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The University of San Francisco

THE PERCEPTIONS OF VOLUNTEERS REGARDING THEIR MOTIVES,
REWARDS, AND CHALLENGES AT THE SAINT ANTHONY FOUNDATION IN
SAN FRANCISCO, CALIFORNIA

A Dissertation Presented
to
the Faculty of the School of Education
Department of Leadership Studies
Catholic Educational Leadership Program

In Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Godbertha K. Muganda
San Francisco
December 2007

This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirement for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

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DEDICATION AND GRATITUDE

To the Blessed Mother of Jesus
For Her motherly faithfulness and guidance.

To my deceased parents, Gabriel and Mariam, for the undying
love engraved on my heart. May they rest in peace.

To women who are studying and working
hard to make a difference in both the developed
and the underdeveloped world.

In gratitude for a peaceful, educational, and joyful four
years with the CIT staff: John Bansavich, Eileen Lai, Ginny
Wallace, Ken Yoshioka, and Stephanie Wong; students and
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CHAPTER ONE

THE RESEARCH PROBLEM

Statement of the Problem

In the United States, volunteerism is widespread. Ellis and Noyes (1978) reported, "From the year 1620, the time of the early colonists to the present time, volunteering in this country has been so pervasive that it can be observed daily in just about every aspect of life" (p. 2). The early church buildings, schools, libraries, museums, hospitals, and orphanages were built by people on a voluntary basis. They generously offered resources of land and building supplies, as well as money.

According to Ellis and Noyes (1978), in Delaware, in 1698, people voluntarily built the old Swedes Church. In 1832, the Perkins Institute for the Blind was founded in Boston by philanthropist Samuel Gridley Howe. In the 1840s, Dorothea Lynde Dix was an early crusader with her struggle for the rights of the mentally ill.

The comprehensive literature of volunteerism supports the growth, the importance, and the major contributions of millions of volunteers in building this nation by devoting substantial amounts of their time and energy to helping others (Clary & Snyder, 1998). Despite the rapid growth of

volunteerism in different national programs, and in spite of a surge of interest in volunteerism by the people and social-service groups in the United States, current systematic research examining the motives, benefits, rewards and challenges associated with volunteerism is limited (Steel, 1995).

Both Brown (1998) and Clary and Synder (1998) acknowledged the importance of investigating the variables inherent to volunteerism.

Specifically, Brown stated, "Since the presence of volunteers constitutes a substantial phenomenon, it deserves a serious search for explanations of voluntary giving and its organizational response" (p. 66). In addition, this ongoing helpfulness, since colonial times, suggests that it may be productive to inquire about the motivations that may dispose individuals to seek out volunteer opportunities, to commit themselves to voluntary helping, and to sustain their involvement in volunteerism. The proposed study sought to address these issues by examining the motivations, benefits and challenges of those involved in volunteerism within the context of Saint Anthony Foundation in San Francisco, California.

Purpose of the Study

The purpose of this research was to investigate the motives, rewards and challenges that volunteers encounter at the Saint Anthony Foundation in San Francisco, California. Specifically, the researcher conducted a case study of the Saint Anthony Foundation and examined this organization's documentation related to its mission and values to determine the extent to which this dimension is expressed through the words and actions of the volunteers. In addition, the researcher observed the interactions among administrators, volunteers and their clients and interviewed administrators and volunteers.

Background to the Problem

Volunteerism

Volunteerism involves recognizing a need and responding to that need. According to Ilsley and Niemi(1981), "Volunteerism embodies a spirit of willingness (even eagerness) on the part of volunteers to contribute their time and energies without remuneration" (p. 1). Volunteerism has been and continues to be a part of American history (Ellis & Noyes, 1978; McGuckin, 1998). In the days of town meetings, McGuckin reported, "Many [volunteers] were elected to serve on policy-making and

school boards, and many others were elected or appointed to commissions" (p. vii).

Volunteers do charitable work with a sense of mission, sometimes spending as long as eighteen hour days running homeless shelters for women and children. In response to the needs of society, volunteers give not only material things, but also service, energy and talents to the cause in which they are involved (McGuckin, 1998). When faced with challenges, such as illiteracy, poverty, crime and environmental problems, the United States has always relied upon the dedication and action of volunteers (Ellis & Noyes, 1978).

The research studies of Ilsley and Niemi, (1981) on volunteerism found that throughout North America, there has been an increase in the number of people who are engaged in unpaid helping activities. The census on volunteerism sponsored by the Bureau of Surveys in 1974 and reported by the Agency for Volunteer Service (ACTION) (1975) revealed that nearly 37 million Americans were engaged in some form of volunteer work in the 1970s. Since then, the number of volunteers in different projects has increased. A Gallup survey sponsored by an independent sector, a Washington-based association of nonprofit organizations, reported that 60 million Americans volunteered a total of 20.3 billion

hours in 1995. This averages to 218 hours per volunteer or 77 hours per American (McGuckin, 1998). A survey of 250,000 college freshmen, sponsored by the University of California Los Angeles's (UCLA) Higher Education Research Institute, noted that 72% of that population served in a volunteer capacity during 1996 (American Council of Education, 1997). Data collected by the Current Population Survey (CPS) and reported by the United States Department of Labor in December, 2005, is shown in Table 1.

Americans have long volunteered to serve those in need through various organizations, such as the Peace Corps, Volunteers in Service to America (VISTA), and the Jesuit Volunteer Corporation (JVC), to name a few. McGuckin (1998) noted that, "Today, nearly 20,000 people donate blood to the Red Cross every day, enough for up to 80,000 life saving transfusions, and billions of pounds of surplus food are distributed to starving people every year" (p. vii). Whenever there is an opportunity to assist others in local or international communities, many Americans take the time to make a difference.

Table 1

Volunteers Selected by Gender and Age: September 2003–2005
(Numbers in thousands)

Characteristic	September 2003		September 2004		September 2005	
	Number	Percentage of population	Number	Percentage of Population	Number	Percentage of Population
Sex						
Total, both sexes	63,791	28.8	64,542	28.8	65,357	28.8
Men	26,805	25.1	27,011	25.0	27,370	25.0
Women	36,987	32.2	37,530	32.4	37,987	32.4
Age						
Total, 16 Years and over	63,791	28.8	64,542	28.8	65,357	28.8
16 to 24 yrs	8,671	24.1	8,821	24.2	8,955	24.4
25 to 34 yrs	10,337	26.5	10,046	25.8	9,881	25.3
35 to 44 yrs	15,165	34.7	14,783	34.2	14,809	34.5
45 to 54 yrs	13,302	32.7	13,584	32.8	13,826	32.7
55 to 64 yrs	8,170	29.2	8,784	30.1	9,137	30.2
65 yrs and over	8,146	23.7	8,524	24.6	8,712	24.8

Note: From Bureau of Labor Statistics (2005)

Volunteerism in the Catholic Church

The American Catholic Church since its beginning developed structures for carrying out volunteerism through teaching, missionary, charitable, and serving religious orders. According to Hutcheson (1977), the Christian faith

has always motivated people to volunteerism. In the United States, the Catholic Church has been one of the most important philanthropic institutions from the Colonial days to the present time. During this period, a relevant welfare system under the precepts of Christian charity was built. The Church created charitable organizations, social programs, and sponsored institutions such as hospitals, housing, asylums, and schools.

In the 16th century, Father Junipero Serra, with the Franciscan missionaries and Fr. Eusebio Kino with the Jesuit missionaries, opened different missions and schools in California and Arizona. They taught religious education, weaving, farming, ranching, cooking and other activities on a volunteer basis. During this time period the parochial schools, orphanages, and hospitals opened by Mother Elizabeth Seton were also operated on a voluntary basis by the Sisters of Charity. From 1727 to the present time, the Ursuline Sisters opened and operated some of their schools on a voluntary basis (Kealey & Kealey, 2003). In short, Catholic Church volunteerism by missionary individuals and groups has been long-standing ever since the Colonial days (Hutchson, 1977).

Education for Service in the Catholic Church

The Catholic Church's social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society (USCCB, 1998). The teaching which is based on the gospel of Jesus Christ who came to serve not to be served (Matt. 20:28) communicates to the world that since Jesus Christ came to serve not to be served, His followers are called upon to learn from their master how to serve others as He did. Serving others as Jesus did is, therefore, the mission of the church. It is the dynamic mandate for the church and all Christians of all times to articulate and implement this mission (USCCB, 1973), which is based on love and service to the poor.

Since education is the most important way by which the church can spread and fulfill its mission, the efforts of the church must support its educational institutions, such as elementary schools, high schools, colleges and universities. "Through education, the church [will] prepare its members to proclaim the Good News and to translate this proclamation into action" (USCCB, 1973, p. 3).

History of Volunteerism

The spirit of volunteerism is deeply rooted in the history of America from the Colonial Period to the present time. From Mother England, the colonists brought with them many customs, influences, and attitudes, including the concern for the needy (Axinn & Levin, 1982).

Throughout the settlement years, many Americans affirmed their rights and responsibilities as citizens by volunteering in efforts that shaped their future. "As early as 1647, at the first session of its colonial legislature, Rhode Island announced the Elizabeth Poor Laws Principles" (p. 13). These laws stressed the public responsibility for the poor by saying, "It is agreed and ordered by this present assembly that each town shall provide carefully for the relief of the poor, to maintain the impotent and to employ the able, and shall appoint an overseer for the same purpose" (Records of the Colony of Rhode Island, 1856, pp. 184-185).

While the Poor Law principles were stressed on paper, they were not adopted as a legal or governmental framework for the relief of destitution (Kramer, 1981). The Poor Laws provided meager, last-resort support when family and individual resources were exhausted and then only under

restrictive conditions of residency, coercive work features and humiliation (Axinn & Levin, 1982). In Pennsylvania recipients were humiliated by being made to wear on their shoulders a large letter "P", and in New York, relief recipients were required to wear badges inscribed with the large letters "N.Y" as indicators of their needy status.

While governmental attention to the poor during the 17th century was inadequate, other forms of volunteer assistance flourished (Kramer, 1981). In 1636, Harvard became the first American college when John Harvard donated both money and over 400 volumes from his personal library. In 1700, ten of Connecticut's leading clergymen established Yale College, and the Old School House in Mount Holly, New Jersey, was constructed in 1759. Libraries and museums were formed in a similar fashion as people donated time and resources. In Colonial times, survival was everyone's primary concern and people simply helped others out whenever necessary (Ellis & Noyes, 1978).

During the 18th century additional forms of volunteerism is chronicled. According to Ellis and Noyes (1978), the Revolutionary War (1775-1783) was actually won through organized volunteer efforts. The army was made up of volunteers and the citizens opened their homes as medical centers for the wounded soldiers. As train travel

became available, riders would be called upon to assist in crisis situations. Newspapers were put together by donated written contributions or with articles from other papers. The Bank of North America, America's first organized bank, was the result of Philadelphia citizens who wished to send supplies to the destitute Revolutionary Army.

The early 1800s saw many volunteer societies springing up to coordinate charity programs and develop social welfare plans; the anti-slavery movement had thousands of volunteers working for its cause. A system of local health boards was established in Massachusetts and free vaccinations were given in New York in 1802 and in Boston in 1803. By the 1830s, a type of volunteerism had become so established in America that Alexis de Tocqueville, a visitor from France, noted its significance in his renowned analysis of American society as follows:

Americans of all ages, all conditions, and all minds unite. Not only do they have commercial and industrial associations in which all take part, but they also have a thousand other kinds: religious, moral, grave, futile, very general and very particular, immense and very small; Americans use associations to give fetes, to found seminaries, to build inns, to raise churches, to distribute books, to send missionaries to the antipodes, in this manner they create hospitals, prisons, schools. Finally, if it is a question of bringing to light a truth or developing a sentiment with the support of a great example, they associate. (As cited in Mansfield & Winthrop, 2000, p. 489)

In the mid-1800s, however, cities were experiencing the problems of rampant unemployment and drunkenness, poverty, vice, crime, riots and disorders. Many volunteers rallied to help. Doctors gave their services free, women held fairs, merchants and bankers subscribed to relief funds and people offered portions of their salaries or skills to help. In 1853, the New York Children's Aid Society was founded and began placing homeless children in foster homes. Both the Underground Railroad and the Civil War relied heavily on volunteer efforts (Ellis & Noyes, 1978).

In the 1950s and 1960s, Ellis and Noyes (1978) reported that volunteerism was primarily fueled by citizen-driven, political movements, such as the Joseph McCarthy (McCarthyism) movement, the Civil Rights movement, the Viet-Nam War and the John Birch Society. Volunteerism was also advanced through political groups, such as Parents without Partners, the Salk (polio) Vaccine Program, day care centers, the expansion of local and state Chambers of Commerce, and the Council for Financial Aid of Education. In 1961, John Kennedy's administration created the Peace Corps, which challenged and supported young Americans to volunteer in the world's developing nations. This orientation stimulated a new era of volunteer academic

activist groups, such as the Southern Christian Leadership Conference (SCLC), the Congress of Racial Equality (CORE), the Student Non-Violent Coordinating Committee (SNCC), American Society of African Culture, the Free Speech Movement of 1964 and the Civil Rights protests.

Volunteerism continued to flourish in the 1970s and 1980s. In 1971, the Nixon administration started ACTION, a major peacetime effort which supported the volunteer efforts of the Peace Corps, VISTA, Foster Grandparent Program, RSVP, the Service Corps of Retired Executives and Action Core of Executives (ACE). In 1976 Millard and Linda Fuller founded Habitat for Humanity, as a voluntary outreach to the poor. By 1988, Habitat for Humanity had organized home building programs in 277 communities. To date, this volunteer organization has built more than 200,000 homes sheltering more than 1 million people in 3000 communities world wide (www.habitat.org/how/history_text.aspx). In the 1980s the major problems of hunger, homelessness, and drug abuse were addressed by volunteers through food kitchens, emergency shelters, food banks, and food drives.

An increase in volunteerism continued in the latter half of the 20th century and this trend continues today. This finding continues to be monitored and supported today

through computer technology and media coverage. As Ellis (1990) noted, nearly every aspect of American social and political life has been impacted by the work of volunteers.

Theoretical Framework

The functional approach was one of the lenses that guided the researcher of this study to answer the following questions: Why do people decide to engage in helpful activities as volunteers? What rewards and challenges do they encounter in volunteering?

Snyder and Cantor (1998) defined the functional approach as:

Being concerned with reasons and the purposes, the needs and the goals, the plans and the motives that underlie and generate psychological phenomena; that is, such a strategy is concerned with motivational foundations of people's actions, and with the agendas that they set for themselves and that they act out in pursuit of their goals... special attention is placed in a functionalist analysis on the ends or outcomes of human social behavior, that is, not only on what people do in pursuing agendas but also on how well they do it and what ends their strivings bring them. (p. 642)

The functional approach has its roots in the doctrine of natural selection, which states that "those variations of a particular species best able to adapt to a particular environment would survive and perpetuate themselves, while those variations less able to adapt would die" (Lundin,

2001, p. 605). The mind evolves along with the body, so the process of adaptation applies to the mental, as well as the physical.

According to Lundin (2001), the functional approach was developed by three psychologists at the University of Chicago including John Dewey, James Angell, and Harvey Carr, all three of whom stressed behavioral adaptation. Lundin summarized behavioral adaptation to include:

A motivating stimulus, which acted as an incentive that remained relatively persistent until the organism acted in such a way as to satisfy it; a sensory stimulus, which acted as an incentive or goal; and, the activity of responding which continued until the motivating stimulus was satisfied. (p. 605)

According to Houle, Sagarin, and Kaplan (2005) the functional approach is utilized when the researcher is investigating the underpinning attitudes that motivate actions. These researchers maintain that these approaches are appropriate when examining the motives behind volunteering. The work of Snyder and Cantor (1998) pointed out people can and do perform the same actions in the service of different psychological functions, that is, different people may engage in the same volunteer activity but may do so to fulfill different motives. Thus, a particular volunteering activity which would seem to appeal to the same motivations and offer the same benefits may, in

fact, appeal to different motives, as well as offer different benefits to different individuals involved (Hynes & Nykiel, 2004).

A study by Houle et al. (2005), which investigated whether volunteer motives predicted task preferences, employed the functional approach. The results offered new support for functional theorizing by demonstrating that individuals prefer tasks with benefits that match their primary motives. Finkelstein, Penner and Brannick (2005) used functional analysis theory to study the motive, role identity, and prosocial personality as predictors of volunteer activity. The identity and perceived expectations emerged as important predictors of volunteer participation and were strongly associated with most motives for volunteering. Guided by the functional approach, the researcher of the proposed study will investigate and analyze the motives, rewards and challenges encountered by the volunteers at the Saint Anthony Foundation in San Francisco, California.

Research Questions

The following questions guided the research of the perceptions of those who volunteer at the Saint Anthony Foundation in San Francisco, California.

1. To what extent are the documented mission and values of the Saint Anthony's Foundation expressed through the words and actions of the volunteers of the organization?
2. What factors motivate Saint Anthony Foundation volunteers to participate in this program?
3. What rewards do these volunteers derive from their volunteerism?
4. What challenges do these volunteers encounter at their volunteer site?

Limitations of the Study

While there have been anecdotal reports suggesting a number of motives, rewards and challenges associated with volunteerism, there have been very few academic reports. As in all qualitative studies using observation and interview procedures, there were several limitations to this study. The potentially important limitation that was particularly relevant for this study was that the investigation was limited to the volunteers of one organization in San Francisco, California. Therefore, the results of this study are not generalizable to other volunteer programs.

Further, the study was limited to the perceptions of volunteers of 21 years of age and above and to those who have been volunteering in the St. Anthony Foundation for more than five years. Also, the clients of the St. Anthony Foundation were not included in the interview aspect of this study. Another limitation was that the researcher may have to standardize the interview situation in a way that may have influenced the interviewee to answer questions in a certain way.

Significance of the Study

By conducting this study, the researcher intended to identify what volunteers would encounter as challenges and the benefits of volunteerism. This study provided guidance and perspective to people who will engage in volunteerism in the future. Managers of volunteers, or staff who have volunteer services as functions of their job responsibilities will have the opportunity to use this study as a resource and support.

Regardless of how individuals come to volunteer to a certain volunteer program, the key is to know what motivates them to volunteer, what are the expected benefits and what might be the challenges of volunteering. It may be helpful for developers, managers, and coordinators of

various volunteer programs and services to become aware of these components of their volunteer programs.

Having identified the direction for this research, the next chapter will provide the theoretical foundation for the study.

CHAPTER TWO

REVIEW OF LITERATURE

Restatement of the Problem

Historically, volunteerism has been an important part of American life: socially, politically, and ecclesiastically. Its growth in modern times is marked by a significant and rapid increase in different programs (Steel, 1995). In spite of the report of a surge of interest and strong feelings about volunteerism in people and social service groups, there has been little current systematic research devoted to examine the motives, benefits, and challenges associated with this phenomenon. This study inquired about motives, benefits and challenges for getting involved in volunteerism at the Saint Anthony Foundation in San Francisco, California.

Overview

The review of literature was divided into three sections. The first section examined the motives, benefits, and challenges of volunteerism. The second section explored the relationship between religious faith and volunteerism as well as the relationship between Catholic social teaching and volunteerism. The last

section addressed the literature concerning the functional approach, which serves as a theoretical rationale of the study.

Motives, Rewards and Challenges for Volunteerism

According to Gordon (1982), research on volunteerism between 1800-1950 was primarily descriptive. Since then and with the advancement of analytical and motivational studies, Gordon discovered that volunteerism became a topic of systematic investigation. However, the numbers of such studies are limited. The work of Smith (1994) supported Gordon's findings. Smith (1994) found that most studies on the determinants of volunteer participation in programs and associations were too narrow in the kinds of variables that they included and that explanatory power was reduced as a result.

One of the earliest qualitative studies on volunteer motivation was Sills' (1957) case study of the members within the National Foundation for Infantile Paralysis, a voluntary association. The study revealed that volunteers had both self-oriented goals, which involved motivation to advance their status in the community when they joined the Foundation, and other-oriented goals, which involved the desire to help others or do something about the threat of

polio. Specifically, Sills found that volunteers who were lawyers, professional business men, and directors in suburban counties were mainly interested in publicity, while mothers and polio veterans were motivated by a desire to help others. In addition, Sills discovered that volunteers receive rewards not only from participating in a voluntary association, but from being a part of a social movement. Sills reported that volunteers derived "the greatest sense of satisfaction from being one small part of a large group of people" (p. 240), who banded together to achieve a goal, for example, to fight a disease, conquer a world-wide-plague or raise money for a cause.

Warner and Hefferman (1967) investigated the influence of the benefits and reward system of a voluntary association in relationship to its membership and individual participation. Their hypothesis was that the greater the extent to which a member thinks he or she must participate in order to receive the association's benefits, the greater his or her participation would be. The positive correlation between participation and the ratio of benefits to contributions reached significant statistical levels, which meant that individuals were more likely to join an association if it promised to provide certain benefits for that individual.

Naylor's (1967) book, *Finding, Training and Working with Volunteers*, is a prominent work in the field of volunteerism. In it, she pointed out that motivational factors are related to both conscious and unconscious needs and that, throughout a volunteer activity, those motivational factors may change. Naylor observed that volunteers are motivated by many factors: 1) a sense of altruism, 2) a sense of belonging, 3) a sense of being needed and useful, 4) a sense of power and enjoyment, 5) a sense of purpose, and 6) a sense of growth and challenge. Understanding these motivational factors is critical to the survival and effectiveness of volunteer programs. Naylor pointed out that often volunteers were "Wrongly assumed [to be] working from altruism motives" (p. 77).

Aves's (1969) work on volunteerism emphasized motives other than altruism. She surveyed a sample of 800 participants about their motives for doing voluntary work. She reported that, most of the volunteers spoke honestly of their motives identifying both altruism and personal benefits as factors. Specifically, the personal gains included self-interests, enjoyment, and networking with new social contacts. They included the perception of gaining maturity, knowledge, and unique skills far beyond what they would have gained from home or school learning experiences.

Aves' work (1969) explored factors of threat to effective volunteerism. Volunteers, who were regarded as unreliable and lacking enthusiasm, were discovered as a primary threat. Those who perceived voluntary tasks to be menial, ignoring their importance, were seen as a threat to volunteerism. Volunteers' lack of skills and knowledge was a third threat to volunteerism.

However, in the 1970s and 1980s, research on volunteerism became more sophisticated. The general theories of management, such as Douglas Mc Gregor's (1960) "Theory X and Theory Y", Abraham Maslow's (1943) "Hierarchy of Needs", and others, were applied to both volunteerism and management of volunteers (Gordon, 1982).

The work of Horton, Reddy and Baldwin (1972) suggested that volunteerism is a cognitively motivated action that is influenced by the self-actualization needs of Maslow's hierarchy. It found that individual voluntary action is that which gives personal meaning to life. "It is that which one freely chooses to do either for enjoyment in the short term and/or from commitment to some longer term goal that is not merely a manifestation of bio-social man, socio-political man or economic man" (p. 163). Using contextual and organizational variables, such as the bio-physical environment, cultural and sub-cultural social

structures and the human population, Horton et al. explored the determinants of individual and group participation in organized voluntary action. Their findings indicated that organizational factors, such as the amount and distribution of organizational control, the benefit system and its level of formalization, affect the levels of and types of individual voluntary activity in the group.

The work of Levin (1973) focused on the factors that contributed to the growth of volunteerism. Levin suggested that the effectiveness of a volunteer program depends upon its duration and upon the ability of the supervisors to stimulate volunteers to serve with competence, vigor and pride. He stated,

Motivation is very complex and each individual probably has many motives for volunteering. An interesting and important observation about motivation and volunteers is that motives for volunteering often change as the volunteers become more involved with the program. Studies have found that volunteers' initial motives are often tenuous, superficial, or even very self-centered. Constructive supervision, a sense of achievement, and new relationship can deepen, broaden, and integrate the original motives of volunteers to the point of achieving a positive correlation between the objectives of the facility and the reasons volunteers continue to participate. (p. 3)

Levin found that volunteerism was correlated to Maslow's (1943) Hierarchy of Needs Theory in that the factors which fueled individual volunteerism was directly

related to his or her human need of safety, security, belonging, self-respect or self-actualization. However, many volunteers reported the following to be their prime motives:

The desire to utilize special knowledge and skills, the need to be a part of activities that have neighbor, community, regional, or national importance, the desire to help others, a desire for recognition and status, the need to feel needed and useful... (p. 4)

The *Goodwill Manual* (Levin, 1973) did not provide a theoretical framework except for Maslow. The references to support the research were omitted, but the conclusion and themes were consistent with those of other studies. The theme that emerged throughout the document was the importance of motivating volunteers by meeting their needs and by providing them with a satisfying experience. This could be accomplished by insuring that volunteer work was integral to the program or organization and supported and valued by staff, and that it provided for the personal learning and growth of the volunteer.

Volunteerism as a source of one's personal growth and as a source of strength for American democracy is a key to the work of Schindler-Raiman, Lippitt, and Fox (1973). Collectively, these researchers argued, "If a democratic society is to continue to evolve, it must assume and require widespread involvement of its members and increased

dependence on volunteer time and energy" (p. 44). They claimed that motivated volunteers could strengthen democracy by protecting equality of rights, and bringing together polarized factions of the community. Gordon (1982) elaborated, "A democratic system must provide its citizens with answers to the question 'who am I?'" (p. 35) by preparing them for competent and motivated volunteerism as an early learning experience.

The work of Girdon (1978) investigated what motivated 317 participants to volunteer within four health and mental institutions. Girdon hypothesized that the desire for interpersonal relationships, the opportunity for self-fulfillment, and forming or gaining business connections were the rewards from doing volunteer work. He found that reward factors varied with the ages of participants: younger volunteers were motivated by their desire to gain work experience, while old volunteers were motivated by their desire for social interactions.

Ilsley and Niemi's (1981) book, *Guidance for Coordinating and Facilitating Volunteer Programs*, examined McGregor's (1960) Theory Y within the volunteer setting. These researchers discovered that a given volunteer program could be volunteer-centered rather than organization-centered. Theory Y depicts workers [volunteers] "as self-

motivated and interested in the job [of volunteerism], with a capacity to be creative and to assume responsibility. Hence they are motivated by a need to participate and share in the decision-making process" (p. 32). Therefore, the implication for managing volunteers was "to be attentive to the needs of volunteers and their feelings of acceptance" (p. 32).

Ilsley and Niemi (1981) examined the self-actualization theory of Abraham Maslow relative to volunteerism. According to Maslow, self-actualization acts as a motivator for people only after their basic human needs of safety, love, affection, and esteem have all been satisfied. Ilsley and Niemi underscored the volunteers' need for a sense of identity, friendships and cohesive relationships, as well as responsibility, self-improvement, and adaptation to a program's philosophy and goals. They emphasized that in order to run successful volunteer programs, coordinators should be aware of the needs of their volunteers.

Fitch's work (1987) investigated the motivations of college students who volunteered for community service. He designed a 20-item scale divided into three constructs to assess the different reasons for volunteering: altruistic motivations, egoistic motivations, and social-obligation

motivations. His sample consisted of 76 students enrolled at a major southeastern university during the spring of 1986. Of the three constructs assessed, egoistic motivations ranked the highest. Volunteerism was perceived to give most of his subjects a sense of feeling good about themselves for helping others, and a chance for networking with other volunteers. The second highly rated item was an altruistic response, which means that volunteers were more concerned about those less fortunate than themselves. Fitch concluded that, although altruistic reasons for volunteering were important, egoistic rewards were necessary.

In the study of one of the public libraries in Los Angeles entitled "Volunteers and Bureaucrats: Clarifying Roles and Creating Meaning", Walter (1987) aimed at identifying and analyzing role perceptions of library staff and volunteers in order to find out how volunteers were integrated into the organizational structure. She discovered that library volunteers became involved to increase public service levels and to maintain this increase. In addition, she found that the volunteers were aware that their willingness to continue volunteering was crucial to the viability of the library system. Relative to the library manager, Walter's work (1987) suggested that

those in this position reported that they are aware of their challenge to integrate, coordinate, and motivate both their employees and their volunteers. These managers are aware that they must both empower and direct the volunteers within the organization by making them valued members of the system.

From the 1990s to the present, volunteer activities have been fundamental to the effective functioning of many organizations (Finkelstein, Penner & Brannick, 2005). The work of Wild (1993) suggested that corporate volunteer programs are planned and managed efforts that seek to motivate and enable employees to engage in effective volunteerism. These programs provided employees with the opportunity to enhance job-related skills and improve employee work attitudes.

Evidence of a correlation between the opportunity to develop and enhance job skills as a benefit gained through participation in corporate volunteer programs has been provided by the work of Peterson (2004). Specifically, Peterson found that employees who participated in corporate volunteer programs perceived volunteerism as a way of enhancing their job morale and related skills, which in turn, could lead to their permanent employment. Moreover, the study indicated that a higher proportion of employees

(80%) in companies with volunteer programs previously participated in corporate formal volunteer programs. This relationship could be attributed to the possibility that individuals are motivated to volunteer because they believe that volunteer experience is valuable to their professional career.

According to Caudron (1994),

Corporate volunteer programs have been credited with a number of favorable outcomes associated with the company's personnel. It has been suggested that employees prefer to work for companies that are not solely concerned with their bottom line, but are also actively involved in their community. As a result, corporate volunteer programs are believed to help recruit and retain highly qualified employees. (pp. 38-44)

The research of Brown (1998) related to volunteerism within public education revealed that most people volunteered in educational organizations because they wanted to help others, while some did so as a means to self-fulfillment and stimulation. Others claimed that volunteering in schools was a source of personal satisfaction and that it helped to develop self-confidence by broadening a person's horizons and viewpoint. For example, some parents became involved with volunteer work in their children's schools in order to gain knowledge of

the school or to improve their children's schooling experience.

A study by the Independent Sector (1999), an alliance of nonprofit organizations, found that people volunteer for achievement, affiliation, power, or a combination of all three. Many volunteers with professional organizations reported that they wanted to give something back to the profession, and also wanted to increase their knowledge, make useful career contacts and gain skills that would be valuable in their professions. The study suggested that rarely is there just one factor motivating the phenomenon of volunteerism.

The research conducted by Andersen (2003) examined volunteerism in hospital settings and revealed that many students who volunteer in the field of health care have aspirations for a career in it. Andersen found that volunteer programs can assist administrators of hospitals to identify the interests, the desires, and the qualifications of young people whom they expect to recruit as future employees.

Religious Faith, Catholic Social Teaching and Volunteerism

Religious faith has been found to be a strong motivator for volunteerism (Boswell, 2005). The teachings of the Catholic faith encourage charitable giving or action to help other human beings, especially those in need. In the Old Testament, God reveals himself to us as the liberator of the oppressed and the defender of the poor, demanding from people both faith in Him and justice towards one's neighbor (World Synod of Bishops, 1971). Saint James advised that Christian faith can be perfected by actions. He wrote,

What does it profit my brethren, if someone says he has faith but does not have works? Can faith save him? If a brother or sister is naked and destitute of daily food, and one of you says to them 'depart in peace, be warmed and filled', but you do not give them the things which are needed for the body, what does it profit? Thus also faith by itself, if it does not have works, is dead. (*The Holy Bible, New International Version*, James. 2:14-17)

God's second commandment speaks of "loving thy neighbor as thyself and doing unto thy neighbors as we would do unto ourselves" (John.13: 34-35).

According to Elliot (2003), the early American settlers had faith in God and believed that:

Their life and liberty were gifts from God, and they would be judged at the end of their days according to how they used these remarkable gifts. They believed that they would be held accountable for their actions,

their sins of omission and commission, the care or negligence they showed their neighbors, and their honesty in dealing with each other. They knew God as not only a God of mercy, but also of the God of justice. They believed they had been given property and ability as gifts of God, which were to be released through work... And they believed that they should be open-handed with neighbors in need. (n.p.)

Therefore, it is from the earliest colonial times that the citizens of this country have linked civic, moral and spiritual order in Christian faith (2003). It is her argument that this linkage prompted motivation for volunteerism.

When the Frenchman Alexis de Tocqueville (1901) visited America in the 1830s, he marveled at the faith that motivated civic life. He wrote, "The ideas of Christianity and liberty are so completely intertwined that it is almost impossible to get them to conceive of the one without the other" (p. 198). De Tocqueville was impressed with the effects of voluntary associations in building the nation. He observed,

In no country in the world has the principle of association been more successfully used, or more unsparingly applied to a multitude of different objects, than in America. Besides the permanent associations which are established by law under the names of townships, cities, and counties, a vast number of others are formed and maintained by the agency of private individuals. (p. 197)

Catholic Social Teaching and Volunteerism

Catholic Social Teaching comprises the aspects of Catholic doctrine related to matters of social concern to humanity. According to Henriot, DeBerris and Schultheis (1992), this doctrine has been one of the special means of intervention in defense of the poor by the Magisterium of the Roman Pontiffs that dates back to 1891. By means of these teachings, "The social concern of the Church, directed towards an authentic development of man and society which respect and promote all the dimensions of the human person, has always expressed itself in the most varied ways" (John Paul II, 1987, p. 4).

John Paul II (1987) further indicated that, throughout these documents, the popes, beginning with Leo XIII in 1891, have not failed to throw fresh light upon new aspects of the social doctrine of the Church. As a result of successive contributions, the teachings have built up and have become an updated doctrinal "corpus". John Paul II, further, proclaimed that the Church seeks to lead people to respond, with the support of rational reflection and of the human sciences, to their vocation as responsible builders of earthly society. In addition, the Church offers moral principles to analyze modern-era history and current events

in light of the social demands of faith (United States Conference of Catholic Bishops, 1998).

The Encyclicals (Papal Writings)

There are many encyclical letters of the Catholic Social Teaching tradition but the researcher has limited the review of literature to the documents that are most relevant to this study. The following are the summaries of three pertinent documents.

Rerum Novarum (1891) (Condition of Labor)

In his encyclical, *Rerum Novarum*, Pope Leo XIII spoke out against the inhuman conditions, which were the plight of working people in industrial societies. He recognized that the three key factors underlying economic life are workers, productive property, and the state. In this document, Pope Leo XIII expressed the Catholic Church's response to the social instability and labor conflict that had arisen in the wake of industrialization and had led to the rise of socialism. The Pope declared that the role of the State is to promote social justice through the protection of rights, while the Church must speak out on social issues in order to teach correct social principles and ensure class harmony. Through *Rerum Novarum*, he decreed that the poor have a special status in consideration of

social issues. His encyclical highlights the teaching of Christ and the Catholic principle of the "preferential option for the poor", and urges all humankind to act with justice toward others, and to assist those in need.

Gaudium et Spes (1965) (*Pastoral Constitution on the Church in the Modern World*)

The Council Fathers of Vatican II stressed the dignity of the human person and focused their attention on the whole of humankind of this age. They stressed that the joys and the hopes, the grief and anxieties of people of this age, especially those who are poor or in any way afflicted, are the joys and hopes, the grief and anxieties of the followers of Christ whose love of God and neighbor is the first and greatest commandment. This document insists that a special obligation binds us to make ourselves the neighbor of every person without exception.

Octogesima Adveniens (1971) (*A Call to Action*)

In his apostolic letter, *Octogesima Adveniens*, promulgated on the 80th anniversary of *Rerum Novarum*, Pope Paul VI addressed the challenges of urbanization and urban poverty with problems and injustices facing women, youth, orphans, elderly, handicapped, marginalized, and all poor people. He stressed the personal responsibility of Christians to respond to people who are in need. His

encyclical echoed the declarations of Pope Leo XIII. Both Pope Leo XIII and Pope Paul VI intended their writings to be major interventions in the defense of the poor. According to Dorr (1983), they firmly proposed their teachings as a remedy for misery, poverty and injustices that they believed could, if applied, eliminate the social problems of the time.

Rerum Novarum gave great encouragement to those of the clergy and laity who had been working for years to get the Catholic Church more involved in social ministries, and it had the long-term effect of greatly increasing the numbers of such committed activists.
(p. 12)

Christian Volunteerism in the United States

In the United States, Christian religious affiliations serve as a motivational factor relative to volunteerism. According to the United States Conference of Catholic Bishops (USCCB) (1999), the commitment to social justice is at the heart of who Catholics are and what they believe. Because of their religious beliefs, Catholics continuously seek ways in which to serve others and their church. According to Elliot (2004), the connection between religious obligation and civic engagement is true for Protestant Christians. For all religious groups, involvement in voluntary relationships strengthens their

respective ties to community. Regarding Catholics, Berggren (2004) noted,

Partisan ideology and church politics aside, one thing American Catholics can probably agree on is the value of volunteerism as a cornerstone of strong communities... The obligation to love our neighbor also grounds Catholic social teaching and notions of ecclesial charity from local parish emergency fund to the global outreach of Catholic relief Services. (p. 4A)

For Catholics, the principles of Catholic Social Teaching serve as a motivation for volunteerism. Of prime importance is the preferential protection and care of the poor and vulnerable. These principles call Catholics of all ages to relieve the misery of the suffering by offering services needed (John Paul II, 1987).

Further related Catholic Social Teachings to volunteerism are the concepts of subsidiarity and solidarity. Subsidiarity mainly concerns "the responsibilities and limits of government, and the essential roles of voluntary associations" (USCCB, 1999 p. 4). It holds that the functions of government should be performed at the lowest level possible, as long as they can be performed adequately. This means that if people closest to the problem can solve it through face-to-face relationships, especially at the neighborhood level, that is where it should be solved. In this way, those who

volunteer at the local community levels are able to help those in need in effective, rewarding ways.

While the principle of subsidiarity is concerned with solving issues of justice at the lowest possible level, the principle of solidarity concerns the Catholic obligation to serve one's neighbor at a global level. The USCCB (1999), in its document *Sharing Catholic Social Teaching*, proclaimed, "We are our brothers' and sisters' keepers, wherever they live. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences" (p. 4). Recognizing that "love of neighbor" has global dimensions and viewing the modern world as interdependent are necessities for today's Catholics. These realities foster the giving of service in ever-widening ways.

The greatest religious motivation relative to volunteerism is the teaching of Christ. Christians are taught that Christ lived His life in the world totally giving of Himself to God for the salvation and liberation of the people. Throughout His earthly ministry, He proclaimed the fatherhood of God towards all people and the intervention of God's justice on behalf of the needy and the oppressed (Luke 6: 21-23). Christ identified Himself with the least ones when He said, "As you did it to one of

the least of those who are members of my family, you did it to me" (Matt. 25:40). Faith in the words of Jesus Christ calls His followers to turn away from self-sufficiency to confidence in God and from concern for self to a sincere love of neighbor (World Synod of Catholic Bishops, 1971). Faith in Jesus Christ and in Catholic doctrine has been the motivator for many who founded voluntary associations, such as schools, hospitals and centers for hospitality, and for those who have volunteered and still volunteer today to operate them.

Functional Approach

The functional approach is a motivational perspective that directs inquiry into the personal and social processes that initiate, direct, and sustain action (Katz, 1960). Functionalist inquiry proposes that different people can engage in the same volunteer activity, but do so to fulfill different motives. Moreover, the functional approach suggested that matching the motivational concern of individuals with situations that can satisfy those concerns can motivate people to embark on volunteer activity and then maintain those activities over time (Snyder & Cantor, 1998).

Empirical Studies

According to Houle, Sagarin and Kaplan (2005), the functionalist theory "has been utilized by several studies to understand the motives and rewards behind volunteering" (p. 337). Applying the functionalist theory to the question underlying volunteerism, Clary et al. (1998) found a set of six motivational functions served by volunteerism. The first function was that volunteerism provided opportunities for individuals to express values related to altruistic and humanitarian concerns for others.

The second function was that volunteerism permitted new learning experiences and the chance to exercise knowledge, skills, and abilities that might otherwise go unpracticed. The third function was the opportunity to be with old friends and meet the new ones. The fourth function was concerned with career-related benefits that might be obtained from participation in volunteer work. The fifth function was that people volunteered to escape from negative feelings of being more fortunate than others, and the sixth function involved a motivational process that enhances on the ego's growth and development.

Moreover, Clary et al. (1998) revealed that

Volunteers who found service opportunities that provided benefits matching their initial motivations

more strongly believed that they would make volunteerism a continuing part of their lives than individuals who chose opportunities that did not provide functionally relevant benefits or that provided functionally irrelevant benefits. (pp. 1516-1530)

The results of Clary et al.'s. study represented an important extension of the functional analysis of volunteerism. The matching of the plans and goals of individuals to achieving those plans and goals predicted the volunteers' intentions concerning future behavior.

A second study by Houle et al. (2005) investigating volunteers' tasks and their benefits concluded that

Individuals prefer tasks with benefits that match their important motives. The data suggest that volunteers do not randomly select tasks but base a substantial portion of their task selection on motive satisfaction. People seem to be aware of why they want to volunteer and act accordingly to get their needs met. (p. 343)

Thus, the work of Houle et al. suggested that individuals may have more positive volunteer experiences when allowed to choose volunteer tasks that are aligned with their motives.

In a study of motive, role identity, and prosocial personality as predictors of volunteer activity, Finkelstein, Penner, and Brannick (2005) used the functional approach to investigate sustained volunteer activity among hospice volunteers. Identity and perceived

expectations emerged as important predictors of volunteer participation and were strongly associated with most motives for volunteering. Their findings both expanded and support the work of Houle et al.(2005).

Theoretical Roots

The history of functionalist theory about human motivation and adjustment is one of gradual evolution. Its theoretical roots can be traced to multiple theorists because no single theory or approach is complete. Therefore, an explanation of each of its component theories follows.

According to Lundin (2001), relative to the functional approach, Darwin's theory of evolution is foremost. "Darwin believed that the mind evolved along with the body, so the whole process of adaptation could apply to the mental as well as the physical" (p. 605). Second, the work of William James is important. James stressed "Psychological adaptation and adjustment" (as cited in Lundin, R., 2001, p. 605). He observed that "Sometimes the mind aided the body in its survival. In case of reason and problem solving, mental activity was preeminent and promoted survival" (p. 606).

The 19th and 20th century functionalist theorists such as Angell, Dewey and James, "argued that psychology should concern itself with mental and behavioral functions and, in so doing, understand the adaptation of organisms to the environments" (as cited in Snyder & Cantor, 1998, p. 642). From the beginning, functionalism was the purposive psychology and it concerned itself with the gratification of basic physiological needs.

According to Madsen (1968), current functionalism themes derived in part from those long-standing concerns of Allport's theory, which stated that "Human behavior has two aspects, the adaptive and the expressive aspect" (p. 115). Allport contended that "All central determinants are [motivated] by stimuli from the environment or from internal organs, where especially the internal stimuli (biological needs or drives) are of great importance for the behavior" (p. 116). There are theorists, such as Murray, Erickson and others, who focused on the "active and purposeful strivings of human beings toward personal and social ends" (as cited in Snyder & Cantor, 1998, p. 643).

Recently, theorists, such as Snyder and Cantor (1998), have defined the functional approach as "the strategy that is concerned with the motivational foundations of people's

actions and with the agenda that they set for themselves and that they act out in pursuit of their goals" (p. 642). Thus, the functional theory comes from many sources and has its roots in a variety of theories. When these mini-theories are taken together, they help us to understand aspects of the functional approach and motivation in human nature.

Summary

This literature review suggested that the motivational factors for volunteerism are related both to conscious and unconscious needs. A sense of belonging, participation in a purposeful activity, feeling needed and useful, challenge, growth, enjoyment, power, and religious faith have been some of the needs cited by the scholars.

The functional theory provided a template that enables us to study motivation to volunteerism because it directs the inquiry into the personal and social processes that initiate, direct and sustain action. Functionalist inquiry proposes that different people can engage in the volunteer activity but do so to fulfill different motives. This theory, as well as the contents of this literature review, have provided a theoretical and empirical basis for this

study. Chapter three presents the methodology by which the study was implemented.

CHAPTER THREE

METHODOLOGY

Restatement of Purpose

There are a variety of motives, rewards and challenging factors that volunteers encounter. The researcher conducted a case study to examine these components at the Saint Anthony's Foundation in San Francisco, California, through an investigation of this organization's documentation, observations of interactions among administrators, volunteers with their clients, and interviews of administrators and volunteers.

The purpose of this study was to investigate the following research questions:

1. To what extent are the documented mission and values of the Saint Anthony's Foundation expressed through the words and actions of the volunteers of the organization?
2. What factors motivate Saint Anthony Foundation's volunteers to participate in this program?
3. What rewards do these volunteers derive from their volunteerism?
4. What challenges do these volunteers encounter at their volunteer site?

Research Design

This research was exploratory and descriptive in nature. Since the problem related to developing an in-depth understanding of the stories of the volunteers' motivations, rewards and challenges at the Saint Anthony Foundation, an observational case study method, which included a phenomenological approach, was a means of achieving the goals of the study.

Case Study Method

The observational case study method was used as a basis for collecting data for volunteerism at the Saint Anthony's Foundation. According to Borg and Gall (1989),

Observational case studies usually focus on an organization, such as a school, or on some part of an organization, such as a classroom. A group of individuals who interact over a period of time is usually the focus of the study. Such studies are concerned with ongoing groups and generally use participant observation as the major data-collecting tool. (p. 403)

Martella, Nelson, and Marchand-Martella (1999) defined the case study research method as an in-depth, multifaceted investigation using a qualitative research method in examination of an organization. In general, a case study examines characteristics of a particular unit of analysis,

which may be an organization, a nation, an individual or a group.

The study of volunteerism at the Saint Anthony Foundation met the criterion for a case study. Case studies rely on multiple sources of data such as documents, visuals, observations and interviews (Cresswell, 1998). First, the researcher used the organization's archival documents and brochures to obtain data. Secondly, the researcher assumed the roles of participant and participant observer when involved with the Saint Anthony's Foundation volunteers. She observed them at work to learn the role they play as volunteers, their motives for volunteering, and the challenges they face at their volunteer site. Permission to conduct this study was secured from the Director of the Saint Anthony's Foundation (Appendix A), as well as from the University of San Francisco's Institutional Review Board for the Protection of Human Subjects (IRBPHS)(Appendix B).

Phenomenological Approach

Phenomenological research is a deep questioning of an experience, an attempt to analyze the structures, content, and meaning of consciousness. This inquiry reflects

philosophical analysis, by which researchers interpret the nature and meaning of a phenomenon (Patton, 1998).

In studying the phenomenon of volunteerism at the Saint Anthony's Foundation, the researcher additionally investigated the mission, and values of this organization and the manner in which they motivated, benefited, and challenged the on-site volunteers.

In order to achieve the purpose of this study, the researcher used open-ended interview technique as a method of collecting data. By utilizing a list of open-ended questions, the researcher interviewed the director, the assistant director and the volunteers' coordinator of Saint Anthony's Foundation. The researcher interview 10 volunteers (participants) of this foundation.

The purpose of interviewing the participants was to discover what they think and to listen to their stories. Because feelings, thoughts and intentions cannot be observed, Patton (2000) noted that the interview process allows the researcher "to enter into the person's perspective" (p. 341). Bogdan and Biklen (1998), perceived the interview as the means to better understand the participants' grasp of the processes by which they construct their meanings, and to describe what those meanings are. Interviewing the participants at the Saint

Anthony Foundation gave the researcher the opportunity to acquire the necessary data to address the research questions of this study.

Saint Anthony Foundation

The Saint Anthony Foundation is a nonprofit social service agency located in San Francisco's low-income Tenderloin neighborhood. Since its opening in 1950 by Fr. Alfred Boeddeker, OFM, the Saint Anthony Foundation has been connecting the generosity of volunteers and donors with the needs of the poor and homeless through the direct services it provides: a hot meal, a new pair of shoes, an appointment with a doctor or a social worker, a shelter bed, and/or a chance to begin the process of recovery from alcohol or drug addiction. The Foundation's dining room serves over 2,000 meals a day, its clothing and furniture program provides clothing and furniture to over 1,600 families and individuals each month, and its clinic sees more than 15,000 patients annually.

Rooted in the Franciscan tradition of a lived solidarity with the poor and a commitment to seeing the face of God in all of creation, the Saint Anthony Foundation seeks to understand and respond to the social, economic, and political realities that create and sustain

situations of poverty and homelessness - realities that directly affect those who seek its service and support. Its noble mission is advanced through its many volunteers who come forth to serve the disenfranchised.

Hardin and Hough (n.d,) comments highlight this point.

None of this would happen without a dedicated extended family of volunteers. From the first meal served in the Dining Room on the Feast of St. Francis in 1950 and continuing into the present, the generosity and commitment of volunteers serves as a vital point of connection between [Saint Anthony's] mission and its realization. (n.p)

Each year hundreds of individual volunteers, high school groups, businesses, and churches act as partners with the Saint Anthony's staff both in providing direct services and in seeking to lift up the voices of those who struggle each day to survive.

The Neighborhood of Saint Anthony Foundation

The Saint Anthony Foundation is situated in the Tenderloin, one of the poorest neighborhoods in San Francisco, California. This neighborhood has existed from the city's earliest days and it is bordered by O'Farrell Street on the north, Market Street on the south, Mason Street on the east, and Larkin Street on the west. According to the information gathered from the St. Anthony Foundation archives, the Tenderloin consists of about 20

blocks, 14 of them residential. "It is the second most densely populated neighborhood in the city, where many people who are low-income workers or who live on fixed incomes find housing. 28,000 people have an address in one of the residential apartments within these boundaries" (Justice Education Advocacy Program (JEVA), 2001, n.p).

The Tenderloin is a very diverse neighborhood, where people of many cultures, languages, ages, ethnicities, and sexual orientations live together. The major groups are: recent immigrants (from Southeast Asia, and Central America), seniors, mentally ill persons, addictively ill persons, and Vietnam War veterans.

Three other, smaller groups of people who live in the Tenderloin include a growing number of "women fleeing abusive males, often accompanied by their children; many persons paroled from jail or prison and persons ill with HIV/AIDS who are cut off from their former network of support" (JEVA, 2001, n.p).

In observing the neighborhood, the researcher found that to the east, within a three-mile radius of the organization's building, are San Francisco's downtown skyscrapers, world-class hotels, retail stores such as Macy's and Bloomingdale's, and majestic buildings like City Hall. In the immediate vicinity, mostly to the west, the

poor, including recent immigrants and the elderly, inhabited the ubiquitous single room occupancy and low-cost apartments. Small, expensive grocery stores were evident. No banks were in sight. Those who appeared to be homeless stood around in front of the stores and on street corners, sat or slept in doorways, and pushed aluminum can-laden shopping carts.

Frequently, police cars cruised the streets of the Tenderloin. At times, the police were either questioning or handcuffing those suspected of being involved in criminal activity. The researcher later learned that this neighborhood had rampant illegal drug activity.

Research Participants

This study was conducted at the central location of the Saint Anthony Foundation, which houses the Dining Room and the Administrative Offices. The researcher divided the participants of this study into two categories. The first category was the administration that included the director, the assistant director and the volunteers' coordinator. The second category included 10 volunteers who were sampled from a population of 80 volunteers.

Sample Selection

The sample of 10 volunteers interviewed for this study was purposively selected from five shifts of 16 volunteers each. Ten volunteers, derived from a demographic questionnaire, (Appendix C) two from each shift, were included in the sample. Criterion for selection of subjects was a minimum of five years of volunteer work at the Saint Anthony Foundation and the requirement of being over 21 years of age.

Interview Protocol

The standard open-ended interview approach as recommended by Patton (2000) in which each participant is exposed to the same topics and questions in the same order were used for this study. First, all participants were given 10 to 15 minutes to fill out a demographic information form (Appendix C) that provided their brief profiles. Then, an interview conversation, to listen to what the interviewees themselves related about their own lived world experiences (Kvale, 1996) was carried out by the researcher. Each interview conversation took 40 to 45 minutes. The administrators, consisting of the director, the assistant director and the volunteers' coordinator,

were interviewed first and the volunteers followed. The following open-ended questions directed the interview conversations (Appendix D).

Questions for administrators:

1. Why is volunteerism important in this organization?
2. How do volunteers express the mission and values of this organization?
3. What factors influence and motivate volunteer participation in your organization?
4. How does a volunteer benefit from volunteering in this organization?
5. What are the challenges for volunteering in this organization?
6. How can volunteerism be improved in your organization?

Questions for volunteers:

1. How would you express the mission and values of the Saint Anthony Foundation?
2. What motivates you to volunteer for the Saint Anthony Foundation?
3. What are the benefits of volunteering to this program?
4. What challenges do you encounter in volunteerism at the Saint Anthony Foundation?
5. How can volunteerism be improved at the Saint Anthony Foundation?

Data Collection

Archival Documents

The researcher collected all documents related to the Saint Anthony Foundation and extracted themes that expressed its mission and values. These themes were compiled in order to identify the implementation of the mission and values by volunteers, which was necessary to address the first Research Question in this study.

Observations

As both a participant and participant observer, the researcher observed one shift of volunteers of the Dining Room at work everyday for five days to learn the roles volunteers play. She recorded her observations in the form of field notes according to a template contained in Appendix E. The researcher distributed a demographic questionnaire to all the volunteers in each shift in the Dining Room and allowed them 10 to 15 minutes to fill in the form. This form assisted the researcher to develop a profile of the Saint Anthony Dining Room volunteer, as well as to identify the volunteers to be interviewed.

Interviews

As soon as the prospective volunteers to be interviewed for this study were identified, a letter communicating the purpose and seeking their participation was sent to them (Appendix F). In addition, the researcher scheduled 40 to 45 minute interviews with the five administrators (director, assistant director and three volunteer coordinators). Finally, the researcher interviewed each of 10 volunteers for approximately 45 minutes.

The interviews were audio taped. The data from each session were transcribed and kept by the researcher in a bound booklet. No participant was identified by his or her actual name. This ensured participants' rights of confidentiality and anonymity. The cassette with the tape-recorded interviews will be carefully stored by the researcher and after three years will be destroyed to preserve the participants' anonymity.

Data Analysis

The analysis of data collected for this study was organized as follows:

Research Question 1

How are the documented mission and values of the Saint Anthony Foundation expressed through the words and actions of the volunteers of the organization?

The data for Research Question 1 was based on the archival documents and the observation field notes. The researcher developed a manageable classification of data as recommended by Patton (2002) by reading through all extracted archival field notes, making comments in the margins or even attaching pieces of paper that contained notations of the mission and values of the Saint Anthony Foundation. The researcher then used the observation field notes to look for occurrences of notable words and actions of volunteers that align with the mission and values of the Saint Anthony Foundation. She then analyzed the archival documents for emergent patterns of the mission and the values in relation to all patterns that were observed.

Research Questions 2, 3 and 4

2. What factors motivate Saint Anthony Foundation volunteers to participate in this program?
3. What rewards do these volunteers derive from their volunteerism?
4. What challenges do these volunteers encounter at

their volunteer site?

The analysis for these three interviews questions was guided by the work of Kvale (1996), that is, " The Analysis proper [method that] involves developing the meanings of the interviews, bringing the subjects' own understanding into the light as well as providing new perspectives from the researcher on the phenomena" (p. 190). Further, Kvale recommended, "A variety of commonsense approaches to the interview text... can be used to bring out meanings of different parts of the material" (p. 193). The researcher of this study based the analysis of data on the information from the description of experiences and understanding of the volunteers interviewed. After all the information was transcribed, the researcher described and summarized qualitative words and statements by themes according to the research questions. The data was called qualitative because it expressed qualities or patterns rather than quantities or numerical data.

Validity

To enhance validity, Kvale (1996) recommended that interviewers return to check the data and interpretations with the people from whom they were derived and to ask them if the results are plausible. The researcher of this study

followed this advice by returning to five administrator participants and four volunteer participants to double-check the accuracy of their information. Also, in order to avoid the possibility of misinterpreting the meanings of insights from the participants' responses, this researcher used the services of one assistant a social justice teacher at a local high school to transcribe the interview data a second time to confirm the accuracy of the transcriptions. This process contributed to the reliability of the interview data.

Administrators and Other Personnel

The Saint Anthony administrators included the Board of Directors and the executive management team, which consisted of the Executive Director, the Deputy Executive Director, and the Executive Coordinator. The Foundation contained the Chaplain's Office, Financial Services, Human Resources, the Operations Office, the Development and Communications Office, and the Social Services Office. The Saint Anthony Foundation employed 190 people who ran the daily activities of the various offices and programs. The programs included: the Madonna Senior Center and Residence, the Marian Residence for Women, the Social Work Center, the Clothing and Furniture program, Client Safety Services, the

Justice Education, Volunteer and Advocacy program, Rehabilitation programs, the clinic, and the dining room.

Volunteers

From the Foundation's beginning in 1950, volunteers have helped to shape the story of the Saint Anthony Foundation (JEVA, 2001). Volunteers have played and continue to play a vital role in its operation and are valued members of the Saint Anthony Foundation family. Annually, more than 5,000 volunteers contribute their time and talents to the endeavors of this Foundation. According to information from the archives,

It is the collective efforts of [the] volunteers that enable [the St. Anthony Foundation] to offer essential programs to people in need 365 days a year. Equally important, the St. Anthony's Volunteer Program offers the opportunity for members of the community to develop a more personal connection with those we serve. When this volunteer experience is coupled with education around social justice issues, volunteers often become powerful advocates of people who are poor, hungry and homeless. When the volunteer experience is coupled with an education around the work of the Foundation volunteers often become even more generous donors. (JEVA, 2001, n.p.)

The Saint Anthony Foundation Clientele

Every day around 9:00 a.m. at the corner of Golden Gate Avenue and Jones Street in the Tenderloin, one can see the Saint Anthony Foundation clients, men and women mostly

middle aged, with some in their 30s. Some sit on the verandah floor of the buildings that border the Saint Anthony Foundation and others stand outside the Foundation building and in its vicinity. Some of the people carry objects packed in black plastic bags, some push shopping carts full of luggage, some sleep on the sidewalk with one blanket or a sleeping bag. A good number of people stand outside the nearby coffee shop eating muffins, drinking from plastic coffee or tea cups, and smoking cigarettes. In the neighboring church of Saint Boniface about 20-30 people, who look homeless, sleep on the church pews and cover themselves with a blanket. The researcher learned that Saint Boniface Church allows homeless people to lie down in the church during the day while waiting for lunch to be served at the Saint Anthony Foundation. All these people line up outside of the Saint Anthony Foundation dining room, which opens its doors every day at 10:30 a.m.

The Dining Room

The Saint Anthony Foundation Dining Room is a large basement room with two main entrance doors that extend to the verandah where people who come for food line up. One entrance is mainly used for delivering food to the dining

room and is also used by volunteers and workers at the Foundation. The second entrance is for the guests who come to eat. As one enters the guests' entrance, the first thing one sees is a statue of Saint Anthony of Padua with the baby Jesus in his right hand, and a loaf of bread in the left. Near that statue are two quotations, "The great activity of our life is love" and "I see God as one act just loving like the sun always shining" (Fr. Alfred Boeddeker, OFM - Founder).

On one side of the Dining Room are freezers and refrigerators where food is stored. In the middle of the dining room are tables and chairs that seat 200 to 250 people for lunch. There is also a designated table with 10 seats for families with children. On the other side, there is a kitchen where food is cooked and near the kitchen is a food service center. At the side of the main entrance are rest rooms for men and women and a laundry with a washer and a dryer. The volunteers' coordinator and the dining room supervisor have offices there. Near the coordinator's office is a small lounge with a closet where the volunteers keep their coats and where they take their short breaks and relax a bit; they eat their lunch there as well.

On the wall of the volunteers' lounge there is a bulletin board where signs, flyers, and newspaper cuttings

about the work of the Foundation or news about justice and dignity are posted. One sentence on the board that caught the researcher's eye was "While most organizations see growth as a good sign that is not necessarily the case with the Saint Anthony Foundation. Begun in 1950 as a simple soup kitchen, Saint Anthony's dining room recently served its 33 millionth meal"(Saint Anthony Foundation News, 2006).

This shows that what the Saint Anthony Foundation cares about is neither success nor productivity, but basic human rights, such as the right to food. That is why the Foundation continues to feed the poor. Whether it grows or stays the same size, the Saint Anthony Foundation knows that people have to have food in order to survive, and if they do not have money to buy it for themselves, someone like the people who work at this Foundation as employees or volunteers have to care for and take charge of feeding the hungry.

Demographic Information about Volunteers

In order to assess the role volunteers play, their motives for volunteering, and the challenges they face at their volunteer places, the researcher observed the volunteers in this dining room for three to four hours per

day for five days. She used the demographic forms that volunteers filled out from every shift (Appendix G). The plan was to find 10 volunteers who would meet the criteria and interview them. The criteria are discussed in the sample selection section. The demographics of the study population are reported in Tables 2, 3 and 4 (Appendixes G, H, & I).

Eighty-four volunteers filled out the demographic forms. Among those who completed the forms, 69% lived in San Francisco, 5% lived in San Mateo, 4% lived in Pacifica, 3% lived in Daly City, and 19% lived in other Bay Area cities: Alameda, Berkeley, Brisbane, Burlingame, Fremont, Marin, Millbrae, Mill Valley, Modesto, Oakland, Moraga, Orinda, Pleasant Hill, San Bruno, and San Leandro.

The volunteers who completed the form (Appendix H) were divided into the following age groups: 10.7% in the age group of 21-30, 11.9% in the age group of 31-40, 2% in the group of 41-50, 18.6% in the age group of 51-60, 31% in the 61-70 age group, 19% in the (71-80) age group, and 7% below 21 or over 80. Their education levels were 67% college graduates and 33% high school graduates. Regarding occupations, 64% were retired, 14% were working on a part-time basis, and 22% were full-time employees.

Regarding religious affiliation, 58% were Catholics; 14.2% were Christians; 9% were Jewish, Buddhist, and other religions and 16.6% were not affiliated with any religion. Sixty-five percent said they were willing to participate in the interviews and 35% said they were not willing to participate. Eventually, 10 volunteers (Appendix I) were chosen from 55 volunteers (65%) to participate in the study.

Ethical Issues

The researcher ensured that she was ethical in conducting the research. According to Martella et al. (1999),

It is critical that the researcher respect the fact that the participants have rights that should be honored. Also the researcher should maintain professionalism when conducting investigations as well as in their reporting of the results. (pp. 535-358)

Because qualitative data collection consists of lengthy periods of gathering information directly involving people and recording detailed personal views from individuals, it was of paramount importance for the researcher to respect the rights, privacy (anonymity), dignity and sensitiveness of the research participants and the integrity of the institution within which the research occurred. The researcher did not coerce the participants to become

involved in the research project nor were they threatened in any way if they chose not to participate.

Background of the Researcher

Born and raised in Kagera Region in Tanzania, the researcher is a Bukoba Catholic Diocese Theresian Sister with six years of experience in secretarial work and 10 years administration in hospitals, schools, dioceses, and in nonprofit organizations. She has served as an administrator for 10 years, including three years in which she was in administration in the Vice Chancellors' Office and the Department of academics in a Catholic University known as St. Augustine University of Tanzania. She has a diploma in Office Administration from Nairobi, Kenya, a Bachelor of Arts degree in Social Sciences from Alverno College in Milwaukee, Wisconsin and a Master's degree in Organization and Leadership from the University of San Francisco in California.

The background which led her to reflect on the topic of volunteerism at the St. Anthony Foundation included her interest in volunteerism; in the motivational factors that influence participation in this phenomenon; and in the model, mission, and values of the Saint Anthony Foundation.

Through her doctoral course work and other readings, she had been immersed in the Jesuit tradition, which has inspired and motivated social ministries that help promote social justice and helping the poor.

She has worked as a volunteer in different capacities, especially raising funds for different ministries that are run by the Sisters of St. Therese community in Tanzania. Having a reflective nature, the researcher was prepared for this type of interpersonal and analytical research. Her listening skills and administrative experience, which involved interacting with people especially in interviewing, hiring, supervising and evaluating personnel, assisted her in this study.

Having established the methodology of this study, the following chapter will provide the findings of the research.

CHAPTER IV

FINDINGS

Restatement of the Purpose

This study examined the perceptions of volunteers regarding their motives, rewards, and challenges at the Saint Anthony Foundation. The researcher conducted a case study to examine this organization's documentation related to its mission and values, and to determine the extent to which this dimension was expressed through the words and actions of the volunteers. The functional approach, which is concerned with motivational foundations of people's actions, guided this study.

Overview

This chapter presents the findings gathered from the archival documents of the Saint Anthony Foundation, observations of five shifts of volunteers in the dining room, and interviews with 10 volunteers and five administrators of this organization.

The findings are addressed in the following sections: the implementation of the mission and values of the Saint Anthony Foundation by the volunteers; and the motives,

benefits, and challenges of volunteering at the Saint Anthony Foundation. Research Questions were as follows:

1. To what extent are the documented mission and values of the Saint Anthony's Foundation expressed through the words and actions of the volunteers of the organization?
2. What factors motivate Saint Anthony Foundation's volunteers to participate in this program?
3. What rewards do these volunteers derive from their volunteerism?
4. What challenges do these volunteers encounter at their volunteer site?

The findings for Research Question 1 were based on themes from archival documents, observation field notes, and interviews of both the volunteers and the administrators. The findings for Research Questions 2, 3, and 4 were based on interviews of volunteers and administrators. In this chapter, pseudonyms preserve the anonymity of all respondents.

Implementation of Mission and Values

Research Question 1 guided the initial portion of the study:

To what extent are the documented mission and values of the Saint Anthony Foundation expressed through the words and actions of the volunteers of the organization?

Archival Documentation

The Saint Anthony Foundation mission statement reads as follows:

In the spirit of the Gospel, inspired by the joy and compassion of Francis and Clare of Assisi, in solidarity with all who hunger and thirst for justice and peace and together with those we serve, our mission is to feed, heal, shelter, clothe, lift the spirits of those in need, and create a society in which all persons flourish. (Justice Education and Volunteer Advocacy (JEVA), 2001, n.p.)

The Foundation's mission is guided by the following values, which are derived from the Franciscan tradition and Christian heritage.

1. Healing: We are committed to a healing ministry serving the spiritual, emotional, and physical needs of those who are poor. We are called to solidarity with the poor and seek to identify with those we serve, realizing that by sharing in the healing of others, we too are healed.
2. Community: We seek to be an integral part of the community we serve. We invite participation in decision-making by those whose lives are affected, so that all may realize, develop, and share their gifts for the good of the community. We strive to promote an atmosphere of openness, trust, and relationship, and to foster a spirit of respect for the gifts and needs of all persons.
3. Personalism: We seek to honor diversity and treat all people with dignity and respect. We recognize that each person is worthy and valued as a human

being. We seek simplicity and flexibility in our operations, and cherish our relationships with one another.

4. Justice: We seek ways to eliminate injustice and to educate and empower people so that all may claim their rights in society. We believe we have a prophetic role to play in addressing the power structures of society, and seek to be advocates for and with people who are poor, disadvantaged, and outcast. We strive to work toward a society in which the world's abundant resources are made available to all according to the need.
5. Gratitude: We celebrate the wonder of life and the beauty of creation. We work to be good stewards of all the gifts given to us. We are committed to expressing our joy and gratitude to God and to all who join us in our work. (n.p.)

Healing Ministry

The first theme that emerged from the study was volunteers' commitment to a value of healing. All volunteers who come to the Saint Anthony Foundation, whether in groups or as individuals start with an orientation. During this orientation, they learn that if they want to volunteer at this place, they have to share the Franciscan values of kindness, dignity, and respect because these three values are the most powerful in touching lives. In response to the question of how volunteers express the documented mission and values of the St. Anthony Foundation, Administrator Mayo shared the following:

Volunteers are told about those values... All of us [staff] and volunteers know from the beginning that if they want to volunteer here, they need to share those basic values of dignity and respect and willing to treat everybody with dignity and respect. So in a way they express it. It is the way we ask them to be, just by treating each person with kindness according to their needs. For instance, some people might need a person to give them their little distance because they are too agitated or nervous about people being too close, or being asked too many questions... Volunteers and staff too will be very respectful of that. And then another person may really want a volunteer to listen or perhaps tell them a little something about themselves, so the volunteer, like the staff, has to be willing to adjust their support to the needs of the guest ... That is how they express it... We want to respect everybody's privacy including the privacy of volunteers and staff so... we don't share a lot of personal information but we try to be as present as we can in the moment. (*Personal Interviews, 2007, p. 36*)

In the observation session, the researcher witnessed how volunteers express the value of healing ministry, first among themselves as they work together to serve their clients, and also with the clients they serve. The following factors indicated the volunteers' level of interaction:

Body language of volunteers

There was an effective, friendly, and warm social atmosphere among volunteers themselves and between volunteers and guests. The smiling faces portrayed by volunteers throughout the time they were giving services created such an atmosphere. Their skills of communication transmitted through their body language and eye contact

showed their confidence and their devotion in serving food to their clients.

Interaction with clients

Volunteers portrayed respect and trust, which put the clients at ease. Volunteers did not engage in long talks with clients, only saying hello or welcome and serving them food. They did not ask them questions of any sort. Anything that needed major attention from the client was forwarded to the administrators.

Manner of assisting clients

Senior clients, families, and the disabled were assisted first. These people did not come to the front of the main food service area to get their food. Volunteers served them at their seats. After they finished eating, they left their dishes at their places to be picked up by the volunteers, who then took them to the dishwasher. If someone needed more food she or he raised a hand to call the attention of the volunteers who brought food to them. The other clients, who picked up their own trays, could come back for a second or third tray. Volunteers never turned them away; always they served them with respect. Everything was done in a secure and comfortable manner.

Serving and interaction

Volunteers wore gloves to serve food, using one utensil per food item. Other volunteers were constantly washing dishes and utensils. All exhibited dedication and friendliness that kept clients at ease. They interacted effectively by cracking jokes with each other while working hard to accomplish their tasks.

Solidarity with the Poor

The second theme that emerged from the data is that volunteers are called to solidarity with the poor, meaning that they have to see, listen, and feel like the people they serve. Like Saint Francis of Assisi, who exchanged clothes with a beggar for a day in order to feel like a beggar himself, volunteers' daily service has to establish a common bond between them and the clients. Information in the archive stated, "The expression of solidarity is very important for the clients to learn and see themselves as capable human beings who trust themselves and see the bigger picture and how to fit into it" (JEVA, 2001, n.p). Discussing how the volunteers of the Saint Anthony Foundation express the mission and values, Volunteer Bernard stated:

The first thing that occurs to me, in everything that the Foundation does, the major mission is to provide

hope to people who have very little, if any - and I think that this is the constant theme that runs through everything we do from the dining room, the medical facilities, and everything. It is built around the idea of making people who have given up in life realize that they don't have to give up. (*Personal Interviews*, 2007, p. 32)

In the observation session in the dining room, the researcher witnessed how volunteers' daily services help them to establish a common bond between them and their clients. Whatever they did, they seemed to accept every person with an open mind and a caring glance. Race, sex, religion, or nationality did not limit services. Above all, respect, cooperation, and doing their best demonstrated a positive attitude.

An Integral Part of the Community

The third theme that emerged was that volunteers seek to be an integral part of the community of the people they serve, so that all may realize, develop, and share their gifts for the good of the community. By sharing their talents and developing a more personal connection with the poor, hungry, and homeless, volunteers become powerful advocates of the work of this Foundation, encourage the participation of the wider community, and, connect the Foundation with the larger community (JEVA, 2001, n.p).

Regarding the community-building work of volunteers, Administrator Madiba made the following statement:

We want to make sure that what happens at the Saint Anthony Foundation is representative of the community, and many times our volunteers are people who live in the community, but they are also people who help us get this message of community up to the wider Bay Area. We also have volunteers who at one time were our clients and our guests and after they get back on their feet again they come back and help us and help other people, and also get the message of the work of the foundation to the wider community. (*Personal Interviews*, 2007, p. 54)

The researcher was able to analyze how volunteers become an integral part of the community and the people they serve from the words of volunteers like Cathy, who stated:

What I love to be able to do is to get more of us in the dining room... To be honest, I am trying to talk to people in my community about the work of the Saint Anthony Foundation. ... If I know somebody that was looking to help, I definitely will suggest coming here any day of the week. (*Personal Interviews*, 2007, p. 8)

This is how volunteers become powerful advocates for the work of this Foundation, and how they broaden the participation of the wider community. All these help the Foundation to accomplish its mission and the Franciscan tradition of reaching out to the community for support.

Eliminating Injustice

The fourth theme that emerged in the study was that volunteers seek methods of intervention in order to change the situations that oppress poor people. The Saint Anthony

Foundation is an agency committed to developing lasting solutions to poverty, hunger, and social injustice. It achieves results through partnerships with groups of people. Annually over 5000 volunteers, diverse in their interests and skills, take on responsibilities at the Foundation's dining room, in the clinic, in support of the website design, in administrative service, in the clothing, and furniture program, and employment and learning programs. Through their services in different programs, volunteers seek to help the poor, the hungry and the marginalized. These services enable volunteers to take part in developing and implementing the Foundation's policy of advocacy on behalf of the people they serve (JEVA, 2001).

Discussing how volunteers work in collaboration with the Saint Anthony Foundation to fight poverty and related injustices, Administrator Kelvin explained,

Through their commitment. The majority of the volunteers who come here have been coming for multiple years. They are committed to our organization's mission ... and their presence is good for our clients to see them every day to see their dedication to serving them, helping to make their lives better in any way they can, and I think all our volunteers embrace these values every time they are down here with a smile on their faces, kind words they have for the people they serve and all the hard work they put in. (*Personal Interviews, 2007, p. 41*)

The researcher gathered that the word of the Prophet Jeremiah "Thus says the Lord. Do what is right and just. Rescue the victim from the hand of the oppressor" (as quoted from the Foundation brochure) may be an inspiration for the volunteers. They serve the "poorest of the poor" in the Franciscan tradition. By following the model of Saint Anthony of Padua, whose intervention changed the unjust laws regarding poor debtors in the city of Padua, they seek ways to bring resources and knowledge to the poor, and develop policies that will eliminate injustices and promote lasting changes in the lives of the people they serve.

From the archive, the researcher learned that the administrators partner the social justice education program with the volunteer program to offer orientations, to groups that seek to serve. In these orientations, volunteers learn, talk, reflect, walk the neighborhood, create postcard campaigns, and gather stories about the people and the structural causes of their poverty. They develop policies that seek to expand public awareness of poverty and social injustices, and movements dedicated to the eradication of injustices (JEVA, 2001).

Expressing Joy and Gratitude

Foundation volunteers are committed to expressing joy and gratitude through their work of serving the poor. Some decide to volunteer in order to show joy and gratitude to God and to the community for the blessings, gifts, or service they have received. For example, Debra volunteered to show gratitude to God and to the community for kindness and service her family received from a neighboring family 50 years ago when she was still a young girl. Barret contributed his time at the Saint Anthony Foundation in gratitude for the favor he received after praying to Saint Anthony of Padua. Another volunteer stated that her motivation was to thank God for helping her through a long, difficult time. Alicia volunteered because, she declared:

There is no place in the world that I find more joy than in the place of helping the poor. And the fact is that joy and suffering are side by side. If you try to avoid suffering and you try to push it away you push away joy, too. But if you allow yourself to suffer you open the door to joy as well. The most amazing joy [was] while I was working with somebody who was dying. The bottom line is when you volunteer, when you start to work with people, that is when you see the joy of serving. It is realizing that when you serve others you serve yourself, when you hurt others you hurt yourself. Volunteering helps you get outside of yourself. Volunteering has been a joy, and an amazing transformational opportunity to me. (*Personal Interviews, 2007, p. 2*)

The St. Anthony Foundation administrators know the value of the work their volunteers do, and ensure that the

volunteers are recognized and appreciated by inviting them to appreciation dinners, Thanksgiving and Christmas parties (JEVA, 2001). These social events help volunteers to know their fellow volunteers, and they express their joy and gratitude together. Expressing her joy in interacting with other groups of volunteers at the Saint Anthony Foundation, Cathy asserted:

We usually see each other when we have parties upstairs. In the party we had last time I was happy to see three people I graduated with from eighth grade ... It was a nice feeling, and I have shared my joy with other people. (*Personal Interviews, 2007, p. 8*)

The researcher observed pictures of different volunteers and their pets on the volunteers' lounge bulletin board. Volunteers' and clients' birthdays are celebrated with joy and gratitude.

Summary

This section addressed the research question pertaining to how volunteers of the Saint Anthony Foundation express the Foundation's documented mission and values through words and actions. The themes that emerged after analyzing the data from the archive, the observation field notes, and interviews with participants were: volunteers are committed to a healing ministry serving the spiritual, emotional, and physical needs of the poor;

volunteers are called to solidarity with the poor; volunteers seek to be an integral part of the community and the people they serve; volunteers seek ways to eliminate injustice and to empower the powerless and the marginalized, and volunteers are committed to expressing joy and gratitude.

The next section discusses the motives, benefits, and challenges in volunteering at the Saint Anthony Foundation.

Motives, Benefits and Challenges

The data findings in this section emerged from interviews with 10 volunteers and five administrators from the Saint Anthony Foundation. The goal of these interviews was to gather enough information so that patterns might be identified about the motives, benefits, and challenges of volunteerism. For reliability, the interviews were transcribed twice, first by the researcher and second by another person.

The researcher sought answers to the following three questions:

2. What factors motivate the Saint Anthony Foundation volunteers to participate in this program?

3. What rewards do these volunteers derive from their volunteerism?
4. What challenges do these volunteers encounter at their volunteer site?

After analysis of the transcripts, several themes emerged: Eleven motivation themes from volunteers, and four from administrators; 10 benefit themes from volunteers, and four from administrators; and two challenge themes from volunteers, and four from administrators. In order to preserve the confidentiality of volunteers and administrators interviewed, they were given pseudonyms.

Research Question 2

What factors motivate the Saint Anthony Foundation volunteers to participate in this program?

Volunteers

Volunteers were asked why they contribute time at the Saint Anthony Foundation. Their responses fell into the following categories:

Christian Responsibilities

Volunteers felt the responsibility to help the poor as Christians. For example, Bernard stated, "I feel that there is a requirement for me to do that, otherwise if I am

not present for the poor then I am not living my Christian responsibilities" (*Personal Interviews*, 2007, p. 25).

Debra described her motives as follows:

I think it is my religion, not just Catholic but Christian because my father was Lutheran/Catholic and so I think just if you believe in God you certainly know God's people because how can you not know it. Another motive is that... because I also grew up in ... which was predominantly Catholic and the Sisters who taught us in school encouraged us to get into the world and help out because if not us then who? And I have been around a lot of people who do a lot of volunteer service ... and my church is involved in helping people and yeh! I think the Catholic Church and my religion has a lot to do with it. (*Personal Interviews*, 2007, p. 22)

Nurturing Their Own Souls

Four volunteers admitted that part of their motivation was based on serving their own spiritual needs. For instance, Bernard commented, "I feel it is a privilege to do that ... Like a physical exercise is good for a body, spiritual exercise is good for a soul, and I feel like I am nurturing myself and being at service at the same time" (*Personal Interviews*, 2007, p. 25). Bond mentioned, "It is not that I feel holy or good about myself particularly, but I feel that my energy has been used in a way that is indisputably good" (p.17).

Gratitude for Prayers Answered

Other volunteers found their work at the Saint Anthony Foundation to be an experience of offering gratitude for prayers answered. For example, Ellen volunteered because of the promise she made to God that if He helped her go through a very difficult time she would "give thanks by being associated with the Saint Anthony Foundation in some way by volunteering" (*Personal Interviews*, 2007, p. 30). One of the reasons Barret gave his time was to show gratitude for the favors received from Saint Anthony of Padua.

A Place Where You Feel God

Alicia said the Saint Anthony Foundation is a "place where you feel God through the people you serve, and I decided to do it because it is spiritual" (*Personal Interviews*, 2007, p.2).

Catholic Social Teaching

One of the reasons given for helping the poor at the Saint Anthony Foundation was the participants' commitment to Catholic Social Teaching. Bernard pointed out that he majored in philosophy at a Catholic university so "I was sort of indoctrinated in Catholic social teachings and I feel that it is a high requirement to always be involved

and, even if it is unpleasant or time consuming, I feel that it is an obligation" (*Personal Interviews*, 2007, p. 25). Debra stated,

I think the social teaching is about peace and justice and it is very important, especially now when we look at what is going on. Wouldn't it be nice if everybody believed in the teachings of peace and justice and God's love for us and how we're all related? (p. 22)

A Desire to Help the Poor

Other volunteers offered an obvious reason as to why they wanted to volunteer their time at the Saint Anthony Foundation which was a desire to help the poor. For example:

(Benson) Now that I am in my old age, I am 75 and retired, but I look back and thank Almighty God that I was never in such a situation or in a bad family. I never missed a meal, thank God. I had a good life, middle class life, so I would like to help those who are not as fortunate as I was. (*Personal Interviews*, 2007, p. 10)

(Debra) My desire is to help the poor and help people who don't have anybody else and to do it without being judgmental to just go in and work hard, serve food, talk to people no matter who they are and where they live. (p. 21)

(Bernard) In the soup kitchen, I always admire the Saint Anthony willingness to be present to the poor and the unfortunate. Just like the St. Anthony Foundation, my desire is to be present for the poor and bring the gospel values of justice and concern to the poor. (p. 25)

A Desire to Give Something Back to the Community

Among the volunteers interviewed, there was a desire to return something good to the community. Volunteers such as Fadhila, expressed this desire as follows: "It makes me feel good about myself and it is nice if I can do something good for the community, giving back and giving to people that are less fortunate than me" (*Personal Interviews, 2007, p. 28*).

Gifts to Offer to the Saint Anthony Foundation

Among the motives expressed by volunteers was having a gift to offer to the St. Anthony Foundation. Alicia described this kind of motive in the following way:

I believe that we all have gifts that we are given when we come into this life. To be able to share gifts with each other is one of the reasons why I volunteer at the Saint Anthony Foundation... I have gifts to share that I can only share in a certain environment, so how lucky I am that there is a certain kind of place that I can be of service because of what I have to share in life... We always have to share our talents. Some people don't know how. For me there has been always too much practical work to be done. Feeding people ... You know there is always something that most people are not interested in. They are interested in toys, and budgets and not things like volunteering to help the poor. I make no judgments because whatever divine gifts they are given that is who they are and that is what they give. (*Personal Interviews, 2007,p. 1*)

Role Models

Three volunteers revealed that they learned volunteerism from their family, a parent, a teacher, a friend or a church member. For example, Debra, who started volunteering with her family as a little girl 50 years ago, discussed her motive for volunteering this way:

My family was a family that volunteered a lot of places, plus they took a lot of people in because there were times when our family needed help and people helped us, so it is just one of those things... I think what motivates me is that my family was always a family that looked to help people and we are grateful with what people have done so that is how the world should be, helping each other. (*Personal Interviews, 2007, p. 21*)

Debra informed the researcher that the Sisters who taught her in school were a great influence on her volunteerism because they always encouraged their students to get into the world and help out. On top of that, Debra affirmed that she has "been around a lot of people who do volunteer service through the church" (p. 21) so everything adds to her encouragement to volunteer. Asked why he volunteered, Bond acknowledged his mother as a role model:

I think that the true answer to that is my mother. She ... was always a donor to this Foundation and always liked the idea and so forth, and when she passed on I just felt that it would be a nice idea to volunteer and when I started out I just liked it. (p. 32)

School or Career

Fadhila admitted to have started service at the Saint Anthony Foundation because of class requirements. "I started just because of the class I had to take at the University ... that needed service learning" (*Personal Interviews*, 2007, p. 27). She added that when she went to talk to the Foundation administrators, they seemed very open to helping her in her learning, and it seemed like a good organization. When the class ended, she affirmed, "I decided to keep going on" (p. 27).

Good Reputation of the Program

The researcher found that the Saint Anthony Foundation volunteer program had a good reputation for providing its volunteers with an opportunity to practice its mission and values in a safe, valued and respected way. Each volunteer interviewed had his or her own way of praising the volunteer program. For example, Alicia expressed that she was "motivated to help the Foundation fulfill its mission because it has a good volunteer program. They treat volunteers wonderfully here. I couldn't ask more as a volunteer here unless they paid us with money" (*Personal Interviews*, 2007, p. 3). Cathy stated,

I think the Saint Anthony Foundation volunteer program is very outstanding. Before I started to volunteer, I was told several times they are so good ... Now I know I get more going to the St. Anthony Foundation than they get from me. The people are nice, they get to know you and treat you with respect (p. 5)

Administrators

Five administrators were asked why volunteers contribute time at the Saint Anthony Foundation. They cited the following themes:

Belief in the Saint Anthony Foundation Mission and Values

All five administrators acknowledged the importance of volunteerism and the work volunteers do to help the Foundation fulfill its mission and values on a daily basis. According to administrator Kelvin, "Volunteers come for different reasons. I think the majority of them come because they believe in our mission and they ... try to serve everyone" (*Personal Interviews, 2007, p. 42*).

Administrator Grant declared,

I think people who volunteer here really do it because they want to help the poor people in some way and I think that they are really dedicated to helping the poor. And in that whether it is in solidarity with the poor or just being in service to the poor that fit into our mission and our values... Many of our donors and people who have to know you or the organization are only familiar with the dining room... volunteers come here to work or give service to the poor and to

help feed the hungry. (*Personal Interviews*, 2007, p. 46)

Giving Back to the Community

The administrators interviewed expressed that there was a desire for volunteers to return something good to the community. Administrator Mayo commented that when "people retire sometimes they want to give back to the community and so they will choose to come to us" (*Personal Interviews*, 2007, p. 37).

According to Administrator Grant,

Many of our volunteers are older, they are retired and I think that instead of sitting home they want to get out and still be of value and I think volunteering for an organization gives them that value ... they have worked all these years, now they have time so they give back to the community. (p. 46)

Discussing why people volunteer at the Saint Anthony Foundation and why they keep coming, Administrator Mark declared,

People in [the] San Francisco community have a real moral conscience and they understand the importance of giving back... I think if you talk to volunteers down there, almost every person will say that they get more out of this than they give and so it is in giving that we receive the prayer of Saint Francis. (p. 50)

Giving Thanks for Blessings Received

Some of the administrators informed the researcher that most volunteers believe that they are truly blessed, so they come here to volunteer in order to share those feelings and to give thanks for the blessings they have received in their lives. Administrator Madiba stated, "Most of the people who come to the Saint Anthony Foundation leave feeling that they are truly blessed, they want to somehow give thanks for those blessings, and they want to be able to share some good things that have happened to them" (*Personal Interviews, 2007, p. 55*).

Well-Structured Volunteer Program

Some administrators thought that most volunteers come and stay at the Saint Anthony Foundation because of the structure and the good reputation of the program. Administrator Mayo stated, "The organization has been around for almost 57 years and so we have a good reputation of serving people and the way we treat our volunteers" (*Personal Interviews, 2007, p. 36*). Administrator Kelvin explained, "You know we are one of the largest nonprofit organizations to help out... and you know we are pretty visible" (p. 42).

Administrator Mark said,

Partly, I think the factors that influence and motivate volunteers are factors of integrity. The organization has been around for 56 years. We started October 4th, 1950 with Fr. Alfred ... and people are basically good and want to help. (p. 50)

Research Question 3

What rewards do these volunteers derive from their volunteerism?

Volunteer Rewards

The researcher asked 10 volunteers what benefits they receive from contributing their time at the Saint Anthony Foundation. Their responses revealed idealism, religious faith or values and the belief in God, and practical benefits. These benefits suggested the following themes.

Fulfillment of Religious Obligations

Five volunteers believed that they had obligations to fulfill towards their neighbors, especially the needy. These obligations were based on their belief in God and their religious faith. For example, Bernard explained that through volunteerism he becomes the "true self" that God wants him to become. Therefore, he added, giving time to the St. Anthony Foundation helps him fulfill his Christian

obligation, and gain a sense of prayer (*Personal Interviews*, 2007, p. 26).

Ellen expressed that among the many benefits she gains by volunteering at the Foundation, the most important is the fulfillment of her faith as a Christian. She said, "Volunteerism brings back my love for God and other human beings. At the Saint Anthony Foundation, I see God working in people and it's working in me too" (p. 30). Alicia declared that the most important benefit is a "spiritual benefit ... it is very spiritual because what you do is to feel people; even the Dalai Lama says that" (p. 2).

Advocacy for the Poor

Three volunteers interviewed express advocacy for the poor as a benefit of their volunteerism. They believed that moving individuals and families out of poverty and hunger requires compassion as well as direct activities such as serving food, the work they do at the Saint Anthony Foundation. Bell, Debra and Fadhila had this to say:

[Bell] The Saint Anthony Foundation work toward achieving justice for low-income individuals. It is a benefit for me to support this foundation as a volunteer to work for systematic change by moving people out of poverty.

[Debra] As a volunteer here at the Saint Anthony Foundation, I get time to learn more about the issues of homelessness, poverty and hunger. Knowing what issues do poor people have to confront in order to

obtain their rights to good food, housing and health care allows me to speak publicly to different communities here in San Francisco and to members of Congress about the urgent needs of homeless people.

[Fadhila] Volunteering at the Saint Anthony Foundation helps me know more about the causes of homelessness and poverty. Through the work I do here, I learn how to let the public understand this social problem.

Hope of Touching Somebody

Three volunteers claimed that, just like everybody else, they do better service if they know their presence makes a difference to others. Barret explained,

I feel very fortunate to be in this situation where I can do good, with a hope of touching somebody. I am talking about the guests and the people that come in and of course, I do not engage in conversation with them but just good morning, how are you and all. I hope to treat them with kindness by giving them a minute, whether we talk about sports or the weather. Those are the benefits of the very little I give to others. (*Personal Interviews*, 2007, p. 10)

Being in Touch with the Reality of Suffering

Another theme that emerged from the interviews with volunteers was getting in touch with the reality of suffering. Alicia and Ellen, respectively, expressed this benefit:

[Alicia] The Saint Anthony Foundation is a great gift to me, and a great benefit. I am trying to approach it this way in terms of people we serve, people who are in great suffering. The benefit is I always know that suffering is a reality. My gift is to be able to share with people who are suffering and to know that suffering is a reality. (*Personal Interviews*, 2007, p. 2)

[Ellen] When we are busy working we do not think enough about other people and what other people go through and whether other people are suffering. The Saint Anthony Foundation puts me in touch with that constantly. (p. 30)

Getting Out of One's Own Ego

Two volunteers expressed the opinion that complicated people's lives sometimes make it hard to do anything for anyone else. However, they agreed, the benefits of volunteering are too good to pass up. According to Ellen,

The benefits are something that is needed in our society and in our culture, and that is, I think people are so preoccupied with themselves with their own ego. I know when [we are] busy working and so on we don't think enough about other people and what other people go through and whether other people are suffering. (*Personal Interviews, 2007, p. 30*)

Fadhila declared, "It makes me feel good that I am doing good to other people because I am always so absorbed in what I do daily, so it is kind of nice to just once a week go help somebody else" (p. 28).

Learning to Value What One Has

All volunteers interviewed shared that working or serving on a cause helps them to feel a sense of purpose and realize just how lucky they are. According to Bell, "You learn to value what you have and not take it for granted" (*Personal Interviews, 2007, p. 13*). Volunteerism helps Benson look back and thank Almighty God for giving

him a good life. He was "never in such situations or in a bad family. Never missed a meal, had a good life, middle-class life, thank God" (p. 10).

Being Valued

Another benefit that two volunteers mentioned was that of being valued. Knowing that their work is valued by others confirms for them that they matter as people. Volunteerism connects them to other people, the staff, and the guests they serve. For example, Cathy stated that at the Saint Anthony Foundation, they value people, volunteers and guests alike. "Now I know I get more going there than they get from me. The people are nice, they get to know you and value you as a person" (*Personal Interviews*, 2007, p. 6).

Feeling Good in Giving Back to the Community

Feeling good in giving to the community was another expressed benefit of volunteerism. Bell mentioned, "We all work and live in a great community and it is our responsibility to give back. Fulfilling that responsibility is a benefit to me" (*Personal Interviews*, 2007, p. 13). Fadhila expressed her conviction that it makes her "feel good" about herself and that it is nice to

"do something good for the community, giving back and giving to people that are less fortunate" (p. 28).

Good Way to Spend Time

Three volunteers claimed that volunteering at the Saint Anthony Foundation was a good way to spend time because they got an opportunity to serve people who come for food and show them that they care. According to Alicia, volunteering offers many benefits. Besides giving and getting a nice meal, volunteers spend time dealing with good people, and that is "a good way to spend your time" (*Personal Interviews, 2007, p. 2*).

Meeting Friends, and Learning from People of Different Ages

Some of the volunteers were happy to share that volunteerism allows them to meet their old friends, get involved in new friendships, and learn from people of different ages. Cathy described how she benefited from interacting with other volunteers:

Oh! We love it. We love what we do together because everybody has been there for a few years and we know each other. One day I had just celebrated ... years of graduating from high school and when I went up to get the plate this person behind the counter said, "I saw you yesterday at ... What were you doing there?" She said, "I graduated 20 years ahead of you". So I said, "Oh! My goodness, how great" and then we talked about

the wonderful experience we had at our high school, so it was nice. (*Personal Interviews, 2007, p. 7*)

According to Bell,

You learn from different people that come to volunteer whether they are young or teenagers or they are someone in their 80's. And that is the wonderful part. People who volunteer are different and are all ages with different skills and talents. (p. 13)

Administrators

Five administrators were asked how volunteers benefit by contributing their time at the Saint Anthony Foundation. In their responses, they, like the volunteers, referred to idealism, religious faith or values and the belief in God, and practical considerations. These benefits were then interpreted according to the following themes.

Giving and Receiving as the Building Blocks of the Saint Anthony Foundation.

All five administrators indicated that giving and receiving are both important benefits because they are the building blocks for the Foundation. People volunteer in order to help others, but another benefit is what they get from the service they offer. Administrator Mayo has heard volunteers say that "They get more than they give. You

know they feel that they receive appreciation and respect from our guests; they feel that they are appreciated and respected by the staff" (*Personal Interviews*, 2007 p. 37).

Administrator Grant believed that volunteers receive "the internal self type of benefit because they give but they also get back from the guests they are serving and they probably feel that they get back a lot more than they give" (p. 47). Administrator Mark suggested that volunteers benefit from "a sense of sharing that always comes back a hundred-fold" (p. 51). According to Administrator Madiba, experience has shown that many people come to Saint Anthony's expressing that "they want to give something back, but by the end of the day they often comment on the fact that they feel they have received more than they gave" (p. 55).

Contribution to Building the Kingdom of God

The feeling that they contribute to building the kingdom of God is another theme that administrators suggested as a benefit for volunteers. Administrator Mark commented,

I think their sense of feeling that they are contributing, they are building a kingdom of God, we are co-created with God and by offering just a word of thanks or appreciation or hello to our guests makes a

real difference in their lives. I think it helps them recognize the gifts and the treasure they have been given by God and their responsibility to share. (*Personal Interviews, 2007, p. 51*)

Enriching Interactions

As volunteers interact with their guests, co-volunteers, and staff, they learn to appreciate each person's uniqueness and special abilities. Administrator Kelvin explained,

Let us say that it enriches people. That feeling that they are part of something that they are helping, trying to alleviate people of suffering, ... there are many people who are retirees... Here they have a lot of people they interact with and get help to do something that they find enjoyable (*Personal Interviews, 2007, p. 43*)

Fulfillment of Required Community Service

Fulfillment of required community service hours was another benefit that administrators cited. Some volunteers come to the Saint Anthony Foundation in order to fulfill community service hours for their school or for "Project 20" in which they are performing a certain number of hours of service due to parking tickets. According to Administrator Mayo, "They may choose to volunteer at the Saint Anthony Foundation and so benefit by not having to pay cash" (*Personal Interviews, 2007, p. 38*).

Research Question 4

What challenges do these volunteers encounter at their volunteer site?

Volunteer Challenges

Adjusting to Limitations

Six volunteers mentioned adjusting to certain limitations as a challenge they faced in volunteering at the Saint Anthony Foundation. Alicia described this challenge as follows:

A lot of times people think that they are in control of the solution and so the challenge is sometimes to volunteer or work somewhere that there is no solution I see. People are going to be hungry every day, some people are not mentally stable, and some have addiction problems ... The challenge is to accept that you are going to take care of some people their whole lives. (*Personal Interviews*, 2007 p. 3)

Another challenge Alicia mentioned was to be able to accept the grace of others taking care of her when she is not capable of taking care of herself: "The biggest challenge I learn from here is accepting how other people can care for me" (p. 3).

Barret's challenge was not to be overwhelmed by the situation of the people he served. He expressed his challenge this way:

I think with anybody who works for other people it is very easy to be overwhelmed by the work that you have

to do. You know you do this and you do that, and things never seem to get better. I think the real measure of any volunteerism is that things don't get any worse, and they do get better, but you just don't see it, because it's so incremental. You know it affects people's lives. (Personal Interviews, 2007 p. 19)

Debra found it challenging to learn to be patient and keep her control because "some people who come for lunch can sometimes be cranky and pushy. I have ... to remember where they are coming from and what is going on in their life and be patient and let it not bother me" (p. 23). Ellen, too, had to learn patience and control because, she stated,

Sometimes clients can be hostile or antagonistic, in your face kind of aggressive, and it is very ordinary to react because without even thinking you want to say something, to put them down. But instead of reacting you know you better go back, work it through, and come to a better relationship. (p. 30)

Becoming judgmental toward the people he served and those he worked with was the challenge that Bernard faced in his volunteerism. He admitted, "I don't easily identify with people there. I feel like they are not disciplined and I like discipline. I think I am a little bit judgmental. I have to keep working on that" (Personal Interviews, 2007, p. 26). Ellen acknowledged personality clashes among volunteers. She stated,

There are some days that I have gone to the Saint Anthony Foundation and seen another volunteer who might get on my nerves ... may be ordering me, or

telling me what do so you feel like saying, "Back up", but you don't say anything. You keep your mouth closed and you go about your business and do what you are supposed to do. (p. 30)

Feeling Tired

Feeling tired, especially when a multitude of people come to the Foundation, was one of the challenges that volunteers mentioned. Elaborating on this challenge, Debra stated,

Some days it is more people than other days and it is a challenge for me, because if I am working behind the line and serving food I find myself feeling so tired and thinking "Oh! My back is going to break" or "My feet are going to hurt". I prefer carrying the trays around but then you worry you are going to bump into somebody. But for the love of service I keep going on until the end. (*Personal Interviews, 2007, p. 23*)

Administrator Challenges

Five administrators were asked what challenges volunteers face by contributing their time at the Saint Anthony Foundation dining room. The following themes emerged from these interviews.

Adjustment to the Environment

All five administrators mentioned adjustment to the environment as one of the challenges that some volunteers, especially those new to the Saint Anthony Foundation dining

room, have to face. Administrator Mayo explained that "some of the folks we serve, some conditions - health, hygiene, and poverty - some folks are already familiar with that, but some folks haven't had much exposure, so there is that adjustment" (*Personal Interviews*, 2007, p. 38). For some people, too, Mayo continued, "I have heard ... work can be strenuous, depending upon the nature of volunteering, like for instance in the dining room. That can be an adjustment" (p. 38).

The Tenderloin Neighborhood

The neighborhood can be another challenge for the volunteers, two administrators found. Discussing this challenge, administrator Mark stated, "There might be some apprehension, hesitation, about coming to the Tenderloin because of the element of drugs that goes on down here: drug selling, dealing, and violence. I think that sometimes becomes a challenge" (*Personal Interviews*, 2007, p. 51). Administrator Madiba elaborated as follows:

The neighborhood, for instance, it is not a pretty neighborhood. It is a high-crime neighborhood. Many people are willing to walk through that to get here to do what they intend to do, and we had instances where volunteers have been in situations that are not good for them to be in and yet they continue to come here. (p. 55)

The Volunteer Program Structure

The volunteer program structure emerged as a challenge. According to Administrator Grant, the Saint Anthony Foundation runs an efficient and well-structured volunteer program, but it has certain rules and regulations that people need to follow. "Some people may not like this structure; they might like to have a little bit more freedom, so that could be a challenge for some people" (*Personal Interviews*, 2007, p. 47). For example, Administrator Madiba commented that, in the dining room, one of the rules or goals is to "try to treat everyone equally, to treat everyone with respect so that we don't give one what we don't give to the other, and sometimes that is hard for people to follow" (p. 47).

Dealing with Different Personalities

All five administrators were concerned that volunteers face the challenge of dealing with different personalities everyday. Administrator Kelvin elaborated on this challenge as follows:

It is not easy, it is very hectic, very fast paced in the dining room. You know, we are trying to do a lot of things at once, trying to feed so many people over the course of these three hours we are open. Everyday a lot of guests come down and you know some are not mentally stable, so you never know what all these are thinking, you never know if people are having a bad day, and the challenges are not to take everything for

granted, but to be able to recognize that. (*Personal Interviews*, 2007, p. 43)

Administrator Mayo pointed out that sometimes volunteers deal with clients who are not in the best mood. "Sometimes people learn how to let things go and also to discern when it is very important to take a concern to a staff member, and we always tell them if they have any doubt to take it right away to the staff member for help" (p. 38).

Summary

This section addressed the research questions pertaining to the motives, benefits, and challenges of volunteering at the Saint Anthony Foundation. The following themes emerged after analyzing the data from interviews with the participants:

Motives of volunteers included: Christian responsibilities, spiritual exercise and nurturing one's soul, gratitude for prayers answered, a place where one feels God, Catholic social teaching, a desire to help, a desire to give something back, role models, having gifts to offer to the Foundation, school or career, and a good program.

Motives of volunteers suggested by administrators included: belief in the Saint Anthony Foundation mission

and values, giving back to the community, giving thanks for the blessings received, and a well-structured volunteer program.

Benefits experienced by volunteers included: fulfillment of religious obligations, being an advocate for the poor, hope of touching somebody, being in touch with the reality of suffering, getting out of one's own ego, having a sense of purpose and learning to value what one has, being valued, feeling good about giving back to the community, having a productive way to spend time, and meeting old and new friends.

Benefits suggested by the administrators were giving and receiving as the building block of the Foundation, a sense of helping to build the kingdom of God, being enriched by interactions, and fulfillment of required community service.

The main challenges cited by the volunteers were learning to deal with certain limitations and feeling tired, and challenges suggested by the administrators were adjustment to the environment, the neighborhood, the program structure, and dealing with different personalities.

The next chapter will discuss the conclusions, the implications of these results, and the recommendations for the future research.

CHAPTER V

CONCLUSIONS, IMPLICATIONS, RECOMMENDATIONS

Overview

The purpose of this study, conducted at the Saint Anthony Foundation was to examine the motives, benefits, and challenges of volunteerism. Four research questions set the parameters of the study. The first sought to identify how the volunteers implemented the mission and values of the Saint Anthony Foundation. The second research question concerned the motivating factors of volunteerism, and the third question was designed to uncover the benefits. These, in turn, were linked to the fourth research question, which sought to reveal the challenges of volunteering at the Saint Anthony Foundation.

Observations, archival documents, and interviews with five administrators and 10 volunteers formed the heart of this study. The data findings for the first research question were sorted into five themes. After analysis of the transcripts of the second, third, and fourth questions, a number of themes emerged: 11 motivation themes from volunteers and four from administrators, 10 benefit themes from volunteers and four from administrators, and two

challenge themes from volunteers and four from administrators.

Conclusions

Conclusions are based on the analyzed responses to the following four questions:

Research Question 1. To what extent are the documented mission and values of the Saint Anthony Foundation expressed through the words and actions of the volunteers at the organization?

Volunteers are committed to a healing ministry serving the spiritual, emotional, and physical needs of the poor by treating all the people they serve at the Foundation with dignity, respect, and kindness. They are called to solidarity with the poor, meaning that they have to see, listen, and feel like the people they serve. Volunteers seek to be an integral part of the community by sharing their talents and developing a more personal connection with the poor, hungry, and homeless. They seek to eliminate injustices through their commitment and dedication to serving the poor and helping to make their lives better in any way they can, and they are committed to expressing joy and gratitude through their work of serving the poor.

Research Question 2. What factors motivate the Saint Anthony Foundation volunteers to participate in this program?

Volunteers indicated that volunteering at the Saint Anthony Foundation is a spiritual exercise because it nurtures their souls. They feel gratitude for the prayers answered, they feel God, they give back to the community by working with the Foundation to execute its mission and values, and as Christians they fulfill the requirement of helping the poor. The administrators expressed the volunteers' motives as a belief in the Saint Anthony Foundation, giving back to the community, and giving thanks for the blessings received. Volunteers and administrators both expressed the view that people volunteer at Saint Anthony because it has a well-structured volunteer program that has been there since 1950, and some were there to fulfill academic or community service requirements.

Research Question 3. What rewards do these volunteers derive from their volunteerism?

Volunteers indicated that volunteering at this Foundation was a great reward for them because they were able to become the "true self" that God wants them to become by fulfilling their religious obligations, advocating for poor individuals and families, and touching

somebody through the work they do. Additionally, some volunteers expressed that volunteerism at the Saint Anthony Foundation helps them know from the people they serve that suffering is a reality. They find a sense of purpose, learn to value what they have by realizing how lucky they are, feel valued themselves, and enjoy being able to give back to the community. Other benefits included: a good way to spend time, interactions with old and new friends, learning from people of different ages, getting out of one's ego, and fulfilling the requirement of academic and community service hours.

The administrators suggested that while people are motivated to volunteer at the Foundation in order to help others, they also benefit from the service they offer because giving and receiving are the building blocks of relationship. Another benefit mentioned by the administrators was that in volunteerism, volunteers at Saint Anthony feel that they contribute to building the Kingdom of God.

Research Question 4. What challenges do these volunteers encounter at their volunteer site?

Volunteers mentioned that adjusting to certain limitations was a major challenge. Although it does not occur very often, volunteers stated that they have to learn

to respond patiently to clients' hostility or antagonistic moods, and they have to learn to accept the problems of poverty that take a long time to solve. The challenges mentioned by the administrators were adjustment to the environment, including health, hygiene, and poverty of the clients, and adjustment to the Tenderloin neighborhood which has elements of drug dealing and violence.

Implications

The findings from this study have implications for administrators in other foundations that have programs that minister to the poor, as well as other programs that incorporate the service of volunteers.

Whatever the volunteer program, this study suggests that people have specific motives for participating in volunteer activities. The people who volunteered at the St. Anthony Foundation mentioned various motivational factors based on their values, religious faith, and the belief in God, as well as other considerations, such as feeling needed, networking, and relationships. These results support other research findings that different people can engage in the same volunteer activity, but do so to fulfill different motives (Snyder & Cantor, 1998). This study reinforces the point of Levin (1973) that the

effectiveness of a volunteer program depends, to a large extent, on the ability of supervisors, in this case, administrators, to stimulate volunteers according to their motives and needs. Moreover, this functional approach suggests that matching the concerns of individuals with situations that can satisfy those concerns can motivate people to embark on volunteer activities and then maintain those activities over time (Snyder & Cantor, 1998).

The analysis of interviewee responses identified a number of perceived benefits delivered from volunteerism. Because they are comprised of only nine benefits, the findings in this study must be regarded as preliminary. However, they lend support to the vast body of research that focuses on the benefit side of volunteerism. Administrators of volunteerism, therefore, can develop policies that assure there will be benefits for the volunteers' participation.

The results of this study suggest that people who participate in volunteer activities may have challenges to face. For example, people who volunteered at the Saint Anthony Foundation mentioned challenges, such as adjusting to certain limitations, getting tired and adapting to the environment of the Foundation and the neighborhood. Administrators of volunteerism can develop policies that

can decrease the challenges of volunteerism in their organizations by creating awareness-raising and other measures such as training volunteers to recognize the situation, the actions, and mental illness of the people they serve, and creating an environment in which volunteers and clients' daily interactions produce positive outcomes.

Recommendations for Future Research

Future research on the topic of the motives, benefits, and challenges of volunteerism would be useful to researchers, administrators, educators, and other organizational leaders.

The data that emerged from this research illustrated that volunteers exhibited different motives, benefits, and challenges. The author encourages expansion of the presented framework in future qualitative or quantitative investigations. Given the limited sample size of this study, future research might explore the motives, benefits, and challenges with a larger sample that may reveal additional patterns. In addition a future study could incorporate interviews of clients.

Another possibility for further study is that, using qualitative investigation, more can be done to probe the motives, benefits, and challenges of volunteerism in other

nonprofit organizations in and outside of San Francisco. Additional research could explore the dynamics of motives, benefits, and challenges in other types of organizations, such as businesses, associations, and schools. In particular, research could be conducted to investigate the motives, benefits and challenges of students volunteering for service.

Recommendations for Practice

Practices that may be useful for the Foundation are as follows:

A Day of Reflection or a Workshop

An open invitation to the volunteers, as well as the general public to annual day of reflection would provide an opportunity for dialogue about the motives, benefits, and challenges that volunteers face in volunteerism. In addition a spiritual leadership or pastoral training program could be developed to assist volunteers to cope with the challenges involved in volunteerism.

A workshop, offered once or twice a year could be designated to help volunteers learn about other programs and works of the Foundation. This would help them to know

and to appreciate what is done by the Foundation in general.

Involvement of Young People

The Foundation could reach out to more young people, especially high school and college students, to get them involved in volunteerism.

Creation of Volunteer Programs for People Who Are Not Physically Strong

The Foundation may wish to create programs for seniors and the disabled who are not physically strong but who are willing to volunteer. For example, speaking to children about life experiences does not necessarily require a physically strong person. Seniors and the disabled can just come in, sit down, and talk to children about their lives.

Closing Remarks

This researcher has attained her goal of examining the motives, benefits, and challenges of volunteerism at the Saint Anthony Foundation in San Francisco, California. Four research questions were posed in Chapter 1, and in the following four chapters, the study provided some answers

that demonstrated that these questions and similar questions are important and worth asking.

The Saint Anthony Foundation is more than a functional community. It is called to be a community that gives and receives services and promotes faith, justice, and love for its clients and volunteers alike. The research findings demonstrated that volunteers who come to the Saint Anthony Foundation have variety of motives for offering their services and gain variety of benefits from their services. Whatever their motives or benefits, these volunteers are men and women from different backgrounds willing to sacrifice their time, energy, and talents to further the mission and values of the Saint Anthony Foundation.

The researcher hopes that lessons learned from the Saint Anthony experience will inform other volunteer programs here in San Francisco and other areas about the motives, benefits, and challenges involved in volunteerism. She also hopes that the Saint Anthony Foundation will learn from this research, will continue to discover what is really important to motivate its volunteers, and will develop programs to match the needs of its population and the society at large. Thus the dream of volunteerism at this Foundation will be realized for both volunteers and for those who receive the services.

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APPENDIXES

APPENDIX A

Letter of Permission to Conduct Study

*Restoring
health,
hope and
human
dignity."*



September 5, 2006

Institutional Review Board for the Protection of Human Subjects
University of San Francisco
2130 Fulton Street
San Francisco, CA 94117

Dear Members of the Committee,

Peace and all good!

On behalf of the St. Anthony Foundation, I am writing to formally indicate our awareness of the research proposed by Sister Godbertha Muganda, a doctoral student at USF. We are aware that Sister Godbertha intends to conduct her research by observing our organization and interviewing our employees.

As the director of S. Anthony Foundation, I give Sister Godbertha permission to conduct her research in our organization.

If you have any questions or concerns, please feel free to contact my office.

Sincerely,

A handwritten signature in cursive script, appearing to read "Fr. John Hardin".
Fr. John Hardin, OFM

APPENDIX B

IRBPHS Permission Letter

From [USF IRBPHS <usf_irbphs@usfca.edu>](mailto:usf_irbphs@usfca.edu)
Sent Friday, September 22, 2006 12:45 pm
To gbmuganda@usfca.edu
Cc shimabukurog@usfca.edu
Bcc

Subject IRB Application # 06-075 - Application Approved
September 22, 2006,

Dear Sr. Godbertha:

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your request for human subjects approval regarding your study and has rec'd the requested additional documents.

Your application has been approved by the committee (IRBPHS #06-075). Please note the following:

1. Approval expires twelve (12) months from the dated noted above. At that time, if you are still in collecting data from human subjects, you must file a renewal application.
2. Any modifications to the research protocol or changes in instrumentation (including wording of items) must be communicated to the IRBPHS. Re-submission of an application may be required at that time.
3. Any adverse reactions or complications on the part of participants must be reported (in writing) to the IRBPHS within ten (10) working days.

If you have any questions, please contact the IRBPHS at (415) 422-6091.

On behalf of the IRBPHS committee, I wish you much success in your research.

Sincerely,

Terence Patterson, EdD, ABPP
Chair, Institutional Review Board for the Protection of Human Subjects

IRBPHS ? University of San Francisco
Counseling Psychology Department
Education Building - 017
2130 Fulton Street
San Francisco, CA 94117-1080
(415) 422-6091 (Message)
(415) 422-5528 (Fax)
irbphs@usfca.edu

<http://www.usfca.edu/humansubjects/>

APPENDIX C

Demographic Questionnaire

ST. ANTHONY FOUNDATION VOLUNTEER DEMOGRAPHIC QUESTIONNAIRE

Please answer each question thoroughly. Your name will be kept confidential.

Name _____

Address _____

Home Phone _____ Work Phone _____

Where do you live? _____

Into what category does your age fall?

21-30 __ 31-40 __ 41-50 55-60 __ 61-70 __ 71-80

Education Level: college _____ High school _____

Are you retired __ or do you have a job __ Full time__ or part time job __ What type of work do you do _____

Today's Date _____

Are you affiliated with any religion? _____

How many years of total experience have you had in volunteerism at St. Anthony Foundation _____

Have you ever volunteered for other program other than St. Anthony's Foundation? Yes_____ No _____. If yes, please write in short what qualities of that program motivated you to volunteer for it? _____

What qualifications do you consider vital for your
volunteer work at St. Anthony Foundation? _____

Are you willing to be contacted for a personal interview?
Yes _____ No _____

APPENDIX D

Questions for Interviews

Questions for administrators:

1. Why is volunteerism important in this organization?
2. How do volunteers express the mission and values of this organization?
3. What factors influence and motivate volunteer participation in your organization?
4. How does a volunteer benefit from volunteering in this organization?
5. What are the challenges for volunteering in this organization?
6. How can volunteerism be improved in your organization?

Questions for volunteers:

1. How would you express the mission and values of the St. Anthony Foundation?
2. What motivates you to volunteer for the St. Anthony Foundation?
3. What are the benefits of volunteering to this program?
4. What challenges do you encounter in volunteerism at the St. Anthony Foundation?
5. How can volunteerism be improved at the St. Anthony Foundation?

APPENDIX E
Observation Form

Observation of Volunteers in Action Form

Date:	Time	Number of Volunteers

Level of Interaction:

Body language of volunteers:

Interaction with clients:

Manner of assisting clients:

Volunteer behaviors:

Positive:

Negative:

Other observations:

APPENDIX F

Letter of Permission to Participate in Study

Participant Letter

Date:

Dear Mr/Mrs

My name is Sr. Godbertha Muganda and I am a graduate student in the School of Education at the University of San Francisco's Institute for Catholic Educational Leadership. I am conducting a study on the perceptions of motives, rewards, and challenges that volunteers encounter at their volunteer sites (specifically at St. Anthony's Foundation in San Francisco). The director of the foundation has given their approval to conduct this research.

You are being asked to participate in this research study because you have satisfied the following criteria: You have been a volunteer at the St. Anthony's Foundation for five years and you are 21 years or older. Your name has been short listed from the demographic questionnaire forms that were distributed and filled in by all volunteers. Given my focus, I am requesting your permission to interview you. The interview will last about forty to forty five minutes`. It will occur at a mutually convenient time and place. I would like to tape-record the interview. You may withdraw from the project at any time, should that prove necessary. Be assured that all interview data will remain confidential.

I appreciate your generosity in participating in my research design.

If you have questions about the study, please feel free to ask them (My phone number is 415-386-3892) and email address is gbmuganda@usfca.edu

If you agree to participate, please sign the attached consent form and return it to me in the enclosed pre-addressed, self-stamped envelope.

Sincerely,

Sr. Godbertha Muganda
Graduate Student
University of San Francisco

Attachment (1)

CONSENT FORM

UNIVERSITY OF SAN FRANCISCO

PERMISSION TO BE INTERVIEWED AND AUDIOTAPING THE INTERVIEW

I..... have discussed my involvement with Sr. Godbertha Muganda in regard to this study focused on the motives, rewards and challenges of volunteerism at the St. Anthony's Foundation and agree to participate. I understand that all efforts will be made to protect my identity and confidentiality. If necessary, I may withdraw from the study.

I agree to be interviewed? yes No

I agree with being audio taped for the purpose of data collection? Yes No

Participant' Signature

Date

Researcher's Signature

Date

APPENDIX G

The volunteers of the St. Anthony Foundation Who Filled Out
the Demographic Form

Table 2

The volunteers of the St. Anthony Foundation Who Filled the
Demographic Form

Residence	Number of Volunteers	Percentage of volunteers
Alameda	1	1.2
Berkeley	1	1.2
Brisbane	1	1.2
Burlingame	1	1.2
Daly City	3	4.0
Fremont	1	1.2
Marin	1	1.2
Millbrae	1	1.2
Mill Valley	1	1.2
Modesto	1	1.2
Moraga	1	1.2
Oakland	1	1.2
Orinda	1	1.2
Pacifica	3	4.0
Pleasant Hill	1	1.2
San Francisco	58	69.0
San Bruno	1	1.2
San Leandro	1	1.2
San Mateo	4	5.0
Totals	84	100.0

APPENDIX H

Other Demographic Distribution of Volunteers Who Filled Out
the Form

Table 3

Other Demographic Distribution of Volunteers Who Filled Out
the Form

	Number of Volunteers	Percentage
Age Group		
21-30	9	10.7
31-40	10	11.9
41-50	2	2.4
51-60	15	17.9
61-70	26	31.0
71-80	16	19.0
Other	6	7.1
Education Level		
College	56	67.0
High School	28	33.0
Occupation		
Full Time Job	19	22.61
Part Time Job	12	14.30
Retired	53	63.09
Religion affiliation		
Roman Catholic	49	58.0
Christian	12	14.2
Jewish	1	1.2
Buddhist	1	1.2
None	14	16.6
Other	6	7.14
Willingness to be interviewed		
Yes	55	65.0
No	29	35.0

APPENDIX I

Demographic Distribution of the Volunteers Interviewed

Table 4

Demographic Distribution of the Volunteers Interviewed

Age Group	Years of Volunteerism at SAF	Willingness to be interviewed	Gender
21-30	5	Yes	F
61-70	11	Yes	F
61-70	14	Yes	M
61-70	5	Yes	F
71-80	31	Yes	F
71-80	15	Yes	M
71-80	5 1/2	Yes	F
71-80	10	Yes	M
71-80	6	Yes	M
71-80	5	Yes	F
71-80	11	Yes	M

