CONTINUED VOLUNTEERISM BY ADULT SUNDAY

SCHOOL TEACHERS: A COMPARISON

OF MOTIVATIONAL FUNCTIONS

By

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Submitted to the faculty of the
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Oklahoma State University
in partial fulfillment of
the requirements for
the Degree of
DOCTOR OF EDUCATION
December, 1999

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ACKNOWLEDGMENTS

TABLE OF CONTENTS

LIST OF TABLES

CHAPTER I

INTRODUCTION

Volunteerism is a major part of the fabric of American life. Almost one-half

(forty-nine percent) of adults 18 years of age or older in the United States perform some

type of volunteer service an average of 4.2 hours per week (Independent Sector, 1996).

In 1995 these 93 million adults provided 20.3 billion hours of service valued at $201.5

billion (Independent Sector, 1996, p. 2). Much of this volunteerism is in and through

churches and other religious organizations. Independent Sector (1994) – the major

reporting organization used by most American non-profit organizations – reported that

55% of the volunteers surveyed in a national sample of all aspects of volunteerism learned

about the opportunity to provide volunteer service through their religious institution.

They further report that over 21 percent of all volunteerism was in religious institutions

with some 4.3 per cent of volunteerism as Sunday school teachers or leaders (Independent

Sector, 1996). This indicates almost four million persons volunteering as Sunday school

teachers and leaders with students of all age groups (Independent Sector, 1996). Such

numbers strongly encourage study by professional religious leaders.

Volunteerism has been such a part of American life that O'Connell and O'Connell

(1989) have quoted Pulitzer Prize historian Merle Curti as saying, "Emphasis on voluntary

initiative . . . has helped give America her national character" (p. 3). Durenberger (1984)

called volunteering "a tradition . . . as old as our nation. Our independence was won by volunteers" (p. xi). Theories of why persons volunteer may be rooted in religious traditions. In the United States, certain aspects of volunteerism related to charitable acts have long been associated with Christian and Judaic religious beliefs (Cnaan, Kasternakis, & Wineburg, 1993).

<div align="center">Statement of the Problem</div>

Despite the impact of the extensive use of volunteers by American churches, the current volunteer situation is anything but static. Current trends impacting volunteerism are: More women in the work force (Combray, 1987; Ellis & Noyes, 1990), a decline in governmental services with a corresponding demand for an increase in private sector social services (Ellis & Noyes, 1990), and signs of a general level of decline in volunteerism (Independent Sector, 1996; 1994). The increased costs for recruiting, orienting, and training new volunteers (Newton, 1995) have demonstrated the need for churches and other non-profit organizations to approach volunteer administration through well grounded theory and by implementing well researched practices effectively. Though some research has attempted to link various motivational theories to why adults volunteer, little research has been done related to why adults continue to volunteer through their churches. There is an absence of study of church volunteers regarding possible motivational differences from the time of initial volunteering to the continuing to volunteer for a significant amount of time. Sunday school leaders are especially impacted by the need for recruit, train, and retain large numbers of volunteer teachers and other leaders. Church leaders would benefit from an empirical study of motivational factors impacting

volunteerism to determine if the motivation for volunteering changes with continued volunteerism. Such research would also add to the theory base related to motivation and volunteerism by attempting to answer questions related to changes in motivation as volunteers continue to serve as well as linking specific volunteer service opportunities to particular types of motivation.

Purpose of the Study

Therefore, the purpose of this study was to examine the motivations for volunteering by adult Sunday school teachers with five or less years of volunteering and the motivations for continuing to volunteer by teachers with more than five years of volunteering as adult Sunday school teachers. While realizing many volunteer Sunday school teachers express a faith or religious dimension to the motivation for volunteering, this study concentrated on determining and comparing motivations other than those of a faith or religious dimension. Although the emphasis of this study was on motivations for volunteering as an adult Sunday school teacher other than those within the faith or religious dimension, this study also sought to give opportunity for expression of motivations from the faith dimension in a variety of forms.

Research Questions

Through a descriptive study of a survey of volunteers this study will seek to answer the research questions listed below:

1. What are the motivational factors influencing adults to choose to volunteer and to continue to volunteer as adult Sunday school teachers?

2.   Are there significant differences in the motivational factors for adults initially volunteering and those continuing to volunteer as adult Sunday school teachers?

3.   Are there any apparent motivations from the religious or faith dimension related to volunteering as an adult Sunday school teacher?

Definitions

<u>Adult Sunday School</u> – Bible teaching organization in Southern Baptist churches for persons above the age of eighteen staffed by volunteer teachers for the purpose of providing Christian education, incorporating members into church life, and extending the church's programs and ministries.

<u>Adult Sunday School Teacher</u> – Volunteer leader of an adult Sunday school class usually selected by the church.

<u>Continuing to Volunteer</u> – Volunteer service for more than five years. This is an operational definition for this study only.

<u>Initially Volunteering</u> – Volunetter servce for five or less years. This is an operational definition for this study only.

<u>Inventory</u> – A survey-type questionnaire consisting of self-descriptive statements which are checked and/or rated by test-takers to indicate their attitudes, opinions, feelings, reactions, and/or perceptions.

<u>Large Church</u> – For purposes of this study, a large church was defined as an individual, local congregational averaging 500 or more persons attending their weekly Sunday School.

Reliability – The degree to which an inventory consistently measures what it is intended to measure (Gay, 1987).

Southern Baptist Church – One of approximately 37,000 local congregations affiliated with the national Southern Baptist Convention for purposes of ministry, missions, education, and fellowship.

Survey Instrument – A survey-type questionnaire or inventory that is designed to "measure" certain theoretical constructs.

Validity – The degree to which an inventory measures what it is intended to measure. An instrument is valid for a particular purpose for a particular group (Gay, 1987).

Volunteer – One who performs a service for an organization without pay.

Limitations

1. Since this study was conducted only with adult Sunday school teachers of large Southern Baptist Churches affiliated with Capital Baptist Association in Oklahoma City, Oklahoma, the results cannot be generalized to other age level teachers, denominations, or on a national scale. Sunday school leaders working with other age groups in local congregations were not included in the study, nor were leaders serving in churches not affiliated with the Southern Baptist Convention through the Capital Baptist Association. This study does not attempt to distinguish among teachers of younger, median, and older adults and the potentially different motivations associated with teaching these specific age categories of adults.

2.   Data gathered were limited to the respondents' perceptions of the items on the survey instrument and qualitative expressions of motivations for volunteering as an adult Sunday school teacher.

Assumptions

1.   It was assumed that the motivational categories developed from a review of literature and utilized by a motivational inventory field tested for validity and reliability by prior studies are comprehensive excluding motivational factors from a religious or faith dimension.

2.   It was assumed that the demographic characteristics of metropolitan Oklahoma City Sunday school teachers were not qualitatively different from Sunday school teachers in other geographical regions of the Southern United States.

Summary

This study examined the characteristics of volunteer adult Sunday school teachers as well as their expressed motivations for volunteering to serve as teachers. The survey compared the differences between the motivations expressed by teachers volunteering for five years or less and those who had volunteered for more than five years. The study was limited to Sunday school workers in adult Sunday school classes in large Southern Baptist churches affiliated with Capital Baptist Association in Oklahoma City, Oklahoma. This study sought to develop an empirical base as a foundation for practitioners to use in

understanding if and how motivations for volunteering change over time and in developing

activities to increase retention rates among church volunteers.

Organization of the Study

This report is organized as follows. Chapter II presents a review of related

literature. Aspects explored include the nature and history of volunteerism, the volunteer

Sunday school movement in the United States, the current volunteer situation, motivations

for initially volunteering and continuing to volunteer, and volunteerism in the church and

the "faith" dimension. Chapter III presents the methodology of this study. A step by step

outline of the procedures used in this study is presented in this chapter. This chapter

discusses the selection of the adult Sunday school teachers who were chosen for this

study. Special attention is given to prior studies establishing the reliability and validity of

the major survey instrument used in this study. Chapter IV presents the data analysis and

finding of the study including an analysis of the demographic characteristics of the adult

Sunday school teachers surveyed, the motivational functions obtained from the survey

instrument, and qualitative expressions of motivations to serve within a church situation.

Chapter V includes the summary and conclusions of this study as well as recommendations

for further study.

CHAPTER II

LITERATURE REVIEW

This chapter summarizes a review of the literature related to motivational theory and the part such theory plays in the practice of volunteerism. Building on the studies that have identified initial motivations cited by individuals for volunteering as well as studies of continued volunteerism, special attention was be paid to motivation and volunteerism in the church setting – specifically in adult Sunday school classes. Both classical works in the field and current research were examined.

Introduction

The common usage of the word "volunteer" may obscure some of the nuances of a more involved definition. Often the word "volunteer" is used as a noun to indicate a person who serve without pay in some organization or business. Unfortunately, sometimes the term is used in a derogatory manner, i.e., "He's just a volunteer!"

Though perhaps the most direct definition of "volunteer" has been provided by the Random House College Dictionary (1984) and simply indicates "a person who performs a service willingly and without pay" (p. 998), many would argue such a definition does not capture necessary components. Ellis and Noyes (1990) propose a more involved definition of:

> To <u>volunteer</u> is to choose 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).

The American Red Cross definition of a volunteer includes the above concepts, but it continues to acknowledge that volunteers may themselves benefit from their volunteer participation (Smith, 1989).

Another way to enhance the definition of volunteerism is to look at the difference between formal versus informal volunteering. Surveys of volunteerism frequently distinguish between "formal" and "informal" volunteering. Smith (1985) simply defines "formal volunteers" as "volunteers who engage in activities . . . under the auspices of some organization or formal group" (p. xii). In contrast, informal volunteering includes "random acts of kindness" not typically implemented through formal organizations. While much of the service work that is performed by volunteers in churches can be characterized as informal volunteering, the specific work of the adult Sunday school teacher can best be defined within the context of formal volunteering.

Another approach to characterizing volunteerism is to examine the context for such volunteerism within non-profit organizations. Lohmann (1992) defines a "non-profit organization" as an "organization whose goal is something other than earning a profit for its owners. Usually its goals are to provide services" (p. 24). But, even this elongated definition masks the size and complexity of the non-profit sector. Lohmann (1992) reports 887,000 non-profit organizations in the United States in 1985. The Independent Sector (1994) uses fifteen categories to classify the diversity of non-profit organizations. Volunteerism in and through local religious congregations comprises a significant portion of the impact of non-profit organizations (Independent Sector, 1996). This aspect of

American society – non-profit organizations in general and churches specifically – is so extensive that is has been called the "independent sector" to distinguish it from the governmental and business sectors of society.

The organization Independent Sector is a national coalition of over 700 organizations including many of the nation's leading foundations and most prominent and far-reaching non-profits of all sizes. One of the major dimensions of the work of the Independent Sector is to research and analyze the scope of the non-profit sector and trends in giving and volunteering. To accomplish this task, the Independent Sector organizations conducts biennial surveys on giving and volunteering throughout the United States. The most recent survey for which data is currently available (1996) is based on interviews with a sample of 2,700 Americans (Independent Sector, 1996). Some of the foundational data in this review of the literature has been obtained, as indicated, from one of the five surveys by Independent Sector.

<div align="center">The Nature and History of Volunteerism</div>

To fully understand the significant of today's volunteerism in American life much can be learned from a brief review of the history of volunteerism in America – especially of volunteerism as it relates to adult education in general and the adult Sunday school movement specifically. As was pointed out earlier – i.e. volunteerism giving America her national character (O'Connell & O'Connell, 1989) – the use of volunteers began at the outset of American history (Durenberger, 1984). Likewise, adult education embraced the use of adult volunteers from its very beginning. An early example of a voluntary adult education association in America was Franklin's Junto followed by the Lyceum Movement

and the Chautauguas (Elias & Merriam, 1995). Elias and Merriam (Elias & Merriam, 1995) point out that the cooperative extension movement of the nineteenth century began with a strong use of volunteers.

These uses of volunteers in adult education enterprises did not stop with nineteenth century America. Illsley and Niemi (1981) identify situations utilizing volunteers in current adult education practices – nontraditional education organizations for lifelong learning such as free universities and store front schools, organizations with indirect educational functions such as museums, libraries, and social service organizations, and adult education organizations such as churches and voluntary associations.

Though early American colonial efforts primarily emphasized individual responsibility, groups as the Catholics of Maryland and the Quakers of Pennsylvania attempted to address social concerns (Cass & Manser, 1983). Cass and Manser's survey highlights volunteerism in eighteenth century American with Benjamin Franklin's achievements in the establishing of a public library, starting the Pennsylvania Hospital, forming a volunteer fire department, and developing plans for cleaning and lighting the streets of Philadelphia. All of these enterprises were strongly associated with the use of volunteers. The nineteenth century saw the beginning of ethnic societies and settlement houses to help immigrants become assimilated as well as the development and expansion of many voluntary social organizations such as the first American Young Men's Christian Association (YMCA). These organizations proliferated in the twentieth century – recreational and sports groups, choral societies, farmers' co-ops, men's service organizations, homes for the aged, professional societies, mental health facilities, and youth serving organizations to name but a few. In recent years, with significant changes in

government priorities and funding, "the volunteers have been called upon to continue the tradition of private involvement in our shared future" (Durenberger, 1984, p. xi). Even the recent floods and hurricanes in the Southeast, the tornadoes of the Southwest, and the earthquakes internationally have demonstrated the American response to crises through volunteerism. This extensive dimension of volunteerism has led Durenberger (1984) to assert the distinctiveness of American democracy lies in its history of volunteerism. The following table – Table I– highlights the variety of expressions of volunteerism in the United States as well as the extensive nature of volunteerism.

The Volunteer Sunday School Movement
In the United States

One of the significant uses of volunteers in the United States is the use of volunteers as teachers and other leaders in the Sunday Schools of local churches. Independent Sector (1993) reports that 99.7% of congregations utilize volunteers in church ministry and education functions. Many of these volunteers serve as educational leaders such as Sunday school teachers or other Sunday school leaders. Independent Sector (1993) estimates the use of 13.8 million volunteers by local congregations in the United States. Of these almost four million are volunteer Sunday school leaders (Independent Sector, 1996).

TABLE I

DIVERSITY OF VOLUNTEER JOBS

Jobs	Percent of Volunteer Jobs in 1996
Aide/assistant to paid employee	3.1
Informal volunteering	11.0
Assisting the elderly, handicapped, social service recipients, or homeless	5.6
Baby-sitting	5.4
Religion related (See expanded breakout later in chapter)	21.5
Driver	2.3
Fund-raising for local organization	7.3
Board member or trustee	1.6
Office work (e.g. answering telephone, clerical work, but not for a religious organization)	7.6
Organization officer (elected or appointed)	0.8
Committee member	3.2
Campaign worker or election day worker	0.5
Cleaning or janitorial work	1.6
Assisting at blood bank/donation station	0.3
Hospital/nursing home volunteer	1.3
Fire, rescue, or first aid squad volunteer	0.4
Coach or recreational volunteer	4.4
Librarian or library aide	0.8
Teacher or tutor (not as aide to paid employee)	3.7
Youth group leader or aide	3.3
Community coordinator	1.1
Counselor (Big Brother/Big Sister, substance abuse prevention)	1.2
Social service counselor	0.2
Arts volunteer (theater, arts, and music)	2.0
Usher, guide, or tour leader	0.5
Civic or social group spokesperson	0.7
Meeting or convention planner	1.2
Telephone hotline volunteer	0.7
Unpaid blood donor	0.6
Other	4.4
Don't know	11.4

Note: Independent Sector, 1996.

TABLE II

DISTRIBUTION OF VOLUNTEER JOBS IN THE
RELIGIOUS SECTOR

	1988 Percent	1990 Percent	1992 Percent	1994 Percent	1996 Percent
Aide to clergy	4.0	7.1	2.1	4.1	3.2
Choir member or director	2.0	2.3	2.5	2.1	2.9
Church usher	1.5	1.5	1.1	1.9	1.6
Deacon/deaconess	1.0	0.4	0.6	0.6	0.7
Parish visitor/missionary	0.9	3.1	0.7	1.1	0.9
Sunday school/Bible teacher	3.3	2.1	3.7	4.7	4.3
Office work for religious organizations			1.7	1.8	3.2
Other religious volunteer work			4.3	6.0	4.7
Total – All religious volunteerism	12.7	16.5	12.4	22.3	21.5

Note: Independent Sector, 1996.

This extensive use of volunteers in Sunday school found its beginning at the very start of the Sunday School movement in Gloucester, England, by Robert Raikes (Reed & Prevost, 1993). Although Raikes paid his first four teachers in the first school begun in 1780 one shilling per seven hour teaching day, by 1794 most Sunday school teachers were volunteers (Reed & Prevost, 1993). By this time, the number of students, mostly children and youth, had grown to perhaps as many as 500,000 (Reed & Prevost, 1993).

While the Sunday schools of England focused on literacy training as well as including some religious instruction, similar schools, begun in North American by 1780, were explicitly and implicitly religious and were sponsored by churches and denominations. In contrast to Raikes' schools they concentrated on children already in the

church fellowship (Reed & Prevost, 1993). These American Sunday schools grew rapidly. By 1889, it is claimed that 10 million people, or one-sixth of the U.S. population at that time, was enrolled in an American Sunday school (Knoff, 1979).

Despite the large number of persons involved, the most significant influence and expansion of Sunday schools on adults – in contrast to the impact on children and youth – did not begin until the late nineteenth century (Jordan, 1986). Prior to this time, with its focus on children and as an auxiliary to the church, Sunday school had little interest for most adults. However, with the establishment of an adult class in the 1890's at Calvary Baptist Church in Washington, D.C. and the beginnings of the Baraca and Philathea Bible class organizations in 1890 and 1893 respectively, adult interest began to change (Jordan, 1979). Currently, the number of adults participating in Sunday schools of the Southern Baptist Convention alone is 4,748,805 (Tharp, 1998). While some denominations have used professional ministers to teach large adult Sunday school classes, Southern Baptist churches have traditionally involved large numbers of volunteer leaders (Shotwell, 1981). Because of this extensive use of volunteers to teach Sunday school classes for all age groups, staff leaders in Southern Baptist churches must pay significant attention to volunteer recruitment, training, and retention.

Another aspect related to the use of volunteers as adult Sunday school teachers is the question of why adults even participate in Sunday school. Studies of why adults attend Sunday school find their roots in adult education participation research (Boshier, 1973; Cross, 1981; Johnstone & Rivera, 1965). One study (Fortosis, 1991) listed reasons adults give for participating in Sunday school, in order from strongest to weakest, as spiritual growth, relationship with God, social contact, social stimulation, emotional

support, external expectations, and escape. Another study (Atkinson, 1994) identified six

significant factors for participation by young adults in Christian education activities of

Christian Missionary Alliances churches: (1) personal spiritual growth, (2) obedience to

God, (3) ministry preparation, (4) cognitive interest, (5) community service, and (6) social

contact.

This overview of the history of volunteerism, specifically within the church

context, highlighted the extensive dimensions of volunteerism. In short, volunteerism is

big business in America. Volunteer administrators, in whatever type of organization, must

pay attention to the past history of volunteerism as well as the changes of the current

situation.

The Current Volunteer Situation

The volunteer situation in America is changing. Past surveys have painted the

picture of the typical American volunteer as a married white female between the ages of

30 and 40 with an income of $25,000 - $50,000 who has lived at her present residence for

more than three years (Safrit & King, 1994). However, such generalizations do not

capture the complete picture of American volunteerism. Combray (1987) more

completely pictures the diversity:

> Volunteers span the demographic spectrum. The teenager who runs a
> marathon for the Red Cross, the hairdresser who heads the PTA, and the
> retired bank president who coaches little league baseball are all giving their
> time. So is the man who drives an elderly friend to the store, or the boy
> who helps a neighbor move. (p. 50)

Though demographic "averages" produce the "typical" volunteer, volunteers reflect numerous demographic characteristics and cannot be simply defined. In fact, Chambre (1993) highlights the diverse nature and extent of volunteerism by listing various rates of volunteerism for older adults depending on the survey and the definition of volunteering. Fischer and Schaffer (1993) present similar data for the entire adult population.

The volunteer situation in American is one of "good news and bad news." Table III highlights some of the current characteristics and trends of volunteerism for past several years. The good news is that millions of adults continue to volunteer hours of valuable service to non-profit organizations each year. The Independent Sector (1996) reports for 1995 that 93 million adults, representing 48.8% of the adult population of America, provided over 20 billion hours in both formal and informal volunteering. This volunteering was valued at $201.5 billion. Volunteer administrators found encouragement in the 48.8% of adults volunteering an average of 4.2 hours per week.

TABLE III

VOLUNTEERISM IN THE UNITED STATES

	1987	1989	1991	1993	1995
Percentage of Population Volunteering	45.3	54.4	51.1	47.7	48.8
Number of Volunteers (In millions)	80.0	98.4	94.2	89.2	93.0
Average Weekly Hours Per Volunteer	4.7	4.0	4.2	4.2	4.2
Total annual hours Volunteered (In millions)	19,552.0	20,476.2	20,497.0	19,481.3	20,303.3

Note: Independent Sector, 1996.

This reverses a downward trend since 1989. Also encouraging was an increase in the volunteerism rates for most ethnic groups as well as for persons ages 25 to 34 years. The major negative note of the report was a more than five per cent drop in the volunteerism rate of persons ages 18 to 24 years.

Ellis and Noyes (1990) further picture the volunteer situation in American from a different perspective as they identify several trends in American society affecting current and future volunteer situations:

> The American family continues to undergo change with a high divorce rate, single parent situations, two-wage-earner couples, couples delaying having children, and the demand for high quality childcare.
>
> The population of the United States is aging.
> Especially among young adults there has been a attitudinal shift to more concern for ecological issues and future quality of life.
>
> Soon the majority of Americans will no longer have a European background.
>
> The workplace is changing with varied work schedules, increased rates of change, and the need for new skills and retraining.
>
> Volunteers are increasingly reluctant to make long term commitments to a single volunteer activity.
>
> Special issues such as homelessness, AIDS, and the debate over governmental social responsibility impact volunteerism (pp. 360-364).

Admittedly, some of this changing picture is not new. As early as 1976, Manser and Cass (1976) were using the term "voluntarism at the crossroads." This changing dimension of volunteerism encourages practitioners to examine the underlying motivations for volunteering.

Motivations for Volunteering

With such diverse types of volunteerism as well as volunteering taking place within a variety of organizations and locations, it is not surprising to find a diversity of motivational theories expressed to explain why individuals volunteer. Some studies focus on developing a conceptual model for understanding volunteer motivation (Clary, et al., 1998). Other studies have concentrated more on specific categories of motivation such as intrinsic motivation (Illsey & Neimi, 1991) or a hierarchy of needs approach (Danoff & Kopel, 1988). Most of the studies mentioned in this review of literature highlight specific motivations for volunteering. This review of literature illustrates this diversity of motivational studies, then, examines a conceptual model using the motivation functions approach by Clary, et al., (1998). Several theories have been advanced for why adults choose to volunteer or to continue to volunteer. Some of these are a part of the adult education theory base. Frequently, altruism reflecting unselfish behavior or sacrifice for others is listed as a motivation for volunteering (Smith, 1982). Others have suggested more economically based reasons for volunteering: Utility theory (Leftwich, 1974), human capital theory (Becker, 1964), or exchange theory (Homans, 1974). Similarly using expectancy theory Lawler (1973) asserts motivation comes from the expectations of the volunteer and the probability for their expectations to be met.

More commonly, motivations for volunteering have been examined from a needs fulfillment approach. Such approaches are based on Maslow's hierarchy of human needs (Maslow, 1943). Related to the satisfaction of needs is Rubenson's (1977) concept of

valence – the degree of satisfaction one anticipates to receive from an outcome versus the actual satisfaction received.

Examination of the motivations for volunteering is complicated by the fact that adults may choose to participate as volunteers for a variety of reasons--all at the same time or in succession. This diversity has caused Grieshop (1985) to lament:

> How art thou motivated? Let me count the ways! With apologies to
> Browning, the apoetical alteration of these famous lines highlights . . .
> [this] significant dimension of the issue of volunteers and motivation.
> (p. 215)

While research indicates that most volunteers are influenced to participate in volunteer activity by intrinsic motivation (Harrison, 1995), examples can be provided for other types of motivation. College students may exhibit a type of extrinsic motivation as they volunteer to gain experience or insight in occupations and careers (Chapman, 1985; Pinder, 1985). In further support of this diversity of motivations, Pinder asserts some persons volunteer to meet social needs. At least some research indicated that some volunteers may be motivated by a need for power – either as personal power, such as in an "I win, you lose" situation, or with power to inspire others members of a group to resolve problems or meet goals (McClelland, 1970).

Given the complexity and diversity of motivations, non-profits may do well to target recruiting messages and strategies to "particular motivations of selected sets of potential volunteers" (Omoto & Snyder, 1990, p. 155). Some of this diversity may be seen in the types of volunteer organizations selected. Confer (1981) identifies three distinct types of volunteer organizations--each attracting different types of volunteers: (1) Organizations without economic or work goals – such as churches – with a distinct

membership from which to draw volunteers; (2) Organizations – such as the United Way – without distinct memberships that draw on the community at large; and (3) Professional organizations or labor unions with economic orientations that draw upon their own memberships (p. 67).

Other studies have supported the idea that volunteers can be strongly influenced to volunteer by intrinsic motivational factors. Illsey and Niemi (1981) distinguish between intrinsic motivation as motives that "prompt a person to act for the 'sake of the activity'"(p. 86) and extrinsic motivation that refers to "end result, 'the value associated with the activity,' such as gaining recognition or finding employment as a result of volunteering" (p. 87).

> In contrast to extrinsic motivation, intrinsic motivation is reflected in effort which constitutes its own rewards. In simple terms, it is reflected in behavior that is activity for its own sake, rather than for the sake of attaining or avoids some external consequence. (Pinder, 1985, p. 40).

Adults motivated intrinsically focus on behaviors that seek to satisfy personal growth needs such as self-actualization, self-esteem, competence, and achievement. Pinder (1985) summarized studies in this area with explanations of:

> Self-actualization as behavior that allows persons to achieve their full potential.

> Self-esteem as the need for a person to increase his regard or sense of worth.

> Competence allows a person to interact effectively with the environment. It is similar to self-esteem in that both are concerned with mastery of the environment and being in control of things.

> Achievement relates to being able to accomplish something difficult by overcoming obstacles, excelling, and surpassing (pp. 41-43).

Some research (Watters, 1995) indicated that making extrinsic rewards more visible may actually decrease responses to calls for volunteerism as volunteers perceive attempts to bribe or to control. Efforts to recruit volunteers must identify both the benefits and the costs. Overemphasizing benefits may be counterproductive to the enlistment of many volunteers.

Another aspect of recruiting volunteers that emerged as a potential motivation was the social aspect. Volunteers in non-profit organizations can participate to fulfill social needs within themselves. Confer (1981) identified this social aspect in working with volunteer union leaders that indicated major motivations to volunteer were relationships with subordinates (92 percent), relationships with superiors (89 percent), and relationships with peers (97 percent). Confer summarizes by saying volunteers are "socio-centric" (p. 71).

Although recruiting new volunteers is important, volunteer administrators cannot be content with a good stream of new volunteers into the system; attention must be given to retaining them. Studies indicated that many volunteers quit their position of service after only a short period of time – three months (Gidron, 1976) to one year (Cosner, 1978). One specific group utilizing volunteers – state literacy coordinators – cite retention of volunteers as their most often voiced concern (Office of Vocational and Adult Education, 1989). This rapid turnover of volunteers creates problems for volunteer organizations, service sites, and clients (Stevens, 1991). In the recent study of volunteer attitudes Newton (1995) says, "Given the cost and difficulty of initial recruiting and training volunteers, retaining them and maximizing their performance is a high priority for nonprofits" (p. 2). Additionally, retaining workers is important to non-profit

organizations because during times of paid staff turnover, volunteers may provide needed continuity and memory (Smith, 1989). Retention is especially important in organizations where (a) extensive training and supervision is required, (b) long term commitment is required, (c) clients can be harmed when volunteers leave, and (d) there is a shortage of volunteers (Fischer & Schaffer, 1993). Researchers have developed the L-O-O-P model to deal with strategies for retaining volunteers. L-O-O-P is an acronym for Locating, Orienting, Operating, and Perpetuating (Penrod, 1991).

Studies of reasons adults continue to volunteer in a particular place of service indicate a variety of motivational factors. While some (e.g., Harrison, 1995) have asserted that motivations for retention may be significantly different than recruiting motivations, others (Stevens, 1991) see parallel motivations in both. Stevens (1991) categorizes these factors in four groups: (1) Service activity pattern – typically volunteers with previous service involvement, (2) Role recognition – positive feedback for the work performed, (3) Role-set interaction – contact with others on the job, and (4) Role congruence – a similarity between expectations and experiences on the job (p. 37).

Prior Experience and Other Demographic Factors

The Independent Sector (1994) national study of volunteer and charitable contributions identified prior volunteer service as a major predictor of continuing volunteer activity. This study further determined that involvement as youth in volunteer activity or participation in student government were predictors of volunteerism. Likewise, Secrow (1990) found college students' participation in volunteer activities were related to their parents' volunteer involvement. Fischer and Schaffer's (1993) compilation identifies

surveys that report "stayers" – experienced volunteers – are more likely to continue

volunteering (p. 98).

Recognition and Other Feedback Factors

Volunteers must be recognized for their service. Such recognition involves time

and money (Smith, 1989). A formal recognition process must take into consideration the

particular motivations of each individual. Penrod (1991) cites,

> Time, attention, and sincere respect of a volunteer's contribution is the best
> form of recognition. Pins, certificates, and meals are usually rated as the
> second most meaningful form of recognition. (p. 10)

Caution should be exercised when recognizing volunteers for their service. Curtis

and Fisher (1989) assert linking volunteer value with dollar amounts of service performed

may be offensive and counterproductive to retaining volunteers motivated by intrinsic

concerns. Instead, they suggest appreciating volunteers by linking service to a more

natural listing of outcomes, activities, and narratives.

Ceremony may well play a part in this recognition as ceremony increases the

volunteer's identification with the organization (Confer, 1991). Confer contends

reinforcing group identification within the organization encourages volunteers to return.

"Effective binding will minimize turnover among volunteers" (p. 71).

Socialization

Some research (Fischer & Schaffer, 1993) suggests "that social motivations may

be even more important in retaining than in recruiting volunteers" (p. 47). In a study of

volunteerism related to life satisfaction, Fengler (1984) found social factors as the number

one reason older adults continued to volunteer.

> Sociability attributes were most important to volunteers. In rating the
> importance of a number of attributes, "meeting and making new friends"
> and "helping others" were mentioned by about 90% of the volunteers.
> (p. 209)

Danoff and Kopel (1994) echo this theme by reminding volunteer administrators to make

special efforts to introduce new volunteers motivated primarily by social needs to other

persons with common interests. Fischer and Schaffer (1993) conclude "It is personal ties

and obligations that keep people coming back, not simply interest in volunteering in

general or even interest in a particular cause" (p. 207).

This socialization is not limited to contact with other volunteers. The relationship

volunteers have with their supervisors, paid or unpaid, serves as an indication of potential

retention issues (Newton, 1995). Newton reports that most volunteers are satisfied with

supervision they receive; however, they would prefer a more participative style.

Expectation and Experience Factors

Danoff and Kopel (1994) link strategies for retaining volunteers with their initial

motivations for service. Using Maslow's hierarchy of needs, they assert the majority of

persons who volunteer in service organizations are motivated by the need to self-actualize.

They suggest retention rates for persons searching for self-development can be increased

by allowing these volunteers to participate in the management and decision making of the

organization (p. 17). Chambre (1987) encourages describing volunteering as a way to

achieve self-actualization rather than as a form of unpaid work. However, "Maslow's

hierarchy indicates that a person's situation is not static; therefore, the volunteer should not be placed in a job and left there if retention is desired" (Schram, 1985, p. 27). Knowles (1972) contended that most institutional volunteering was at relatively low levels of need – safety, belonging, and esteem – and could be enhanced by utilizing his concepts of lifelong learning. He contended self-actualization would be increased by linking service with learning. If these concepts were implemented, he contended service oriented volunteers could be placed at the center of a national education enterprise with energizing results. One writer refers to fulfilling these person needs of volunteers as providing "motivational paychecks" (Borden, 1984, p. iv-2). The American Red Cross' VOLUNTEER 2000 STUDY (Smith, 1989) stressed the need to develop non-exploitative relationship with volunteers. Such relationships will seek to increase retention by maintaining faithfulness to original expectations and by matching volunteers' skills, interests, and expectations with specific situations. They call for "developing, not 'using,' volunteers" (Smith, 1989, p. 3).

In a study of volunteers in the Extension Service of the United States Department of Agriculture, volunteers identified factors that were important incentives to continue to volunteer: Knowing they had made a contribution to something important, receiving some expression of appreciation from someone they had helped, receiving help to do the volunteer job well, and receiving a note of appreciation from a volunteer supervisor (Byrne & Caskey, 1985).

Commitment to the organization's goals and purpose may well be a strong factor in volunteer retention. Newton (1995) reports, "The present results . . . suggest that [organizational] commitment may be more strongly related to lack of turnover of

volunteers than had been previously thought" (p. 6). This may be linked to tenure and greater understanding and appreciation of the goals and purposes of the organization. In addition, further contact with the organization's clients may strengthen the volunteer's awareness of the organization's successful interventions with clients. Fischer and Schaffer (1993) simply say, "People are willing to commit their time when they believe that the cause and the goals are worthy. Ideology is important" (p. 109).

Retention is enhanced by placing persons in positions commensurate with their skills, talents, and interests (Smith, 1985b). Smith (1985b) states, "Volunteer satisfaction is likely to be enhanced greatly by such treatment of volunteers as though they really matter – and they do" (p. 249). This is an understatement, but well worth remembering. Drucker (1988) commends non-profit organizations in that "volunteers are increasingly selected, trained, supported and managed as unpaid staff, rather than as well-meaning amateurs" (p. 7).

Helping volunteers to be successful with their volunteer experiences may involve providing appropriate training. Training provides immediate value to the program through skill development and to long term volunteer satisfaction. The resulting retention and word of mouth information enhances the group's attractiveness to potential recruits (Smith, 1985b). With regard to training experiences, volunteers tend to respond most favorably to programs that utilize their primary learning styles (Wiederhoeft, 1989). "The predominant learning styles of volunteers are collaborative, participative, and dependent" (p. 226). Supporting the earlier social theme, the study revealed strong preference by volunteers in training settings for involvement and interaction with the learning situation.

There are related motivations for volunteering. Of interest, but not germane to the mainstream of this study, are the motivations of women who Daniels (1988) calls the "privileged volunteer" (p. 3). These wealthy women may choose "volunteering" as a path to a career denied to them because of societal concerns.

> The ideology of voluntarism combines ideas about the unsuitability or impracticality of paid employment for women like themselves with the desire to find interesting or challenging employment. (p. 11)

Also of interest are the growing number of companies that require or strongly encourage their employees to volunteer for service in a variety of organizations (Caudron, 1994). These studies indicate a positive correlation between employee productivity and volunteerism. Corporate sponsored volunteerism in America is not new as evidenced by Straka's (1991) note that as early as 1792 business leaders in New York City sponsored civic improvement projects. During the 1970s and 1980s corporate sponsored programs grew significantly, and today many companies encourage employees to volunteer by allowing release time for volunteer activities, providing company supplies, services, or facilities to non-profits, and including retiree volunteer programs within their corporate volunteer program (Straka, 1991).

To provide a theoretical base for an empirical study of the motivations for initially volunteering and for continuing to volunteer these diverse motivational theories must be grouped. A functional approach has been utilized to facilitate thorough investigation (Clary, et al., 1998) of the motivations for volunteering. Ridge (1993) explains the functional approach to the study of motivation as recognizing that individuals may participate in the same activity or perform the same action to satisfy multiple motivational needs. Such theorizing suggests that the diverse needs of different individuals can be

satisfied by the same activity. Ridge (1993) contends that the functional approach

provides

> not only a theory for explaining and investigating the motivational
> underpinnings of voluntary action, but also generates a strategy for
> managing the recruitment, placement, and retention of volunteers. (p. 11)

The Volunteer Functions Inventory developed by Clary et al. (1998) approaches

this variety by grouping motivations for volunteering into six categories – or functions.

These functions help to explain why a person may be willing to volunteer in a specific

pattern of service in a particular organization. The six functions are: values,

understanding, career, social, enhancement, and protective.

Values Function – Volunteering serves a values function to the extent that it

allows a person to act on deeply held beliefs about the importance of helping others

(Ridge, 1993). Such a functional concept expresses the altruistic motives of some

volunteers. Within an adult Sunday school class this function might be expressed by a

desire to help others within the class to learn important biblical truths. In addition, this

function is reflective of support for an organization's – in this case, the adult Sunday

school class or the church's – goals, purpose, or mission.

Understanding Function – Volunteering serves an understanding function to the

extent that it allows individuals to better understand the people whom they serve, the

organization for which they volunteer, or themselves (Ridge, 1993). Within the church

setting such a function might be expressed by individuals who want to link their particular

talents, gifts, or strengths to a particular place of service. Also, teachers wanting to learn

more about how their God, the Bible, or their church works in their own lives find expression in this motivational function. Some adult teachers might express this function by saying they always learn more than their students.

Career Function – The career function relates to volunteering in order build a resume, learn new job skills, or explore possible career options (Ridge, 1993). Within the context of the church, individuals volunteering to fulfill this function might express having a need to be more involved in the decision-making of the church, having a desire to explore their interest in becoming a minister of church staff member, or wanting to use their activities at church to foster advancement in their career or business.

Social Function – A volunteer serving from the social function does so in order to be with friends, family, or a particular social group as well as being influenced to volunteer by these social groupings. This motivational function is expressed within the church setting by individuals having a strong desire to be with friends and fellow class members. These individuals may also desire to demonstrate the value of social settings being used to influence the behavior of members of the group.

Enhancement Function – Volunteering serves an enhancement (or esteem) function to the extent that it enhances a person's esteem by making him or her feel needed and important (Ridge, 1993). Volunteers serving from enhancement motives experience increased feelings of worth with continued volunteerism. For church leaders exhibiting the enhancement function, their position as an adult Sunday school class teacher is important

to them. They may feel that if they did not volunteer to lead the class, perhaps no one else would.

Protective Function – Volunteering serves a protective function to the extent that it "protects" a person from feeling guilty from being more advantaged in some way (Ridge, 1993). Within the context of adult Sunday school work, some teachers may be motivated to serve because of a sense of God's disfavor with them if they did not volunteer.

This conceptualization of these motives for volunteerism is explored further from the standpoint of the Volunteer Functions Inventory in the methods section of chapter three.

Volunteerism in the Church and

The "Faith Dimension"

This functional approach, allowing a variety of motivations to be expressed in various methods of service, has been proposed by several writers in the literature of recruiting and retaining volunteers in the church or religious setting (Bugbee, Cousins, & Hybels, 1994; Sherrer, 1998; Warren, 1995). In their approaches to encourage initial volunteering, Bugbee, et al. (1994), Sherrer (1998), and Warren (1996) use the idea of "what do you passionately want to do"? – certainly, a motivational concept. All of these build from the concept that service in and through the church may be motivated in various individuals from a variety of factors. All of these approach motivation for service within the context of individual personalities as well as life and vocational experiences.

Among the studies of volunteerism in the religious sector at least four had significance for this study about the motivations for initial and continued volunteerism (McDonough, 1967; Millard, 1991; Lesko, 1987; Farrar, 1985). Millard (1991) identified 63 critical elements that lead to the successful recruiting laity into church ministries. Millard also identified 75 critical elements leading to the retention of laity in church ministries. Lesko (1987) isolated 53 incentives to volunteer to serve in Seventh-day Adventist churches. These 53 items were labeled task-aspects of the particular volunteer work in the church. Lesko asked participants to indicate the motivational value of each task-aspect. The motivational ability of a responsibility was defined as "the extent to which the responsibility aspect encourages/stimulates/excites you toward doing your very best in your performance in that responsibility" (p. 195). Farrar (1985) examined a select group of Baptist, Church of Christ, Methodist, and Lutheran church members to determine what factors motivated or discouraged members from service in church activities. Farrar (1995) can be summarized with three mandates from volunteers:

(1) Give me training before you place me in an assignment,
(2) Give me an assignment for a specific period of time and thus prevent burnout, and
(3) Show me appreciation (Farrar, 1985, pp. 105-106).

While Farrar did not survey the retention issue directly, the research did ask specific questions to persons who were no longer volunteering. Though dated, McDonough (1967) specifically addressed the motivations for volunteerism for leadership positions in the church. McDonough's study included 11,458 leaders from 427 churches. McDonough (1967) reported the following general summary of the results as to why people volunteered for service in the church:

(1) Felt God's call to this work.	17.6%
(2) Want to help others learn of God.	15.9%
(3) My obligation to witness and spread the gospel.	6.9%
(4) Want to guide others to everyday Christian living.	5.4%
(5) Teachers or leaders are needed; felt I could help.	5.3% (p. 14).

Boylan (1988) specifically studied the volunteer teachers of eighteenth and

nineteenth century Sunday Schools in the United States. Boylan examined the diaries and

memoirs of these early Sunday school teachers to ascertain their motives for devoting

themselves to this volunteer cause. Several themes emerged from the examination:

(1) a desire to be useful in spite of limited opportunities – especially for
women during the nineteenth century,
(2) an evangelical spirit,
(3) a felt need for self-mastery, "rejecting the things of the world,"
(4) preparing to teach others encouraged personal development, and
(5) social opportunities were increased because of relationships between
teachers and students (Boylan, 1988, pp. 101-132).

Parallels from these themes exist with some of the motivational functions of the Volunteer

Functions Inventory (Clary, et al., 1998) previously reviewed in this chapter. Apparently,

the retention of volunteer Sunday school teachers was a problem in the early American

Sunday schools. Boylan (1988) noted one Sunday school superintendent from Boston

reported that in the first eight years of the existence of his Sunday school (1825-1833)

seventy-seven persons had been teachers in the school – only two of whom had remained

for the entire eight years. Boylan (1988) reported that even if a school could recruit

enough volunteer teachers, it could not easily retain them.

Summary of the Review of Literature

Numerous studies have identified possible motivations for volunteerism. Although motivations can be categorized in other ways, motivations for volunteering in this study will be approached from the six functions of the Volunteer Functions Inventory: Values, understanding, career, social, enhancement, and protective. Religious studies of motivation (McDonough, 1967; Millard, 1991; Lesko, 1987; Farrar, 1985) added a faith dimension to the categories of motivation. This faith dimension toward volunteering for service as an adult Sunday school teacher will be explored through a qualitative question in this study. While the history of volunteerism has been thoroughly incorporated in American history in general and church practice specifically, recent studies have highlighted significant changes in the nature and administration of volunteerism.

CHAPTER III

METHODOLOGY

The review of the literature illustrated some aspects of the situation facing volunteer administrators. Given the valuable contribution made by volunteers to organizations in general and specifically to churches, attention must be given to the motivational issues underlying this volunteering. The increased attention to retaining and enlisting quality volunteer teachers that church leaders are giving points to is a need for increasing the understanding of the various motivations for serving as a volunteer church leader as well as for determining if the motives for volunteering differ from the time of initially volunteering to a period of continued volunteerism.

Therefore, this study sought to examine these motivations for volunteering in churches – specifically as an adult Sunday school teacher. In addition, attention was given to determining if these motivations change as the volunteer continues to serve as an adult Sunday school teacher. With this purpose in mind, the precise questions answered by this study were:

1. What are the motivational factors influencing adults to choose to volunteer and to continue to volunteer as adult Sunday school teachers?

2. Are there significant differences in the motivational factors for adults initially volunteering and those continuing to volunteer as adult Sunday school teachers?

3.　　Are there any apparent motivations from the religious or faith dimension related to volunteering as an adult Sunday school teacher?

This chapter describes the procedures that were used to conduct the study. The sections include: (a) Population and Sampling, (b) Research Design, (c) Instrumentation, (d) Validity and Reliability, (e) Data Collection, and (f) Data Analysis.

<div align="center">Population and Sampling</div>

The population for this study was adult Sunday school teachers from churches of Capital Baptist Association with an average attendance of more than 500 persons per week in Sunday school. The fourteen churches that meet this criterion of averaging more than 500 persons in attendance per week in Sunday school are listed below:

1.　　Council Road Baptist Church, Bethany, Oklahoma, avg. – 1,616;

2.　　First Southern Baptist Church, Del City, Oklahoma, avg. – 2,478;

3.　　Eagle Heights Baptist Church, Oklahoma City, Oklahoma, avg. – 790;

4.　　First Baptist Church, Edmond, Oklahoma, avg. – 919;

5.　　First Baptist Church, Harrah, Oklahoma, avg. – 504;

6.　　Henderson Hills Baptist Church, Edmond, Oklahoma, avg. – 1,847;

7.　　Meadowood Baptist Church, Midwest City, Oklahoma, avg. – 672;

8.　　First Baptist Church, Mustang, Oklahoma, avg. – 577;

9.　　New Church, Oklahoma City, Oklahoma, avg. – 931;

10.　　Northwest Baptist Church, Oklahoma City, Oklahoma, avg. – 835;

11.　　Putnam City Baptist Church, Oklahoma City, Oklahoma, avg. – 801;

12.　　Quail Springs Baptist Church, Oklahoma City, Oklahoma, avg. – 685;

13.   Southern Hills Baptist Church, Oklahoma City, Oklahoma, avg. – 1,058;

    and,

14.   Village Baptist Church, Oklahoma City, Oklahoma, avg. – 1,133.

The data was obtained from records provided to the Capital Baptist Association (1998).

Each church provides statistical data each year to the association, state convention, and

national Southern Baptist Convention by submitting an Annual Church Profile. Capital

Baptist Association is comprised of 130 churches in the Oklahoma City area. While, in

1998 – the latest statistical year for which records are available – these fourteen churches

comprised only slightly more than ten per cent of the total number of churches, they

accounted for approximately fifty percent of the total Sunday school attendance on any

given Sunday – an average of 14,846 persons in these churches versus 30,675 in all the

churches of the association (Capital Baptist Association, 1998). In preparation for this

study it was estimated that there were 780 adult Sunday school teachers in the churches of

Capital Baptist Association with approximately 400 of these adult teachers serving in the

fourteen largest churches.

Because of the significant proportion of the average attendance contained in these

large churches, the large number of volunteer adult teachers in these churches, and the fact

that these churches have professional staff leaders who could facilitate data collection, it

was determined to invite all four hundred adult teachers in these churches to participate in

the survey. In addition, these churches have the professional staff to utilize the results of

this research by making adjustments to volunteer administration practices.

Research Design

The study used a descriptive design to investigate characteristics and perceived motivational functions of adult Sunday school teachers. A survey instrument was distributed by the pastor or minister of education in each of the churches participating in the study to the church's adult Sunday school teachers. After collection, the data were analyzed for frequency of response and differences between teachers initially volunteering (having taught less than or equal to five years) and those continuing to volunteer to teach (those having taught more than five years).

Instrumentation

A questionnaire (see Appendix A) consisting of two parts was used for the study. Part one consisted of selected demographic information such as the participant's gender, age, tenure as an adult Sunday school teacher, and specific age group of adults taught.

The quantitative section of the questionnaire utilized the Volunteer Functions Inventory developed by Clary, et al. (1998). This thirty question inventory used a seven point Likert scale to identify values for six motivational functions for volunteering. The inventory calculated scores for the following six motivational functions: values, understanding, social, career, protective, and enhancement functions. The values function reflects the opportunities volunteerism provides for persons to express values related to altruism and humanitarian concerns for others. The potential of having new learning experiences as well as developing and practicing new skills and abilities is reflected by the understanding function. The motivational appeal of being with friends, developing new

relationships, and engaging in an activity viewed favorably by important others is measured by the social function. Volunteering that is motivated by potential career related concern is measured by the career function. Volunteerism that stems from feelings of guilt from being more fortunate than others or to escape negative feelings is measured by the protective function. Lastly, the motivational appeal of volunteering for personal development or to obtain satisfaction related to personal growth and self-esteem is measured by the enhancement function (Clary, et al., 1998).

The scores for the scales of the six motivational functions of the inventory are calculated from the thirty items of the inventory as follows: The values function is calculated from inventory items 3, 8, 16, 19, and 22. The understanding function is calculated from inventory items 12, 14, 18, 25, and 30. The social function is calculated from inventory items 2, 4, 6, 17, and 23. The career function is calculated from inventory items 1, 10, 15, 21, and 28. The protective function is calculated from inventory items 7, 9, 11, 20, and 24. Lastly, the enhancement function is calculated from inventory items 5, 13, 26, 27, and 29. The questions utilized in the Volunteer Functions Inventory are identified in Table IV.

The second part of the survey also used an open-ended response item to ask participants to identify their most important three motivations for volunteering to teach as an adult Sunday school teacher. This qualitative question provided opportunity for participants to list motivations not specifically addressed by the Volunteer Functions Inventory portion of the survey instrument. While not limited to faith or religious type motivational responses, the qualitative question provided opportunity for these types of motives to be expressed.

TABLE IV

VOLUNTEER FUNCTIONS INVENTORY ITEMS
BY MOTIVATIONAL FUNCTION

Function		Inventory Items
Values		
	3.	I am concerned about those less fortunate than myself.
	8.	I am genuinely concerned about the particular group I am serving.
	16.	I feel compassion toward people in need.
	18.	I feel it is important to help others.
	22.	I can do something for a cause that is important to me.
Understanding		
	12.	I can learn more about the cause for which I am working.
	14.	Volunteering allows me to gain a new perspective on things
	16.	Volunteering lets me learn things through direct hands on experience.
	25.	I can learn how to deal with a variety of people.
	30.	I can explore my own strengths.
Career		
	1.	Volunteering can help me to get my foot in the door at a place where I would like to work
	10.	I can make new contacts that might help my business or career.
	15.	Volunteering allows me to explore different career options.
	21.	Volunteering will help me to succeed in my choosen profession.
	28.	Volunteering experiences will look good on my resume.
Social		
	2.	My friends volunteer.
	4.	People I am close to want me to volunteer.
	6.	People I know share an interest in community service.
	17.	Others with whom I am close place a high value on community service.
	23.	Volunteering is an important activity to the people I know best.
Enhancement		
	5.	Volunteering makes me feel important.
	13.	Volunteering increases my self-esteem.
	26.	Volunteering makes me feel needed.
	27.	Volunteering makes me feel better about myself.
	29.	Volunteering is a way to make new friends.
Protective		
	7.	No matter how bad I've been feeling, volunteering helps me to forget about it.
	9.	By volunteering I feel less lonely.
	11.	Doing volunteer work relieves me of some of the guilt over being more fortunate than others.
	20.	Volunteering helps me work through my own personal problems.
	24.	Volunteering is a good escape from my own troubles.

Note: Clary et al., 1998

Validity and Reliability

Six studies have been conducted on the Volunteer Function Inventory to assess validity and reliability. The first study was conducted with volunteers from five organizations in the Minneapolis and St. Paul area to determine psychometric properties of the inventory. Factor analysis was utilized to determine if indeed there were six distinct motivational functions for volunteerism assessed by the inventory. The results of this first study affirmed each of the six functions were actual motivations served by volunteerism. Also, the items from each scale loaded on their intended factor and did not load with items from other scales. Internal consistency was assessed by computing Cronback's alpha coefficients for each of the VFI scales: Career, .89; enhancement, .84; social, .83; understanding, .81. protective, .81; and values, .80. Thus, the findings from this first study provided support for the functional approach to studying volunteer motivation and to the Volunteer Functions Inventory's appropriateness as a measure of those motivations (Clary, et al., 1998).

Study two sought to cross validate the VFI using a younger population, college students, with and without volunteer experience. Confirmatory factor analysis pointed to the presence of six factors and suggested the six-factor model as optimal. In this study, internal consistencies ranged from .82 to .85 motivations (Clary, et al., 1998).

Study three examined the temporal stability of the inventory using the test-retest format. A sample of 65 students completed the inventory early in a semester, then again four weeks later. The test-retest correlation for the values scale was .78; for the understanding and enhancement, .77; for the social and career scales, .68, and for the

protective scale, .64 (all p<.001), indicating that the individual scales are stable over a one-month interval motivations (Clary, et al., 1998).

In three additional studies, the Volunteer Functions Inventory was used to investigate critical aspects of volunteerism: recruiting volunteers, promoting volunteer satisfaction, and fostering long term volunteer commitment. In the fourth study, brochures were developed to recruit volunteers. A specific brochure was developed to appeal to persons with high scores on each of the six motivational functions. Participants were asked to select the brochure that they felt would best recruit volunteers. The assumption was made that persons would select the brochures most closely linked to their individual motivational function. Using regression analysis, the finding indicated that four of the six scales were predictive of the selected brochure (enhancement, protective, understanding, and values). However, two VFI scales, the career and understanding, were predictive of the career appeals brochure. With the social brochure, no scale from the VFI was significantly predictive (Clary, et al., 1998). Thus, this study indicated the practical usability of the Volunteer Functions Inventory as a means to customize recruiting techniques to individuals' personal motivational factors.

In a similar study, the Volunteer Functions Inventory was examined to determine its suitability as a predictor of volunteer satisfaction. For this study, participants completed the VFI along with demographic information. Then, sixteen weeks later, participants completed a satisfaction questionnaire. For six between-subjects-factorial designs (one for each scale) contrast analysis was performed comparing satisfaction scores. The results were statistically significant, with volunteers for whom a particular scale was important and who perceived relatively greater benefits related to that function

more satisfied than those who did not receive as much relevant benefits or for whom that motivational function was not as important (Clary, et al., 1998).

In the sixth study, students were given the opportunity to volunteer in an array of services in a variety of organizations. For the students who received benefits relative to their primary functional motivation, they were not only more satisfied (as in study five), but they intended to continue to volunteer at higher levels than those with lower levels of perceived benefits. Once again, between-subjects-factorial designs were used in this determination (Clary, et al., 1988). These studies sought to demonstrate the content, contruct and criterion-related validity of the Volunteer Functions Inventory. Using the test-retest method and measures of internal consistency (Cronbach's alpha), the Volunteer Functions Inventory has been demonstrated to be a reliable survey instrument for measuring motivational functions for volunteerism.

While these studies demonstrate the psychometric soundness of the Volunteer Functions Inventory, caution must be noted in that these studies were conducted with volunteers with demographic diversity in a wide variety of tasks in a somewhat generic sense of volunteerism. The authors of these studies note that they can envision circumstances where fewer functions can emerge as motivational categories (Clary, et al., 1998). Because of these expressed concerns, this study will seek to check the validity of the Volunteer Functions Inventory for a group of religious volunteers. Chapters IV and V address this issue more completely.

Data Collection

Permission for surveying volunteer leaders in the selected churches was obtained

from local church pastors or ministers of education. Questionnaires were distributed to all

adult teachers in the selected churches by local church leaders with instructions to return

the completed surveys to the local leader. Complete instructions were provided to the

leader of each church to use when distributing and collecting the questionnaire (See

Appendix B). The survey instrument contained required disclosures concerning informed

consent. After completing the questionnaire, participants were requested to return the

questionnaire without any coding to identify individuals. An envelope was provided for

each participant to use when returning the questionnaire to maintain confidentiality.

Participants were given the option of returning a blank questionnaire. The researcher

collected completed questionnaires from the leaders of the thirteen participating churches.

One church – the First Southern Baptist Church of Del City – chose not to participate in

the collection data from adult Sunday school teachers because of personal issued with the

staff members involved.

The survey instrument was distributed to adult Sunday school leaders during the

first three weeks of September, 1999. Since many churches begin their new Sunday

school program years in September, it is probable that teachers who identified their tenure

as one year had only been teaching for two or three weeks.

Data Analysis

The responses were coded and entered into a computer data file. See Appendix D for the coding sheet utilized. The data analysis was performed by a computer using the Statistical Package for the Social Sciences (SPSS). Descriptive statistics were calculated for each motivational function as well as for the demographic categories. Both mean scores and standard deviations were presented. Analysis of variance techniques were used to test for significant differences in each motivational function between the teachers volunteering for five years or less and those volunteering to teach for more than five years. A significance level of alpha < .05 was predetermined.

For the responses to the qualitative question asking participants to list the three most significant motivations for volunteering as an adult Sunday school teacher, data were entered into the computer data file. Responses were then tabulated according to frequency of response for both groups of volunteers: (1) Those with five or less years of teaching experience and (2) Those with more than five years of teaching experience. Babbie (1998) highlights six different ways of looking for patterns in qualitative data: (1) frequencies, (2) magnitudes, (3) structures, (4) processes, (5) causes, and (6) consequences. Looking for frequencies of response provides an appropriate method for looking for patterns in the qualitative data of this study.

Summary

The design of the research and the methodology used in this study were presented in this chapter. The use of the entire population of adult Sunday school teachers in large

Southern Baptist Churches of the Oklahoma City area was discussed. Particular attention was paid to the survey instrument – the Volunteer Functions Inventory – that provided the foundation for the collection of data in this study. The validity and reliability questions for this instrument were explored through past studies using this inventory. The data collection and analysis procedures for this study were defined. The following chapter will present and analyze the data collected from the questionnaire.

CHAPTER IV

RESULTS

As was discussed in Chapter I, for the past several years the percentage of persons volunteering in the United States has been fluctuating and in general declining. This problem presents challenges for volunteer coordinators. The results of this study provide opportunities for pastors, ministers of education, and other volunteer administrators to increase their understanding of adult volunteer motivations. This should then enhance these leaders effectiveness in recruiting and retaining volunteer adult Sunday school teachers.

The purpose of this study was to examine the motivational functions influencing persons to volunteer and to continue to volunteer to teach an adult Sunday school class. In addition, the study sought to determine whether the motivational functions differ for initial and continued volunteerism. Special attention was given to motivational factors expressed from the faith or religious dimension.

This chapter presents and interprets finding based on data collected by means of a questionnaire in response to the three research questions presented in this study. These questions are:

1. What are the motivational factors influencing adults to choose to volunteer and to continue to volunteer as adult Sunday school teachers?

2.   Are there significant differences in the motivational factors for adults
      initially volunteering and those continuing to volunteer as adult Sunday
      school teachers?

3.   Are there any apparent motivations from the religious or faith dimension
      related to volunteering as an adult Sunday school teacher?

For purposes of this study, initially volunteering was defined as volunteering to teach for five or less years, while continuing to volunteer was defined as volunteering for more than five years.

This chapter is divided into three sections. The first section provides a demographic description of the population of adult Sunday school teachers from large churches in Capital Baptist Association. Section 2 presents the findings from the Volunteer Functions Inventory portion of the survey instrument. The statistical information for each of the six motivational functions of values, understanding, career, social, enhancement, and protective is detailed for both the initially volunteering group of teachers and the continuing to volunteer group of adult teachers. Analysis of variance techniques were used to determine significant differences in the motivational functions between the two groups. The section also includes the analysis of these differences. A p value of $p \leq .05$ was predetermined for this study. Section three examines the responses to the open-ended question of "To better understand why you volunteer to teach an adult Sunday school class, please list your top three motivations for serving." Frequency counts are provided for the responses given, and the responses from the two groups of the population are compared.

Demographic Data

As was identified earlier a total of 400 adult Sunday school teachers was estimated

in the report design. Table V reports that the actual number of adults teachers in the

thirteen churches that participated in the study was actually 401. Church leaders were

able to distribute survey instruments to 379 of these adult teachers. Of those distributed,

248 usable surveys were returned for a response rate of 61.85%. It must be noted that

one church chose not to participate in the survey because of other leadership commitments

during the time of the data collection. In one church – New Church – all three adult

Sunday school teachers returned their questionnaires. The unusually low number of adult

TABLE V

SURVEY DISTRIBUTION AND RETURN RATES
FROM PARTICIPATING CHURCHES

Church Number	Church Name	Adult Teachers	Surveys Distributed	Surveys Returned	Percentage Response
1	Council Road Baptist Church	54	46	38	70.37
2	First Southern Bapt Church	Did Not Participate			
3	Eagle Heights Bapt Church	30	30	20	66.67
4	First Baptist Church, Edmond	36	36	21	58.33
5	First Baptist Church, Harrah	22	22	19	86.36
6	Henderson Hills Bapt Church	41	41	18	43.90
7	Meadowood Bapt Church	26	24	12	46.15
8	First Baptist Church, Mustang	22	22	11	50.00
9	New Church	3	3	3	100.00
10	Northwest Baptist Church	21	16	16	76.19
11	Putnam City Baptist Church	27	27	13	48.15
12	Quail Springs Baptist Church	26	25	22	84.62
13	Southern Hills Baptist Church	42	40	27	64.29
14	Village Baptist Church	51	47	28	54.90
	Totals	401	379	248	61.85

Sunday school teachers (three) for a large church with average weekly attendance of

931can be explained by the church's approach to the organization of adult Sunday school

classes. Rather than use the more traditional small group approach to adult Sunday school

structure, New Church organizes its adult Sunday school classes with all adult attending in

a particular study hour meeting with one teacher in a large auditorium setting.

Gender of Sunday School Teachers Completing Survey

Table VI identifies the data related to the gender of adult Sunday school teachers

who returned the survey instrument. Among all participants in the study, males out

number females by an almost two to one ratio (170 males compared to 78 females).

However, much of the difference comes from the continuing to volunteer group where

males out number females by an almost three to one ratio (96 males compared to 35

females). Among those teachers with less or equal to five years of volunteering to teach,

the ratio is less with 74 males responding compared to 43 females. Some of these

TABLE VI

GENDER OF ADULT SUNDAY SCHOOL
TEACHERS COMPLETING SURVEY

Gender	Tenure $\leq$ 5 years		Tenure > 5 years		All Participants	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Male	74	63.25	96	73.28	170	68.55
Female	43	36.75	35	26.72	78	31.45
Totals	117	100.00	131	100.00	248	100.00

differences may be explained by the tendency of some Southern Baptist churches to limit the teaching by women in mixed gender classes.

Age Groups of Adults Taught

Southern Baptist churches typically have grouped adults in Sunday school classes according to the members' ages. Table VII identifies the age groups of adults taught by the participants in the study. As would be expected the classes with older members tend to have a higher percentage of teachers with greater tenure. For instance, within the volunteers who had taught for more than five years, 19.85% of them lead a class with members in the age group of 60 to 74, while only 7.69% of the volunteers who have taught for five years or less lead a group within this age group of adults.

TABLE VII

ADULT AGE GROUP TAUGHT BY
SURVEY PARTICIPANTS

Age Group	Tenure ≤ 5 years		Tenure > 5 years		All Participants	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
18 - 24 years	24	20.51	11	8.40	35	14.11
25 - 45 years	67	57.26	48	36.64	115	46.37
46 - 59 years	13	11.11	35	26.72	48	19.35
60 - 74 years	9	7.69	26	19.85	35	14.11
75 or more years	4	3.42	11	8.40	15	6.05
Total	117	100.00	131	100.00	248	100.00

Tenure of Adult Sunday School Teachers

Table VIII highlights the tenure of adult Sunday school teachers who participated

in the study. Almost forty-nine percent of the teachers in this study had volunteered to

lead an adult Sunday school class for five or less years. Table IX explores the tenure

aspect of the study further by identifying the actual years taught by the volunteers. The

table highlights frequency counts for possible years of tenure as an adult Sunday school

teacher. The diversity of tenures identified provide a picture of the range of volunteerism

in this aspect of service in churches. Table X continues this exploration with a series of

descriptive statistics for both tenure groups as well as for all participants in the study.

This table summarizes the inherent differences between the two groups as well as providing

visual comparisons for the entire group of participants. The mean number of years taught

for the initially volunteering group is 2.69 years, while the mean number of years for the

continuing to volunteer group is 19.40 years. Similarly, the median number of years

taught for the initially volunteering group was 3.0, in contrast to a median of 15.0 for the

continuing to volunteer group. The standard deviation is also much larger for the continuing

to volunteer group: 13.12 for the group with tenure greater than five years in contrast to

1.46 for the group with tenure equal to or less than five years. Although expected, most

noticeable is the range of tenures in the continuing to volunteer group – from six years to

a maximum of 70 years. In contrast, as would be anticipated, the initially volunteering group

has a range of tenures of four years. Also, very noticeable is the mode of the initially

volunteering group of one year as well as the mode for all participants of one year. Thirty-

six of the teachers participating in the study – almost fifteen percent – list a tenure of one year.

TABLE VIII

ADULT SUNDAY SCHOOL TEACHERS COMPLETING
SURVEY BY TENURE

Tenure	Frequency
Tenure $\leq$ 5 years	117
Tenure $>$ 5 years	131
Total	248

TABLE IX

TENURE OF VOLUNTEER ADULT SUNDAY
SCHOOL TEACHERS

Years Taught	Frequency	Percentage	Years Taught	Frequency	Percentage
1	36	14.52	26	1	0.40
2	21	8.47	27	0	0.00
3	22	8.87	28	1	0.40
4	19	7.66	29	0	0.00
5	19	7.66	30	6	2.42
6	12	4.84	31	1	0.40
7	6	2.42	32	0	0.00
8	7	2.82	33	0	0.00
9	1	0.40	34	1	0.40
10	19	7.66	35	1	0.40
11	3	1.21	36	0	0.00
12	4	1.61	37	0	0.00
13	4	1.61	38	0	0.00
14	2	0.81	39	0	0.00
15	12	4.84	40	6	2.42
16	2	0.81	41	0	0.00
17	2	0.81	42	1	0.40
18	4	1.61	43	0	0.00
19	0	0.00	44	0	0.00
20	13	5.24	45	1	0.40
21	1	0.40	46	2	0.81
22	2	0.81	47	2	0.81
23	0	0.00	48	1	0.40
24	1	0.40	49	0	0.00
25	7	2.82	50	3	1.21
			50+	2	0.81
			Total	248	100.00

TABLE X

DESCRIPTIVE STATISTICS FOR ACTUAL YEARS
TAUGHT BY SURVEY PARTICIPANTS

	$\leq$ 5 Years	> 5 Years	All Participants
Mean	2.6923	19.3969	11.5161
Standard Error	0.1354	1.1464	0.8068
Median	3	15	6
Mode	1	10	1
Standard Deviation	1.4649	13.1211	12.7059
Sample Variance	2.1459	172.1643	161.4410
Range	4	64	69
Minimum	1	6	1
Maximum	5	70	70
Count	117	131	248

Motivational Functions for Volunteerism

The Volunteer Functions Inventory utilizes six categories to distinguish the various

factors that may motivate individuals to volunteer (Clary, et al., 1998). The inventory

calculates a score for each of motivational functions from the responses made by

participants to the items on the questionnaire. These scores are obtained by averaging the

responses to five items on the questionnaire. Each item uses a 7-point Likert scale. Thus,

the scores for each of the motivational functions can range from 1 to 7. Table XI presents

the descriptive statistics for each of the functions from the group of volunteers with less

than or equal to 5 years experience teaching an adult Sunday school class. Table XII

presents the descriptive statistics for each of the functions from the group of volunteers

with more than 5 years experience teaching an adult Sunday school class. Likewise, Table

XIII summarizes the descriptive statistics for each motivational function for the entire population of adult Sunday school teachers from the large churches of Capital Baptist Association.

Initial analysis of the data from these three tables revealed that for all motivational functions except the social function, the variances and standard deviations were smaller for the group of volunteer teachers with tenure greater than five years. The mean score was larger from the group with tenure greater than five years only for the motivational functions of values. For all other motivational functions the mean score was larger for the group with tenure less than or equal to five years. With the exception of the understanding function the range of scores was larger for the volunteers with tenure less than or equal to five years.

Analysis of variance techniques were used to test for any significant differences at a value of $p \leq .05$ in each of the motivational functions between the two groups of volunteers. The results of these ANOVA tests are contained in Tables XIV through Table XIX. No significant difference was found between the two groups for any of the motivational functions. Only one function – the values function – approached significance with p value of 0.0734. This lack of statistical significance between groups for a particular type of volunteer is consistent with concerns about the Volunteer Functions Inventory by its developers (Clary et al., 1998). They note that while studies have demonstrated the psychometric soundness of the inventory, they could envision circumstances where fewer or other functions could emerge as motivational categories.

TABLE XI

DESCRIPTIVE STATISTICS FOR MOTIVATIONAL FUNCTIONS
FOR TEACHERS WITH TENURE $\leq$ 5 YEARS

	Values	Understanding	Career	Social	Enhancement	Protective
Mean	5.4444	4.3897	1.6393	2.6991	3.2291	2.4769
Standard Error	0.0925	0.1383	0.1004	0.1203	0.1371	0.1216
Median	5.6	4.4	1	2.6	3.2	2.2
Mode	5.8	4.4	1	1	1	1
Standard Deviation	1.0004	1.4957	1.0860	1.3016	1.4833	1.3151
Sample Variance	1.0008	2.2371	1.1795	1.6942	2.2002	1.7295
Range	5	6	6	5	5.6	5.2
Minimum	2	1	1	1	1	1
Maximum	7	7	7	6	6.6	6.2
Count	117	117	117	117	117	117

TABLE XII

DESCRIPTIVE STATISTICS FOR MOTIVATIONAL FUNCTIONS
FOR TEACHERS WITH TENURE > 5 YEARS

Values	Understanding	Career	Social	Enhancement	Protective
Mean	5.6550	1.4473	2.6779	3.2198	2.2702
Standard Error	0.0736	0.0621	0.1206	0.1202	0.0925
Median	5.8	1	2.4	3.2	2.2
Mode	6.4	1	1	1	1
Standard Deviation	0.8427	0.7107	1.3798	1.3754	1.0592
Sample Variance	0.7102	0.5051	1.9037	1.8916	1.1218
Range	4.4	2.8	5.4	5	4.8
Minimum	2.6	1	1	1	1
Maximum	7	3.8	6.4	6	5.8
Count	131	131	131	131	131

58

TABLE XIII

DESCRIPTIVE STATISTICS FOR MOTIVATIONAL FUNCTIONS
FOR ALL PARTICIPANTS IN SURVEY

	Values	Understanding	Career	Social	Enhancement	Protective
Mean	5.5556	4.3460	1.5379	2.6879	3.2242	2.3677
Standard Error	0.0587	0.0899	0.0578	0.0851	0.0904	0.0755
Median	5.6	4.4	1	2.6	3.2	2.2
Mode	5.6	4.4	1	1	1	1
Standard Deviation	0.9246	1.4162	0.9105	1.3408	1.4244	1.1889
Sample Variance	0.8549	2.0057	0.8290	1.7977	2.0289	1.4134
Range	5	6	6	5.4	5.6	5.2
Minimum	2	1	1	1	1	1
Maximum	7	7	7	6.4	6.6	6.2
Count	248	248	248	248	248	248

TABLE XIV

VALUES FUNCTION ANALYSIS
OF VARIANCE

SUMMARY							
Groups	Count	Sum	Average	Variance			
Tenure ≤ 5	117	637.0	5.4444	1.0008			
Tenure > 5	131	740.8	5.6550	0.7102			
ANOVA							
Source of Variation	SS	df	MS	F	P-value	F crit	
Between Groups	2.738933	1	2.7389	3.2329	0.0734	3.8795	
Within Groups	208.4132	246	0.8472				
Total	211.1521	247					

Note: Anova – Single Factor

Although the analysis of variance tests did not reveal any statistically differences between the two groups with regard to the six motivational functions, some observations can be made specifically related to two of the functions: the values function and the career function. General observations are made for the other four functions.

Values Function – Despite the lack of a significant difference between the two groups of volunteers for the values motivational function, several interesting observations were noted. The mean scores for this function were higher than for any of the other motivational function areas indicating higher importance of this aspect of motivation for adult Sunday school teachers regardless of tenure. In addition, the variation in responses as indicated by sample variance was less for this motivational function than for any other function with the exception the career function – possibly revealing the homogeneity of

the type of volunteer (adult Sunday school teachers). It was also helpful to note from Table XIV that the source of most of the variance related to the values function was within the groups in contrast to between the groups. The source of the variance coming primarily from within the groups in contrast to from between the two groups of volunteers was consistent for all six functions. The relatively high scores on the values function in contrast to some of the other functions was consistent with the definition of a volunteer proposed in Chapter I: " . . . to choose to act in recognition of a need" (Ellis & Noyes, 1990, p. 4). The score was also consistent with Smith's (1982) assertion that altruism has been strongly identified as a motivation for volunteerism. The relatively high scores for this function may also reflect the adoption of the goals and purposes of the church and Sunday school by these volunteer leaders.

TABLE XV

UNDERSTANDING FUNCTION ANALYSIS
OF VARIANCE

SUMMARY							
Groups	Count	Sum	Average	Variance			
Tenure $\leq$ 5	117	513.6	4.3897	2.2371			
Tenure > 5	131	564.2	4.3069	1.8113			
ANOVA							
Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	0.424459	1	0.4245	0.2110	0.6464	3.8795
Within Groups	494.9715	246	2.0121			
Total	495.396	247				

Note: Anova – Single Factor

Understanding Function – The analysis of variance related to the understanding

function did not reveal any statistically significant difference between the two groups. In

fact, the variance within the groups was substantial compared to the variance between the

groups of volunteers.

TABLE XVI

CAREER FUNCTION ANALYSIS OF VARIANCE

SUMMARY							
Groups	Count	Sum	Average	Variance			
Tenure ≤ 5	117	191.8	1.6393	1.1795			
Tenure > 5	131	189.6	1.4473	0.5051			
ANOVA							
Source of Variation	SS	df	MS	F	P-value	F crit	
Between Groups	2.2780	1	2.2780	2.7675	0.0975	3.8795	
Within Groups	202.4857	246	0.823				
Total	204.7637						

Note: Anova – Single Factor

Career Function – While not significantly different between the two groups of

volunteers, the ANOVA analysis of the career function did produce a p value of 0.0975.

Most notably, however, was the large number of volunteers from both groups that rated

the career function very low. Over seventy-five percent of the volunteers rated the career

function below 2.0. In fact, 196 of the 248 total participants gave the career function the

lowest possible score – a 1.0. This was consistent with a few comments written in the

margin of returned survey instruments such as "This is an inappropriate question for Sunday school leaders." One gentleman even called to report that he was incensed that such as question would be included. Adult Sunday school teachers do not appear to be motivated to volunteer in order to further their careers.

The importance of these findings as well as the subjective comments related to the career function suggest the need for further exploration. Concerns related to the appropriateness of the career functions inclusion in a survey instrument for adult Sunday school teachers are addressed in the following chapter. Suggestions are provided for examining the validity of the instrument for the specific population as well as opportunities for modification of the instrument. Further opportunities are provided for exploring aspects of the theoretical base of knowledge about motivation as related to the faith and religious dimension.

TABLE XVII

SOCIAL FUNCTION ANALYSIS OF VARIANCE

SUMMARY						
Groups	Count	Sum	Average	Variance		
Tenure ≤ 5	117	315.8	2.6991	1.6942		
Tenure > 5	131	350.8	2.6779	1.9037		
ANOVA						
Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	0.0280	1	0.0280	0.0155	0.9010	3.8795
Within Groups	444.0157	246	1.8049			
Total	444.0437	247				

Note: Anova – Single Factor

Social Function – The analysis of the data related to the social function did not

reveal any statistically significant differences between the two groups of volunteers. The

mean score of the group of volunteers serving for five or less years was 2.6991. The mean

score of the group of volunteers serving for more than five years was 2.6779. Analysis of

the difference produced a p value of .90 – certainly far from the required value of p<.05.

TABLE XVIII

ENHANCEMENT FUNCTION ANALYSIS
OF VARIANCE

SUMMARY							
Groups	Count	Sum	Average	Variance			
Tenure ≤ 5	117	377.8	3.2291	2.2002			
Tenure > 5	131	421.8	3.2198	1.8916			
ANOVA							
Source of Variation	SS	df	MS	F	P-value	F crit	
Between Groups	0.005245	1	0.0052	0.0026	0.9596	3.8795	
Within Groups	501.1296	246	2.0371				
Total	501.1348	247					

Note: Anova – Single Factor

Enhancement Function – The analysis of the data related to the enhancement

function also did not reveal any statistically significant differences between the two groups

of volunteers. The mean scores of the enhancement function from the two groups were

very similar – 3.2291 for the initially volunteering group, compared with 3.2198 for the

continuing to volunteer group.

TABLE XIX

PROTECTIVE FUNCTION ANALYSIS OF VARIANCE

SUMMARY							
Groups	Count	Sum	Average	Variance			
Tenure ≤ 5	117	289.8	2.4769	1.7295			
Tenure > 5	131	297.4	2.2702	1.1218			
ANOVA							
Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	2.6404	1	2.6404	1.8747	0.1722	3.8795
Within Groups	346.4616	246	1.4084			
Total	349.1019	247				

Note: Anova – Single Factor

Protective Function – Likewise, the scores of the protective function from the two groups did not produce any statistically significant differences using analysis of variance techniques. The mean score of 2.469 from the initially volunteering group compared with a mean score of 2.2702 from the continuing to serve group.

Responses to the Open-Ended Qualitative Question

In addition to the quantitative questions from the demographic data and the items from the Volunteer Functions Inventory the survey instrument asked for a qualitative response to the item: "… To better understand why you volunteer to teach an adult Sunday school class, please list your top three motivations for serving." Space was provided for each participant to provide three open-ended responses. From the 744 potential responses, 551 responses were actually recorded. Most of these responses were

distinct. Even responses with the same meaning were worded uniquely. The responses

were organized into ten categories. The results from this categorization for each of the

two groups of volunteers are presented in Tables XX and XXI. The variety of responses

is highlighted by listing representative responses for each category in Table XXII.

TABLE XX

RESPONSES TO QUALITATIVE QUESTION FROM
TEACHERS WITH TENURE ≤ 5 YEARS

Comment Category	Number of Responses	Percent of Comments
1. To help others / Can make a difference in lives / Concern for others	47	20.17
2. God's calling / Feel led to serve	44	18.88
3. Enjoy learning / Learn more when teaching	31	13.30
4. Need in my church or class	21	9.01
5. Gifted or talented	20	8.58
6. Sunday school, church, or task is important	18	7.73
7. Like being with people in the class	16	6.87
8. To please God / Show my love for God	13	5.58
9. I like to teach / I like to teach the Bible	10	4.29
10. Other miscellaneous comments	13	5.58
Total Number of Comments	233	100.00

TABLE XXI

RESPONSES TO QUALITATIVE QUESTION FROM
TEACHERS WITH TENURE > 5 YEARS

Comment Category	Number of Responses	Percent of Comments
1. To help others / Can make a difference in lives / Concern for others	66	20.75
2. God's calling / Feel led to serve	70	22.01
3. Enjoy learning / Learn more when teaching	47	14.78
4. Need in my church or class	9	2.83
5. Gifted or talented	17	5.35
6. Sunday school, church, or task is important	32	10.06
7. Like being with people in the class	22	6.92
8. To please God / Show my love for God	19	5.97
9. I like to teach / I like to teach the Bible	25	7.86
10. Other miscellaneous comments	11	3.46
Total Number of Comments	318	100.00

The category of responses that received the highest percentage – 20.71% – for volunteers with less than or equal to five years of service was Category 1 – "to help others / can make a difference is lives / concern for others." This same category received the second highest percentage response –20.75% – from volunteers with more than five years of teaching. This was consistent with McDonough's (1967) findings of:

Want to help others learn of God   15.9%

Want to guide others to everyday Christian living   5.4%

TABLE XXII

REPRESENTATIVE RESPONSES TO THE
QUALITATIVE QUESTION

Comment Category / Representative Responses

1. To help others / Can make a difference in lives / Concern for others
    I care about people.
    Help our church reach people.
    Concern for young couples.
    To minister to others who need to learn.
    Encourage others in daily struggles.
    Love for peoples' needs.
    Desire to make an eternal difference in lives.

2. God's calling / Feel led to serve
    I feel God called me.
    God had called me to be a teacher.
    God's call upon my life.
    Doing what God has asked me to do.
    Feel a special calling to teach.
    What God wants me to do.

3. Enjoy learning / Learn more when teaching
    My own spiritual growth.
    Fills a personal need.
    Love for Bible study.
    I like to study the Bible.
    Learn more when I teach.
    Helps me learn the Bible by preparing.
    Forces me to be more faithful in Bible study.

4. Need in my church or class
    Need in church.
    There is a need.
    I was wanted.
    I feel needed and employed.

5. Gifted or talented
    I feel God had gifted me.
    Ability God has blessed me with.
    It is a job I am equipped to do.
    I have a responsibility to share my gift.
    Teaching classes gives fulfillment to my gift.

TABLE XXII – continued

Comment Category / Representative Responses

6. Sunday school, church, or task is important
   Support work of the church.
   Sense of a small part of God's work in my church.
   I love seeing God's Word change people.
   I feel people need to know about the Bible.
   Believe strongly in adult Sunday school.

7. Like being with people in the class
   I love people.
   I enjoy spending time with senior adults.
   I love my class.
   Christian fellowship.
   Develops relationships on a deeper level.
   Love the members of my class.
   I enjoy the contact with the people.
   I love the women in my class.

8. To please God / Show my love for God
   Feel I am glorifying God with my life.
   Closer walk with Him.
   To serve my Lord Jesus Christ.
   Jesus won me over with His service.
   Because of God's love.
   I love and serve God by doing so.

9. I like to teach / I like to teach the Bible
   I like to teach.
   I am blessed by teaching God's Word.
   Something I enjoy.
   To teach others about the Bible.
   It has been a great personal blessing.
   I enjoy leading a group.

10. Other miscellaneous comments
    Peer pressure.
    If I didn't do it, it probably would not get done.
    My class continues to grow.
    My class enjoys it.
    Opportunities of church to prepare my teaching.
    I keep getting asked.
    Most people are not proficient enough.
    It is a place to minister together as a couple.
    It is required to be an elder.

The highest percentage response – 22.01% – from the continuing to serve group and the second highest percentage response – 20.17% – from the initially volunteering group was from Category 2 – "God's calling / feel led to serve." This was also consistent with McDonough's (1967) findings of 17.6% of leaders volunteering because they "felt God's call to this work" (p. 14).

Perhaps the most revealing dimension from the responses to the open-ended question was that over fifty percent identified some type of faith or religious motivation for volunteering to teach an adult Sunday school class. Typical responses were:

- I feel God has called me.

- I like to study the Bible.

- What God wants me to do.

- Support the work of the church.

- I love seeing God's Word change people.

- Because of God's love.

- To serve my Lord Jesus Christ

The Volunteer Functions Inventory was not intended to attempt to measure motivations for volunteering from the faith or religious dimension. The consistency of responses to the open-ended question reflecting a faith or religious dimension was in sharp contrast to the lack of motivations from this dimension on the Volunteer Functions Inventory.

Summary

This chapter called attention to the lack of statistically significant differences between groups of volunteer adult Sunday school teachers for any of the motivational

functions. In addition, demographic characteristics for the two groups were presented.

Likewise, the responses to the open-ended question of listing the top three motivations for

serving as adult Sunday school teachers were summarized. A significant observation from

the analysis of the qualitative data was the high rate of including motivations from the faith

or religious dimension as expressed by participants.

The following chapter – Chapter V – will present a summary, conclusions, and

recommendations.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents a discussion of the conclusions drawn from the findings for the three research questions. Following the conclusions, and also based on the results from the previous chapter, are several recommendations for applying the study of motivations to the recruiting, training, and retaining of volunteer adult Sunday school teachers. In addition, several suggestions are made for further study.

Summary

This descriptive study had the purpose of identifying motivational factors for volunteering by adult Sunday school teachers and for determining if these motivations differ for the two groups of volunteer teachers: those initially serving for five or less years and those continuing to serve for more than five years.

To accomplish these purposes, the study was guided by the following research questions:

1. What are the motivational factors influencing adults to choose to volunteer and to continue to volunteer as adult Sunday school teachers?

2.   Are there significant differences in the motivational factors for adults

         initially volunteering and those continuing to volunteer as adult Sunday

         school teachers?

3.   Are there any apparent motivations from the religious or faith dimension

         related to volunteering as an adult Sunday school teacher?

Conclusions

The conclusions drawn from the analysis of the data are presented in the following order: (1) The motivations for adults to volunteer as adult Sunday school teachers drawn from the Volunteer Functions Inventory, (2) The differences in motivational functions between the two groups of volunteers – those with five or less years of teaching experience and those with more than five years experience, and (3) The identification of any substantial motivations from the faith or religious dimension.

This study has provided data regarding the demographic characteristics of adult Sunday school teachers in large Southern Baptist Churches of the Oklahoma City area. These volunteer teachers tend to be male – by an almost three to one ratio. While the participants in the study represented volunteer teachers of all age groups of adults, the largest segment of respondents came from teachers of classes designed for 25 to 45-year old members. In addition, as had been expected, classes from the older age groups were more likely to be represented by teachers with more tenure. The study included teachers with a wide range of tenure as volunteers – from their first year of teaching to one person with seventy years of teaching experience. While the mean tenure for all volunteer adult Sunday school teachers was over eleven years, the most common (mode) tenure as an

adult Sunday school teacher (as it was for the group of teachers with five or less experience also) was one year. Clearly the recruiting and training of adult Sunday school teachers is an ongoing challenge for pastors and ministers of education.

<u>Conclusions Related to Research Question One</u> –

"What Are the Motivational Factors Influencing Adults to Choose to Volunteer and to Continue to Volunteer as Adult Sunday School Teachers?"

Using the six categories of motivation from the Volunteer Functions Inventory, it appears that adult Sunday school teachers are most strongly motivated from values and understanding functions. The relatively high scores in these areas indicate a strength of motivations from a desire to help others, to express concern for others, to learn more, and to help others learn more. Some concern should be expressed because of the wide range of scores for all motivational functions.

It does not appear that career related concerns motivate persons to volunteer as adult Sunday school teachers. Volunteer adult teachers do not see their position as potential training for a vocation or as a way to strengthen their careers or business. The modest scores of the social function coupled with the wide range of scores on this scale indicate that adult Sunday school teachers may not be consistently motivated by the desire to be with their friends or to be involved in largely social aspects of Sunday school work.

Conclusions Related to Research Question Two –

"Are There Significant Differences in the Motivational Factors for Adults

Initially Volunteering and Those Continuing to Volunteer as Adult Sunday

School Teachers?"

There are not any significant differences in the motivational functions expressed by

the teachers with five or less years experience from those with more than five years

experience as determined from the Volunteer Functions Inventory. Analysis of the

qualitative data did not reveal substantially different responses for the two groups. Both

initially volunteering and continuing to volunteer groups of teachers expressed a desire to

help others and a strong sense of God's calling to serve.

While neither the quantitative or qualitative data revealed significant differences

between the two groups, the qualitative data collected primarily for research question

number three provided significant insight into motivations from the faith or religious

dimension. Frequency counts of responses to the open-ended question of "please list

your top three motivations for serving" provided opportunity to gauge the intensity of the

motivations from the religious aspects of adult Sunday school teachers.

Conclusions Related to Research Question Three –

"Are There Any Apparent Motivations from the Religious or Faith

Dimension Related to Volunteering as an Adult Sunday School Teacher?"

The number and intensity of expressions of motivation from a faith or religious dimension indicate the major part a sense of God's leadership, a particular talent or giftedness for teaching, or support for the mission of the church and Sunday school play in volunteering to teach an adult Sunday school class.

The intensity of these responses combined with the lack of statistically significant differences in the motivational functions between the two group as determined using the Volunteer Functions Inventory suggest the need for a more thorough examination of the survey instrument as applied to adult Sunday school teachers. Because of the thorough validity and reliability testing that the Volunteer Functions Inventory has undergone, this concern was not expressed as a research question for this study. However, as was identified earlier, the authors of the instrument (Clary, et al., 1998) can envision possible situations requiring changes. Thus, the validity of the Volunteer Functions Inventory for this particular population is called into question. Kerlinger (1986) discusses the need for attention to criterion and construct related aspects of validity. Two preliminary investigations were conducted to assist with determining the need for further study regarding the instrument. First, correlations were determined for the six motivational functions. Earlier studies with other populations (Clary, et al, 1998) had determined each function as distinct with little relationship to each other. However, using the data from this study, several correlations were obtained in the moderately high area. Most of the correlations were in the .40 to .70 range, suggesting that the functions might not be completely distinct. A second investigation focused on the correlations among individual items that were used to calculate each motivational function score for the inventory. It was expected that individual items from each function would correlate highly. However,

this was not the case. The correlations ranged widely. As an example, for the validity function, the correlations for individual items from the instrument ranged from .02 to .46. These two preliminary investigations suggest the need for further study related to the survey instrument. Such study should also further extend the theoretical base of knowledge of how motivational theory relates to faith and religion.

Replacement of the career function with a function developed specifically to relate to the faith and religion dimension should be considered. Further study would need to be conducted related to item construction and the use of factor analysis to determine that items relate to distinct functions. Analysis of the frequency counts of faith and religion responses suggest the following items for consideration:

- It is important that I know God has called me to be an adult Sunday school teacher.

- I feel that I have a spiritual gift of teaching.

- My church's desire to help people know God is important to me.

- It is important for me to do what God has asked me to do.

- I love to help people study the Bible.

- Volunteering fills a need in my spiritual life.

Development of a valid and reliable instrument specifically for use in the church or faith and religious dimension would not only extend the theoretical knowledge base, but would be a useful tool for volunteer administrators in this large aspect of volunteerism.

Implications of the Study

This study presents a profile – though limited – of the motivations of volunteers who serve as adult Sunday school teachers. It also presents a positive expression of the part faith and religion play in the decision to volunteer as adult Sunday school teachers. The following implications from the study have significant application for pastors, ministers of education, and other volunteer coordinators in churches. Careful attention to the results of this study should result in enhanced enlistment and retention of volunteer adult Sunday school leaders.

1. This study demonstrated the need for careful attention to the enlistment of new Sunday school leaders. The largest number of adult Sunday school teachers in the study were in the first year of teaching. With this yearly impact of new leaders, pastors and ministers of education can expect to expend significant amounts of time and energy in enlistment. Training these new leaders and incorporating them into the leadership team occupies another major investment of time. While recognizing the reality of such a need, church staff leaders must also seek to retain existing Sunday school leaders – thus reducing the extensive annual demand for recruiting.

The results from the Volunteer Functions Inventory as well as the qualitative responses indicate that staff leaders would do well to couch recruiting messages in terms of how volunteers can use their talents and gifts to help others and to extend the mission of the church and Sunday school. Additional support could be extended to enhance the personal learning and spiritual development of adult Sunday school teachers. Volunteer

coordinators would do well to avoid linking the potential benefits of service to career advancement or trying to motivate persons to serve through guilt. Likewise, the study does not support the idea of using encouragement to be a part of the team or other social group as a successful recruiting strategy. A similar statement could be made for the need to develop training and retention strategies that reflect the strengths of volunteers motivated from the values and understanding functions as well as expressing a calling from God to serve as an adult Sunday school leader.

Some concern must be expressed because of the relatively high score of the values functions when considered with the number of first year volunteers (N=36). The values function expresses a person's willingness to volunteer in support of a desire to help others and in support of an organization's goals – in this case, the mission or purpose of the church. If the number of new volunteers is reflective of an annual turnover rate, some concern must be expressed relating to fulfillment of volunteers' abilities to help others or to incorporate the church's goals or mission. Further study would be necessary to establish conclusive results.

This study did validate previous research asserting persons volunteer for multiple reasons. The variety of motivations expressed from the Volunteer Functions Inventory combined with the responses from the qualitative questions are supportive of Brieshop's (1985) claim in the review of the literature that adults choose to participate as volunteers for a variety of reasons – all at the same time or in succession.

2.   The lack of significant difference in the motivations of adult Sunday school leaders as they begin their service and others continuing to serve over several years should be an encouragement to church staff leaders. The

messages that must be delivered to potential and existing Sunday school leaders are essentially the same. The between the groups differences are small compared to the within the groups differences. The challenge is in targeting messages of recruitment, training, and retention to individual motivational differences. Fortunately, from the motivational functions aspect, different messages do not need to be formulated for initial volunteers and continuing volunteers.

3. The strong expressions of motivations from a faith or spiritual dimension were somewhat expected and should be received as encouraging by pastors and other church staff leaders. These motivational factors must be supported as volunteers are enlisted, trained, and retained. The expressions of a calling from God and of a sense of giftedness or a desire to use talents in service to God encourage specific responses from staff leaders. Gift or talent surveys such as S.H.A.P.E. (Warren, 1995) and S.P.A.D.E. (Sherrer, 1998) that link determining spiritual gifts and talents with personality factors and passions (motivations) are supported by these study results.

Regardless of the volunteer administration activity – enlisting, training, or retaining – the results of this study have practical application. Church staff leaders should find encouragement and focus by combining the information from the motivational functions aspect of this study with the expressions of spiritual calling identified by adult Sunday school teachers. Interpretation of these results should reflect the limitations identified in Chapter III. This study was conducted with adult teachers in large churches within an urban area – Oklahoma City, Oklahoma.

Recommendations for Further Study

These additional research questions could be examined by further analysis of the data generated in this study and additional attention to the motivational concerns of volunteer Sunday school leaders. The following research questions could provide helpful assistance to church staff leaders:

1. Are there specific and distinct categories from the faith and religious dimension that motivate adult Sunday school teachers?

2. Are there specific relationships between motivations expressed by volunteers using the Volunteer Functions Inventory with those expressed from a religious or faith dimension?

3. Are the individual items of the Volunteer Functions Inventory that are averaged to determine scores for the motivational functions only related to one function or do they relate to several functions for the particular population of adult Sunday school leaders?

4. Are there gender related differences in motivations for adult Sunday school leaders? Specific attention could be given to the decline in volunteer service by women in the continuing to volunteer groups.

5. What are the factors influencing persons to discontinue volunteer service as adult Sunday school teachers? Exit interviews could be conducted with persons no longer volunteering as adult Sunday school teachers.

The need to develop a strong theoretical base for the practice of volunteer administration as it relates to adult Sunday school work should provide ample opportunity

for additional, fruitful research. The results of this exploratory study to determine and describe the motivations of adult Sunday school teachers should provide a foundation for this study. Opportunities to research other potential differences as well as to develop an inventory for the specific population of adult Sunday school teachers increase the potential application of such research.

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APPENDIXES

APPENDIX A

ADULT SUNDAY SCHOOL TEACHER SURVEY

Adult Sunday School Teacher Survey

Adult Sunday school teachers are a vital part of the work of a Southern Baptist Church. Thank you for your service.

Teachers in adult Sunday school classes volunteer to serve for a variety of reasons. Certainly, most serve because of a sense of God's leadership. In addition, though, other factors may encourage a person to volunteer. It is the purpose of this survey to determine the various motivational functions of adult Sunday school teachers. Your participation will be most helpful.

* * * By completing and returning this questionnaire you acknowledge your consent to participate voluntarily in this study. There is no penalty for not participating in the study. It will not impact your volunteering to teach at your church in any way.

* * * Your part in this study consists of completing this thirty item questionnaire. It is anticipated that you can complete the survey in approximately fifteen minutes. After completing the survey, place the survey in the envelope provided, seal the envelope, and return to your pastor or minister of education. If you choose not to participate, you may place an uncompleted survey in the envelope and return. The survey is confidential. No person can be identified, and the results will be reported only as a group.

* * * For more information you may contact Joe Sherrer at (405) 682-1636 or (405) 364-1078. Your may also contact Gay Clarkson, IRB Executive Secretary, 203 Whitehurst, Oklahoma State University, Stillwater, OK 74078; telephone (405) 744-5700. A copy of this page is available from your pastor or minister of education. This study is a part of an investigation entitled: <u>Continued Volunteerism by Adult Sunday School Teachers: A Comparison of Motivational Functions</u>.

Steps to complete questionnaire ...

1. Read the above information.
2. Complete the survey items on the following pages. Make your selections in response to your volunteering as an adult Sunday school teacher.
    (Note: You may choose to return a blank survey if you so desire.)
3. Place the survey in the envelope provided. Seal the envelope.
4. Return the envelope to your pastor or minister of education.

Adult Sunday School Teacher Survey

Thank you for agreeing to assist with a study of adult Sunday school teachers in Southern Baptist Churches. Your answers will be helpful and are most appreciated.

Part I

Please provide the following general information about yourself. Please note your name is not requested. The questionnaire is not coded in any way to identify you individually. All responses are confidential.

<u>Please circle appropriate selection or fill in blank.</u>

Gender: Male   Female

Approximate age: 18-29   30-45   46-60   Above 60

How many years have you taught an adult Sunday school class (include this year)?

_____

What age groups of adults do you teach in Sunday school?

    18-24 years   25-45 years   46-59 years
    60-74 years   Above 75 years of age

Part II

Using the 7-point scale below, please indicate how important or accurate each of the following possible reasons for volunteering is f<u>or you </u>as an adult Sunday school teacher.

<u>1</u>   <u>2</u>   <u>3</u>   <u>4</u>   <u>5</u>   <u>6</u>   <u>7</u>
not at all   extremely
important/accurate   important/accurate
for you   for you

Reason   Rating

1. Volunteering can help me get my foot in the door at a place where _____
   I would like to work.

2. My friends volunteer.   _____

3. I am concerned about those less fortunate than myself.   _____

<u>1</u>   <u>2</u>   <u>3</u>   <u>4</u>   <u>5</u>   <u>6</u>   <u>7</u>

not at all   extremely
important/accurate   important/accurate
    for you   for you

Reason   Rating

4. People I am close to want me to volunteer.   _____

5. Volunteering makes me feel important.   _____

6. People I know share an interest in community service.   _____

7. No matter how bad I've been feeling, volunteering helps me   _____
   to forget about it.

8. I am genuinely concerned about the particular group I am serving. _____

9. By volunteering I feel less lonely.   _____

10. I can make new contacts that might help my business or career. _____

11. Doing volunteer work relieves me of some of the guilt over being _____
    more fortunate than others.

12. I can learn more about the cause for which I am working.   _____

13. Volunteering increases my self-esteem.   _____

14. Volunteering allows me to gain a new perspective on things. _____

15. Volunteering allows me to explore different career options. _____

16. I feel compassion toward people in need.   _____

17. Others with whom I am close place a high value on community _____
    service.

18. Volunteering lets me learn through direct "hands on" experience. _____

19. I feel it is important to help others.   _____

20. Volunteering helps me work through my own personal problems. _____

21. Volunteering will help me succeed in my chosen profession.   _____

<div align="center">

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
</div>

not at all   extremely
important/accurate   important/accurate
for you   for you

Reason   Rating

22. I can do something for a cause that is important to me.   _____

23. Volunteering is an important activity to the people I know best.   _____

24. Volunteering is a good escape from my own troubles.   _____

25. I can learn how to deal with a variety of people.   _____

26. Volunteering makes me feel needed.   _____

27. Volunteering makes me feel better about myself.   _____

28. Volunteering experience will look good on my resume.   _____

29. Volunteering is a way to make new friends.   _____

30. I can explore my own strengths.   _____

One final question ... To better understand why you volunteer to teach an adult Sunday school class, please list your top three motivations for serving:

(1) _____

(2) _____

(3) _____

Thank you for your participation in this study.

Please place the survey in the envelope provided, seal the envelope, and return to your pastor or minister of education.

_____ V ___ U ___ C ___ S ___ E ___ P ___

APPENDIX B

CHURCH ENLISTMENT AND INSTRUCTION LETTER

![Southern Hills Baptist Church logo]

Southern Hills Baptist Church

JOE SHERRER
Minister of Education

September 2, 1999

Derry Myers
Henderson Hills Baptist Church
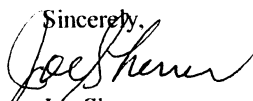2300 S. Boulevard
Edmond, OK 73013

Dear Derry,

Thank you for your willingness to help me with the research of why adult Sunday school teachers continue to volunteer to serve year after year. I am very hopeful that the results will help us all as we seek to encourage these teachers to live out their calling.

Enclosed you will find an appropriate number of surveys for your church. According to your schedule, please ask your adult teachers to complete the surveys and return to you as soon as possible during these next few days. I will plan to pick up the completed surveys on September 20. If your teachers have completed the surveys and you are ready for me to pick up the surveys earlier, please call. I will be delighted to pick them up earlier; it will speed the processing.

Also enclosed is a summary card asking you to indicate the number of persons currently serving as adult Sunday school teachers, the number of surveys distributed, and the number of surveys returned. In addition, I have enclosed a couple of copies of the disclosure information from the front page of the survey in case someone should want the information after submitting their copy of the survey.

Once again, thank you for your assistance and the support of your church and Sunday school leaders. If you have any questions or need to get in touch with me, please call (405) 682-1636—office, (405) 364-1078—home, or e-mail, jsherrer@shbc-okc.org.

Sincerely,

Joe Sherrer

APPENDIX C

SURVEY REMINDER CARD SAMPLES

"We're in the final days of collecting data."

Adult Sunday School Leader Survey

Thanks for your help in collecting data for the Adult Sunday School Leader Survey. The support of the churches in central Oklahoma has been tremendous. Already several interesting trends seem to be emerging. I'll be delighted to share an "executive summary" after we complete the survey.

I need to collect the completed surveys from you on Monday morning, September 20. If you are not going to be in your office next Monday, please leave the surveys with your secretary or your church receptionist. Our timeline requires us to begin processing the surveys on Monday evening. Once again, thanks for your help.

THANKS!

Thank you for your willingness to help me in my research of adult Sunday school classes. I appreciate your distributing the Adult Sunday School Teacher Survey to all of your teachers.

Please try to collect the completed surveys as soon as possible. I need to collect the surveys from you no later than Monday, September 20. Once again thanks for your help. Call me if you have any questions or run into any problems.

Joe Sherrer

Office phone: (405) 682-1636
Home phone: (405) 364-1078

APPENDIX D

DATA CODING SHEET FOR ADULT SUNDAY

SCHOOL TEACHER SURVEY

Dissertation Data Coding Sheet

Column(s)	Title	Code	Explanation
A	ID #	1-248	Identification number for each survey
B	Church	1	Council Road Baptist Church
		2	Del City First Southern Baptist-did not participate
		3	Eagle Heights Baptist Church
		4	First Baptist Church, Edmond
		5	First Baptist Church, Harrah
		6	Henderson Hills Baptist Church
		7	Meadowood Baptist Church
		8	First Baptist Church, Mustang
		9	New Church
		10	Northwest Baptist Church
		11	Putnam City Baptist Church
		12	Quail Springs Baptist Church
		13	Southern Hills Baptist Church
		14	Village Baptist Church
C	Gender	1	Male
		2	Female
D	Age	1	18-24 years
		2	30-45 years
		3	46-60 years
		4	Above 60
E	Tenure	1	Less than or equal to 5 years teaching an adult class
		2	More than 5 years teaching an adult class
F	Age Group	1	Teaching 18-24 year olds
		2	Teaching 25-45 year olds
		3	Teaching 46-59 year olds
		4	Teaching 60-74 years olds
		5	Teaching those 75 years of age and above
G – AJ	Questions	1-7	Values for Likert scale – 1 low, 7 high
AK	Values	1-7	Calculated score for Values Function (Average of Questions 3, 8, 16, 19, & 22)
AL	Understanding	1-7	Calculated score for Understanding Function (Average of Questions 12, 14, 18, 25 & 30)

AM	Career	1-7	Calculated score for Career Function (Average of Questions 1, 10, 15, 21, & 28)
AN	Social	1-7	Calculated score for Social Function (Average of Questions 2,4,6, 17, & 23)
AO	Enhancement	1-7	Calculated score for Enhancement Function (Average of Questions 5, 13, 26, 27, & 29)
AP	Protective	1-7	Calculated score for Protective Function (Average of Questions 7, 9, 11, 20, & 24)
AQ	Blank		
AR	First Response		Open-ended qualitative response
AS	Second Response		Open-ended qualitative response
AT	Third Response		Open-ended qualitative response
AU	Actual Tenure		Actual number of years of teaching an adult class
AV	ID #	1-248	Survey identification number repeated

APPENDIX E

INSTITUTIONAL REVIEW BOARD

APPROVAL FORM

OKLAHOMA STATE UNIVERSITY
INSTITUTIONAL REVIEW BOARD

Date: August 11, 1999   IRB #:   ED-00-151

Proposal Title: "CONTINUED VOLUNTEERISM BY ADULT SUNDAY SCHOOL
                   TEACHERS: A COMPARISON OF MOTIVATIONAL FUNCTIONS"

Principal   Robert Nolan
Investigator(s):   Joel Sherrer

Reviewed and
Processed as: Exempt

Approval Status Recommended by Reviewer(s):   Approved

Signature:

_____   _____August 11, 1999_____
Carol Olson, Director of University Research Compliance   Date

Approvals are valid for one calendar year, after which time a request for continuation must be submitted. Any
modification to the research project approved by the IRB must be submitted for approval. Approved projects are
subject to monitoring by the IRB. Expedited and exempt projects may be reviewed by the full Institutional Review
Board.

VITA

Joel Bennett Sherrer

Candidate for the Degree of

Doctor of Education

Thesis: CONTINUED VOLUNTEERISM BY ADULT SUNDAY SCHOOL
TEACHERS: A COMPARISON OF MOTIVATIONAL FUNCTIONS

Major Field: Occupational and Adult Education

Biographical:

Personal Data: Born in Durant, Oklahoma, on May 15, 1951, the son of Bennett
and Lucretia Sherrer.

Education: Graduated from Ada High School, Ada, Oklahoma, in May, 1969;
received a Bachelor of Arts degree in Mathematics and a Certificate in
Soviet and East European Area Studies from Oklahoma State University,
Stillwater, Oklahoma, in May, 1973; received the Master of Arts (in
Religious Education) degree from Southwestern Baptist Theological
Seminary, Fort Worth, Texas, in May, 1975. Completed the requirements
for the Doctor of Education degree in Occupational and Adult Education
at Oklahoma State University in December, 1999.

Experience: Twenty-six years of serving Southern Baptist Churches in Oklahoma,
consulting throughout the nation as well as internationally through
associations, state conventions, and Lifeway Christian Resources of the
Southern Baptist Convention. Workshop facilitator, conference leader, and
seminary instructor for adult education courses for adult Sunday school
teachers and leaders.

Professional Memberships: Oklahoma Baptist Ministers of Education Association.