Volunteer Management in Faith-Based Organizations

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VOLUNTEER MANAGEMENT IN FAITH-BASED ORGANIZATIONS

by

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A dissertation submitted in partial fulfillment
of the requirements for the

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School of Public Policy and Leadership
Greenspun College of Urban Affairs
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This dissertation prepared by

Cheryl R. Coleman

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June 1, 2017
ABSTRACT

Volunteer Management in Faith-Based Organizations

by

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Dr. Howard Gordon, Examination Committee Co-Chair
Professor of Teaching and Learning
University of Nevada, Las Vegas

and

Dr. Christopher Stream, Examination Committee Co-Chair
Director of School of Public Policy and Leadership

Faith-Based Organizations (FBOs) rely heavily on volunteers to carry out their mission, making volunteer labor fundamental to an organization’s business operations and outcomes. A review of the literature revealed a significant gap in managing volunteers effectively in a nonprofit, faith-based setting. The standard business management practices typically employed when managing volunteers lack effectiveness in nonprofit FBO environments. Employing for-profit management practices to managing volunteer labor in nonprofit settings is especially challenging given the uniqueness of nonprofit organizations that rely on volunteer over paid labor. Challenges include the organization’s values, mission, identity, social goals, outcomes, and ideological characteristics. The purpose of this phenomenological study was to explore the volunteer management practices of FBOs in multicultural as well as homogenous FBOs from the perspectives of FBO volunteer managers. Managers could be characterized as informal and nontraditional.
Volunteer management has long been a concept and not a theory. By using Kent’s conceptual framework model (1992), which was modified from Forsyth (1999; see also Newell & Associates, 2002; Taylor, et al., 2006), the researcher interviewed 24 volunteer managers with an average of 15 years experience in twelve FBOs in the Southwest United States. Their roles ranged from administrative assistant to founder and senior executive. The FBOs included Bahai’ four denominations of Christianity, Judaism, and Muslim faiths. The study, representing an initial empirical examination of the concept elements of volunteer management, confirmed the elements used in the nonprofit FBO setting such as recruitment, screening, and training, and development. Furthermore, the study revealed important personal attributes or characteristics that a volunteer manager should possess when working with non-paid volunteer labor such as being inspirational, tactful, and nondemanding.
ACKNOWLEDGEMENTS

I remember the day that my life took that big turn. I wrestled for hours about whether or not I would go to church, and in the end, you convinced me that I should go. Upon my arrival, I sat obscurely, way in the back, hoping perhaps to not be noticed by you because I wasn’t sure why you asked me there. And if I needed to or if I felt things getting a bit weird, I could duck out the back door quickly. Then it happened. A force greater than I had ever known came upon me, and I began to weep. I tried to shake it off and I couldn’t. I no longer had control over my body; you did. Thank you God for revealing yourself to me on that day and lifting the weight of my own broad and twisted path from my shoulders and setting me off on a path of purpose, which You had ordained from the foundation of the world. That path brings me here today. I give you all praise, glory, and honor, through Jesus Christ.

This wouldn’t be an acknowledgement if I didn’t acknowledge my parents, John and Wilmalene Coleman. Papa, you are no longer with us, you are in a much better place, but I stand on your shoulders and the great confidence you always had in me, even when I didn’t have it in myself. You were always there. You were my greatest cheerleader and the best father that could ever happen to a woman. Nana, thank you, thank you, thank you. You fought my battles for me, even when you didn’t need to. You stood by me and supported me with all of my ideas and inventions; you have the patience of a saint. Your strong sense of family made it possible for me to look to your brothers, my uncles, Kenneth and Wayne Anthony, who believed in me because you believed in me and provided me much needed support over the years. Thank you Kent and Junior…I love you all.

............... How could I ever do this, if it were not for a great, God-ordained and fashioned committee of fine scholars. Drs. Howard Gordon, Gard Jameson, Daniel McAllister and Chris
Stream, you gentlemen are truly a first class, fine example of scholarship, leadership, integrity, commitment, excellence, and influence. As you interact with me and when I observe you in your day- to- day lives, I am so very grateful to have crossed your paths, and I consider it a true privilege to work with you. In your own individual ways, I have learned so much from you, have been greatly influenced by you, and I look forward to the future of knowing and working with you as well. You challenged me, and when things got rough, you stepped in immediately to maintain the integrity and excellence of this project, as well as its process. You are a fine committee of gentlemen.

.............But this journey wouldn’t have gotten started without me as an undergrad at the intersection the University Studies program and Vaune Kadelubek, who insisted that I apply to the McNair Scholars program. You literally insisted, Vaune, and at the time, I had no plans whatsoever to pursue a Ph.D. I applied to that program and became a McNair Scholar, and I now obtain my Ph.D. Life is a mysterious thing. God had a plan and used you in it.

I also need to honor the 24 study participants for sharing their meaningful and relevant insights. Last but not least, how do you finish a dissertation without a great editor? You do not acknowledge you, Dr. Deborah, Obara. Thank you for doing what you do. Thank you one and all from the bottom of my heart. I pray God’s grace and greatest blessing upon your life, forever. In Jesus’ name.
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CHAPTER 1

INTRODUCTION

In the United States in 2016, 63 million volunteers worked 7.8 billion hours at an estimated value of $184 billion (Corporation for National and Community Service, 2017). If not for volunteers providing most of the labor for nonprofit organizations, in general, and faith-based nonprofits, specifically, these typically small organizations operating on relatively low budgets, might not survive (Clain & Zech 2008; Independent Sector, 2017). Nonprofit organizations augment critical government social services in local communities (IRS, 2013; Lynch & Smith, 2010). Understanding how best to manage volunteers in nonprofit organizations is important. Nonetheless, research-informed practices are not available, and business management practices used in for-profit organizations are ineffective for managing volunteers in nonprofit organizations. (Garces-Foley, 2007; Torrey, 2005). The two types of organizations are uniquely different (Garces-Foley, 2007; Torrey, 2005).

Volunteer management as a field of study is considered an activity that encourages volunteer motivation, commitment, and development (Davis, Hall, & Meyer, 2003; Okun & Schultz, 2003; Wang, 2004). Volunteer managers oversee all aspects of volunteer labor in an organization including functions and activities that require coordination with paid staff members; determining and maintaining volunteer philosophy, guidelines and procedures; and volunteer selection, directing, overseeing, and organizing (Stepputat, 1995). Volunteer management also involves diversity management, which is the process of actively managing obvious as well as subtle prejudice and discrimination; valuing differences among others; and creating relevant polices, strategies and practices that will allow organizations to maintain competitiveness for the future (Taylor, Darcy, Hoye, & Cuskelly, 2006). The field of volunteer management continues to
make strides within the nonprofit sector of organizations, and several national and international professional organizations are dedicated to development and advancements of the field and those who practice it.

Few inquiries into volunteer management have been made relative to conceptual models, and the most prominent models contain the same or similar factors. Cnaan and Cascio (1999) noted effective volunteer management emphasized “recruitment, orientation, screening, placement in work, supervising, and providing symbolic rewards for volunteers” (p.10). Similarly, Kent (1992) identified key elements to volunteer management: assessment of needs, recruitment, risk management (audit, interviewing, and screening), orientation (training and monitoring), and retention, and recognition. These five elements are considered to be fundamental components to successful volunteer management programs (Forsyth, 1999). Using Kent’s five elements, Forsyth (1999) created the layers-of-necessity approach to volunteer management, which is used in educational environments (see Table 1). Newell & Associates (2002) designed a model for volunteer management in churches, and although it contains components of the Kent model, it has never been tested empirically. These various studies were not made with comparison groups, sample sizes were small, and research methods were weak according to Cnaan and Cascio (1999).
# Table 1

**Volunteer Management Elements Integrated with Layers-of-Necessity Approach**

<table>
<thead>
<tr>
<th>Layer # from Layers-of-Necessity</th>
<th>Volunteer Management Elements</th>
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<tbody>
<tr>
<td>Assessment of needs</td>
<td>Recruitment</td>
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<td></td>
<td>Risk management, audit,</td>
</tr>
<tr>
<td></td>
<td>interviewing, and screening</td>
</tr>
<tr>
<td>1</td>
<td>✦ identify tasks and number of</td>
</tr>
<tr>
<td></td>
<td>volunteers</td>
</tr>
<tr>
<td></td>
<td>✦ target groups of people</td>
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<td></td>
<td>✦ mass promotion and</td>
</tr>
<tr>
<td></td>
<td>advertising</td>
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<td></td>
<td>✦ risk management audit</td>
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<td></td>
<td>✦ phone interview</td>
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<td></td>
<td>✦ minimal screening</td>
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<td></td>
<td>✦ direct references</td>
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<tr>
<td></td>
<td>✦ task specific training “on</td>
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<tr>
<td></td>
<td>the job”</td>
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<tr>
<td></td>
<td>✦ names entered into database</td>
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<td></td>
<td>for future events</td>
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<td></td>
<td>✦ admission to event</td>
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<td></td>
<td>✦ letter of thanks</td>
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<tr>
<td>2</td>
<td>✦ identify skills is</td>
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<td>required</td>
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<td></td>
<td>✦ more specialized</td>
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<td>recruitment needed</td>
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<td>✦ methods may include mass</td>
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<td>promotion and targeted</td>
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<td></td>
<td>recruitment</td>
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<td>✦ risk management audit</td>
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<td>✦ face to face interview</td>
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<td></td>
<td>✦ optional screening</td>
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<td>✦ as determined by nature</td>
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<td>of volunteer position</td>
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<td>✦ short orientation</td>
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<td>✦ task specific training</td>
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<td>✦ ongoing training as required</td>
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<td>✦ spot checks</td>
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<td>✦ ongoing supervision</td>
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<td>✦ verbal recognition</td>
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<td>✦ public recognition</td>
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<td>✦ annual Recognition</td>
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<td>3</td>
<td>✦ identification of skills,</td>
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<td>qualifications, and specific</td>
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<td>tasks</td>
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<td>✦ very specialized</td>
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<td></td>
<td>✦ targeted recruitment</td>
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<td>✦ presentations to potential</td>
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<td></td>
<td>groups</td>
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<td></td>
<td>✦ risk management audit</td>
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<td></td>
<td>✦ face to face interview</td>
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<td></td>
<td>✦ extensive screening</td>
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<td></td>
<td>✦ position-specific orientation and training prior to volunteer assignment</td>
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<tr>
<td></td>
<td>✦ ongoing supervision, training, and evaluation</td>
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<tr>
<td></td>
<td>✦ spot checks</td>
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<td></td>
<td>✦ identify motivations and planning</td>
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<tr>
<td></td>
<td>✦ determine most effective methods</td>
</tr>
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<td></td>
<td>✦ public &amp; annual Recognition</td>
</tr>
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</table>

*Note.* Adapted with permission from Forsyth (1999).
FBOs represent various types of religious organizations and are a large and important segment of U.S. society (Clain & Zech, 2008), yet strategies for managing volunteers are rarely studied in FBOs such as churches, synagogues, and mosques (Macduff, 2003; Wilson, 1983). One recent exception is a growing interest in research on how to engage and manage people in religious organizations from different racial/ethnic backgrounds, on a single faith based purpose (Fowler, 2014). Fowler (2014) asserts more interest in managing volunteers in diverse settings than homogenous settings. Empirical interest is more common in the Christian church than in other FBOs. For example, in the early 1990’s, attempts toward racial healing and harmony based on previous segregation policies and practices in the church community were made, but since then, little has changed (Garces-Foley, 2007). To date, racial diversity has been accomplished in approximately seven percent of U.S. Christian churches through the formation of multicultural churches; 93% of churches in the United States remain homogenous organizations (DeYoung, Emerson, Yancey, & Kim, 2003). Although seven percent of churches have become multicultural, but still very little is known about how multicultural churches work (Emerson, 2008) or how strategies for managing volunteers should be employed in general (Cheung & Kun Ma, 2010; Wilson, 1983; Wilson & Pimm, 1996).

Whether an FBO is homogeneous or multicultural, how to manage volunteers is in the most complex matter of all (Macduff, 2003). Consequently, there is a need to understand how to manage volunteers in an FBO because volunteers are the primary source of labor within FBO settings (Clain & Zech, 2008). (Torrey, 2005; Garces-Foley, 2007), standard employee management theory and practices for nonreligious organizations prove to be ineffective for FBOs due to the uniqueness of this type of organization (i.e., reliance on volunteer, rather than
employee labor as well as values, mission, identity, social goals, outcomes, and ideological characteristics), according to Ridder and McCandless (2010).

**Statement of the Problem**

FBOs rely heavily on volunteers to carry out their mission and fundamental to their ability to operate, is volunteer labor. A review of the literature reveals that there is a significant gap with how to manage volunteers effectively in a faith based setting (Torrey, 2005; Garces-Foley, 2007; Emerson, 2008). Because standard business management practices lack the ability to inform management practices in FBO environments due to the uniqueness of such organizations, further empirical inquiry is essential (Emerson, 2008; Garces-Foley, 2007).

FBOs also correct continued impediments to social and economic benefits for individuals as specified by the charitable religious organization; as well as the social change being realized across the mainstream of U.S. society relative to creating and maintaining diversity. As such, it is important to understand how FBO managers manage their organizations with the use of volunteers, considering that volunteers are the primary source of labor among them.

**Purpose of the Study**

The purpose of this phenomenological study was to explore the volunteer management practices of FBOs. Homogeneous as well s multicultural FBOs were explored. The study sought to describe management practices for volunteer managers in FBOs, as perceived by FBO volunteer managers.

**Research Questions**

To fulfill the purpose of this study, research questions were developed using the conceptual frameworks from Kent’s (1992) volunteer management and Newell & AssociatesVolunteer Management Model (2002) as well as recommendations from (Taylor, et
al., 2006) related to diversity (Taylor, et al., 2006). The following research question guided this study:

What are the volunteer management practices of FBOs?

The study included four subquestions:

1. How do FBOs manage volunteers by function/components?
2. What is the value of volunteers toward the organization’s management goals?
3. What is the practice for consulting with relevant stakeholders and appropriate staff for managing volunteers?
4. How do FBO organizations manage diversity?

Significance of the Study

Volunteer labor is the lifeforce to any nonprofit organization and can be understood as a “human-made, renewable/recyclable resource that can be grown, and whose continuation and volume of flow can be influenced by human beings positively as well as negatively” (Brudney & Meijs, 2009, p.1). In short, effective volunteer service management supports effective volunteer service (Cheung & Kun Ma, 2010). Effective volunteer management in an FBO is aligned with the organization’s mission, vision and goals, as well as strategic management practices. Secular based nonprofit organizations that manage diverse volunteer and paid labor might also find this study useful.

Definition of Terms

FBO Leadership involves the equivalence of terms such as pastors, priests, rabbis, imams, monasteries, and monks. These leaders oversee the decision making of the religious organization. (Conner, 2012).
FBO Management is working for people within a system, which meets the psychological, social, intellectual, aesthetic, and spiritual needs of its congregants, while also addressing economic, technological, societal, and environmental concerns in a harmonious manner that benefits all and that ultimately brings glory to God (Oberholster, 1993). FBO management operates within a unique set of circumstances that makes it unlike secular management; and secular management models prove to be counter-productive to church management goals (Torrey, 2005).

Giga-Sized FBO operates with more than 10,000 members (Fillinger, 2011).

Medium-Sized FBO has a minimum of 250 and a maximum of 499 members (Fillinger, 2011).

The Emerging Multicultural Church has been in the United States since the 1990s to correct past racial segregation policies and practices that paralleled U.S. culture. The emerging multicultural church aims at bridging racial divides to represent 21st century diversity trends, but more importantly, its aim is to exemplify a Biblical model of what Christianity is, rather than a past cultural one, relative to how Christians, worship, interact and express identity as Christians across racial lines. The emerging multicultural church lends to the normalization of the church community, in contrast to the homogenous church communities of the past that validate socially constructed, as well as political influences that are contrary to its existence to serve members of the community across social and economic barriers, as a collective unit. Multicultural churches are religious organizations where no one racial group is more than 80% of the people who attend it (DeYoung, Emerson, Yancey, & Kim, 2003).

Faith-Based Organizations, for this study, were defined as any organization that gets inspiration and direction from the teaching and principles of a faith or from an interpretation or
school of thought within it (Clark & Jennings, 2008). Since no empirical data exists relative to FBOs and volunteer management except where the Christian church is concerned (in this study, FBO and church are used interchangeably), data related to the Christian church will be used to describe other FBOs as well when required, given that all FBOs are classified as and operate as parallel types of charitable, nonprofit, volunteer organizations (Ebaugh, Pipes, Chafetz, & Daniels, 2003; Morgan, 2005; Clain & Zech, 2008; IRS, 2013).

Place of Worship, for this study, were used interchangeably with FBOs, religious organizations, and churches as well.

Volunteer Management, for this study is a mix of tasks and personal characteristics that involves overseeing, organizing and coordinating activities of nonpaid human resource labor, toward achieving an organization’s stated business outcomes. Prior to this study, volunteer management was perceived as the ability to oversee all aspects of volunteer labor in an organization, including functions and activities that require coordination with paid staff members, determining and maintaining volunteer philosophy, guidelines and procedures; in addition to volunteer selection, directing, overseeing, and organizing (Stepputat, 1995). Volunteer management was also perceived through diversity management by the active means of managing obvious and subtle prejudice and discrimination, valuing various ethnic differences and developing polices, strategies and practices toward cohesion and maintaining competitiveness (Taylor, et al., 2006). In order for volunteer management to be effective, it considers the perspectives of the volunteer manager and their ability to meet organizational objectives, deliver on stated objectives, and assess the level of competency and other personnel needs, placed on volunteers by the organization’s strategy. Additionally, effective volunteer management will as measure and understand the volunteer’s point of view, related to the extent
to which, their needs are being met and how they identify with and commit to the organization (Taylor, et al., 2006).

*Volunteerism* implies active involvement. The act of volunteering involves active participation or contributions of time, energies or talents, which an organization does not compensate, by giving of financial or material resources as a donor/sponsor (Merril, 2006). For this study, volunteerism represents anyone who performs formal voluntary acts, which are acts that take place within organizations where there is a leadership structure and an identity such as a name and with established group boundaries, such as a church (Cull & Hardy, 1974) *Volunteer Manager*, for this study, is FBO leadership or their delegate.

**Limitations**

In phenomenological research, data represents the researcher’s explanations of how others express their experiences with a particular phenomenon (Geertz, 1996). As such, “defining limitations of a study establishes the boundaries, exceptions, and qualifications [that are] inherent in every study” (Creswell, 1994, p. 110). Limitations for using a phenomenology design, therefore, might include researcher bias because this researcher will serve as the only instrument for data collection and analysis. Another limitation might be the existence of factors beyond what is revealed by this study’s participants. Furthermore, what is revealed by participants may vary in scope and dimension, whereby some participants may provide greater insight and understanding (richness of data) than others. A limitation of participant selection might be using only volunteer managers although other individuals could inform the study. Qualitative phenomenology provides depth of understanding that organizations may recognize as transferable to their own. The findings are not considered generalizable, however, in the same sense as results from a quantitative study.
**Delimitations**

Delimitations are “parameters that narrow the scope of a study” (Creswell, 2003, p. 174). The scope of this phenomenological study was narrowed by participant sampling and selection. Criterion-based snowball sampling was used to identify individuals with experience as volunteer managers in nonprofit FBOs (Englander, 2012). The scope was further narrowed by selecting volunteer managers from medium- and giga-sized FBOs. Locating medium to giga-sized FBOs would have been challenging, however, if selecting organizations had been restricted to a specific type of FBO.

**Chapter Summary**

Volunteer labor is essential to the viability and success of organizations that operate as nonprofit entities. Traditional management practices are not conducive, however, to volunteer management needs in nonprofit organizations. A key gap in the nonprofit management literature is what works regarding research-informed volunteer management practices from the perspective of volunteer managers in FBOs.
CHAPTER 2
LITERATURE REVIEW

To explore the phenomenon of volunteer management practices in FBOs, research related to volunteers and to faith-based organizations was searched. Specific search terms for concepts included volunteerism, volunteer workforce, volunteer management, the history of FBOs, FBOs of major world religions, and volunteer management within these world religions of Buddhism, Christianity, Islam, and Judaism.

Volunteers
Volunteerism, Past and Present

Volunteerism has a long tradition in American society, and some researchers claim its roots are in Jewish and Christian traditions (Schnell & Hoof, 2012). As early as 1835, volunteerism was thought of as a common activity promoting democratic character among U.S. citizens (De Tocqueville, 1969). Cull and Hardy (1974) defined volunteerism as follows:

Human activity, whether performed individually or collectively aimed toward goals beyond the necessities of life is considered an act of volunteerism. Such acts are achieved without coercion of law, physical force, economic threats, socio-political force, the compulsion of physiological needs, and usually without direct remuneration (i.e., pay, profits). (p. 5)

Another definition of volunteerism is “active participation or contributions of time, energies or talents” but not “giving of financial or material resources as a donor/sponsor” (Merrill, 2006, p. 10). While most think of volunteerism as an activity that supports fundraising and philanthropic endeavors, Cull and Hardy (1974) identified several other types of volunteers: service oriented volunteers help others, issue or cause-oriented volunteers pursue social changes, personal service volunteers aim at personal self-expression and self-realization, and economic or self-interested volunteers aim to advance occupational or economic self-interests. Ellis and Noye
(1990) found that volunteerism in the 19th and 20th centuries was responsible for fire services and for water and sewer maintenance; yet, as these services were being converted to government functions, volunteerism continued to grow. Critical social issues that were influenced by formal volunteerism included the abolitionist movement, women’s suffrage, labor unions, and child labor reforms (Ellis & Noye, 1990). Cull and Hardy (1974) observed that the early 1960s in America inspired the evolution of generic volunteerism, and President John F. Kennedy federally ratified volunteerism when he requested a group of dedicated Americans volunteer to provide time, energy, and skills to developing nations through the Peace Corps, and other like groups.

Although volunteerism is an historical American institution that potentially supports solutions to social and economic issues, research is scarce (Ziemek, 2006). Schnell and Hoof (2012) observed that volunteerism in the U.S. has been acknowledged rooted in the historic Jewish and Christian traditions that emphasize love for others and for members in the FBO culture who volunteer, this may also be their central motive.

**Significance of Volunteers in the Workforce**

At the start of the 21st century, two decades had passed where volunteerism was on a steady rise. Factors of active citizenship were noted during this time, as well as political, social, economic pluralism and the development of outlets for various initiatives in society (Lindsay, 2001). Also during this time, many nonprofit organizations could not have survived without the work of volunteers. Yet, the literature on the causes of volunteering for nonprofit organizations is highly complex, and related theories are vast and contradictory, such that no single conceptual model has received general support” (Winniford, Carpenter, & Grider, 1997).

Volunteer workers are utilized across all aspects of the economy in private, public and voluntary sectors, (Lynch & Smith, 2010). Hodgkinson (2003) examined volunteerism trends across 47 countries and found that in each country, rates of church attendance, membership in
voluntary organizations and socializing through networks and political engagement were each remarkably higher for volunteers than for non-volunteers. The U.S. Department of Labor, Bureau of Labor Statistics (2017) reported that roughly 62.6 million people volunteer for one or more organizations in the U.S., and they provide volunteer labor on an average 52 hours annually. Organizations for which volunteers worked the most are religious organizations (33.1%) followed by educational or youth services (25.2%) and social service organizations (14.6%). Demographic data for volunteers along race and ethnicity revealed that Whites volunteered at a rate of 26.4%, Black or African American (19.3%), Asian (17.9%), and Hispanic or Latino (15.5%) (U.S. Department of Labor, Bureau of Labor Statistics (2017)).

According to Independent Sector (2016), the approximate 63 million (25%) of Americans worked in a volunteer capacity, providing 8 billion hours of volunteer service worth $193 billion in the prior year. This figure represents the estimated value of volunteer time to be $24.14 per hr. The Internal Revenue Service (IRS) recognizes approximately 25 categories of nonprofit organizations. The term nonprofit in general refers to organizations that are exempt from federal taxes, and perform charitable duties; these organizations are classified as 501 (c) (3) organizations. The term charitable constitutes an organization’s goal to perform activities that provide the following:

- Relief of the poor, the distressed, or the underprivileged; advancement of religion; advancement of education or science; erecting or maintaining public buildings, monuments, or works; lessening the burdens of government; lessening neighborhood tensions; eliminating prejudice and discrimination; defending human and civil rights secured by law; and combating community deterioration and juvenile delinquency. (IRS, 2013, para. 1)

Nearly $1.1 million of this total represented organizations holding a 501 (c) (3) status (organizations that work in areas of public charity, private foundations, and religious
organizations); while the balance represented various other 501(c) subsectors (Independent Sector, 2013).

**Volunteer Management**

*Volunteer management* is the ability to oversee all aspects of volunteer labor in an organization, including functions and activities that require coordination with paid staff members, determining and maintaining volunteer philosophy, guidelines and procedures; in addition to volunteer selection, directing, overseeing, and organizing (Stepputat, 1995). Volunteer management also considers diversity management techniques that actively manage overt and covert prejudice and discrimination, value ethnic differences in individuals, and develop polices, strategies, and practices that lend cohesion in an organization and that helps to maintain an organization’s future competitiveness (Taylor, et al., 2006).

From the perspective of volunteer managers, volunteer management is effective if it will help meet organizational objectives; deliver on stated objectives, and assess the level of competency and other personnel needs placed on volunteers by the organization’s strategy. Furthermore, effective volunteer management considers the volunteer’s point of view related to the extent to which their needs are being met and how they identify with and commit to the organization (Taylor, et al., 2006).

Volunteer management is often referred to as volunteer administration and in the absence of understanding what makes volunteer management effective, volunteer organizations and programs are useless (Cheung & Kun Ma, 2010). As long as the act of volunteerism has been in existence, so has the need for volunteer management. However, while volunteerism has been an activity that has existed for several centuries, (Stepputat, 1995) notes that volunteer management was a relatively new concept within nonprofit organizations. Today, volunteer
management continues to make strides within the nonprofit sector of organizations noting several national and international professional organizations dedicated to development and advancements of the field and those who practice it. Significant changes in volunteer management impacted by future trends suggest that by the year 2050, volunteer management will face increased challenges from the current day, due to natural demographic changes in the population (Nesbit & Brudney, 2013). Managing volunteers is a balancing act (Forsyth, 1999); and in order for it to be successful, sound policies and procedures must be set in place (Barnett & Cahill, 2002; Forsyth, 1999). According to Forsyth (1999), organizations need to be creative and flexible in order to practice successful volunteer management because of advancements in technology, individual lifestyle changes, high unemployment, increased competition, as well as changing demographics.

Tessmer and Wedman (1990) developed the layers-of-necessity approach to instructional design to take into consideration time, budgetary needs, and the resources available to the instructional designer and created layers to accommodate the varying levels of need. Forsyth (1999) modified this approach to accommodate volunteer management and its components as identified by Kent (1992). Kent (1992) identified five key elements to volunteer management as 1) **Assessment of needs** of the organization should be conducted in order to ascertain such things as the number of volunteers needed, tasks to be performed and what skills are necessary in order to perform the tasks. 2) **Recruitment**, which involves devising a plan to identify and acquire volunteers. 3) **Risk management audit, interviewing and screening** follows, for assessing the risk with each position and create job descriptions. 4) **Orientation, training, and monitoring** volunteers to ensure that they understand their roles, receive the help they need in performing them and conduct ongoing evaluation in order to provide feedback on volunteers’ performance;
and 5) *Retention and Recognition* developing techniques, events, and programs that acknowledge volunteers’ contributions. The model facilitates how organizations can vary the “degree of time and attention for each of the five elements of effective volunteer management, to ensure the efficiency and success of the placement” (Forsyth, 1999, para.7). The five elements identified by (Kent, 1992) are still being used in the volunteer management as fundamental components to successful volunteer management programs (Forsyth, 1999) (see Table 1).

Farmer (1995) developed a similar, more simplified approach for volunteer management and focused her efforts toward a single type of volunteer (librarian) and thus omitted several key elements found in Kent (1992). The key elements to this model emphasized recruitment, communication, documentation, and recognition for successful volunteer management. Although this model can also be used with volunteer types other than librarians, it represents a less detailed approach.

Table 2

*Coordinating a Volunteer Management Program*

<table>
<thead>
<tr>
<th>Task</th>
<th>Issues</th>
</tr>
</thead>
<tbody>
<tr>
<td>Recruitment</td>
<td>Who will recruit and how? What quality control is needed?</td>
</tr>
<tr>
<td>Communication</td>
<td>Who will recruit and how? What quality control is needed?</td>
</tr>
<tr>
<td>Documentation</td>
<td>What records will be kept about volunteers (names, addresses, phone numbers, schedules, attendance, tasks, training)? Who will keep records? How will records be kept?</td>
</tr>
<tr>
<td>Recognition</td>
<td>What kind of recognitions will be given? Who will plan and carry out social events?</td>
</tr>
</tbody>
</table>

*Note. Adapted from Farmer (1995)*
Volunteer Management in FBOs

Volunteer management in U.S. religious organizations is typically a very informal and understudied practice. According to Briles (2012) finding and implementing volunteers and creating a culture for volunteerism that helps people to see the value of serving in the local church, typically problematic in most organizations. In the absence of a clear theoretical model, Briles (2012) suggests that FBO manager’s consult an internet “Blog” to obtain tips relative to finding and implementing volunteers. While some individual churches formalize their volunteer management activities, too many volunteers indicate that they experience burn out when volunteering from such things as as misguided recruitment, poor training, minimal support, and lack of appreciation (Steinbrueck, 2014). Churches realize that volunteerism is a huge challenge as well, and church leaders constantly ask for help with their least favorite task—recruiting volunteers. In spite of all our hot-stuff recruiting seminars people request this seminar year after year. Why? because churches do not have a system in place to support, equip, and keep volunteers. So they spiral out of control, recruiting, neglecting and then losing people to burnout (High Impact Volunteer Management for Ministry, 2002, p. 1).

A search of the volunteer management literature did not reveal a theoretical model dedicated toward the sole management practices in FBOs, let alone. Traditionally, these organizations have utilized either commercial business practices that are not conducive to nonprofit organizations, or nonexperimental consultancy work and outdated information to their own detriment (Torrey (2005). Because of the FBO’s traditional reliance on commercial business practices and untested, outdated information, not much is known empirically about how to manage FBO’s. High Impact Volunteer Management for Ministry is a good example of untested consultancy work that is popular in FBOs. Newell & Associates (2002) developed a seminar
workshop aimed to teach churches how to recruit, equip, develop, and lead volunteers to be effective in their organizations. Similar to the Kent (1992), model components are, recruit, screen, equip and lead, however, there is no evaluation component to measure effectiveness or provide for ongoing improvements to volunteer labor. The seminar is the result of the author’s years of experience with starting and developing volunteer ministries, that correspond with faith-based teachings (Newell & Associates, 2002). While the study of faith based teachings is admirable and essential for developing and maintaining a consistent life and lifestyle of the faithful, through conviction and character development, it is arguable that they describe in-depth, academic empirical knowledge relative to how to manage volunteers in a nonprofit FBO setting. Even as the High Impact volunteer management model is not empirically sound, it does reveal significant emphasis placed in church organizations when compared to commercial business, relative to culture. For instance, Cull and Hardy (1974) believe that to have a successful volunteer program, the resources must have professional leadership equipped to identify, recruit, develop, and support the efforts of volunteers properly. Volunteer managers in light of places of worship according to Newell & Associates (2002) must possess characteristics of their own, in order to be effective at managing volunteers. Newell & Associates (2002) supports this notion by indicating that managers of volunteers in places of worship must practice knowledge related to:

1. A volunteer is a child of God - Words for leaders to remember: worth, value, significance, gifted, family

2. The organization’s leaders practice human as well as financial stewardship - We must learn to manage human resources well.

3. High Impact leaders understand transformed value - They recognize a volunteer’s contribution in terms of transformed value—not face value.
4. Serving is a privilege - I won’t offer God that which costs me nothing (2 Sam. 24:24). Ministry costs us something; there is sacrifice involved. Real worshippers don’t sit; they serve.

5. Volunteers are capable partners - Invite every volunteer, no matter how small their contribution, to staff meeting. Treat all volunteers as you would board members—with deference and respect.

6. The essential functions of a leader are to - recruit, screen, train, and disciple.

Newell & Associates (2002) also theorized that places of worship develop an on-going cycle of volunteer management, which should include recruiting, screening, equipping, leading and mentoring in order to replicate themselves in their volunteers. By following these volunteer management elements, volunteers should expect to experience a high level of satisfaction and fulfillment (see Figure 1).

![Volunteer Management Cycle](image)

*Figure 1: High impact volunteer management model (Newell & Associates, 2002)*

Social scientific work dedicated to theory and practice of church management is adamant about the lack of a clear dominant theoretical approach for studying multicultural places of...
worship, which can also increase theoretical knowledge on the topic. Researchers of church management contend that it is not possible for places of worship to operate best under for-profit business influences of the cultural norms and practices they are indigenous to. For example, specific to church management is the process of managing volunteers toward meeting the “psychological, social, intellectual, aesthetic, and spiritual needs while addressing economic, technological, societal, and environmental concerns of their membership, in a harmonious response that benefits all and brings glory to God” (Oberholster, 1993, p. 241). Because FBOs are not commercial business organizations, and they thrive and operate under unique individual circumstances, standard commercial business approaches and strategies cannot reasonably and easily be applied to church business models; and employing standard business models all but guarantees impediments to growth and development within individual church organizations (Oberholster, 1993; Torry, 2005). Unique organization membership and involvement, profit versus nonprofit orientation, personnel type and personnel management, volunteerism and volunteer management, reveal significant differences between the FBO and commercial business. It is these factors of membership, structure, values, personnel and influence of volunteers that make understanding church management from a nonsecular view necessary for empirical exploration, as the body of knowledge related to commercial management is replete with empirical research on managing commercial business, yet not at all when it relates to the management of FBOs (Torry, 2005). Torry (2005) strongly advises that the reliance on management theory of any kind is counterproductive to informing church management on any level.
Faith-Based Nonprofit Organizations

Clark and Jennings (2008) defines FBOs as organizations that derive inspiration and guidance for their activities from the teaching and principles of the faith beliefs, or from interpretations, or schools of thought within the faith. FBOs developed as a concept in the U.S., primarily from studies and a political climate that increasingly supported the involvement of FBOs in social welfare programs and introduced legal changes in order to augment FBO use (Tomalin, 2012). This action occurred in accordance with the enactment of the Workforce Investment ACT (WIA) in 1998, that was passed and subsequently implemented in the year 2000. During this time, churches began to be referred to as nonprofit volunteer faith-based organizations from a U.S. government perspective (Morgan, 2005); and were accepted as qualified players in meeting community needs, in partnership with the government. In a much broader context, FBOs are designated entities, which includes missionary organizations, places of worship and congregations, governing bodies that represent religious hierarchies and religiously based socio-political groups (such as political parties) (Clarke & Jennings, 2008).

FBOs operate under the nonprofit 501(c) (3) classification in order to meet the needs of people in their communities (Goodstein, 2001). Additionally, as a nonprofit entity, FBO organizations are significant players within the volunteer domain. Clain and Zech, (2008) reveal that religious organizations are important to meeting people’s needs in three ways: 1) they comprise the largest component of the nonprofit sector and are critically dependent on volunteer labor; 2) most religions preach the importance of altruistic values and behavior; 3) Individuals’ religiosity plays a role in determining the type of volunteer activities they undertake.
**Faith-Based Nonprofit Organizations as Places of Worship**

While many places of worship are involved in meeting community service needs in cooperation with the federal government through WIA, the primary focus of places of worship is the advancement of religion toward meeting its goals. Included in the IRS criterion for FBOs includes lessening neighborhood tensions; defending human and civil rights secured by law; and eliminating prejudice and discrimination. As a nonprofit entity that has been a significant part of American culture, churches are designed to advance the mission of “outreach, discipleship and evangelism in response to Matthew 28:18-20; this is a goal that has unquestionably been a central focus of Christianity from the beginning” (Kohl, 200, pp. 88). The business of the place of worship in response to using volunteer labor, is toward meeting various psychological, social, intellectual, aesthetic, and spiritual needs of its congregants, while also addressing economic, technological, societal, and environmental concerns, in a harmonious manner, that benefits all and that ultimately brings glory to God (Oberholster, 1993).

**The Buddhist Church**

Dating back approximately 2500 years, Buddhism is considered one of the most important Asian spiritual traditions, contributing largely to the Asian arts, morals, lore, mythology and social institutions (Violatti, 2014). Over time, however, Buddhism has been very effective in adapting to various geographical surroundings and local ideas, appealing to many across the globe with teachings that lend to benefits in health care, psychology, education, and many other fields (Grubin, 2010). Grubin (2010) reveals that today, there are approximately 1.2 billion Buddhists worldwide, and possibly, 6 million in the U.S. alone.

When compared to most other major religions, Buddhism is very different.
In its most basic form, Buddhism does not include the concept of a god. The existence of god is neither confirmed, nor denied; it is a nontheistic system. The Buddha is seen as an extraordinary man, not a deity. Some Buddhist schools have incorporated supernatural entities into their traditions, but even in these cases, the role of human choice and responsibility remains supreme, far above the deeds of the supernatural…Buddhism does not require faith or belief. If faith can be understood as believing something which is unsupported by evidence, and ignorance is overcome by understanding, then faith is not enough to overcome ignorance and therefore suffering. And belief, as understood by other religions, is not necessary in Buddhism (Violatti, 2014, para.27).

Similar to other faith practices, however, Buddhism exists as a nonmonolithic entity, having experienced various factions over the years. Differences in influence with such things as language, doctrine, non-Buddhist schools, devotion to specific teachers, and a decentralized authority and organizational structure, are some of the factors that contributed to sectarian fragmentation within the organization (Violatti, 2014). Today, Buddhist churches and temples in the U.S. are largely represented by the Buddhist Churches of America (BCA), which was founded in 1898. The BCA promotes the tradition of four major branches of Buddhist teachings: Buddha, Dharma, Shangha and Jodo Shinshi. The common aim among these organizations is to co-exist living “our lives in the spirit of Amida Buddha – the Buddha of immeasurable Wisdom and Compassion” (Buddhist Churches of America, 2015, para. 1).

Islam

The birth of Islam occurred in Saudi Arabia's in the 7th century (History, 2012). Islam was established out of conflict between Arab tribesmen toward peace and harmony among them, through the teachings of Mohammed, who taught them to embrace a “loving and severe
God honed by a constant "intimate anxiety" of the Last Judgment” (Vlahos, 2001, para. 8). However, for many centuries, Islam has been portrayed with false and negative stereotypes that resulted from numerous religious conflicts with Christian Europeans in various parts of the world (Meacham, 2015).

It is unclear when Islam (Muslims) first came to the United States, but many historians suggest that the earliest Muslims came from the Senegambian region of Africa in the early 14th century,…while others claim that most notably a man named Istafan, who accompanied the Spanish as a guide to the New World in the early 16th century in their conquest of what would become Arizona and New Mexico [represents the its first presence]… What is clear is the make-up of the first real wave of Muslims in the United States:African slaves of whom 10 to 15 percent were said to be Muslims. (PBS, 2014, para.4).

Islam is referred to as one of the world’s largest monotheistic religions, accounting for approximately, one quarter of the world’s population; hailing such statistics as being the majority religion in 50 countries outside of the West, as well as one of the fastest growing religions in the U.S and Europe, including among college and university students (Meacham, 2015). Current statistics show that approximately 12 million Muslims currently live and practice Islam in the U.S. (PBS, 2014). As such, learning about Islamic history and culture is “essential to the development of personal and social responsibility in the U.S., including civic knowledge and engagement and intercultural knowledge and competence… [which can have a significant impact notably in areas of] comparative literature, history, political science, art history, music, religious studies, philosophy, and economics” (Meacham, 2015, p.58). According to (PBS, 2014), five major tenants characterize Islam: declaration of faith, prayer, fasting, pilgrimage and charity.
**Judaism**

Traditional Judaism is based on Jewish origins reflective of the patriarchal narratives found in the Hebrew Bible (Judaism, 2015), beginning in the Bronze Age (History of Judaism, 2009). Judaism became an important exercise for ethnic Jews to trace the birth of their nation to a single family, whereby they could began to distinguish themselves from those of other ancient near eastern cultures to worship of one God versus many (History of Judaism, 2015). There are two schools of thought relative to when Judaism first began being practiced in the U.S. The first notion, which is held by many historians, suggests that the first Jews arrived in the U.S. in 1654 in New York City, which by the twentieth century, became the largest Jewish city in the world and indeed, the largest city in Jewish history (Moore, 2014). Moore (2014) adds, however, that other historians place the time of Jewish arrival to the U.S. during the 1492 voyage of Christopher Columbus from Spain, who set out to discover a new world during the same time that Jews were expelled from Spain (Moore, 2014). Today, the approximately 5 million of the 13 million Jews worldwide that live in the U.S. belong to the three major U.S. Jewish religious movements: Reform, Conservative and Orthodox (Rich, 2011); and they currently represent various ethnicities and nationalities. As one of the great monotheistic religions, Judaism believes that people are to act with justice and mercy toward others, practice good morality and ethics, and practice godliness (Prager, 2015).

**The Traditional Homogenous Church**

Despite the overarching beliefs of Christianity which, as an entity, should transcend culture and function as a collective unit, having the same care for one another as an organizational goal, Christianity also exists in a cultural context. Christianity was introduced to North America beginning in the 16th century with the arrival of the European settlers.
Christianity in the United States is a very diverse topic that has changed, according to Boyer (2001):

over time periods, regions and social groups. Slaves and their masters in the antebellum South, abolitionists and their opponents in the North, capitalist robber barons in the Gilded Age and Social Gospel critics of capitalism in the Progressive Era, anti-Darwinians in the 1920s, civil rights marchers in the 1950s and 1960s, pacifists in the 1930s and Cold Warriors in the 1950s, and in the 1990s, feminist theologians and fundamentalists who believed that the reign of Antichrist was just around the corner—all found in Christianity a religion that spoke to their condition and (or so they claimed) validated their worldview. No doubt all great religions have this chameleon-like quality, but in Christianity this capacious adaptability seems especially pronounced, and nowhere more so than in the United States. (para. 8)

Around the time period of 1840, the belief in the United States was that anyone who was not a White Anglo Saxon Protestant, was permanently and innately inferior culturally, physically, economically, politically, and intellectually (Hine, Hine, & Harrold, 2006). To be inferior was to be anyone who was not a native-born Protestant. The Europeans’ initial encounter with non-whites was through conquering and seizing their land, and then subjecting the inhabitants of the land to enslavement or colonial repression. This was not only justified because to the color of their skin however, but specifically because others held non-Christian beliefs and practices (Benedict, 1959; Fredrickson, 2002). As racial tensions heightened, pseudo-scientific beliefs of race began to arise through the field of academia and in particular, from the concept of the origin of the human species, which rendered the social meaning of non-whites as being inferior to Whites. This concept was derived exclusively from studies of animals reported on by Charles Darwin in his 1859 publication, The Origin of the Species (Marger, 2006).

In the Christian church, Blacks were still only recognized as slaves. As noted by Carter (1926, p.1), “in order to keep the slaves ignorant and therefore contented with slavery, the slaveholders would allow among the slaves, no teachings, religious or otherwise, which would
make them dissatisfied with their [slave] status.” During the late eighteenth, and early nineteenth centuries, however, Blacks began being exposed to the Christian religion, but only within the role of a second - class citizens. Within biracial congregations, Black Christians would be subjected to separate congregations that were characterized by separate seating and communion services, separate Sunday schools and separate cemeteries from Whites. When a Black parishioner attempted to pray in the White section of the church, attempts to prevent him were made by White trustees (Hine et al., 2006). This action led to the official disunion of the church in America that was negatively driven by race, and the formation of the first Black independent church. (Hine et al., 2006). This also began the tradition of the homogenous church in the U.S.:

American Christianity since 1800 would certainly also emphasize the patriotic theme, demonstrating how Christianity has adapted itself to American nationalism. Politicians and religious leaders from the Revolutionary era onward have wrapped their policies in the cloak of divine purpose, to broad public approbation. While Dan Quayle of "potatoe" fame is the only national politician I have heard in recent years explicitly describe America as "God's chosen nation," the assumption remains implicit in much of our public rhetoric (Boyer, 2001, para. 10).

Nowhere in the narrative of Christianity is it more common to perceive the Christian church as being representative of nationalist patriotism, rather than religion, which is tied to first generation ideals of Christianity than in the Evangelical church movement, which also observes a general strict adherence to American conservative politics. For example, “the multicultural language of “gift” and “celebration of diversity” is common in mainline Protestant churches, but much less so in evangelical churches. In part, this is because evangelicals avoid multicultural discourse, which they associate with secular liberals” (Garces-Foley, 2007. p. 216).
The Emerging Multicultural Church

Diversity refers to the multiplicity of racial and ethnic backgrounds and cultures that also reveal diverse meanings of class, age, and ability, that when interrelated, produces value and meaning equally and respectively among each individual part (Schneider, et al., 1995). In the 1960s, the U.S. began to experience a dramatic and unprecedented increase in diversity because of changes in immigration law, as well as global economic and social changes (Emerson, 2008). Since then, diversity has remained on a steady rise to the degree that research reveals that by the year 2050, no one single racial or ethnic group will dominate in number in the United States (Smelser, 2001). While mainstream American culture gradually makes adjustments toward diversity, the beginning of the 21st century revealed that approximately 93% of America’s 360,000 churches were still, homogenous (mono-racial), with more than 80% of their membership identifying themselves from a single racial group (DeYoung, et al., 2003).

The modern multicultural church concept began as a U.S. movement, which has gained in slow momentum since it began in early 1990, as local churches were compelled to adjust to diversity trends that were affecting local communities (Garces-Foley, 2007; Olson, 2008, pp 108-109). The movement also sought to make positive strides during this time toward racial reconciliation and the challenge of racial divide in the church community and in U.S. society as a whole, which stemmed from the historical past of racism and racial divides (Garces-Foley, 2007).

The multicultural church is defined as a church that is comprised of a congregation where no one racial group is more than 80% of the people (DeYoung, Emerson, Yancey, & Kim 2003). In the current literature, there are many names for the emerging diverse congregational church phenomenon; and it includes, multiracial, and multiethnic as well. Despite its many names,
However, churches just want to become more diverse (Huyser-Honig, 2007). Researchers who study the phenomenon, have attempted to sort out the differences among these names in order to account for the various distinct ways in which each category is expressed (Garces-Foley, 2007). But despite the differences in nomenclature, the term culture comes into play regardless because differences in cultural values, communication styles, family systems, traditions, and so forth are most difficult to resolve. According to Garces-Foley (2007), rather than choose only one category of analysis, then,

it is valuable to proceed with all three in mind even if there is no succinct way to capture the multi-racial-ethnic cultural church phenomenon… and what is most noteworthy about the multicultural church is not the mere presence of diversity within its walls, but the interaction between those inside. (p. 212)

The church organization plays a significant role in society. The ideal state of the church in any culture is normalization of the multicultural church, as opposed to a homogenous church; and the multicultural church in any society represents a biblical model of what Christianity is, through the “intentional engagement of cultures” (Stetzer, 2013, para. 5). Additionally, the multicultural church corresponds to social trends in U.S. society toward diversity. At the beginning of the 21st century, approximately 93% of America’s 360,000 churches were still homogenous (mono-racial); and a significant challenge to the normalization of the multicultural church in U.S. society is in large part due to political influences (Garces-Foley, 2007).

Segregation trends of the church organization misrepresent Christianity as being a segregated institution (Stetzer, 2013), given its aim to respond to the psychological, social, intellectual, aesthetic, and spiritual needs of its congregants, while also addressing economic, technological, societal, and environmental concerns, in a harmonious manner, that benefits all and that ultimately brings glory to God (Oberholster, 1993). Segregated churches present challenges to members of a community having access to the church organization as no one local
congregation can grow large enough to reach a [city] by itself (Haah, 2013). Members of a community who benefit from a multicultural church realize increased opportunities socially, as well as economically by developing cross-cultural (diverse) relationships and through receiving services and opportunities otherwise not realized in their current or nonexistent church affiliations (Haah, 2013). The emerging multicultural church aims at bridging racial divides to represent 21st century diversity trends, but more importantly, its aim is to exemplify a Biblical model of what Christianity is, rather than a past cultural one, relative to how Christians, worship, interact and express identity as Christians across racial lines. The emerging multicultural church lends to the normalization of the church community, in contrast to the homogenous church communities of the past that validate socially constructed, as well as political influences that are contrary to the church’s existence to serve members of the community across racial barriers, as a collective unit.

The Multicultural FBO and Volunteer Management

What makes a multicultural church work? Well, we do not know (Emerson, 2008). What we do know is, that essential to any multicultural church carrying out church management functions, is that,

Congregational and denominational models hearken back to their rural beginnings and have long ceased to be adequate to respond to the multiculturalism…congregational leaders, both clergy and lay, must come together with a common vision and must be equipped with the skills and resources to address the needs of congregations constantly living with change, especially when the favorite stance of most churches is "this is how it has always been done" (Perez, 2011, p. 659).
Many ideas and formulas have been presented for what makes a multicultural church work. For instance, Marti (2002) conducted an ethnographic study on Mosaic, a popularly known multicultural church that is considered one of the most diverse in the U.S. At the base of his success in managing Mosaic, is to create an atmosphere where congregants as volunteers develop organizational citizenship behaviors (OCB) towards being more like Jesus Christ and using their innate gifts and talents as volunteers, to model and express the Christian faith, thereby allowing them as volunteers, to do what they enjoy doing, to ultimately bring glory to God. In other words, Mosaic perpetuates an environment wherein all of the congregants view themselves as members of other backgrounds, who are linked together by their faith and what they enjoy doing, toward the formation of one culture…a Christian culture. However, Marti doesn’t think there’s a surefire program for successfully building relationships and accomplishing racial diversity in churches. But he noticed common attitudes in churches that enjoy great diversity. People describe worship as “letting go.” And congregations live out attitudes of hospitality, humility, and creativity (Huysen-Honig, 2007, para. 25).

While this researcher certainly agrees that OCB in multicultural churches toward Christian identity and practice is the ultimate aim, the question is, how is it achieved in broad terms? Marti (2002) points out that admittedly, most of the congregants were an average of 26 years old and typically held to their socially constructed ethnic identities very loosely. Additionally, Marti (2002) notes that African Americans were a significantly small in number in the Mosaic congregation, and theorizes that this is because Blacks do not assimilate well into White culture; perhaps this is because of past racial tensions. This continues to beg the question: What makes a multicultural church work?
Emerson (2008) conducted one of the most thorough reviews of literature on the slow growth of interest on the multicultural church from the 1960s to the moderate growth of the topic to the current day. Furthermore, Emerson found the following about the multicultural church:

Diverse congregations face unique challenges, have different but limited ways in which they both become and continue to be diverse, and are filled with people who are in important ways different from other Americans, though we need panel studies to yet determine why people of these congregations differ.

We know that diverse congregations sometimes work and sometimes do not—and many of the factors associated with each.

We know that mixed congregations shape individual and group identities (though we need to understand much more about this process), and influence civic participation.

We know that some traditions and denominations have a higher percentage of congregations that are mixed, and we know some of the reasons why.

We have begun to develop theoretical approaches for studying and interpreting diverse congregations, but we have no clear dominant theoretical approach, and we have not even begun to mine the theoretical lessons that can be learned.

We do conceptualize and measure mixed congregations, but uncertainties continue to exist over how best to do so—for example, are there mixed congregations and homogenous congregations, or is it a continuum?

While a small amount of research exists on the topic, there is still much that we do not understand about the multicultural church. Social scientific work dedicated to theory and practice of the management of churches questions whether or not churches operate best under the influence of cultural norms and practices they are indigenous to from a business perspective.

Because church organizations are not commercial business organizations, and because they thrive and operate under unique individual circumstances, standard commercial business approaches and strategies cannot reasonably and easily be applied to church business models; and employing standard business models all but guarantees impediments to growth and development within individual church organizations (Oberholster, 1993; Torry, 2005).

The notion of managing churches relates specifically to working for people within a system, which meets their psychological, social, intellectual, aesthetic, and spiritual needs of its
congregants, while also addressing economic, technological, societal, and environmental concerns, in a harmonious manner, that benefits all and that ultimately brings glory to God (Oberholster, 1993). Unique organization membership and involvement, profit versus nonprofit orientation, personnel type and personnel management, volunteerism and volunteer management, reveal significant differences between the church organization and commercial business. It is these factors of membership, structure, values, personnel and influence of volunteers that make understanding church management from a nonsecular view necessary for empirical exploration, as the body of knowledge related to commercial management is replete with empirical research on managing commercial business, yet not so when it relates to the management of a church organization (Torry, 2005). Torry (2005) adds that because of the church’s traditional reliance on commercial business practices, not much is known empirically about how to manage church organizations, except through nonexperimental consultancy work and small amounts of outdated information. Additional observations of the multicultural church phenomenon are skeptical and wonder if it is possible for churches in the U.S. to make the full multicultural transition, citing various challenges to accommodating an array of racial and ethnic diversity, adding to the notion that what appears to be needed more is an understanding of how to make these churches work empirically. Garces-Foley (2010, p. 68) suggested empirical research related to knowledge, skills and attitudes notable to thriving multicultural churches is necessary to “understanding racialization and the implicit operation of cultural norms, delight in the cosmopolitan, and humor in the face of cultural discomfort.”

**Critique**

While it is not unusual for the practice of a faith or religion to be significantly impacted by the culture it is contained in, misrepresenting faith and religion can have consequences, in that
it misinforms the faithful and results in entirely different outcomes that were intended. The socially constructed and modified practice of Christianity in the United States follows Boyer (2001, para. 10), Garces-Foley (2007. p. 216), and Hine et al. (2006). I describe this practice as 

Eurotheism: a pervasive and influential alternative view of Christianity that reveals itself through many factors. Eurotheism in contrast to Christianity holds to notions of a.) a faith belief and practice that is based on traditional European thought and experience, while Christianity supports the adherence to and practice of Biblical thought and teachings, which are meant to transcend cultural or socially constructed thoughts and teachings; b.) relies on racial/ethnic stratification and ethnocentrism, which lends to a perception that Non Whites hold second class citizenship to Whites in society and in the Christian church, while Christianity reveals that God is no respecter of persons, God has no favorites and everyone is regarded equally; c.) holds to forceful stances in market capitalism, individualism, competition, self-preservation and self-indulgence, while Christianity overwhelmingly embodies care for others, self-sacrifice and charity; d.) makes alterations to Christianity based on changing social or political factors that support a worldview through a European-American lens that may also include typically conservative political or non-religious ideology while Christianity supports consistency in ideas and attitudes based on solely from Biblical thought of Godly character; e.) supports nationalism and patriotism that regards European Americanism as Christianity by default, while biblically, one’s nationality or place of citizenship, cannot be found and named as a way to know and experience God; f.) emphasizes cultural pride and identity versus Identity in Christ.

I defined Identity in Christ as the identity that transcends all other identities, including racial and ethnic, to represent the practice of Christianity as a collective unit, and having the same care for one another as an important goal. Identity in Christ suggests that Christians have a
common language, the Bible, common culture and ethnicity in Christ and identity is realized in Christ alone. Identity in Christ is modeling the principles, and teachings of the Bible and the Christian faith, modeling and representing Christ in every action and deed as the norm. It subscribes to individuals practicing regular care for one another, encouraging one another, working together with one another as a social influence, supporting one another, and consistently growing together in the character and integrity of Christ (Coleman, 1998, p. 1).

Research has not addressed how to manage volunteers in FBOs (Garces-Foley, 2007). With the growing interest in multicultural churches, Based on past experiences with the church, this study will help understand how to manage volunteers in the emerging multicultural FBO context.

**Chapter Summary**

Chapter 2 described in-depth, volunteerism in the past, present and future, and its significance as a form of labor in nonprofit organizations. Effective volunteer management is essential to effective volunteer service in any organization, including the FBO. FBOs hold significant importance in U.S. society by performing a range of functions in communities. As a trend toward diversity is occurring in churches to correct past racial policies and practices, the multicultural church is the avenue in which this is occurring. Yet, little is known about how to make the FBO work whether multicultural or homogenous because there is no known tested volunteer management model that can be applied across the FBO gamut.
CHAPTER 3

METHODOLOGY

The first two chapters conceptualized the problem of managing volunteers in FBOs without a body of research literature to inform practices. This chapter will describe the research approach and methods needed to explore the concept of volunteer management practices within multicultural and homogenous FBOs. Understanding the volunteer management practices in FBOs required an understanding of how the volunteer managers perceived those practices. To see through the eyes of the manager, the researcher was required to step away from her own assumptions of the phenomenon and rely solely on the responses of the participants (Moustakas, 1994). The inductive, qualitative research approach used was a phenomenology.

Consequently, this study employed a phenomenological research approach based on inductive, qualitative methods to collect and analyze interview data. Details about the research design, participants, data collection, and data analysis follow.

Participants of the study were 24 volunteer managers from 12 FBOs in the Southwest United States. These nonprofit FBOs included Christian, Muslim, Jewish, and Bahai’ organizations. Participants had an average of 15 years of experience among them and ranged in roles in their organization, from administrative assistant, to founders and senior executives or the organization. The study represents an initial empirical observation of volunteer management, using FBOs, to provide empirical meaning to volunteer management, which can be used as a theory to test future volunteer management inquiry.

Chapter 3 proposes several things. First, the researcher will give the reader background information on the phenomenology research method, along with its philosophies and key concepts. The chapter will also describe the researcher’s research procedures that were used
to conduct the study, specifying, participant selection, data collection, data management, and analysis, which are in accordance with the principles of scientific phenomenology

Research Design

Rationale for Using Qualitative Research

Qualitative research is appropriate when studying a phenomenon not previously explored (Guba, 1981); solving social or human problems (Creswell, 2013); exploring phenomenon through observation (Byrne, 2001); or utilizing inductive logic to generate theory from the features of a phenomenon when unable to utilizing solely deductive logic to test existing theory about a phenomenon (Creswell, 2013). Qualitative research provides an understanding of the personal experiences of participants and how they derive meaning in an environment. Furthermore, qualitative research characterizes the theory beyond a statistical form (Corbin & Strauss, 2008). As such, qualitative research reveals participants’ experiences by observing them in their natural environment. These observations produced thick, rich descriptions of the phenomenon (Byrne, 2001).

Qualitative research represents an interpretive paradigm that maintains certain philosophical assumptions (Baxter & Babbie, 2001). Qualitative research posits that humans create meaning through symbols and language. Qualitative research in basic form is defined as an “inquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting" (Creswell, 1998, p. 15). Qualitative research is comprised of several research paradigms, which include narrative, grounded theory, ethnographic, case study, and phenomenological research (Creswell, 2013).

To gain insight through qualitative inquiry, researchers explore symbols and language
through processes of perception, cognition and action (Potter, 1996). These language-based processes, or texts, are viewed as different from the natural world because of the reflective nature and capabilities of humans (Baxter & Babbie, 2001). Given the human’s unique ability to interact and express meaning, qualitative researchers value the language and the complexities of human interaction and play an active role in their research, while also attempting to see the world through the eyes of their participants (Baxter & Babbie, 2001). As a result, qualitative researchers believe that reality is subjective and has multiple definitions (Creswell, 2007). The tools of interpretive research include participant observation, qualitative interviewing, and qualitative text analysis (Baxter & Babbie, 2001). Consequently, research questions should be explored in a way that will provide depth, vivid detail, nuance, and richness (Rubin & Rubin, 2005). This type of inquiry is intended to build theories of understanding (Baxter & Babbie, 2001).

Qualitative research embodies a natural bend toward understanding the world in various ways through interpretation, using inductive logic as a basis for inquiry within a descriptive context, which produces an emerging study design that is continually revised as more information is gained (Creswell, 1998). As such, qualitative research acknowledges that the human experience is complex and multidimensional, while notably exercised with others in various social and cultural environments that cannot be numerically described. Gall, Borg, & Gall, (1996) assert that qualitative research is:

Inquiry that is grounded in the assumption that individuals construct social reality in the form of meanings and interpretations, and that these constructions tend to be transitory and situational. The dominant methodology is to discover these meanings and interpretations by studying cases intensively in natural settings and subjecting the resulting data to analytical
induction (p. 28). Creswell (2013), expands the meaning of qualitative research to reveal that it begins with assumptions and a theoretical framework, which informs the study’s research problem to help elucidate an understanding of what individuals or groups ascribe to a social human problem.

Qualitative research follows an interpretive paradigm, which maintains certain philosophical assumptions (Baxter & Babbie, 2001). Philosophical assumptions in qualitative research are the initial ideas for developing a study; they reflect the researcher’s background, knowledge, experiences and gives meaning to the study and the direction it will take. For example as with this researcher, a researcher will typically use the qualitative approach to inquiry when they seek satisfy questions through a philosophical lens, which is ontological in nature. Ontological assumption seeks to understand what is the form and nature of reality and what can be known about it (Lincoln & Guba, 1985). An ontological view of the world suggests that reality is “multiple and seen through many views; and the researcher reports different perspectives as themes develop in the findings (Cresswell, 2013).

Philosophical assumptions are folded into interpretive frameworks, meaning, they fold into a set of beliefs a researcher holds that guides their research. For example, a social constructivist view, as this researcher has, seeks to understand the how participants develop meaning in the world in which they live and work, with the belief that these meanings are socially constructed through historical and cultural norms. Researchers through this lens ask broad, general, open-ended questions of their participants to learn meanings. Researchers focus on learning what are the processes of participant interactions, the context of participant interactions in order to comprehend the historical and cultural settings, as well as acknowledge how their own background and experiences, shape and influence how the research os interpreted.
The social constructivist worldview is often what is found manifested, in phenomenological research (Chiari & Nuzzo, 1996).

While qualitative research can yield data that is considered rich, in-depth detailed and nuanced, describing and interpreting information that can never be attained quantitatively, it does have its share of challenges. For example, qualitative data cannot measure variables such as height, length, frequency, percentages, views and opinions, etc. There is a possibility that the researcher may not be wholly accurate in their interpretation of the data. Additionally, if time is a factor for the researcher, collecting data and data analysis may be more time consuming, as well as expensive when conducting qualitative research. Johnson (2014) agrees and found that although there are many more advantages to qualitative research than disadvantages, additional disadvantages could be significant to such factors as: 1) knowledge produced might not generalize to other people or other settings (i.e., findings might be unique to the relatively few people included in the research study); 2) it is difficult to make quantitative predictions; 3) it is more difficult to test hypotheses and theories with large participant pools; 4) it might have lower credibility with some administrators and commissioners of programs; and 5) the results are more easily influenced by the researcher’s personal biases and idiosyncrasies.

**Rationale for Phenomenology**

To reiterate, there is very little research that exists on the topic of volunteer management, whether in a homogeneous FBO or a multicultural FBO, and the little we do know, only reveals to us that there is still much more to learn about before we can begin to understand how to be effective in it. A review of the literature shows that there is a significant gap with how to manage volunteers in a FBO setting (Torrey, 2005, Garces-Foley, 2007; Emerson, 2008), primarily because standard business management practices lack the ability to inform management practices.
in the multicultural church environment due to the uniqueness of such organizations, making further empirical inquiry in essential (Emerson, 2008; Garces-Foley, 2007). The purpose of this qualitative study was to explore what are the volunteer management of FBOs, using the phenomenological method. The study sought to describe management practices for volunteers in FBO settings, as perceived by FBO volunteer managers.

Phenomenological inquiry is especially appropriate for addressing meanings and perspectives of research participants, with the aim of understanding "how the everyday, inter-subjective world is constituted" (Schwandt, 2000), from the participant’s perspective. A researcher will employ the phenomenology approach when they seek to understand complex, shared experiences of a particular phenomenon, often for the purpose of developing practices or policies surrounding the phenomenon (Moustakas, 1994).

Phenomenology is a description of the common meaning that several individuals under study, give to their lived experiences of a particular concept or a phenomenon (Creswell, 2013). Phenomenology is “a grasp of the very nature of a thing…an object of human experience (van Manen, 1990, p. 177, 163); arrived at by reducing an individual’s experience with a phenomenon to its universal essence (basic nature) (Creswell, 2013). Phenomenology allows the researcher to discover the “essence of things,” that cannot be revealed by ordinary observation (Moustakas, 1994).

There are two primary types of phenomenological research that researchers employ: hermeneutic phenomenology and transcendental phenomenology. Hermeneutics is a term that originally had meaning as the study of sacred texts, such as the Bible (Willis, 2007 p. 104). As a research orientation, hermeneutics relates to interpreting “the texts of life” (van Manen, 1990, p. 4); or the “understanding human action in context” (Willis, 2007, p. 104). Hermeneutical phe-
nomenology in research, is ultimately understood as research, that is oriented toward the lived experiences (phenomenology) and the interpretation of texts of life (hermeneutics) (Van Manen, 1990). Hermeneutic phenomenology is not approached by using a set of rules and methods, but rather it is a dynamic interplay of several research activities (Creswell, 2013). The initial action of the researcher is to choose a phenomenon to investigate, followed by the researcher reflecting on essential themes…[or] what constitutes the nature of [the] lived experience (Creswell, 2013). Following this, the researcher writes a description of the phenomenon, while maintaining a strong relationship to the research topic, and interprets the descriptions in a way that balances the various parts of the writing to the whole, meaning, the data is interpreted by mediating between the various responses of the participants and incorporating them together, in order to understand the lived experience as a whole (van Manen, 1990, p. 26)

Transcendental phenomenology, also known as psychological phenomenology, on the other hand is less focused on the interpretations of the researcher and more on the descriptions of the participants’ lived experiences (Moustakas, 1994). Researchers set aside their own experiences as much as possible in order to develop a fresh new perspective of the phenomenon being investigated (Creswell, 2013. Transcendental phenomenology is considered, then, research that is oriented toward lived experiences, in a way that elucidates the phenomenon as if for the first time (Moustakas, 1994). Transcendental phenomenology prescribes that the researcher analyze the data by making a textural description of it, in which, it is reduced to relevant statements or quotes and then combined into themes (Creswell, 2013). Themes are then developed into textural descriptions, which describe the participants’ experiences it in terms of conditions, situations or within a certain context (Creswell, 2013). The combination of the textural and structural descriptions then “convey an overall essence of the experience” (Creswell, 2013, p.
Patton (1990) suggests that phenomenology is a philosophy, a method as well as an approach. Philosophically, phenomenology focuses on the phenomenon of human consciousness (Moustakas, 1994). Phenomenology has its roots the work of German mathematician Edmund Husserl (1859-1938); and later expanded on by French philosopher M. Merleau-Ponty (1908-1961) (Creswell, 2013; Moustakas, 1994; Vandenberg, 1997). Husserl is noted as the original source for phenomenology, beginning in the 20th century, although phenomenology can be traced back further than this, to Immanuel Kant and George Wilhelm Friedrich Hegel (Vandenberg, 1997). Husserl gained notoriety for phenomenology during a time when turmoil in Europe’s social order that was based on European Capitalism following the end of World War One, (1914-1918) resulted in science having been reduced to merely categorizing facts; philosophy appeared to be torn between positivism and indefensible subjectivism; and forms of relativism and irrationalism were rampant as reflected in art (Eagleton, 1983, p. 54). In this context, Husserl “sought to develop a new philosophical method which would lend absolute certainty to a disintegrating civilization” (Eagleton, 1983) explained that Husserl believed that the only absolute data that is reliable in understanding phenomenon, is in people’s realities; and the only way to arrive at such certainty, is to ignore anything beyond an individuals' personal consciousness.

In general, phenomenology denotes that researchers aim at investigating the lived experience of their participants, or how they experience the world prereflectively and what they have observed before categorizing it into labeled signs and symptoms (Beck, 1992). Investigations are conducted by the researcher who focuses on commonalities among a group of individuals experiencing a specific human phenomenon, using demonstrative quotations and
themes (Creswell, 2013); phenomenon can include such things as a relationship, an emotion, an organization, a culture, an entity, such as a program (Lin, 2013). Phenomenology reveals subjective, first-hand knowledge as its data in order to understand the experience (Smith, 1998); and it is established on the assumption that reality is based on subjectivity and that in order to know truth, the foundation of realities within subjectivity must be discovered (Boyd, 1993).

As a research methodology, phenomenology addresses the meaning of human experiences in situations as they occur spontaneously, in the course of everyday life (Von Eckartsberg, 1986). Phenomenology seeks to understand individuals and societies, as opposed to understanding knowledge that natural science reveals (Von Eckartsberg, 1986; Moustakas, 1994); and is useful for exploring concepts that contain social and cultural meaning, is particularly useful when a topic requires fresh new perspectives, or when a topic cannot be examined quantitatively (Cohen, Kahn, & Steeves, 2000; Heinrich, 1995).

In conducting phenomenological research, the researcher is guided by three conceptual tasks (Lin, 2013): *epoche, eidetic reduction (or phenomenological reduction), and imaginative variation*. Epoche is the essential attitude of the phenomenological researcher to temporarily suspend all beliefs, personal biases, preconceptions, assumptions, in order to derive at the pure essence or unencumbered vision of what a thing essentially is (Sanders, 1982). Epoche is also commonly referred to as bracketing (Sanders, 1982). Sanders (1982) reveals that to bracket is to isolate ideas and observations that are not a part of the focus of the phenomenon being studied and revealed. Bracketed items are noted but never included as a part of the data; they are acknowledged as the researcher’s awareness and therefore not applicable to the study. Researchers who employ phenomenology can describe their own experiences with a phenomenon and bracket out their views before continuing to study others, in order to avoid bias
and provide transparency (Creswell, 2013). In addition to using the reflective journal to identify potential biases, peer de-briefing was used “a process of exposing oneself to a disinterested peer in a manner paralleling an analytical session and for the purpose of exploring aspects of the inquiry that might otherwise remain only implicit within the inquirer's mind” (Lincoln & Guba, 1985, p. 308) was employed.

Eidetic reduction is the process for “abstracting essences from consciousness or experience (Sanders, 1982); it is related to going beyond, behind, or underneath the conventional patterns or structures of thought and action in order to locate meaning and structure (Moustakas, 1994; Sanders, 1982). Lin (2013) describes eidetic reduction as “the process to rid the phenomenon from its surface appearances to reveal the core. Eidetic reduction is achieved through [the researcher’s] instinct and reflection; and as “primary tools” or tasks in the work of phenomenology, intuition and reflection makes it understandable why bracketing is an important part of the research process (Sanders, 1982). According to Lin (2013), imaginative variation is complementary to eidetic reduction. Moustakas (1994) describes imaginative variation as the discovery of the underlying and precipitating factors accounting the experiences. Imaginative variation is “a procedure used to reveal possible meanings through using imagination, varying the frames of reference, employing polarities and reversals, and approaching the phenomenon from divergent perspectives, different positions, roles, or functions” (Lin, 2013). As an approach, phenomenology employs a qualitative, naturalistic means for conducting research procedures of collecting, analyzing, and interpreting data.

According to Bernard and Ryan (2010), a phenomenological research study involves six steps:

1. Identifying a thing, a phenomenon, whose essence you want to understand
2. Identifying your biases and doing as much as you can to put them aside
3. Collecting narratives about the phenomenon from people who are experiencing it by asking them open-ended questions and then probing
4. Using your intuition to identify the essentials of the phenomenon
5. Laying out those essentials in writing with exemplary quotes from the narratives
6. Repeating steps four and five until there is no more to learn about the lived experiences of the persons you are studying. (p.259)

Phenomenology can be employed across several disciplines. Creswell (2013, p. 77) reveals that phenomenology is popular among the social sciences, health sciences, and in education as well. Phenomenology has an impressive role in the study of management and nonprofit organizations. For example, McAllum (2014) employed phenomenology to explore what organizational volunteerism meant to volunteers themselves. Sherlock and Nathan (2007) explored the learning experiences of several national nonprofit membership association CEOs using a phenomenological research design. Wolfe (2012) explored the lived experiences of individuals who changed their work and career from the business world to the nonprofit service sector. While qualitative and quantitative research is used in public sector research (which contains nonprofit management), qualitative research strategies, such as phenomenology are “marginally preferred over quantitative strategies” (McNabb, 2008).

This study takes an initial empirical look at what volunteer management is, using the context of FBOs and phenomenology has a good reputation of informing the study of management roles and the study of nonprofits. Phenomenology addresses the meaning of human experiences in situations as they occur spontaneously, in the course of everyday life (Von Eckartsberg, 1986). Phenomenology seeks to understand individuals and societies, as opposed to understanding knowledge that natural science reveals (Von Eckartsberg, 1986; Moustakas, 1994); and is useful for exploring concepts that contain social and cultural meaning, is particularly useful when a topic requires fresh new perspectives, or when a topic cannot be examined quantitatively (Cohen, Kahn, & Steeves, 2000; Heinrich, 1995). In this study, the human phenomenon being exploredis
the management practice of FBO managers, making phenomenology a suitable methodological approach.

**Rationale for Interview Research**

The data collected for this study included in-depth, semistructured interviews. The purpose of the research interview is to explore the views, experiences, beliefs, and motivations of individuals on specific problems. In qualitative research, interviews are said to provide greater depth in understanding social phenomena than quantitative research methods ever could, for instance such as by questionnaires (Silverman, 2000). As such, interviews are, the most effective data collection method, especially when little is known about the study phenomenon or where detailed insights are required from individual participants. Interviews are also especially “appropriate for exploring sensitive topics, where participants may not want to talk about such issues in a group environment” (Gill, Stewart, Treasure, & Chadwick, 2008). As such, interviews will be the primary source of data collection for this study.

Qualitative interviewing is based on a guided conversation in which researchers ask questions and listen to the respondent s’ answers (Rubin & Rubin, 2005). Therefore, an effective interviewer will possess interpersonal skills, such as questioning, conversing and listening, in order to form meaning from what their participants say. Kim (2006) adds that:

Qualitative interviewing provides an open-ended, in-depth exploration of an aspect of life about which the interviewee has substantial experience, often combined with considerable insight. The interviewer can elicit a view of this person’s subjective world. The interviewer sketches the outline of these views by delineating the topic and drafting the questions. An interview is a flexible, emergent technique for ideas and issues emerging during the interview, and the interviewer can then immediately pursue these leads (p.72).
Interview Protocol Questions

Qualitative researchers ask questions of their participants that are open-ended, evolving, and nondirectional. The researcher will restate the purpose of the study in terms that are specific and will use such words as “what” or “how” rather than “why.” The number of questions that a researcher will ask will be small in number; Creswell (2007, p. 107) suggests that questions be limited to between five and seven. In phenomenological research, the primary question(s) will address the meaning of the phenomenon. Following primary questions, sub questions are asked that are generally issue oriented or procedural (Moustakas, 1994). This research examined how volunteers influence FBOs, as a result of the informal and nontraditional management practices of FBO leadership.

Asking the right questions is critical in order to accurately describe the experiences of participants to the phenomenon being studied (Phillips-Pula & Pickler, 2011). When designing interview questions, the researcher must be sure to design questions that are clear and unambiguous (Willis, 2005). The interview protocol questions in this study were designed to determine how volunteers influence the FBOs by interviewing FBO volunteer managers, to gain an explanation of how they manage them.

In this study, interview protocol questions were organized into six different parts that combines six main questions and 15 probing questions, for a total of 21 questions. An interview protocol cover sheet was used to track each individual participant and relevant demographic information (see Appendix A). In the interview protocol questions form, main category sections are provided that involve exploring the participants’ involvement with the FBO; church volunteer management practices by function and component; significance of volunteers; stakeholder involvement; diversity management; and additional comments or advice. Each of the
questions were designed to provide insight to the primary research question. The interview protocol questions included main questions, as well as additional probing question(s), which immediately follow the main question (see Appendix B).

The interview protocol questions were as follows: Part I: Involvement with the FBO. Participants were asked how they came to be a part of the organization. Probing questions asked participants how long they have been a part of the organization. In the cases of multicultural FBOs, participants were asked their thoughts on the organization in a homogenous FBO society and differences between the two, how long they have been a volunteer manager, and to make comparisons with the homogenous FBO.

Part II. FBO volunteer management by function and component relates to how volunteer managers manage their volunteers. Probing questions included: recruitment, screening, training, addressing volunteer questions and concerns, leading and mentoring. Part III. Significance of volunteers asks how significant volunteers are to meeting organizational goals and asks the probing question of how are volunteers rewarded? Part IV. Stakeholder involvement asks how volunteer managers involve input from stakeholders; and asks the probing question of what is the practice for consulting with stakeholders and appropriate staff members on matters related to managing volunteers? V. Diversity management explores how volunteer managers manage diversity, with probing questions that relate to subtle and overt prejudice and discrimination, valuing differences and developing relevant polices, strategies and practices for managing a diverse employees and volunteers. VI. Additional comments is dedicated to any additional comments or advice volunteers managers might have for multicultural church management or topics related to it.
Participants

Selection of Participants

According to Hycner (1999), the “phenomenon dictates the method (not vice-versa) including even the type of participants” (p. 156). Using multiple viewpoints of specific events, multiple sources of data, and multiple methods can enhance the internal validity or trustworthiness of a study according to (Merriam, 2007).

For this study, purposive sampling and snowball sampling were used to recruit the participants. Purposive (also referred to as judgment) sampling means that there is less of an emphasis on generalizing from a sample to a population and more emphasis on a sample that is “purposely” selected for its potential to provide insight from its illuminative and rich information sources (Patton, 2002, p. 40). When using purpose sampling, the researcher selects individuals and sites for study because they “can purposefully inform an understanding of the research problem and central phenomenon in the study” (Creswell, 2007, p. 125). Consequently, the sample was selected based on the purpose of the research (Babbie, 1995; Schwandt, 1997) by selecting individuals who have had an experience with the phenomenon (Kruger, 1988, p. 150). Wellman and Kruger (1999) revealed that purposive sampling is the most important nonprobability sampling to identify primary participants. To gather a sample using purposive sampling, the researcher inquired of existing known homogenous, as well as multicultural FBOs to herself, as well as a committee member.

Participant’s Selection Criteria

This study’s target population consisted of individuals who had the lived experience of being directly tasked with managing and overseeing volunteers in medium- through giga-sized...
FBOs (between 250 and 10,000+ membership) in the United States. Participants came through the church’s leadership or through a delegate. Participants met the following criteria:

- Managed five or more volunteers within the organization
- Performed oversight of volunteers while engaging within the organization
- Contributed to volunteer management policies and procedures
- Experienced managing volunteers for at least six months
- Received regular training and coaching from church leadership

Snowball sampling was also used to recruit participants. Snowball sampling (also referred to as snowballing) is a sampling method that extends the sample by asking existing participants to recommend others for interviewing (Babbie, 1995; Crabtree & Miller, 1992). Snowball sampling utilizes a small pool of initial informants to recommend other like participants who meet the sampling criteria and who could potentially contribute to a specific study. The term "snowball sampling" reflects an analogy to a snowball increasing in size as it rolls downhill (Morgan, 2008, pp. 816-717). Bailey (1996), Holloway (1997), and Greig and Taylor (1999) describe these as individuals through whom entry can be gained as gatekeepers and those who volunteer their assistance, key actors or insiders. Neuman (2000) states that an eligible gatekeeper is one who can grant permission into a site because they have the formal or informal authority to control its access (p.352). While gaining the favor and trust of the gatekeeper can grant access to others, conversely, not having gatekeepers favor and trust can inhibit access to potential new participants (Bailey, 1996).

In this study, snowball sampling was used to develop new leads provided by existing participants, which stemmed from participant recruitment efforts through purposive sampling. The researcher performed the same procedures for collecting data in snowballing that were used in purposive sampling. The researcher began data collection from a list that was generated from personal contacts, as well as from contacts provided by a committee member via email, where
they added the researcher to the email introducing her and asking for their participation. The researcher followed up with each of the contacts in the email, by email, reiterating the committee member’s request and added the invitation letter (see Appendix F) to provide more information about the study. After the first interview, an additional list was provided through snowball sampling by the first participant in the study. This list was obtained by email, and it contained several potential participants name, FBO affiliation, email address and telephone number. In the list provided by the first participant was the contact information of the third participant. The third participant made one additional recommendation to the researcher, who also subsequently consented to the study. (Add initial recruitment activity: how you start? Do you use any specific list? Director from an organization? What?)

Participants were contacted by email, using the invitation to participate letter and followed up with by telephone. The researcher sought approval and participation from the organization’s leadership and asked them to make recommendations and provide the contact information of another person who performs volunteer management activities in the organization, for their participation as well. When the researcher was unable to reach a potential participant by email, individuals were contacted by telephone, using the Volunteer Management in FBO Telephone Script (see Appendix G). When a participant agreed to participate in the study, The Letter of Authorization to Conduct Research at Facility (see Appendix C) (where applicable) and the Consent Form (see Appendix D) were then emailed to the participants and a date was set to meet the participant(s) at a locations of their choice. On the day of the interview, after receiving informed consent and authorization to conduct the study letter, participants informed and confirmed their participation through the process of semi-structured interview.
In qualitative research, the number of samples are typically much smaller than the number of samples recommended in a quantitative study (Ritchie, Lewis, & Elam, 2003). This is because qualitative research is concerned with meaning and not with making generalized hypothesis statements. Hycner (1985) indicated that interviewing should cease when a data saturation point, or when no additional information can be derived, the current information is sufficient to understanding the phenomenon and any additional information would be irrelevant, has occurred. Given this, a meaning can achieved with a sample of between two and 10 individuals, as this number of participants should be sufficient to reach the saturation point for a qualitative research (Groenwald, 2004) Morse (1994) recommended a minimum of six interviews for phenomenology; and up to 10 extensive interviews were recommended by (Creswell, 1998). Based on the recommendations of the researcher’s committee, it was determined that in order to achieve the best rich, thick description of what volunteer management is, 24 participants should be interviewed. What determines when data collection is complete, however, is typically when no new insights emerge from the data, or rather, when saturation occurs (Morse & Field, 1995).

While qualitative and quantitative research is used in public sector research (which contains nonprofit management) qualitative research strategies, such as phenomenology are “marginally preferred over quantitative strategies” (McNabb, 2008). Following (McNabb, 2008), this study therefore represents the phenomenological method, which represents the process of knowing, when human phenomenon is sought to be understood. The human phenomenon that was sought to be understood in this study, is what are the volunteer management practices of multicultural, as well as homogenous FBOs. The researcher in this study chose to employ the phenomenology method because the aim was to identify the phenomenon, based on the lived
experiences of various participants. Twenty-four participants formally consented to the study and were interviewed. In-depth interviews with 24 individuals at 12 separate organizations. Two people per organization were interviewed in order to triangulate the data.

**Data Collection**

According to Marshall and Rossman (2006), four methods for gathering information exist that qualitative researchers typically employ: 1). participating in the study; 2). direct observation; 3). in-depth interviews; and 4). analyzing documents and material culture. Data collection for this study consisted of in-depth semi structured interviews that consisted of open-ended questions and analyzing documents and material culture. The researcher utilized the interview method of data collection as the sole means of collecting data. “The method of in-depth, phenomenological interviewing applied to a sample of participants who all experience similar structural and social conditions gives enormous power to the stories of a relatively few participants” (Seidman, 1998, p. 48), that is aimed at allowing for participants to reconstruct their experiences, based on their own perceptions of what is relevant to the phenomenon.

Throughout the data collection process, the researcher employed memoing to note any key insights to the participants’ responses such as sudden changes in expressions and certain gestures. Field notes were also collected during interviews and were used as a secondary data storage method. Field notes are descriptions, observer comments, and questions about the data collection process (Dyson & Genishi, 2005). Data were collected from 24 individuals from twelve FBOs, (two people per organization) in order to gain their rich description of the lived experience of volunteer management. Participants ranged from administrative assistants, to founders and senior executives of FBOs, who had at least six months experience with managing volunteers and the average years of experience for the participants was 15 years. Interviews were
recorded on audio devices and transcripts were generated from audio, in order to determine relevant themes.

Marshall and Rossman (2006) posited that research interviews should be conducted informally to represent a casual conversation and without anticipating a specific response. As such, the researcher approached interviews in a manner that would best facilitate the phenomenon being revealed and as if for the first time. The researcher held firm to the belief and conveyed to the participants that their responses were necessary, valuable, and useful to understanding the phenomenon (Marshall & Rossman).

From late November 2015 through July 2016, the researcher conducted in-depth, individual interviews with 24 volunteer managers from 12 FBOs. At each FBO, two managers were interviewed separately on the same day in the same location. After the participating managers completed the consenting process, the researcher began the interviews by asking participants for their demographic information (see Appendix A). She then asked a set of questions from the interview protocol (see Appendix B), and participants discussed their involvement with FBOs, their knowledge or views of and their volunteer management practices. To obtain rich descriptions, the researcher asked probing questions about the volunteer managers’ functions and the components of their role including recruiting volunteers; screening; training; responding to volunteer questions, concerns and needs; evaluating and leading volunteers; and developing role models. Probing questions were reiterated if participants deviated from the questions and rephrased when necessary. To provide clarity, the researcher sometimes rephrased questions using faith-based jargon familiar to her.

Next, participants were asked how volunteers are significant to their organization’s management goals. Probing questions asked participants to describe the value of volunteers, as
well as how volunteers are rewarded. Again, probing questions were reiterated if the participant deviated from the question and questions were rephrased when necessary, using faith-based related jargon that the researcher is familiar with. The researcher followed this line of procedure for each of the sub-questions contained in the interview protocol questions form.

Interviews were scheduled for one to two hours, but ranged from approximately 23 minutes to more than 120 minutes depending the degree to which participants were able to provide details about their experiences. The greater the detail of knowledge, experience, and insight of the phenomenon as well as the participants’ ability to articulate these, the longer the interview. Each participant was interviewed once, and they later reviewed the transcript using a member check form (see Appendix E).

Qualitative research prescribes that interviews are recorded, if possible (Bernard & Ryan, 2010; Merriam, 2009; Creswell, 2009). With the written consent of each participant, interviews were digitally recorded using both a traditional microrecorder and the researcher’s iPhone recorder. Recordings in an MP4 file format were sent via DropBox technology to a professional transcriptionist who then created verbatim text transcripts and returned them as PDF files via Dropbox. The researcher verified the accuracy of the transcriptions by comparing them with the original digital audio file. To assure confidentiality, the researcher named each transcript file with an alphanumeric code (based on participant initials, interview location, and date), saved them to NVIVO CASDAQ under a locked status on her computer, and revoked the transcriptionist’s access to the data dropbox. Table 3 illustrates the characteristics of the volunteer managers who participated in this study.
Table 3

Profile Matrix of Participant Involvement with FBO Components

<table>
<thead>
<tr>
<th>Job title</th>
<th>Ethnicity</th>
<th>Gender</th>
<th>FBO affiliation</th>
<th>Years with FBO</th>
<th>Years as FBO manager</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imam</td>
<td>Black</td>
<td>Male</td>
<td>Islam</td>
<td>10</td>
<td>1</td>
</tr>
<tr>
<td>Imam</td>
<td>Black</td>
<td>Male</td>
<td>Islam</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td>Administrative Assistant</td>
<td>Black</td>
<td>Female</td>
<td>Islam</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Director</td>
<td>Asian Indian</td>
<td>Male</td>
<td>Islam</td>
<td>30+</td>
<td>0</td>
</tr>
<tr>
<td>Admin. Assistant</td>
<td>Black</td>
<td>Female</td>
<td>Jewish</td>
<td>10+</td>
<td>10</td>
</tr>
<tr>
<td>Clergy Assistant</td>
<td>White</td>
<td>Female</td>
<td>Jewish</td>
<td>25+</td>
<td>12</td>
</tr>
<tr>
<td>Executive Pastor</td>
<td>White</td>
<td>Male</td>
<td>Baptist</td>
<td>37</td>
<td>22</td>
</tr>
<tr>
<td>Associate Pastor</td>
<td>White</td>
<td>Male</td>
<td></td>
<td>8+</td>
<td>8</td>
</tr>
<tr>
<td>Senior Pastor</td>
<td>Hispanic</td>
<td>Male</td>
<td>Nondenominational Christian</td>
<td>28</td>
<td>25</td>
</tr>
<tr>
<td>Children’s Ministry Director</td>
<td>White</td>
<td>Male</td>
<td>Nondenominational Christian</td>
<td>15</td>
<td>6.5</td>
</tr>
<tr>
<td>Church Librarian</td>
<td>Persian/White</td>
<td>Female</td>
<td>Ba’hai</td>
<td>40+</td>
<td>40</td>
</tr>
<tr>
<td>Vice Chair of Board of Directors</td>
<td>White</td>
<td>Female</td>
<td>Ba’hai</td>
<td>34</td>
<td>34</td>
</tr>
<tr>
<td>First Counselor, Stake Presidency</td>
<td>White</td>
<td>Male</td>
<td>LDS</td>
<td>50</td>
<td>0</td>
</tr>
<tr>
<td>Interfaith Liason</td>
<td>White</td>
<td>Female</td>
<td>LDS</td>
<td>30+</td>
<td>0</td>
</tr>
<tr>
<td>Program Director</td>
<td>Hispanic</td>
<td>Female</td>
<td>Lutheran</td>
<td>10</td>
<td>4</td>
</tr>
<tr>
<td>Facilities and Nutrition Manager</td>
<td>Black</td>
<td>Male</td>
<td>Lutheran</td>
<td>12.5</td>
<td>6</td>
</tr>
<tr>
<td>Volunteer Manager</td>
<td>Black</td>
<td>Female</td>
<td>Catholic</td>
<td>18</td>
<td>6</td>
</tr>
<tr>
<td>Office Manager</td>
<td>Black</td>
<td>Male</td>
<td>Catholic</td>
<td>10+</td>
<td>10</td>
</tr>
<tr>
<td>Director of Religion Services</td>
<td>White</td>
<td>Female</td>
<td>Catholic</td>
<td>0.75</td>
<td>0.75</td>
</tr>
<tr>
<td>Senior Pastor</td>
<td>White</td>
<td>Male</td>
<td>Catholic</td>
<td>70+</td>
<td>45</td>
</tr>
<tr>
<td>Director</td>
<td>White</td>
<td>Male</td>
<td>LDS</td>
<td>25+</td>
<td>17</td>
</tr>
<tr>
<td>Director</td>
<td>White</td>
<td>Female</td>
<td>LDS</td>
<td>25+</td>
<td>4</td>
</tr>
<tr>
<td>Pastor of Growth and Dev.</td>
<td>White</td>
<td>Male</td>
<td>Baptist</td>
<td>20</td>
<td>18</td>
</tr>
<tr>
<td>Care Pastor</td>
<td>White</td>
<td>Male</td>
<td>Baptist</td>
<td>30</td>
<td>30</td>
</tr>
</tbody>
</table>
There was heterogeneity among the participants in regards of ethnicity, gender, faith-based organization affiliation, role in the organization/employment status, age, years as a volunteer manager. One participant was Asian/Indian, Seven were Black/African American, two Hispanics, one Persian and 13 Whites. Fourteen participants were male and 10 female. The average number of years of volunteer management experience was 15 years, and the participant roles in organizations ranged from administrative assistant to senior/executive leadership. The participants were affiliated with several types of FBOs including Baha’i, Catholic, Baptist, Lutheran, Muslim, Jewish, LDS, and Nondenominational Christian. All of the participants were employees of an FBO except six who were volunteers themselves.

**Role of the Researcher**

In qualitative research, Denzin and Lincoln (2003) likens the qualitative researcher as a *human instrument* of collecting data and therefore a significant factor in how qualitative research procedures are carried out. For example, the qualitative researcher should describe relevant aspects of herself, such as any biases, assumptions, expectations, and experiences, in order to qualify her ability to conduct the research (Greenbank, 2003). Also with respect to the human instrument, data are mediated through the researcher, rather than through inventories, questionnaires, or machines used in quantitative research designs (Simon, 2014). Simon (2014) adds that the qualitative researcher should also explain whether her role is *emic* or *etic*. Kottak (2006) describes the emic and etic role of the researcher as an “insider,” one who explores how people think, perceive and categorize the world, determine rules for behavior and what has meaning for them, as well as how they imagine and explain things. The etic role of the researcher seeks to explain the phenomenon as an “outsider,” and one who takes an objective, strictly scientific position of exploration (Kottak, 2006).
Reflexive Journaling

During phenomenological research, the researchers should constantly be aware of any biases that can influence their research findings. One way that this can be done, is by reflexive journaling (Finlay, 2002). Reflexive journals describe the researcher’s knowledge and experiences with the phenomenon under study, in order to maintain an unbiased view. During this phase, the researcher writes down, any biases, so that they do not influence the study’s findings. This process is reflexive, because the researcher refers back to their knowledge and experiences about the phenomenon throughout the study to check for any biases that might manifest (Finlay, 2002).

Bracketing (Époche)

Époché is a term which has its origins in the Greek language, and it means to stay away from or abstain. The term was first coined by Husserl to describe the process of abstaining from suppositions (Moustakas, 1994). The notion of époche was further described by (Moustakas, 1994) to state that: “Everyday understandings, judgments, and knowings are set aside, and the phenomena are revisited, freshly, naively, in a wide open sense, from the vantage point of a pure or transcendental ego.” (1994, p. 34).

During époché, the researcher sets aside prejudgments, biases and preconceived ideas about what is occurring in the data. The practice of époché, as a means of achieving phenomenological reduction, instructs that the researcher focuses on a specific situation, person or issue, while setting aside biases and prejudgments, in order to return to the data with a new understanding (Moustakas, 1994). Creswell (2007) reveals that this process, allows the researcher to remove the focus from themselves, thus placing the focus on the personal
experiences of the individual. Epoché presents an original view for both the researcher and the reader of the phenomenon as experienced by the participant.

The researcher in this study bracketed any presuppositions in the Role of the Researcher statement contained in this study. The first notion that the researcher bracketed was her decades long work in seeking to understand, how to achieve racial unity (multiculturalism) in the long-standing, homogeneous Faith community, considering efforts to achieve a more multicultural church society has plagued us for so long, proving very difficult to achieve. The researcher also bracketed the notion that she had credibility in the Christian Community, however, not the FBO community in general. So the assumption was made that a full understanding of FBOs had been attained, requiring further, that the researcher needed to maintain an unbiased approach to the study.

Data Analysis

The qualitative researcher starts an analysis concurrent with data collection and the initial encounter with participants, according to Gay, Mills and Airasian (2009). Creswell (2007) stated that “data analysis consists of preparing and organizing the data for analysis, then reducing the data into themes through a process of coding and condensing codes, and finally representing the data in figures, tables or a discussion” (p. 148). Additionally, Spradley (1980) posited that researchers “must undergo an intensive analysis of...data before proceeding further” (p.85); analysis is a “systemic examination of something to determine its parts, the relationship among the parts, and their relationship to the whole” (p. 85). Meaning, analysis seeks to find patterns within the data, through systemic exploration, in order to understand what is being expressed and draw conclusions. Analysis for this study included domain, taxonomic, and componential analysis of the interview data.
The study was initially conceived out of the notion that there is a significant gap in the literature relative to how to manage volunteers effectively in a faith based setting (Torrey, 2005, Garces-Foley, 2007; Emerson, 2008). To fulfill the purpose of this study, research questions were developed based on the (Kent, 1992; Newell & Associates, 2002) volunteer management conceptual frameworks, as well as (Taylor, et al., 2006) related to diversity management. Focused interviews with each participant were used as the primary data source that expressed the themes. Transcripts of each interview were coded to correspond with the categories of the initial conceptual frameworks and recommendations; new categories emerged as well. Categories were elements of the conceptual models and recommendations pertaining to; volunteer management by function and component; the value of volunteers toward organizational goals; stakeholder involvement and diversity management. Categories named additional comments, (expert advice) expressed the participants’ expert knowledge of volunteer management, beyond the stated categories. Once the interviews were coded, I looked for patterns of relationships that might connect participants through emerging themes.

**Levels of Analyses**

Data analysis for the phenomenological researcher implies that the “researcher approaches the texts with an open mind, seeking what meaning and structure emerges” (Rossman & Raliis, 1998, p. 184), thereby allowing participants to share their story and how they experienced the phenomenon. Analysis should begin early so that the researcher can “cycle back and forth between thinking about the existing data and generating strategies for collecting new, often better, data” (Miles and Huberman, 1994, p. 50); early analysis also helps to ensure that the research is more trustworthy and reliable as well (Creswell, 2009; Marshall & Rossman, 2011). Further, in order to ensure the validity of the study, the researcher made sure to employ the
process of bracketing, which according to (Ahern, 1999) is the process of putting aside, any knowledge, beliefs or experiences I had with volunteer management, in order to accurately describe participants’ life experiences.

Following Lincoln and Guba (1985) transcripts of interviews were read and re-read and member checks were performed via email with each participant to ensure accuracy. Also as a result of reading and re-reading participant responses, several other questions arose, but they did not become a part of the analysis, due to a lack of response. The first level of analysis began with showing how properties relate to one another (Bernard, & Ryan, 2010, p. 111).

Next, domain analyses were generated (see Table 5) based on individual interviews as suggested by (Yin, 2009), whereby the researcher develops the initial research questions and related literature to generate theoretically-based codes. Codes assist the researcher with breaking down the data in a meaningful way, while at the same time, maintaining the relationships between the various parts (Miles & Huberman, 1994) and then the whole (Spradley, 1984, p. 50). The research questions and related literature guided the initial coding of the data; and coding was refined throughout the process of analysis. Following Saldaña (2009) coding was done as cyclical process, beginning with the first participant interview; each interview was coded completely, before moving on to the next. Following Saldaña (2009) coding was done as cyclical process, beginning with the first participant interview; each interview was coded completely, before moving on to the next.

**Domain Analysis**

Domain analysis is the part of analysis, which is comprised of three individual steps: domain analysis, taxonomy of domains and componential analysis; and each of these steps
builds on the previous one. Domain analysis provides a structure for the researcher to identify initial relationships among data that results from coding. Domain analysis begins the process of the researcher organizing the data in a meaningful way. Domain analysis is the search for social patterns, which create categories of meaning. Creating boundaries within each domain is done by using semantic relationships, which allows the researcher to connect the categories (cover term) to the related data (included term) together (Spradley, 1980, p. 85). The cover term is the name of the domain, included terms are the smaller categories that make up the domain, and the semantic relationship describes the connection between the cover and its included terms. Spradley (1980) identifies nine different semantic relationships that can connect cover terms to included terms and they are: Strict Inclusion, Spatial, Cause-effect, Rationale, Location-for-action, Function, Means-end, Sequence, Attribution.

The purpose of this study was to explore what are the volunteer management practices of FBOs. Therefore, I used the semantic relationship of Attribution which is to say that X is an attribute of Y to connect the data. Attribution was used because the study seeks to understand what are the various attributes or characteristics (X) that make up volunteer management (Y). Domain analyses were created with strict categories, using the (Kent, 1992; Newell & Associates, 2002) conceptual volunteer management models, as well as recommendations from (Taylor, et al., 2006) related to diversity management, to answer the research question.

The interviews were conducted and then analyzed according strict categories from the volunteer management conceptual models, so each domain was analyzed by searching for strict attributions of the cover terms. To do this, I read and re-read each transcript in a line-by-line manner and kept track of the participant responses to the included terms on a legal size notepad.
This process was repeated for each of the domains. The results were then organized alphabetically into several corresponding tables using Apple Pages software, displaying the included terms, cover terms, and the respective semantic relationship. An example of a semantic relationship (attribution) for the domain Multicultural FBO in a Segregated FBO Society can be seen in Appendix H. The complete domain analysis for all components is included in Appendices. Findings relative to significant patterns that emerged during analysis are discussed in detail following the description of the componential analysis.

The Multicultural FBO in a Segregated FBO Society domain derived from the need to provide demographic information, toward a rich description of the study based on the characteristics, views, knowledge and experiences of the participants. During the line by line analysis, I searched for themes that eventually emerged from the data that corresponded with how the participants described their experiences and knowledge in FBOs. The data revealed the essences of the volunteer management experience, including personal rewards and challenges of being a volunteer manager. The Multicultural FBO in a Segregated FBO Society domain reveals several responses to the question that comes directly from the transcribed interviews, as were each of the domains that were created. The responses that were coded as “included terms” were taken directly from the transcripts of the interviews. Table 4 represents an overview of the domain analyses by included term, cover terms, and the semantic relationship.

**Taxonomic Analysis**

Next, a taxonomic analysis was conducted. Taxonomies are the creation of subcategories that better explain the relationships in a domain, by essentially looking for differences and similarities (Spradley, 1980); it is a collection of categories arranged according to their semantic relationships. The taxonomy represents a logical view of the data, which allows the researcher to
adjust and re-categorize data, based on the similarities and differences; it ultimately “reveals subsets and the way they are related to the whole” (p. 113). To illustrate the taxonomic extension of the domain analysis, I expand on the Multicultural FBO in a Segregated FBO Society domain in Table 5. The terms change slightly in the taxonomic analysis; the cover term becomes the domain and included terms became evidence within the taxonomy.

To develop the taxonomies, the researcher examined the included terms within each domain to find any similarities or differences of themes or patterns that were emerging. I then sorted them out into subcategories to demonstrate and explain the relationship between the included terms and the cover terms. This process was completed for all of the domains being explored. The complete taxonomic analyses organized by domains from the (Kent, 1992; Newell & Associates, 2002) conceptual models, as well as the (Taylor, et al., 2006) literature relative to diversity management and other related literature, are displayed in (Appendix G). A summary of the domains and their taxonomies is included in (Appendix I).

**Componential Analysis**

Componential analysis is “the systematic search for the attributes (components of meaning) associated with cultural categories” (Spradley, 1980, p. 131); it is the culmination of both the domain and taxonomic analyses. While domain and taxonomic analyses addresses categorizing and sub-categorizing data by similarities and differences, componential analysis categorizes and classifies contrasts within the data (Spradley, 1980). A componential chart was created using cover terms and subcategories from the domain and taxonomic analyses. Componential analyses were conducted for each of the included terms and they illustrated the similarities and contrasts between the 24 different participants studied. Componential
analysis is intended to allow for a deeper analysis where important findings surface; I describe these findings are described later in chapter IV.

Spradley (1980) suggests that analysis seeks to discover cultural patterns that people use, in order to derive clarity from the world they live in. When research is conducted in a systematic way, it results in the researcher being less biased while accurately interpreting the participants’ views. To establish reliability of analysis and maintain consistency relative to which domains deserved deeper discussion, I implemented the following rules: 1) When 75% or more of the respondents (18 out of 24) for example were identified, the taxonomy was considered applicable; 2) When 50% or more of the respondents (12 out of 24) for example were identified, the evidence was also considered applicable. These decision rules provided a systematic approach to identifying important patterns within the data. For the componential analysis in Table 6, the participants were coded by pseudonyms. Appendix J illustrates the componential analysis for the domain Multicultural FBO in a Segregated FBO Society.

Experiences in differences of expression as a multicultural FBO, as well as broader reach in the community reveal that they are applicable to what characterizes a multicultural FBO, within a segregated FBO society. For example, unique, exciting, diverse ways of thinking, diverse ways of doing things and learning about others were characteristic of the responses in this domain; followed by: participants having a more communal experience and a broader ability to serve their community as an FBO. This domain represents a small portion of the results of this study, which sought to explain, what is volunteer management in an FBO? The complete findings are detailed in the following chapter, where the componential analyses of each of the domains and taxonomies are detailed; participant narratives are included.
Credibility and Validity

In qualitative research, trustworthiness is established when findings can as closely as possible reflect the meanings described by the participants (Lincoln & Guba, 1985). In order to manage threats to trustworthiness, qualitative researchers must practice a variety of strategies in order to describe research findings in a way that authentically represents the meanings as described by the participants (Creswell, 2013; Lincoln & Guba, 1985; Padgett, 1998).

Trustworthiness in qualitative research relates to demonstrating credibility, authenticity, dependability, transferability and conformability of the research study (see Table 4).

Table 4

Techniques for Establishing Trustworthiness

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Techniques Used for this Study</th>
</tr>
</thead>
<tbody>
<tr>
<td>Credibility (internal validity)</td>
<td>Triangulation (sources, methods, investigators)</td>
</tr>
<tr>
<td></td>
<td>Peer debriefing</td>
</tr>
<tr>
<td></td>
<td>Referential adequacy (archiving of data)</td>
</tr>
<tr>
<td></td>
<td>Member checks</td>
</tr>
<tr>
<td>Transferability (external validity)</td>
<td>Thick description</td>
</tr>
<tr>
<td>Dependability (reliability)</td>
<td>Overlap methods (triangulation of methods)</td>
</tr>
<tr>
<td></td>
<td>10) Dependability audit</td>
</tr>
<tr>
<td>Confirmability (objectivity)</td>
<td>11) Confirmability audit</td>
</tr>
<tr>
<td>All four criteria</td>
<td>12) Reflexive journal (about self &amp; method)</td>
</tr>
</tbody>
</table>


In this study, I used several techniques to ensure its trustworthiness including member checking, triangulation, and peer debriefing. Member checking is defined as a process to control
the quality of a study by following up with the participants to ensure that the data was transcribed accurately, so as to improve the accuracy, credibility, and validity of what was recorded during a research interview data (Barbour, 2001; Coffey & Atkinson, 1996; Lincoln & Guba, 1985). Member checks were conducted with each participant by sending them a copy of their interview transcript accompanied by the Volunteer Management in FBO Member Check form (see Appendix E); they were given the freedom to make changes. Only one of the 24 participants made a change, which was a minor addition to their interview. Verification was also performed using triangulation to corroborate evidence from different sources. In this study, the sources were 24 participants from three organizational perspectives: line staff, volunteers, and management (Creswell, 2013). Lincoln and Guba (1985) suggested that triangulation techniques increased the credibility of findings and interpretations. Denzin (1978) classified four types of triangulation:

- Use multiple types of data including time, space, and person
- Use multiple researchers
- Use more than one theoretical scheme
- Use more than one method to gather data, such as interviews, observations, questionnaires, and documents

To achieve triangulation, I collected inside the FBOs during both preholiday busy periods and postholiday quiet periods. As seen in the Profile Matrix in Table 3, participants represented multiple ethnicities FBO types, and years of experience as well as male and female genders. Throughout, I consulted with multiple researchers about the study. Multiple theoretical schemes included Kent (1992) and Forsyth’s (1999) conceptual model, Taylor’s 2006 model of diversity.
management, and the Newell and Associate’s (2002) High Impact Model. Methodological triangulation was achieved through observing 12 work settings and reading programming and volunteer orientation documents provided by staff.

Peer debriefing is “exploring aspects of the inquiry that might otherwise remain only implicit within the inquirer's mind" (Lincoln & Guba, 1985, p. 308). This technique exposed potential biases, perspectives, and assumptions; and allowed me to be cognizant of how I approached the data and data analysis. Peer debriefing also allowed me to test interpretations that arose and determine if they seemed reasonable and credible to one who was not close to the topic.

**Ethical Considerations**

The researcher made use of Informed Consent to ensure that the study is conducted ethically. The consent form is a way for the participant to acknowledge that the protection of their rights during the data collection process will be protected (Creswell, 2009). The consent form advises participants prior to their participation, what they are being asked to do, why they are being asked to do it, as well as any risks that may be involved by participating (Seidman, 1998). Glesne (2006) adds that informed consent apprises participants that

1. Participation is voluntary;
2. Any risks involved might affect their well-being; and
3. Their participation is voluntary and they have the right to withdraw at any time without being penalized.

The Informed Consent agreement also included a brief description of the study and its procedures, the researcher’s identity, assurance of confidentiality, and the benefits of participating in the study. Approval of this study through the University of Nevada, Las Vegas Institutional Review Board (IRB) safeguarded participants’ rights and personal well-being. To
ensure the anonymity of the participants and keep the nature and quality of their participation confidential, I used pseudonyms and their church affiliations (Marshall & Rossman, 2006; Seidman, 1998).

**Chapter Summary**

Chapter 3 introduced the qualitative research methodology and the rationale for a phenomenological research method. Details included participant sampling and selection, data collection, and data analysis. The chapter finally outlined the strategies that were used to achieve reliability and validity (credibility and trustworthiness) and the rights and protections of research participants.
CHAPTER 4
DATA ANALYSIS AND FINDINGS

The purpose of this qualitative phenomenological study was to explore the volunteer management practices of multicultural and homogenous FBOs. The study described management practices for volunteers in FBOs, as perceived by FBO volunteer managers and according to their lived experiences of being a volunteer manager. The study represents an exploration of how volunteers influence FBOs as a result of the informal and nontraditional management practices of FBO leadership, through an initial empirical examination of volunteer management, using FBOs to provide a empirical meaning to volunteer management, which can be used as a theory to test future volunteer management inquiry.

Domain analysis is the part of analysis, which is comprised of three individual steps: domain analysis, taxonomy of domains and componential analysis; and each of these steps builds on the previous one. Domain analysis provides a structure for the researcher to identify initial relationships among data that results from coding. Domain analysis begins the process of the researcher organizing the data in a meaningful way. Domain analysis is the search for social patterns, which create categories of meaning. Creating boundaries within each domain is done by using semantic relationships, which allows the researcher to connect the categories (cover term) to the related data (included term) together (Spradley, 1980, p. 85). The cover term is the name of the domain, included terms are the smaller categories that make up the domain, and the semantic relationship describes the connection between the cover and its included terms.

The domains that emerged from this study related to the volunteer management practices, of volunteers in the context of an FBO, as revealed through the analysis of the transcript data,
which was derived from recorded interviews. The participants provided a rich description of the practice that the researcher used to create the domains.

To reiterate, the study is comprised of responses from individuals in 12 FBOs, whereby two participants from each organization consented to participate in the study. Two participants from each organization were studied, in order to triangulate the data. The participants in this study were all volunteer managers, from various types of FBOs, including Christianity, Muslim, Jew and Bahai’; and the FBOs each had a minimum of 250 members in their congregations. The participants had an average of 15 years of volunteer management experience between them. Steps were taken during the study to protect the participants’ confidentiality, by adjusting any identifying information about them.

**Bracketing**

Researchers who employ phenomenology can describe their own experiences with a phenomenon and bracket out their views before continuing to study others, in order to avoid bias and provide transparency (Creswell, 2013). I used a reflective journal to help bracket any personal biases regarding managing volunteers in an FBO. During the interview process, I was careful to enter each interview as a strict observer, anticipating that I would learn about the phenomenon for the first time; I did not have any experience or knowledge of the organizations under study. In order to experience the true essence of the phenomenon, I was able to maintain neutrality in each interview while relying on the data to reveal exactly what the process of volunteer management was for each individual. Since volunteer management was considered a concept and not a theory, I was anxious to understand the phenomenon by those who expressed expertise in the area. When biases were identified, I reviewed the data at to make sure that no biases influenced the data collection or analysis process.
The findings process did present occasions of mental bias relating back to my experiences with multicultural FBOs. If biases were found while writing the findings, I paused and made a note of that bias and quickly recalled the purpose of the study—to understand volunteer management from the participants’ perspective. These biases were noted in my reflexive journal. For example, one entry regarding someone who said their FBO had no racial biases and who was a person of color himself led me to write, “had no diversity policy made me think, “How reliable is this person to inform on the topic managing volunteers in a multicultural environment when he says no problems exist?” After consideration, I decided I to believe what he was saying was his truth.

**Findings**

*Research Question 1: What are the volunteer management practices of FBOs?*

Nineteen separate domains or themes emerged from the analysis, which were based on five separate components. A summary of these results are listed in (Appendix K). To understand volunteer management according to the participants’ perspectives, interview questions followed the components listed in the Interview Protocol Questions form (see Appendix A). The first component related to participants’ involvement with an FBO and it produced a relevant domain about the participants’ background and experience; this component represents demographic information about the participant as well. The second through fifth components are participants’ volunteer management functions and components; the value of volunteers towards the organizations’s management goals; stakeholder involvement; and diversity management, represent the second through thirteenth domains and directly began to inform the research question. These domains emerged based on the analysis of the volunteer management conceptual frameworks by (Forsyth, 1999; Newell & Associates, 2002; and Taylor, et al., 2006). The
remaining six domains represent the Additional Comments component, where participants gave their expert advice of their perceptions of what characteristics volunteer managers in a nonprofit FBO should possess.

The following represents of the study. For the purpose of clarity and to maintain confidentiality, references to any individual or organization were omitted and replaced by a pseudonym, or replaced by a term placed in [ ], respectively. Comments in bold text represent coding concepts. A portion of the responses are also provided, in order to abbreviate the the largeness of the study and to prevent redundancy. Outlines of what are the volunteer management practices can be found in (Appendix L,M)

**Multicultural FBO in Homogeneous Society**

*Differences in Expression.* Differences in expression is what characterizes a multicultural FBO within a homogeneous FBO society the most, according to seven of the ten volunteer managers who responded to this question. Differences in expression included: Unique, exciting and provides diverse ways of thinking, diverse ways of doing things and learning about people from other cultures/ethnicities. Leaders expressed that multiculturalism is reflective of the community and thus, it is their practice to function with multiculturalism in mind. They stated that that FBOs are supposed to reflect people from all cultural and ethnic backgrounds. They indicated that it can be a challenging endeavor to try to manage a diverse group of people within this context, however, they still believed that it was worth it. For example:

*Participant 8:* Nice, challenging, rewarding, informative and unique; it is also like a family atmosphere.

*Participant 2:* There’s a great value placed on artistic expression, in… and whatever else, you know, there is in terms of cultural expression that each individual and each culture brings to the table.

*Participant 6:* For me it feels natural because I [worked for] 12-1/2 years in the [different organization] and I've met, you know, many different people and I've had to work many different people of different cultures and learning, you know, a little bit about each
culture, you know, helps you, you know, establish that good rapport, that good connection.

*Participant 10:* It's normal, it's healthy. It is the way a church should look

**Broader Reach in Community**

Five of the leaders who responded to their experience as a multicultural FBO within a segregated FBO society, revealed that being multicultural gave them a broader reach into the community, and enhanced their ability to reach and help more people. The term included responses such as: communal and broader ability to serve.

*Participant 19:* They feel that love and they come back because of it. And quite a few joined because of it. You know, we don't look at… well he's of another culture. You know, we don't look down on anybody.

*Participant 6:* We're helping everybody that comes to our door that needs help.

*Participant 8:* So we… we have Bantu Somalis, we have Ethiopians, we have Arabs, we have Pakistanis, sometimes we have Bosnians, you know. And some of these people… Syrians… they’re coming from war torn places… the Iraqis.

*Participant 12:* We have… we have, you know, clients that are like family members to us and it's… it's a great place to work.

*Participant 15:* But ministering to different people, you almost, it almost feels like you're part of their family. And so ministering to them it's, it's cool. You, what it does what it really does is you stop looking at color.

**I. Recruit Volunteers**

**Public Request.** Of the Forsyth (1999) and Newell & Associates (2002) models, volunteer recruitment was among the initial tasks to volunteer management. The Forsythe (1999) model provided a small amount of detail and suggested that volunteer recruitment involved devising a plan to identify and acquire volunteers. The FBO leaders in this study each performed volunteer recruitment activities and their process for recruiting volunteers primarily centered
around simply asking for volunteer participation, formally, as well as informally. Twenty one of the leaders responded that they recruited volunteers by publicly requesting participation. Public requesting included announcements in bulletins, in person, announcement over audio technology, online, recruitment fairs, membership classes, newsletter, outside partnerships.

Participant 2: Open adverts inasmuch as putting things out in the bulletin, [pastor announcements], me making announcement at Mass, word of mouth and recommendation from current volunteers.

Participant 11: We advertise in our bulletin, we put it out in announcements if you want to volunteer, please help the [organization’s] office.

Participant 1: We basically announce it on… from our pulpit, that these are the tasks and this is the amount of time that we would need people to devote.
Participant 4: Probably the most successful way is just tapping someone on the shoulder or face-to-face request.

Membership and Relationship. Volunteer recruitment also appeared to be tied to the volunteers membership or relationship with the FBO. Twelve leaders in this study indicated that volunteers must have an established relationship with the FBO as a member.

Participant 10: As a deacon or an usher or some other type of service it's by invitation and so we observe people to see if they have the qualifications to be in that capacity…we have forms in the front or the sign-up sheet where people can sign up and quite…most of our volunteers come through that.

Participant 9: You become a member and you start looking at the various ministries…we advertise and make known to all the members of the [organization] ll of the various ministry programs that are available and where we actually need, you know, assistance.

Participant 14: We have ministry heads and we encourage those ministry heads to be proactive in recruiting new volunteers to their ministry… with a ministry expo or a service expo, where people… where all of the ministry is represented and we have this event coming up…the needs would be presented and then people volunteer based upon those specific needs. And their desires or their interests.
II. Screen Volunteers

**Member Oriented.** Forsyth (1999) stated that the next essential step in volunteer management was risk management (audit, interviewing, and screening) for each position created. This study found that screening was based on membership and relationship with an FBO, as well as investigation. For example, fourteen of the study’s leaders indicated that a person’s relationship and membership with the FBO, was enough of a screening process to be accepted as a volunteer.

*Participant 19:* They have to be a church member.

*Participant 15:* If you walk in today and say, you know, hey, I want to teach; I’m a member I want to teach. Well, we’re going to look, where have you been serving? Where have you been, you know, active? We want to know you first. And so that happens through people volunteering on those entry level things and working their way up and us saying, gosh, we, you’ve done well here.

*Participant 6:* Generally, we know the people because they attend church… we… we know them because we attend church together and we’ve developed a relationship over time.

Participant 5: And the volunteers would be the same here. So they would have to go through… to be a volunteer here, you would need to be a member of our church and have gone through the process.

*Participant 10:* First we observe them to see how they interact.

**Investigative**

Screening volunteers was also highly investigative. Of the leaders studied, 16 indicated there was a formal investigative process, which included an application, background check, and an interview; part of the investigative process, was to place volunteers in areas where they had expertise or former experience.

*Participant 8:* Actually we’re identifying people, we’re targeting people because of their particular expertise that we’re aware of.
Participant 6: I implemented an interview process with our volunteers, as well as an orientation. So what I would do is I would sit down and interview our volunteers, and it's just a quick little questionnaire to see what they want to get out of the volunteer experience here.

When children were involved, it was essential for the volunteer to pass a screening that included a background check, to ensure that the potential volunteer did not have a criminal record. Even where children were not involved, background checks are conducted.

Participant 15: We do all background checks on all of our all… all of our children's workers.

Participant 2: Every volunteer has a background, an FBI background check and finger printing. Also would go… or I would go on for my..my assistant's recommendations of other people that are maybe all in those roles.

Participant 9: We send… they… they have to be fingerprinted. They have to go through a background check through the State Agency, which I believe it’s the…the Highway Patrol. I’m not sure which one it is.

III. Equip and Train Volunteers

Classroom Training. Both the Forsyth (1999) and Newell & Associates (2002) models included some aspect of training volunteers. Forsyth (1999) stated that orientation, training, and monitoring volunteers was essential to ensuring that volunteers understood their roles and to determining if they needed help in performing them. In addition, training assisted the volunteer manager with conducting performance evaluations. Orientation for volunteers was not a common practice. However, training and evaluation was common; and equipping, or training volunteers to perform their tasks occurred in the classroom, as well as on the job, more commonly. While 16 participants indicated that training occurs in the classroom, 20 indicated that it occurred on-the-job. Participants responded that meetings, workshops, and using a standard curriculum were typical for equipping and training volunteers.

Participant 5: It’s… you would go to this center here or you can go in any place in the world and it’s going run exactly the same because there’s training packets. There’s
training information and it’s all the same. And so it all comes from the church headquarters.

*Participant 15:* We want to make sure that our people feel equipped. That's the big thing. This is… this is how you teach. This is how you help. This is what you do so people know what they need to do.

Participant 24: We do regular meetings with them on a regular basis to keep them informed. And each organization… for instance, the choir director had to go through the class Protecting [omitted] because she never knows if kids are going to join the choir... I have annual meetings with the welcomers. The [omitted] ministers might have quarterly meetings or meet as needed to cover things that they want to get over to them.

Training was conducted by either a staff member or other experienced volunteer.

*Participant 23:* So as one of the leading individuals for that program, I take myself and several others to their training. Then we are then certified to come back and train however many individuals want to help with that program.

**On-the-Job Training.** On-the-job equipping and training was an on-going process, according to the leaders studied,. To assure volunteers were ready to perform the tasks.

*Participant 20:* I like to train them as we go. So, we’re… we’re training alongside… I move them around to different teachers so they can see different grade levels and different teaching styles and then we help them to practice teach with supervision. A mentor teacher lets them practice teach and then when… each person is different. Can go from several months to a year of mentoring before we let them go.

One leader in a multicultural FBO stated that training occurred on the job as a one-on-one function, depending on what the organization was doing that day. Volunteers performed different tasks depending on their work schedules and skills.

*Participant 6:* And so, one-on-one I would tell the… all the individuals that hey, today this is what we need.

In essence, the leaders in this study indicated that both classroom and on-the-job training equipped volunteers to perform their tasks depending on organizational needs on a particular day.
Participant 10: Most training is hands-on. They come in and they’re taught by somebody who’s doing the job how to do it. They shadow somebody for a season and then they are left to do it on their own after they shadow that person for a while and are instructed. Some (inaudible) involve classroom training and so we have training just for certain leaders.

IV. Respond to Questions, Concerns and Needs

**Formal Response.** Monitoring volunteers to ensure that they understood their roles and received the help they needed in performing them is another piece to the (Forsyth, 1999) model. Volunteers managers indicated that they welcomed any feedback from volunteers; they responded to volunteer questions, concerns and needs with either formal or informal responses. Formal responses to volunteers were made, for example, by going through the chain of command, completing a form, conferring with during meetings and trainings. Fourteen leaders indicated that the process for responding to volunteer questions, concerns and needs was by a formal process.

**Informal Response.** Informal responses to volunteer questions, concerns and needs, were the most common means that volunteer managers used. Sixteen leaders indicated they used informal processes to respond to volunteers. Informal communication included: verbally and in person, through notes left, email and telephone.

Participant 15: Sometimes they’re in the hallway and sometimes they’re e-mails. Sometimes they’re hey, let’s set up a meeting.

Participant 17: Whoever comes to us, we try to answer their questions.

The open door policy concept ensured that volunteers knew they could get the help they needed, was stated often by volunteer managers, whether the process was formal or informal.

Participant 20: We receive questions and concerns directly…we have open-door policy. You know, people are always able to come and ask questions or make suggestions or comments or concerns, and we will adjust if need be at any given time.
The study revealed that volunteers appeared to have relatively good access to volunteer managers because volunteer managers encouraged open communication. Easy access was highly valued by the volunteer manager, as it enhanced the volunteer to volunteer manager relationship.

*Participant 6:* And so when volunteers come to me and say, well [omitted], and then they know I’m very open, so they can catch me at any point walking around the building and say, hey I got a question? You know, I have a comment. But if it’s one where it's of a personal nature, or professional then I bring them to my office and we sit down.

Having an open door policy and being easily accessible to volunteers also ensured that volunteers were content in their environment and satisfied/fulfilled with the work they are doing.

*Participant 5:* So, you know, it’s an open-door policy. We want them to come and talk to us. What are you concerned about? How can we help you? Do you need any more training in doing this? Are you happy what you’re doing, you know? We’re always very grateful to them for what they’re doing. It’s volunteering. This is something we always point out.

V. Evaluate Volunteers

**Informal Evaluation.** Forsyth (1999) added that ongoing evaluation was essential to providing feedback to volunteers about their performance. However, I found that not all volunteer managers conducted evaluations with their volunteers and when they did, it was usually an informal process. Twenty volunteer managers conducted evaluations with volunteers to provide performance feedback, and 14 indicated that it was an informal process. This informal process included verbal evaluation as well as on-going and observation and critique.

Evaluations used in for-profit organizations, were not a preferred method for giving feedback. Rather, evaluations were conducted like a relationship between peers or family members, that ensured the working relationship was sound, so as to maintain it.

*Participant 10:* Our evaluation is more relationship based than it is workforce based because we really do treat our volunteers as family, so you kind of evaluate them the same way you’d evaluate your sister or your brother.
Participant 14: I wanted to make sure, have I given you the information you need in order to be successful at this task because you understand this is a task that's required of you? Yes. Have I given you everything you need?

As such, the study found that to the largest degree, people volunteer in an FBO as an expression of their Faith practice and they do it as a service to their God. This notion was described further by one volunteer manager of more than 10 years:

Participant 9: There’s not a formal evaluation system. We don’t have it, but that as we reflect on the initial question and statement is that church as a whole… our church as a whole… you come from that… you volunteer from that Christian spirit even to work in the office as a paid employee. 90 percent of it is from a Christian spirit.

VI. Lead Volunteers

Lead by Example. Leading volunteers is a notion expressed by the Newell & Associates, (2002) model, which suggests that recruitment and screening should produce a high level of satisfaction and fulfillment in the volunteers while at the same time, volunteer managers replicated themselves in their volunteers. Participants stated that they led either by example, or by the faith’s teaching and practice. Thirteen of the volunteer leaders led by example or by partnering with volunteers and providing them guidance, while 12 indicated they led by teaching and practicing the faith. The volunteer managers the ultimate aim was to achieve the organization’s goals using volunteer labor, as well as to develop what this author calls faith-based citizens, or volunteers who consistently reflect their faith or religion’s practice inside, as well as outside of the organization.

One leader stated how it is important that he blend-in, into the environment, so that he isn’t distinguished as a leader, but as a representative of the faith/religion; this is what he aims to exemplify in others.
Participant 10: They won't even know I'm the pastor because I'm just one of the guys seating them. And... so it's... it's the... all the deacons look at me and they say, oh, I'll do what he does, you know? And they follow my example rather than say do what he says. And just do what he does.

Leading by example appeared to be very important to the volunteer manager in this study, as many simply expressed essentially, that “hopefully, we lead by example.” Another volunteer manager expressed a similar theme that appeared woven throughout the study from the volunteer manager in an FBO setting, and that is, it is often their aim to “disciple” and instill faith teachings and practice in volunteers, as a part of their role in the community as an FBO. Their aim is not just to teach philosophies and principles of the religion/organization, it was also to model them for individuals to follow; it is empowering individuals to replicate and represent the faith/religion/organization. One leader put it like this:

Participant 8: We lead by example. We’re not micromanagers. We... we lead by example, you know. We... we are on the front line. We’re the first here and the last to go as leaders. You know, we're living the life that we’re directing people to.

Participant 12: And so it would be... it's basically they're led as if they were, you know, we expect them to behave and adhere to policies just like a staff member.

Participant 13: Primarily by example and instructions. And like I said, most of the programs here have been continuous. So we lead by example and we use instructions.

Participant 14: we want to model ministry with them, so if... if we're going to do an event thing where we're cleaning up a park, I'm gonna be out there cleaning up trash with them or cleaning graffiti, not just say that that's what you people do.

Lead by Faith Teaching and Practice. Leading by the faith’s teaching and practices was also a key component found in this study. For this study, examples of leading by faith teaching and practice are: discipleship, empowerment, flat organization.

Volunteer managers were always mindful of the environment that they were in. As individuals who worked regularly and closely with volunteers, rather than regular employees, the
volunteer manager was always “on stage,” so to speak. They were constantly adapting to situations that occurred and they were required to, as a representatives of the faith, religion, and organization they represented.

Participant 20: You lead by example. They watch you and people do watch you and they will mimic you in a good sense…You got to be the first one here, the last one to leave. (Inaudible) but man it’s so hard because we have to show them how to be loving and graceful and compassionate especially when, you know, parents come in and it's their kid we're watching...we lead by listening, taking their concerns. Fixing what we can fix, adapting and...

Leading in an FBO was a function that was of major significance because it is the way in which, activities are performed through volunteer labor, as well as how faith-based citizens of the community were produced. Thus, teaching the faith/religion’s philosophies was just one way to produce faith-based citizens. Volunteers are expected to work independently of constant oversight and again, act “in the spirit” of the faith, and religion they followed; living independently as faith-based citizen, who can be inspired by their God, just as the one’s who lead them are. To explain this further, a leader of a large FBO emphasized this in the following exchange:

Interviewer: So you empower your volunteers?
Participant 7: We do. Yeah.
Interviewer: Give them some principles and… and…and trust them to carry them out. Probably as an expression of their faith, huh?
Participant 7: Yes. Absolutely. And that’s a good point. We…we really emphasize to people that they’re entitled to inspiration from the Lord.

When compared to a nonreligious, for profit organization, FBOs were concerned with producing faith-based citizens, while achieving the organization’s goals through their volunteer management activities. They used their faith teachings and practices as their guide, as opposed to
the values, mission, identity, social goals, outcomes and ideological characteristics, which were
typical of a for-profit organization. Here is how one leader of a large multicultural FBO put it:

Participant 16: I’d say we do lead by example in a lot of ways that is very much we’re
serving alongside them…I think within the church world that you don’t have in the
business world. Is there’s a difference between discipleship and leadership
development. And our call is to make disciples. And so the question that people are
asking is, you know how do I make a disciple? How do I make a disciple? And
that’s what churches wrestle with a lot. A lot of times they don’t address the issue
of leadership development. Jesus did both. He disciple, which means to make a
follower of Jesus, but he also developed leaders. But a lot of times churches miss
that second part and they just worry about discipleship.

VII. Develop Role Models/Mentoring

development, and mentoring as an important function for achieving organizational goals using
volunteer labor, as well as opportunities for volunteer managers to replicate themselves in their
volunteers. Yet, the study found that as with leading, mentorship was designed to achieve
organizational goals utilizing volunteer labor, as well as developing faith-based citizens,
according to the faith or religion’s teachings and practices. This study found that volunteer
managers mentored volunteers in three primary ways: through empowerment, which is to say,
challenging volunteers with responsibility, with faith teachings, and practice, and by observing
and promoting volunteers into role models. Eleven of the 21 volunteer managers who responded,
indicated that they empowered volunteers to become role models. Volunteer managers also
developed mentors by mentoring personally: pairing younger volunteers with mature volunteers
for guidance and support. Personal mentorship will be discussed in the next section.

Allowing volunteers to empower themselves to become promoted to a mentor in an FBO,
onece they had been observed as a volunteer, was noted more than once in this study. Volunteers
demonstrated their own ambitions, without the constant oversight of the volunteer manager as an expression of their faith beliefs and practice. This was explained by a leader in this manner:

Participant 3: The importance of delegation and empowerment, actually empowerment has developed. The accompaniment is the mentor process, (overtalk). If I've done this a million times then… and you haven't done it yet, then I will go with you till you feel comfortable doing it. We develop them through the curriculum. And we develop them through the study of the [faith teachings] and through the study of the… of the letters and… and the plans set forth from the [governing institution].

Many times, empowerment can be achieved because an individual has been in the FBO for a long period of time. Additionally, volunteers who have been a regular and consistent part of the organization for a period of time, can automatically be considered a role model. A volunteer manager explained it like this:

Participant 4: Usually when someone has been involved in a ministry a long time or are particularly very, very good, then they become a role model. They… they are moved up… And someone just, you know, has a really good voice or a really good… can really lead people, eventually, they might be promoted.

Participant 10: And so, you know, these volunteers have those role models who we lift up in position and say, this is a guy who's doing it right. This is a person who's… who's functioning properly in this ministry. Do what they do, you know? And… and we don't ask people to do as we say. We ask people just do what we do… Mentoring comes in through one-on-one time spent. We also have regular meetings in each ministry where we do special training, we give special instruction.

The faith or religion practice was revealed and reoccurs throughout the study, as something that is a driving force for volunteer management, as well as interaction. One volunteer manager expressed that in a sense, the FBO was a flat organization, whereby each person is relied upon to practice and model “best practices,” or the practices of the faith or religion, toward achieving organizational goals, as well as to model the faith or religion to others. For example,

Participant 1: You know, there are no supervisors and… and… and, you know, work relationship here. There’s a different kind of relationship. We’re all brothers. We’re all
comrades. We are all fellow, you know, people. So it is from that perspective, that we do that. And… and then basically sometime I will learn something from them and sometime they will learn from them. And these are nonverbal things that usually we… we… we go through almost every day.

**Personal Mentorship.** In most cases, however, role models were developed by one-on-one interaction, usually by a staff member, but often by a seasoned volunteer. Fifteen of the 21 participants who responded to this question, indicated that mentoring was through direct, personal, contact with the volunteer. For example, a leader of an FBO for more than four years stated:

*Participant 12:* And so we… we select lead volunteers who are basically like our right hands who we… we guide to, you know, we… we guide and teach them about the in’s and outs of both programs and then we… we develop a trust and relationship with them to where they can guide and lead our clients. So, we also do volunteer role model, volunteers are also used as role models.

While mentoring is important to achieving organizational goals, it was also a large part of relationship building, which volunteer managers suggested was important to good volunteer management practice. One volunteer manager stated that during mentoring, it was helpful to interact with volunteers outside of the organization, as well as inside, to give the volunteer a better view of what it is like to be a disciple, or a faith-based citizen.

*Participant 15:* My wife and I have tried to do too as well is we'll have certain couples over that we can be a help to. That we can kind of take under our wing and usually we have a program that's called Discipleship and it takes people and explains, you know, what the, what it means to be a Christian…

Mentorship was an important and consistent activity within FBOs, largely to develop faith-based citizens, through the teachings of the faith or religion, thus, the organization’s philosophy. Mentoring is a significant part of the role of the volunteer. Volunteers are expected
to be role models for the organization and if a volunteer does not grasp their responsibility as a role model, they can be removed from volunteering.

*Participant 16:* We hold people accountable who are positions of influence like teachers…we have asked volunteers to step down from positions because we felt like that they weren’t a good role model. So that is one way that we do it of creating role models…I do my one on ones with my direct reports you know, we’re not just talking about upcoming events and evaluating past events and doing that. We’re talking about you know, what has your walk with the Lord been like? You know, how is your family dynamic? How much time are spending at home? Because it begins with the staff of being role models, and… but then we also transfer that to kind of our senior volunteer leadership… mentoring automatically happens because you’re working side by side with… with the volunteer… mentoring has happened in the informal, you know, has been people volunteer on a lower level and they’re working, and with working they get to be with the more senior leaders or the staff member. And as they pour into them and see them improve they move up. So it’s been an informal model, but I still think you could point back and say mentoring has happened.

**VIII. Stakeholder Involvement**

*Stakeholders Formal.* Stakeholder involvement, or receiving feedback from interested parties other than the volunteer manager, concerning how to manage volunteers is also important, according to (Taylor et al., 2006), who opined that effective volunteer management always aims toward the organization’s strategies and goals. The study sought to understand what the support systems for volunteer managers were toward managing volunteers, by asking about involvement from stakeholders, such as relevant staff members of the organization, board members, or members of the community. Involvement by stakeholders to assist volunteer managers with meeting the organization’s strategies and goals where volunteers are concerned, occurs in two forms according to the volunteer managers in this study. Stakeholder involvement appears to be a regular activity that is fluid, a part of the organization’s ongoing planning, represents change, and is flexible.
Twenty participants indicated that they regularly consulted with regular staff and other stakeholders, relative to managing volunteers. Twelve participants indicated that stakeholder involvement occurred formally, through meetings and through the chain of command.

*Participant 20:* We have staff meetings every week and we talk about different things… My door is always open. Everybody has my cell phone number and so I get frequent people walking in. I'll talk to everybody about anything that they have. I do… I do reach out in certain occasions I'll reach out… especially after we do a big event such as a… a Christmas play or a vacation Bible school, I'll reach out to certain parents…They come to me and we'll… I will, I will research, find out and then I'll take it from there.

*Participant 4:* We have (monthly) board meetings and weekly… or… we have weekly staff meetings. Every Tuesday we have a staff meeting. As necessary we discuss working with volunteers in those meetings.

*Participant 15:* We meet as a program staff four times a month, so weekly… As we plan events we talk through things.

The executive management of the organization, or board of directors was regularly aware of, and engaged in managing volunteers according to one volunteer manager, who has managed volunteers in an FBO for more than 10 years:

*Participant 5:* We keep in constant communication with the [chain of command] and we send out messages to them about what we're doing here…So communication's very important in this church.

*Participant 22:* We ask if there is any suggestion. If somebody has a new idea or any suggestion they say their suggestion and we take that to the [overseers]. And [the overseers] discuss about that suggestion.

One volunteer manager stated that stakeholders from outside of the organization:

*Participant 8:* They (community members) come like once a month and they come see. So they’re allowed to come in and see, to sit with us, to go through the process with us and to see how much it takes and how much their help, their money, their time has done for the community at large.

Volunteer managers appear to welcome feedback from others:
Participant 3: During [special meetings] everybody in the community can voice their opinion on whatever they want to talk about. They could…they can criticize the [board] if they feel like, you know, you guys are not doing your job, they could say, you know, this is… that would be the time for them to say, you know, what…why are you doing this? Or they have a concern in the community if it's something's not…something's wrong. Then we have that period of time for everybody to talk. And then they make… they can make recommendations.

Stakeholders Informal. Thirteen participants responded that stakeholder involvement was an ongoing, yet informal process. Informal involvement involved asking for feedback in mailings, and ongoing verbal conversations with others. For example, a volunteer manager informed the study on this topic stating:

Participant 4: Yeah. We have… I mean, besides… I mean, I’ve… anytime I send an email out, I’ll get some response. We have a website and on the website, you can click to a link that says Feedback for the [organization].…So… and… and it comes to me and comes to two other people on staff. So at least one of us sees it. And then respond to it.

Another participant responded involvement comes through:

Participant 14: Regular communication with those folks, eliciting their feedback, and giving them permission to speak.

Another participant leader opined that stakeholder involvement is:

Participant 21: Not really a process. I also work directly with our President of the Board. So if there’s… if there’s any issues or anything that they want to know we communicate throughout the week. Even when they’re not officed here, via email, on the phone, nothing’s going to wait until we see each other.

IX. Significance of Volunteers

Could not Function Without Volunteers. Volunteer managers were asked the significance of volunteers toward reaching their management goals. As stated by Clain and Zech (2008), twenty-three participants unequivocally responded they could not function as an organization without volunteers. For example:

Participant 18: They're everything. They're absolutely everything.
Participant 19: You need them. We can't do it all ourselves. In order for this to work, for [omitted] to continue, we need all these volunteers.

Participant 20: I can't do it without them. Vital, vital, vital to our organization and without volunteers we… we couldn't offer what we offer.

One volunteer manager indicated that the entire organization was run by volunteers:

Participant 22: We couldn't run it without volunteers. We couldn’t. I mean, it runs by volunteers. This place runs by volunteers. I… I sometimes wonder why I'm even needed in here because once they get taught they're so good and they can just run the place. Volunteers “Are invaluable. I don’t see how a church could function without volunteers. They cannot.

The mission of the FBO is also tied to the degree of impact they have in their communities. The more volunteers an FBO has, the greater the FBO’s capacity to meet its stated goals, thus, the greater its ability to help the community.

Participant 23: It’s a huge part of how we’re even still up and running, doing all of our programs…So we’re able to reach a lot more and make a larger impact with so many people coming again and offering their time…. Volunteers are “Essential.” “I wholly rely on my volunteers for teaching our religious education program,” remarked a volunteer manager in a mega-sized FBO.

The reliance on volunteers to operate became apparent during this study. Volunteer managers wholly concurred with the founder of a mega-sized FBO:

Participant 14: Nothing would happen here without volunteers. The place falls apart without volunteers.

X. Reward Volunteers

Eternal Reward. Forsyth (1999) said that developing retention and recognition techniques, events, and programs that acknowledged volunteers’ contributions were strong components of volunteer management. Additionally, effective volunteer management understood
the volunteer’s point of view about the extent to which their needs were being met and they identified with the organization (Taylor, et al., 2006).

Each of the study participants responded to the query about how volunteers were rewarded for their service to the FBO. The leaders overwhelmingly responded that volunteers did not seek rewards here on earth, but anticipated them in the afterlife. In other words, they served for eternal, not earthly rewards; their service was to God. For 14 participants, eternal rewards were the number one reason that people volunteered in an FBO. Eternal rewards in this study related to higher purpose - heavenly reward, serving God, serving others, faith practice, and commitment.

Participant 20: They’re not doing it for… you know, I joke… I do joke a lot and I do walk around with crowns. Sometimes I have the Christmas play crowns and I’ll walk out, do you want your crown now or do you want it in heaven? And nobody's ever… ever taken the crown from me. So not… we don't have a lot of funds here to give gifts, so we don't do any Starbucks' cards or lollipops or nothing. So just… just be kind and say thank you and just, you know grateful and show them respect. That’s it.

Participant 10: I think as far as rewards go, the only real reward we ever give… I mean other than the occasional gift or whatever… the only real reward we ever give is… is praise and commendation and we… we… we're very careful not to… not to give the appearance of a workspace organization, where if you're doing your work to the Lord then your reward comes from the Lord.

Participant 3: We would say that God rewards the volunteers. And it was emphasized by another volunteer manager that volunteers do not generally look for recognition. Volunteers believe that their work brings them closer to God as well.

Participant 1: It’s not that they are looking for some recognition. It’s not that they are looking for some kind of payment. What basically what (inaudible) is their concern and their commitment to the faith. They believe that by doing this kind of work, there are getting closer to God and that they are serving the community at large…They’re not doing it for any reward.

Participant 5: It’s not just for the members of our church. So we’re all brothers and sisters and so we’re out there doing whatever we can because we feel like, you know, been so blessed that… that we’re just trying to be in God’s hands and help other people. We don’t have to. The Lord does. I think there are volunteer…. you know, they’re
rewarded by just seeing the fruits of their labor, just seeing how they change lives. And of course, you know, we…we tell them we’re grateful. We…we recognize birthdays and we’re…, you know, celebrate special events with them. And when they leave, we try to do a little luncheon or something that way, but there’s no incentives or anything. It’s just all…Altruism. Exactly.

Interviewer: It’s organization, cornerstone?

Participant 5: Yeah. They’re doing it because they have a higher purpose.

Participant 24: They know that it’s something they are doing because they want to serve the church.

Participant 21: We do the work of the Lord for free because He does it with us free. One administrator of a medium-sized multicultural FBO expressed that while they do share small gifts with volunteers, the general idea among volunteers, despite their FBO affiliation, is that volunteering is for eternal purposes:

Participant 23: Some people do it just for, just for the name, just for the picture. But I witnessed that with religious-based organizations it’s more for an internal good for the pleasure of our Lord. Some people do, do it for like just to do good, but it’s also that religious value. You’re doing it to fulfill part of your religion to give back to the community, to do good for others…we give out T-shirts…We give out food and water and everything to our volunteers…And we always send out thank you cards or thank you shout-outs to our volunteers…The ultimate reward is in the afterlife, but sometimes you need that extra push…So always trying to give those volunteers the extra push to come back again and help out more. Okay, just always remember that you’re not doing this just for your pleasure. You’re doing this for the pleasure of your Lord. No matter if you’re a Christian or Muslim or Jewish, whatever you are, you’re not doing this just for yourself. You’re doing this for the reward in the afterlife. And you have to remember that.

External Reward. This study often found that volunteer managers provided small tokens of appreciation to volunteers. Fourteen participants said volunteers were rewarded externally for their services to the organization with small gifts, meals, parties and gatherings, letters of appreciation, and paid educational opportunities, etc. Although volunteers were not regular staff members, they were engaged with the business of the organization. One leader of a mega sized FBO for more that 30 years indicated:
Participant 4: We give them some type of Christmas present or little gift I mean something like that….We… I mean, hopefully with just, you know, affirmation…We provide educational opportunities where we will pick up the costs of… like we just came back three weeks ago from like [U.S. city]. And we took 18 (inaudible)… Paid for their registration and the meals.

Participant 6: And that would be, like I say, with the lapel pin and we're also looking at doing that quarterly kind of recognition. We're also going to try to provide them a little lunch and kind of cater to them because we understand that their time is valuable.

Participant 16: Through various ways. We, we’ll sometimes give gift cards, you know, to volunteers just as a thank you, especially if there’s been a big event… thanking the volunteers and acknowledging hey, we understand this is a sacrifice… we’ll take them to a meal here and there, one on one… You know, we… we have different ways. Sometimes it may be just I’ll take a group to lunch, to dinner.

Likewise, another leader of a mega-sized FBO regarding external rewards stated:

Participant 19: Sometimes we have gifts for them at the end of the year, a small token. Sometimes it is dinner. We… for… for example, for Christmas we… we have a dinner for them, nothing elaborate. It's… you know, it might be pizza or it may be spaghetti or something. You say, come on, let's… we appreciate what you're doing and let's break bread together so to speak.

Internal Reward. Internal rewards gave meaning to the volunteers according to 13 leaders of FBOs. Internal rewards included self accomplishment, serving others, and affirmation. The study found that being attentive to volunteers was a regular means of rewarding them for their contributions to the organization.

Participant 17: Recognition at our annual meeting. So at that time, they are acknowledged, but it’s just not that one time. I acknowledge them almost every time I see them. And you just have to do something special for…, you know, you know what each volunteer likes whether it’s a piece of fruit or if it’s a cupcake. You know what one volunteer likes. So just… just don’t wait for that one time a year. You just do it throughout the year.”

Participant 11: We have a recognition at our annual meeting every year,” as well as You know, we've done lunches for them before…So just call them when they're down or check on them.

Participant 12: We do recognition. You know, unfortunately one of the disadvantages of being a nonprofit is of course budget. And so we don't have a lot to offer as monetary…
you know, on a monetary basis. But we... we do what we can. We have... we do what we can to recognize the volunteers. So if it's Volunteer of the Quarter, Volunteer of the Year, or we've celebrated volunteers... like especially... we had some volunteers that I said who have been a volunteer for years and so we'll celebrate that volunteer's birthday by having a potluck and cake and just, a good appreciation.

*Participant 21:* The rewards comes itself, on its own. So it's an intrinsic payoff and they all love it. None of them get paid ever. It's... it's not a paid organization at all. We do the work of the Lord for free because He does it with us free. And... and, you know, the... the results of all that are a lifetime of memories of people that you've helped and that's the reward.

The internal reward was often accompanied by the eternal reward.

*Participant 7:* I think all of the reward comes from, you know, the... the good feelings we get from serving and from the Lord. I mean, there... there is really no formal recognition that’s given.” And the volunteer can attain a special spiritual recognition and accomplishment as well.

*Participant 9:* They have anointing which we do in front of the church population so everybody can see it. We have... well, we bring out... [there would be ] special dinners for them, lunches and what-not, to acknowledge those types of groups. We don’t have a reward system, especially a financial reward. ...You get that from your internal reward... And we come up... it’s like laying hands... laying on hands, and the choir sings. They sing Anointed, you know, and then you place your hands on the priest, your congregation stands up, but when I do it I kind of, in my mind... and the layperson will say hey, this is special. If you all want to volunteer to feel this warm... warm and fuzzy, you all need to come up here... belong to our ministry to do this. (Inaudible.) You get preachers... Baptist preachers, you’ve got priests...

**XII. Manage Prejudice and Discrimination**

**Manage Prejudice and Discrimination through Teaching and Education.** This study examined diversity management for volunteers, which is a process for actively managing obvious as well as subtle prejudice and discrimination in organizations; valuing differences among volunteers; and developing relevant polices, strategies and practices that maintained an organization’s ability to be competitive in the present as well as the future (Taylor, et al., 2006). As such, some participants were not able to respond to diversity management because they did
not manage in settings where diversity was present. Eight of the 13 participants of the study who managed in multicultural FBOs indicated that teaching and education was used to address prejudice and discrimination in their organizations. Teaching and education included, promoting faith teachings and practice, by emphasizing love, and harmony, etc.

Not all leaders in multicultural FBOs recognized prejudice and discrimination in their organizations where volunteers were concerned. Some managers of volunteers in diverse environments expressed that prejudice and discrimination did not exist in their organization because they were an FBO, and their faith or religious teachings and practices prohibited it. Participants who believed that prejudice did not exist added the caveat that if prejudice and discrimination did exist in their organization, they were not aware of it.

Participant 4: People are being humans and some people might have the thoughts. They've never come to me to complain this person shouldn't be doing this because she's this or he's that or whatever. And they might have in their own thoughts. And it's never been brought to a department head either, because they would certainly come to me.

Participant 22: There is just one race and that's the human race so we don't see any colors. We believe the earth is one country and the mankind its citizen. We don't see any different in ethnicities. We believe everybody's the same and as well as the religion…And we're trying to raise the first generation prejudice free children.

Participant 10: I actually can't think of an example where we've had to deal with it. It's something that… you know, we teach the Bible verse by verse, line upon by line and as you're teaching through the Bible, when you sit under the teaching of the word of God verse-by-verse in context, sooner or later your heart (inaudible) within that area of being prejudice, being discriminated. Just being discriminatory and occasionally from the pulpit I'll say something about, you know, racism or discrimination and… and the evil of it and I'll… I'll condemn it from the pulpit. But we really don't see it in our volunteers, so I can't say that we have to manage it… You know, I've got… we've got… we've got them all and we just don't really think about it. It's not something that enters our mind, you know?

Interviewer: It's not… it's not something that occurs in this environment?

Participant 10: Not that I've seen. I mean there may be… I have to admit as a senior pastor a lot of things don't happen in front of me when people know they're wrong, you
know? And so, you know, whether it happens behind the scenes or not, I don't know, but normally when things like that... something that ugly happening behind the scenes would come back to me. And I've never even heard of it happening in any ministry. You know, these guys said, I don't think in the church... I know in the world they face discrimination, but I don't think in the church that anybody knows they're different, you know? They... I... I don't think they feel it because I don't see that relationship as strained. These guys all hang out together and they do things together and they... you know, they... they are really one and so I don't see discrimination at all among the volunteers.

*Participant 19:* If there was a case like that I would talk to the individual, pull him aside, maybe even have a meeting right then right there. Decide and see what's going on. What is... what is the issue? What are they have problems with, but seriously I have never seen that here.

Other leaders opined differently. Eight participants responded that they primarily addressed prejudice and discrimination through the faith or religion’s teachings. The researcher considered that within a mega-sized FBO, the nonoccurrence of prejudice or discrimination appeared unlikely; and that in addition to cases where senior leadership may not be apprised of racial conflict, other factors might be at play.

*Participant 3:* Well it's the part of the faith that... that the racial issues in the United States are the most challenging issue that we have and so..., but it's kind of a engrained fame that people don't know they've got, you know?

Generally, volunteer managers indicated that the faith’s teaching and practices were reinforced in order to address prejudice and discrimination that occurred. This leader of a multicultural FBO for more than 15 years stated:

*Participant 1:* We constantly preach, that’s there is no place of prejudice...And if anyone does that kind of thing, basically, I will approach just to let those people sit down and then resolve those kind of issues and differences.

Another volunteer leader of a multicultural FBO, who is nonnative to the country stated they address instances of prejudice and discrimination by stating to actors:
Participant 2: I’m an immigrant. Are you going to say that about me and do you think that about me? And I kind of just flip it. And they're, oh, no, no, no, but that's different. And I'm like, well, why is that different? I'm from [omitted]. I'm not American. I'm [omitted] and I’ve come here and I'm working here and I'm living here and… and… yeah, but you're… you know, and that gets the discussion going… So it's kind of as I understand it, it's mirroring to the person the prejudicial statements or belief that they've got, but in a way that isn't obviously violent, but in a way that actually makes them think about what they've done.

A leader of a large-sized multicultural FBO indicated that education and knowledge is necessary because people are simply unaware of the differences of others, to know what might be considered offensive or sensitive in nature. They indicated that they address prejudice and discrimination with:

Participant 8: Patience and tolerance. And what we… what we try to do more than any thing is… is be a good example. You know, people coming from different cultural back… backgrounds they… they do bring with them certain baggage that they’re unaware of…And they don’t know how offensive it is to make that assumption, right? And we think things about Africans or about Pakistanis. So helping each other understand those sensitivities in… in a fun way, you know, is the best way to say you know, you could hurt somebody’s feelings and not know it, you know….

Participant 20: There’s so many differences, right? Basically telling everybody to respect everyone else and it's easier here because in that aspect we can say, hey, we… we go back to the Bible what does the Word of God say in this situation? …we just say, hey this is what the Word of God said in this situation and… and we're going to follow this. And when you look at the Word of God we're all from the same so, therefore it pretty much comes… cancels out everything. We're all from the same. We're all from Adam and Eve and let all that go. So, that's pretty basic.

Manage Prejudice and Discrimination through Grievance Process. Seven of the thirteen participants who responded to this question, also responded that they managed prejudice and discrimination through a formal grievance process. The grievance process for this study included: forms, meetings/counseling with individuals involved, facilitate reconciliation.

Participant 1: If anyone does that kind of thing, basically, I will approach just to let those people sit down and then resolve those kind of issues and differences.
Participant 6: I will pull the volunteer and then sit down and say, okay, tell me your version… I always like to do is sit down with the individuals and get their side of the stories, so if it's a conflict between two volunteers or a volunteer and a client, the first thing I like to do is separate and let people kind of cool off.

One leader who has managed volunteers for more than four years indicated that the person who experiences prejudice or discrimination can complete a formal grievance form, which they submit to their manager. After that it:

Participant 12: goes up the chain of command until the issue is resolved.

Participant 15: If there's an issue with one person and another person, then we bring those two people together and we solve the problem. We say, what's the deal? Why is this an issue? Well he said something about me and then we sit down and we discuss that.

Value Ethnic Differences Through Faith Teaching and Practice. Taylor et al. (2006) suggested that valuing differences among volunteers in diverse settings was an important, growing role of the volunteer manager. Participants in this study overwhelmingly responded that the way that they did this, is through teaching and education as well. Twelve participants responded to this question and of the 12, 10 indicated this. Valuing ethnic differences through faith teaching and practice included: training and education about co-existing, and reaching common faith related goals; integration; and affirmative action. For example, a volunteer manager of a multicultural FBO for many decades indicated that the real aim of valuing ethnic differences in an FBO among volunteers, was the faith/religion:

Participant 1: We realize that the people who have come from different backgrounds have different culture values. So we understand. That the differences would (inaudible) always be present. That is not the issue. The issue is that how… help them or work on their own differences. And reach to a common goal and common interest.
Participant 20: Basically telling everybody to respect everyone else and it's easier here because in that aspect we can say, hey, we… we go back to the Bible what does the Word of God say in this situation?

Valuing differences is a component of the faith/religion:

Participant 3: Well, so many of the writings of the faith are so beautiful in terms of, you know, the [religion] talking about of garden. The more beautiful the garden… it's more beautiful with diversity, you know? So central to the teachings of the faith are… is that idea… it's built in.

One volunteer manager indicated that valuing differences among others was representative of the organization’s mission statement:

Participant 12: Express the love of Christ by serving and caring for people in need. They expect our staff and our volunteers to follow by that mission. So, and that’s… it's regard less of what you look like, what you're wearing, your… where you… where your economic status or any of that. And so I just think living by our mission alone says it right there.

XIII. General Advice for FBOs

Attentiveness and Humanity. The Newell & Associates (2002) model placed emphasis on faith teachings and practices, relative to characteristics that honor and value others. This model includes terms like value, worth, and fairness. This study asked volunteer managers for their input on what FBOs, managers and volunteers as well, should be doing within a nonprofit FBO, based on their own experience. Seventeen leaders of this study indicated that FBOs should be attentive and show humanity to their volunteers and managers. Attentiveness for this category related to: being considerate of volunteers’ feelings, be patient with volunteers, update managers and volunteers regularly on changes in organization, value volunteers, make the environment fun.
Participant 1: Unless volunteers feel valued and important by the organization, they will not have the inspiration to go on.

Participant 2: Patience and you need to give… you need to give yourself and you need to give volunteers time to be nurtured and to be just inspired in order that they want to continue to volunteer.

Participant 8: Be patient and tolerant with each other and… and really work to put yourself in the place of your other members. You know, there’s nothing more important one of the elders used to say nothing more important than good understanding, so try to understand people around you so that you can build good relationships.

A volunteer manager with more than four years of experience indicated that good communication prevents chaos in the organization, stemming from the volunteer and manager relationship:

Participant 12: Open communication, I mean, it's huge… we should always communicate with them too and keep them in the loop. Because that can cause chaos in someone you know, I'm sorry we made this change and we're closing this day and I'm so sorry, you didn't know...That’s, that's huge. we should always communicate with them too and keep them in the loop. Because that can cause chaos in someone you know, I'm sorry we made this change and we're closing this day and I'm so sorry, you didn't know. That’s, that's huge.

Participant 22: They should maybe investigate more like you know, become as… try to be… to understand other ones also.

Encourage and Reflect the Faith or Religion. Thirteen of the twenty three leaders who responded to this question indicated that FBOs should ensure that they are encouraging others to follow the faith or religion’s teaching and practices and be careful to do the same themselves. Encouraging and reflecting the faith or religion’s practices included: reflecting diversity, create a community to reflect and reinforce “buy-in” to the organization, including asking for the help you need; stay strong and guided by your faith principles; encourage volunteers and managers to stay strong and guided by faith principles; be an example to your volunteers; love the people;
make the environment fun; and be ethical and honest. For example, one volunteer manager of a mega-sized FBO opined that FBOs should:

*Participant 24:* Make a concerted effort to let people know that you want them to do something. To let them know that when you volunteer, you buy into a church. You feel ownership of something. You see it from a different perspective. So my advice would be to always provide opportunities for people to become volunteers. Make sure that you make a concerted effort to let people know that their help is needed.

Participant 4: Yeah. I would say I would hope that whoever’s in charge whether it’s the pastor or department head would look for diversity in volunteers. …diversity, it should be a church because we’re all children of God. Obviously, one God and we’re all God’s children. And if our churches and synagogues and mosques don’t reflect that, then you know, negligent in… in… in the image that we’re portraying.

*Participant 10:* Never be afraid to ask people to serve. Never be afraid to ask people to serve. You're not asking them to serve you. You're asking them to serve the Lord… the key to working well with volunteers is not to treat them like employees, they're not. They are people who are coming in on their own time, at their own expense to serve God and to be honored as children of God. Simultaneously, they need to be held to the standard of employees…I honor them. I pay them a lot of compliments, I make sure they know that I appreciate what they're doing, but I also re mind them they're not doing it for me.

*Participant 5:* Everything would be honest. Everything would be ethical.

**XIV. General Advice for FBO Managers**

**FBO Manager Humanity.** Twenty-three leaders had advice for managers in an FBO, and 15 said that FBO managers should ensure that they practice humanity included: inspire volunteers; be tactful and persuasive with volunteers; don’t be demeaning toward volunteers; listen to volunteers; be humble; show appreciation; be transparent and let volunteers observe you outside of work; respect volunteers; have a sense of humor; and give credit where it is due, do not take all the credit…you are a team. Volunteer manager’s should develop a good, peer type working relationship with volunteers.
Participant 11: You got to treat your volunteers with a huge amount of respect or they're not going to volunteer for you. They get... they really truly have to be your friends. I think some kind of level. ... I think respect is... is the key to getting our volunteers.

Participant 1: I think... your job is not to demand things from them. Your job is to persuade and... and to inspire them, so that they... they own the organization and they own the work and they do it for their...(inaudible).

Participant 3: Listen to the people you're trying to manage. Take that, you know, whatever they're learning and their experience seriously and fully.

Participant 2: Get to know your volunteers personally, that they're not just names on a page. That you actually invest in... you've got to invest in actually getting to know them and creating friendships with them in order that you can best... yeah. In order that you know and you can evaluate how they can best serve the church. Because what they see themselves is an area that they might like to volunteer and isn't necessarily what they're strengths being in. So... and you can't address that with somebody unless you've got... you have a relationship with them... You have to have open communication and they have to know that you're listening to them and that their... their opinions, their comments, their feedback, their suggestions and their criticisms are valued as much as the time that they're giving or what... that, you know, the purpose of their actually being in their role.

Humanity also involves being honest with oneself.

Participant 21: To be a good manager, you have to have a good sense of humor and be able to laugh at yourself because I don't know all the answers and sometimes I have to laugh because I'm going I don't know. I don't know what we're going to do. You know? And... and that's one of the times when as a manager I have to humble up and dig in and study something or learn something new that I didn't know before because I don't have all the answers. Far from it. I'm a learning person and that's what we have to do.

Participant 23: Stay, stay leveled. Stay... don't try to achieve too much. Don't try to take too much credit onto yourself. Give credit where it's due. You do not have the power to run everything. It's not just you; it's the masses as a whole. It's God who's allowing you to help (inaudible). So you have to give credit where it's due and don't try to take too much on. And remember the ultimate purpose of your work.

XV. General Advice for FBO Volunteers

Volunteer Spirit or Faith-Based Citizen. Fourteen volunteer managers of the 21 who responded to advice for volunteers indicated that the notion of having a Volunteer Spirit or being
a *Faith-Based Citizen* is the best advice they can offer a volunteer. Volunteer spirit revealed two sub-categories: Engagement and Community and include are such things as Spirit: Faith or religious characteristics of appreciating other volunteers and what they contribute to the team; value other volunteers; don’t be demanding; be teachable; be open; be accountable; reconcile with others by expressing and resolving offenses; strive to get along with co-volunteers; remember you are there to please God not people; don’t offend others; faith unites; and love others. **Engagement:** have faith in your ability to volunteer; explore other areas until you find a good fit; always do your best; take initiative; communicate; be consistent; ask questions; do what you love to do; share ideas; enjoy the experience; remember you are there to please God not for prestige; and never give up. **Community:** have buy-in to the organization; learn about organization and how it functions; stay active and participate in functions and activities; be cognizant that you’re a part of the bigger community; build relationships with others; don’t be cliquish; look for similarities in others; and encourage your co-volunteers you are a team.

Volunteers are encouraged to express in numerous ways, the characteristics of the faith they learn and practice.

*Participant 7:* Just serve with all your heart. Just… just enjoy it, put your heart into it and…and… and once again, use your skills and your ability… And so as volunteers, we shouldn’t always be wait… wait to be told what we need you to do. A, B, C, D. It’s like, here’s your stewardship, here’s your responsibility. And then as a volunteer, he said, well, well, how… how can I best go about doing this? Not wait to be told? But I said, so, one volunteer can do it completely different than another, but both be very effective. So use your life skills, your experience, and your passion, and do your best.

*Participant 19:* They need to be growing with the Lord… growing in the Lord, not with. Growing in the Lord that their relationship with the Lord is strong. It's… it's… people will see it. People will see it;” and “do what you say you're going to do.

*Participant 20:* Be where… be where you say you're going to be.

*Participant 3:* Do what you love within the organization, you know? To be open to learning. To be active, you know?
Participant 2: Communicate. Communicate with me what you're best doing, what you feel your strengths are. What... yes... what you would like to be, how you would like to serve, but also... and feel knowledgeable.

Participant 4: Realize that you... you are a part of something bigger than just yourself. You're bigger than your own particular ministry. For your co-volunteers are going to be a different backgrounds and (inaudible) you better (inaudible) along with them, you know, and we want you to get along and you know because we are in this new way of modeling, (multiculturalism) so... so we should be. (inaudible).

A volunteer manager of more than 15 years adds that with Spirit, volunteers will stay focused on why they volunteer. They commented:

Participant 8: Renew your intentions every day. Yeah. Make sure that what you're intending to... to do it for... to... to serve whatever interests in a religious sense. You know, if... if your intention is to please God, you have to renew that intention every day because every day that intention is threatened. You know, it'll change and you'll find that you're doing it for people, you're doing it for prestige, you're doing it for something other than the purpose that you first set out.

Participant 10: Serve unto the Lord, don't serve for the praise of man, don't expect the praise of man. I think if... Your service is unto the Lord and do it as unto the Lord and be faithful. Be faithful to the calling to which you are called. Never do it halfway because it dishonors God and it hurts me. So, you know, that's... that's my advice. And then secondly to volunteers I would say don't wait until you find the perfect ministry for you. God can't steer a parked car, you know? Start serving and God will put you where he wants you, but like I said earlier, the greatest ability is availability. Make yourself available and then let God put you where you're supposed to be.

Participant 12: Remember what they're here for. And you know, especially... I know burnout happens everywhere even with the employees. And so for... you know, it's very important for them... to like I said our mission it's so important for the volunteer to remember why you're here. Why you started coming here.... We know why we're here, but you know, one bad day can... don't let one bad day ruin the rest of your year...don't let one bad apple ruin the whole crop because it's, we're here for a reason and never... you know, never forget that or lose that.
XVI. General Advice for Multicultural FBOs

**Purpose as a Multicultural FBO.** While some FBOs practiced multiculturalism as the norm, the emerging multicultural church follows the U.S. church trend of a multicultural church that began taking shape in the 1990s to correct past racial segregation policies and practices that paralleled with U.S. culture. The emerging multicultural church aims at bridging racial divides to represent 21st century diversity trends, as well as exemplify a Biblical model of what Christianity is, rather than a past cultural one, relative to how Christians, worship, interact and express identity as Christians across racial, social, economic, et al, lines. The emerging multicultural church follows the multicultural church, which are religious organizations where no one racial group is more than 80% of the people who attend it (DeYoung, Emerson, Yancey, & Kim 2003).

Leaders of this study shared their advice of multicultural FBOs, whether they were a multicultural FBO or not, because the researcher perceived that they could best inform the emerging multicultural church, as well as multicultural FBOs in general, as these types of organizations are on the rise. Nineteen of the 21 leaders who responded indicated that some aspect of “purpose” was significant to being a multicultural FBO. Purpose revealed two subcategories: Community and Humanity. In general, purpose relates to: Focusing on your purpose/calling as an FBO; the work isn’t about you; everyone can do something; be open to new thoughts and ideas; and look for commonalities that advance and encourage unity in the faith rather than differences. **Community:** Be aware of cultural sensitivities; know what motivates different cultures; value differences; and know that people are watching for diversity to know if they will be accepted too. Diversity brings in more help and different types of help; do not ignore diversity; do not ignore challenges of diversity, fix them; you have a deeper reach into the community being multicultural; you are combating sin and division in your faith; diversity
enhances your organization; and diversity demonstrates maturity. Community also meant that multiculturalism provides awareness of others, and embrace what you have; and we are all different but we are one in the faith. **Humanity** related to: Empathize with others; put yourself in their shoes; treat others how you want to be treated.

**Participant 5:** It doesn’t matter what poverty level, how rich we are, the color of our skin, it’s… we’re… we’re brothers and sisters and that’s what I love and that’s why it works.

**Participant 6:** Embrace what you have, you know? Because when you start in a sense segregating who you are in the agency, it tends to make the agency fall apart, you know? So embrace what you have in that multicultural pot, you know, you call your agency? And learn from each other because, like I said before, each different culture is going to bring a different aspect or a different real life or a different thought process into your entity, your agency and agency as a whole, that whole faith-based agency can learn from it and hopefully move forward and become a little bit better.

**Participant 1:** Cultural sensitivities, that’s the most important thing. The person who’s running the organization is responsible for the (inaudible) and must be fully aware of the cultural sensitivities of each of the component… cultural component of the organization. Like, for instance, if I’m working with African Americans or Hispanics, I must know their culture very well. Without that, it is almost impossible for me to handle and understand their sensitivities and their… even their expressions, the way they… they communicate. And that… because that lack of sensitivity creates a lot of problems, that we see it almost every day… I mean, with the police when they are least sensitive to culture, sensitivities of the people that are considered horrible by those people. So similarly those who are responsible for that should be culturally aware of the practices of the communities that they are dealing with. So if… when I’m dealing with the community, say, Somalis or Ethiopians or Caucasians or Hispanics, I… I need to know their slang. I need to understand the way they greet each other. The way… their work habits and all those things. And that is very important particularly.

**Participant 3:** Well for a multi-cultural organization I think you have to… one has to be more in tuned with cultural differences and be humble about it, you know? To use those diversity… the diversity and to value the diversity and try to draw it, you know? Employ it not try to make… turn it into the larger group, you know? But that, you know, everybody is… we’re all different, you know? There could be five blonde 65-year-old women and we would still be different but there… we'd… we'd have a lot more similarities, but there'd still be differences, so you want to learn from each other.

**Participant 2:** Know them (volunteers). Know their traditional values that are likely to be what's steering them or what's motivating them.
Participant 24: We’re all brothers and... and sisters in... in the grand scheme of things and consider our humanity and our uniqueness and the fact that we can learn from each other. We’re here to learn from each other.

The heart of the FBO is to recognize its diversity as an act of purpose, in that:

Participant 10: It's scientifically proven there really is only one race and, you know, difference in... differences in pigmentation, differences in culture, those have everything to do with where we lived and where we grew up and nothing to do with who our parents were, you know? And I think anybody who is the head of a faith-based organization that wants to see a multi-cultural... a diverse community has got to take that understanding to heart and take that approach in ministering that hey, we're not... we're not black or white, we're not yellow or red. You know, we are brothers and sisters of Christ.

Participant 11: You know you've got to find commonality. Obviously your faith is all ways going to be your commonality. Interact with people in various circles of the organization. Your commonality is your faith and that's what you've got to draw on.

XVII. General Advice for Managers in Multicultural FBOs

Respect and Fairness as Multicultural FBO Manager. The study gleaned information from 17 leaders of FBOs, relative to what managers of multicultural FBOs should consider. Participants indicated the same factors as noted for multicultural FBOs relative to respect and fairness. Twelve participants indicated that managers of volunteers in a multicultural FBO should consider fairness when dealing with volunteers. Fairness related to: We are all valued the same; do not segregate; do not be partial; we are different but equal; and God doesn’t show partiality. A multicultural volunteer base also enhanced an organization’s ability to function in several ways.

Participant 1: Volunteer managers of multicultural FBOs shouldn't play favorites or politics with volunteers. Treat them all equally. And the other thing they... they... they should not play politics with the volunteers. Giving priority... or one ethnicity or one race and one culture over the others. It has to be even. It has to be equal. For... regardless of the numbers... regardless of the number because you are serving certain values. You are not serving certain ethnicity... ethnic or cultures... So as an organization you want the people... as a faith-based organization be cognizant of, you know, the... the... the culture dynamics.
Participant 3: I'd say always be open… just be humble. Humble for the task and listen and serve is a value of serving leadership through service as opposed to leadership through anointment…To draw people out, to respect the opinion, to be unified…So it's the idea of unity and consultation and getting behind joyfully what the group is doing is life affirming really.

Participant 2: You’ve got to adjust your perspective and your strategies and methods in order to get the best from your children because they're all going to learn in different ways. I would say the same like I… I… in a multicultural situation you've got to check yourself and say, hang on a minute, what's actually going to… what's going to motivate those volunteers.

Participant 5: You have to respect cultures. And there’s some things that… that would be offensive to certain cultures. And we have to be aware of that and respect that…So you have to respect that and as soon as they know that… as soon as they know that you accept them, they… everybody’s heart just opens up and it’s just… you see I get excited…That you’re not better than they are. They’re not better than you are. And as a manager, that’s something too. You have to make sure that you realize that you (inaudible) better than the people that you’re supervising. They’re there to help you. You can’t do this by yourself. They’re there to help you. You never set yourself above them. You’re working on this together. You work as a team.

Participant 8: Yeah, be aware of… that our role shifts at any moment from teacher to student. You know, be aware of that changing dynamic that can happen all of a sudden and be hopeful for it.

Interviewer: The… the multiculturalism?

Participant 8: Yes.

Interviewer: The… the shock to your… your norm?

Participant 8: Yeah, you know, and… and the lesson that you can learn. You know… you know, the worst thing that we can do is think that my way is the only way. That’s the worst thing that we can do. And that’s what we usually do, too, so…

Interviewer: So be open and… and receptive…

Participant 8: Yes.

Interviewer:…to learning?

Participant 8: Yes.
Interviewer: Teaching and learning?

Participant 8: Teaching and learning.

Interviewer: Being a leader and a student. That’s awesome.

Participant 8: Always. Always.

Participant 11: Try to get as much diversity as possible in your volunteer group because they're all offering a different set of skills. We've had people here... you know, we had to call and say do you speak... do you speak Spanish? Can you help this lady? You know, can you do this? Can you do that? So it's again it's getting to know people that want to volunteer and it's a full-time job because we have new people all the time. And it's like you go, oh, I didn't know you used to run a Sisterhood, so then immediately my brain goes, okay, Sisterhood board member in the future. I didn't know you used to run a gift shop. Because all of that stuff is volunteer based, you know?

XVIII. General Advice for Volunteers in Multicultural FBOs

Community and Engagement as a Multicultural FBO Volunteer. Eighteen leaders of FBOs responded to advice to volunteers in a multicultural FBO; and 13 of, which, stated that Community and Engagement is a significant factor. Community and Engagement referred to:
Having buy-in to the organization; learn about organization and how it functions; stay active and participate in functions and activities; be cognizant that you’re a part of the bigger community; build relationships with others; do not be cliquish; look for similarities in others; encourage and support your co-volunteers; you are a team; let the organization know about your interests and availability to volunteer; be accountable to what you say you will do; be clear of your role; don’t take on more than you can handle; and seek clarification and understand the role of the organization.

Participant 12: Volunteers are going to see a variety of people come through these doors. And you're going to help a variety of people who come through these doors, even though a person doesn't agree with what the next person's doing. Volunteers should be able to brush off “All the negativity” of an environment in order to get their work done. (Volunteer manager of a multicultural FBO for more than four years)
Participant 4: I would say for multicultural volunteers… that’s first, yeah? Again, to make yourselves known, offer your services, challenge the status quo. If it’s… if you feel that you’re aren’t welcome, then you better challenge the people in charge and… and (inaudible) what your gifts are and so on and so forth…if somehow there's a closed-door because of who you are, what you look like, then I think you need to challenge that person.

Participant 15: That open line of communication is essential to making the class run well and whether that's needs or concerns or maybe even questions that they have, keeping that open line of communication clear with them. Don't feel just because the manager is busy that they don't care about you because they do…I would say that to volunteers is communicate. Communicate effectively. If there's something you need, if there's something that… a want that you have a desire for, express that, express that. And ideas, that's huge as well. This is what I was thinking about doing because many times it's just like well, I don't think that you would be okay with it. No, express that. And so volunteers, encouraging them just to have a bond, a relationship with the manager. Not just oh, he's the guy that I report to, so.

Participant 24: Volunteers should make people aware, if they have an… a concern. For instance, when you serve in a position, I can’t read your mind. I don’t know what you might have a question about. And your opinion is very valuable to the group. You might see something that the leader hasn’t seen. So you should feel the freedom to let someone know that I think… I know for years you’ve been doing it this way, but have we considered… offer suggestions because there’s always a need for new ideas. So don’t think as a volunteer, when you go into a position, you just have to go in and except things as is. We need fresh ideas. So come in offering suggestions. Don’t just sit back and let things happen to you. Become a part of the decision-making part of that group. That’s what a volunteer should do. And that’s what we want them to do. We don’t want them to just be a yes person. We want them to come in with ideas.

This leader with more than 19 years experience as a volunteer manager added that volunteers should not:

Participant 1: Leave everything on the management. You know, also take the initiative to apprise other people of your cultural sensitivities. To tell them what you like and what you don’t like from a cultural perspective. Not only from a personal perspective, that’s one thing. And secondly, to be clear about your role in the organization. You know, don’t over promise things. You know, assume responsibility that you are not capable of fulfilling. Because it would be good for you as well as for organization.
Chapter Summary

In summary, the participants lived experiences to the research question using the two previous volunteer management concepts: The Kent (1992) model and The Newell & Associates (2002) models for volunteer management as a guide, proved to be very insightful and influential. The participants’ lived experiences to what diversity management is according to (Taylor, et al., 2006) was insightful as well. The study provided detail and specific understandings of volunteer management in practice. Participants responded to the research question with 50-100% consistency, demonstrating for the first time, what volunteer management, as well as diversity management is in the context of an FBO.

The findings revealed for the first time that within a generally segregated FBO society, the differences in racial/ethnic expressions are an enhancement to the practice of religion in a multicultural setting. In addition, it gives the FBO a broader reach into the community, by enhancing their ability to reach and serve more people. Important strategies for managing volunteers effectively, including, for example in recruitment, screening, training and evaluating volunteers were also explained. The findings also answered the question of why volunteers, volunteer their time, finding that they primarily volunteer for not earthly rewards, but for eternal/heavenly reward. Participants also gave their expert opinions, on what FBO organizations, managers and volunteers, whether homogeneous, or multicultural should be doing, based on their lived experiences taught them.
CHAPTER 5

CONCLUSION

The primary purpose of this phenomenological study was to explore the volunteer management practices of FBOs—both homogenous and multicultural—as perceived by FBO volunteer managers. Guiding this exploration were the conceptual frameworks of Forsyth (1999) and Newell & Associates (2002) and the recommendations of Taylor, et al. (2006) related to diversity management. Based on the lived experiences of the participants, findings were identified and organized into a mid-range theory of volunteer management.

Relevant Findings

Volunteer management practice is a mix of tasks and personal characteristics that involves overseeing, organizing, and coordinating of non-paid human resource labor toward achieving an organization’s stated business outcomes. The volunteer manager should be able to lead volunteers as partners while maintaining respect as an authority figure and staying focused on the organization’s goals. As a partner, volunteer managers should present the view that the organization is a business that welcomes the volunteers help in order to be effective. As such, volunteer managers should be open and transparent with volunteers about the organization functions, including informing volunteers of the differences in how a nonprofit organization functions, versus a for-profit business, in such things nonprofit operations and upkeep. This way, volunteers can understand better their role in the organization, as well as certain limitations and freedoms that nonprofit organizations have.

Multicultural FBOs can be a challenge to operate and the volunteer manager should maintain a focus on reflecting and promoting the organizations religious and philosophical beliefs. Volunteer managers should be careful to not show bias and demonstrate that diversity is
welcomed and essential, in order to better understand the communities and the people in them. With a multicultural atmosphere of volunteers, the organization achieves a much broader view than a homogeneous one. They can view and assess situations and circumstances from different points of view, achieve a better understanding of the people around them, reach and help the broader community, and increase their volunteer base. Leaders of multicultural FBOs would do well to understand the racial/ethnic dynamics of their organizations, so that they can understand how to develop policies and practices for interacting with a diverse group of people. Not all racial/ethnic groups experience the culture in the same way and there are many circumstances that individuals groups experience that can be addressed through the community FBO. Unless FBOs understand the people in their communities—what affects and motivates them—individuals will fall through the crack and be ill-served by the organization.

**Middle-Range Theory and Axioms**

According to Turner (2012), sociological theory is an attempt to explain how the social world works. More specifically, sociological theory focuses on human interaction and organization, as opposed to human behavior (Turner, 2012). Sociological theory, which is used to create theories surrounding social phenomenon, is also used in creating theories that drive our understanding of the workplace, including in management (Hoffmann, 2003). Noted management theorist, Henry Fayols' management theory, for example, is an easy to understand model designed to explain how managers in organizations interact with personnel to meet organizational goals (Berdayes, 2002); this theory is rooted in functionalist sociological theory. Turner (2012) posits that during the formation of Middle-Range theories, (mid-range theory) broad sets of social conditions, which are consistent over decades of observation, over wide space and are tested empirically. Mid-range theories, thus, rely on empirical evidence for them to be true, as well as con-
cepts and principles that explain social human interaction and organization. The process of mid-range theory formation requires that concepts and principles of a phenomenon be organized in hierarchical, or formal form (Turner, 2012). When concepts and principles are organized formally, the theory is guided by a covering law, or formal statement, and then followed by concepts and principles, which characterize the formal law; concepts and principles are organized loosely, rather than hierarchical (Turner, 2012). Concepts and principles of the covering law, are known as axioms (Turner, 2012). This study revealed the following formal axioms, which are tasks and characteristics, toward the creation of a middle-range theory for volunteer management (Figure 3).
VOLUNTEER MANAGEMENT

A mix of tasks and personal characteristics that involves overseeing, organizing, and coordinating activities of non-paid human resource labor, toward achieving an organization’s stated business outcomes

AXIOMS

<table>
<thead>
<tr>
<th>ONGOING ACTIVITIES</th>
<th>TASKS</th>
<th>CHARACTERISTICS (Examples)</th>
</tr>
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<tbody>
<tr>
<td>Recruitment</td>
<td>Respect</td>
<td></td>
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<tr>
<td>Screening</td>
<td>Humbleness</td>
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<tr>
<td>Training and Development</td>
<td>Tactful</td>
<td></td>
</tr>
<tr>
<td>Evaluation</td>
<td>Empathetic, relational</td>
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</tr>
<tr>
<td>Leading, Mentoring, Developing Role Models</td>
<td>Encourage and reflect the organization’s philosophies</td>
<td></td>
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<tr>
<td>Managing Diversity</td>
<td>Unbiased</td>
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</tr>
<tr>
<td>Value volunteers, emphasizing eternal, internal, external rewards</td>
<td>Good listener</td>
<td></td>
</tr>
<tr>
<td>Respond to volunteer questions, concerns, and needs</td>
<td>Inspirational</td>
<td></td>
</tr>
<tr>
<td>Stakeholder involvement</td>
<td>Non demanding</td>
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<td></td>
<td>Informative</td>
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<td></td>
<td>Fairness</td>
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Figure 3. The axioms of a mid-range theory of volunteer management derived from the findings
Recruitment

The Forsyth (1999) model provides a small amount of detail and suggests that volunteer recruitment involves devising a plan to identify and acquire volunteers and that recruitment occurs on various different levels, or degrees of relevance and need. This study did not find that recruitment occurs on different levels, but rather, it found that organizations are creative and flexible at practicing successful volunteer management, because advancements in technology, individual lifestyle changes, employment, increased competition, as well as changing demographics (Forsyth, 1999) can be a factor. Volunteer recruitment extends beyond a one-time activity; it is an ongoing activity because FBOs rely on volunteer labor in order to function.

The Forsyth (1999) model does not appear to be designed for the ongoing relationship, but rather for specific occasions when an organization might need volunteers. This study found that conceptual elements of volunteer management do not occur on specific levels and levels can be interchanged. For example, (Forsyth, 1999) suggests that targeting a group of people who can serve as a volunteer, doing a mass promotion campaign, followed by a telephone interview of the potential volunteer, will occur on level one of volunteer management. This study finds that neither is the case and these activities can occur at any level of recruitment or not at all. The relationship with the volunteer and the organization is generally ongoing and it occurs through Public Request and it is Membership and Relationship oriented. Public requests for volunteers are made by making an announcement in the organization/s information bulletin, making the request in person, announcing needs over audio technology, online, at recruitment fairs, in membership classes, in newsletters, as well as through outside partnerships. Volunteer recruitment also appears to be tied to the volunteers membership or established relationship with
the FBO, thus, volunteers are generally not strangers to the FBO who would respond to a mass promotion, although promotions for events can occur.

**Screening**

Screening is both **Membership** oriented and **Investigative**. Membership is preferred when an individual volunteers in an FBO. FBOs are dependent upon volunteers and volunteers provide free labor to organizations, as an act or expression of their religion/faith. Volunteers and FBO organizations rely on each other because the organization allegedly belongs to everyone. The FBO relies heavily on the faith-based citizen, which I describe as one who practices their faith with strict responsibility of being a good citizen in the FBO and in the communities in which they live as well. The faith-based citizen is a model citizen, based on the teachings of their religion/faith that relate to issues of humanity and morality, harmony, community, etc. It is the propensity toward being a good neighbor, using their religious/faith teachings.

While the faith-based citizen can be entrusted with critical roles in the organization such as with money and finances and overseeing children, investigations are not unusual. Not all FBOs perform extensive background checks on volunteers, such as FBI or CIA background checks, which include fingerprinting. However, extensive background checks are typically performed when a volunteer works with children. Investigative includes an application, background check and an interview. Part of the investigative process, is also to place volunteers in areas where they have expertise or former experience. Volunteers often provide specific expertise in certain areas and this is especially useful to the FBO organization. It is useful in that it informs the FBO of the issue, as well as it empowers volunteers to work independently and make decisions. FBOs seek to empower their volunteers, for them to replicate the religious/faith teachings as a faith-based citizen.
Training and Development

Classroom and On-the-Job training are regular elements of volunteer management. Training occurs to ensure that volunteers know and understand how to perform their roles in the organization, as a faith-based citizen, within the context of the teachings of the religion/faith. Both classroom training and on-the-job training can occur, it just depends on what needs to be done in the organization at any given time.

Responding to Volunteer Questions, Concerns, Needs. In order for volunteer management to be effective, it will consider the perspectives of the volunteer manager and their ability to meet organizational objectives, deliver on stated objectives and assess the level of competency and other personnel needs placed on volunteers by the organization’s strategy (Taylor, et al., 2006). Ongoing communication with and feedback from volunteers is an important part of the volunteer/volunteer manager relationship. A system or process for responding to volunteer questions, concerns or needs is another way to ensure that the volunteer manager and the volunteer are on the same page, relative to what is and what needs to be occurring in the organization, as a result of volunteer labor. This is also important because the volunteer is not a regular employee and some means of communication and feedback must be established. Formal response occurs through going through the chain of command, in order for volunteers to get their needs met. Volunteers first approach their immediate supervisor and the issue goes through the chain of command until the need it met. Formal responses also occur by completing a form and during meetings and trainings. Informal responses include: verbally and in person, through notes left, email and telephone.

Evaluate. Evaluating volunteers occurs by Informal Evaluation. Forsyth (1999) suggests that ongoing evaluation in order to provide feedback on volunteers’ performance is an
essential practice to volunteer management. This study found that not all volunteer managers conduct evaluations on their volunteers and when they do, most times it is an informal process, which is verbal and on-going, as well as through observation and critique as needed.

This study found that because of the uniqueness of the FBO when compared to a for-profit organization, evaluation isn’t a preferred method for giving feedback. Feedback is more faith-based relationship oriented, in order to make sure that the working relationship, as well as the faith-based relationships are sound and maintained. Evaluation does not occur based on the notion of a secular, for-profit work relationship, but rather as a relationship between family members or close friends, within the religious, faith-based context. As such, the study found that to the largest degree, people volunteer in an FBO as an expression of their faith practice and they do it as a service to their God.

**Leading and Mentoring**

**Lead.** Volunteer managers **Lead by Example and by Faith’s Teaching and Practice.** Leading volunteers is a notion expressed by the (Newell & Associates, 2002) model, which when added to recruitment and screening, volunteers should expect to experience a high level of satisfaction and fulfillment, and volunteer managers in turn, replicate themselves in their volunteers. The study found that within an FBO context, volunteer managers did not aim to replicate themselves in volunteers, rather their aim was to achieve the organization’s goals using volunteer labor, by exemplifying and instilling in volunteers, the characteristics of a faith-based citizen or the characteristics of the religion/faith’s teachings or discipleship. Leading by example for the volunteer manager of an FBO, is to disciple volunteers toward the practice and expression of their faith, whether the volunteer manager is consistent with the teachings or not. The volunteer manager’s aim is not just to teach philosophies and principles of the
religion/organization, it is also to model them for individuals to follow; it is empowering individuals to replicate and represent the faith/religion/organization that they follow.

**Leading by the faith’s teaching and practices** is the model that volunteer managers use to influence their volunteers. Volunteer managers are constantly on stage before volunteers, for them to observe and they are beholden to follow the faith’s teaching and practices. Volunteer managers consistently demonstrate what it is like to adapt to situations that occur and they must do so, as a representative of the faith/religion/organization that they represent. Leading as a volunteer manager in an FBO is a function that is of major importance because it is the way in which, activities are performed through volunteer labor, as well as how faith-based citizens of the community are produced.

**Mentoring and Developing Role Models.** Volunteer managers employ **Empowered Mentorship and Personal Mentorship** strategies when mentoring and developing role models among volunteers. The Newell & Associates (2002) model cites mentoring as an important function for achieving organizational aims using volunteer labor, as well as opportunities for volunteer managers to replicate themselves in their volunteers. Yet, the study found that as with leading, mentorship was designed to achieve organizational goals through the use of volunteer labor, as well as developing faith-based citizens, according to the faith/religion’s teachings and practices. Volunteer managers empower volunteers by challenging them with new responsibilities, based on the volunteer effectively demonstrating the faith teachings and practice. Once consistency in these areas occurs, promotion to role model volunteers can take place. Volunteers demonstrate their own ambitions, without the constant oversight of the volunteer manager. Empowerment can also be achieved when an individual has been in the FBO for a long period of time. Volunteer managers can entrust volunteers with a leadership role, if
they have been a regular and consistent part of the organization. Being a good role model in the FBO also aligned with the expression of volunteer’s faith belief and practice, as a faith-based citizen.

**Personal mentorship** refers to pairing younger volunteers with mature volunteers for guidance and support and it is generally how role models are developed in an FBO. While mentoring is important to achieving organizational goals, it is also a large part of relationship building, which volunteer managers suggest is important to good volunteer management practice.

Mentorship is an important and consistent activity within FBOs and a large part of the aim is to develop a faith-based citizen, based on the teachings of the faith/religion the individual practices, or the organization’s philosophy they belong to. Becoming a role model is a large part of the role of the volunteer. Volunteers are expected to be role models for the organization and if a volunteer does not grasp their responsibility as a role model, they can be removed from volunteering.

**Relevant Findings to Research Question: Sub-Question 3**

**Value volunteers and employ a primarily internal reward system** suggests that volunteer managers acknowledge the significance of their volunteers. Volunteer managers of FBOs **Could not Function Without Volunteers.** Unless there are volunteers working in FBOs, the organizations could not exist. FBOs assist the federal government with providing social services to the broader community. Without the FBO, these services would be severely limited or nonexistent. Volunteers are a major labor source of the FBO. The more volunteers an FBO has, the more capacity it has to reach people to meet individual needs, and positively impact
communities. The FBOs reliance on volunteer labor is an apparent, very important finding in this study.

**Reward.** Why are volunteers compelled to provide free labor in a nonprofit FBO? Forsyth (1999) stated that retention and recognition developing techniques, events, and programs that acknowledge volunteers’ contributions are strong components of volunteer management. However, the volunteer managers in this study informed that volunteers do not necessarily seek rewards for their service, revealing that the primary reason volunteers provide free labor is for an **eternal reward.** Eternal rewards as the major motivating factor to why volunteers provide free labor in nonprofit FBOs and it proves to be a very significant finding of this study. Effective volunteer management according to (Taylor, et al., 2006) will measure and understand the volunteer’s point of view, related to the degree to which their needs are being met, as well as how they identify with and commit to the organization. What is most important to the volunteer, is the eternal reward they anticipate receiving.

Following eternal reward, the study revealed that **External Reward** and **Internal Rewards** add some incentive to the reasons that volunteers contribute free labor to FBOs. Internal rewards for the volunteers included such things as feelings of accomplishment, serving others and affirmation. The study found that being attentive to volunteers is also a way that volunteer managers rewarded volunteers. Internal rewards were also often accompanied by the eternal reward according to the study.

**Stakeholder Involvement.** According to Taylor et al. (2006), effective volunteer management always aims toward the organization’s strategies and goals. The study sought to understand what support systems occurred for volunteer managers, by asking about involvement by stakeholders, including relevant staff members of the organization, for how they manage
volunteers. Involvement by stakeholders to assist volunteer managers with meeting the organization’s strategies and goals using volunteers occurs in two forms according to the volunteer managers in this study: **Stakeholders Formal** and **Stakeholder Informal**. Stakeholder involvement appears to be a regular activity that is fluid, a part of the organization’s ongoing planning, represents change and is flexible. Involvement can occur through meetings and through the chain of command, as well as in passing and through technology. Volunteer managers receive feedback and input relative to volunteers from stakeholders who range from the organization’s membership and community residents, to the board of directors.

**Managing Diversity**

**Diversity Management** relates to managing prejudice and discrimination through teaching and education of the faith practice, managing prejudice and discrimination through a grievance process and valuing (ethnic) differences. The study examined factors of diversity management for volunteers, which is a process for actively managing overt and subtle prejudice and discrimination, while valuing racial and ethnic differences and developing relevant policies, strategies and practices toward cohesion in the organization where volunteers are present and to maintain competitiveness (Taylor, et al., 2006).

Not all participants were able to respond to diversity management, because they did not all manage in settings where diversity was present. But those who did, indicated that they addressed prejudice and discrimination through teaching and education, primarily, through the faith/religion’s teachings. Volunteer managers also have established grievance processes in place.

The researcher paused with surprise when a few leaders of mega-sized multicultural FBOs indicated that they did not deal with prejudice and discrimination in their organizations.
because prejudice and discrimination does not occur. These responses came from the organizations’ senior leadership, who appear too far removed from the actual day-to-day functions that volunteer managers on the front line experience. One volunteer manager indicated what I perceived to be more reflective concerning race relations by indicating that it is their experience that matters of race relations in the United States are a common and challenging one, stating:

   Well it's the part of the faith that… that the racial issues in the United States are the most challenging issue that we have and so…, but it's kind of a engrained fame that people don't know they've got, you know?

   I ponder that perhaps some leaders are in denial concerning prejudice and discrimination because they are an FBO and prejudice and discrimination should not occur in an FBO, albeit it clearly does. Also contained in subquestion three which informed diversity management was the question how do you develop relevant polices, strategies and practices for managing a diverse employees and volunteers? The study could not inform on this question of diversity management policies because only a few participants’ FBOs had separate policies for diversity and the remainder had no policy at all.

   **The Multicultural FBO: Differences in Expression.** The two domains that were the most dominant to understanding a multicultural FBO in a segregated FBO society were Differences in Expression and Broader Reach in the Community. The emerging multicultural (Christian) church follows the U.S. multicultural church trend that began taking shape in the 1990’s in order to correct past racial segregation policies and practices that paralleled with U.S. culture. The emerging multicultural church aims at bridging racial divides to represent 21st century diversity trends, but what makes the emerging multicultural church most significant, is its aim is to exemplify a Biblical model of what Christianity is, rather than a past cultural model,
relative to how Christians, worship, interact and express identity as Christians across racial lines that divide them. The emerging multicultural church represents the normalization of the church community, in contrast to the homogenous church communities of the past, as it invalidates socially constructed, as well as political influences that are contrary to its existence to serve members of the community across social and economic barriers, as a collective unit.

Multicultural churches are religious organizations where no one racial group is more than 80% of the people who attend it (DeYoung, Emerson, Yancey, & Kim 2003).

**The Multicultural FBO: Broader Reach in the Community.** Broader reach into the community informs the role and impact of the multicultural FBO in communities. It reveals that the multicultural FBO is a lens that can be looked into, to understand the broad community of racial and ethnic diversity. Religion, or faith practice) is fundamentally harmony, love, unity and diversity and the multicultural FBO achieves these things, along with a depth of knowledge and understanding of others, like no other way in society can. Relationships in this context, begin and develop and serve as a support system for people from different walks of life, who are all valued the same. These organizations persist on the basis of harmony and helping one another.

The study informs that there are distinct benefits to the multicultural FBO because it helps to create harmony and understanding of the differences among people in communities, as well as expands social services to more people who need it. The multicultural FBO as a nonprofit volunteer faith-based organization thus, is also a significant player in meeting community needs in partnership with the government, seemingly, beyond what a homogeneous FBO can do. Multicultural FBOs are broad reaching, positive, impactful, meaningful and important components to our society.
Value Volunteers

**Value Ethnic Differences Through Faith Teaching and Practices** refers to training and education about co-existing and reaching common faith related goals; integration and affirmative action. Participants who indicated that understanding differences in others is important and difficult to ignore, while others suggested that it was more relevant to model, represent and implore others toward the faith’s teaching and practices instead. For example, a volunteer manager of a multicultural FBO for many decades indicated that the real aim of valuing ethnic differences in an FBO among volunteers, is the faith/religion:

> We realize that the people who have come from different backgrounds have different culture values. So we understand. That the differences would (inaudible) always be present. That is not the issue. The issue is that how… help them or work on their own differences and reach to a common goal and common interest.

Similarly, but in a different light, this leader who has managed volunteers for more than 25 years indicated:

> Well, so many of the writings of the faith are so beautiful in terms of, you know, the [religion] talking about of garden. The more beautiful the garden… it's more beautiful with diversity, you know? So central to the teachings of the faith are… is that idea… it's built in.

**Volunteer Spirit or Faith-Based Citizen** refers to good volunteers, according to volunteer managers. It is comprised of faith/religious characteristics, full and free engagement in the organization as participant to how it functions, as well as having a sense of community, whereby volunteers understand the organization and see themselves as a part of the bigger picture, or a part of the family. Volunteers are encouraged to express in numerous ways, the characteristics of the faith they learn/practice.
Encourage and Reflect the Faith/Religion. The study also revealed that FBOs should be careful to that they practice and represent. This notion is wrapped in the context of an FBO being a safe haven for people in communities to turn to when there is no other place to turn. These organizations should reflect diversity, create a community that makes people feel welcomed and a part of the community, love people, and be ethical and honest. As the study informed, FBOs would not function without the help of volunteer labor, and FBOs should create a feel in the community that is welcoming enough that they should not be hesitant to encourage volunteers to participate in meeting the FBO’s needs.

Respond to Volunteer Questions, Concerns, and Needs

Volunteers in multicultural FBOs should practice Community and Engagement as a Multicultural FBO Volunteer. Participants informed that having buy-in to the organization, learning about organization and how it functions, engaging in various activities, and generally being an intentional participant and member of the family are things that volunteer managers aim to instill in their volunteers. Volunteer managers want volunteers to act as stakeholders with a vested interest in how the organization functions. Not as by standers, but as co-members with the manager and the organization itself. Additional Comments are outlined in

Attentiveness and Humanity

The study asked volunteer managers about their advice for FBOs. FBO mangers and volunteers; as well as their advice for multicultural FBOs, multicultural FBO managers and volunteers in multicultural FBOs; and volunteer managers informed that there are certain characteristics that should be present in FBOs among these individuals (see Appendix M for a complete list). The study found that personal characteristics were represented in the Newell & Associates (2002) High Impact conceptual model for volunteer managers, but the model does not
inform on others in the organization as a whole. Terms in the High Impact model for volunteer managers like value, worth and fairness, represent **Attentiveness and Humanity** as gathered by the study, toward such things as being considerate of volunteers, their needs and their feelings, being patient with volunteers, keeping volunteers in the loop and informed of changes that occur and generally showing care and humanness when working with volunteers. Volunteer mangers should also be careful to not be demanding of volunteers, they should inspire volunteers and be tactful and persuasive with them when they want to get things done, not demeaning and such. Volunteer managers should practice good listening skills and demonstrate humbleness and appreciation, as well as be respectful and fair, by treating all volunteers the same: not being partial, or giving preferential treatment to others based on the race/ethnicity. Attentiveness and humanity related characteristics are supposed to have a positive impact on the organization and the volunteers’ experience, roles and participation in it, especially when one considers that volunteers are not regular employees and they contribute their labor for free. Characteristics of attentiveness and humanity are significant skills that are necessary, in order to manage and maintain volunteer labor.

**Respect.** The study found that **Humanity**, relative to treating others how you want to be treated as well as empathizing with them, are hallmarks of the FBO. The multicultural FBO is reflective of the community and its aim is to develop faith-based citizens, according to the faithor religion’s practice. It is the pace where diversity is expected and embraced. FBOs are encouraged to empathize with others; put themselves in other people’s shoes and treat others how they want to be treated.
Other Findings Relevant to Involvement in an FBO

Involvement in an FBO yielded demographic information, as well as gave insight to the participants’ experiences with being a part of a multicultural FBO. This study was informed by 24 individuals, who had an average 15 years of volunteer management experience. The study first sought to understand the participants’ involvement with an FBO as well as obtain demographic information by asking such things as: how did you become a part of an FBO? What it is like to be a part of an FBO? What it is like to be a part of a multicultural FBO in a segregated FBO society? How long have you been a volunteer manager? And their view of the differences between homogeneous and multicultural FBOs. However, the study did not yield enough data to inform how participants became a part of an FBO, what it is like to be a part of an FBO and differences between a multicultural and homogeneous FBO, so these responses did not become a part of the study’s findings.

Implications

The findings of this study represent a broader view than previous research about conceptual models for volunteer management. This initial empirical examination of concepts revealed a middle-range theory for volunteer management. Based on the perceptions of 24 volunteer managers with an average of 15 years of volunteer management experience, this study also revealed characteristics that volunteer managers should possess. The mid-range theory and axioms of volunteer management developed in this study will have theoretical implications for researchers in the volunteer management field, practical implications for volunteer managers, and policy implications for FBOs and other organizations that rely on volunteer labor.
Implications for Practice

For practitioners, understanding how to accomplish or facilitate effective volunteer management in FBO settings requires understanding how practices are aligned with the organization’s mission, vision, goals, and strategic management practices. Understanding how to manage diverse volunteers and paid labor should also be of interest to practitioners in secular-based nonprofit organizations as well as FBOs.

Implications for Research

Research on volunteer management is scant. This study, however, extends current concepts of volunteer management to include FBOs and contributes new knowledge to the field of volunteer management. The study sought to understand how volunteer managers became involved in an FBOs but this did not yield enough reliable data as well. As stated before, volunteer management is a mix of tasks and personality and the volunteer manager appears to be a very charismatic nature. Volunteer management takes a certain type of person, who can inspire volunteers to work and maintain constancy of work without remuneration.

Limitations and Need for Future Research

As a qualitative study, data were collected and analyzed to enhance understanding of the problem of effective volunteer management in FBOs. Quantitative studies, on the other hand, could determine causal factors in effective volunteer management in FBOs. Future studies could build upon the axioms identified in this study for effective volunteer management and volunteer managers. Although some participating volunteer managers developed policies surrounding diversity management, data were insufficient to draw conclusions. Future research could investigate whether having specific policies for diversity were necessary.
Conclusion

Nonprofit organizations provide essential services to their local communities. Essential to the nonprofits are the 63 million volunteers who in 2016 worked 7.8 billion hours with an estimated value of $184 billion. Understanding how volunteers are managed is essential to supporting, serving, and helping people in a broad community context. It is a true honor and privilege to have been able to explore this topic with the meaningful and relevant insight of 24 amazing men and women, who have more than 15 average years of experience as a volunteer manager. Is it not time we understood how to do good volunteer management better?
## APPENDIX A

### INTERVIEW PROTOCOL COVER SHEET

<table>
<thead>
<tr>
<th>INTERVIEW PROTOCOL COVER SHEET</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name of interviewer:</td>
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<tr>
<td>Date of interview:</td>
</tr>
<tr>
<td>Interviewee Race/Ethnicity:</td>
</tr>
<tr>
<td>Interviewee Church affiliation:</td>
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<tr>
<td>Length of interview:</td>
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## APPENDIX B

### INTERVIEW PROTOCOL QUESTIONS

<table>
<thead>
<tr>
<th>Part I: Involvement With the FBO</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Main Question</strong></td>
</tr>
<tr>
<td>• How is it that you became a part of an FBO?</td>
</tr>
</tbody>
</table>

| **Probing Questions**            |
| • Can you explain what that is like within a primarily segregated church society? |
| • How long have you been a part of a multicultural FBO? |
| • How long have you been a volunteer manager |
| • What in your experience are some of the unique differences between multicultural and homogenous faith-based organizations? |

<table>
<thead>
<tr>
<th>Part II. Church Volunteer Management by Function and Components</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Main Question</strong></td>
</tr>
<tr>
<td>• How do you and your organization manage volunteers by function/components</td>
</tr>
</tbody>
</table>
| Probing Questions | • How do you and your church recruit volunteers?  
|                   | • How do you and your organization screen volunteers?  
|                   | How do you and your organization equip (train and educate) volunteers?  
|                   | How do you receive and respond to volunteer questions, concerns, and needs? How do you and your organization evaluate volunteers?  
|                   | • How do you and your organization lead volunteers?  
|                   | • How do you and your organization develop role models and provide mentoring support for volunteers?  
| III. What is the value of volunteers toward the organization’s church management goals? |  
| Main Question     | • How are volunteers significant to your organization toward church management?  
| Probing Question  | • How do you and your church reward volunteers for their service?  
| IV. Stakeholder Involvement |  

135
<table>
<thead>
<tr>
<th>Main Question</th>
<th>• What is your practice for consulting with relevant stakeholders and appropriate staff for managing volunteers?</th>
</tr>
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<tbody>
<tr>
<td>V. Diversity Management</td>
<td></td>
</tr>
<tr>
<td>Main Question</td>
<td>• How do you and your church manage diversity?</td>
</tr>
<tr>
<td>Probing Question</td>
<td>• How do you manage overt and subtle prejudice and discrimination?</td>
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<td>• How do you manage valuing differences among volunteers?</td>
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<td></td>
<td>• How do you develop relevant polices, strategies, and practices for managing a diverse employees and volunteers?</td>
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<tr>
<td>VI. Additional Comments</td>
<td></td>
</tr>
<tr>
<td>Main Question</td>
<td>• Is there anything else you would like to share on this topic?</td>
</tr>
<tr>
<td>Probing Question</td>
<td>• What advice do you have for multicultural FBOs?</td>
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<td></td>
<td>• What advice do you have for multicultural FBO managers?</td>
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<td></td>
<td>• What advice do you have for multicultural FBO volunteers?</td>
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APPENDIX C

LETTER OF AUTHORIZATION TO CONDUCT RESEARCH AT A FACILITY

Office of Research Integrity – Human Subjects

University of Nevada Las Vegas

4505 Maryland Parkway Box 451047

Las Vegas, NV 89154-1047

Subject: Letter of Authorization to Conduct Research

at_____________________________________________________.

Dear Office of Research Integrity – Human Subjects:

This letter will serve as authorization for the University of Nevada, Las Vegas ("UNLV") researcher/research team, Cheryl R. Coleman, M.Ed and Yeonsoo Kim, PhD to conduct the research project entitled *Volunteer Management in Faith-Based Organizations* at ________________________________________________ (the “Facility”).

The Facility acknowledges that it has reviewed the protocol presented by the researcher, as well as the associated risks to the Facility. The Facility accepts the protocol and the associated risks to the Facility, and authorizes the research project to proceed. The research project may be implemented at the Facility upon approval from the UNLV Institutional Review Board.
If we have any concerns or require additional information, we will contact the researcher and/or the UNLV Office of Research Integrity – Human Subjects.

Sincerely,

______________________________________________  ________________
Facility’s Authorized Signatory                  Date

______________________________________________
Printed Name and Title of Authorized Signatory
APPENDIX D

LETTER OF INFORMED CONSENT

Purpose of the Study
You are invited to participate in a research study. The purpose of this study is to explore what are the volunteer management practices of the emerging multicultural church. The study will seek to describe management practices for volunteers in multicultural churches, as perceived by multicultural church volunteer managers.

Participants
You are being asked to participate in the study because you are an Adult Christian who manages volunteers in a Multicultural Christian church (as a church that is comprised of a congregation where no one racial group is more than 80% of the people) with at least 250 members.

Procedures
If you volunteer to participate in this study, you will be asked to do the following: participate in an interview that will ask you questions about experiences managing volunteers. The interview will take approximately one to two hours to complete. Participation in this study is anonymous: Your name will only appear on this consent form and will not be connected in any way to your answers in the interview, whether they are audio or visually recorded, or noted on paper by the researcher. A pseudonym name will be assigned to you and your church that will not be connected in any way with you.

Benefits of Participation
There may not be direct benefits to you as a participant in this study.

Risks of Participation
There are risks involved in all research studies. This study may include only minimal risks. There is a possibility that you may feel uncomfortable when answering questions about your interactions with Christians of another racial, ethnic, or class group, as well as any work related stressors.
Cost / Compensation

There will not be financial cost to you to participate in this study. The study will take about one to two hours of your time. You will not be compensated for your time. Your participation in this study is voluntary and you may withdraw from the study at any time.

Contact Information

If you have any questions or concerns about the study, you may contact Dr. Yeonsoo Kim at 702-895-5203. If participation in the study raises concern over personal issues related to psychological health, you may contact your church your local health care provider. For questions regarding the rights of research subjects, or any complaints or comments regarding the manner in which the study is being conducted you may contact the UNLV Office for the Protection of Research Subjects at 702-895-2794.

Voluntary Participation

Your participation in this study is voluntary. You may refuse to participate in this study or in any part of this study. You may withdraw at any time without prejudice to your relations with the University. You are encouraged to ask questions about this study at the beginning or any time during the research study.

Confidentiality

All information gathered in this study will be kept completely anonymous. No reference will be made in written or oral materials that could link you to this study. All paper copies of records will be stored in a locked facility at UNLV for at least 7 years after completion of the study. Hard copies of the study (including consent forms) will be destroyed after 7 years. After 7 years, all data will remain archived in computer files and used for future reference and research.

Participant Consent:

I have read the above information and agree to participate in this study. I am at least 18 years of age. A copy of this form has been given to me.
I consent to having my interview recorded

Yes _____ No _____

_________________________________  ____________________________
Signature of Participant              Date

_________________________________
Participant Name (Please Print)

Participant Note: Please do not sign this document if the Approval Stamp is missing or is expired.
APPENDIX E

MEMBER CHECK TEMPLATE

Dear Participant,

Attached is your transcript of our recent interview for the study entitled: *Volunteer Management and Faith-Based Organizations*. Please review the transcript to ensure for accuracy of the information you provided and indicate any changes in the provided section below. If you need more space, please use the back of this form.

When you are finished reviewing the transcript please sign (with your assigned pseudonym) and date the form. If you have any questions while completing this form, please feel free to call me, Cheryl Coleman at 702/812-1623. After you have completed the form, please contact me so that we can arrange to have the form returned to me. Thank you.

<table>
<thead>
<tr>
<th>Participant Name</th>
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<tr>
<th>Page Number</th>
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Thank you.

Participant Name

Page 142
APPENDIX F

PARTICIPANT RECRUITMENT LETTER

Dear ____________________________.

My name is Cheryl R. Coleman. I am a doctoral candidate at the University of Nevada, Las Vegas, working to complete my PhD in Workforce Development and Organizational Leadership. I am currently conducting my doctoral research, which is entitled: Volunteer Management in Faith-Based Organizations. My purpose for contacting you today is to ask for your participation in the study.

This study is designed to explore what are the volunteer management practices of the emerging multicultural church. The study will seek to describe management practices for volunteers in multicultural churches (a church that is comprised of a congregation where no one racial group is more than 80% of the people) as perceived by multicultural church volunteer managers. The multicultural church is an emerging type of organization. As such, there is a lack of understanding in management research of how to effectively manage volunteers. Research shows that because of general use of business management practices within this type of organization, effective volunteer management may not be occurring because this type of organization is separate and unique from standard, for-profit organization. A primary example of the uniqueness of the nonprofit organization versus the for-profit organization is the reliance upon volunteer over paid labor. The aim of your participation in the study is to ultimately, add to add to the body of knowledge, including toward practice on the subject. You are being asked to participate in the study because you are a multicultural church and meet the following criteria for volunteer managers in your organization. Participants will be a multicultural church with at least 250 congregants, who have volunteer managers (people who manage or oversee volunteers), that:

- Manage five or more volunteers within the organization
- Perform oversight of volunteers most of the time while engaging within the organization
- Contribute to volunteer management policies and procedures
- Have experience managing volunteers for at least six months, resulting in their receiving regular training and coaching from church leadership

Voluntary involvement in the study will consist of the senior pastor or designated pastor, as well as another member of your volunteer management team. Data will be collected from you in the form of a tape recorded interview, which will be transcribed and available to you to review for accuracy (interview questions can be provided in advance of the interview, once you have granted your consent to participate). Interviews will take approximately one to two hours and can be conducted in person at the church, by telephone, or by Skype. Your responses to the interviews will be kept completely confidential and the results will be used for the purpose of the dissertation/study.

To confirm your interest to participate, or inquire with any questions you might have, feel free to contact either myself, or my faculty chairperson through the contact information listed in the close of this letter. Thank you for your consideration and I look hope to hear from you soon.

Sincerely,

Cheryl R. Coleman

Coleman2@unlv.nevada.edu

702/812-1623
APPENDIX G

RECRUITMENT TELEPHONE SCRIPT

Hello, my name is Cheryl Coleman. I was referred to you by ____________, (am following up to our conversation); (am calling you today) to ask for your participation in my dissertation research study entitled: Volunteer Management in Faith-Based Organizations to ask for your participation.

The study relates to what are the management practices for volunteers in multicultural churches. The multicultural church is an emerging type of organization and it is defined as a church that is comprised of a congregation where no one racial group is more than 80% of the people. Currently, there is a lack of understanding in management research of how to effectively manage volunteers, so your participation would be very helpful to the subject toward understanding how to manage volunteers in research, as well as in practice. The study is designed to interview you (or another pastor), as well a member of your volunteer management team; the interview will take approximately one to two hours. Does this sound like something you think you can help with? (Wait for answer). (If no): “thank you for your time.”

(If yes, explain that participant churches only have to meet a few criteria):

Do you have at least 250 members in your church?

Do you have volunteer managers who:

- Manage five or more volunteers within the organization
- Perform oversight of volunteers most of the time while engaging within the organization
- Contribute to volunteer management policies and procedures
- Have experience managing volunteers for at least six months, resulting in their receiving regular training and coaching from church leadership

(If yes): Great! The first step is to inform you of the general protocols and get your authorization to conduct the study at your church. To do this, I will need to fax or email you a consent form for you to complete, as well as a Facility Authorization Letter. I will need both forms completed and returned to me before the interviews. Please make copies of the consent form for you and the additional volunteer manager for your records.

Where would you like for me to send the forms to?

When and where would it be convenient for the interviews to take place?

If you have any further questions or if you need to talk to me for any reason before we meet, please feel free to call me at 702/812-1623 or email me at coleman2@unlv.nevada.edu

Thank you!
APPENDIX H

EXAMPLE OF A DOMAIN ANALYSIS

Domain Analysis of Multicultural FBO in a Segregated FBO Society Domain from Involvement with an FBO Component

<table>
<thead>
<tr>
<th>Included Term:</th>
<th>Semantic Relationship:</th>
<th>Cover Term:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unique</td>
<td><em>Is an Attribute of</em></td>
<td>Explanation of what it is like to be a multicultural FBO in a primarily homogeneous FBO society</td>
</tr>
<tr>
<td>Exciting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Diverse way of thinking</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Diverse way of doing things</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Learning about others</td>
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</tbody>
</table>
APPENDIX I
EXAMPLE OF TAXONOMY
Taxonomy of: Multicultural FBO in a Segregated FBO Society Domain from Involvement with FBO Component

<table>
<thead>
<tr>
<th>Involvement with FBO</th>
<th>Differences in Cultural/Ethnic Expression</th>
<th>Broader Reach into Community</th>
<th>Indicative of the Faith Practice</th>
</tr>
</thead>
</table>
| Can you explain what it is like to be a multicultural FBO in a primarily homogeneous FBO society? | • unique  
• exciting  
• diverse ways of thinking  
• diverse ways of doing things  
• learning about others | • communal  
• broader ability to serve | • equality  
• values everyone  
• healthy |
APPENDIX J

EXAMPLE OF COMPONENTIAL ANALYSIS

Componential Analysis of: Multicultural FBO in a Segregated FBO Society from Involvement with FBO Component

<table>
<thead>
<tr>
<th>Dimensions of Contrast</th>
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</thead>
<tbody>
<tr>
<td>Participant</td>
</tr>
<tr>
<td>1 2 3 4 5 6 7 8 9 0 1 2 3 4 5 6 7 8 9 0 1 2 3 4</td>
</tr>
</tbody>
</table>

**Domain:**

Multicultural FBO within a segregated FBO society

**Taxonomy:**

<table>
<thead>
<tr>
<th>Differences of expression</th>
<th>x x x x</th>
<th>x x x</th>
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</thead>
<tbody>
<tr>
<td>Broader reach in community</td>
<td>x x x x x</td>
<td>x x</td>
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<tr>
<td>Part of faith practice</td>
<td>x x</td>
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</tbody>
</table>
## APPENDIX K

### SUMMARY OF DOMAINS AND TAXONOMIES

<table>
<thead>
<tr>
<th>Component</th>
<th>Domain</th>
<th>Taxonomy of Domain (Sub-Domain)</th>
<th>Quote Example:</th>
<th># of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Involvement with FBO</td>
<td>Multicultural FBO in homogeneous society</td>
<td>Differences in Expression</td>
<td>&quot;that is how a church should look. Exciting to see diverse people as brothers and sisters in Christ&quot;</td>
<td>7</td>
</tr>
<tr>
<td>Broader reach in Community</td>
<td></td>
<td></td>
<td>&quot;They feel that love and they come back because of it. And quite a few joined because of it.&quot;</td>
<td>5</td>
</tr>
<tr>
<td>Volunteer Management by Function and Component</td>
<td>Recruit Volunteers</td>
<td>Public Request</td>
<td>&quot;we advertise in our bulletin, we put it out in announcements if you want to volunteer, please help the temple office,&quot;</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>Membership &amp; Relationship</td>
<td></td>
<td>&quot;You become a member and you start looking at the various ministries...we advertise and make known to all the members of the parish all of the various ministry programs that are available and where we actually need, you know, assistance&quot;</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>Screen Volunteers</td>
<td>Membership</td>
<td>&quot;If you walk in today and say, you know, hey, I want to teach; I'm a member I want to teach. Well, we're going to look, where have you been serving? Where have you been, you know, active? We want to know you first.&quot;</td>
<td>14</td>
</tr>
<tr>
<td>Component</td>
<td>Domain</td>
<td>Taxonomy of Domain (Sub-Domain)</td>
<td>Quote Example:</td>
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<tr>
<td>Investigative</td>
<td></td>
<td></td>
<td>“every volunteer has a background, an FBI background check, and fingerprinting. Also would go… or I would go on for my...my assistant's recommendations of other people that are maybe all in those roles.”</td>
<td>16</td>
</tr>
<tr>
<td>Equip/Train Volunteers</td>
<td></td>
<td></td>
<td>&quot;It’s… you would go to this center here or you can go in any place in the world and it’s going run exactly the same because there’s training packets. There’s training information and it’s all the same. And so it all comes from the church headquarters.”</td>
<td>16</td>
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<tr>
<td>OJT</td>
<td></td>
<td></td>
<td>“And so, one-on-one I would tell the… all the individuals that hey, today this is what we need.”</td>
<td>20</td>
</tr>
<tr>
<td>Respond to Question/Concerns/N</td>
<td>Formal Response</td>
<td></td>
<td>“One of those things is a Teacher Request form. So if there’s something that they need... and the idea is, you know, [to make request] several weeks out.”</td>
<td>14</td>
</tr>
<tr>
<td>Informal Response</td>
<td></td>
<td></td>
<td>“Sometimes they’re in the hallway and sometimes they’re e-mails. Sometimes they’re hey, let’s set up a meeting.”</td>
<td>16</td>
</tr>
<tr>
<td>Evaluate Volunteers</td>
<td>Informal Evaluation</td>
<td></td>
<td>“You evaluate as you go and see if they’re bored in a sense with what they’re doing”</td>
<td>14</td>
</tr>
<tr>
<td>Lead Volunteers</td>
<td>Lead by Example</td>
<td></td>
<td>“Hopefully, we lead by example.”</td>
<td>13</td>
</tr>
<tr>
<td>Component</td>
<td>Domain</td>
<td>Taxonomy of Domain (Sub-Domain)</td>
<td>Quote Example:</td>
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<td></td>
<td>Lead by Faith Teaching and Practice</td>
<td></td>
<td>“I think within the church world that you don’t have in the business world. Is there’s a difference between discipleship and leadership development.”</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>Develop Role Models</td>
<td>Empowered Mentorship</td>
<td>“And so, you know, these volunteers have those role models who we lift up in position and say, this is a guy who’s doing it right. This is a person who’s… who’s functioning properly in this ministry. Do what they do, you know?”</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>Personal Mentorship</td>
<td></td>
<td>“And so we… we select lead volunteers who are basically like our right hands who we… we guide to, you know, we… we guide and teach them about the in’s and outs of both programs…”</td>
<td>15</td>
</tr>
<tr>
<td>Stakeholder Involvement</td>
<td>Practice for consulting with relevant stakeholders and appropriate staff for managing volunteers</td>
<td>Stakeholder Formal</td>
<td>“We have (monthly) board meetings and weekly… or… we have weekly staff meetings. Every Tuesday we have a staff meeting. As necessary we discuss working with volunteers in those meetings.”</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>Stakeholder Informal</td>
<td></td>
<td>“anytime I send an email out, I’ll get some response. We have a website and on the website, you can click to a link that says Feedback for the [organization]… So… and… and it comes to me and comes to two other people on staff. So at least one of us sees it. And then respond to it.”</td>
<td>13</td>
</tr>
<tr>
<td>Component</td>
<td>Domain</td>
<td>Taxonomy of Domain (Sub-Domain)</td>
<td>Quote Example:</td>
<td># of Responses</td>
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<tr>
<td>The value of volunteers toward the organization’s church management goals?</td>
<td>Significance of Volunteers</td>
<td>Could not Function Without Volunteers</td>
<td>“Nothing would happen here without volunteers. The place falls apart without volunteers.”</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>Reward Volunteers</td>
<td>Eternal Reward</td>
<td>“We would say that God rewards the volunteers.”</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td></td>
<td>External Reward</td>
<td>“Sometimes we have gifts for them at the end of the year, a small token,”</td>
<td>14</td>
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<tr>
<td></td>
<td></td>
<td>Internal Reward</td>
<td>“I think all of the reward comes from, you know, the… the good feelings we get from serving and from the Lord. I mean, there… there is really no formal recognition that’s given.”</td>
<td>13</td>
</tr>
<tr>
<td>Diversity Management</td>
<td>Manage Prejudice</td>
<td>Manage Prejudice and Discrimination through Teaching and Education</td>
<td>“So helping each other understand those sensitivities in… in a fun way, you know, is the best way to say you know, you could hurt somebody’s feelings and not know…”</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Manage Prejudice and Discrimination through Grievance Process</td>
<td>“If anyone does that kind of thing, basically, I will approach just to let those people sit down and then resolve those kind of issues and differences.”</td>
<td>7</td>
</tr>
<tr>
<td>Value Ethnic Differences</td>
<td>Value Ethnic Differences</td>
<td>Through Faith Teaching and Practice</td>
<td>“Basically telling everybody to respect everyone else and it’s easier here because in that aspect we can say, hey, we… we go back to the Bible what does the Word of God say in this situation?”</td>
<td>10</td>
</tr>
<tr>
<td>Additional Comments</td>
<td>General Advice - FBO</td>
<td>Attentiveness and Humanity</td>
<td>Unless volunteers feel “valued and important by the organization, they will not have the inspiration to go on.”</td>
<td>17</td>
</tr>
<tr>
<td>Component</td>
<td>Domain</td>
<td>Taxonomy of Domain (Sub-Domain)</td>
<td>Quote Example:</td>
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<tr>
<td></td>
<td>Encourage and Reflect the Faith/Religion</td>
<td></td>
<td>Yeah. I would say I would hope that whoever’s in charge whether it's the pastor or department head would look for diversity in volunteers. …diversity, it should be a church because we’re all children of God.</td>
<td>13</td>
</tr>
<tr>
<td>General Advice - Manager</td>
<td>FBO Manager</td>
<td>Humanity</td>
<td>“I think…your job is not to demand things from them. Your job is to persuade and… and to inspire them, so that they… they own the organization and they own the work and they do it for their…”</td>
<td>15</td>
</tr>
<tr>
<td>General Advice - Volunteer</td>
<td>Volunteer Spirit or Faith-Based Citizen</td>
<td></td>
<td>“Do what you say you're going to do, Be where… be where you say you're going to be.”</td>
<td>14</td>
</tr>
<tr>
<td>-Engagement</td>
<td>FBO Manager</td>
<td></td>
<td>“Communicate. Communicate with me what you're best doing, what you feel your strengths are. What… yes… what you would like to be, how you would like to serve, but also… and feel knowledgeable.”</td>
<td></td>
</tr>
<tr>
<td>-Community</td>
<td>FBO Manager</td>
<td></td>
<td>Realize that you… you are a part of something bigger than just yourself. You’re bigger than your own particular ministry.</td>
<td></td>
</tr>
<tr>
<td>General Advice - Multicultural FBO</td>
<td>Purpose as a Multicultural FBO</td>
<td></td>
<td>“It doesn’t matter what poverty level, how rich we are, the color of our skin, it’s… we’re… we’re brothers and sisters and that’s what I love and that’s why it works.”</td>
<td>19</td>
</tr>
<tr>
<td>Component</td>
<td>Domain</td>
<td>Taxonomy of Domain (Sub-Domain)</td>
<td>Quote Example:</td>
<td># of Responses</td>
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<tr>
<td>-Community</td>
<td>-</td>
<td>-</td>
<td>“To use those diversity… the diversity and to value the diversity and try to draw it, you know? Employ it not try to make… turn it into the larger group, you know? But that, you know, everybody is… we’re all different, you know?”</td>
<td></td>
</tr>
<tr>
<td>-Humanity</td>
<td>-</td>
<td>-</td>
<td>“And that… because that lack of sensitivity creates a lot of problems, that we see it almost every day… I mean, with the police when they are least sensitive to culture, sensitivities of the people that are considered horrible by those people.”</td>
<td></td>
</tr>
<tr>
<td>General Advice Multicultural FBO Manager</td>
<td>Respect and Fairness</td>
<td>-</td>
<td>“Volunteer managers of multicultural FBOs shouldn’t play favorites or politics with volunteers. Treat them all equally. And the other thing they… they… they should not play politics with the volunteers.”</td>
<td>12</td>
</tr>
<tr>
<td>General Advice - Multicultural Volunteer</td>
<td>Community and Engagement as a Multicultural FBO Volunteer</td>
<td>-</td>
<td>“Don’t leave everything on the management. You know, also take the initiative to apprise other people of your cultural sensitivities. To tell them what you like and what you don’t like from a cultural perspective.”</td>
<td>13</td>
</tr>
</tbody>
</table>
# APPENDIX L

## WHAT ARE THE VOLUNTEER MANAGEMENT PRACTICES OF FBOS

<table>
<thead>
<tr>
<th>Function</th>
<th>Recruitment</th>
<th>Screening</th>
<th>Training</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Public Request</td>
<td>• Membership in organization</td>
<td>• Classroom</td>
</tr>
<tr>
<td></td>
<td>• Bulletins</td>
<td>• Investigative</td>
<td>• In workshops</td>
</tr>
<tr>
<td></td>
<td>• Personally asking</td>
<td>• Interview</td>
<td>• In meetings</td>
</tr>
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<td></td>
<td>• Online</td>
<td>• Application</td>
<td>• During meetings</td>
</tr>
<tr>
<td></td>
<td>• Recruitment fairs</td>
<td>• Background check</td>
<td>• During trainings</td>
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<tr>
<td></td>
<td>• Announcement through technology</td>
<td></td>
<td>• On-the-Job</td>
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<td></td>
<td>• Newsletters</td>
<td></td>
<td>• Ongoing as needed</td>
</tr>
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<td></td>
<td>• Outside partnerships</td>
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<tr>
<td></td>
<td>Membership based</td>
<td>Investigative</td>
<td></td>
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<tr>
<td></td>
<td>Established relationship based</td>
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<tr>
<td>Evaluation</td>
<td>Informal as Needed</td>
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<tr>
<td></td>
<td>• Familial vs. employee/employer based</td>
<td></td>
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<tr>
<td>Respond to Questions and Concerns</td>
<td>Formal Response</td>
<td>Informal Response</td>
<td></td>
</tr>
<tr>
<td>of Volunteers</td>
<td>• Forms used</td>
<td>• Verbally and in person</td>
<td></td>
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<tr>
<td></td>
<td>• Established through chain of command</td>
<td>• By notes left</td>
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<td></td>
<td>• During meetings</td>
<td>• Telephone</td>
<td></td>
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<td></td>
<td>• During trainings</td>
<td>• Email</td>
<td></td>
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<tr>
<td>Lead</td>
<td>Lead by Example</td>
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<tr>
<td>Mentoring</td>
<td>Empowered Mentorship</td>
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<td></td>
<td>• Challenge volunteers with responsibility of faith teachings, and practice</td>
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<td></td>
<td>• Observe and promote volunteers into role models.</td>
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<tr>
<td>Perception of Value of Volunteers</td>
<td>Could not Function without volunteers</td>
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<td></td>
<td>Reward Volunteers</td>
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<tr>
<td></td>
<td>• Volunteers perceive eternal reward</td>
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<tr>
<td></td>
<td>• External reward</td>
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<tr>
<td></td>
<td>• Internal reward</td>
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<tr>
<td>Stakeholder Involvement</td>
<td>Stakeholder Formal</td>
<td>Stakeholder Informal</td>
<td></td>
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<tr>
<td></td>
<td>• In meetings</td>
<td>• Asking</td>
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<td></td>
<td>• Through chain of command</td>
<td>• Feedback from mailings</td>
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<td></td>
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<td>• Ongoing/passing conversations with others</td>
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<tr>
<td>Function</td>
<td>Faith Teachings and Practices</td>
<td>Formal Grievance Process</td>
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<tr>
<td>Manage Prejudice and Discrimination</td>
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<td>• Forms used</td>
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<td>• Meetings/counseling with individuals involved</td>
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<td></td>
<td></td>
<td>• Facilitate reconciliation</td>
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<tr>
<td>Value Ethnic Differences Among Volunteers</td>
<td>Faith Teachings and Practices</td>
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### APPENDIX M

PERCEIVED CHARACTERISTICS OF PEOPLE IN A NONPROFIT FBO

<table>
<thead>
<tr>
<th>FBO</th>
<th>FBO Manager</th>
<th>FBO Volunteer</th>
<th>Multicultural FBO</th>
<th>Multicultural FBO Manager</th>
<th>Multicultural FBO Volunteer</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Attentiveness and Acting with Humanity</strong>&lt;br&gt;• Being considerate of volunteers’ feelings&lt;br&gt;• Being patient with volunteers&lt;br&gt;• Keeping managers and volunteers in the loop and informed of changes that occur that will have an impact on the organization and their roles/participation in it&lt;br&gt;• Making the environment fun&lt;br&gt;<strong>Encourage and Reflect the Faith’s Teachings and Practices</strong>&lt;br&gt;• Reflect diversity&lt;br&gt;• Create an environment that makes people feel welcomed and a part of the community&lt;br&gt;• Guided by faith principles&lt;br&gt;• Encourage volunteers to be guided by faith principles&lt;br&gt;• Be an example to volunteers&lt;br&gt;• Love the people&lt;br&gt;• Be ethical and honest&lt;br&gt;• Love people</td>
<td><strong>Humanity</strong>&lt;br&gt;• Inspire volunteers&lt;br&gt;• Be tactful and persuasive with volunteers&lt;br&gt;• Do not be demeaning toward volunteers&lt;br&gt;• Listen to volunteers&lt;br&gt;• Be humble&lt;br&gt;• Show appreciation&lt;br&gt;• Be transparent and let volunteers observe you outside of work&lt;br&gt;• Respect volunteers&lt;br&gt;• Have a sense of humor&lt;br&gt;• Give credit where it is due&lt;br&gt;• Do not take all the credit...you are a team</td>
<td><strong>Volunteer Spirit/Faith-Based Citizen</strong>&lt;br&gt;• Appreciating other volunteers and what they contribute to the team&lt;br&gt;• Value other volunteers&lt;br&gt;• Do not be demanding&lt;br&gt;• Be teachable&lt;br&gt;• Be open&lt;br&gt;• Be accountable&lt;br&gt;• Reconcile with others&lt;br&gt;• Strive to get along with others&lt;br&gt;• Aim to please God not people&lt;br&gt;• Do not offend others&lt;br&gt;• Love others</td>
<td><strong>Community</strong>&lt;br&gt;• Have an awareness of cultural sensitivities&lt;br&gt;• Know what motivates different cultures&lt;br&gt;• Value differences&lt;br&gt;• Know that people are watching for diversity to know if they will be accepted too</td>
<td><strong>Respect and Fairness</strong>&lt;br&gt;• Value diversity&lt;br&gt;• We are all valued the same&lt;br&gt;• Do not segregate&lt;br&gt;• Do not be partial&lt;br&gt;• We are different but equal&lt;br&gt;• God does not show partiality</td>
<td><strong>Community and Engagement</strong>&lt;br&gt;• Having buy-in to the organization&lt;br&gt;• Learn about organization and how it functions&lt;br&gt;• Stay active in activities&lt;br&gt;• Be cognizant that you are a part of the bigger community&lt;br&gt;• Build relationships with others&lt;br&gt;• Do not be cliquish&lt;br&gt;• Look for similarities in others&lt;br&gt;• Encourage and support your co-volunteers, you are a team&lt;br&gt;• Let the organization know about your interests and availability to volunteer&lt;br&gt;• Be accountable to what you say you will do&lt;br&gt;• Be clear of your role&lt;br&gt;• Do not take on more than you can handle&lt;br&gt;• Seek clarification&lt;br&gt;• Understand the role of the organization</td>
</tr>
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</table>

**Humanity** *Have faith in your ability to volunteer<br>Explore other areas until you find a good fit<br>Always do your best<br>Take initiative<br>Communicate<br>Be consistent<br>Ask questions<br>Do what you love to do<br>Share ideas<br>Enjoy the experience<br>Never give up<br>*

**Community** *You are a part of the big picture<br>Learn about organization<br>Teamwork<br>Build bridges to others*
APPENDIX N

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Hi Cheryl,

I would be honoured! You can use Figure 3 with permission and appropriate acknowledgement. I would love to see the reproduction and hear more! Please keep in touch.

J. Forsyth

From: Cheryl Coleman [mailto:coleman2@unlv.nevada.edu]
Sent: May 7, 2017 10:41 AM
To: jforsyth@foresightconsulting.ca
Subject: Hello Dr. Forsyth, I am writing to receive Permission to reproduce a data display

Dear Dr. Forsyth,

I am writing to request permission to use a data display in your article entitled: Volunteer Management Strategies: Balancing Risk and Reward. The article is in the Nonprofit World, Vol. 17, No. 3 edition. I would like to use:

FIGURE 3. HOW TO INTEGRATE VOLUNTEER MANAGEMENT ELEMENTS WITH LAYERS-OF-NECESSITY APPROACH

I am a doctoral candidate in the process of completing my Ph.D this month. I use the conceptual framework to test the elements in my study named: Volunteer Management in Faith-Based Organizations. If you require any additional information, please feel free to let me know and I will provide it. Thank you for your consideration

Cheryl R. Coleman
Doctoral Candidate
School of Public Policy and Leadership
University of Nevada, Las Vegas
702/812-1623
You're welcome to use it, with a link to our website, www.NonprofitWorld.org.

Thank you!

****Original Message****
From: coleman2@unlv.nevada.edu [mailto:coleman2@unlv.nevada.edu]
Sent: Sunday, May 7, 2017 9:33 AM
To: muehrcke@charter.net
Subject: Nonprofit World Question/Comment

Ms. Muehrcke

I am writing to request permission to use a data display in an article entitled: Volunteer Management Strategies: Balancing Risk and Reward by Janice Forsyth. The article is in the Nonprofit World, Vol. 17, No. 3 edition. I would like to use:

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Cheryl R. Coleman
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EDUCATION

Ph.D. Public Affairs (2017)
School of Public Policy and Leadership, University of Nevada, Las Vegas
Dissertation: *Volunteer Management in Faith-Based Organizations*
Examination Committee Co-Chairs Howard Gordon, Ed.D. and Christopher Stream, Ph.D.

Cognate - Environmental Policy and Management
Specializations:
   - Workforce Development and Organizational Leadership
   - Public Management and Leadership
   - Human Resource Management

Research (Qualitative Emphasis)
GPA 3.88

Department of Workforce Education, University of Nevada, Las Vegas
Major: Educational Leadership: Workforce Education
GPA 4.0

B.A. University Studies – Sociology, Psychology, and Business Management (2008)
University of Nevada, Las Vegas
Major GPA: 4.0, Overall GPA: 3.67

PEER-REVIEWED RESEARCH


   Also presented for the McNair Scholars Institute at the University of Nevada Las Vegas (2007, May), University of Maryland, College Park (2007, November), and University of Wisconsin, Madison (2007, October).

RESEARCH INTERESTS

- Race relations
- U.S. cultural impacts on race relations in for-profit and nonprofit organizations
- The Emerging Multicultural Church within a homogeneous faith-based society
- Managing volunteers in nonprofit organizations
- Multidisciplinary emphasis incorporating public affairs, business, human resources, sociology, psychology, and educational leadership

TEACHING INTERESTS

- Sociology
- Psychology
- Business Management
- Nonprofit Management
- Public Affairs
- Cultural Studies

RELEVANT WORK EXPERIENCE

2009 – 2011  *Academic Counselor*
Adult Educational Services, University of Nevada, Las Vegas
- Provided academic advice to non-college ready as well as college-ready adult participants
- Conducted career planning through career assessment tests
- Counseled participants about education requirements including postsecondary programs
- Assisted participants select programs and courses
- Administered General Education Diploma (GED) assessment

2002 – 2007  *Instructor, Health and Nutrition*
University of Nevada Cooperative Extension, Las Vegas, NV
- Recruited individuals and organizations from local community to participate in a federally funded, research-based health program designed to reduce the prevalence of heart disease in minorities
- Taught research-based fitness as well as nutrition courses at the community level
- Assisted with developing and administering pretests and posttests
- Analyzed data
- Monitored effectiveness of teaching materials and revised when needed
- Managed files and records of participants
- Prepared materials for training delivery
- Managed data for federal reporting
- Performed administrative duties related to all aspects of teaching and research
- Garnered support and enhanced participation by presenting and promoting program to community leaders and members
- Conducted professional presentations using Microsoft word processing, presentation, and spreadsheet programs
1999 – 2000  Manager, Welfare to Work Training Program, Goodwill Industries of WNY, Buffalo, NY
- Managed and directed a multifaceted entitlement program designed to train and assist individuals in transitioning from welfare benefits into the workforce
- Maintained staff through employee recruiting, selecting, orienting, training, and development including personal growth opportunities
- Accomplished staff results by coaching and communicating job expectations; planning, monitoring, and appraising duties
- Designed and revised training curriculum consisting of soft skills and childcare skills, preparing a resume, and job search and mock interviewing
- Established/maintained ongoing relationship with business/service sectors to support collaboration
- Developed and maintained programmatic policies and procedures, and assisted with federal reporting requirements

- Created organization to encourage networking across racial lines in the Faith community
- Published newspaper with a distribution of 10,000
- Designed a web site with an interactive Internet version of the newspaper and enhanced circulation
- Managed recruitment of contributors, sales and marketing, production, publication, and distribution
- Managed volunteer staff

PUBLICATIONS


Christ Publications, Buffalo, NY, 1997

ACTIVITIES AND VOLUNTEER EXPERIENCE

Created and managed Facebook pages:
- Social Healing: Change the Narrative on Race
- Social Healing: Racism and Fox News
- Social Healing: A Serious Discussion on Reparations for Black People
- Feeding the homeless, International Church of Las Vegas, Las Vegas, NV
- Teach Adult Sunday School, International Church of LV, Las Vegas, NV
- Director, Public Affairs Ministry, Integrity Church International, Landover, MD

Published monthly newsletter, Integrity Church International, Landover MD
ADDITIONAL SERVICE

• Appointed Treasurer, Frenchman’s Creek Condominiums, 1990
• Recruited to organize March on Washington, 1994
• Elected Extension Governing Board Representative, University of Nevada Reno, 2003
• Appointed Extension Governing Board Representative, University of Nevada Reno, 2004-2007

PATENTS AND INVENTIONS

Design patent, Clothes hamper, 1989

Author of terms:

• Identity in Christ (Christ Publications, November, 1998)
• Eurotheism
• The Emerging Multicultural Church

AWARDS AND SCHOLARSHIPS

Jean Nidetch Re-entry Award, UNLV, 2006 - 2007
McNair Scholars Award, UNLV, 2007
McNair Scholars Summer Research Institute - 2007
UNLV Student Access Award - 2005, 2006
REFERENCES

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