He describes the problems he experiences with maintaining confidentiality:

> *I've volunteered with someone very close to me, but my friends had no idea that I'd been providing care for the person in his home and when the person died they got very angry that I never said anything to them.*

Over time, many of the individuals began to confront their own feelings about the impending death of someone with whom they had spent many hours. They described a process of distancing themselves in an attempt to protect themselves from inevitable pain. This distancing, however, usually occurred at a time when their volunteer involvement increased as the day-to-day needs of the infected client escalated. An experienced volunteer describes how she coped:

> *In the last two or three days I feel myself getting some emotional distance as I prepare for the time [of his dying]. I find myself more bonded to the work of caring rather than bonded to the client.*

*Benefiting*

All the volunteers spoke at length of the personal benefits they had derived from this activity. Some described learning the importance of honesty in one's relationships and how this lesson had changed the way they interacted with family and friends. One woman describes the gifts she has received from her involvement as a volunteer:

> *I'm grateful for the training I have had ... I've learned to take care of myself and I've learned what boundaries mean and how to let someone have their pain and not take over for them. I have learned to be with someone in a compassionate way.*

Others spoke of developing a greater appreciation for life as exemplified by this comment: "It makes me feel like I have some usefulness, that I'm creating my life as I go, with quality and meaning." One woman expressed her volunteer experience as that of receiving more than she had given.

*Reflecting*

Working with those facing death has had a profound effect on these 20 volunteers. All had spent time thinking deeply about their experiences and the lessons learned in the process. This reflection occurred for some on a daily basis and was described in entries into a personal journal. One man buys an angel every time a client dies; the angels are displayed on a table along with a candle. "Every night I light a candle and let it burn right out—that's for everyone who has died." Others spent time in private prayer as a means of finding peace and understanding.

Time for reflection was emphasized when the death of the infected individual drew closer. Many volunteers acknowledged a desire to witness the actual death although, in reality, this did not occur in most cases. The death of the individual was often greeted with a sense of relief by volunteers and a hope that the person had not suffered. A young nurse described her response in the following words:

> *If the death is of someone who has been journeying with the illness for some time then, for me, there would be*

*a sense of relief for him ... and then a sense of loss and a sense of being grateful for having known him.*

Many volunteers developed personal rituals to help them cope with the losses they had experienced over time caring for a number of clients. Attendance at funerals was described as a means of effecting closure and was seen as important by the majority of volunteers.

DISCUSSION

Of note in the findings is the continued enthusiasm and positive attitude of the volunteers interviewed. This contrasts with the stress and problems found by other investigators and deserves further thought. The information was gathered in a mid-sized Canadian city which has a lower prevalence of HIV infection in both the gay and heterosexual population than in larger cities. The relatively small numbers of HIV infected people may lessen the burden on the volunteer sector and allow for better coping and fewer problems with the burn-out associated with volunteering with this population.

The 10 men and 10 women who were interviewed were not asked about their sexual orientation although some did discuss it in the context of their personal motivation to do this type of work. In addition, none of the volunteers discussed their HIV serostatus. Both these factors may play a part in an individual's response to AIDS volunteering as found in other studies.

The volunteers worked at two AIDS service organizations both of which provided ongoing training and support for them. They described the interactions both formal and informal with professional staff and other volunteers as important in meeting their support needs. This may play a role in preventing burnout and coping with the inevitable losses and stress associated with the volunteer work.

Additionally, many of the volunteers found ways to express their feelings at the loss of clients. This attempt at finding spiritual peace appeared to both heal past feelings of sadness and despair and build strength for challenges to come.

CONCLUSION

The information presented in this article serves to add to the body of knowledge of the AIDS epidemic, particularly in regard to the role of volunteers in the terminal care of those infected. Of note are the changing demographics of AIDS volunteers who, in the early years of the epidemic, were largely gay men and women serving their community. We now see many heterosexual individuals across the age spectrum participating in caring for others. These volunteers bring many different motivations to their work and come from many different backgrounds. Some have witnessed the disease and death in a family member or partner and now wish to give to others some of what their family member or partner received from other volunteers. Others may perform this work as an expression of a religious calling. As the epidemic has grown over time, so has the number of individuals who wish to participate in some way in giving assistance to those dying from this devastating disease.

In order for volunteers to be able to provide effective care for those with AIDS, it is essential they are trained well, are given opportunities for further education, and are supported in their work by volunteer organizations. In addition, they need opportunities to support each other in their work. Both formal and informal meetings can strengthen the connection between volunteers. This is particularly important when it is essential to maintain a client's confidentiality and the volunteer cannot discuss any aspects of his or her volunteering with family or friends. Regular meetings of the care team are vital or, if the volunteer is working in isolation, contact with professional staff to debrief is useful. For many, coping involves a spiritual quest for understanding and peace amid suffering. Volunteers

should be encouraged to find their own meaning in this experience through personal or communal spiritual activities where appropriate.

As the numbers of those infected with HIV continue to grow globally and resources continue to shrink, the role of AIDS volunteers will become even more important. Volunteers are vital in assisting those infected to remain in their homes as long as possible and in supporting friends and family as they do so. As has been shown here, the volunteer experience proves to be a positive and life-affirming one. Volunteers not only benefit the lives of those they care for, but grow personally in return.

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This article is dedicated to the memory of Dennis Norbury, an extraordinary nurse and volunteer.

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ABSTRACT

*The religious community in the United States is increasingly being asked to partner with local service providers to help implement social programs. This article explores the assets in the faith-based community that can help bring about successful alliances. Volunteer leaders are encouraged to influence the process.*

# Welfare Reform: What the Religious Community Brings to the Partnership

**Bob Wineburg**

## INTRODUCTION

An important Associated Press news story appeared in the October 22, 1996 *Greensboro News and Record:* "DSS [department of social services] Head: Churches Can Help Reform Welfare." Appearing under the caption, "Welfare Reform Goes to Church," is a photo of the Reverend Ralph Williamson, an associate pastor of Steel Creek AME Zion Church in Charlotte, North Carolina's largest city. In addition to being an associate pastor, the Reverend Williamson is an employee of the Mecklenburg County department of social services, having been transferred from its division of children's services to head an effort aimed at increasing the involvement of the religious community in helping people move from welfare to work.

North Carolina officials widely recognize that the transition from the old welfare system to the new one will leave some people in difficult circumstances. Welfare reform provides basic job preparation and job placement encouragement, but leaves job retention to the private service sector. For example, strengthening the social support systems for poor women who have not been in the work force is an essential feature of job retention. Coordination of service provision by welfare reformers with the religious community is increasingly being seen as essential if reformers are going to succeed in helping people retain their jobs and develop careers. Volunteers from faith communities are now being asked to work alongside paid social service professionals in new local partnerships between church and state.

The picture and story about the Reverend Williamson's efforts is an early sign of future collaborations in large cities, small towns, and even remote rural communities. In Charlotte, congregational leaders and social services staff have met for a year in a project called A Faith Community United to plan ways to help people most affected by welfare reform.

Planning for change is not exclusive to Charlotte. Other states and communities have been preparing as well. In 1994, Mississippi launched the Faith and Families Initiative designed to link each of Mississippi's 5,000 churches with families on the state's welfare rolls (Sherman, 1997a). Three other partnerships, Maryland's Community Directed Assistance Program, Hampton, Virginia's Family Mentoring Program, and Fairfax County, Virginia's new Family Support Program, have been set up to help people make a smooth transition from welfare to work (Sherman, 1997b).

In San Diego, California, Ruby Shamsky,

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a social worker at the department of social services and chairperson of the DSS-Congregational Mobilization Team, and the Reverend Booker T. Crenshaw, co-chairperson of the team, sent a letter in January 1997 to pastors and church members that welcomed congregations to join a partnership whose goal is to "create a service delivery system ... which meet[s] the needs of the community in a manner which promotes self-sufficiency and the development of healthy families and individuals." The San Diego community has developed a non-profit corporation called All Congregations Together (ACT) where volunteers working at the department of social services refer people in crisis to places in the community for help with such things as emergency food, shelter, transportation, and basic necessities.

To some, faith-based social service has no place in the public sphere. To others, faith-based social service is the only solution for a broken welfare state. For those who are entrenched in the practical world of trying to solve the everyday problems of helping those in need, constructing partnerships with the religious community seems a viable way to be of assistance and maintain stability in a time of great programmatic changes.

In a 1994 study of the riots following the Rodney King trial in Los Angeles, researchers at The University of Southern California, in a larger discussion of the religious response to the riots that followed the verdict, reflected disbelief at the number of congregations involved in social service delivery. They characterized the religious social service infrastructure in Los Angeles this way:

> *The vastness of the social service infrastructure that has been created by the city's religious institutions rarely becomes visible ... The religious social service infrastructure has become vast, because the needs of the city have been vast, and because California's publicly supported infrastructure has been cut back in the face of the state's tax revolt and of its long lasting recession"* (Orr, Miller, Roof and Melton, 1994).

The extensive involvement of the religious community in social service provision is also well documented in a soon-to-be-published report from the Partners for Sacred Places in Philadelphia. It commissioned a six-city study of the community service activities of congregations that are housed in historic religious facilities (Cnaan, 1997).

## IMPORTANCE TO VOLUNTEER ADMINISTRATORS

Volunteer administrators are recognizing the importance of summoning faith communities to partner "in the public square" to solve, manage, and prevent local problems. There is widespread recognition as well by personnel in public agencies that needs cannot be met successfully without broad involvement from the religious community. Public officials are asking faith communities to contribute resources in ways that differ from before. For example, during the administration of President Ronald Reagan, it was common for social workers from the department of social services to ask several congregations in Greensboro to "adopt" the needy by purchasing clothing and providing child care and transportation for clients who did not have funds (Wineburg, 1996a). The volunteer coordinator at the department of social services found several congregations that were willing to match members with social workers and their clients.

What has changed is that leaders of public agencies are calling congregations to the public square not only to help individual clients, but as representative institutions that can help solve local problems. New relationships are forming and old ones are being energized.

There are no quick fixes in working with people who have been in poverty and out of the labor force for a long time. It will take long-term commitments by institutions (Wineburg and Wineburg,

1987) and many volunteer hours to help move people off welfare and keep them in the workforce. Volunteer administrators should learn to play mediation and education roles among public agencies, congregations and other non-governmental service organizations, informing them of the magnitude of the problems faced by the people who will be moving from welfare to work.

The national call by President Clinton to increase the number of volunteers in communities everywhere has the potential danger of increasing the pool of volunteers in the religious community without first building the capacity within its institutions to recruit, train, sustain, nurture, and nourish these volunteers. This could undercut the prevailing positive spirit and turn people and institutions away from volunteering.

## PURPOSE

The purpose of this article is to broaden the discussion about the role the religious community can play in a locally-based service system and provide a framework so that volunteer administrators better understand religious institutions. As they receive an increased share of public funds, existing community systems must develop new and creative ways of solving old problems.

Welfare reform, shifts the responsibility for solving, managing, and preventing problems to states and localities but allocates less money than previously. Communities are being asked to do more with less. New partnerships are expected to emerge where volunteers will work more closely with professionals.

Congress designed the "charitable choice" provision to protect the religious character of faith-based organizations that choose to accept Federal funds. These organizations can continue to display symbols of their faith and hire people who adhere to their faith principles while administering to the poor, but cannot demand a faith requirement in exchange for assistance that would deny religious freedom to the individual recipients of Federally supported services (Center for Public Justice, 1997). Because of the charitable choice provision, states are being encouraged to involve faith-based organizations in providing Federally funded welfare services to the poor and needy.

The religious community's importance in the delivery of local social services will continue to grow. Where resources are shrinking, faith-based communities hold by far the greatest assets. Knowing the types of assets they possess is key for leaders in social services. If localities want successful partnerships that include the faith community, it is critical to learn what the faith community can contribute to the partnership.

## SEVEN ASSETS

The seven assets listed below can help in understanding what the faith community can contribute to a community partnership.

### *Mission To Serve.*

The first asset the faith community brings to a community partnership is a mission to help the poor. Each major religion is grounded in helping those in need. When they express their faith through service, parishioners first usually help those in need in their immediate congregations. Some reach out into the wider locality. This increased during the presidencies of Ronald Reagan and George Bush and reached its height during the presidency of Bill Clinton. Congregations may be serving those outside the faith evn if they are not seen as being involved in recognized community projects. It is helpful to find out exactly what activities congregants are doing within their congregations and in the larger community before making assumptions.

### *Pool of Volunteers.*

Because faith communities are gathering points for worship and places where the expression of faith takes form, they have a ready-made pool of volunteers. It

is clearly easier to recruit volunteers from this pool. Communica-tion with potential volunteers can be done through congregational newsletters, sermons, and adult religion classes. An institutional commitment to a project by volunteers in a religious congregation should be recognized as that specific faith community's collective commitment to join in a partnership.

The faith community and the individual volunteers must be nourished and nurtured for balance and harmony among the sometimes competing interests of volunteers' personal needs and requirements for satisfaction and the congregation's ability to deliver what it is being asked to do programmatically. Clearly understanding the needs of the individual volunteer and the institution can strengthen the program.

Congregations define their commitment as "outreach," "mission," "ministry," or "social action." Whatever the term, it usually signifies a faith community's commitment to making a difference (Claman and Butler, 1994). Often there are committee structures with well-defined processes and procedures that are followed before committing people and other resources to projects, especially if the projects are long-term in nature. Agencies would do well to learn about the congregations they plan to enlist into service and design projects tailored to the culture and policies of those faith communities.

*Sacred Space.*

Religious congregations often have extra useable space that agencies can use for meetings, community forums, educational, and cultural activities. As often happens, congregations are community spawning ponds for social change, whether it is awareness around the health needs of children, as has been the case in my community of Greensboro, North Carolina, or organizing marches and protests during the civil rights movement in the 1960s. In my research, I found that 18 percent of the existing non-profit organizations in Greensboro evolved from congregations (Wineburg, Ahmed, and Sills, 1997). People who use the facilities of the religious community for meetings and programs have a good chance of developing and sustaining long-term relationships with congregations. A congregation's invitation to enter its sacred space is an offer to join in its expression of faith in social action. My research (Wineburg, 1994) shows that an organization's use of religious space increases its chances of securing volunteers from that faith community.

*Grant Makers.*

The fourth asset of the religious community is its potential for raising and distributing discretionary funds for designated causes. In a time when public funds are being cut for service delivery, the religious community has been asked for ever more money to help local service efforts. In my 1992-1995 study of Greensboro (Wineburg, 1996a and b), 52 percent of the agencies had received financial support from local religious congregations. Much of that support came during the presidency of Ronald Reagan when there were decreases in public funds for social services. Those agencies that receive funds, or other kinds of support from the religious community, can strengthen their ties to it by submitting reports and personal stories of how the funds helped make a difference.

*Political Strength.*

The religious community has tremendous potential for exerting political pressure if it chooses to use it. In an era of public retrenchment, the religious community holds out the promise for both the well being of local citizens and the careers of politicians who hope religious congregations and charities will revitalize slipping moral values, reduce public expenditures, increase private initiatives, and produce workable programs. It is important to realize that from new partnerships come new relationships and understand-

ings. The religious community becomes more involved in local collaborative service planning with public and non-profit agency service providers. Congregations learn how, why, and the extent to which social service organizations distribute cash, goods, professional, and volunteer-based services. The religious community gradually recognizes that community problems will not get solved without their participation. Alliances of ministers, public service employees, and volunteers of congregations and charities gain increased leverage over not only how services get delivered, but how they are paid for. As members of religious institutions learn first-hand about the problems they are being asked to solve, they will have a deeper understanding of what can be accomplished through private voluntary efforts as opposed to public efforts.

According to Amy Sherman (1995), it is important to understand that state agencies tend to treat contracting non-profits not as equals, but as subcontracting functionaries doing the government's bidding. However, as congregations participate increasingly in the distribution of services through collaborative arrangements, they will become a political force in shaping the changing roles that public and private non-profits play in determining and delivering community services. They will be educated to influence the direction of service delivery resulting from the distribution of goods, services, and placement of volunteers.

There is a danger of damaging the prospects of building healthy partnerships if public agencies, and some private ones as well, hand the service baton to the religious community. They must recognize that the religious community, once seen as somewhat tangential to the successful operation of local service systems, is now the "swing vote," an essential ingredient for the success of the partnership in solving, managing, and preventing community problems. Volunteer administrators can do much to educate those who negotiate contracts, be they agreements that are fee-based or volunteer-based, by outlining for the broader community the true capacity and capability of religious congregations' ability to serve, and helping plan ways to reach the goals. As pivotal institutions in determining the health and vibrancy of community service systems in this new era, religious communities must be treated with respect and with an understanding of their growing political strength.

*Moral Authority.*

A sixth asset that the religious community brings to the service arena is moral influence. For more than 15 years much of the media coverage regarding religion has focused on the Christian Coalition, abortion, prayer in schools, cult induced mass suicide, and scandals. From the press coverage it might be easy to conclude that religion in the United States has little to do with social service. While the media has focused on the exhortations of the religious right, people from mainline religious congregations and their charities have been quietly, and without a great deal of attention, serving meals, building houses, helping refugees, distributing grants, volunteering at hospices and homeless shelters, opening their facilities to the Boy Scouts, Girl Scouts, Red Cross, public school meetings, Alcoholics Anonymous, and scores of other self-help groups that need meeting space. They have preserved the warmth and vitality of community and neighborhood life in cities and towns around the nation.

All social policy rests on a moral foundation. As social policy development becomes the property of localities, the one commodity in which the faith community has a monopoly is moral authority. I believe there will be an early struggle between radicals and moderates over whose moral values shape local policy. Ultimately, it will be those who spend time in the trenches with the hungry and hurting, who provide grants and open their facilities to neighborhood and community groups and who express their

faith through service who will shape the morals of a community. The Salvation Army, an evangelical church, has declared "soup, soap and salvation" as its motto for more than 130 years. Those who meet the local community's needs with concrete goods and services will shape the moral agenda. Congregants and community members will need education about the nature and scope of service they will be asked to provide. Volunteer administrators can use the facilities of congregations as schools for community education about local problems. They can also help the moral leaders of congregations understand the specific causes and possible remedies for problems that their faith communities will need to tackle.

As congregational representatives attend meetings to wrestle with the complicated problems facing the community, they will become better prepared to make their moral arguments more strongly. No child should go to bed hungry if there is enough food in a community. No elderly person should have to choose between buying medication or food. No one should freeze to death in a community where there are enough resources for all to be warm. No one should be without shelter when communities have thousands of boarded up houses and apartments. As the religious community continues its service efforts, exerts increasing moral authority, and starts holding accountable those whose actions keep people down rather than lift them up, it will influence elected officials, government bureaucrats, and non-profit leaders.

*Creativity and Experimentation.*

As new partnerships form, there will be a fresh mix of people and institutions trying to solve, manage and prevent problems. Large bureaucracies, like departments of social services, often have fixed ways of doing things, not necessarily because they are the most effective, but because they are bound by statutes that make workers hesitant to try new approaches. Smaller congregations do not have statutory constraints and their members are freer to be creative. Volunteer administrators can help the new partnerships advance different and creative ways of doing things by encouraging experimentation, assessing what can and cannot be accomplished, and cultivating the best blending of the strengths public agencies offer with the desirable assets of the religious community.

The faith community has been portrayed as a more effective service provider than public agencies (Olasky, 1992) because it can experiment and provide spiritual guidance as part of an overall service plan. In contrast, I believe the most effective way to solve community problems is through public/private partnerships that include the use of resources from the religious community. The efforts of the religious community can easily be undermined if it merely replaces resources lost by funding cuts to the bureaucracy without attempting to bring the local community into a partnership that delivers services in a new way.

## CONCLUSION

For some time to come, as localities make the transition from a Federal welfare policy to a state and local system, and as the basic needs of people are not being met, there will be an increasingly clear and conscious strategy to enlist the religious community in social service provision. Politicians know the transition to a locally-oriented social service system will be difficult and have been actively enlisting the religious community's help. President Clinton, while campaigning in 1996, spoke at the National Baptist Convention USA that represents 33,000 primarily black Baptist churches, urging all the nation's churches to take the sting out of the tough new welfare proposals by hiring people off the public rolls (Associated Press, 1996). In another appeal to religious communities, Republican Governor Kirk Fordice of Mississippi introduced a program called Faith In Families (Edwards, 1995) that

encouraged each of the state's 5,500 churches and synagogues to adopt one of the state's 55,000 welfare families. Mississippi proposed to continue its financial support for families receiving welfare if congregations would provide practical and spiritual support. Before the new welfare reform law was passed in July of 1996, only 267 of Mississippi's congregations signed on to Governor Fordice's program; as of October 1996, approximately 15 churches were matched with families (Shapiro, 1996). By July 1997, once welfare reform became a reality, 622 families had been adopted by 220 participating churches (Sherman, 1997a).

Despite Mississippi's lack of resounding success to enlist the support of the vast majority of the faith based community, the trend continues. Governor Jim Hunt, a Democrat from North Carolina, spoke at Highland United Methodist Church in Raleigh, North Carolina, where he called on the religious community to "pitch in and make this happen" (*Greensboro News and Record,* 1996). He was referring to the Work First Program that is North Carolina's welfare reform program. He had been talking to churches assuming that congregations are ready, willing, and able partners and will participate when summoned. I have been a member of Governor Hunt's task force on community initiatives regarding welfare reform and have seen some lively exchanges between church leaders and representatives of North Carolina's department of human resources as the implementation phase takes hold. State government officials are slowly learning how to enlist voluntary partners from the religious sector in a kinder and gentler way than at first. A rigid, sometimes unwitting authoritarian approach will not work with the religious community.

As we move further into the era of more locally-financed social service systems, it is clear that we need new ways to solve, manage, and prevent some of the major problems surrounding us. The religious community will not be able to take over the country's social welfare matters alone and local service delivery systems cannot manage their affairs effectively without assistance from the religious community. A new partnership needs to form. As a first step, leaders of the volunteer community can do much to make sure this partnership flourishes by using the framework presented here as a map to help broker the relationships among public and private non-profit agencies and the religious community.

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ABSTRACT

*A heightened interest and commitment from the White House in encouraging citizen volunteerism and service is likely to lead to an increase in the number of volunteers in government agencies. This article begins with an overview of both volunteer administration and public personnel administration. The overview suggests that public personnel administrators may be able to utilize skills from the field of volunteer administration in the areas of recruitment, selection, motivation, and training and development. Techniques used by volunteer administrators can be utilized by public personnel administrators to promote and enhance volunteerism in the public sector.*

# Volunteer Administration: Useful Techniques for the Public Sector

**Michele L. Ross and Jeffrey L. Brudney**

*As President, I want to promote ... basic values ... And that is why we have opened the Office of National Service, which is leading our administration's national service movement. This office will encourage partnerships between all levels of government, private enterprise, and the voluntary organizations ... and it will enlist new volunteers in community-based efforts to combat urgent social problems.* (Remarks made April 11, 1989 by former President George Bush on the Points of Light movement.)

*We have succeeded in over 200 years in forming a more perfect union ... but we have succeeded mostly because, in the gaps between what is done by government and what is done by the private economy, citizens have found ways to step forward and move our country forward, and lift our people up. Citizen service is the story of our more perfect union. We cherish our citizen volunteers.* (Remarks made April 28, 1997 by President Bill Clinton at the Presidents' Summit for America's Future held in Philadelphia, Pennsylvania.)

The heightened interest and commitment from the White House in stimulating voluntary community service in solving serious social problems focuses a direct spotlight on the field of volunteer administration. In 1989, President George Bush initiated a national strategy to increase the scale of voluntary service by establishing the Office of National Service. Bush also started a Daily Point of Light program that honored persons or groups engaged in direct and meaningful voluntary service in their local communities. With the April 1997 Presidents' Summit for America's Future in Philadelphia, President Bill Clinton sparked a renewal in recognizing the importance of volunteers in the United States. Effective strategies used by volunteer administrators can enhance the

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knowledge of public personnel administrators in adjusting to the demands of working with citizen volunteers.

Public personnel administrators and volunteer administrators face similar problems and issues in how to utilize staff effectively. The major difference that arises between the two fields is that public personnel managers most often work with paid employees, while volunteer administrators deal with unpaid citizens. However, with increasing emphasis on citizen participation and service, public personnel administrators need to be able to utilize skills from the field of volunteer administration to embrace a larger workforce of paid and unpaid staff. Public administrators and personnel specialists need to learn more about the involvement of volunteers in service delivery. "The evidence available suggests that volunteers assist large numbers of government offices at all levels, and that this practice is increasing" (Brudney, 1990).

This article suggests a closer examination is needed in the areas of recruitment, selection, training and development, and motivation, and that consideration should be given to the applicability of techniques of volunteer administration to public personnel administration. The involvement of volunteers in public agencies has implications for the future as agencies increasingly turn to citizens in service delivery.

## VOLUNTEER ADMINISTRATION: AN OVERVIEW

Non-profit organizations are often characterized as philanthropic, charitable, or "public benefit" organizations. As O'Neill (1989) states, "They are private organizations serving a public purpose." In 1995, an estimated 93 million Americans volunteered an average of four hours per week at various non-profit organizations, the equivalent of slightly more than 7 million full-time employees (Hodgkinson and Weitzman, 1996).

An effective volunteer program enhances the capabilities of an organization by sustaining constructive participation. The primary goals of volunteer programs are to (1) improve agency operations, (2) exert a positive effect on the environment, and (3) better the circumstances of agency clients (Brudney, 1996). Volunteer administration is the profession concerned with "the study and practice of integrating volunteers effectively and ethically into an organization to enhance performance and results." The essential components of volunteer administration encompass the design, implementation, management, and evaluation of the volunteer program. As such, the volunteer program is a vehicle for facilitating and coordinating the work efforts of volunteers and paid staff toward the achievement of organizational goals (Brudney, 1994). Volunteer program functions include:

- Establishing the rationale for volunteer participation.
- Involving paid staff in volunteer program design.
- Integrating the volunteer program into the organization.
- Creating positions of program leadership and direct service.
- Preparing job descriptions for volunteer positions.
- Meeting the needs of volunteers by placing them in productive and satisfying jobs.
- Managing volunteers.
- Evaluating and recognizing the volunteer effort.

The foundation for a successful volunteer program rests on the agency's strategic consideration of the rationale for citizen involvement and the development of policies and procedures to guide this effort. As Graff (1995) points out, "The greater the degree of responsibility of volunteer work itself, the greater the need for rules to govern and regulate its accomplishment; the greater the need for guidelines to ensure safety, the greater the need for policies."

An explicit statement of goals can be

used to define the types of volunteer positions that will be needed; position descriptions can be used to assist in the evaluation of the volunteers. Planning meetings with paid staff can be used not only to alleviate fears that volunteers could displace them, but also to develop policies and guidelines that address various aspects of volunteer involvement including attendance, absenteeism, performance review, benefits, confidentiality requirements, grievance procedures, expense reimbursement, probationary period, suspension and termination, and record-keeping. To demonstrate that the non-profit or public agency takes volunteer participation seriously, these policies and guidelines should be comparable to those for paid employees (McCurley and Lynch, 1996).

Several structural arrangements for integrating volunteers are found in public and non-profit organizations: ad-hoc volunteer efforts, a decentralized approach, and a centralized approach.

An example of ad-hoc volunteerism is the responsiveness of citizens to an emergency situation. In the instance of a hurricane catastrophe, volunteers provide food and respond to the clean-up effort. The decentralized approach allows individual departments to recruit and supervise volunteers in their particular units. The primary advantage of the decentralized approach is greater flexibility to tailor volunteer programs to the needs of specific departments in the agency. Finally, the centralized approach requires a recognized leader—a paid director or administrator of volunteer services. With a paid administrator, a powerful message is sent throughout the organization regarding the significance and value placed on having volunteers in the organization and gives recognition to the specific set of skills the volunteer administrator brings to the job (Brudney, 1996). An additional model is to rely on an external organization for recruitment or referral with the non-profit or public agency retaining management responsibility. Some organizations have contracted for this service with volunteer centers (Haran, Kenney, and Vermillion, 1993).

## PUBLIC PERSONNEL ADMINISTRATION: AN OVERVIEW

Public personnel administration incorporates the policies and techniques used to manage the 17.2 million Americans employed by one level of government or another (Tompkins, 1995). According to Klingner and Nalbandian (1993), there are four fundamental public personnel management functions designated by the acronym PADS: Planning, Acquisition, Development, and Sanction.

*Planning* includes activities such as budget and human resource planning, employee task division, deciding how much jobs are worth, and position management. *Acquisition* includes recruitment and selection of employees. *Development* entails orienting, training, motivating, and evaluating employees to increase their knowledge, skills, and abilities. *Sanction* encompasses establishing and maintaining expectations and obligations that employees and the employer have toward one another. These four personnel management functions are incorporated in diverse personnel systems.

There are several personnel systems, all of which have varied policies, rules, regulations, and practices: political systems, civil service systems, collective bargaining, and affirmative action systems (Klingner and Nalbandian, 1993). Because civil service systems predominate in the public sector, they are examined more closely below.

Civil service systems are designed with two objectives: the enhancement of administrative efficiency and the maintenance of employee rights. These two objectives are believed to best maintain an efficient and professional public service (Klingner and Nalbandian, 1993). Civil service systems arose from growing public outrage over the abuse of the political patronage system utilized by President Andrew Jackson after his election in 1828,

and were developed on principles of merit and political neutrality. Based on the Pendleton Act of 1883, "Position classification became the cornerstone of public personnel management" (Klingner and Nalbandian, 1993). Position classification offers a uniform basis for grouping jobs by occupational type and skill level, and an equitable and logical pay plan based on the knowledge, skills, and abilities needed to perform the job. Classification further clarifies career ladders and aids in the recruitment, selection, training and assessment processes through its specification of duties and qualifications for each position.

The role of the public personnel specialist parallels some of the activities of the director of volunteer services. Individuals occupying these positions focus on effective utilization of their human resources. However, productive involvement of volunteers capitalizes on different techniques than those used with paid employees.

## ROLE OF THE PUBLIC PERSONNEL SPECIALIST

Public personnel management is a set of functions aimed at managing human resources in public organizations. In a civil service system, the personnel director usually functions as administrative support to the other departmental managers in the agency. The personnel specialist gives input on such matters as incentive systems, job design, productivity measurement, and employee attitude assessment, along with formulating operational plans (Nigro and Nigro, 1994). Traditional public personnel management requires that personnel directors know the laws and regulations that control practices within a particular system, as well as the techniques used to perform personnel functions within that system. The basic skills required for public personnel managers are (Klingner and Nalbandian, 1993):

- Knowledge of civil service rules and regulations.
- Being able to develop and administer examinations.
- Writing job descriptions.
- Administering pay and benefit programs.
- Processing personnel actions.

Even though parallels exist in the roles of public personnel specialists and directors of volunteer services, knowledge of how volunteer administrators attract and retain volunteers would benefit personnel specialists as volunteers begin to play a larger role in government agencies.

## ROLE OF THE DIRECTOR OF VOLUNTEER SERVICES

Why do people volunteer? There are several reasons, among them a sense of self-satisfaction, altruism, meeting people, developing professional contacts, learning about a field, receiving training, gaining experience, providing entry into a particular organization (Wolf, 1990). The donation of volunteer time and talent can enormously affect the efficiency and effectiveness of a public or non-profit organization. However, considerable planning and preparation is needed to sustain the effective participation of volunteers. This task falls to the director of volunteer services who has many duties and bears overall responsibility for the volunteer program. This position is the contact point for those both inside and outside the organization. Major responsibilities of the director of volunteer services include (Brudney, 1996; Wolf, 1990):

- Recruitment and publicity.
- Writing formal job descriptions.
- Applicant interviewing and screening for volunteer positions.
- Determining where volunteers can be utilized most effectively.
- Volunteer orientation and training (including establishing and updating written policies on volunteer procedures).
- Monitoring, evaluating, and recogniz-

ing volunteer performance.
- Assisting employees with supervision.
- Organizing recognition events.
- Acting as an advocate for volunteer needs and interests.
- Training staff to work with volunteers.
- Responding to problems, mediating conflicts among volunteers, and handling terminations of volunteers.

Of these duties, an essential building block of a successful volunteer program is the job description. Job descriptions allow for work allocations that reflect the needs of the organization and its employees. Job descriptions should include job title and purpose, responsibilities and activities, qualifications and time commitment, reporting relationships and supervision, and benefits and obligations. The director of volunteer services uses the job descriptions as a basis for recruitment, screening and interviewing applicants, and placement (Brudney, 1996; Fisher and Cole, 1993; McCurley and Lynch, 1996).

Attracting citizens to volunteer and sustaining their interest are among the most challenging responsibilities of the volunteer administrator. Various strategies can be employed to ensure that job designs focus on meeting the needs of volunteers. Once recruited, effective management of volunteers depends on applying different techniques and incentives than are commonly used with paid employees. The "managerial investment in building trust, cooperation, teamwork, challenge, growth, achievement, values, excitement, commitment, and empowerment" (Brudney, 1996) may be more widely practiced in volunteer than public sector settings. Evaluation and recognition of volunteers requires the active use of techniques to ensure the needs and expectations of both the volunteer and the agency have been met and appreciated.

## RECRUITMENT

Public personnel managers are directly involved with the recruitment of employees who occupy civil service positions in local, state, and federal agencies. As Nigro and Nigro (1994) state, "a major task confronting the public sector today is to develop recruitment and selection techniques and processes that not only conform to the merit principle and the standard of equal employment opportunity but actively support the overall effort to build and sustain the human resources base of an effective public service."

Matching the motivational needs of people to appropriate jobs lends itself to both motivation and performance improvement. Frederick Herzberg developed a series of motivators that he called satisfiers from a survey conducted on accountants and engineers. Among the motivators are employee recognition, delegation of responsibility to employees, progressive responsibility, opportunities for advancement. Dissatisfiers, or hygiene factors, related to company policies, salary, supervision, and technical aspects of employment (Wilson, 1976). Keeping Frederick Herzberg's Motivation-Hygiene theory in mind, both directors of volunteer services and public personnel managers should look at the factors that motivate people: achievement, recognition of accomplishment, challenging work, increased responsibility, and growth and development. If volunteers do not receive satisfaction in the work they do, they are less likely to stay.

One of the primary functions of a director of volunteer services is the search for individuals who possess the desire and ability to get the job done. A successful volunteer recruitment process: (1) defines the target group of potential volunteers, (2) uses appropriate professional media and word of mouth to solicit volunteers, and (3) has procedures for screening, selecting, and training the volunteer (Bradley, et al., 1990). Understanding why people volunteer—the motivation involved—should be the focus of the recruitment effort, based on a well-developed volunteer program plan and job description(s).

In the area of recruitment of volunteers

to public sector agencies, Brudney (1990) recommends various strategies:

- Fostering a culture of commitment within public organizations—a shared set of values, a clear sense of agency mission, an action orientation, and frequent interaction with clients—to improve attracting and keeping volunteers.
- The creation of jobs that offer opportunities for enjoyment or challenge, interesting or meaningful work, personal growth, and/or social interaction prove to be an effective recruitment strategy for government organizations.
- Government agencies can offer inducements that augment the value to individuals of donating time since volunteers are not compensated monetarily for their labor. Low-cost incentives include self-development aspects of volunteering, orientation and training, documentation of volunteer work experience, and providing references.
- Volunteers can be conceived as potential recruiters: Organizations will succeed in attracting and retaining new members to the degree that government volunteer services give participants a sense of meaning or fulfillment so they tell others about their experience.
- Public agencies should forge closer ties with private organizations that promote or sponsor employee volunteerism and participate in partnership agreements with voluntary action centers and private, non-profit organizations.
- Target other volunteer sources, for example, those with disabilities, unemployed people, and people from minority populations to bring a diversity of useful perspectives and insights to government agencies.

These strategies have proven effective in non-profit organizations in recruiting volunteers to assist in the delivery of services. These same strategies, when used by public personnel specialists or public administrators, can increasingly attract volunteers to public agencies. Recruitment of volunteers by public personnel administrators is not just posting a job announcement. A motivational appeal to citizens, along with a sense of recognition as to the importance of volunteers, can yield greater citizen involvement in government agencies.

## SELECTION

Screening and interviewing potential volunteers are critical tasks of the director of volunteer services. Important skills here are the ability to ask appropriate questions and the art of listening (Wilson, 1976). Different kinds of interviews and the purpose of the interview help to determine the appropriate format and amount of time required. Specific interviewing techniques are not addressed in this article, but questions that assess a person's attitude, values, ability to relate to others, emotional stability, and motivation for volunteering should be formulated.

Screening volunteers permits placement for suitability and safety, and reduces problem or inappropriate assignments based on minimum qualification requirements. Good interviewing and selection skills determine the effective match between volunteers and positions in an organization. A number of civil rights, affirmative action, and privacy requirements of state and Federal laws can have an impact on the screening and interviewing of volunteer applicants. It is important that the director of volunteer services consider specific requirements of the volunteer position. Effective interviewing leads to productive placement, which ensures that volunteers are selected to have meaningful involvement in the organization.

For the public personnel administrator, selection is at the core of merit systems. As Nigro and Nigro (1994) state, "Merit systems universally emphasize both the value of neutral competence [removing political party considerations] and objec-

tive selection procedures designed and controlled by personnel specialists." Traditional selection procedures attempt to measure a candidate's ability to perform a job satisfactorily by using tests or measurements of capacity. According to Nigro and Nigro (1994), tests applied by public organizations usually involve the following components: minimum qualification requirements; evaluation of training and experience; written tests; performance tests; oral examinations; and background investigations.

Imposing minimum qualifications for a position screens out applicants unlikely to have the background or skills necessary to carry out the associated duties. Evaluations of training and experience are often used in combination with written or oral examinations (interviews) to assess the applicant's skills, knowledge, and abilities. Performance tests are used to give a direct measure of how candidates perform on a series of job elements. Background investigations consist mainly of reference checks (Nigro and Nigro, 1994). As Klingner and Nalbandian (1993) conclude, "The goal of most public employers is to hire and promote those with the best knowledge, skills, and abilities to perform the job ... ultimately there must be workable recruitment, selection, and promotion procedures that permit routine, cost-effective application and promise fair treatment for applicants."

It is not easy for public agencies to locate and attract volunteer citizens with appropriate backgrounds and aspirations to fill designated needs. The careful matching of citizens with positions improves not only volunteer motivation but also organizational performance (Wilson, 1976). Public personnel specialists must do more than just administer an examination or complete a background check on a volunteer—the personal interview is part of the screening process to assess the basic fit of prospective volunteers to jobs designated for them in an agency (Brudney, 1990; Patterson, 1994). Bradner (1995) suggests that prospective volunteers' interviews consist of open-ended questions, assessment of volunteers' reaction to agency policies, and exploration of volunteers' special needs (for example, parking, transportation, disability accommodations).

It must be remembered that the first responsibility of a public agency is to its clients, and accordingly, careful selection of volunteers is imperative. Selection of volunteers in all agencies, whether public or non-profit, should be made with due care and deliberation.

## MOTIVATION

Volunteer motivation has received widespread empirical and theoretical attention. As Pearce states, "Updated lists of 'reasons for volunteering' are compiled, and ever more erudite arguments for or against the importance of altruism in volunteering are developed" (1993). Pearce (1993) categorizes volunteers into four groups according to their socioeconomic status, interpersonal networks, demographic characteristics, and personality traits. People with higher income, educational level, occupational status, and material wealth are more likely to volunteer. Substantial evidence indicates that those who come into contact with volunteers are more likely to volunteer, and that most volunteers are recruited by their friends, relatives, or associates (Pearce, 1993). Studies have also shown that whites are more likely to volunteer than blacks, and women are more likely to be volunteers than men.

Unlike employees who are paid, volunteers' motives cannot easily be reduced to one simple assumption. The rewards of volunteering are an enduring topic of speculation. Pearce (1993) summarizes the reasons for volunteering: "First, individuals volunteer to satisfy a wide diversity of personal needs ... However, three attractions of volunteering appear across divergent studies—volunteering to serve, for social contact, and to promote the goals of the particular organization."

To retain volunteers, motivation and

recognition are vital. Recognition of volunteers is a motivational device that helps hold volunteers' interest and encourages them to return. Recognition can be formal (certificates, pins, plaques, banquets or ceremonies), or informal (praise, including volunteers in staff meetings and planning sessions, and expressions of thanks). Volunteers who feel a sense of belonging and accomplishment will be more motivated to continue (Bradley et al., 1990).

Techniques used to motivate paid employees in the public sector such as seniority, salary increases, upgrades in rank, and job protections are not applicable to volunteers who do not work for monetary compensation. In a study that examined job attitude and motivation differences between volunteers and employees in a matched sample of organizations, Pearce (1993) confirmed that volunteers had greater social and service motivations. As Brudney (1990) points out, government personnel systems do not typically accord high priority to such motivations. Thus, public personnel administrators will have to adjust to citizen volunteers for whom monetary and security incentives are not salient. Public personnel administrators need to consider activities that volunteers can usefully perform for the organization in light of the motivation that draws them to donate time to public service.

## TRAINING AND DEVELOPMENT

The vitality of any organization is determined by the level of training offered—not only to volunteers, but also to paid staff. In public and private nonprofit organizations, training is given to volunteers and paid staff so they may perform well and feel comfortable in their assigned duties. Another term used by behavioral scientists for training is human resource development defined as, "Focusing on the broad developmental process of people as resources to themselves, groups, organizations, communities, and larger cultures ... it is by no means a luxury; it is the key to unlock creative helping and problem-solving processes that can move a changing society forward" (Wilson, 1976). Personnel training has two functions: it establishes a minimum level of competency, and it is a benefit of being a part of the organization (Macduff, 1994). Training sends a message, especially to volunteers, that there are standards they are expected to meet in order to fulfill organizational goals.

Three central tenets constitute the foundation of training for adults: conducting needs assessments, writing training plans, and evaluating the training. The first step in planning training is to understand the training requirements of volunteers through a needs assessment. Macduff (1994) incorporates six elements in written lesson plans for volunteers: the purpose; the learning objective; the time allotted for specific activities; a detailed explanation of the designed activities; the techniques used to evaluate learner performance; and the resources needed to carry out the training activities. Evaluating learner performance should include both formative and summative evaluation techniques. Formative evaluations are done during the training to allow for corrections, and summative evaluations are done after the training to determine whether the objectives were achieved.

Trainers cannot make volunteers learn. Macduff (1994) points out that "the teacher is not so much a purveyor of knowledge ... but rather a facilitator, an encourager of another's finding the knowledge for himself." In other words, the person who is responsible for training, whether it is the director of volunteer services or someone designated specifically for training and development, needs to be more than a person who just relates facts. Training should be an ongoing activity for non-profit organizations. The best training creates a team of staff and volunteers who use adult education principles as a guide to conduct needs assessments, determine training needs, organize training activities, evaluate learner perfor-

mance, and arrange for appropriate resources.

Public organizations rely on the knowledge, skills, and abilities of their employees to produce goods and services efficiently, effectively, and responsively. Thus, organizations must continually renew their human resources—their employees—by training, education and staff development. Training is not a new personnel function, yet it has often been taken for granted by public agencies. When revenue falls or when budgets are cut, funding for training normally decreases. The bulk of funding for training, education and staff development goes into short-term training activities designed to improve performance in an employee's current job (Klingner and Nalbandian, 1993). Agencies need to foster an organizational culture committed to educational opportunities for continuous learning for both paid and volunteer staff.

Public personnel administrators need to determine when training is appropriate. Training needs should be assessed in three ways: (1) a general overall need in which there is required training for all persons in a certain job classification regardless of job performance; (2) observable performance discrepancies in which, for example, low ratings on performance are noted; and (3) anticipation of future human resources needs, for example, when new technology is to be introduced or when the mission or strategy of the agency changes (Tompkins, 1995).

Training should demonstrate an impact on the performance of the employee and volunteer. To assess this impact, evaluation of the effectiveness of training should be conducted. Training must be an appropriate solution to an organizational problem, that is, it must be aimed at correcting a skill or information deficiency. Klingner and Nalbandian (1993) assert that a more customer-oriented, competitive and efficient government in the future will need to be based on "continuous learning and improvement." As such, training of all staff, both paid and unpaid, to meet technological advancements and increase job performance and efficiency and an organizational willingness to make long-term investments in all workers will play an important role in the effectiveness of public agencies.

It is imperative to conduct training and development in public agencies for both citizen volunteers and paid employees. Employees and volunteers should learn to work effectively, cooperatively, and supportively with each other. Training sessions for paid staff should demonstrate to them the benefits of working with volunteers, resulting in relief from some tasks and better service to clients. Orientation and training for volunteers should communicate the mission of the agency and its importance. Officials should take care to explain to volunteers the public authority underlying organizational goals, the need for accountability in using that authority with discretion, and the connection between documented results and budgetary allocations made to the agency (Brudney, 1990).

## PUBLIC AGENCIES AND VOLUNTEERISM

The encouragement of volunteerism by recent presidential administrations expresses the need for greater involvement of citizens in the delivery of public services. A 1988 survey of cities and counties conducted by the International City Management Association (ICMA) documented high levels of volunteer involvement in cultural and arts programs, museum operations, recreation services, programs for the elderly, fire prevention and fire fighting, emergency medical services, and ambulance services. A 1996 survey conducted by the National Association of Counties' (NACo) Volunteerism Project, highlighted in the winter 1997 issue of *The Journal of Volunteer Administration*, showed that volunteer programs play an increasingly important role in county government. The NACo survey suggested a substantial increase in volunteer pro-

grams in various service areas. Other research substantiates that volunteers are found not only in local governments, but also in state and Federal programs and agencies.

The primary catalyst to increased governmental interest in volunteer involvement is an erosion of available funds and revenue restrictions and the increased demands of the public for government services (Brudney, 1995). Gains in performance that volunteers offer include: broader extension of services, more efficient allocation of organizational resources, and potential cost savings. Brudney (1990) asserts that, "As a relatively inexpensive form of labor, volunteers offer governments the potential to maintain or even enhance the amount and quality of services with a minimal investment of public resources." Substantiating these claims, Bradley et al. (1990) found that utilizing volunteers in county government enhances the services and the image of elected officials by promoting citizen participation and democracy.

Although volunteerism has become widespread, volunteers are often "poorly recruited, underutilized, and may actually be resented by paid staff who fear for their jobs and jurisdictions" (Koteen, 1989). Public personnel administrators need to do a better job recruiting, selecting, motivating, and training volunteers.

## CONCLUSION

Increasing commitment to the promotion of citizen service, as exemplified by the Presidents' Summit for America's Future held in Philadelphia in April 1997, is likely to bring more volunteers to government. The techniques used by professionals in the field of volunteer administration are those public personnel administrators need to know better in order to utilize citizen participation effectively in this era of downsizing and reinvention. The techniques used by volunteer administrators can be utilized by public personnel specialists to increase effective citizen volunteer involvement in public organizations. Successful volunteer programming in public agencies (as elsewhere) rests on the premise that agency leadership lends its approval and support to the utilization of volunteers. Public administrators should accept the involvement of volunteers and adjust to the demands of working with citizens. Hence, effective management strategies need to be employed that promote and enhance volunteerism in the public sector.

Public personnel administrators have much to learn from volunteer administrators in the four areas of recruitment, selection, motivation, and training and development. Given the rise of volunteers in government and the increase in public, non-profit partnerships, public personnel administrators and their agencies can benefit from increasing their knowledge of volunteer involvement and administration.

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# Letters to the Editor

THE JOURNAL welcomes letters from readers. Letters should be as brief as possible and must include writer's name, address, and telephone number. Those selected may be edited for length and clarity.

**Mandated vs. Voluntary Service**

To the Editor:

I am writing in response to Anthea Hoare's letter in the summer 1997 issue of THE JOURNAL regarding the mandated vs. voluntary service debate.

As a new member of AVA based in the UK, I am unaware of the discussions held in the pages of THE JOURNAL or at the ICVA in Calgary in 1996. I would, however, like to give my perspective on this matter based on the current situation in the UK.

First, whilst I can see the point both Susan Ellis and Anthea Hoare are making concerning the personal development potential of "voluntary" work for those who are forced into it, the issue here in the UK has been of a more ethical nature: Given that voluntary work is undertaken of one's own free will, surely forcing individuals into such roles undermines this basic tenet of volunteering.

This argument has been used by many UK voluntary organisations over the past 18 months to argue against government workfare projects for the young unemployed being run as volunteer schemes. The argument finally has been persuasive in ensuring that such schemes are seen as providing paid employment and training whilst a national voluntary citizen's service initiative is being planned that embraces the ethics and nature of voluntary activity.

Finally, in response to the point Steve McCurley evidently made in Calgary about organisations not asking where large donations come from, all I can say is that I'm amazed at such unethical practice. You can bet your bottom dollar (or pound sterling!) that Bernardo's (the UK's biggest children's charity) would turn down money from donors associated with practices, organisations, etc., that exploited children and young people. I would sincerely hope that other non-profit organisations would have appropriate scruples too.

Rob Jackson
Divisional Volunteer Co-ordinator
Bernardo's
Ilford, Essex, England

*Steve McCurley replies:*

*First, a small correction to Anthea Hoare's letter in the summer 1997 issue of THE JOURNAL. The session in Calgary was about the growth of mandated volunteering. The group was discussing to what extent one should inquire into the motivations of potential volunteers and reject those who have "non-altruistic" reasons for volunteering. What I said at that point was not that we don't commonly pay attention to where donations come from, but that we don't pay such attention to why they are given. Which is to say that we don't customarily interrogate potential donors about the "purity" of their gifts, inquiring whether they truly believe in the cause or are giving for tax purposes, to impress their friends, to appease their guilt, or any of a thousand other non-altruistic reasons. That we would think of doing so in the case of volunteers seems to me to be yet another of those subtle but pervasive signs of prejudice about volunteering that Susan Ellis talks about—we apply different standards to the donation of time versus the donation of money. The group in Calgary then went on to*

*conclude, as Anthea does in her letter, that what is important is not how people come to the act of "volunteering," but rather how they are made to feel once they engage in it.*

*Second, although I didn't make any statement in Calgary questioning where money comes from, let me do so now in light of Rob Jackson's letter which suggests his shock over not questioning the source of donations. He notes that Bernardo's would turn down money from donors associated with practices that exploited children and young people. This is commendable, but is hardly the point. All rational organizations would turn down donations of either time or money from individuals who either were in direct opposition to their philosophy or had criminal or other malicious intent. Nobody questions this. What I would be willing to wager, however, is that Bernardo's does not administer a purity litmus test to potential donors that asks them to swear they truly believe in the cause of the organization and are not influenced in their decision to give by reasons such as taxes, desire for fame, personal involvement, etc. Nor, I suspect, does Bernardo's, if it receives corporate donations (or government funding, for that matter), inquire too deeply into the "rightness" of the source of that funding. Does it ask potential corporate sponsors, for example, if they are trying to improve their corporate image with their donation and then reject those who say "yes"? Does it ask politicians who vote for government funding whether they are doing so because they believe it will help their chances of re-election?*

*Third, you will note in the above that I don't make any personal comments about what is "right" or "ethical." In the two decades I have been involved in volunteering, I have heard too many debates about what constitutes a "volunteer" and have seen far too many cases which indicate to me that this is an area which is so grey as to defy human understanding. My own interest, outside the confines of late-night bar conversations with friends, is in dealing with the reality that mandated volunteering will probably be the defining hallmark of the next decade. How we, as leaders of volunteer involvement within agencies, decide to deal with it will shape the future of volunteering for the next generation. That is an issue we must solve and solve quickly.*

*Steve McCurley*
*Partner*
*VMSystems*
*Olympia, WA*

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## GUIDELINES FOR SUBMITTING MANUSCRIPTS

### I. CONTENT

A. THE JOURNAL OF VOLUNTEER ADMINISTRATION provides a forum for the exchange of ideas and the sharing of knowledge and inspiration about volunteer administration. Articles may address practical concerns in the management of volunteer programs, philosophical issues in volunteerism, and significant applicable research.

B. Articles may focus on volunteering in any type of setting. In fact, THE JOURNAL encourages articles dealing with areas less visible than the more traditional health, social services, and education settings. Also, manuscripts may cover both formal volunteering and informal volunteering (self-help, community organization, etc.) Models of volunteer programming may come from the voluntary sector, government-related agencies, or the business world.

C. Please note that THE JOURNAL deals with volunteerism, not voluntarism. This is an important distinction. For clarification, some working definitions are:

*volunteerism:* anything related to volunteers, volunteer programs or volunteer management, regardless of funding base (including government-related volunteers).

*voluntarism:* refers to anything voluntary in society, including religion; basically refers to *voluntary agencies* (with volunteer boards and private funding) that do not always involve volunteers.

If this distinction is still unclear, feel free to inquire further and we will attempt to categorize your article for you.

### II. PROCEDURE

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3. an abstract of not more than 150 words;

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F. Author is advised to use non-sexist language. Pluralize or use "s/he."

G. THE JOURNAL prefers authors use language accessible to the lay reader.

H. First person articles may be acceptable, especially if the content of the article draws heavily upon the experiences of the author.

I. The author is encouraged to use interior headings to aid the reader in keeping up with a lengthy article. This means breaking up the text at logical intervals with introductory titles. Refer to issues of THE JOURNAL for sample headings.

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When submitting a training design for publication in THE JOURNAL, please structure your material in the following way:

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TITLE OR NAME OF ACTIVITY

GROUP TYPE AND SIZE: This should be variable so that as many groups as possible can use the design. Optimum group size can be emphasized or ways to adapt the design to various group sizes can be described.

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TIME REQUIRED: Approximate time frame.

MATERIALS: List all materials including props, handouts, flip charts, magic markers, and audio-visual equipment.

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VARIATIONS: If other ways of conducting the design are applicable, describe briefly.

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