ATTITUDES, MOTIVATIONS, AND BARRIERS OF HISPANIC AMERICANS IN CUYAHOGA COUNTY, OHIO TOWARD VOLUNTEERISM

A Thesis

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By

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ABSTRACT

The purpose of this qualitative study was to identify the attitudes, motivations, and barriers of a selected Hispanic American population in Cuyahoga county, Ohio toward volunteerism. Twenty Hispanic participants were interviewed using a fifteen-item interview schedule. Most of the interviews were conducted in Spanish since some participants did not speak English. Responses were tape-recorded, translated into English, transcribed, and analyzed using the constant comparative method.

Six resulting themes were identified: (1) the influence of family and friends on volunteering; (2) the importance of volunteering to benefit youth; (3) the importance of church and religious beliefs in volunteering; (4) volunteering as a requirement (5) the connections between volunteerism and the community; (6) personal satisfaction and growth experienced through volunteerism. The researcher concluded that family members and friends are a motivation for volunteering, but family is also a barrier to volunteering. Furthermore, the study indicated that Hispanic Americans interviewed in this study were more likely to volunteer when own children are involved. Volunteer activities including youth were very important for the Hispanic participants in this research. The majority of Hispanic participants stated a willingness to volunteer in activities without being asked. Data showed that the church and religious beliefs were a motivation for volunteering. Additionally, the Hispanic participants believed that the community becomes united and stronger through volunteering. Most of the 20
participants agreed that volunteering should be a graduation requirement for high school students. However, according to the majority of Hispanics interviewed, volunteerism should not be employer-required. Attitudes toward themselves and toward others were very positive as Hispanic American participants volunteered. In general, the Hispanic American participants from Cuyahoga county, Ohio received a lot of personal satisfaction as a result of volunteering. Finally, most of the participants interviewed indicated that lack of education, lack of English, poverty, and racism are barriers that keep Hispanics from volunteering.
DEDICATION

This thesis is dedicated to the memory of my beloved father Juan, and my sister Katy. You will always live in my heart.
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FIELDS OF STUDY

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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ABSTRACT</td>
<td>ii</td>
</tr>
<tr>
<td>DEDICATION</td>
<td>iv</td>
</tr>
<tr>
<td>ACKNOWLEDGMENTS</td>
<td>v</td>
</tr>
<tr>
<td>VITA</td>
<td>vi</td>
</tr>
<tr>
<td><strong>CHAPTERS</strong></td>
<td></td>
</tr>
<tr>
<td>1. INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>Problems Statements</td>
<td>4</td>
</tr>
<tr>
<td>Purpose and Objectives</td>
<td>5</td>
</tr>
<tr>
<td>Definition of Terms</td>
<td>6</td>
</tr>
<tr>
<td>Basic Assumptions</td>
<td>8</td>
</tr>
<tr>
<td>Limitations of the Study</td>
<td>8</td>
</tr>
<tr>
<td>2. REVIEW OF LITERATURE</td>
<td>10</td>
</tr>
<tr>
<td>Hispanic Americans</td>
<td>10</td>
</tr>
<tr>
<td>Volunteering</td>
<td>15</td>
</tr>
<tr>
<td>Hispanic Americans as Volunteers</td>
<td>18</td>
</tr>
<tr>
<td>3. METHODOLOGY</td>
<td>33</td>
</tr>
<tr>
<td>Research Design</td>
<td>33</td>
</tr>
<tr>
<td>Subject Selection</td>
<td>34</td>
</tr>
<tr>
<td>Instrumentation</td>
<td>35</td>
</tr>
<tr>
<td>Data Collection</td>
<td>36</td>
</tr>
<tr>
<td>Data Analysis</td>
<td>37</td>
</tr>
<tr>
<td>4. FINDINGS</td>
<td>40</td>
</tr>
<tr>
<td>Theme 1</td>
<td>40</td>
</tr>
<tr>
<td>Theme 2</td>
<td>43</td>
</tr>
</tbody>
</table>

vii
CHAPTER 1

INTRODUCTION

The United States is the only country in the world where giving and volunteering are pervasive characteristics of a total society (O’Connell & O’Connell, 1989). Volunteering has become a vital part of our communities, especially for addressing the increasing challenges communities and municipalities face in providing adequate public programs and services.

In Ohio, the need and demand for human services continue to grow, specifically in cities and large urban communities where large numbers of individuals live and work in a concentrated area. A study conducted by Safrit, King, and Burscu (1994) investigated the status of urban volunteers in 1993 in Ohio and established that the need for volunteers in Ohio’s urban communities continues to grow. Based upon the study’s findings, the typical adult volunteer in the five Ohio central cities and surrounding communities was white and both middle-aged and middle class. According to Peterson et al. (1992), many of the critical issues facing contemporary urban communities directly affect non-white, limited resource, and both younger and older adult populations. Regarding this issue, Peterson et al. added that volunteer agencies and organizations are encouraged to make concerted, focused efforts to identify and locate individuals within these population segments for targeted recruitment as program volunteers.
Hispanics are an urban population, more so than most other Americans (Longres, 1995). Although they live in every state, California, Texas, and New York have the largest concentrations followed by Florida, Illinois, New Jersey, New Mexico, Arizona, and Colorado. The U. S. Bureau of the Census (1990), recorded more than 22 million people under the designation of Hispanic. Ellis and Noyes (1990) suggested that by the year 2000, the majority of Americans will no longer have an European background. Regarding this issue, Nichols (1990) declared that by the end of the century, one out of every three Americans will belong to a minority group.

The Hispanic American population in Ohio comprises 1.3% of the state population with 139,696 residents (Thomas, 1992). According to Thomas, Cuyahoga county's Hispanic population is the largest in the state, with 31,447 Hispanic American residents. Large concentration of Hispanics live in Lorain and Lucas counties with 15,261 and 15,658 Hispanic American residents respectively (1992, p. 4). Hispanic Americans in Franklin county comprises only 1.0% of the state population with 9,236 residents (1992, p. 3).

As Stanfield (1993) concluded, interpretations of what constitutes formal and informal volunteering may miss important aspects of the traditions of volunteering in certain ethnic and racial segments of American society, including Hispanics. A director of a Hispanic volunteer program in a southwestern state (Fischer & Schaffer, 1993 p. 167) commented: "Informal volunteering is how we are making it". Any survey of volunteerism that does not count informal volunteer service will seriously underrepresent the volunteer activities among Hispanics and other minority groups.

According to Swenson (1990), 70% of Hispanics are Catholic; the local parish, besides being a place of worship, becomes a center for social activity, charitable events and celebrations, and the promotion of community service. Activities conducted
through the church have strong links with volunteer work. Church work as volunteerism is defined in terms of an outreach ministry and may not be considered volunteering. Swenson concluded that this exclusion results in a substantial undercounting of volunteerism.

A major consideration in recruiting minorities to volunteer is understanding their language and culture, including traditions (Fischer & Schaffer, 1993). Language is a fundamental binding force (de la Garza, et al., 1992) as well as family traditions, which pull Hispanics together by strong commitment and attachments (Longres, 1995). As Nichols (1990) suggested, Hispanic Americans tend to be Spanish-speaking. "Over 66% of Hispanics speak Spanish as their preferred at-home language" (p. 60). Nichols suggested to consider offering readers a choice of language in volunteer related information in case the readers do not speak English. Volunteer activities involving family participation are suggested since Hispanics, as Longres (1995) established, create ties that solidify marriage, bind siblings, reach across generations, and incorporate relatives and godparents or fictive relatives.

According to Chase (1990), very little research has been conducted on minority volunteering. The Independent Sector (1990) found that for those American citizens reporting giving and volunteering, blacks gave more hours per week than whites, and Hispanics spent even more time volunteering than blacks. More recent studies conducted by the Independent Sector (1994) indicated a five percent decline in Hispanics volunteering during 1991 to 1993. However, this study showed an increase in Hispanics between the ages of 18 to 24 years in both giving and volunteering. Demographic data on volunteering reported by the Independent Sector in 1992, as Dunn (1995) indicated, were based on a conceptualization of informal volunteering consisting of ad hoc activities only.
Volunteer organizations must take special efforts to overcome stereotypes and alert recruiters to issues of cultural sensitiveness they should become aware of before asking Hispanic Americans to volunteer (Nichols, 1990). According to Franklin (1992), volunteer organizations are segregated. Minority persons may feel excluded from programs available in the general community. Furthermore, minority persons tend to perceive some organizations as downtown, traditional, white-only initiatives that do not involve communities affected by the organizations. “It seems that volunteer organizations need to examine not only their written policies but also their informal practices and unspoken, unintended messages” (Nichols, 1990, p. 165).

PROBLEM STATEMENT

To maximize local human and financial resources, it is vital to encourage local citizens to become involved in the provision of human and community resources. According to Peterson et al. (1992), human and community service agencies and non-for-profit organizations will successfully identify and address the issues facing urban populations only through grassroots participation. Among the 1000 existing non-for-profit organizations in the greater Cleveland area, about 10 to 12 (less than 1.3%) primarily serve Hispanic Americans (Brody, 1997). These organizations have developed and implemented volunteer programs to provide services for their surrounding communities, but participation of Hispanic residents in volunteer activities varies from organization to organization.

The U. S. Bureau of the Census (1990) estimates that Hispanics will comprised the largest minority in the United States by the year 2000. Most of the Hispanic population is concentrated in large urban areas (Longres, 1995). However, little data
exists regarding volunteerism in urban settings, especially as related to Hispanic Americans. This is in part because the primary resources and histories of volunteerism are not those of specific cultures in volunteerism (Reuner, 1991-92). As Gallegos and O’Neil (1991) pointed out, in this era of rising needs and limited resources, Hispanic talents need to be mobilized through an aggressive recruiting, training, and stimulation of volunteerism. Lozano (1987) commented that very few Hispanic American organizations have been recognized for their community involvement, and that Hispanic Americans need to be assured that their contributions are appreciated and their skills recognized. But, what are the attitudes, motivations, and barriers of Hispanic Americans regarding in volunteering? What are the benefits Hispanic Americans recognize from volunteering? What is the degree of involvement of Hispanic Americans in volunteer activities?

**PURPOSE AND OBJECTIVES**

The purpose of this study was to identify the attitudes, motivations, and barriers of Hispanic Americans toward participating in volunteer programs in Cuyahoga county, Ohio. Specific objectives include to investigate:

1. the degree and type of involvement of Hispanic Americans as volunteers in a targeted Ohio county;
2. attitudes of Hispanic Americans in a targeted Ohio county towards volunteerism;
3. motivations and reasons for volunteering or not volunteering, or volunteering more of Hispanic Americans in a targeted Ohio county;
(4) barriers toward volunteering, and benefits from volunteering of Hispanic Americans in a targeted Ohio county; and
(5) Potential involvement of Hispanic Americans in volunteer activities in a targeted Ohio county.

DEFINITION OF TERMS

The following conceptual and operational definitions were used throughout the study:

1. **Attitudes**: "the affect for against, evaluation of, like or dislike of, or positiveness or negativeness toward a psychological construct" (Muelier, 1990, p. 3). For the purpose of this study attitudes were defined as feelings or emotions of Hispanic American individuals toward reaching outside the confines of their paid employment and normal responsibilities to contribute time and service to not-for-profit causes.

2. **Volunteer**: "a person who chooses to act in recognition of a need, with an attitude of social responsibility and without concern for monetary profit, going beyond one’s basic obligations" (Ellis & Noyes, 1990, p. 4). For this study, a volunteer was a Hispanic American “person who contributes time, energies or talents to an organization and is not paid by the organization’s funds” (Safrit, Smith, & Cutler, 1993, p. 3).

3. **Motivation**: According to the Random House Compact Unabridged Dictionary (1996, p. 1254), motivation is the “act or an instance of motivating, something that leads a person on; an inner urge that moves
or prompts a person to action”. For the purpose of this study motivations were defined as reasons, driving force, and causation of Hispanic Americans for volunteering or not volunteering.

4. **Barrier**: “Anything that restrains or obstructs progress, access, etc.; obstruction, hindrance, impediment” (Random House Compact Unabridged Dictionary, 1996, p. 171). For this study, barriers were defined as impediments, hindrances, difficulties, and limitations of Hispanic Americans toward volunteering.

5. **Hispanic Americans**: “people who have in common a historical connection with Spain and the Spanish language, but this connection is filtered through the proud heritage of separate heterogeneous nations” (Longres, 1995, p. 1214). For the purpose of this study, Hispanic Americans represented selected individuals from Cuyahoga county, Ohio who trace their origin to a number of Latin American countries.

6. **Benefit**: “something that guards, aids, or promote well being” (Webster’s New International Dictionary, 1993, p. 204). For this study, benefits were the incentives or rewards that promoted the well being of Hispanic Americans as a result of volunteering.

7. **Potential volunteer activities**: “potential is something that exists in a state of potency or possibility for changing or developing in a state of actuality” (Webster’s New International Dictionary, 1993, p. 1775). For the purpose of this study, potential volunteer activities were defined as those activities which Hispanic Americans find appealing for participation as volunteers.
BASIC ASSUMPTIONS

1. Hispanic Americans are an ethnic group, not a racial group. Although individuals in an ethnic group differ in phenotypic characteristics, they are not easily grouped into pure races (Longres, 1995). For this reason, definitions of race are best seen as cultural inventions rooted more in social and political processes than in biological facts. In this study there was no attempt to refer to a specific race within the Hispanic American population in Cuyahoga County, Ohio.

2. Participants in the study trustfully self-reported their attitudes, motivations, and barriers toward volunteerism. Participants from a targeted Ohio county population were asked to participate in this study. Various community organizations in the city of Cleveland, which primarily serve Hispanic Americans, identified potential participants. Participants could choose whether or not to participate after being asked.

3. Participants in the study live in Cuyahoga county. For the purpose of this qualitative study, sampling was not necessary. The researcher selected participants sufficient to provide maximum insight and understanding of what has been studied (Ary, Jacobs & Razavieh, 1996).

LIMITATIONS OF THE STUDY

1. There exists great diversity among Hispanic Americans. Mexican Americans, Puerto Ricans, and Cubans constitute the largest groups (Longres, 1995). However, other Hispanics represent a smaller group (Central and South Americans, Dominicans, etc.), and their numbers are still growing. In this study, differences among Hispanic
Americans based upon the country of origin, socio-economic characteristics, migration status, etc., were not discussed.

2. Study participants were from Cuyahoga county only. The findings of this study are only applicable to the participants in this study.

3. Interviews were conducted in Spanish, and translated in English for analysis purposes. Some participants who self-reported their responses did not speak, read, or write English. The researcher translated original interviews into English as accurately as possible immediately following data collection.
CHAPTER 2

REVIEW OF LITERATURE

This review of literature is organized into three sections directly related to the focus of the study. Section one provides an overview of Hispanic Americans. Section two concentrates on the concept of volunteering. Section three discusses Hispanic Americans as volunteers.

HISPANIC AMERICANS

Definitions

Many diverse groups compose what is called "Hispanic Americans". They share a historical connection with Spain and the Spanish language, but this connection is filtered through a proud heritage of separate heterogeneous nations (Longres, 1995). "It is only as people from these groups have become part of the United States that the need has arisen for a general term to describe them" (p. 1214). The term Hispanic has been used frequently in census studies since 1980 (Hodgkinson & Outtz, 1996). "In California, the preferred term is often Latino or Chicano, while others preferred La Raza which often means people from Mexico and some Central Americans" (1996, p. 4). In addition, Hodgkinson and Outtz suggested that Latinos feel that the term Hispanic emphasizes the Spanish roots of their culture without paying enough attention to the mestizo and mulato contributions to the great traditions
of Latin America. However, the term Hispanic is used far more often in the eastern part of the United States.

The 1990 census recorded more than 22 million people under the designation Hispanic (U.S. Bureau of the Census, 1990). The largest subgroup among them were those connected historically to Mexico, and constituted about 63%. According to the U.S. Bureau of the Census, Puerto Ricans, Cubans, Central and South Americans constitute 29%. "Other Hispanic people who identify as Hispanic but who do not associate themselves with a particular national origin group, constitute some 7% of Hispanics" (Longres, 1995, p. 1214). Although they live in every state, California, Texas, and New York have the largest concentrations followed by Florida, Illinois, New Jersey, New Mexico, Arizona, and Colorado. Fischer and Schaffer (1993) suggested that each of the individual Hispanic groups came for different reasons and became part of the American population by different means. Hodgkinson and Outtz (1996) pointed out that Hispanic Americans are diverse, but researchers are often limited by available data obtained that do not highlight their diversity. "These differences shape their attitudes, values, and experiences" (Fischer & Schaffer, 1993, p. 178).

**History of Hispanic Americans**

Although the Hispanic presence in the United States predates the formation of the American nation, the impact of the first settlers (direct descendants from the Spanish *Conquistadores*) was overshadowed by the political and military events leading to the geographical expansion and consolidation of the United States (Bean & Tienda, 1987). "However, as the social consciousness of the 1960's increasingly called attention both to the cultural diversity and to the disadvantaged economic position of most Hispanic groups, as Latino immigration to already growing Sunbelt
states increased during the 1970s, the national visibility of the Hispanic population grew substantially" (p. 1).

Each of the groups that compose Hispanic Americans has its own immigration and settlement history (Ford Foundation, 1984). More than 250 years before the 1848 Treaty of Guadalupe-Hidalgo, by which Mexico ceded the northern half of its territory to the United States, Spaniards and later Mexicans settled in the area that is today the states of Texas, New Mexico, Arizona, Colorado, and California. After Mexico first opened its northern region to settlers in 1819, feelings of racial superiority, the press of new immigrants against those already owning the land, Mexico’s abolition of slavery, and other factors led these settlers to revolt and create the Texas Republic in 1836, paving the way for further expansion of the U.S. territory through the Mexican-American War of 1846-48. The American southwest was physically, culturally, and economically isolated until the beginning of the 20th century when the subjugation of the region’s Native American tribes, the arrival of the railroad, and the commercialization of agriculture brought a rapid economic development. Soon, long-settled Mexican Americans were all but indistinguishable from new, economically deprived arrivals from Mexico.

According to the Ford Foundation (1984), from the conclusion of the Spanish-American War, until 1952, Puerto Rico was a territory of the United States. In 1952, it became a *estado libre asociado*, or commonwealth, which allows the island a measure of self-government while remaining part of the United States. All Puerto Ricans are U.S. citizens by birth, which facilitates their access to the mainland United States, making them unique among Hispanic American groups.

As the Ford Foundation cited, the first Cuban migration to the United States occurred in 1868, in response to the demand for labor for the new tobacco industry of
Key West, Florida. The advent of the Castro regime in 1959 brought to the U.S. many wealthy and middle-class Cuban refugees making them the most prosperous of the Hispanic American groups.

**Current Status of Hispanic Americans**

It is estimated that only 30 years from now, Hispanics will surpass Blacks as the largest minority group in the United States (Nichols, 1990). Currently, the Hispanic American population is 22 million; "one of 11 persons in the United States said they were of Hispanic origin" (Hodgkinson & Outtz, 1996, p. 2). Nestor (1984) suggested that the Hispanic population will number 26.9 million by the year 2000.

According to Thomas (1992), Ohio has a total of 139,696 Hispanic residents, constituting 1.3% of the state’s total population. The largest concentrations of Hispanic Americans live in Cuyahoga, Lucas and, Lorain counties (1992, p. 3 and 4). Cuyahoga has the largest number of Hispanics with 31,447, corresponding to 2.2% of the total county population. Lucas county has 15,658 Hispanic American residents, and Lorain has 15,261, corresponding to 3.4%, and 5.6% respectively (1992, p. 4 and 7). However, Franklin county has only 9,236 Hispanic Americans residents.

The Ford Foundation (Nichols, 1990) noted that the U.S. Hispanic population is young, growing and highly urbanized. Larger number of Hispanic Americans live in many of the larger metropolitan areas (Hodgkinson & Outtz, 1996), and "about 43% of the Hispanic population lives in the suburbs" (p. 8). The Hispanic American population is multiracial, containing blacks, browns, and whites. Its attachments to the Spanish language and culture are strong. The Ford Foundation concluded that Hispanic Americans are tied together by a common cultural background, language, and religion, and that they present diverse and distinct social and economic profiles.
Future Trends of Hispanic Americans

The Ford Foundation (Nichols, 1990) emphasized that Hispanics will have an increasing impact on many cities and states, their politics, their public services, and their social and civic life. Still, Hispanics are more likely to be living below poverty level than non-Hispanic whites and their income was below the median income of most families in the United States. (Hodgkinson & Outtz, 1996). But in general, “Hispanic home ownership is increasing rapidly and Hispanics are home owners as often as other immigrants” (p. 10). Nichols (1990) pointed out that, economically, Hispanics are improving and indicated two significant trends among Hispanic Americans: a rising educational level and a growing number of workers in professional and managerial jobs. According to Hodgkinson and Outtz (1996), as Hispanics move up in wealth, education, and influence, they tend to vote Republican. “They are not a monolithic voting block” (p.10).

Hodgkinson and Outtz (1996) summarized various future trends for Hispanic Americans including: (1) higher participation in the labor force; (2) stronger presence of Hispanic American females in blue-collar occupations; (3) continuous arrival of new immigrants; (4) increasing percentage of Hispanic students in the United States; (5) rapidly increasing numbers of successful Hispanic suburbanites; and, (6) rapidly increasing numbers of home owners. In addition, the Hispanic family seems to look increasingly similar to the typical American family, with more divorce, more single parents households, more unmarried pregnancies, more kids involved in gangs, etc. These changes and developments make the Hispanic American family more vulnerable, less able to protect and provide for its members, and more in need of government programs.

14
Gonzales (1985) established that despite its rapid increase in size, the Hispanic population in the United States represents one of the communities least identified as an object for scholarly research. Gonzales concluded that the study of Hispanics constitutes an academic discipline meriting investigative pursuit by the academic community, and emphasized that direct attention should be given to the impact of Hispanics on the development of this “melting pot” nation (p. 1).

VOLUNTEERING

Definitions

According to Ellis (1986), volunteerism refers to all voluntary activities in a society and cover issues of concern to voluntary agencies. Ellis and Noyes (1990) define volunteering as “a choice to act in recognition of a need, with an attitude of social responsibility and without concern for monetary profit, going beyond one’s basic obligations” (p. 4). Similarly Safrin, Smith and Cutler (1993) stated that “a volunteer is anyone who contributes time, energies, or talents to an organization and is not paid by the organization’s funds” (p. 3). However, Darling and Stavole (1992) stated that volunteers are not free labor and that organizations must invest time and money in the recruitment, training and rewarding of volunteers.

History of Volunteerism

Ellis and Noyes (1990) organized the history of volunteerism into eight time periods, beginning in the early 1600’s, through the turbulence of the 1960’s, and continued into the 1970’s. During the colonial period, volunteer efforts centered around the mutual goal of survival. From the late 1700’s through the Revolutionary War, people depended on each other to survive as new frontiers were settled. As towns and cities grew, and to support industry, many volunteer groups were
organized. Volunteer groups were also beginning to form around the slavery issue. During that time period, justice was a community affair where juries and court officials served in a voluntary capacity.

During the 1800’s the nation fought the Civil War and volunteers comprised the armies for both sides (Ellis & Noyes, 1990). After the Civil War, major volunteer efforts helped to rebuild the south. The American Red Cross was organized and received Congressional charter, and volunteer societies/organizations such as the Volunteers of America were founded to help those in need.

During the early 1900’s through the end of World War I, the United States established itself as a leading industrial nation (Ellis & Noyes). Many progressive people worked to develop relationships between the middle class and the poor. Large scale philanthropy was also introduced. The post World War I period led to the emergence of voluntary health and social welfare agencies. Volunteer energies were expanded toward self-help activities, with town neighborhood meetings being revived. World War II again demonstrated the power of people to voluntarily mobilize in time of crisis.

After World War II, significant growth and attention were given to specific aspects of American society. Volunteers organized to challenge American’s involvement in the Korean and Vietnam conflicts, and later against the nuclear testing issue. Volunteer organizations continued to proliferate, providing expanded services and developing new organizational methods and knowledge. During the Civil Rights Movement, community service became a major focus, including President’s Kennedy’s Peace Corps and President Johnson’s VISTA (Volunteers in Service to America) programs. In the 1970’s, citizens discovered the power of volunteers to create and affect legislation. Furthermore, volunteer efforts of the 1980’s continued to
experience many changes (Henderson, 1987). One trend of the 1990’s is an increase in student participation in volunteerism and community service (Kennedy, 1991).

**Current Status of Volunteering**

Today’s volunteers fulfill a variety of functions, ranging from organizing mass mailings to providing professional services (Darling & Stavole, 1992). The Independent Sector (1994) reported nationwide volunteering at 48%, down from 51% reported in 1992. Demographics from this study findings described the typical volunteer as a white female, married with college degree, earning between $20,000 and $29,000 annually, and volunteering 4.2 hours per day.

Safrit, King, and Burcsu (1994), reported that individuals living in Ohio’s central cities and surrounding communities volunteered at a rate of 58%. According to the study findings, the typical Ohio urban volunteer was similar to those described by the Independent Sector in 1994. She was white, between 30-40 years of age, married, had a high school diploma/GED, earned $25,000 - $50,000, and volunteered an average of 20.87 hours per month. Additionally, respondents in this study were four times as likely to volunteer when asked than when they were not asked. However, those less likely to be asked to volunteer included African-Americans and Hispanics; families with household incomes under $20,000; single people; people who were divorced, widowed, or separated; and people not employed. The authors concluded that “volunteerism is a highly prevalent phenomenon in Ohio’s central cities and surrounding communities, both in current practice and potential for the immediate future” (p. 23).

**Future Trends in Volunteering**

According to the VOLUNTEER 2000 study conducted by the American Red Cross (Smith, 1989), the pool of volunteers in the United States has been growing.
Data from this study indicated that a larger percentage of women employed outside
the home, who were expected to drop out of the volunteer force, are now involved in
volunteer activities more than women working as full-time homemakers. In addition,
students in schools and colleges have shown renewed interest in volunteering.
Moreover, organizations of retirees are, more than ever, promoting volunteerism
through talent banks and networks. As Smith concluded, an increased interest in
religion has resulted in the growth of volunteer activities sponsored by religious
groups, and corporations are strongly encouraging community service by their
employees.

Henderson (1987) described “three trends which exemplify the changes
occurring in volunteering” (p. 26). These changes included: (1) new definitions of
volunteering; (2) concepts of marketing are being applied to volunteering; and, (3)
more potential volunteers exist today than ever before. America is experiencing
several changes in current definitions of volunteers and volunteering with the rise in
court ordered community service and President Clinton’s AmeriCorps stipended
volunteer program.

HISPANIC AMERICANS AS VOLUNTEERS

History of Hispanic Americans as Volunteers

In 1894, the Alianza Hispanoamericana, a Mexican American organization
was formed by immigrant groups (Ellis & Noyes, 1990), “This organization assisted
volunteers to help one another learn English, find jobs, and still preserve their Mexican
culture heritage” (p. 153). Ellis and Noyes indicated that the National Council of La
Raza and the Mexican American Legal Defense and Educational Fund (MALDEF),
were two highly important nonprofit organizations which played relevant roles in
public policy and legal arenas. The multiservice characteristics of these organizations have provided opportunities for Hispanics to volunteer and assume economic, social, and political power. Cortes (1989) and Pardo (1990) added that various forms of mutual aid societies and mutualistas also have been an integral part of Latino life in the United States for more than 100 years and have provided health insurance, death benefits, and other services for new immigrants and displaced persons.

In 1929, the League of United Latin American Citizens (LULAC) was established in Corpus Christi, Texas (Marquez, 1993). O'Connor-Schoultz (1997) reported that LULAC has 110,000 members and involves about 200,000 volunteers a year, and emphasized that a sense of community and family traditions motivate volunteers among the Latino group. “It is a home away from home for thousands of new immigrants and an advocacy group and community resource” (p. 15). Fisher and Cole (1993) suggested that despite the Hispanic Americans' long traditions of involvement in volunteer groups, including trade and professional associations, women's and men's clubs, and unions, their numbers are underrepresented in contemporary volunteer programs. They added that Hispanic American volunteer groups are parallel to, yet separate from, the majority population.

Current Status of Hispanic Volunteering

Ellis and Noyes (1990) suggested that by the year 2000, the majority of Americans no longer will have an European background. However, “mainstream volunteer programs have not reached out sufficiently to include as diverse a volunteer pool as possible” to accommodate cultural differences in volunteer programs (p. 361). According to Cisneros (1989), in order to strengthen communities, it is necessary to find ways to bring volunteers into the process of investing in human capital. Gallegos
and O'Neil (1991) recommended that in this era of rising needs and limited resources Hispanics' talents need to be mobilized through the aggressive recruitment, training, and stimulation of volunteers. Peterson et. al. (1992) also emphasized that the only way to successfully address the crisis facing our nation's urban communities is through strong leadership at all levels of the community. They added that only through grass-roots participation will human and community service agencies and nonprofit organizations successfully identify and address issues facing urban populations. Since Hispanics are an urban population more so than most other Americans (Longres, 1995), the need to provide human and community services through volunteer efforts is even more desirable.

During the late 1970's, Franklin County Volunteer Center (1979) conducted a study of volunteerism in the Columbus metropolitan area. Demographic data in this study did not identify any volunteer activity linked to the Hispanic community. Another study conducted in five Ohio cities and surrounding communities investigated expressed motivations and needs, and selected demographics of adult volunteers and non-volunteers (Safrit, King, & Burcsu, 1994). Based upon the study findings, the typical adult volunteer was white and both middle-aged and middle class married woman between 30 - 40 years of age with a high school Diploma or GED (Grade Equivalency Diploma). Hispanics were included in the groups identified by the authors as less likely to be asked to volunteer.

Findings from the Harris Survey (Chambré, 1987), reported significant differences in the proportions of various racial groups working as volunteers: 26% Whites, 17% Blacks, 13% Hispanics, and 16% members of other racial groups. Since Hispanics are concentrated in groups with lower educational levels, and since the numbers of Hispanics in higher income and job categories are small, it is difficult to
make comparisons. Nonetheless, when compared to their white and black counterparts, Hispanics tend to be less actively involved in volunteer work.

Demographic data reported by the Independent Sector on volunteerism in 1992 were based on a conceptualization of informal volunteering as consisting only of ad hoc activities (Dunn, 1995). According to this study, volunteers were a diverse group, both racially and ethnically. “Fifty-one % of the American population volunteered; 53% of the total female population, 49% of the males, 53% of white people, 43% of the African Americans, and 38% of Latinos” (p. 2483). Two years later, the Independent Sector (1994) found that people were more than four times as likely to volunteer when asked than when not. Among the 44% of respondents who reported that they were asked to volunteer in the past year, 82% volunteered. Among the 54% of respondents who reported that they were not asked, only 21% volunteered. Hispanic Americans were in the group least likely to be asked to volunteer representing 31%, along with Blacks and those with household incomes below $20,000. Among the 31% of Hispanics asked to volunteer 69% volunteered, and among the 67% not asked to volunteer, 16% volunteered. From 1991 to 1993, Hispanics showed a decline in volunteering of 5 %.

The Independent Sector (1994) also found that people are more than twice as likely to give when asked than when not. Seventy % of Hispanic American respondents were among the group least likely to be asked to give. The percentage of Hispanics reporting household contributions increased from 53 to 65% between 1991 and 1993. In general, blacks and Hispanics were asked to volunteered less frequently, but Hispanics were found among the groups that volunteered more than four times when asked than when not. However, this Gallup Poll showed an increase in both giving and volunteering among young Hispanic Americans 18 to 24 years of age.
Since the 1960’s, there has been increasing attention to the Hispanic community in the United States (Gallegos & O’Neil, 1991). The linguistic and cultural uniqueness of the Hispanic community has been explored extensively. Little attention has been paid, however, to the important roles that private nonprofit organizations play within the Hispanic community. Gonzales (1985) stated that there are nearly 200 national and local Hispanic American voluntary organizations in the United States. Hutchenson and Dominguez (1986) declared that voluntary and ethnic organizations, and ethnic churches are major participants in the voluntary sector. They also said that lower income persons tend to be involved heavily with voluntary ethnic service. According to Brody (1997) there are over 1000 non-for-profit organizations in the greater Cleveland area. About 10 to 12 serve primarily Hispanics (less than 1.3 %). Among them, the Spanish American Committee, El Barrio, and Esperanza, Inc., have brought volunteers from its own community to improve the delivery of human services and the development and implementation of a range variety of programs.

Cooperative Extension has always recognized the contributions of volunteers in increasing the educational outreach of its programs (Couchman, Williams, and Cadwalader, 1994). A nation-wide study of Cooperative Extension Programs reported that among homemaker volunteers, only 4% indicated minority ethnic backgrounds (National Accountability and Evaluation: Extension and volunteers, 1988). Extension’s Home Economics Master Volunteer Program reported 3% minority involvement. The study recommended that when a community is almost exclusively of any one ethnic background, or when there is a greater number of people sharing and holding the same culture, volunteer opportunities should be designed to be comparable with that particular culture. “As volunteers from an ethnic community come to trust Extension and see the value of its programs they will become lead volunteers in
drawing in others" (1988, p. 8). In addition, Couchman, William, and Cadwalader (1994) indicated that volunteers contact people who might never be served by Extension, thus bringing greater diversity to its clientele base.

The Expanded Food and Nutrition Education Program (EFNEP) in Colorado, which improves the nutritional knowledge and practices of low-income homemakers, used paraprofessional aides who were indigenous to the community in which they worked (Lopez & Berce, 1989). Forty-six percent of the participants were Hispanic women. Once paraprofessional aides graduated from the program, they served as volunteers in their respective neighborhoods. Those who participated also improved dietary habits and nutritional status more than those who did not. In a similar EFNEP initiative in Colorado, the nutrition curriculum *La cocina saludable* was translated into Spanish (Taylor, 1995). Spanish-speaking volunteers acted as grandmother *abuelas* to teach the curriculum to their Hispanic peers. Most of the *abuelas* belonged to the same family they served as paraprofessional aides. According to the results of this study, the use of volunteers from the same culture and language improved the nutritional knowledge and habits of clientele. McCallin (1992) evaluated similar studies of EFNEP in Ohio and reported that 4.9% of Hispanics living in urban areas participated in the program. Her study showed that EFNEP homemaker graduates who were indigenous to their communities helped improve the diet and nutritional practices of low-income populations.

During the 80's and 90's, more community-based organizations have developed and implemented a number of programs which involve the neighborhood as a whole in volunteer activities. Morgenroth (April 24, 1994) reported that the Dudley Street Neighborhood Initiative (DSNI), a neighborhood organization in Roxbury, Massachusetts led to community-controlled redevelopment. The community is
comprised of blacks, Hispanics, Cape-verdian, Asians, and other minorities, and have joined efforts to gain control of their neighborhood. Volunteer efforts ranged from cleaning up vacant lots to community activism. Dudley’s community leaders suggested that to rebuild a community, you have to start with the people themselves, recognizing their assets and potential. “People that had been abandoned found that together, they could have power” (p. 4).

The teaching of English as a Second Language (ESL) has become an important part of community organizations. An ESL volunteer program in Chicago was organized to teach ESL to immigrants (Becker & Larson, 1995). “The TIA Centro de Educación y Cultura estimates that among 100 volunteers in the center, 30 percent are Hispanics” (p. 13). Other centers in the area also have Hispanics volunteering to teach English as a second language. Concurrently, Centro Romero, a community-based organization serving Latin American immigrants in Chicago’s Roger Park community, has a three-level volunteer Spanish literacy program that transitions students into an English literacy and/or Spanish GED track, and from there into community college classes hosted by the organization.

**Motivation and Barriers of Hispanic Volunteers**

Reuner (1991-92) established that many gaps exist in the exploration of multicultural volunteerism, in part because the primary resources are mainly histories of volunteerism, not the history of specific cultures. Reuner implied that throughout history, cultural groups have sought improved economic opportunity and justice through volunteer efforts. Lozano (1987) noted that few Hispanic organizations have been recognized for community involvement, and encouraged everyone in the Hispanic business world to participate in volunteer efforts.
The need to be bilingual in the recruitment and management of volunteers may become a priority in some geographic areas (Ellis & Noyes, 1990). Longres (1995) clarified that language is a fundamental binding force and, perhaps more than any other factor, the basis for any future pan-ethnic identity among Hispanics. Nestor (1984), the founder of the Hispanic chapter of the American Red Cross, highlighted that helping networks among Hispanics exhibit special characteristics because of their culture and language. But marketing effectively to Hispanics means more than posting *se habla español*; it means using nontraditional approaches to create lasting relationships (Swenson, 1990). According to Nichols (1990), recruiting Hispanic volunteers often requires special efforts that take into account their cultural differences. “The key to marketing volunteer programs to Hispanics and other minorities as well, is to treat them with respect for their own culture and traditions, while providing tools and opportunities to break down barriers” (p. 61).

Nestor (1984) emphasized that in order to stay competitive, nonprofits doing business in key metropolitan areas should eventually recognize and penetrate the sizable Hispanic market. The American Red Cross leads the way in increasing minority involvement by developing pamphlets aimed at eliminating barriers to the recruitment of Hispanics and other minority groups. This information is designed to overcome cultural stereotypes, and alert recruiters to issues they should be aware of before asking Hispanics to volunteer. “The United Way of America, through its National Academy for Voluntarism, has also implemented a Hispanic Leadership Development Program to assist Hispanic organizations in better understanding the private voluntary system, improving their skills in accessing voluntary human and financial resources, and strengthening their policy and management capabilities” (p. 25). Nestor emphasized that recruitment and development of a diverse volunteer workforce can
cut program costs and increase the productivity of serious underused human resources. More importantly, Nestor and Filicio (1991) implied that little by little, senior executives and volunteer leaders across America are recognizing that these vast demographic changes demand a paradigm shift. They emphasized that recognizing diversity is already a fact of life, and that learning to understand culturally different paid and volunteer staff, and creating an environment in which they will flourish, must be encouraged.

Fisher and Cole (1993) identified various barriers that limit the involvement of minority groups in volunteering, including: (1) recruitment information, both verbal and written, is typically in English only, and some languages lack a word similar in meaning to volunteer, while in some cultures a negative association is attached to volunteers; (2) certain aspects of the volunteer world are foreign to some cultures; (3) low-income persons are willing to work for causes they believe in, but they cannot afford to incur related expenses, such as the costs of transportation, telephone, child or elder care, training, and uniforms. (4) not all volunteer opportunities are located at handicap-accessible sites, and a lack of a way to communicate with hearing-or sight-impaired persons may also be a barrier to involvement; (5) too many volunteer opportunities are available only on weekdays during normal working hours; and, (6) too few opportunities exist for couples and families.

Chambré (1982), concluded that special efforts must be made in recruiting minority volunteers, and that volunteer administrators must be sensitive to the unique needs of minority volunteers. For example, "a significant gap in time between initial contact and assuming the volunteer role may unintentionally signal to potential minority volunteers that they are not wanted. A shortened screening and orientation process may be important because minority volunteers are generally sensitive to
negative cues during these stages” (p. 4). Chambré also recommended that with African American and Hispanic volunteers, organizations should show how their goals and methods are consistent with the needs and interests of people in these minority communities. Lynch (1983) added that recruitment for diversity involves the identification of minority populations to be recruited; the analysis of their motives to volunteer; and development of volunteer positions designed specifically to meet their needs and promote their interests. Nestor and Filicio (1991) suggested that minority volunteers may be pioneering by moving into an organization outside their neighborhood, and may need a special welcome in order to feel comfortable. Volunteer centers and organizations should take into consideration these existing barriers in order to enhance volunteer participation from the minority groups, including Hispanics. Today’s volunteer organizations must know how to tap into the pluralistic resources of the community, and make efforts to attract volunteers working together along with the community to overcome those barriers (Nestor, 1984).

Religion is another force that brings Hispanics together. Swenson (1990) cited the strong bond Catholicism has among Hispanics, and noted that 70% of Hispanics are Roman Catholic. “The local parish is far more than just a Sunday place of worship; it is the center for social activity, charitable events, holiday celebrations, and the promotion of community service” (p. 40).

According to O’Connor-Schoutz (1997), a sense of community and family tradition motivate volunteers. Baza, the director of the Centro Cultural de la Raza in San Diego, California observed an awakening and self-enlightenment in his volunteers, and added, “spiritual values are expressed through art and culture” (p. 18).
Future Trends in Hispanic Volunteering

Communities have always played important roles in a student's intellectual and psychological development. But in the last decade, educators, youth advocates, and policymakers have called for increased participation to solve the problems of educationally disadvantaged students (Murray-Nettles, 1991). One example of these initiatives is The Junior Achievement Program of Park West High School in Manhattan, which has Hispanic mentors who work effectively with students in this New York City community (Forward, 1994). Maria Alvarez, from the Chase Manhattan Bank, has volunteered as a senior advisor with minority students usually three to four hours per week for four years. Thanks to Maria, and many other dedicated volunteers she inspired, many other immigrant children and disadvantaged youth have been given an opportunity to excel in school.

The Carnegie Corporation (1992) reported that some 400 national organizations either serve youth exclusively or offer substantial services to them. Among them, ASPIRA Association, Inc. (a national organization dedicated to promoting education and leadership development among Hispanic youth), and the National Coalition of Hispanic Health and Human Service Organizations (COSSMHO), serve Hispanics primarily. Some programs of these organizations are led by volunteers; others rely on a one-to-one match between a young person and an adult volunteer (p. 45). The National Research Council (1993) concluded that most often volunteer case managers (also known as counselors, advocates, or mentors) work directly with adolescents to arrange service delivery. In most community-based programs, such as the Door, and El Puente, young people are given a primary counselor or mentor immediately entering the program. Working with the youth is a growing concern in volunteer organizations across the country.
As Conrad and Heidin (1991) established, community service stimulates learning and social development of students as a means of reforming society and preserving democracy, and as an antidote to the separation of youth from the wider community. Pedro Reyes, a high school senior from Los Angeles, is a member of Belmont High School’s Youth Community Service Club (Henderson, 1990). Pedro has completed a special class to become a Citizen Forester. He organized his club to plant trees at the high school and at day care center. Pedro’s club wants to combat the greenhouse effect. Pedro was determined to make a difference learning how to get things done. Recently, Pedro received a national award for his volunteer work. His advice to other kids who want to do something for the community is “just get out there and do it” (1990, p. 108).

Service-learning involves students in community activities that complement their classroom studies (www.cns.gov/learn, 1997) McPherson (1991) described the Project Service Leadership in the Tacoma, Peninsula, and Issaquah school districts in the state of Washington, which incorporates service into education. By providing time during the school day for students to serve in the school and the community. “A Spanish class entered into a partnership with the Centro Latino, a Latin cultural center in a neighborhood city in which among various duties, students serve as tutors to youngsters at the center for whom English is a second language” (p. 751).

Dean and Murdock (1992) examined the effect of voluntary service leadership on a student’s motivation to learn. The study involved fourteen students from a Pittsburgh School District’s English as a Second Language bilingual middle school. Students served as volunteer instructors in science. The study indicated some positive results in improving students’ motivations to learn, especially in science. Hispanics
constituted 28% of the 821 total student population. Students said that they would like to volunteer the next year if they were asked.

Universities and colleges are increasingly sponsoring programs which involve students in volunteering. Pitsch (1991) explained initiatives of the Hispanic Student Success Program. Sponsored by the Hispanic Association of Colleges and Universities, the program annually involves more than 20,000 students, parents, volunteers, and teachers in San Antonio, Texas. The majority of students come from low-income parents who did not reach the 6th grade. The program has lifted the self-esteem of Hispanic parents and students alike, brought some of the city’s most at-risk students back into the educational fold, and encouraged both high- and low-achieving students to strive to attend college.

Senator Edward Kennedy (June, 1991), stated the importance of young people volunteering in their communities. Congress enacted the National and Community Service Act of 1990, which brings young people together to work to meet environmental and human service needs. City Year (www.city-year.org/, 1997), is a private-public partnership supported by the AmeriCorps National Service Network, corporations, foundations, individuals, states and localities. City Year corps members represent a cross-section of their communities, including male and female, inner city and suburban, African American, Asian American, Caucasian, Latino and Native American, and low, middle, and upper class incomes. The corps includes college students, high school graduates, and young people without high school diplomas. In San Diego, California, Hispanic American AmeriCorps members such as Marianna Rivas were responsible for preparing a planning study for The Chicano Federation that will provide a profile of the local neighborhood and evaluate needs for an affordable housing ownership program (www.garlic.com/~tam/, 1997). Members also developed

30
a leadership/entrepreneur program for Spanish-speaking women interested in becoming child providers. As senator Kennedy suggested, "by learning that they can make a difference in the lives of others, students discover their power to control their own lives" (Kennedy, 1991, p. 772).

It is only within the past few years that data sources have begun to report information separately for Hispanics on school dropout rate (Hamburg, 1992). High school dropout rate among Hispanic students seems to be the highest among the minority groups. In San Antonio, 45% of Hispanic students drop out before graduating from high school. To decrease this figure, the Intercultural Development and Research Association (IDRA) designed the Valued Youth Partnership Program to engage potential dropouts, train them as volunteer tutors, and assign each to three to five students at adjacent elementary schools. Serving as volunteers, 150 Value Youth tutors volunteered four to eight hours a week. An increase in the tutors' self-esteem is the most noticeable effect of the program. Value Youth confirms that tutors often gain even more than tutees; "by teaching, one learns; by giving, one grows" (p. 265). According to the National Center for Service Learning in Early Adolescence (1991), the Coca Cola Foundation awarded IDRA a grant to replicate the Value Youth Program in other sites in Texas, California, New York, and Florida during the next five years.

Another trend in Hispanic volunteering is when the community mobilize in great numbers to participate in volunteer activities associated with AIDS. Poust (1990), described how Project BRAVO (Bronx AIDS Volunteer Organization) has trained over 80 volunteers to serve persons with AIDS. The majority of the volunteers come from the same Bronx community as the patients. They are mainly black and Hispanic, working class or poor. "While continuing to reach out to
mainstream middle-class communities, BRAVO recognizes that the common ground which volunteers and patients with AIDS share is what makes this program unique and effective” (p. 2).
CHAPTER 3

METHODOLOGY

Research Design

The researcher utilized a qualitative methodology in this study. In the qualitative paradigm, realities are multiple, constructed, and holistic; the relationship between the knower and the known is interactive and inseparable (Lincoln & Guba, 1985). According to Miles and Huberman (1994), qualitative data show more in depth information about a case or individual that do quantitative data, which tend to summarize information based on numbers and statistics. Ary, Jacobs, and Razavieh (1996) also stated that qualitative research begins from a different methodological assumption, namely that the subject matter of the social or human sciences is fundamentally different from the subject matter of the physical or natural science, and therefore, requires a different set of investigations methods. While both are valid forms of research, qualitative data are "a source of well grounded, rich descriptions and explanations of processes in identifiable local context" (Miles & Huberman, 1994, p. 1).

The researcher selected a qualitative design in order to portray potential complex patterns of volunteerism among Hispanic Americans in sufficient depth and detail so that one who has not experienced it could understand it. Moreover, qualitative research seeks to interpret human actions, institutions events, customs, etc., and in so doing constructs a "reading", or portrayal of what is being studied (Ary,
Jacobs, & Razavieh, 1996, p. 476). “Qualitative methods are especially useful in the
"generation of categories for understanding human phenomena and the investigation of
the interpretation and meaning that people give to events they experience”

Subject Selection

With qualitative investigations, random sampling is not necessary (Miles &
Huberman, 1994). Lincoln and Guba (1985) agreed that a naturalistic design is more
likely to favor purposive or theoretical sampling because he or she thereby increases
the scope of range of data exposed (random or representative is likely to suppress
more deviant cases) as well as the likelihood that the full array of multiple realities will
be uncovered. According to Bailey (1992), in a qualitative approach, the researcher
uses sampling which is idiographic, focusing on the individual or case of study in order
to understand the full complexity of the individual experience. “From this perspective,
there is no attempt to claim an ability to generalize to a specific population, but
instead, the findings are relevant from the perspective of the user of the findings” (p.
30).

The researcher contacted leaders of Cuyahoga county Hispanic American
organizations to identify potential study participants. Leaders of The Spanish
American Committee, El Barrio, Esperanza, Inc., and several cultural organizations of
the greater Cleveland area identified 20 potential study participants from the Cuyahoga
county Hispanic American community. Each potential participant received a letter
(instructions to participants) from the researcher explaining the purpose of the study
(Appendix A). If they elected to participate, they signed a consent form in the
presence of a witness to assure confidentiality. Letters of consent were translated into
Spanish for those participants who did not speak English (Appendix A). The
researcher answered any questions and clarified any doubts the participants had prior to the interviews. Eight males and 12 females participated in the interviews. Participants ranged from 20 to 70 years of age.

Instrumentation

During the winter of 1997, the researcher developed 25 possible interview questions based upon the ideas identified from a review of literature related to volunteerism among Hispanic Americans. Questions were designed to be open-ended, neutral, singular, and clear, since the respondent supplies his or her own words, thoughts, and insights (Patton, 1990). The researcher and his faculty adviser reviewed the potential questions focused upon the following six categories: attitudes towards volunteerism; level and type of volunteer activities; degree of involvement in present, past, and potential future volunteering activities; motivations for volunteering, or not volunteering or volunteering more; barriers towards volunteering; and benefits experienced from volunteering.

A panel of ten experts (Appendix D) comprised of six Cooperative Extension professionals, two experts in the field of volunteerism, and two faculty members of the Department of Agricultural Education at The Ohio State University, reviewed the preliminary interview schedule. In January, 1997, the panel established content credibility and trustworthfulness, determined clarity of wording, and determined question propriety for the study audience. The interview questionnaire was field tested on February 21, 1997, with 30 students at Cleveland State University in Cuyahoga county to keep the researcher honest to the cause by probing potential inquirer biases, to explore meaning; and to clarify the basis for interpretations (Patton, 1990). The researcher and his faculty adviser modified and edited the initial questions based upon
input from the panel of experts and the field test. Suggestions and additions were considered, and the researcher made appropriate modifications.

The final interview schedule consisted of 15 open-ended questions, each with appropriate probes (Appendix B). Probes were used to deepen the responses to a question, to increase the richness of data obtained, and to give an indication of the level of response desire. (Patton, 1990). To increase the validity and clarity of the questions, the questionnaire was translated into Spanish (Appendix C). The interview schedule was pilot tested with five Hispanic graduate students at The Ohio State University, Columbus, on March 28, 1997. The researcher used the results from the pilot test to fine-tune the interview schedule for stimulating the highest quality responses possible, to ascertain relevancy of questions, and to estimate the average time required for its completion. Alterations were made accordingly.

Data Collection

The researcher conducted face-to-face interviews in order to gather data while experiencing a maximum participation (Ary, Jacobs, & Razavieh, 1996). “Personal contact increases the likelihood that the individual will participate and will provide the desire information (p. 434). Twenty interviews were conducted the first week of April, 1997. Two Hispanic students from Cleveland State University were trained by the researcher to assist with data collection. Each one of these students conducted two interviews, and the researcher conducted sixteen. Interviews were tape recorded with the participants’ knowledge and consent. The use of a tape recorder is recommended in qualitative research along with a diary or journal to record impressions, reactions, and other significant events that may occur during the data collection phase of research (Patton, 1990). Following interview transcription, the
tapes were destroyed to preserve the participants' confidentiality. Interviews averaged 22 minutes in length, with a range of 17 to 28 minutes.

**Data Analysis**

Qualitative naturalistic inquiry is likely to produce large quantities of data that represent words and ideas rather than numbers and statistics (Rudestam & Newton, 1992). “These include, but are not limited to, interview transcripts and field notes, a wide variety of records, documents, and unobtrusive measures” (p. 113). Because the raw data in this study were quotations, the most desirable data obtained would be full transcription of interviews. According to Rudestam and Newton making sense of the data in the naturalistic approach means processing the data through some technique of inductive analysis. “It is more likely that the theory will emerge once data are collected” (p. 37). The inductive approach has been described as a discovery-oriented approach that minimizes manipulation of the study setting and places no prior constraints of what the outcomes of the research will be (Patton, 1990). Lincoln and Guba (1985) generally assumed that there is a field setting, and that the researcher and researched cannot be separated. Inductive analysis is likely to identify the “mutually shaping influences that interact” and accommodates a developing relationship between researcher and participants (Lincoln & Guba, 1985, p. 40).

The study data were analyzed using an inductive approach. The researcher analyzed the data using the constant comparative method (multiple raters), described by Glaser and Strauss (1967). This method uses two essential subprocesses: (1) unitizing and (2) categorizing. The method consists of the following steps: (1) examining the data and organizing it into as many categories as necessary; (2) where possible, integrating categories and characteristics; (3) delineating major themes or theories; and (4) describing resulting major themes and their characteristics. The

37
constant comparative method requires continual revision, modification, and amendment until all new units can be placed into an appropriate category, and the inclusion of addition units into categories provides no new information.

The researcher transcribed each tape recorded interview. Most of the interviews required translation into English because they were conducted in Spanish (Appendix G). Three individuals served as raters. They included: a male administrator from the Ohio’s Cooperative Extension Service, a male Hispanic American faculty member from the Department of Agricultural Education at The Ohio State University, and a female consultant and trainer in volunteerism. The researcher provided the raters with copies of all transcribed interviews along with a copy of the interview schedule, a theme summary worksheet, and a letter explaining further details about the process (Appendix E). Since data were collected among the Hispanic American community, one rater in the group was Hispanic American.

Each rater carefully read each transcribed interview, and identified up to ten reoccurring themes. Raters submitted the initial recommended themes to the researcher. The researcher reviewed each rater’s recommended themes and collapsed them into 5 resulting overall themes (Appendix F). The researcher shared these resulting overall themes with the raters, and asked each of the raters to support, modify, or reject them. The raters returned the modified themes to the researcher. The researcher and his adviser reviewed the suggested modifications and recommendations from the raters, and the researcher prepared a modified set of resulting themes. The researcher sent the resulting modified themes to each rater for final comment or/and possible recommendations (Appendix F). After the raters returned their recommendations to the researcher, the researcher developed the final
set of reoccurring themes that resulted from the participants’ interviews (Appendix F). All three raters agreed with the final set of themes.
CHAPTER 4

FINDINGS

Specific objectives of this study were to investigate the degree of involvement of Hispanic Americans as volunteers through studying: (1) the degree and type of involvement of Hispanic Americans as volunteers in a targeted Ohio county; (2) attitudes of Hispanic Americans in a targeted Ohio county towards volunteerism; (3) motivations and reasons for volunteering, not volunteering, or volunteering more of Hispanic Americans in a targeted Ohio county; (4) barriers toward volunteering, and benefits from volunteering of Hispanic Americans in a targeted Ohio county; and (5) potential involvement of Hispanic Americans in volunteer activities in a targeted Ohio county.

Six major recurring themes emerged from the data (listed in no particular priority) including: (1) The influence of family and friends on volunteering; (2) The importance of volunteering to benefit youth; (3) The importance of church and religious beliefs in volunteering; (4) Volunteering as a requirement of employment or education; (5) The connections between volunteerism and the community; and (6) Personal satisfaction and growth experienced through volunteering.

Theme 1: The influence of family and friends on volunteering

Three issues formed the focus of this theme. First, increased volunteering when family or friends ask is discussed. Secondly, family responsibilities as barriers to
volunteering are described. Increased volunteering when the respondent’s own children are involved is the third issue.

A. Increased volunteering when family or friends ask

Study participants indicated a willingness to participate in volunteer activities if they were asked by family members or friends. Sixteen of the 20 respondents (80%) expressed that they were more likely to volunteer if asked by a family member or a friend. “There is a personal interest in helping people you know” (interview A3b). Another respondent stated that “a Hispanic friend invited me to participate to volunteer, and we organized a group of 600 women who advocated for our rights” (interview B1b). According to another respondent, “my family and friends are first” (interview I 3b).

When asked about how they first became involved, some respondents pointed out that a family member or a friend was already involved. “I volunteered the first time with my father raising funds for muscular dystrophy, and for people who needed eye treatments” (interview A1b). Another person expressed that she first became involved along with her parents in volunteer activities such as dancing for senior centers in their community (interview E1b).

B. Family responsibilities as a barrier to volunteering

Various problems related to the family as a barrier to volunteering were mentioned, including the economic situation, the job, childcare availability, and family obligations. One participant stated that “I have family obligations that keep me from giving more time” (interview Q5a). As another respondent declared, “economically speaking, I need to work to pay my debts and help to support my family” (interview K9).
When asked for reasons that kept her from giving more time to volunteering, one participant responded that “I have two small children to take care of by myself” (interview P9a). This person added that “my family obligations keep me from volunteering the way I’d like. That is a limitation, because I have no baby sitter” (interview P9). According to this respondent, she is actually giving an average of 35 hours a month to volunteering (interview P5). Some respondents pointed out potential future barriers related to the family. One of the respondents indicated that “if my family requires some more time, it would be a barrier” (interview R11). However, another respondent stated that “if my family situation changes, then I see no barriers to volunteering (interview P11).

C. Increased volunteering when own children are involved

Most of the respondents declared that they are more likely to participate in volunteer activities if their children are involved. Generally, 18 out of 20 respondents (90%) expressed their willingness to give time to individuals or groups if their children are involved in such activities. One respondent indicated that “I want my children to grow up with the same feeling I have toward serving our community” (interview N3c). Another respondent stated that “if my children are involved I have a reason to be close to them, and get involved along with them, so they can imitate me, and to give them an example” (interview C3c). A third respondent indicated, “if my children are involved in activities, I would like to know what my children are doing, and in what kind of environment they hang out” (interview H3c). One parent pointed out that the first time she volunteered was in her children’s school helping the teacher in the classroom (interview C1).
Theme 2: The importance of volunteering to benefit youth

Respondents pointed out their willingness to participate in volunteer activities involving children and youth regarding any personal or familial relationship. As one respondent expressed, "I will continue to work with young people in the church, giving them counseling, guidance, support, etc." (interview L12a). Another respondent indicated "I will keep giving tutoring in schools, and teaching Spanish. Now I am going to teach Hispanic children who were born here about their own culture" (interview N12a). A third respondent added that she will keep working in activities with children and young people. "There are a lot of needs among that age. Educating adolescents and children are the areas where I can share more of my knowledge" (interview A12a). Neither of these three respondents have young children on their own. Some participants stated that they first became involved in volunteering for youth. "The first time I became involved in volunteering was developing activities for children who had been abused" (interview P1b). When asked about future involvement in volunteer activities, one respondent indicated that she will keep volunteering for youth in "activities against youth gangs and youth violence" (interview D12a).

Theme 3: The importance of church and religious beliefs in volunteering

This theme addresses issues regarding the participation of Hispanic Americans in volunteerism associated with the church. First, the role of the church as a setting for volunteering is discussed. Secondly, religious beliefs as a positive motivation for volunteering are described.

A. The role of the church as a setting for volunteering

According to nine (45%) Hispanic Americans interviewed, the church is the organization that they have given time to serve most frequently. "Most frequently I
have given time to Saint Michael's Parish” (interview D4). Another person stated that she has most frequently volunteered “for the Hispanic Pentecostal Church” (interview Q4). When asked about past volunteer activities, one respondent indicated that “I have given time to the church in providing counseling for young people, and clothing for the poor” (interview G1). Another respondent indicated that “I have given time to the Catholic Church in activities especially for the children” (interview N1). The church has been the first place where many Hispanic American respondents have volunteered. As one respondent expressed her first volunteer experience was “serving in my church” (interview F1b). Another participant pointed out that the Catholic Church helped her to get an apartment when she first arrived in Cleveland (interview B1b).

B. Religious beliefs as a positive motivation for volunteering

Some respondents did not mention any specific church, but expressed that the reasons for volunteering were based upon their religious beliefs. One person indicated that “I see my work as a calling, as a mission” (interview G8). Another respondent stated that “when I see the need I have to give time. It has come from me, from inside” (interview M6). A third participant pointed out, “I feel I am useful giving time to serve others, and I believe that God has given me certain abilities and talents, and I have to use them” (interview R6). Another respondent described his motivation for volunteering as “a spiritual and psychological reason” (interview S6). As one respondent indicated “when you give, you receive, you gain in heaven” (interview J 7), while another person declared “I think as a Christian I should help my neighbor, according to my religious beliefs” (interview O7).
Theme 4: Volunteering as a requirement of employment or education

Two issues formed the focus for this theme: first, mixed opinions regarding employer-required volunteerism; secondly, the need for volunteerism as a high school graduation requirement.

A. Mixed opinions regarding employer-required volunteerism

When asked about volunteering required by employers as a part of job expectations, responses were mixed. According to 11 participants (55%), volunteering should not be required as a part of job expectations. Only eight respondents (40%) indicated that volunteering should be required as a part of job expectations. However, a general observation made by the Hispanic Americans interviewed was that the opportunity to volunteer should be provided. One respondent stated, “I don’t think that it should be required, but the opportunity to develop volunteer activities among the employees should be provided. If it is required it would be ineffective, and that’s not volunteerism” (interview K13). Another respondent indicated “because of working with the community, those companies or agencies will know more about the people who work for them. Employees should volunteer in order to understand the needs in that community” (interview N13). One respondent pointed out that he agreed that employers should require volunteering as a part of job expectations if the type of job performed relates to the volunteer activity. “Some people have no time left to get involved in volunteering; however, if the job is related with the type of volunteer activity, it is somehow easier to participate” (interview H14).

B. The need for volunteerism as a high school graduation requirement

Eighteen (90%) Hispanic Americans interviewed agreed that high school students should be asked to perform community service as a requirement for
graduation. One respondent indicated, "I think that academics are not sufficient to educate a person. Young people acquire now the values they will have in the future" (interview A14a). This person added that it may be important to ask students at the college level to volunteer as well. Another respondent indicated that "young people are changing, as well as their values. They don't see the needs out there. They take everything for granted, and they don't give anything in return. I volunteered when I was in school" (interview G14). A third respondent stated, "because being volunteers gives them a lot of experience for whatever they may study in the future or the profession they may choose" (interview J14). Another participant indicated that "students should serve as volunteers. But these students should be trained, and supervised adequately to get the maximum. It requires good planning and implementation of the program" (interview S14). Most respondents were of the opinion that volunteering through service-learning gives students experience, pride, and a sense of belonging, and keeps them off the streets. "That will keep them busy and involved in the development of their community. They will see the changes their own work has produced" (interview N14a).

Theme 5: The connections between volunteerism and the community

Four issues formed the focus for this theme: first, community interdependence through helping others; secondly, the community becomes stronger and unified through volunteering; the role of volunteerism in identifying and addressing community needs is the third corresponding issue; fourth, community barriers to volunteering are discussed.
A. Community interdependence through helping others

All Twenty respondents (100%) agreed that it is very important to help others. One general observation made by the Hispanic Americans interviewed was that helping others is an obligation, a social responsibility. One person stated, “because there are lots of people who are in need of help, of someone who gives a hand, and if I am there why not help them” (interview I 7). A second respondent indicated, “that’s why we are here for, to lay down our lives for others. It is like a debt. We have to sacrifice for others” (interview L7). A third respondent even stated that “helping others is a value, an instinct” (interview A7). According to another person, “in this life we are interdependent of one another; we have to help one another mutually” (interview R7). As one person expressed “because one day I may need some help too” (interview F7). “I want to give back what I received from my community, because when I came to Cleveland it was difficult for me” (interview G6). Most of the respondents expressed this same feeling many times, that giving time to volunteering was like giving something in return, like reciprocating and being grateful. “A lot was given to me at some time when I most need it” (interview E6).

B. The community becomes stronger and unified through volunteering

Generally, each of the Hispanic American participants pointed out that their community in Cuyahoga county participates in volunteer activities to stay united and stronger, “the more together we work, the more united and stronger we become, and more likely we will be able to change this around” (interview E15). A second respondent expressed “because we want our community to grow, to progress. We as a community have dreams, and we want to be respected. We want to be unified” (interview G15). A third respondent added, “because there is a need of togetherness, of cohesiveness. Because we want to share ideas among ourselves, and help one
another” (interview N15). As a result of volunteering, one participant indicated that she is “attached to the community” (interview A8).

C. The role of volunteerism in identifying and addressing community needs

Respondents’ opinions when they were asked how volunteering changed the way they feel about their community, were generally positive. According to 18 respondents (90%), participating in volunteer activities increased their knowledge and understanding of community needs. One respondent indicated that, “I feel I am contributing to the growth of my community” (interview P8a). A second participant also added “I feel better now, because a lot of people have been reached and helped” (interview R8a). A third participant expressed that “through volunteering for the Spanish American Committee, I have seen the needs in the community” (interview J8b). Nevertheless, there were a couple of respondents who stated the need to keep working for their community; “Now I think that we still have to keep working harder in our community” (interview O8a). Another participant indicated, “now I understand that my community has more needs than I thought, I feel that I still have to give more time” (interview G8a).

D. Community barriers to volunteering

The Hispanic Americans interviewed indicated a number of community barriers that keep them from volunteering, including; family, jobs, health, lack of education, poverty, economic limitations, language (lack of English), and racism. As one respondent stated, “one of the problems is that our people are poor and they come here from our countries to work hard. Since they are less educated, they have to work more hours for less, leaving little time for volunteering” (interview T15). According to another respondent, “people in the community think that because they are not professionals, or do not have formal education they cannot volunteer” (interview
G15b). A third respondent indicated that "there are members of our community who
do not know how to read or write English. Another barrier is the economic situation
of many Hispanics" (interview K15b). Additionally, one person mentioned that there
is still racism, "If you don’t speak English well, people don’t like you. There is still
discrimination, and I have been a victim of it" (interview C15b).

**Theme 6: Personal satisfaction and growth experienced through volunteerism**

This theme addresses issues regarding personal satisfaction and growth
resulting from volunteer work; first, increased positive attitudes toward self as a result
of volunteering; secondly, increased positive attitudes toward others as a result of
volunteerism.

**A. Increased positive attitudes toward self as a result of volunteering**

According to 19 respondents (95%), volunteering changed the way they feel
about themselves. One person expressed, "now giving my time, I am not shy anymore,
and it has improved my people skills" (interview D8). Another respondent stated that
"I have discovered inside me which are my potentials, and how to manage my time. I
have developed my talents through serving" (interview N8). A third respondent added
that "I feel now that I am worthy. When somebody asks me for help in filling out a job
application and that person gets the job, I feel great, and more important" (interview I
8).

The majority of the Hispanic Americans interviewed used phrases referring to
the attitudes toward themselves through volunteering, such as: "it enhanced my
self-esteem" (interview K8); "I feel certain sense of achievement" (interview S8); and,
"I feel very proud of myself" (interview Q8).
B. Increased positive attitudes toward others as a result of volunteering

When asked how giving time to volunteering has changed the way they feel about others, one respondent stated that “I’ve gotten gratifying feelings. I feel blessed about it” (interview E8b). Another respondent indicated, “now I see how the agencies, particularly El Barrio, is helping people in the community to set goals and objectives for their lives” (interview P8b). A third respondent expressed, “I feel all right about what I’m doing in the university” (interview H8b). Twenty Hispanic Americans interviewed (100%) indicated satisfaction toward the individual, group or organization they volunteered for. As one responded pointed out, “I am blessed serving the organization I have volunteered for” (interview B8b).

Two main distinctions were made by the respondents regarding questions about volunteering if they were asked, or without being asked. Twelve respondents (60%) answered “No”, and only seven respondents (35%) answered “Yes” on the question about volunteering if they were asked. On the other hand, only five respondents (25%) answered “No”, and fifteen respondents (75%) answered “Yes” on the question about volunteering without being asked. One respondent indicated, “if there is a need I would give my time to serve” (interview I2a). Another respondent added, “I offered myself because I like the idea of bringing young people from 16 different countries to participate in sports in the States” (interview A2a). A third respondent stated that she would volunteer without being asked; “the desire to give time to serve comes from inner being, and I think it’s cultural; we like to serve other people” (interview K2a). This respondent continued “I have some studies in psychology, and I like people and the way we depend one another. Now I am going to start to volunteer in the church because I want, even without being asked” (interview K3a).
C. Benefits from volunteering

Generally all of the Hispanic Americans interviewed (100%) agreed on receiving benefits from volunteering. One general observation made by the respondents was that they received personal satisfaction and recognition as a result of volunteering. One respondent indicated that “I have received recognition for my service and I’ve been appreciated more for my service” (interview F10). Another respondent expressed that “people know me more now, the community has learned about me. The recognition from my community is a benefit I’ve seen after giving my time to serve” (interview M10). A third respondent also stated that “as a human being I have a lot of personal satisfaction. I’ve been recognized by the State, the city, and the local community because of my work” (interview S10). Each of the respondents (100%) were willing to keep volunteering in the future. “I will participate in fund raising campaigns for any agency that needs it, and with Habitat for Humanity as a team leader with young people to rebuild houses” (interview M12). Another respondent stated that she has received so many benefits volunteering that she has “never planned to stop volunteering; I will do it all my life” (interview B12).
CHAPTER 5

CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

CONCLUSIONS

Based upon the study findings, the researcher has drawn the following conclusions listed in no particular order.

Theme 1: The influence of family and friends on volunteering

Family member and friend involvement is a motivation for volunteering according to the 20 Hispanic American participants interviewed for this study. The study results suggested that the degree of involvement of the 20 participants in volunteering is higher when family or friends are involved directly. The participants indicated that they were more likely to participate in volunteer activities when they are asked by a family member or a friend. The data also indicated that the Hispanic Americans interviewed first became involved in volunteering because a family member of friend was already involved. According to O’Connor-Schoultz (1997) family influence is a motivation for volunteering.

However, the participants considered the family as a barrier and limitation to volunteering. Nestor (1984) emphasized that if someone has to choose between doing something for their family and fulfilling a previous volunteer commitment, odds favor them choosing the family. Although some participants were already volunteering, family obligations kept them from volunteering more.
The majority of the Hispanics in the study participated in volunteer activities when their own children were involved in those activities. Involvement of their own children is another reason the Hispanic Americans interviewed volunteered. The researcher concluded that the 20 participants were more likely to volunteer when their own children were involved. Furthermore, the data indicated that respondent parents were more motivated to volunteer when their own children volunteered as well.

**Theme 2: The importance of volunteering to benefit youth**

The majority of the Hispanic American participants expressed their concerns about addressing the needs of youth by participating in volunteer activities associated with that age group. The researcher concluded that activities and services developed and delivered to youth are especially appealing to the Hispanic Americans interviewed. Some participants expressed a willingness to volunteer in the future, and volunteer more in activities related to young members of the Hispanic American community. According to Hodgkinson and Outtz (1997) and Nichols (1990), the Hispanic population is young. Recognizing this trend, study participants volunteered in sports, educational, recreational, and other activities especially related to a younger population.

**Theme 3: The importance of church and religious beliefs in volunteering**

The researcher concluded that the church is both a motivation and a setting for volunteering for some of the participants in this study. Regarding the importance of the church in volunteering, Swenson (1990), Nestor (1984), and Nichols (1990) implied that Hispanic Americans are driven together by their religious beliefs, and the church becomes a place for the promotion of community service. However, the data suggested that some of the study respondents did not associate their motivation to volunteer with any particular denomination or religion. The data indicated that the
Hispanic Americans interviewed relied upon their religious beliefs as a motivation and reason for volunteering or volunteering more. Most of the participants expressed a willingness to continue volunteering in activities related to the church in the future.

**Theme 4: Volunteering as a requirement of employment or education**

The Hispanic American participants had mixed opinions regarding employer-required volunteerism, but the majority believed that volunteering as a job expectation should not be required. However, the data suggested that the opportunity to volunteer should be promoted and provided by employers. Participants believed that volunteering must occur without coercion. The researcher concluded that companies or employers in general should support and encourage volunteering among employees while not actually mandate it.

The Hispanic American participants expressed a strong desire that students participate in volunteer activities as a of requirement for high school graduation. Students' involvement in volunteer activities through service-learning was supported by most of the Hispanic Americans interviewed in this research. As Kennedy (1991) established, service-learning is a time-tested educational tool, and should be a central component of efforts to reform education. Participants pointed out that service-learning would provide students with experience and skills, and enhance their self-esteem. The Hispanic American participants interviewed strongly agreed that students will benefit when they volunteer as part of a requirement for high school graduation.

**Theme 5: The connections between volunteerism and the community**

The 20 Hispanic Americans interviewed indicated that they became interdependent through volunteering. They have had personal needs met by volunteering and community needs met by their participation in volunteer activities.
The study participants also indicated that volunteering is an important duty, obligation, and social responsibility. The data suggested that the Hispanic American community in Cuyahoga county becomes stronger and unified through volunteering. The participants expressed that their community became stronger through volunteering, and special links between them and the community were created. Fisher and Cole (1993), Marquez (1993), Ellis and Noyes (1990), Pardo (1990), and Cortes (1989) concluded that a strong sense of community motivates volunteers among the Hispanic communities, and implied that volunteerism has helped to unify the community for more than 100 years in the United States. However, the 20 participants highlighted several barriers that keep Hispanic Americans in Cuyahoga county from volunteering, such as lack of education, lack of English, racism, and poverty. Fisher and Cole (1993), Nestor (1984), and Chambré (1982) identified similar barriers that keep Hispanic Americans from volunteering. The researcher concludes that these barriers need to be addressed and overcome if participation of Hispanic Americans in volunteerism is to be enhanced.

**Theme 6: Personal satisfaction and growth experienced through volunteerism**

The 20 Hispanic Americans interviewed displayed positive attitudes toward themselves through volunteering. Participating in volunteer activities made them feel good about themselves. Volunteering brought about changes in attitude toward themselves and others as well. The data suggested that the participants improved their self-esteem and interpersonal skills as a result of volunteerism. The researcher concludes that the participants will continue to volunteer more and in future volunteer activities because of the positive attitudes toward themselves and toward others gained from their prior volunteer experiences.
Finally, most of the participants in this study were more likely to volunteer without being asked. They were more willing to participate in volunteer activities whether or not they were asked. The study participants described feelings of accomplishment and personal satisfaction associated with volunteerism.

**IMPLICATIONS**

Based upon the preceding conclusions, the researcher suggests the following implications for both the Hispanic American participants in the study and the Hispanic American community in Cuyahoga county, Ohio.

**Theme 1: The influence of family and friends on volunteering**

Nonprofit organizations and volunteer centers in Cuyahoga county, Ohio should find creative ways for entire families to volunteer in order to enhance human resources capabilities and encourage greater volunteer participation within the Hispanic American community. According to Nestor (1984), Hispanic Americans have strong family ties spanning several generations. A family volunteerism concept would reinforce those values and maximize Hispanic American participation in volunteer activities.

The very young and very old are important members in Hispanic American families. Volunteer activities that involve parents and their children should be emphasized in order to create and spend family quality time via volunteering. Childcare providers, churches within the community, and schools should plan and provide volunteer opportunities involving entire families. Volunteer coordinators should also consider providing childcare for volunteers. To overcome family responsibilities as a barrier, volunteer activities for the entire family should be
conducted during the evening, during school vacations, and during weekends. Fisher and Cole (1993), noted that many volunteer opportunities are available only on weekdays during normal working hours, and that too few volunteer opportunities exist for couples and entire families.

**Theme 2: The importance of volunteering to benefit youth**

Youth advocates, policymakers, and organizations in the Hispanic American community, whose programs and agendas primarily benefit youth, should promote volunteer activities to improve the quality of life of young people. Systematic efforts and initiatives should be implemented to provide services for youth in this era of increasing needs and limited resources by mobilizing Hispanic talents through aggressive recruiting, training, and stimulation of volunteerism. Departments of youth services, youth organizations and volunteer centers should develop workshops for adult community leaders to help them to understand problems affecting young people, and to address the needs of youth by enhancing the participation of Hispanic adults in volunteering for youth.

**Theme 3: The importance of church and religious beliefs in volunteering**

Since the church is the most predominant societal influence over Hispanic Americans (Swenson, 1990, and Nestor, 1984), churches and religious organizations should promote and provide volunteer opportunities for members. Churches and religious organizations in the community should develop and implement volunteer activities and programs in order to involve Hispanic American adult and youth members in volunteering. Religious leaders should attend volunteer workshops and conduct volunteer retreats to train and recruit volunteers in their churches, taking advantage of the motivation the church and religious beliefs inspire upon Hispanic
Americans to volunteer. Churches could also expand outreach ministries based upon volunteers in order to further their religious mission.

**Theme 4: Volunteering as a requirement of employment or education**

To motivate the Hispanic American population in Cuyahoga county to volunteer, community agencies, companies, and employers in general should promote volunteering among employees, preferably offering opportunities for volunteering in activities related directly to an individual’s job. Employers should contact volunteer centers to provide training for employees who want to participate in volunteer activities.

Schools should review curricula in order to consider service-learning as an educational tool to promote and enhance Hispanic American students’ participation in volunteer activities within their communities. Service-learning involves students in community enhancement activities that complement classroom studies. Public and private agencies should sponsor and foster programs to develop and enhance students’ participation in volunteerism. Through volunteering, students would better understand the real life relevance of their coursework and will have an increase sense of community involvement.

Colleges and universities should create networks within the Hispanic American community to promote volunteering at the higher educational level. Since the Hispanic American student population is growing in the United States, and more Hispanics are attending universities and colleges (Hodgkinson & Outtz, 1996; Nichols, 1990), higher education institutions should promote projects and programs to provide volunteer opportunities for students. Initiatives to invite the private sector to sponsor projects enhancing the participation of Hispanic American students in volunteering should be encouraged.
Theme 5: The connections between volunteerism and the community

Community agencies serving Hispanic Americans should develop volunteer programs in which potential Hispanic American volunteers can be trained. Hispanic Americans are a very giving and sharing people, and want to help one another (Nestor, 1984). To take advantage of the interdependence the Hispanic American community has created through volunteering, volunteer centers should conduct volunteer management workshops focused upon Hispanic Americans to train and maintain successful volunteer programs.

To ameliorate the negative effects of English as a language barrier that keep Hispanic Americans from volunteering (Longres, 1996; Fisher & Cole, 1993), volunteer centers and community agencies whose agendas include primarily Hispanic Americans should develop bilingual materials in Spanish, including volunteer application forms, record cards, registration forms, training materials, etc. English as a Second Language (ESL) courses should be offered in community centers and schools during evening hours. Courses for obtaining a high school diploma or GED (Graduate Equivalent Diploma) should also be offered through community agencies to enhance the educational level of the Hispanic American population. Community agencies should join efforts with local government agencies to teach new immigrants about racism and related issues. Social services agencies and the Department of Labor should provide training and job opportunities for Hispanic Americans to enhance their quality of life.

Theme 6: Personal satisfaction and growth experienced through volunteerism

Since Hispanic Americans receive personal satisfaction and recognition as a result of volunteering, and are willing to volunteer without being asked, Hispanic American community agencies should conduct diversity workshops for the majority
population aimed at eliminating cultural biases toward Hispanics, and encourage the targeted recruitment and participation of Hispanic Americans in volunteerism. Such workshops should also include strategies to encourage Hispanic Americans to help themselves by utilizing self-help resources that continue to develop their positive attitudes toward volunteerism. As Nestor and Filicio (1991) established, it is important to understand culturally different paid and volunteer staff in order to create environments in which Hispanics can flourish and participate fully as volunteers. Senior executives and volunteer leaders should recognize cultural differences which demand a paradigm shift within community organizations.

RECOMMENDATIONS

Recommendations based upon study conclusions and implications include:

(1) Local governmental agencies in Cuyahoga county, Ohio should develop and strengthen relations with Hispanic American serving community agencies in order to enhance the agencies’ outreach and scope of programs. Programs to improve the quality of life of Hispanic Americans and to bring about changes in the socioeconomic status of families are necessary, primarily those focused on education, job availability, childcare, health, etc. The improvement of the Hispanic American family situation would encourage greater volunteer participation, since family ties are very strong among Hispanic Americans and the family influence positively reinforces volunteerism.

(2) A community-wide collaboration of volunteer groups in Cuyahoga county, Ohio, working together on this common objective of strengthening volunteerism among Hispanic Americans would result in the better delineation of community needs,
development of responsive and comprehensive volunteer programs, and effective volunteer involvement and participation. Volunteer organizations in Cuyahoga county, Ohio should be aware of the needs and interests of Hispanic Americans in their communities, and should know how organizations’ goals and methods are consistent with those of Hispanic Americans.

(3) Hispanic American agencies and other community agencies must actively develop volunteer recruitment efforts to enhance the participation of Hispanic Americans. These recruiting efforts could start with one-to-one contacts, or mass media such as the local television or radio station, local newspaper, agency newsletters, etc., to promote awareness of organizations’ purposes, and develop trust between the Hispanic American community and agencies. Building credibility and an image of acceptance in the community could be accomplished by promotions in the Hispanic media using a Hispanic approach, (e.g., translated materials, pictures of families, posters and films featuring new Hispanics and bilingual leaders, and the use of Spanish speaking volunteers).

(4) Churches, religious and spiritual leaders in the Cuyahoga county religious community should recognize and promote volunteerism among their members. Since the church is a natural and philosophical setting for volunteering, religious organizations should develop and implement recruit and train programs to enhance opportunities for Hispanic Americans to volunteer. Religious leaders in the community should participate in volunteer leadership workshops to later promote and develop volunteer opportunities among church members.

(5) Schools in Cuyahoga county, Ohio should promote and implement service-learning in their curricula. Through service-learning, Hispanic American youth would learn to work together and develop leadership roles. Service-learning offers
students opportunities to analyze problems, and propose and execute solutions. Hispanic American youth will be better educated and more confident, and will have valuable insight and experience in meeting the needs of their communities.

(6) Volunteer organizations should develop and implement leadership development programs to assist Hispanic American community agencies in better understanding the volunteer sector, improve their skills in accessing voluntary human and financial resources, and strengthen their management capabilities. Since Hispanics are largely an urban population (Longres, 1995; Nichols, 1990), these "leadership academies" for volunteerism should take place in cities with large Hispanic American populations.

Recommendations for further research

(1) The researcher recommends that the same six resulting themes from this study be analyzed in a broader context representing all ethnic and cultural minorities. By studying the six themes, relevant information about issues in volunteerism in the United States could emerge, providing alternatives for challenging existing paradigms, and subsequently taking appropriate courses of action.

(2) A similar study should be conducted to investigate Hispanic American volunteerism at the state and national levels. This research identified attitudes, motivations, and barriers of selected Hispanic Americans only in Cuyahoga county, Ohio. According to Longres (1995), Hispanics are an urban population and live in every state, but the largest concentrations live in California, Texas, and New York. A qualitative study is recommended in order to show more in depth information about Hispanic American volunteers (Miles and Huberman, 1994). The researcher recommends conducting a qualitative study in other geographical areas with large concentrations of Hispanic American residents to portray potential complex patterns
of volunteerism among Hispanics in sufficient depth and detail to facilitate interpretation and understanding of the study.

(3) The researcher recommends that quantitative research be conducted to collect and analyze statistical data about attitudes, motivations, and barriers of Hispanic Americans toward volunteerism in order to generalize to the total targeted population. Quantitative approaches rely on a hypothetico-deductive model of explanation (Ary, Jacobs, and Razavieh, 1996). Inquiry begins with a theory of the phenomena to be investigated. The goal of using a quantitative approach is to revise and support theories or statements of social and behavioral phenomena based on the results of hypothesis testing (1996). Quantitative research would show relevant information that qualitative research could not, since both methodologies differ in the role of values in inquiry.

(4) The researcher recommends that a combination of quantitative and qualitative research be conducted investigating Hispanic American volunteerism in order to obtain different data and results, since the method implemented in conducting each type of research separately can bring about further information about the topic in order to understand what has been studied more effectively. Such research can also be compared to research done with other minority groups and with the dominant Anglo population.
APPENDIX A
Instructions to Participants
(Letter of consent)
INSTRUCTIONS TO PARTICIPANTS
(Letter of Consent)

Hi, my name is Josue Lopez. I am a graduate student at Ohio State University. You have been invited to participate in a study that I am conducting about volunteerism in the Hispanic community. The purpose of the study is to find out what are the attitudes, motivations, and barriers of Hispanic Americans toward volunteering in Cleveland, Ohio.

You are asked to answer this questionnaire which consists of fifteen questions. Questions are open-ended, neutral, singular, and clear. You are to answer the questions in your own words, thoughts, and insights. The questionnaire consists of the following categories including: attitudes toward volunteerism, level and type of volunteer activities engaged, degree of involvement in present, past, and potential future volunteering activities, motivations for volunteering or not volunteering, or volunteering more, and barriers toward volunteering. The interviews will be tape-recorded, and will take about 45 minutes. Your responses are anonymous. Please, do not write down your name on the questionnaire. All your responses will be kept confidential and used for research purposes only.

I will greatly appreciate your collaboration in this study. The information obtained will help us better understand the Hispanic community involvement in volunteerism.

Thank you for your cooperation;

Josue Lopez
Graduate Student

Participant’s signature

Note: This cover letter is going to be translated into Spanish.
INSTRUCCIONES A LOS PARTICIPANTES
(Carta de consentimiento)

Hola, mi nombre es Josué López. Soy un estudiante graduado de la Universidad del Estado de Ohio. Les estoy invitando a participar en un estudio que estoy llevando a cabo sobre el voluntarismo en la comunidad hispana. El propósito de este estudio es investigar cuáles son las actitudes, motivaciones y barreras que tienen los hispanos en el área de Cleveland, Ohio hacia el voluntarismo.

Estoy solicitando su ayuda para contestar este cuestionario que consta de 15 preguntas las cuales son claras y sencillas. Puede contestar las preguntas en sus propias palabras y expresar sus opiniones. El cuestionario incluye las siguientes categorías: actitudes hacia el voluntarismo, nivel y tipo de actividades que ha participado como voluntario, grado de participación en actividades voluntarias en el pasado, presente y en un posible futuro, que le motiva a ser o no ser voluntario y que barreras cree usted que existen para su participación como voluntario. Se usará una grabadora durante las entrevistas que durarán alrededor de 45 minutos. No tiene que escribir su nombre en el cuestionario. Las respuestas se mantendrán en estado confidencial y serán usadas sólo para efectos de este estudio.

Agradezco enormemente su colaboración en este estudio. La información obtenida mediante esta investigación nos ayudará a entender con más lujo de detalles sobre la participación de la comunidad hispana en el voluntarismo.

Gracias por su cooperación;

Josué López
Estudiante Graduado

Firma del Participante
APPENDIX B
Interview Schedule
INTERVIEW SCHEDULE

1. Please identify and describe the activities in which you gave your time to individuals or groups, other than family members, for which you were not paid in the last year.

   Probe# 1. How many months or years have you given your time to individuals or groups for which you were not paid?
   
   Probe# 2. How did you first become involved in giving your time to individuals or groups for which you were not paid?

2. Are you more likely to give your time to individuals or groups if you are asked?

   Probe# 1. Why or why not?

3. Do you usually give your time to individuals, or groups without being asked to help?

   Probe# 1. Why or why not?

   Probe# 2. Are you more likely to give your time to individuals or groups if you are asked by a friend or family member? Why or why not?

   Probe# 3. Are you more likely to give your time to individuals or groups in activities involving your children? Why or why not?

4. What is the group or organization in your community in which you have most frequently given your time?

5. On the average, how many hours per month do you give your time to individuals or groups without being paid?

   Probe# 1. Could you spend more time giving? Why or why not?
6. What specific reason or reasons do you have for giving your time to individuals or groups?

7. Why do you feel that is important to help others?

8. How has giving your time to individuals or groups changed the way you feel about yourself?
   
   Probe# 1. About your community?

   Probe# 2. About the individual, group, or organization to which you gave your time?

9. What are the reasons or circumstances which currently prohibit or keep you from giving your time to individuals or groups?

   Probe# 1. From giving more time?

10. What are some of the benefits you have gained from giving your time to individuals or groups for which you were not paid?

11. What barriers would prevent you from giving your time to individuals or groups in the future?

12. Do you expect to give your time to individuals or groups, in other words volunteer, within the next year?

   Probe#1. If yes, for what type of activities?

   Probe#2. If no, why not?

13. Should volunteering be required by employers as a part of job expectations?
Probe#1. Why or why not?

14. Should high school students be asked to volunteer or perform community service as a requirement for graduation?

Probe#1. Why or why not?

15. Why do you think Hispanics participate in volunteer activities in your community?

Probe#1. Do you think Hispanics should participate more as volunteers? If yes, How?

Probe#2. Are there specific barriers which prohibit Hispanics from volunteering in your community? If yes, what are those?
APPENDIX C
Interview Schedule Translated in Spanish
ENTREVISTA

1. Por favor, identifique y describa las actividades en que usted ha dedicado su tiempo a servir a personas o grupos, excluyendo a miembros de su familia, sin recibir pago alguno durante el año pasado.
   
   a. Cuántos meses o años ha dedicado a servir a personas o grupos sin recibir pago alguno?
   
   b. Cómo se envolvió por primera vez en servir a personas o grupos sin recibir pago alguno?

2. Estaría más dispuesto a servir a personas o grupos sólo cuándo se le pide?
   
   a. Por qué?

3. Usualmente, dedica tiempo a servir a personas o grupos sin que se le pida ayuda?
   
   a. Por qué?
   
   b. Estaría más dispuesto a dedicar tiempo a personas o grupos si se lo pide un amigo o un miembro de su familia? Por qué?
   
   c. Estaría más dispuesto a dedicar tiempo a personas o grupos en actividades en que sus hijos están envueltos? Por qué?

4. Cuál es el grupo u organización en su comunidad en el que usted ha dedicado tiempo a servir con más frecuencia?

5. En promedio, cuántas horas al mes dedica tiempo a servir a personas o grupos sin recibir pago alguno?
   
   a. Podría dedicar más tiempo? Por qué?

6. Qué razón o razones específicas tiene para dedicarse a servir a personas o grupos?

7. Por qué cree es importante ayudar a los demás?
8. Cómo el dedicar su tiempo a servir a personas o grupos ha cambiado la manera en que se siente consigo mismo?
   a. Cómo ha cambiado la forma en que se siente sobre su propia comunidad?
   b. Cómo ha influenciado esta experiencia la forma en que usted se siente sobre las personas o grupos para quien se ha dedica a servir?

9. Qué razones o circunstancias le prohíben dedicar tiempo a servir a personas o grupos en estos momentos?
   a. Qué razones existen que le prohíben dedicar más tiempo del que ha dedicado?

10. Cuáles son algunos de los beneficios que ha recibido al dedicar tiempo a servir a personas o grupos?

11. Qué barreras le impedirían dedicar más tiempo a servir a personas o grupos en el futuro?

12. Espera usted dedicar tiempo a servir a personas o grupos, en otras palabras, ser voluntario el año que viene?
   a. En qué tipo de actividades participaría?
   b. Por qué?

13. Cree usted que se le debe exigir a las personas en los trabajos participar en actividades de tipo voluntario?
   a. Por qué?

14. Cree usted que se le debe exigir a los estudiantes de escuela superior que dediquen tiempo a servir en su comunidad como requisito de graduación?
a. Por qué?

15. Por qué cree usted que los hispanos participan en actividades voluntarias en su propia comunidad?

a. Deberían los hispanos participar más? Cómo?

b. Existen algunas barreras específicas que impidan a los hispanos participar como voluntarios en su comunidad? Si hay alguna(s), describálas.
APPENDIX D
Panel of Experts
PANEL OF EXPERTS

1. Calvin Walker, Assistant State Specialist
   Urban Programming
   Suite 235
   700 Ackerman Rd.
   Columbus, OH 43202-1578

2. Niki Nestor McNeely, District Specialist
   4-H Youth Development
   303 Corporate Center Drive
   Suite 208
   Vandalia, OH 45377-1171

3. Dr. Ruben Nieto, Leader
   Program Development and Evaluation
   3C Agricultural Administration Bldg.
   2120 Fyffe Rd.
   Columbus, OH 43210-1084

4. Dr. Murali Nair, Director
   Community Service Initiative
   1983 East, 24th Street
   Cleveland, OH 44115

5. Dr. Ken Culp, III, Extension Specialist, Volunteerism
   4-H Youth Development
   2120 Fyffe Rd.
   Columbus, OH 43210-1084

6. Dr. Nikki Conklin, Team Member
   Staff Development
   2120 Fyffe Rd.
   Columbus, OH 43210-1084
7. Joe Konen, Extension Agent
   4-H Youth Development
   2490 Lee Bvld., Suite 108
   Cleveland, OH 44118-1255

8. Mary Merrill, President
   Merrill Associates
   101 Orchard Lane
   Columbus, OH 43214

9. Dr. Jo Jones, Associate Director, OSU Extension
   2120 Fyffe Rd.
   Columbus, OH 43210-1084

10. Dr. Jeff King, Associate State Leader
    4-H Youth Development
    2120 Fyffe Rd.
    Columbus, OH 43210-1084
APPENDIX E

Instructions to Raters
Date

1~
2~

Dear 3~:

Thank you for agreeing to serve as a reviewer for my research into the attitudes, motivations, and barriers of Hispanic Americans in Cleveland, Ohio toward volunteerism. I interviewed 20 participants utilizing an interview schedule consisting of 15 questions with probes. I am providing you transcripts of participants’ responses (20 interviews) and a copy of the original interview schedule. The original responses were translated into English, because most of the interviews were conducted in Spanish.

Basically, I would ask you that you read each transcribed interview carefully, perhaps jotting down notes as you do so regarding important points, ideas, or feelings shared by that individual respondent. Then, after reading each of the 20 interviews, please review your notes carefully and identify major themes or ideas that reoccur throughout the interviews. There is no required number of themes that should result; however, I would ask that you identify at least five, and no more than ten. I would also appreciate it if you would record the number(s) of the interview(s) and question number(s) that you believe support, substantiate, or provide evidence for each theme you identify. I have prepared a worksheet to assist you in the process (please see attached).

Please return your findings to me by June 20th, 1997. A self-addressed, stamped envelope is provided. Thank you very much for your time and prompt response. If you have any questions, please call me at home (262-7164), or my advisor, Dr. R. Dale Safrit (688-3178).

Again, thanks for your cooperation!

Sincerely;

Josué López

Graduate Student, Agricultural Education
c: R. Dale Safrit
   Nikki Conklin
   Ken Culp
APPENDIX F
Initial and Final Resulting Themes and Corresponding Issues
Dear 3~

Thank you for your dedicated time and professional input into analyzing the findings of Josue Lopez’s qualitative investigation of volunteerism among Hispanic Americans in Cleveland, Ohio. Josue has carefully read, reviewed, reread your individual themes identified and corresponding comments. Based upon your insights, he would suggest the five overall themes and corresponding issues listed below. Please review carefully the five overall themes and corresponding issues Josue has identified. He has included each of your separate identified themes for your reference.

**Resulting themes and corresponding issues:**

**Theme 1: The influence of family and friends on volunteering**
(Increased volunteering when family members and friends ask; Family responsibilities as barriers to volunteering; Increased volunteering when own children are involved; The importance of volunteering to benefit children and youth).

**Theme 2: The importance of church and religious beliefs in volunteering**
(The role of the church as a setting for volunteering; Religious beliefs as a positive motivation for volunteering).

**Theme 3: The importance of helping others through volunteerism**
(The importance of service to others; Mixed opinions regarding employer-required volunteerism; The need for volunteerism as a high school graduation requirement).

**Theme 4: The connections between volunteerism and the community**
(The role of volunteerism in identifying and addressing community needs and strengths; Community barriers to volunteering).

**Theme 5: Personal satisfaction and growth experienced through volunteerism**
(Increased positive attitudes toward self as a result of volunteering; Increased positive attitudes toward others as a result of volunteering).
If you agree with them, please note so directly on the sheet and FAX to Josue at 292-7007 at your earliest possible convenience. If you do not agree with the themes/issues, or would suggest changes/edits, please note them directly on the sheet and FAX to Josue.

Depending on your separate responses, you may be contacted by Josue again should your further review as a rater be necessary.

Thanks again for all your cooperation and help with Josue and his research!

R. Dale Safrit, Ed. D.
Associate Professor
Department of Agricultural Education

c: Josue Lopez
1~
2~

Dear 3~:

Thank you for reviewing the five initial overall themes (and composite issues) Josue identified. Based upon your comments, he has modified the five initial themes, resulting in the six overall themes and corresponding issues listed below.

**Theme 1: The influence of family and friends on volunteering**
(Increased volunteering when family or friends ask; Family responsibilities as a barrier to volunteering; Increased volunteering when own children are involved).

**Theme 2: The importance of volunteering to benefit youth**

**Theme 3: The importance of church and religious beliefs in volunteering**
(The role of the church as a setting for volunteering; Religious beliefs as a positive motivation for volunteering).

**Theme 4: Volunteering as a requirement**
(Mixed opinions regarding employer-requirement volunteerism; The need for volunteerism as a high school graduation requirement).

**Theme 5: The connections between volunteerism and the community**
(Community interdependence through helping others; The community becomes stronger and unified through volunteering; the role of volunteerism in identifying and addressing community needs; Community barriers to volunteering).

**Theme 6: Personal satisfaction and growth experienced through volunteerism**
(Increased positive attitudes toward self as a result of volunteering; Increased positive attitudes toward others as a result of volunteering; Benefits from volunteering).
Please contact Josue whether you agree or disagree with the overall themes and corresponding issues at 262-7164.

Thanks again for your cooperation with Josue and his research!

R. Dale Safrit, Ed. D.
Associate Professor
Department of Agricultural Education

c: Josue Lopez
APPENDIX G

TRANSCRIBED INTERVIEWS
Transcribed Interviews
(Letters represent the respondent)

Interview A

1. Last year I gave time to Esperanza, Inc. in a screening for the students who applied for scholarships in that agency. I Interviewed students for the same purpose. I participated in the Committee advisory board of the Cuyahoga Community College. I Worked in the organization of a program called Amigo, which provides opportunities for children of 8 to 12 years of age in sport activities during the summer time. The preparation of the tournament is 9 months.

   a. Since I was in college in Puerto Rico; in the college’s Sorority. My parents worked as volunteers in the community. Here I’ve worked in educational activities, which I like more.
   b. I got involved the first time with my father raising funds for muscular dystrophy, and in fund raising campaigns for people who needed eye treatments.

2. With the Amigo project I was not asked to participate. I offered myself, cause I like the idea of bringing young people from 16 different countries to participate in sports in the States. But in most of the activities I have been asked to participate.

3. Only with the Amigo Group.

   a. I wanted to give time to serve among this age of youngsters. Because they came here without their parents.
   b. Usually friends have asked me to get involved, and I’ve given time. There is a personal interest in helping people you know.
   c. Yes, I think that there is more connection when your children are involved.

4. With more frequency, I have give time to the Hispanic community in general. With the Hispanic American Committee I’ve done lots of work. I’ve also worked in helping the students and professors in the Cuyahoga Community College.

5. Time monthly; 6 - 7 hours/month

   a. I have no more time to give, cause of my private life.

6. Reasons. Social responsibility to contribute and help as a member of the community.
7. Helping others is a value, it’s like an instinct to help others.

8. I feel very satisfied than when I don’t do it.
   a. Now, because of that experience I feel more attached to the community. Now I know the community in Cleveland much more, I know more people. In other words, the community’s personality is clearer to me now.
   b. Now I feel more positive about the agencies which work and serve people. But I still feel that there is a lot to do and that there are a lot of needs out there.

9. Personally, I do not have much time to give. Because of certain interests in my family and home.
   a. Interests in the family have switched, and now I also have more professional responsibilities.

10. Knowing other people and keep relationships with them has been very positive. You can go deeper in relationship with people you meet while giving your time. Personal satisfaction is other benefit I have earned.

11. Barriers: Family demands. If professional demands keep raising, it will also limit me more.

12. Next year: Yes
   a. I will keep working in activities with children and young people. There are a lot of needs among that population or age. Educating adolescents and children are the areas where I can share more of my knowledge.

13. No. Private companies should promote activities.
   a. But I would not say demand people to do it, I would say promote involvement, cause that would help the communities where those companies are located.

14. Yes.
   a. I think that academics is not sufficient to educated a person. When you are young you acquire the values you are going to have in the future. I admire certain Catholic and private schools that separate a month or time apart to serve in missions, or activities toward developing a sense of growth not only
academically, but in helping others. It is as important to ask student to give time to be volunteers at the university level.

15. Hispanics participate because they want to be close with to their own people. They want to see others from their same culture to get motivated and to progress.

a. I think that here in Cleveland our people participate, and get involved in giving time, in volunteering. Parents need to participate more fully in the educational activities along with their children. They should volunteer for agencies which are helping their children.

b. Barriers. Parents do not acknowledge the agencies. They need to give support to those agencies. There are also economic limitations in these parents that hinders their participation. But it is a question of preferences and priorities of parents. They do not give enough importance to their children activities. Lack of employment can be other barrier

**Interview B**

1. I have organized activities in the community, like street cleaning, helping the elderly in serving as company to walk along with them; in planting gardens during the summer, and cleaning yards. I contact agencies or people for cutting the elderly’s lawns. I also give time to young people to listen to their problems. I have them coming to talk with me and I help the best way I can.

   a. Years or months: Many years. I always like gardening. Vegetables, as well as flower gardens.

   b. When I came here 30 years ago, I had no family and I had to work hard. The Catholic Church helped me to get an apartment. Then I got involved in a program called Vista Volunteer. A Hispanic friend invited me to participate, and we made a group of 600 hundred women. We started working for our rights. I worked as a volunteer for two years in that program.

2. No. I can give time even without being asked.

3. Yes. I also say here I’m when they asked me to participate.

   a. Yes. I give priority to my family.

   b. Yes. It was important to know what my son was doing, and what kind of people he was with.

4. The group I give more time is to the Welfare Rights Movement.
5. Right now I am not involved, nor giving any time. Only give time a couple of days a month.
   
   a. I am getting old and I’m tired to be to much involved.

6. Reasons: Give company to the elderly.

7. Because one day I’m going to need to be helped and I expect someone to do it for me.

8. I thought before I was not good enough for nothing, because I did not have a lot of education or protection from my parents. I had no goals, no direction. Giving time provided me the opportunity to prove myself I was capable of doing certain things.
   
   a. I feel very good about my community, they count on me if they need me, now I feel the community needs me.
   b. I feel blessed in serving the organization I have served, I feel very positive about them.

9. Reasons: I feel worried about my security in the streets mostly in the evenings, cause I do not drive.
   
   a. I cannot dedicate more time because the times have changed I feel more tired and old now. I also like to see some more younger people getting involved.

10. Benefits: The support and high morale I received when the community remembers my work. When somebody give me thanks for having to help him/her.

11. Barriers: When I see people doing so little, I don’t feel motivated cause I don’t have the same energy anymore.

12. Next year: I’ve never planned to stop volunteering. I think, I will do it all my life.
   
   a. Activities. Orientation, counseling, company and comfort for the elderly.

13. Yes. I gave a lot of time volunteering. I acquired experience and knowledge in doing so. That’s why I’m here today.

14. Yes. They have done it before. Students who gave time volunteering are professionals today.
15. They want others to know their struggle and their rights.

   a. Yes, Hispanic should participate more, by getting together in meetings, to know what is going on in the community, to know the system and way of life here.
   b. Barriers: Hispanic people need to know English. Lack of English is a barrier. Some parents do not set the example for their children to participate. I see a lack of motivation.

**Interview C**

1. I have participated in my children’s school in planning activities. Helping the teachers in the classroom and in my neighborhood crime watch group.

   a. For two years now.
   b. Organizing activities in school, and fund raising activities. When my child first started school in Head Start. In my neighborhood; organizing Christmas parties and Holiday activities such as mother’s day.

2. No. I better participate if I am asked.

   a. Because that way I know what I have to do and what I can contribute with.

3. No. Because of my time. I am studying and I can’t offer myself to serve.

   a. Yes. I feel better if family and friends are involved.
   b. Yes. If my children are involved, I have a reason to be close to them, and get involved along with them, so they can imitate me, and to give them an example.

4. Group: My building or neighbors crime watch group, and my children’s school.

5. Hours: 4 hours/month.

   a. If I had the time, I’d dedicate more time. I am studying.

6. Reasons: I like to share, to help. I like to contribute to improve things in my community.

7. There are people that don’t know what to do, or where to go. It is good if somebody gives you a hand, support, an advise; some orientation when you most need it.
8. I feel good when I can share with others.
   a. Now I think that if the community works together everything is possible.
   b. I feel good about the organizations I am helping, because other people now know there is a place where they can get helped, and we are doing a great job. The community gets to know the programs and opportunities available.

   a. More time: My children and home are limitations.

10. Benefits: I feel very well with my service, now I know I can do something to help others. That stimulates me to keep on going with myself and my children. I feel that I have to keep giving even more time to serve.

11. Barriers: If you organize yourself you can accomplish anything, and can offer some time to serve. I don’t see any barrier.

12. Yes.
   a. Orienting people who are new in the neighborhood, recommending agencies and places you know. Offering information about organizations.
   b. Because there are people who come here and don’t know about the services we have in the community.

13. Yes. There are a lot of things to do, and some people don’t have extra time or don’t want to use it to volunteering.

14. Yes. The activities they perform as volunteers can help them in college and their workplace. It can serve them to get more maturity.

15. The community wants to be and work together (togetherness). Be united by the same purpose of helping others.
   a. Helping by giving more information, organizing more activities.
   b. Yes. There is still racism. If you don’t speak English well people don’t like you. There is still discrimination, and I have been a victim of it.
Interview D

1. I gave time to young people at Saint Michael's Catholic church in artistic oriented activities.
   a. I have been involved for 7 years.
   b. I first began serving the youth, because I saw them neglected and set aside, and treated with stereotypes.

2. Yes.
   a. Because I feel that there are people in need, and one person can make a difference.

3. Yes.
   a. If they asked me, that is the first step. But I am willing to help anybody who is in need.
   b. No. Regardless of friends or family members, if I see the need I'd serve.
   c. Yes. It's an opportunity to show them what their potential is, to see them growing, and to help them to shape their future.

4. Most frequently I've given my time to Saint Michael's Parish.

5. Hours: 100 hours
   a. I wish I could do more. My mind is always occupied with my volunteer duties. I spend so much time in serving the youth at my church.

6. Reasons: I wish I could have the opportunities young people have today, and I want to give them the opportunity to know about these resources. I want to help young people to identify and know where the resources are.

7. We want to be a part of the change in the world, if we want a better world.

8. Now giving my time, I am not shy anymore, and it has improved my people's skills.
   a. I've seen positive changes in the community. More young people are getting formal education, they want to pursue a college education.
   b. I feel good about my organization, very positive about youth in my church.
9. Reasons: I have given a lot of time.
   
a. I’m already giving a lot of time.

10. Benefits: Working in my job with youth opened some opportunities for career exploration. I want to keep studying. It gave me some carrier opportunities, now people know me from my work in the community.

11. Barriers: If I have children, It’s going to be a barrier.

12. Yes. I think I’d volunteer the rest of my life.
   
a. Activities: with the youth, against youth gangs, against violence.

13. Yes.
   
a. If you work in a location, or you are housed within the community, and you don’t know the community, it is very difficult to work if you don’t know who they are. They need to go out into the community and get to know the people they are serving.

14. No.
   
a. Not as a part of graduation points, but yes if there is a class which requires them to get involved. It will give them the opportunity to know the community needs, and what they can do to alleviate the situation. To see what it is now, and how can it be in the future.

15. Hispanics receive positive influences by participating from parents, and friends. Some young people want to prove that they can make a difference.
   
a. Yes. They should participate and be heard as one voice.
   
b. Yes. Family responsibilities. Parents don’t know how to manage their time to volunteer, but I think that they do have the time.

   **Interview E**

1. I’ve given time in translation services, crisis intervention, for the homeless people, and in sexual abuse cases. Especially translating in courts for legal matters.
   
a. For 20 years.
   
b. With my parents, because they were involved in the community; e.g. dancing for senior centers.
2. Yes. If they need it they are going to ask me first. Sometimes I've helped without
being asked.

3. Yes. If I see the need.
   
   b. It does not matter.
   c. Definitely. Because that will give some more time to be with my children at
   the same time I give my time serving.

4. The Azteca Club. And also the Spanish American Committee.

5. 20 hours/month.
   
   a. Yes. I have some time to give now.

6. Reasons: A lot was given to me at some time when I most needed it. It is like
giving it back.

7. Help others: My children see it, they learn from it. It is something very spiritual,
and I feel good about it.

8. It has been a very positive experience. I have felt good about it.
   
   a. I feel good about the community.
   b. I have gotten gratifying feelings, I feel blessed about it.

   
   a. I have to take care of myself financially, and sometimes I have to be busy
   for 6 or seven hours in a job related duty (like in court translating for a client).
   It is a matter of time.

10. Benefits: I've acquired a lot of experience, and a lot of self satisfaction. It gives
me something to do, keeps me active, and my mind occupied.

11. Barriers: I see no barriers that keeps me from giving time to serve.

12. Yes.
   
   a. In Immigration cases, and social service activities.

13. No.
a. I don’t think that volunteering should be required. It should be considered in a job, it is something that should be taken in consideration when the person applies for a job.

14. Yes.
   a. It gives them something to do. It teaches the children about giving. It also goes with our culture. At that age they need that experience because young people are getting everything and they don’t know nothing about giving. It will give students some experience.

15. We participate to stay united, to keep us stronger, and unified. The more together we work, the more united, and stronger we become, the more likely we will be able to change things around.
   a. Yes. A lot of people out there lack skills, or are disable, and it would be good if as a community we can volunteer for those services. For example, there are carpenters among us that can volunteer to repair houses in the community.
   b. No. I don’t see any barriers.

Interview F

1. I served without paid to different groups in the University, like the Latinos Unidos Association, and in cultural and social activities.
   a. Since I was a kid, with my family, the church, and the neighborhood. For 12 years I could say.
   b. When I served in my church and my neighborhood.

2. No. Even if I am not asked, I would give time to serve.
   a. Because I think that I may be capable for giving time to do something.

3. Yes.
   a. Because I like to relate with people, I like to help people.
   b. Yes. If it’s a member of my family I would serve of course.
   c. Yes. If I ever had children, I would like to be in social or cultural activities along with my children. I would like my children to see that I’m supporting them.

4. Latinos Unidos, a students’ association is the group I’ve participated the most.
5. Monthly: 30 hours
   a. Yes. Now, I'm not overloaded with my studies, I think I could give more time.

6. Reasons: I enjoy helping others, and if they ask me I would serve.

7. Because one day I may need some help too. I like people, and I'm always willing to help others.

8. It has helped me, because working with people had contributed to know others who later have helped me, and also now I communicate better. I am not shy as I used to be. I feel better of with myself now.
   a. In Cleveland, I know people now, I have more friends, and know the community better.
   b. I feel that I am contributing.

9. I am a full time student and that is my priority.
   a. My studies

10. Benefits: I have received recognition for my service. I've been appreciated more for my service.

11. Barriers: A family could be a barrier, as well as a job.

12. Yes.
   a. Keep working with the group Latinos Unidos; a choir; a Latino music band.

13. No.
   a. It should be promoted. They should celebrate activities for people to get involved. There are so many people working in a company or job that could get involved. But it does not have to be required.

14. Sometimes I think it should be required.
   a. Because at that age if you don’t require it, students won’t do it by themselves.
They need to get involved in good causes, so they can keep from using drugs or keep them off the street.

15. They want to be united. Volunteering would be a time for sharing good moments, and socialize.

   a. Yes. They have to dedicate a little bit more to activities, meetings, setting some time aside from the job in the afternoon in productive activities.
   b. Yes, there are barriers. There are people who abuse of alcohol or drugs, and can’t give time to volunteer. The job can be a barrier.

**Interview G**

1. I have given time in various activities. I have given time to the church giving counseling to young people, and providing clothing to the poor, and have given time teaching. I’ve also served as a social worker to give alternatives to people’s problems, and in child care provision.

   a. Since I was 7 years, for 42 years now.
   b. My first experience was with an Extension’s Nutrition program in Puerto Rico, and in 4-H club activities.

2. No.

   a. Even if I’m not asked, I would serve, because it goes with my Christians beliefs.

3. Yes.

   a. Once you are involved in the field of social work you see the need out there, so if I see the need and I have the time, I will give time to serve.
   b. Yes. Because I know them, but I would give my time regardless the relationship.
   c. Yes. I have always done it. I want to be an example to my children. In the future they can imitate my acts.

4. Group: San Juan Bautista’s Church, specifically in the Saint Martin program for the poor. We have a program for Hispanic people in our church.

5. Hours: 15 hours/day

   a. Yes. But sometimes I have family obligations, I can not give that much time, but I always set time aside to serve.
6. Reasons: I want to give back what I received from my community. I like to be an example. When I came here to Cleveland it was difficult for me.

7. Because I like to see that my people is progressing. I feel pleased when I see people succeeding, I have been a part of that success somehow.

8. I've seen my work as a calling, as a mission. I have felt a lot of personal satisfaction when I see other people improving their lives because I helped them.
   a. I think that I am doing something positive for my community, I have seen a positive change in my community.
   b. Now I am happy that my church gave me the opportunity to serve.

9. No. At this moment there is no problem in dedicating time to serve.
   a. Yes. I have been trying to dedicate more time.

10. Benefits: I have met and related with many people. I have related with different racial groups, cultural groups, and have learned a lot from them.

11. Barriers: Probably my family, if something negative happens.

12. Yes. Always, until I die.
   a. No matter the nature of the activity, if it comes from the community I will serve. Probably in the church, the schools, and other agencies that work with the community.

13. No. It should be offered the opportunity, but not required, because volunteering has to be without coercion. If you are required to do something, you won't do it voluntarily.

14. Yes.
   a. Young people are changing and their values as well. They don't see the need out there. They think that everything are to be given to them and they don't give anything in return. I volunteered when I was in school.

15. Because we want our community to grow, to progress. We as a community have dreams, and we want to be respected. We want to be unified.
a. Yes. Getting involved in existing programs. Some people are afraid to offer themselves to volunteering because they don’t know the agencies, neither their programs.
b. Yes. People in the community think that because they are not professionals, or do not have formal education they cannot volunteer. They think sometimes that they don’t have talents. They should start doing small things like teaching a child to read, or taking an old person to the hospital.

**Interview H**

1. I was involved with a group of volunteers from the professional baseball league (The Indians) to raise funds. I also took part in fund raising for diabetes with a group from the Cleveland State University (it was a swimming activity for diabetes). I worked in the planning of a summer camp with high school baseball coaches from the Cleveland area.

   a. Four years
   b. In sports activities here in the University.

2. Yes. But it depends if I have time available.

   a. Because I am a full-time student

3. Yes.

   a. Usually I do, because I want to give a good impression.
   b. It depends on the situation. If I have time to get involved, I would do it.
   c. Definitely yes. If my children are involved in activities, I would like to know what my children are doing, and in what atmosphere they hang out.

4. The University. Different organizations and activities in the University.

5. Ten hours.

   a. It depends on my schedule of classes, and other school activities.

6. Reasons: I want to represent my University, and give good impression.

7. We don’t know when we are going to need somebody to help us.

8. Now I feel better with myself, because I learned new experiences, and get to know other people and cultures. I have learned to understand certain dilemmas and problems around me.
a. I have some reserves on my own community, but in general I have had a positive experience with the college community.
b. I feel all right about what I’m doing in the university. I try to do my best with the activities I’m involved.

9. Reasons: My studies and duties as a full-time student.
   a. My studies

10. Benefits: Recognition from the University, and free traveling.

11. Barriers: In the future: If something happens to me like an accident, or a family problem, other than that I don’t see any barrier to giving time.

12. Yes
   a. In athletic, and sports activities.
   b. Because that’s what I know to do.

13. Yes.
   a. But it depends on the type of job the person is employed. Some people have no time left to get involved in volunteering, however if the job is related with the type of volunteer activity, is somehow easier to participate.

14. Yes.
   a. When you finish High school you want to be prepared for the University. And the experience gained through volunteerism can help to know agencies, people, and to gain new experiences.

15. Hispanics always like to be together and help one another.
   a. Yes. They should do more activities, let their voices be heard, and participate with the agencies in their community.
   b. Yes. The leaders in the Hispanic community should come to work within their community, let the community know of the services they offer, and open the doors to everyone. Hispanic organizations are small and poor, and there are lot of needs in our community. Some projects are never finished.
Interview H

1. I have worked at the Spanish American Committee, helping in clerical duties, as an interpreter, and in the church in making banners for activities.
   a. When I was at the eleventh grade in High School. For 6 years now.
   b. My first time was in school related activities.

2. No.
   a. Because I am more likely to give time even if I’m not asked, if there is a need I would give my time to serve anyway.

3. Yes.
   a. If a person or agency needs me to serve, I would do it.
   b. Yes. Because my family and friends are first.
   c. Yes. Activities which involve the family. Children and parents participating together is very important, because you can give supervision and support to your children at the same time you serve. You get more involved in their lives.

4. The Lincoln High School.

5. Hours: 120 hours/month
   a. No. Cause I am a full-time student.

6. Reasons: Because I’ve seen the need in my community, I gave time to serve.

7. Because there are lots of people who are in need of help, of someone who gives a hand, and if I am there why not to help them.

8. I feel now that I am worthy, when somebody ask me to help him in filling out a job application and the person gets the job, I feel great, more important, I feel more mature now after giving my time to serve.
   a. The community has grown a lot. I feel good about the community.
   b. I like the agencies that are serving the community, and now I know what they are doing.

9. Reasons: My studies
a. School; I am studying full time.

10. Benefits: My personal growth. I have matured and learned a lot. It is like a reality check.


12. Yes.

   a. Keep volunteering for the Spanish American Committee in what ever they need me.
   b. Because there are a lot of needs in our Hispanic community, and without volunteer work there won’t be anybody who can give out that help.

13. Yes.

   a. Because there is a great need of volunteers. There are people who cannot pay for services because they don’t have the money, but they need help.

14. Yes.

   a. It will help the students to grow, It helped me to grow. And it will help to keep the kids off the streets, out of gang related activities.

15. They get involved because they want their community to grow.

   a. Yes. Contacting the agencies in the community, offering themselves to serve as volunteers within the organizations.
   b. No. I don’t think there are barriers. If somebody wants to serve as a volunteer the door to is open to participate.

   **Interview J**

1. I dedicated time in the Spanish American Committee, and to a program called Amigo. This program was organized for kids who came from the States and other countries to play basketball in Cleveland.

   a. Only for a couple of years.
   b. My first time was with the Welfare office in New York as an interpreter and then with the Spanish American Committee here in Cleveland.

2. Yes.
a. I can still give some time after five o’clock.

3. No.

a. Usually, if I’m not asked, I don’t give my time.

b. Yes. I like to help my friends and family.

c. Yes. Regardless of my children involvement, if I’m asked, I’d get involved. When my children where small, I got involved in the school a lot. I did it for giving an example to my children, and to show them values.

4. The Spanish American Committee.

5. Now I am not doing anything.

a. Yes. If somebody asks me, I’d serve. I’d like to give time for the elderly and the children.

6. Reasons: I feel more likely to get involved with the elderly, because they are very lonely, and people reject them.

7. I think if you give, you receive; you gain in heaven.

8. I don’t feel quite good, because I’m not serving that much. I’d like to give my time to the nursing homes to feel good about myself in that concern. When I have helped I’ve felt better.

a. When I started as a volunteer in the Spanish American Committee, I realized how many people we have helped, and that the agency was doing a terrific job in providing services for the community.

b. That’s why I am still here working for my community because now I have seen the needs in the community--through the agency. I feel very positive about the agency and the type of work it does here.

9. Reasons: The job. A full time job is an obstacle for me to get more involved.

a. My job. And my other work at home. Nobody has told me that someone is needed to serve in any place at night. I have not been asked.

10. Benefits: I got a job because I offered sometime to serve before, and the experience I’ve gotten is plenty.

12. I don’t know if can do it next year, cause I don’t plan ahead.
   a. But if I have to volunteer, I prefer to be a volunteer with the elderly.
   b. Because I think that they are the most in need, and they cannot do much by
      themselves.

13. I would say no.
   a. It depends on how many hours your job demands. Sometimes I got out of
      my job very late.

14. Yes.
   a. Because being volunteers will give them a lot of experience for whatever
      they may study in the future or the profession they may choose.

15. Because we care about our community.
   a. Yes. In everything, in different activities with the agencies, and helping
      other people to improve their lives. There are lots of people that are not doing
      anything, they feel they are not important because they don’t get involved.
   b. Some people don’t want to do anything if they aren’t paid.

**Interview K**

1. I served in the Spanish American Committee in helping to fill out grant proposals. I served as a counselor for the Amigo Project. This was a project for children who came from foreign countries and other states to play basketball and I served as a housing coordinator. I got involved with the Girls Scouts. I have helped people in filling out job applications, and served as an interpreter.
   a. For 6 years
   b. I started giving my time while in High School in Venezuela mainly with
      elderly centers as Service-Learning. I gave time in the Catholic church with
      young people.

2. No.
   a. The desire to give time to serve comes from my inner being. I think it’s
      cultural, we like to serve other people.

3. Yes.
a. It goes with my personality. I have some studies in psychology, and like people and the way we depend one on another. Now I am going to start giving time to the church because I want, even without being asked.
b. Yes, because there is even more responsibility for a friend or a family member, but I have given more time for others than my family.
c. Yes. Because it would be a part of my children’s education, and it will be like given them an example. To teach them that human part within us.

4. The Catholic church, specially with the children.

5. Twenty or 30 hours/month.
a. Actually I can’t, because my job is occupying most of my time.

6. It’s mostly a personal satisfaction.

7. It comes within you, with everyone’s nature.

8. Yes, of course. It has enhanced my self-esteem, now I feel better with myself.
   a. Now, I understand that my community has more needs than what I thought. I feel that I still have to give more time.
   b. I think that the agencies are doing a great job, but it’s just a relief compare with the needs of our community. We have still to attack the root of the problem.

9. Reasons: Economically speaking I need to work to pay my debts and help to support my family.
   a. My job, it takes lots of time.

10. Benefits: I have met lots of people and created a network of people and agencies that are also giving time. It has changed my personal vision of our community in Cleveland.

11. Barriers: If I become a full-time student, it would be a limitation to give more time. And if I had a family of my own it would be a limitation.

12. Yes.
   a. I will give time to the church in helping with children and young people’s programs.
b. Because I like the field of education. I'd like to help our students to find a sense of direction when they experience cultural transitions in their lives here.

13. No.

a. I don't think that it should be required, but the opportunity to develop volunteer activities among the employees should be provided, but if it's required would be ineffective, that's not volunteerism.

14. Yes.

a. Because, it was personally positive for me, it is part of the student's educational growth. Students should receive credit for their service-learning and volunteerism.

15. Hispanics want to give support one another, because they see the need to be together. They also find convenient to be united politically in a democratic society. We need more from our community than other cultures. We like to work as a group.

a. Yes. Hispanics should give time to volunteer in their community agencies and schools, and to keep fostering that positive part of being a volunteer in our community. We have to get involved in our children's education to help them to go to college.

b. Barriers: There are members of our community that don't know how to speak, read and write in English. There is still some lack of education in our community. Another barrier is the economic situation of many Hispanics.

**Interview L**

1. I have given time in church, with the youth and adults programs, also with the cancer society in fund raising.

a. For 6 months
b. Through the church

2. No.

a. Most of the time I don't serve if I am not asked. Because I don't usually have the time when people have asked me for help.

3. Yes.

a. If I'm there when they ask, and I have the time I'd give time to serve.
b. Yes. Because most of my friends are for my church and we are like a family.
c. Yes. Because I’d like to give an example, and support. To share with them some responsibility, to bring them up teaching what is right and wrong through those experiences.


5. 20 hours/month

   a. I wish I could give more time, but my personal life requires to much.

6. The gratification I receive from giving, and the things I will receive back. The most important is the gratification of the heart, it means more than money.

7. That’s why we are here for, to lay down our lives for others. It like a debt, we have then to sacrifice for others.

8. Now I can take a little bit from each person, and understand the way they are, so it has helped me a good deal even to know me better.

   a. Now I can go over and reach other people in our community, I can serve more freely who is in my way. I feel positive about the experience in my community.
   b. It has been a great experience, it’s just the aspect of giving that is important, it’s even better than receive. The organizations or individuals see that you want to give your time voluntarily, and that’s make me happy as well as they feel good.

9. My family, and my work in the church.

   a. My family and my job stop me to give more time.

10. Benefits: To share with one another, to help. It makes me feel good, it is a self gratification feeling knowing that you help someone out. That’s what we suppose to be doing.

11. Barriers. The only thing would be my health. If I am in good health, I’ll give time to serve.

12. Yes

   a. I will continue to work with the youth in the church, giving them counseling, guidance, support, and the like.
13. Yes.
   a. People learn a whole lot, and people should be exposed to the experience of volunteering.

14. Yes.
   a. The experience would help them to go ahead in life. It will give students some skills they will need in the future.

15. Many people do volunteering to get experience in certain jobs. But it’s also cultural. Hispanic are very strong in helping their community, they like to help, to give time to serve.
   a. Yes. They should volunteer in their churches, in their jobs.
   b. A barrier could be that people expect to obtain money for what they are doing. We need to go back to our roots and serve without competition, without expecting any remuneration.

**Interview M**

1. I have given time to the Cleveland Lions club, in which I’m Vice President. I have served for youth in drug awareness programs. I have given time for young people during the summer to teach them some skills, and also in the diabetes campaign. I have also given time to the Catholic church in activities specifically with the children.
   a. For 5 years.
   b. In the church, I gave some time; to The Sacred Heart, and Saint John the Baptist Catholic churches.

2. Yes.
   a. If I have time I would serve. Most of the time I wait for people to ask for my help.

3. Yes.
   a. I have always served because I’ve been asked.
   b. Yes. If I know the person who asks me I feel more comfortable to serve, it is naturally easier to serve friends and family.
   c. Yes. I’ve done it many times. My son has been working with the youth, and I have given him support getting involved in those activities along with my son.

4. The Saint John the Baptist church and the Spanish American Committee.

108
5. 10 hours.
   a. Yes. If it doesn't conflict with my time, I'd give more of my time.

6. Reasons: I enjoy it. When I see the need I have to give my time. There are a lot of needs among our people. It has to come from me, from inside.

7. If I see the need I like to give time, it's very important to me to give time, it comes within me, the way I am. If somebody needs help and I'm there I extend my hand.

8. I want to do it, to give time, cause I feel good about it, it just make me feel good.
   a. Now I know my community and they know me. I have better relationship with my community.
   b. I feel motivated to keep giving time. I have also seen people getting more involved, mainly young people in church. Now I feel very positive about young people in church. The church is very involved.

9. Reasons: Actually I have no reasons that keep me from volunteering.
   a. Probably my job schedule, but I think that I can set some more time aside to serve.

10. Benefits: People now know me more, the community has learned about me. The recognition from my community is a benefit I've seen after giving some time serving.

11. Barriers in the future: Probably my job schedule, but I don't see any barrier now.

12. Yes
   a. I would participate in fund raising campaigns for any agency that needs it, and with Habitat for Humanity with young people as a team leader rebuilding houses.
   b. I like to do that job, because it benefits the house owners (refers to Habitat for Humanity), and the young people who acquire the skills.

13. No.
   a. I think that volunteering should come from the person's inner will. It has to be the person who decides to participate in volunteer activities, but the employer should provide the opportunity.

14. Yes.
a. Because it is beneficial not only for them, but for the ones in need. I tell my children to get involved. It is their responsibility.

15. Because that comes from their inner will. They get involved within their own community. The community is united, and they see the needs within the community and then volunteer.

a. Yes. They should get mobilized and use the skills, whatever they know to do. Hispanics can volunteer using everyone’s talents and skills.
b. I think it depends on the person, I don’t see any barrier. Sometimes there is a lack of participation, that can be a barrier.

**Interview N**

1. I have given time to youth programs in various churches, and to the Hispanic group of small business in Cleveland. I have given tutoring in Math in a High School. I am actually teaching Spanish to a group of Lawyers who don’t speak Spanish.

a. I have been giving time to serve for 15 years.
b. It has been through direct contact with people and groups. They have asked me for help and I’ve got involved.

2. No.

a. I have developed some ideas myself, and then I have implemented them in the community. I have done that because I just enjoy it.

3. Yes.

a. Because I believe in this cause. If there is a need, I don’t have to wait for anybody to ask me to get involved. I have the skills to serve.
b. No. For me there is no difference, I will serve regardless of the relationship, whether is a friend, a family member or neither.
c. Yes, definitely. I want my children to grow up with the same feeling I have toward serving the community. That will give me the opportunity to interact with them, and help them to grow.

4. Now I am giving time to the Small Business Association.

5. 15 hours/month

a. Yes, of course. Because I have the time. If I see that the cause is legitimate, I will give time to serve.
6. Reasons: First reason is to help the group to grow. Because my experience living here in the States has given me the skills to recognize that our people have some needs to be taken care of.

7. Because it is a personal satisfaction, I believe in it.

8. I have discovered inside me which are my potentials, and how to use my time. I have developed my talents through serving.

   a. My attitude toward the community is that I adjust my knowledge and skills to serve my community. I feel good in general, but the community is changing a lot.
   b. I have a positive attitude towards the agencies, but the agencies are going through changes, and I have felt those changes.

9. Reasons: I have no problem in giving my time to serve.

   a. I have plenty of time because I am retired, I can give more time.

10. Benefits: I feel that I belong to the community, that I’ve been a part of the community’s development and achievement. Just feeling that I’m giving my time for a good cause is enough.

11. I see no barriers that keep me from giving time in the future. I will keep giving my time.

12. Yes.

   a. I will keep giving tutoring in schools, and teaching Spanish. Now I am going to teach Hispanic children who were born here about their own culture.
   b. I will do this for the children to love their culture, to succeed in their studies, and develop their self-esteem.

13. Yes.

   a. Because working with the community those companies or agencies will know more about the people who work for them. People should participate in volunteering in order to understand the needs in the community.


   a. That will keep them busy and involved in the development of their community, and that way they feel a sense of belonging. They also see the changes that their own work has produced.
15. Because there is a need of togetherness, of cohesiveness. Because they want to share ideas among themselves, and help one another.

   a. Yes. Hispanic should be involved in their own agencies in the community. The agencies are out there with the opportunities, they should get close to the agencies and participate as volunteers.
   b. I have seen a barrier. The agencies have to seek for volunteers, they can’t sit down and wait for the people. There is a lack of volunteer coordinators in the agencies. People go to the agencies and are served, but they don’t know how those agencies work. Community agencies should have a program for recruiting and developing volunteers.

**Interview O**

1. I have given time to the San Lorenzo Club, to the San Bautista Church, coordinating activities for fund raising for the parish.
   a. For about 38 years.
   b. I began getting involved with the Club Juana Diaz, organizing activities for the few Hispanics we had at that moment.

2. No.
   a. Regardless if I am asked, I am always willing to give time to serve.

3. Yes.
   a. I feel that I have to serve even If I am not asked, that’s my inner feeling, to serve my neighbor.
   b. I make no difference in giving my time, if I believe in the cause, I say here I am.
   c. Yes. I feel better when I get involved with my children. It gives me the opportunity to be with them more time, and share things.

4. The San Lorenzo Club, and the San Juan Bautista Church.

5. Actually because of my age, I am not dedicating that much time.

   a. No. I have some problems with my back and my sight, in other words health reasons keep me from volunteering.

6. When I’ve done it, I wanted to serve my neighbor, because I’ve been here for many years and I can contribute for the new comers, especially youth. Because I’m getting old, I have accumulated experience.

7. I think as a Christian I should help my neighbor, according to my religious beliefs.
8. I feel very proud of myself and also gratified that God gave me the opportunity to serve others.

   a. Now I think that we still have to keep working harder in our community. Because of my experience in giving time to serve, I understand the needs of my community.
   b. I feel that the agencies have given good example of service, that they have worked hard, I feel very proud in seeing more agencies serving the community now.

9. Reasons: Health reasons, I am also tired, I’ve been doing this too many years.

   a. I cannot have too many things in my mind as I used to. People have also changed. It’s more difficult to deal with people nowadays.

10. Benefits: I’ve developed my leadership skills, I have traveled a lot in various activities associated to the service I’ve done.

11. Barriers: My health is a barrier, but I will always try to give time to serving.

12. Yes.

   a. I would like to get involved organizing the Puerto Rican Parade, and help the baseball young leagues. But mostly as a consultant, for health reasons.
   b. I know how to organize those activities, and people call me to help because of my experience.

13. Yes.

   a. The organization is going to benefit if the employers get involved volunteering in the community.

14. Yes.

   a. It is an opportunity for young people to know their own culture and the needs of our community. As they participate students understand the community needs, and feel a sense of belonging.

15. Because Hispanics want to be with their group, with their own. We like to be united, and communicate and plan a better future.

   a. Yes. They have to attend meetings, and get involved in our agencies’ projects, programs, etc. People in the community have to go to the agencies
and offer themselves to serve in what they know, to share ideas. If we want
benefits we have to participate fully in our community activities and programs.
b. No. I don't think there are barriers. It depends on the people They don’t
want to compromise with their community. I think there is a lack of interest
and motivation.

**Interview P**

1. I have been involved in fund raising activities for the victims of Hurricanes, and
disasters in other places.
   a. Two years.
   b. My first time serving was developing activities for families whose children
   had been abused, and planning activities to involve the whole family and
   improve family conditions, right here in El Barrio.

2. Yes.
   a. Because, I am by myself, working and taking care of two children, and I
   have no more family here.

3. No.
   a. Very few times I’ve given time without being asked for the same reasons, I
   have other obligations that keep me from offering myself to serve.
   b. Yes. Because it’s a family member or a friend, and they are first.
   c. Yes. That way is easier for me to get involved, because we can be together,
   and share more time.

4. There is no specific group, it has been isolated activities, but probably with the
   church.

5. 35 hours/month
   a. Yes. I feel that I’m contributing with the welfare of others, and giving my
   talents to serve others.

6. Reasons: I like to give time to serve. I have seen the need in the community.

7. In our community there are people who don’t know where to go for getting
   services, and resources, and to solve their problems. I’d like to provide that
   opportunity to serve those in need.

8. Now I don’t think of myself, but of others. I feel good knowing that I am doing
   something positive for somebody. I feel useful.
a. I think I am contributing to the growth of my community.
b. Now I see how the agencies, particularly El Barrio is helping people in the community to set goals and objectives for their lives. I feel very positive with this agency.

9. Reasons: My family situation keeps me from giving time to serve the way I'd like. That's a limitation. I have no baby sitter.
   
   a. I have two small children to take care of by myself. It's very difficult to give even more time.

10. Benefits: Now I know the needs of my community, and can make an assessment. I have developed more sensibility towards other people's needs. Personal satisfaction.

11. Barriers: If my family situation changes, then I see no barriers.

12. Yes.
   a. I have no choice of an activity. In whatever activity I can use my skills, but I prefer fund raising.
   b. Because I know how to do that activity, I've done it before.

13. No.
   a. I think that if you are going to participate as a volunteer, it has to be voluntarily, I don't believe that is a good idea to require employees to be volunteers. The individual should decide that. It won't be beneficial for the persons or groups who are receiving the service, if it is coerced.

14. Yes.
   a. That experience would motivate them to have more responsibility and create awareness of what is going on, and to create an ideal about serving their community.

15. Hispanics participate to strengthen their community, to help in the development of their community.

   a. Yes. Getting together with the agencies and groups to identify the needs and attack the problems from its roots.
   b. No. Generally speaking I don't see any barrier. If someone wants to get involved in volunteering the door is open.
Interview Q

1. I have taken people to the welfare office as an interpreter.
   a. For 20 years.
   b. I don't remember what was that first activity.

2. No.
   a. I help anybody, whether I'm asked or not.

3. Yes.
   a. That's the way I am. I like to give time to serve the community and others.
   b. Yes. If I have the ability, I help my family or friends first.
   c. Yes. Because that will contribute to the growth and development of my children, and I can supervise them at the same time. It would be an opportunity for me to lead them.

4. The Hispanic Pentecostal Church.

5. 5 hours/month
   a. No. I have family obligations that keep me from giving more time.

6. Reasons: I give time because I feel that way, according to my religious beliefs.

7. That goes according to everyone's development as an individual.

8. Now I am more sensitive to others' needs, and have more compassion.
   a. Now I feel better about my community, cause I've seen more development, and nice things happening in our community.
   b. Now I have seen the needs in my community, I think that agencies have to double efforts in providing services for the community.

9. My job, but also I lack certain skills and experience.
   a. My family obligations.

10. Benefits: Now I can value the individual more.


12. Yes.
   a. I like to give time in educational activities in schools, and interpreting for people who don't speak English.
b. My volunteer work would serve to alleviate the barriers of the language.

13. No.
   a. I don’t think that it shouldn’t be required, it has to be voluntarily.

14. Yes.
   a. It will keep them busy, and out of troubles. If they participate in volunteer activities they will learn and grow.

15. Hispanics are people who like to be united.
   a. Yes. Providing opportunities for people who have less education and who don’t speak English. Also serving as interpreters, organizers, etc.
   b. No. I don’t think there are barriers.

**Interview R**

1. I have served as a counselor, and as an interpreter. I also have given time taking people who have no car to the hospital and to the court, and visiting the sick in the hospital.

   a. I’ve been doing this for 15 years.
   b. When I started to work in a factory, I helped people in filling out job applications, insurance papers, and in translating.

2. No.
   a. It is something I do because I enjoy it. It happens by itself.

3. Yes.
   a. I give time to serve regardless. Many times I identify the need and I provide the time to serve without being asked.
   b. Yes. It is easier to give time to family members and friends, but when there is a need, I give my time regardless. Sometimes the needs out there are greater than the ones in my family or friends.
   c. Yes. It is easier to participate if the children are involved. Chances are other doors and opportunities could open while I’m giving time serving. I could reach more people that way.

4. In the Church.

5. 120 hours/month
a. I think that I’m giving enough time. But I’m always prepared to give more time if it’s necessary.

6. Reasons: I feel I’m useful giving time to serve others, and I believe that God has given me certain abilities and talents, and I have to use them.

7. In this life we are interdependent one another. We have to help one another mutually.

8. I feel very happy to give time, I feel very useful. I see the needs out there much clearer now.

   a. I feel better now, because many people has been reached and helped, but I also have seen the limitations of the Hispanic community in the United States.
   b. I feel very happy, but I thought the work in the agencies were easier than it really is. I understand now the difficulties the agencies in our community have.

9. Reasons: My job and my family can keep me from volunteering somehow.

   a. My personal obligations.

10. Benefits: I have a lot of personal satisfaction, but no material benefits.

11. Barriers: If my family requires some more time, it could be a barrier.

12. Yes.

   a. To serve as an interpreter for people who don’t speak English, and help new comers to adjust to the life in Cleveland. To take them to the agencies and identify the services and resources available for them. And also to take people to the Hospital, and keep visiting the sick.
   b. Because I like to do that for my people; there is a great need in our community, and I think I have the ability and skills to volunteer that way.

13. No.

   a. It should be under a volunteer basis, not coerced, because it looses the purpose of it. When we do things voluntarily, we do it without interest, without expecting a reward.

14. Yes.

   a. It would be a positive experience for them. Students will grow through volunteering. They would change the way they see the world. They need to take advantage of the opportunities and resources this country offers. Students would see the needs in our community more closely while volunteering.
15. Hispanics participate because it is necessary, because many like to do it, but the needs are more than the resources. If we don’t get to volunteer, we can’t expect others to participate.

   a. Yes. When you see the need for volunteering, offer yourself and volunteer without being asked. There are agencies, churches, and groups that people in our community can get involved with and help in the implementation of programs, activities, etc.
   b. Yes. Many Hispanics don’t speak English, but everybody have gifts and talents, and if the opportunity is available, we should volunteer regardless the barriers.

   **Interview S**

1. I have served in various boards of public, religious, and nonprofit agencies in Cleveland and within the State of Ohio.

   a. For 15 years.
   b. In 1968 I wanted to give time to the poor in Mexico. As a student I lived and worked in a poor neighborhood where I gave time serving.

2. No.

   a. When a person asks, is because he or she doesn’t know what the solution is. Even If I’m not asked I give my time to serve.

3. No.

   a. At this moment I don’t have the time.
   b. No. Because I have my schedule set, and Saturdays are for my family. Sundays for the church, family and friends. I never brake that schedule.
   c. Yes. I always like to know the groups and activities that my children are involved. I’d rather participate in a board of a school where my children are studying.

4. El Barrio has been the agency I have given time serving since 1985.

5. 12 hours/month

   a. No. I worked 60 hours/week.

6. Reasons: It’s a spiritual and psychological reason. I feel a sort of passion in giving time to help my Hispanic community. I also like to demonstrate to non Hispanics that we are capable of performing as well as other groups.
7. Not everyone has a vision for the future, and if I can share that vision through giving my time, and I think I have the abilities, I will give time to help others.

8. At the beginning I did not feel good, I was kind of frustrated because I did not see that much work done, however by this time I’ve seen the results of my labor and I feel certain sense of achievement.
   a. In a spiritual way I love my community, and I feel satisfied with it. But considering other factors, I feel a lack of something yet. I feel that we still lack of commitment from our people.
   b. I feel very good about the agencies, and I’m working along to change the attitudes and perceptions others have about the Hispanic community.

9. Reasons: Time is a reason that keep me from volunteering. I’m working 60 hours/week.
   a. I have no more time to give.

10. Benefits: As a human being I have a lot of personal satisfaction. I’ve been recognized by the state, city and local community because of my work.

11. Barriers: I don’t see any barriers in my future. Nothing will keep me from giving my time to serve.

12. Yes.
   a. I am going to keep volunteering in the board of director of various agencies.
   b. Doing that I think I can reach more people at the same time.

13. No.
   a. It should not be required, but the community should be educated in volunteerism, as well as the companies or employers.

14. Yes.
   a. Students should serve as volunteers. But those students should be trained, and supervised adequately to get the maximum results. It requires good planning and implementation of the program.

15. Hispanics participate because they want to feel good about their own community. They want to be present and their voices to be heard. They want to develop leadership.
   a. Yes. In many activities for example, parents should volunteer in schools.
   b. Barrier: Age can be a barrier. The Hispanic community is comprised of
young people. The average age of the Hispanics in Cleveland is 35 years old. It will take time for the community to chart its future.

Interview T

1. I have given time serving for the Latinos Unidos Association, and tutoring for a Spanish class.
   a. For about 12 years.
   b. I served for the first time in the church.

2. Yes. Most of the time I served because somebody asks me.
   a. If a person asks me to help him, it’s because trusts my capacity.

3. Yes.
   a. Because you don’t have to wait until people ask you, you should give your time regardless.
   b. Yes. Family and friends are closer, so you have more opportunity to help.
   c. No. It does not matter if my children are involved or not. I think I would participate regardless of my children involvement.

4. The Latinos Unidos, a student association.

5. 40 hours/month
   a. No. I am giving the maximum of time.

6. Reasons: I feel very proud in serving our people and getting involved in cultural activities.

7. Every day you need from somebody, it is always good to reciprocate.

8. Giving time to serve has exposed me to new experiences, it has helped me to grow, to open myself to new people and share experiences with others.
   a. I feel almost the same towards my community.
   b. I feel more aware of other cultures and people, and understand what other groups are doing.

   a. My studies are a priority. So, I can’t give more time.

10. Benefits: I have received scholarships, trophies, certificates of recognition.
11. Barriers: Probably if I continue graduate studies, that could be a barrier.

12. Yes. I’m going to be here.
   a. I will volunteer in tutoring for the Spanish class.
   b. I’d like to promote the teaching and learning of Spanish in our University.

13. It depends on the kind of job.
   a. For people working in the social work field, it should be required, but not for other of professions. I don’t think it should be required.

14. No.
   a. The work in the community should be voluntarily. If it’s coerced, or required, it looses its effect and essence.

15. Hispanics as a minority group have to work together to get rid of stereotypes. We have to work together, united with the same purpose.
   a. Yes. Give more from us to get involved in volunteering.
   b. Barriers: Yes, one of the problems is that our people are poor and they come here from our countries to work hard. Since they are less educated, they have to work more hours for less, leaving little time for volunteering.
LIST OF REFERENCES


