
Walden Dissertations and Doctoral Studies

2016

Initial and Long-Term Homeless Shelter Volunteerism: An Interpretative Phenomenological Analysis Study

Jonathon Andrew Wade
Walden University

Follow this and additional works at: <http://scholarworks.waldenu.edu/dissertations>

 Part of the [Organizational Behavior and Theory Commons](#), and the [Quantitative, Qualitative, Comparative, and Historical Methodologies Commons](#)

This Dissertation is brought to you for free and open access by ScholarWorks. It has been accepted for inclusion in Walden Dissertations and Doctoral Studies by an authorized administrator of ScholarWorks. For more information, please contact ScholarWorks@waldenu.edu.

Walden University

College of Social and Behavioral Sciences

This is to certify that the doctoral dissertation by

Jonathon Wade

has been found to be complete and satisfactory in all respects,
and that any and all revisions required by
the review committee have been made.

Review Committee

Dr. Elaine Spaulding, Committee Chairperson, Human Services Faculty
Dr. Pamela Denning, Committee Member, Human Services Faculty
Dr. Jim Castleberry, University Reviewer, Human Services Faculty

Chief Academic Officer
Eric Riedel, Ph.D.

Walden University
2016

Abstract

Initial and Long-Term Homeless Shelter Volunteerism:

An Interpretative Phenomenological Analysis Study

by

Jonathon Andrew Wade

MS, Capella University, 2010

BS, Indiana State University, 2007

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Human Services

Walden University

November 2016

Abstract

This interpretative phenomenological analysis (IPA) study was implemented to explore and describe the initial and long-term motivations of community volunteers within a selected homeless shelter in central Indiana. The settlement house movement of human service delivery was the conceptual framework, which provided guidance and understanding concerning why and how community members provide human services through volunteerism. The research question examined the ways in which long-term volunteers thought about and made sense of their motivations to volunteer initially and over the long term at a homeless shelter. To answer the research question, the IPA methodology was implemented with 6 long-term community volunteers at a selected shelter. This design provided rich qualitative text that was analyzed to develop themes to explain and describe how the 6 study participants made sense of their individual motivations descriptively, emotionally, religiously, and socially. The overarching conclusion was that all 6 participants shared a common theme, which was Evangelical tradition, volunteerism, and social responsibility. This new finding provides a first look at the motivations of community volunteers, previously unknown in academic literature, and indicates a key subgroup of volunteers that may be the focus of future research on assisting community shelters with recruiting and retaining community members for the effort to eradicate homelessness in the United States.

Initial and Long-Term Homeless Shelter Volunteerism:

An Interpretative Phenomenological Analysis Study

by

Jonathon Andrew Wade

MS, Capella University, 2010

BS, Indiana State University, 2007

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Human Services

Walden University

November 2016

Dedication

This study is dedicated to my loving wife, Cassie H. Wade. My wife is the most graceful and intelligent woman I have ever met. She has been the motivation and inspiration through this academic journey, and for that I am grateful. This study is also dedicated to my mother and father, who inspired me at a young age to value learning and knowledge.

Table of Contents

List of Tables	vii
Chapter 1: Introduction.....	1
Background.....	2
Problem Statement.....	3
Purpose of Study.....	5
Nature of the Study.....	6
Research Question	8
Conceptual Framework	9
Definition of Terms	10
Scope and Delimitation	11
Limitations.....	12
Significance of the Study.....	13
Summary.....	14
Chapter 2: Literature Review	15
Introduction	15
Method.....	15
Conceptual Framework	18
Literature Review	23
Defining Volunteerism	25
Request for Shelter Volunteers.....	25
Social and Economic Policy and Homelessness	27

The Philosophies Guiding Public Policy and Welfare	27
Social Policy and Increased Volunteerism in Homeless Shelters	29
Demographical Data of Volunteers	29
Motives of Volunteers	30
Well-Being and Volunteerism	33
Emotional Expectations and Volunteers' Longevity	34
Social Impact of Volunteerism	35
Summary and Conclusion	37
Chapter 3: Research Method	39
Introduction	39
Rationale of Research Design	39
Role of the Researcher	44
Data Analysis Plan	49
Trustworthiness	54
Ethical Procedures	55
Summary	56
Chapter 4: Findings	57
Introduction	57
Selected Organization and Interview Setting	57
Participant Demographics	59
Data Analysis Single Case and Findings	59
Participant 1 Lived Experiences	62

Generalized Story	62
Initial Motives	63
Continued Motives	65
Emergent Themes	71
Participant 1 Themes	72
Research Question Answered	76
Participant 2 Lived Experiences	77
Generalized Story	77
Participant 2 Emergent Themes.....	88
Initial Motive	89
Continued Motives	90
Participant 3 Lived Experiences	96
Generalized Story	96
Participant 3 Themes	103
Initial Motive	105
Continued Motives	108
Research Question Answered	111
Participant 4 Lived Experiences	112
Generalized Story	112
Participant 4 Themes	117
Initial Motives	118
Continued Motives	119

Participant 5 Lived Experiences	123
Generalized Story	123
Participant 5 Themes	133
Initial Motives	134
Continued Motives	135
Research Question Answered	141
Participant 6 Lived Experiences	141
Generalized Story	141
Emergent Themes	150
Initial Motives	151
Shared Themes Amongst the Group	157
Religious Volunteerism	159
Breaking Preconceived Notions	160
Emotional Rewards	162
Well-Being of Others	162
Overarching Conceptualized Group Theme	164
Evangelical Tradition	165
Conceptualized Theme:	170
The Evangelical Tradition, Volunteerism, and the Practice of Social Responsibility	170
Trustworthiness of Study	170
Dependability	170

Transferability	171
Summary.....	172
Chapter 5: Summary, Conclusions, and Recommendations	173
Introduction	173
Interpretation of Findings	173
Confirmation and New Findings	174
Participant 1	177
Participant 2	179
Participant 3	179
Participant 4	180
Participant 5	181
Participant 6	182
Summary of Interpretation	182
Limitation of the Study.....	183
Recommendations	183
Future Research Questions	184
Implications	185
Conclusion	186
References	188
Appendix A: Participant Interest Form	195
Appendix B: Interview Protocol.....	196
Appendix C: Participant Consent Forms	198

Appendix D: Participant Transcripts	201
---	-----

List of Tables

Table 1 Participant Demographics	59
Table 2 Participant 1	70
Table 3 Participant 1: Emergent Themes	71
Table 4 Participant 2.....	87
Table 5 Participant 2: Emergent Themes	89
Table 6 Participant 3	102
Table 7 Participant 3: Emergent Themes	104
Table 8 Participant 4.....	116
Table 9 Participant 1: Emergent Themes	118
Table 10 Participant 5.....	131
Table 11 Participant 5: Emergent Themes	134
Table 12 Participant 6.....	149
Table 13 Emergent Themes.....	151
Table 14 Participant Group	158
Side by Side Themes	158
Table 15 Perceptions Linked to Evangelical Tradition	169

List of Figures

Figure 1. Data analysis flow sheet.....	61
Figure 2. Generalized story-experiences-motives-themes flow sheet.....	61
Figure 3. Religious volunteerism shared motives among participant group	160
Figure 4. Breaking preconceived notions among the participant group.....	161
Figure 5. Emotional rewards	162
Figure 6. Well-being of others.....	163

Chapter 1: Introduction

This study explored the first-hand experiences of long-term homeless shelter volunteers to identify their motivations for initial and ongoing volunteerism. The primary social phenomenon under investigation was long-term volunteerism in a homeless shelter. Through investigation of this social phenomenon, I sought to explore, describe, and understand two specific aspects of long-term volunteerism in a homeless shelter. The first aspect consisted of the life experiences that motivate an individual to volunteer in a homeless shelter. The second aspect involved the experiences that an individual has during volunteering and service to others in a shelter that promote long-term volunteering behaviors. By exploring these two aspects, I was able to generate recommendations for organizations to recruit and retain long-term homeless shelter volunteers.

For the sake of this study, *long-term volunteerism* refers to a period of at least 2 consecutive years in a single homeless shelter. The upcoming section of this chapter includes a brief discussion of subgroups and populations that have resided in and received human services through homeless shelter organizations, and the discovered needs for homeless shelter volunteers. After the background section, the following sections of this chapter focus on the problem statement and purpose of this study. This chapter also provides an overview of the nature, scope, and significance of the study, as well as the research questions, definitions, terms, assumptions, delimitations, limitations, and summary of the chapter. All sections of this chapter are organized and structured to set the groundwork for, and establish the merit of, this academic research study.

Background

Homeless shelters are generally charitable, community-based organizations that take in indigent persons, mentally ill individuals, victims of domestic violence, the working poor, families, persons with addiction, persons recently released from prison, and medically ill persons who do not have sustainable housing (Amato & McDonald, 2011; Baggett, O'Connell, Singer, & Rigotti, 2010; Bassuk & Beardslee, 2014; Hicks-Colick, Peters, & Zimmerman, 2007; Paige, 2007; Pluck, Lee, & Parks, 2013; Williams & Stickley, 2011). Homeless shelter systems have faced challenges to providing and caring for the diverse homeless population, such as meeting the homeless population's treatment needs, contending with high staff burnout rates and compassion fatigue, and maintaining an adequate workforce in shelters without financial support from the state and federal government (Mullen & Leginski, 2010). Therefore, homeless shelters have relied on community volunteers to provide direct-line services to persons who have experienced homelessness throughout many communities (Lundahal & Wicks, 2010).

Community volunteers are considered a vital part of the workforce needed to combat and end homelessness (Mullen & Leginski, 2010). The National Coalition to End Homelessness (NCH, 2006) has urged the general public and community members across the United States to get involved in the process of ending homelessness through shelter and homeless outreach volunteerism. Volunteers are needed for clerical work, serving food, washing dishes, and distributing clothing (NCH, 2006). Press releases have urged and requested individual volunteers to provide shelter-building repairs and upkeep, job training, and outreach to individuals who live on public streets, as well as to work with

children who are homeless (NCH, 2006). A secondary type of community involvement needed and encouraged by the coalition involves community members working with local, state, and federal agencies and community organizations to identify new strategies for responding to the needs of persons who suffer from homelessness in their community (NCH, 2006). Despite their vital contributions to relieving homelessness in their communities, volunteers are an understudied population (Mullen & Leginski, 2010).

The NCH (2006) issued a call for volunteers as a means to combat homelessness in 2006. An additional press release was issued 5 years later by the National Center on Family Homelessness (NCFH, 2011), which also urged community members to donate their time, skills, and talents or to make financial contributions to organizations that socially intervene for and serve homeless populations. After 2011, there were no additional press releases issued via mainstream Internet sources or organizations. Therefore, I attempted to locate academic literature that provided insight into or direction for solving the homeless shelter volunteerism shortage discussed by two national homeless coalitions/advocacy groups in the United States, but I was unable to locate academic literature that related to homeless shelter volunteerism.

Problem Statement

Literature searches with regard to volunteerism in homeless shelters and the perspectives of shelter volunteers produced no results or data reflecting firsthand accounts of community volunteers. However, I did locate one academic article and one academic study about the need for volunteers and shelters' dependence on community volunteerism.

The first available article was almost 22 years old and was written to assess the need for trained volunteers working with high-risk homeless populations with the HIV/AIDS illness (Hutchison & Quartaro, 1993). In this article, the writers articulated the heightened need for volunteers to work with homeless populations due to the increase in the homeless population suffering from HIV/AIDS infection (Hutchison & Quartaro, 1993). Furthermore, they stated that human service and homeless shelter organizations needed to adapt new practices to recruit, train, and supervise the new generation of volunteers within homeless shelter systems (Hutchison & Quartaro, 1993). More importantly, the writers highlighted that leaders of human service organizations needed to understand the motives and/or motivation of the volunteers in homeless shelter human services within the volunteerism workforce (Hutchison & Quartaro, 1993). Additionally, they urged the academic community to determine what might motivate an individual to volunteer in a shelter because the general public perceived shelter volunteerism as an unattractive experience (Hutchison & Quartaro, 1993).

The one academic study I located about volunteerism in homeless shelter service was nearly 17 years after Hutchison and Quartaro (1993) requested the need for shelter volunteers; however, the findings indicated that volunteer recruitment and retention practices were still needed (Lundhahl & Wicks, 2010). The data that were collected by Lundahl and Wicks (2010) generalized the perceptions of homeless shelter administrators, but not community volunteers. The data indicated that 100% of the surveyed shelter administrators reported that volunteers were an important part of their workforce, and all of the shelter organizations surveyed relied on volunteers to some

degree (Lundahl & Wicks, 2010). The findings also indicated that 71% of the surveyed shelter administrators relied on volunteerism to supplement their workforce because of increased requests for shelter beds and services to meet the housing needs of the diverse homeless population (Lundahl & Wicks, 2010).

Academic literature on the topic of homeless shelter volunteer needs and recruitment is scarce. There was no literature found that explored, described, or communicated to either the general or academic community what motivates an individual to volunteer in a homeless shelter or how homeless shelter organizations could recruit and retain homeless shelter volunteers. The lack of academic articles and the lack of data about the homeless shelter volunteer workforce and individual experiences that initially motivated people to volunteer and then continue volunteering in a shelter over the long term created the problem statement for this study. The identified problem statement for this study was the following: There is no current academic guidance, description, or recommendations from the academic community that would assist homeless shelter organizations or homeless population advocacy groups with recruitment and retention of direct-line volunteers or organizational support volunteers in homeless shelter systems.

Purpose of Study

The purpose of this study was to contribute academic findings that could assist shelters serving the homeless population with recruitment and retention strategies for direct-line and organizational support volunteer groups from the community, through recommendations and request for additional research. The phenomenon I investigated through this study was what motivated and retained community members in homeless-

shelter volunteerism for 2 or more years. Within the literature reviewed, quantitative data described and correlated volunteerism in human services based on personality traits, financial and economic status, community commitment, and opportunities for self-enhancement for the individual. However, the academic literature did not describe or explain what motivated a single individual based on life experiences to either enter a shelter one time as a volunteer or stay for multiple years as a shelter volunteer. This study identified the characteristics of long-term shelter volunteers and, as a result, derived recommendations for strategies to promote recruitment and retention of present and future volunteer workforces within the realm of homeless shelter human services.

Nature of the Study

With this qualitative study, I have explored and described the experiences of long-term volunteers in a single homeless shelter organization in the Midwest. Through this exploration and description of the participant group's experiences, I provided qualitative data about what motivated an individual to volunteer initially and over the long term in a community shelter. Participants in this study were asked to evaluate and explore the reasons that they initially volunteered in a homeless shelter and what experiences they had as a volunteer that motivated them to continue as a volunteer. To capture how their experiences before and after starting the volunteerism impacted their initial and long-term volunteering behavior, I implemented an exploratory data collection strategy through semistructured interviews.

The semistructured interviews included three separate parts within one interview setting. The first portion of the interview focused on rapport building and collecting

demographic information that included age, sex, marital status, religious background, race, profession, and educational level from the participants. In the first portion of the interview, I asked the participants to share and describe their years of service at the shelter and their specific volunteer duties within the shelter, past and present. All of the demographic information I collected was voluntarily provided, and all information that could identify individuals who participated in the study has been excluded from the final study and transcripts.

In the second part of the interview, participants answered predetermined interview questions that prompted them to describe how their life experiences, emotions, and thoughts about volunteerism had motivated them to become volunteers at the selected shelter. Predetermined questions in this second interview portion prompted the participants to describe and explore their experiences as volunteers at the homeless shelter and how those experiences had motivated their long-term volunteerism.

During the third portion of the interview, the participants revisited previous comments they had made through reflective questions about what their descriptions meant and why these key experiences had motivated them to continue their volunteerism in the shelter. The reflective questions were prompts for the participants to identify how their emotions, thoughts, viewpoints, and experiences had shaped their understanding as to why they had been motivated to enter a homeless shelter as a volunteer and to continue that behavior over the long term through the four levels of reflection within interpretative phenomenological analysis methodology.

There are four distinct levels of reflection within an interpretative phenomenological analysis methodology: prereflection, reflection, attentive reflection, and controlled reflection (Smith, Flower, & Larkin, 2009). The purpose of one interview with three separate parts is to lead the participants to a higher level of awareness and consciousness (Smith et al., 2009). Through accessing a higher level of awareness, the participants can evaluate how their experiences have shaped their perspective on the topic under investigation (Smith et al., 2009).

In the first and second portions of the interview, the participants described and discussed their experiences as homeless shelter volunteers. In the third portion of the interview, the participants slowly reflected on the experiences they had previously described, as a means of moving toward controlled reflection. In the controlled reflection, participants reflected on their thoughts, emotions, and culture and formulated meaning for their experiences (Smith et al., 2009). Through this formulated meaning, the participants were brought into controlled awareness of how their experiences had shaped their viewpoints on the particular topic (Smith et al., 1999). I selected and implemented an exploratory and descriptive methodology to answer a broad research question for this dissertation study.

Research Question

To study the social phenomena of being a long-term volunteer at a homeless shelter, this study had one broad research question. To answer this research question, participants completed semistructured interviews that explored and described life experiences, emotions, and culture before and after volunteering that had motivated them

to volunteer initially and to continue volunteering over the long term. The answered research question derived advice, guidance, and recommendations for homeless shelter organizations and/or professionals looking to recruit and retain homeless shelter volunteers, based on the firsthand accounts and experiences of long-term volunteers.

How do long-term volunteers think about and make sense of what motivated them to volunteer initially and over the long term at a homeless shelter?

Conceptual Framework

The conceptual framework of this study was the settlement house movement, or the settlement movement model of human service delivery, which emerged in American society in the late 18th and early 19th centuries. The settlement house movement was a neighborhood response to unmet human needs within the community that resulted from political changes and economic downturn (Koerin, 2003). Settlement houses have provided concrete resources such as food, shelter, and education to the indigent (Koerin, 2003). The use of the settlement house movement model as a conceptual framework guided my understanding of how and why community volunteers serve the indigent, needy, and homeless through shelter volunteerism.

Human needs have been categorized as material or basic needs, body needs, social needs, and psychological needs (Alkire, 2002). Material needs or basic needs such as food, water, and shelter ensure survival (Alkire, 2002). An individual's secondary needs include health and wellness, self-respect, peace, harmony, friendships, community connection, and family (Alkire, 2002). The last categorized group of needs, psychological needs, may be directly influenced by individuals' capacity to ensure security for

themselves through their ability to have freedom of choice and action in life (Alkire, 2002).

It has been suggested that poverty or financial despair impacts an individual's ability to meet these needs, or that if unfulfilled needs occur, then the person has endured poor quality of life (Alkire, 2002). When individuals' needs are unfulfilled by their ability, they may rely on others to meet their needs through relationships, community connection, or public welfare (Alkire, 2002). This conceptual framework has outlined and described how community members and community programs provided for others in need long before the development of government-funded programs and public welfare.

Definition of Terms

I use the following terms in this doctoral study:

Volunteerism: A form of helping in which people seek out opportunity, work, and social activities that assist others in need without payment (Snyder, 2001).

Prosocial behavior: Work that benefits the well-being of others, especially individuals in need (Snyder, 2001).

Homeless person: An individual who lacks a fixed, regular, or adequate nighttime residence (U.S. Department of Housing and Urban Development [HUD], 2013). This also includes a person who has primary nighttime residence in a public area or private place not intended for accommodating human beings, including cars, public parks, abandoned buildings, buses, train stations, train cars, airports, and camping grounds (HUD, 2013), as well as any person who lives in supervised public or privately operated shelters

designated to provide temporary living arrangements for human beings without permanent housing or nighttime residence (HUD, 2013).

Long-term volunteerism: Volunteer behavior that is consecutive and occurs routinely over a period of at least 2 years in a single shelter.

Assumptions

The assumption I held was that long-term volunteers had specific insight into what life experiences had motivated them to volunteer over the short and long term. I also assumed that the data collected and the answered research question of this study could assist homeless shelter organizations and community service organizations with future recruitment and retention of community volunteers. Finally, I assumed that the analyzed qualitative data from the firsthand accounts of the participant group provided new information that was not previously available in the academic community or located in previous academic literature.

Scope and Delimitation

In this study, I sought to describe and explore how one group of homeless shelter volunteers made sense of their life experiences that had led them to volunteer initially in a homeless shelter and what experiences explained their decision to maintain long-term volunteer behavior in one specific community shelter. This study only included participants who had long-term volunteerism experience within one selected homeless shelter. My conclusions and findings have been shared through database publication to provide access to organizations, scholars, and professionals that work with community volunteers serving homeless populations as they work to replenish, train, and study the homeless shelter volunteer workforce.

This study has transferability and a basis for duplication in future research studies. Based on the demographic data collected, a future researcher could seek out similar participants in a different location. Conducting a secondary qualitative study in a different location with a similar participants could duplicate this study design to determine shared perspectives across the workforce. The findings in this study have established merit for a quantitative analysis because this study did not generalize outside of the selected participant group. Future quantitative analysis could test the findings of this study to determine if shared perceptions exist among a larger group of homeless shelter volunteers or if the findings of this study are limited to a particular location and specific group of volunteers.

Limitations

Because of the inability to represent or generalize the volunteer population or workforce as a whole, the external validity of the study is limited. This study was qualitative in design and focused on the lived experiences and perceptions of a small sample group. Therefore, in this study I provide no generalizations or theories about the volunteer workforces as a whole, only the perceptions of one participant group concerning what motivated them to volunteer and continue long-term volunteerism in the selected shelter. The inability to create generalizations about the homeless shelter volunteer workforce influenced the dependability and transferability of the study design. Due to the sample size and the qualitative nature of the design, repeating the design might not lead to the same findings, which limits my study's dependability.

Through my IPA, I could not produce saturation through the sample size, data collection, or analysis. For a study to meet saturation, the data analysis and findings must construct a theory on a particular group, event, or social phenomenon (Creswell, 2007). Furthermore, for findings to reach saturation, the data analysis must no longer lead to emerging themes that would add to the understanding of the phenomenon under investigation (Creswell, 2007). In qualitative research, saturation is difficult to reach without the use of grounded theory methodology (Creswell, 2007). Therefore, my analysis of the data did not generate a theory that explained how or why individuals choose to volunteer initially or over the long term outside of this one selected homeless shelter or participant group.

Significance of the Study

The significance of this study is the potential for informing new approaches, perspectives, and practices to homeless shelter organizations and professionals as a means of increasing retention and recruitment of community shelter volunteers. Homeless shelter organizations, homeless advocacy groups, and social service agencies could implement the findings from this study with the goal of retaining volunteers over the long term. The final significance of this study is that it provides a first look and an inductive process of understanding what motivates community members to join the homeless shelter volunteer workforce and what experiences impact their decision to maintain long-term volunteerism behavior in a community shelter.

Summary

In this chapter, I have provided an overview of the background for my study, the gap in the literature, the problem statement, and the purpose of this study. I have provided and described the nature of my study and the process through which I collected data to answer a single predetermined research question. Additionally, I have provided an overview of the settlement house movement as the study's conceptual framework, along with terms and definitions as well as the assumptions, scope, delimitations, limitations, and social significance of my study. In Chapter 2, I outline the literature review method and strategy, literature gap, conceptual framework, and reviewed literature, ending with a summary and conclusion.

Chapter 2: Literature Review

Introduction

In this study, I purposefully explored and described the social phenomena of being a long-term homeless shelter volunteer and identified new recruitment and retention recommendations for homeless shelter organizations seeking to retain or expand their volunteer workforce. In this chapter, I describe and evaluate previous academic literature related to volunteerism in the field of human service. This chapter contains four sections to develop context and merit for studying the social phenomenon of being a long-term homeless shelter volunteer. In the first section of this chapter, I present and discuss the literature collection strategy and the process used to identify relevant information for the study. The second section of the chapter contains the conceptual framework that directed and guided the study. In this chapter, academic and informal literature on the need for homeless shelter volunteers and quantitative data collected on volunteerism within the field of human services and community service are also outlined and reviewed. The final section of this chapter includes a description of the literature gap and a brief overview of the selected methodology that is explained and outlined in Chapter 3.

Method

To collect relevant information and academic literature for this chapter, I first used the following Internet search engines: Google, Google Scholar, Bing, Yahoo, and Internet Explorer. I selected key terms and placed them into Internet search engines; search terms included *community service*, *volunteerism*, *charity work*, *charity and health*,

charity and social intervention, charity donations, charity organizations, charity awards and recognition, national and local volunteerism, and volunteerism and homeless shelters. The mainstream Internet search engines did not produce or locate academic studies. However, these searches provided information, data, and numerical representations of volunteerism throughout the United States, as well as information on the financial contributions that have been made to the human service industry through free volunteer labor and donations.

The secondary strategy implemented to locate research about volunteerism and community service work included placing key phrases and terminology into databases through the Walden University Library portal. The databases used were Business Source Complete/Premier, SocIndex, Political Science Complete, Academic Search Complete/Premier, PsycINFO, PsycArticles, ERIC, Education Research Complete, and ProQuest Central. The key terms that I entered into each of these databases included *volunteerism, volunteerism and human service, community service, charity work, charity donation, volunteerism and age, volunteerism and motives, civic duties, civic responsibility, prosocial behavior and volunteerism, charity contribution and volunteerism, volunteerism retention, long-term volunteerism, volunteer perspectives, lived experiences of volunteers, lived experiences of volunteers in homeless shelters, volunteerism and homeless intervention and prevention, and volunteerism and personality characteristics.*

In the final search, I attempted to locate peer-reviewed articles, research, and information pertaining to the problem statement of this study. I placed the following key

terms into Walden's library databases: *community service, volunteers' and charity workers' perspectives of homelessness and volunteerism perspectives of homelessness, homeless shelter volunteers and volunteerism, long-term homeless shelter volunteerism and qualitative design and methodology, volunteers' firsthand perspectives and viewpoints, qualitative methodology and volunteer recruitment, qualitative methodology and volunteer retention, qualitative methodology and lived experiences of homeless shelter volunteers, and qualitative design and volunteerism*. I also reentered these key phrases into mainstream Internet databases in efforts to locate press releases, organizational reports, and community service conferences on the topic of volunteers and community service perspectives. However, no information was located or available for this particular research topic main stream Internet search engines or academic data bases.

Throughout the extensive search, I did not find any available literature regarding this particular participant group or research question. The academic search I completed did produce quantitative literature on community volunteerism in other realms of human and community services, which I placed into separate categories and reviewed. The categories I separated literature into included the moral notion of who deserved and who did not deserve assistance within the poverty class, which has guided social policy development and impacted the indigent and poor. The second category included defining community volunteerism, volunteerism demographics, and social policies that resulted in a need for volunteerism in homeless shelter systems across the United States. The third category of literature included organizational commitment and volunteerism, well-being and volunteerism, and personality traits associated with volunteerism. The final category

of literature included emotional expectations and volunteerism as well as the social impacts of volunteerism within the human service industry. Even though the located and available literature was limited in size, it provided merit for further investigation of homeless shelter volunteerism.

Conceptual Framework

The conceptual framework of this study was the settlement house movement model of human service delivery, which emerged in America in the late 18th and early 19th century. The settlement movement originated in England and was used to combat poverty throughout many English communities (Videka-Sherman, 1992). The settlement movement quickly spread to many urban areas in the United States as a human service delivery model that served many new immigrant families (Videka-Sherman, 1992).

The first recorded settlement houses in the United States emerged on the lower east side of New York City and the west side of Chicago (Videka-Sherman, 1992). The original settlement workers were mostly college-educated men and women who donated their time and service to new immigrants and their families (Videka-Sherman, 1992). These settlement houses were prominent in many urban communities, and they provided prevention, education, and social service for the poor (Videka-Sherman, 1992). However, by the turn of the century, settlement houses had begun to fade away as social service organizations started to specialize in human services for the poor and indigent (Videka-Sherman, 1992). Settlement houses are now commonly referred to as *neighborhood centers* and *community centers* (Videka-Sherman, 1992).

These current neighborhood and community centers have distinguishing characteristics that are rooted in the settlement house movement of human service delivery, through a commitment to their community (Videka-Sherman, 1992). The model may also hold a unified philosophy and ideology that involves striving to improve the community as a whole (Videka-Sherman, 1992). Subscribers to this ideology do not view clients as a population or a subgroup of the community; rather, they see clients as neighbors that need assistance (Videka-Sherman, 1992). Members of this movement also believe that people have universal needs, and the model focuses on identifying and eradicating problems shared among all community members (Burke, 2010). A belief of the movement is that individuals need education as well as spiritual and moral guidance to overcome poverty (Scheuer, 1985). The movement workers also identify that education, spiritual growth, and moral development alone cannot fix an individual's financial problems (Scheuer, 1985). Therefore, the model and many of the organizations that reflect its tenets have led to the creation of job-training programs and the provision of assistance to community members in their search to find employment (Scheuer, 1985).

A second characteristic of the settlement movement is the philosophy that workers, volunteers, and organizational staff should be positive role models for the communities they serve (Viderka-Sherman, 1992). Many settlement workers have historically focused on solving problems by increasing the wellness of the community as a whole (Videka-Sherman, 1992). This wellness focus of the movement has led to increased access to services and resources for all individuals in the community (Videka-Sherman, 1992). In fact, the movement birthed and established the first community

prevention and wellness services for high-risk families and children (Videka-Sherman, 1992).

The third philosophical characteristic of the original settlement house movement is rooted in the belief that education and services to others are to be delivered with consideration and ethnic awareness (Videka-Sherman, 1992). Through cultural sensitivity, the movement's adherents have strived to bring together neighbors from all cultural backgrounds and provide new immigrants with education and social-skill training so that they can succeed in society outside of their immediate community (Videka-Sherman, 1992).

Threats to the settlement house model have included bureaucratic red tape and limited public funding for programs that focus on wellness instead of intervention (Videka-Sherman, 1992). This model of human service delivery, however, has survived and has continued to provide services to community members due to the dedicated work of community members and the implementation of the "three Rs": residence, reform, and research (Burke, 2010; Videka-Sherman, 1992). It has been suggested that settlement workers are more efficient if they live among and interact with their neighbors to solve community problems (Burke, 2010). Through residency, movement workers interact with their neighbors and bring attention to community problems, which may generate solutions and reform for the community (Burke, 2010). The workers believe that research is vital to identifying social issues and community issues to determine best practices, approaches, and methods for solving social problems in the communities the model serves (Burke, 2010). This ideology and the three Rs have continued to be part of the

modern and current settlement house and community center approach in addressing community issues (Burke, 2010).

Modern settlement house organizations elect board members and actively use volunteers to build community programs that respond to the changing needs of the neighborhoods served (Yan-Chung, 2004). Many of the elected board members and volunteers nurture a sense of ownership in the community and serve each other in alignment with the historical settlement house ideology (Yan Chung, 2004).

The modern settlement house movement continues to provide education services, job training, special education, childcare, parent education, and supports for the elderly in the community (Videka-Sherman, 1992). Throughout many communities, settlement programs have continued to assist immigrants with finding work and housing, thereby helping many foreigners adjust to their new communities (Videka-Sherman, 1992). Furthermore, settlement houses have established civil rights advocacy groups, worked on race relations, and combated social injustice in the communities they serve (Lundblad, 1995).

Modern settlement houses or community centers are located in multiple communities throughout the United States and deliver a variety of human services (Koerin, 2003). The human services offered through the modern movement include parenting education, childcare services, and counseling and psychological services for families and individuals in need (Koerin, 2003). Along with family services and mental health services, the movement continues to provide job-training programs that meet the changes in the job market and emergency financial assistance for the needy and

unemployed (Koerin, 2003). Many neighborhood centers have reported that they serve multiple communities and neighborhoods, sometimes outside their immediate geographical location (Koerin, 2003). Research has also indicated that neighborhood centers provide a variety of services to families who suffer from poverty and that these centers continue to address race issues, inequality, and immigration reform (Koerin, 2003). Neighborhood centers have also expanded community programming, including human services for the elderly (Koerin, 2003). Within the social service programs at these settlement centers, people attempt to respond quickly and effectively to meet the needs of the poor in their communities when reductions in public welfare occur at the state and federal level that result in decreased community resources (Koerin, 2003).

The historical and modern settlement houses have offered a physical presence and symbolic building in the midst of communities (Yan, 2004). These settlement houses have been local buildings where individuals from diverse cultural backgrounds interact and debate community needs and problems and find solutions (Yan, 2004). Settlement movement workers have continued to assist communities that face problems with poor living conditions, poverty, public health issues, and unemployment through education and community outreach (Yan, 2004).

The philosophy and ideology of the settlement movement may provide clues or insight into the social phenomenon of being a long-term homeless shelter volunteer. When individuals and volunteers seek out understanding of social issues and comprehend the cause and effect of community problems, they are considered part of the settlement house movement (Human Spirit Initiative, 2004).

According to the Human Spirit Initiative (HSI, 2004) individuals with conviction, an action focus, and a commitment to serving others and solving community problems have implemented the settlement house movement in their communities. This statement of the HSI (2004) aligns with the phenomena under investigation and has provided a conceptual framework to evaluate and guide understanding as to why individuals volunteer in community shelters over the long term.

Literature Review

In this section, I focus only on reviewing the brief collection of academic literature that was locatable and relevant to community volunteerism within the realm of human services. The reviewed literature could not describe or explain what life experiences motivate an individual to volunteer in a homeless shelter initially or what experiences during volunteerism in a homeless shelter would explain the choice to continue long-term volunteering behavior. Overall, the literature reviewed was limited in scope with regard to the specific study topic, participant group, and research question. However, I was able to locate press-released information and one academic article about the need for homeless shelter volunteerism from national homeless advocacy groups and coalitions. The quantitative studies that I reviewed generalized motivations, personality traits, and emotions that have been found to contribute to initial and long-term community volunteerism within the field of human services. In my extensive search, I was unable to locate qualitative literature with regard to the human services and homeless shelter volunteer workforce.

I reviewed and relied on literature that was limited with regard to the topic of the study and the participant group for this study. Even though the literature I reviewed was not about specific to my participant group, it did offer data about community volunteerism within the human services industry. The available and located literature about volunteerism in this chapter focuses on four primary constructs, along with political and social changes that have created dependency on homeless shelter volunteerism. The first construct discussed is the request from professional organizations for homeless shelter volunteers and the social policies and economic changes that have resulted in increased homelessness and greater dependency on homeless shelter volunteerism.

The second construct addresses volunteerism by definition and demographics, motives driving volunteerism, and the correlation between organizational commitment and volunteerism. The third construct involves the evaluation of well-being, personality traits, and emotional expectations that correlate with volunteerism. The final construct of this section involves the external and internal motivators of volunteerism and the social impacts of volunteerism in the human service industry. There were no available qualitative or quantitative studies that examined firsthand experiences or perspectives of being a volunteer in a homeless shelter organization. However, the research reviewed provided a general understanding of the culture, motives, and impact of volunteerism in the human services industry.

Defining Volunteerism

The act of volunteerism is a long-term and short-term pro-social behavior that benefited other people, strangers, and community members (Penner, 2004). Volunteerism is also a prosocial action of an individual or a group that has resolved and addressed many social problems (Penner, 2004). A simplified definition of volunteerism is the act of pro-social behavior that benefited others in need without payment (Penner, 2004). Within the definition of volunteerism, the work provided by individuals is considered a “non-obligated” service or assistance (Penner, 2004). Academic literature, organizational press releases, and national surveys and census reports have indicated that individuals who volunteer span across multiple economic classes, educational status, and ethnic groups within the United States. Volunteering is a planned behavior and expected action on behalf of the person volunteering in an organizational or community setting (Penner, 2002).

Request for Shelter Volunteers

Volunteers for homeless shelters and the homeless human service industry are needed year round to develop Internet webpages, to perform office duties, and for the management of finances and donations (NCH, 2014). Additionally, homeless shelter volunteers are needed to work outside the homeless shelter, and within the community bringing awareness to social factors correlated with homelessness, doing outreach work, and even writing letters and contacting government officials for local and state support as a means of addressing homelessness (NCH, 2006). Community members and volunteers

are also needed to collect donations and to distribute goods, clothing, and food to people who experience homelessness (NCFH, 2011).

Homeless shelter administrators have requested specific volunteers of both white and blue-collared occupations (Lundahl & Wicks, 2010). Administrative staff acknowledged a need for medical workers, plumbers, construction workers, lawyers, social workers, therapists, counselors, medical doctors, decorators, landscapers, teachers, and life coaches (Lundahl & Wicks, 2010). Many shelter administrators reported they needed groups of volunteers or church organizations to manage and implement large-scale projects because these projects were overwhelming or too difficult for an individual volunteer to manage individually (Lundahl & Wicks, 2010). The request for specific professionals like lawyers, medical professionals, and human service workers is due to the diverse needs of the homeless population at the shelter (Lundahl & Wicks, 2010).

The literature from the perspectives of homeless shelter administrators is not the only academic request for homeless shelter volunteers. The nursing and social work academic disciplines have historically urged for the development of recruitment practices for a medical personnel that would volunteer and work with high-risk homeless populations (Hutchison & Quartaro, 1993). The same disciplines have suggested a need for additional research to understand what would encourage or motivate an individual to volunteer in a potentially unattractive service arena of homelessness and communicable disease human service (Hutchison & Quartaro, 1993).

Social and Economic Policy and Homelessness

Public policies and social policies have impacted the homeless population from a macro level (society), and these policies and welfare reforms were outside of the individual's hands and or control (Plumb, 1997). Financial cuts in social welfare programs, housing programs, and mental health services have resulted in an influx of homeless persons and families (Plumb, 1997). The economic downturn and cutbacks in social welfare directly impacted the working poor, single families, veterans, and the elderly which increased the risk of the onset of homelessness for these vulnerable individuals (Leginski, 2007). Many indigent persons have been impacted by federal and state social service cutbacks because it created holes in the poverty class's safety net (Roche, 2004). These reformed social welfare policies and budget cuts impacted housing and food assistance for the poor (Roche, 2004). When state and federal funding had decreases, the eligibility and access to resources and human service became more difficult, and the homeless statistics increased almost concurrently (Roche, 2004).

The Philosophies Guiding Public Policy and Welfare

There is a political and moral philosophy that guides and directs decision-making practices and policy reform in the United States based on the premise that certain people deserved assistance, and others did not (Applebaum, 2001). This philosophy, known as a welfare paradox, resulted in contradiction of policy and delivery of human services for those in need (Applebaum, 2001). Social welfare programs may have provided support for individuals in poverty but have not addressed the causes or social factors that may be associated with the lifelong poverty of certain high-risk groups (Applebaum, 2001). In

the United States many reformed and altered social and political policies may have been impacted by certain political or social attitudes that people should be responsible for resolving and working themselves out of poverty (Applebaum, 2001).

A particular researcher in the field of public policy suggested that the ideology may be based on the political or social belief that criminals or drug addicts who break social norms are responsible for their poverty and they would fall into a category of the undeserved poor (Applebaum, 2001). More importantly, the undeserved poor may not hold the same value system as the middle class (Applebaum, 2001). On the other hand, the deserved poor may be individuals who suffer from poverty, but they may be willing to work, conform to social norms, and would be prepared to contribute to society based on the value systems of the middle class (Applebaum, 2001). This ideology also holds that people should take care of themselves and not be dependent on public assistance for solving or breaking the cycle of poverty (Applebaum, 2001).

The problematic nature with this ideology is that the poverty class, the homeless, and the needy have been shown to be a diverse population. In the literature I reviewed it suggested that whether or not an individual's problems are their own doing or because of an economic downturn the entire poverty class may be affected the same way by the actual policy implemented into social welfare (Applebaum, 2001). Additionally, when policymakers perceive the poor as responsible for their poverty, eligibility criteria becomes more restricted, and this creates a systematic barrier between individuals who need aid but are denied aid in their time of desperation (Applebaum, 2001). If and when a

person seeks public assistance and is denied, it may create holes in their safety net (Applebaum, 2001).

Social Policy and Increased Volunteerism in Homeless Shelters

The holes in the poverty class's safety net have grown larger and larger and have been correlated with increased growth in the numbers of homeless persons counted each year (Roche, 2004). The increased growth of the homeless population resulted in the birth and development of homeless shelter organizations across the United States (Gounis, 1992). Many urban communities, churches, and charitable organizations responded and housed individuals with criminal backgrounds, mental illness, and addiction (Gounis, 1992). During the same period, the federal government implemented the deinstitutionalization of state and federal funded mental health hospitals, which increased the homeless population concurrently (Gounis, 1992). Many charitable and faith-based organizations responded to the influx of homeless with little guidance or financial support from the government (Gounis, 1992). However, without state and federal funds, the hiring of professional human service workers became a financial burden on many homeless shelters, and many of these shelters resorted to and relied on volunteers from the community to carry out their day-to-day operations (Lundahl & Wicks, 2010).

Demographical Data of Volunteers

Data collected by the U.S. Bureau of Labor Statistics (2015) disaggregated data for 62.8 million volunteers between September 2013 and September 2014 by age, race, education, and marital status as listed below in bullet point:

- Individuals aged 16 to 24 accounted for 28.3%

- Individuals aged 25 to 64 accounted for 29.0%
- Individuals aged 65 and older accounted for 25.0%
- Caucasian accounted for 30.1%
- African American accounted for 21.7%
- Asian American accounted for 20.1%
- Hispanic American accounted for 17.8%
- Individuals with a Bachelor level or higher of education accounted for 42.9%
- Individuals with some college or an associate degree accounted for 31%
- Individuals with a high school diploma accounted 18.7%
- Individuals with lower than a high school educated accounted for 9.8%
- Married individuals accounted for 33.4%
- Single and never married accounted for 23.7%
- Individuals with other marital status accounted for 23.5%
- Women on average volunteer more frequently than male counterparts.

Motives of Volunteers

More individuals volunteered to increase life fulfillment than to increase their career and or professional status (Penner, 2002). In my reviewed quantitative literature review, I found that religious beliefs were shown in some ways to motivate community volunteerism (Penner, 2002). The personality traits of empathy and helpfulness are also significantly correlated to be a predictor of past, present, and future prosocial behaviors of volunteerism (Penner, 2002). Also, when individuals have higher levels of education,

economics, and social status, they volunteered more frequently than their lower level status counterparts (Penner, 2004).

Individuals with empathic personality traits and who felt empathy for persons in need volunteered on a more regular basis than their less socially conscious counterparts (Penner, 2004). The literature I reviewed over volunteer motives suggested that social pressure or perceived social pressure from others may be correlated with whether or not individuals volunteered in their community (Penner, 2004). I also found that when individuals are established in a community it impacted a persons motivation to participate in volunteerism and or pro-social community service more than individuals who were not established members of their communities (Penner, 2004). Quantitative data has suggested that people volunteered to satisfy personal values (the humanitarian concern for others) and to gain understanding (volunteered to share in new experiences) (Clary, Snyder, Ridge, Copeland, Stukas, Haugen, & Miene, 1999). Individuals volunteered for social reasons (volunteered to participate in social groups) and for career advancement (volunteered to gain career-related experience) within their communities (Clary et al., 1999). Community members have also volunteered for self-interest (volunteered as a means of reducing guilt) and for personal enhancement (volunteered to solve a problem or to advance personal development) (Clary et al., 1999).

In the literature review I found correlations between the Big Five Personality Traits and volunteerism, which included openness, conscientiousness, extraversion, agreeableness, and neuroticism (Omoto, Snyder, & Hackett, 2010). While reviewing literature I found that there was a link between conscientiousness, emotional stability, and

agreeableness of the Big Five Personality traits and civic engagement and activism (Omoto et al., 2010). However, none of the personality dimensions were significantly correlated with civic engagement, except for the extraversion trait, which only marginally correlated with civic engagement (Omoto et al., 2010).

When I explored and evaluated the literature, I found that individual volunteerism is not motivated by one particular motive but rather a combination of reasons; therefore, the motivation for volunteerism can not be directly classified (Clary & Snyder, 1999). However, data did suggest that individuals are motivated in part by a desire to benefit others and to benefit themselves (Clary & Snyder, 1999). The generalized understanding and evidence I found in one quantitative study was that people either volunteered because they were concerned with the wellbeing of others, for tax breaks, or to advance their career (Penner, 2000). In other reviewed literature, I found that people also volunteered to support organizations that contributed to their community or because they had the empathetic personality traits that manifested into helping behaviors (Penner & Finkelstein, 1998). The empathic personality trait was associated with higher levels of volunteerism and correlated with volunteer activities that were more nurturing and kind to others in need (Penner & Finkelstein, 1998).

Academic literature has suggested the correlation between volunteer motives (values, social, career, and enhancement), volunteer role identity (how important the participant perceived they were in the volunteer position), and volunteerism in community organizations (Finkelstein, Penner, & Brannick, 2005). Researchers have tested pro-social personality (participants perceived level of empathy for others, concern

for others, and wellbeing of others) and volunteer satisfaction (how satisfied the volunteers felt about the volunteer work they did) and how it influenced volunteering behavior (Finkelstein et al., 2005). The same researchers also tested perceived expectations (how important their volunteerism is to others that are being served) and the duration of volunteerism (Finkelstein et al., 2005).

The findings identified that role identity and perceived expectations about volunteerism strongly correlated with both the length and activity of volunteerism (Finkelstein et al., 2005). Therefore, when the volunteer believed and felt their work was important (role identity) to others, they volunteered more frequently and for longer periods of time (Finkelstein et al., 2005). Volunteers can also be motivated by social pressure from others or by their connection to their community, and these two factors resulted in higher frequency of volunteerism (Finkelstein et al., 2005).

Well-Being and Volunteerism

Volunteerism can also be motivated by the individual's overall well-being. Evidence suggested volunteerism is partially motivated by the individual's desire to strengthen his/her self-concept, to learn more about self, and to grow personally (Son & Wilson, 2012). There was no evidence that confirmed that volunteerism enhanced greater hedonic well-being (Son & Wilson, 2012). However, individuals who reported strong hedonic well-being volunteered more than individuals who reported they felt low hedonic well-being (Son & Wilson, 2012). Evidence also supported that volunteerism, social well-being, and eudemonic well-being were correlated with one another (Son & Wilson, 2012). When individuals felt positive emotions associated with their volunteerism, built

relationships with others, and had increased self-realizations, their social and eudemonic well-being increased (Son & Wilson, 2012). Individuals that participated in routine volunteerism reported higher levels of happiness, less physical illness, increased feeling of esteem and mastery, and decreased levels of depression (Thoits & Hewitt, 2001).

When individuals felt higher levels of well-being, they volunteered more often and donated more to human service organizations (Thoits & Hewitt, 2001). Therefore, prosperity has been found to be a motivator of volunteerism, and when people volunteered, they reported sustained overall well-being (Thoits & Hewitt, 2001). Within the academic literature, it was suggested that some individuals may be motivated by external rewards like incentives, praise, and recognition from the community and organizations they served through their volunteerism (Phillips & Phillips, 2010). However, individuals who volunteered regularly reported that external rewards were not needed or valued because they felt connected to the organizations and people they served (Phillips & Phillips, 2010).

Emotional Expectations and Volunteers' Longevity

The emotional expectations of volunteers were correlated with pro-social behavior for others in need (Barraza, 2011). Quantitative findings suggested that when individuals felt anticipated satisfaction from a future volunteerism opportunity, they were more likely to volunteer (Barraza, 2011). If the individual felt associated with future events and this connection brought forth positive emotional gratification, the individual volunteered more often because they expected a positive emotion would follow their pro-social behavior (Barraza, 2011).

The relationship between satisfaction and long-term volunteerism has also been linked and correlated through quantitative research (Finkelstein, 2008). Evidence has correlated that the volunteers' values and understanding of how their volunteerism impacted others were the two primary motivators and predictors of long-term volunteerism (Finkelstein, 2008). When individuals felt social pressure from others to volunteer, their volunteerism significantly increased (Finkelstein, 2008). Evidence also suggested that when the individual's social motives were satisfied through peer relationships and friendships, the individual volunteered longer and more frequently within the organization (Finkelstein, 2008).

The literature reviewed in this section has provided an overview of volunteer demographics, motives, organizational commitment, well-being, personality traits, emotional expectations, and external and internal motivators of volunteerism. Therefore, the next logical step in this literature review will include discussing the social impact of volunteerism in the human service industry.

Social Impact of Volunteerism

Neighborhood and community volunteerism rose by 31% in the United States and individual attendance to community meetings increased by 17% from 2007 to 2009 (The National & Community Service, 2009). Between September 2008 and March 2009, more than 37% of nonprofit organizations in the United States reported that use of volunteers was increased by 48% (NCS, 2009). The NCS (2009) data suggested that nonprofit organizations reported no decreased dependency on volunteerism within their organizations. Despite the economic downturn between 2007 and 2008, the number of

volunteers in the United States increased by one million people; 44% of these new volunteers were young adults (NCS, 2009). The volunteer population provided an estimated eight billion hours of community service in 2008, which is an estimated \$162 billion of free labor and human service (NCS, 2009).

The estimated eight billion work hours completed each year is broken into organizational groups and or services (Young, 2004). The activities that occurred through volunteerism within human service organizations included teaching and coaching (24.4%), campaigning and fundraising (22.9%), and collecting and distributing goods (22.2%) (Young, 2004). Volunteers also served on neighborhood committees and associations (16.3%), provided care, (12.3%), and consulted and conducted administrative work for human service organizations (14.0%) (Young, 2004). Evidence also suggested that 69.1% of the individuals who volunteered throughout the year did so at one particular community organization (Young, 2004).

Community volunteerism has been found to be a method of positive social change for communities, organizations, and the economy. It has created and bridged gaps between government agencies, public and private enterprises, and employees (Wu, 2008). Volunteerism also created stronger communities through the networks of volunteers and how they interfaced with their neighbors and community (Wu, 2008). The act of volunteering has brought people, communities, and organizations together, and it has enhanced civic engagement and the distribution of goods, resources, and human services to needy populations (Wu, 2008). When individuals volunteered and worked together, it generated social networks and connections with other community members that brought

forth and identified community problems and resulted in community-wide solutions (Wu, 2008). Once individuals connected and focused on solving social issues, they became a synergized community that solved community problems through volunteerism (Wu, 2008).

Summary and Conclusion

In this chapter, I reviewed all available literature on the broad topic of community services, but I found no available literature with regard to my specific topic, participant group, or the research question. The reviewed literature about volunteerism was only represented by large-scale quantitative data and could not describe personal life experiences held by volunteers in the workforce, which generated the literature gap of this study. Through the rigorous review of informal information and academic literature that concerned volunteerism in the United States homeless shelter systems; I was unable to locate qualitative or quantitative literature that described and explored the first-hand life experiences of individual's that resulted in initial or continued volunteering at a homeless shelter.

Nonprofit organizations are estimated to be a \$665 billion industry, and a primary portion of their workforce is volunteer staff (HSI, 2004). Therefore, I conducted a study that explored and described how a single participant group made sense of the experiences that motivated them to volunteer and what experiences in the shelter would explain their long-term volunteerism was a logical and justified step in addressing the literature gap. The gap in the literature has been addressed by collection and analysis of the experiences of long-term homeless shelter volunteers and was used to answer the study's research

question. The analysis of this study's data also created a descriptive and exploratory outline of rich text to show how their experiences shaped their perceptions on why they started volunteering and why they continued long-term volunteerism. The emerged findings in this study have been shared with the academic community, policymakers, and the human service field as the professional and academic communities continue the search for methods to recruit and retain volunteers within homeless shelter human service.

To capture the experiences and the perspectives of the volunteer participant group, the methodology for this study included a phenomenological research design. The purpose of phenomenological research is to illustrate, bring to light, and describe the perception of the actors (study participants) in the situation under investigation (social phenomenon) (Lester, 1999). The phenomenological methodology is focused on capturing the essence of human experience and aims to understand a particular viewpoint of individual that have been exposed to a social phenomenon (Creswell, 2009). Phenomenological research is also concerned with understanding personal experiences that may have been taken for granted: viewpoints, behaviors, and actions of the participants in the social phenomenon that has been investigated (Lester, 1999).

In chapter 3, I have provided a brief evaluation of the historical philosophy of phenomenology and outlined a brief historical view of phenomenology approaches as they may be used in a qualitative design. I have also provided a specific rationale for the selected methodology and the plan I used to implement the methodology with the selected participant group in this study, to answer the pre-determined research question.

Chapter 3: Research Method

Introduction

In this study, I describe and explore the social phenomena of being a long-term homeless shelter volunteer and identify new recommendations for recruitment and retention of homeless shelter volunteers. This chapter contains a description and outline of the research design and method used to collect and analyze data to answer the predetermined research question of this study. The major sections of Chapter 3 address the selected research methodology and rationale, the role of the researcher, sample size, criteria for participation, recruitment sample, and the data analysis plan. In the final section of Chapter 3, I outline and discuss ethical considerations and trustworthiness, and I present a summary of the chapter's sections along with a brief Chapter 4 introduction.

Rationale of Research Design

To study the social phenomena of being a long-term volunteer at a homeless shelter, I answered one research question. To answer the research question, participants were interviewed and prompted to explore and describe their life experiences, emotions, and culture before and after they volunteered, as well as how those components had motivated them to volunteer in the first place and to continue volunteering over the long term. The answered research question in this study was used to derive advice, guidance, and recommendations for homeless shelter organizations and professionals looking to recruit and retain homeless shelter volunteers, based on the firsthand accounts and experiences of long-term volunteers.

How do long-term volunteers think about and make sense of what motivated them to volunteer initially and over the long-term at a homeless shelter?

When a social phenomenon is understudied and there are not theories, assumptions, or generalizations about it, the recommended methodology is qualitative because it works from the bottom up through an inductive process (Creswell, 2009). The selected tradition of qualitative methodology for this study was phenomenological analysis. I implemented a qualitative tradition with the intent to capture and understand the essence of human experience by collecting firsthand accounts of a long-term homeless shelter volunteer participant group in one selected shelter (Creswell, 2009).

There are four primary approaches to phenomenological analysis. These approaches are hermeneutical, transcendental, existential, and interpretative phenomenological analysis (IPA). *Hermeneutical phenomenology* is used to capture the subjective experiences of a selected group or individual as they related to a social phenomenon (Kafle, 2011). The hermeneutical approach is used to explore the social phenomenon of the participant group through analyses of members' world stories (Kafle, 2011). *Transcendental phenomenology* is used to identify how experiences transcend into understanding the reality of the social phenomenon under investigation from the firsthand perspective of the participants (Kafle, 2011). The *existential* tradition in phenomenology is implemented to describe everyday experiences through the firsthand accounts of participants as they perceive and consciously understand the phenomena under investigation (Kafle, 2011, p. 188).

IPA is used to explore, describe, understand, and capture a participant's particular viewpoint and perspective as it relates to a specific and predetermined phenomenon (Smith, Jarman, & Osborn, 1999). IPA is a method of rigorous analytical interpretation with a central focus on understanding the meaning behind behaviors, actions, thoughts, and emotions that creates an individualistic perspective for the participant (Smith et al., 2009). It is designed to examine, evaluate, and link together the taken-for-granted experiences of participants to understand how they perceive the social phenomenon (Smith et al., 2009). Therefore, it was the logical choice of methodology to use to answer the specific research question in this study.

The difference between IPA and other phenomenological methodologies is that IPA takes into account the effects of thinking and cognition, not just description associated with the topic being investigated (Smith et al., 2009). IPA involves the recognition that the "cognitions" of the participant are vital to understanding how the individual makes sense and creates an understanding of the experience, as well as how the individual's thinking has shaped his or her perception about the topic being investigated (Smith et al., 2009).

To generate the connection between cognition, experiences, and perception, the IPA researcher is encouraged to prompt the participant to contemplate, worry, investigate, and explore his or her thoughts and descriptions during the interview process, thus leading the participant through the layers of reflection (Smith et al., 2009). In reflection, the researcher transitions the participant through four levels of cognitive

reflection: prereflective, reflective, attentive reflection, and controlled reflection (Smith et al., 2009, p. 189).

In the prereflective layer of thinking, I allowed the participants to describe events without intentional reflection or awareness (Smith, et al., 2009). In the second level of reflection, I prompted participants to look back at their prereflective descriptions and reflect consciously to recognize unnoticed experiences that they might not have described in the prereflection process (Smith, Flower, & Larkin, 2009). The third level is attentive reflection; during this time of reflection, participants examine and think about their experiences with more conscious awareness (Smith et al., 2009). In this process, the participant gives conscious attention to previously described experiences and transforms those experiences into meaning as they relate to the topic before being transitioned to controlled reflection (Smith et al., 2009). In controlled reflection, I encouraged the participants to replay the specific sequences of events and then conduct a formal analysis of their experiences (Smith et al., 2009). Controlled reflection allowed the participants to derive precise meaning for their experiences as they related to the topic under investigation (Smith et al., 2009).

I explored the cultural context surrounding the participant's experience as it related to the topic before analysis (Smith, Flower, & Larkin, 2009). The cultural context was where I became competent in understanding the subjective nature of experience with the selected participant group (Smith et al., 2009). This process created an opportunity for me to understand how the participants interacted within their culture, and I became a subjective actor within a particular phenomenon, as adapted from Smith et al. (2009). I

was interested in understanding the participants' emotions associated with their experiences and how their emotions related to the topic under investigation (Smith et al., 2009). To gain cultural competence, I engaged in an intersubjective exploration of the individual participants' culture, emotions, and cognitions that had shaped their perspective on a subjective level (Smith et al., 2009).

I selected the IPA methodology due to the in-depth nature of interviewing and its flexibility (Smith, Flower, & Larkin, 2009). With the use of IPA, I became focused on and concerned with listening more than talking during the interview process (Smith et al., 2009). As an IPA researcher, I asked interview questions without abstractness; my reflective questions were clear and specific to descriptions the participants mentioned (Smith et al., 2009). The interview questions I used in this study were directly linked and relevant to the topic under investigation and were asked with concreteness (Smith et al., 2009).

The concrete interview questions I used were implemented to decrease confusion and encouraged explicit dialogue and direct exploration of the topic, versus discussing the topic abstractly (Smith, Flower, & Larkin, 2009). This concrete dialogue allowed me to use more flexibility in the interview process once the interview was underway, and the participant and I became engaged in open dialogue (Smith et al., 2009). In this open dialogue, I asked follow-up questions, reframed questions, and asked for concrete examples from each participant (Smith et al., 2009).

Role of the Researcher

I took on specific functions and roles in this IPA study. My first role included locating a sample group that assisted in answering the research questions. Within my role as the researcher, I located a long-term volunteer participant group in one selected shelter. Second, I collected and captured all data accurately for analysis, and I ensured the safe keeping of data collected. As the researcher, I took responsibility for ensuring that no harm came to the members of the participant group as they engaged in this data collection process.

I was the instrument for the collection of qualitative data from the firsthand accounts of the participants (Reid, Flowers, & Larkin, 2005). Within hermeneutical and transcendental phenomenology, researchers are encouraged to set aside viewpoints, thoughts, perceptions, and feelings associated with the phenomenology under investigation (Creswell, 2009). Following the recommendations of IPA, I engaged in an intersubjective dialogue with the participants on an idiographic level with each interview question (Reid et al., 2005). The subjective role I took on was implemented to create collaboration and open dialogue between the participants and myself during the semistructured interviews (Reid et al., 2005).

As recommended in the IPA methodology, the subjective role I had facilitated my understanding of each participant's experiences, thoughts, emotions, and culture in relation to the topic under investigation (Reid, Flower, & Larkin, 2005). The subjective role I implemented was meant to create a collaborative dialogue between the participants and myself as an interview strategy to unlock the meaning behind their experiences so

that the participants and I were fully conscious of how their experiences had shaped their perspectives on the topic (Smith et al., 2009). In the interview process, I facilitated, cued, reflected back, and collaborated with each participant to discover overlooked experiences that might not have been previously recognized or shared by the participant (Smith et al., 2009). To bring recognition to potentially overlooked experiences, I worked with and participated at an idiographic level to create an interconnected dialogue about the specific topic with each participant (Larkin, Watts, & Clifton, 2006; Smith et al., 2009). Though the interview process was semistructured, I encouraged the interviewees to lead the conversations, and as I asked specific questions about keywords and phrases they used to describe their experiences before and during their time volunteering (Biggerstaff & Thompson, 2008).

To ensure that no personal or professional bias impacted the integrity of my study, I selected an organization outside of my immediate community. The steps I took in working outside my community served to ensure that ethical considerations were addressed, that the participants were free from harm, and that the methodology and data collection protocols were implemented ethically and without bias (Creswell, 2009). To ensure that the study was ethical, I submitted an IRB application to Walden University; the approved IRB number is 2016.02.1912:04:45-06'00'. To ensure that participation in this study was completely voluntary, I offered no incentives, rewards, or compensation to the participant group or the selected organization. To ensure that all of my roles as the researcher were fulfilled, I had committee oversight and regularly contacted my

dissertation chair to ensure that I satisfied my research roles with integrity and ethical consideration of the participants involved in the study.

Participant Criteria and Recruitment

To recruit participants for this study, I made contact with one homeless shelter in Indiana and requested formal approval to conduct this study within this organization. An organization representative signed a letter of cooperation and personally faxed the signed document directly to the Walden University IRB department. After I had received approval from the Walden University IRB department, I provided the IRB approval number (2016.02.1912:04:45-06'00') to the selected organization and made contact with the representative to set up times and dates to visit the organization for participant recruitment. The organizational representative provided me with a range of dates, and I selected March 19, 2016; April 2, 2016; and April 9, 2016, for the onsite recruitment of participants for this study.

For onsite recruitment, I set up a table and chair as a welcoming booth for potential participants, with a sign that stated "Volunteers Welcome" during the lunch and dinner hours of operation in the shelter when volunteers were most likely to be present. When community volunteers presented themselves at the booth, I provided each individual with a brief overview of my study and asked if he or she would be interested in reviewing the participant interest form (Appendix A) and consent form (Appendix C). I also provided an empty envelope that they could use to return the participant interest form. I encouraged the participants to take the information home, and I informed each individual of the next upcoming site visit in the selected organization. I provided

participants with my email address and contact phone number in case they had questions or concerns, and in case they wanted to set up a time to return the participant interest form outside of my scheduled onsite visits. I provided this information as a means to ensure that each participant had enough time to consider participation and to review the consent form before making a decision. I provided all potential participants with times and dates when I would be present in the organization to answer questions, explain the interview process, or review the consent form with them individually after they had time to review the information on their own. The participant interest forms I used in the recruitment of participants contained a brief overview of the study, along with questions that were used to identify criteria for participation. The questions on the form included the following:

1. How long have you volunteered at this shelter?
2. Are you 18 years of age?
3. How often do you volunteer?
4. What are your volunteer job duties in the homeless shelter?

If the person wished to proceed as a participant, he or she completed the final section that had his or her contact information. I then reviewed the participant interest forms and divided them into two categories: interested participants who met the recruitment criteria and interested participants who did not meet the recruitment criteria. I then contacted all interested participants who met the criteria and provided them with a verbal overview of the study. If the individual was still interested in participating, an interview time was scheduled.

The selected and recruited sample population for this study included six community volunteers who volunteered within one homeless shelter organization in Indiana. While there is no right or wrong sample size for IPA research or data collection, the recommended or reasonable sample size for an IPA study is three to six participants who have directly experienced the phenomenon under investigation, given that IPA involves in-depth examination of those individuals (Smith et al., 2009).

I was only able to recruit six participants for the data collection interviews. There were another six individuals who completed the participant interest form, but after I reviewed their information, I determined that they did not meet the predetermined participant criteria. The six individuals whom I did recruit agreed to complete a follow-up appointment to do member checks with the final transcript from their audio recorded interviews prior to data analysis.

In the first interview, I went over the consent form line by line and asked if each participant wanted to continue. All six participants agreed and signed the consent form they had received previously (see Appendix C). I only began the data collection process after each individual participant had signed the approved consent form and verbally acknowledged readiness to start the interview. I interviewed and collected qualitative data from the six volunteer participants through a pre-established interview protocol (see Appendix B). My data collection process included one in-depth interview with three separate portions for each participant. I audio recorded each interview session for transcription. After I had transcribed each interview, I contacted each participant to schedule and conduct a debriefing to review transcribed text with the participant face to

face, before I began the data analysis. I allowed each participant uninterrupted time and privacy to review the finalized transcript. After the participant read and agreed with the transcript, it was considered “approved” and ready for data analysis; to finalize the transcript, the participants at the debriefing signed their initials to the transcripts. If a participant was in disagreement with the transcript, the participant had the option to either listen to the audio recording or modify phrases stated and transcribed before the transcript was “approved” and ready for data analysis. In the debriefing, Participants 1 through 5 read, agreed to, and initialed the transcript, which moved the transcript into approved status. I made contact with participant 6, but she informed me that she was not interested in doing a debriefing and that she felt that her audio recording was sufficient for approving the finalized transcript.

Data Analysis Plan

In the face-to-face interview, I provided each of the participants with a consent form (see Appendix C). I reviewed each section of the consent with the participant before the interview began and once the participant verbally agreed to continue with the interview, I asked them to sign the consent form and then I completed my signature portion of the form. After I completed the formal consent process and reviewed the interview protocol with each participant, I turned on the audio recorder and began with the pre-determined interview questions.

I collected data from six volunteer participants through a pre-established interview protocol (see Appendix B). The data collection process I used included one in-depth interview with three separate portions with each participant. I then took the

recorded interviews and began the transcription process, in my private office at my home. After I had transcribed the interview accurately from the recording, I made contact with all six participants and scheduled a member checking/debriefing and review of the transcribed text before I started the data analysis process. During the member checking process with the transcribed text the participant had an opportunity to read through the written conversation. Each participant had an opportunity to clarify points or add new comments to the text, so that they felt the transcription matched and articulated their specific viewpoint and experiences. Once this process was completed, the participants signed their first and last initial to the final page of the transcript, that indicate written approval of their final transcript. At this point, I considered the transcript finalized and approved for analysis. However, if the participant was in disagreement with the transcript, the participant had the option to either listen to the audio recording or modify the transcript before -it was considered, “approved” and ready for data analysis. This process ensured the participants’ thoughts and experiences were transcribed correctly before data analysis. No participants were in disagreement with transcription.

I collected data through a semi-structured interview and transcribed the audio recording word for word. After I transcribed each interview I then re-listened to the audio recording to create a direct match between the final transcript and recorded interview (Biggerstaff & Thompson, 2008; Smith et al., 2009). I first took the finalized transcript through an initial reading process which included making notations and sideline comments about my observations, reflections, questions, and feelings I associated with the text (Smith et al., 2009). I then completed the initial noting process and highlighted

any recurring comments, language use, or dialogue that emerged in the text (Biggerstaff & Thompson, 2008; Smith, Flowers, & Larkin, 2009).

For the initial noting process of analysis I followed the recommendations of Smith, Flowers, and Larkin (2009) which led me to remain open-minded as I completed an exploratory style of reading that included noting out comments that were interesting and found during my freestyle reading process (Smith, Flowers, & Larkin, 2009). The second step I took in the analysis was to create an active engagement with the text (Smith et al., 2009). I used this active engagement with the text to uncover and bring to light key objects of concern which included people, places, events, or phrases the participant shared in the interview (Smith et al., 2009). In the initial noting process, I made side note comments about my impressions, thoughts, and reflections. During this active engagement and reading of the text, I had a transcript in one column and parallel to that column were my exploratory comments that had been written alongside the transcribed text (Smith et al., 2009). The exploratory commenting process included descriptive commenting, linguistic commenting, and conceptual commenting (Smith et al., 2009).

During the descriptive commenting process, I wrote alongside the original transcript key words, phrases, comments or figures of speech, objects, and events the participant used to answer the interview questions (Smith et al., 2009). The purpose behind the descriptive commenting process was to create a generalization and story of experience from the first-hand accounts of the participant (Smith et al., 2009). The next process of exploratory commenting included linguistic commenting.

The linguistic commenting process included noting down pauses, comments, voice tones, and degree of fluency that emerged during the interview process. While I compared my interview notes and examples, I noted facial expressions, voice tones, and expression of emotions that were shown by participants during the interview (Smith et al., 2009). During this process, I used my primary interview notes while I listened to the audio recording to find linguistical flows of information expressed by the participant during the interview (Smith et al., 2009).

The third part of the exploratory commenting included conceptual comments. Conceptual comments included moving away from explicit or generalized comments toward an overarched understanding of the participant's experiences (Smith, Flower, & Larkin, 2009). In the descriptions and linguistic commenting process, I looked for the participant's conceptual understanding of how their experiences shaped their viewpoint, opinions, and perspectives on the topic. This second initial noting and structured exploratory commenting process I used in the next section of analysis which created and developed emergent themes within the transcribed text (Smith et al., 2009).

In this process of data analysis, I re-read exploratory comments and developed emergent themes amongst the participant group (Smith, Flower, & Larkin, 2009). Then I narrowed down the transcripts into connections, patterns, and interrelationships between all the participants' transcripts that I had taken through the exploratory commenting process (Smith et al., 2009). Next, I broke apart the transcripts into chunks and created a narrative that related to the topic under investigation (Smith et al., 2009). These chunks of transcribed text were used to express the perceptions of the participants, as they related

to the topic under investigation and the research question (Smith et al., 2009). This process was first completed individually with each transcription, which created a “hermeneutic circle.” The transcript was then narrowed down the essence of experience from each participant (Smith et al., 2009, p. 92).

I then took the essence from each transcript and compared all of the transcripts in the study. This process of analysis created connecting and emerged themes shared amongst the group as a whole (Smith, Flower, & Larkin, 2009). I then developed a mapping system and paired the themes together and developed a shared meaning amongst the participant group (Smith et al., 2009). The mapping process included placing particular themes underneath the research question to describe how each participant answered the broad research question. The final process included writing out and theming out how the participant group shared common viewpoints, thoughts, and perspectives related to the research question.

IPA does not require saturation of data or findings because the approach is exploratory and focused on understanding the lived experiences of the individual and shared perspectives amongst the group of participants concerning the topic under investigation (Smith et al., 2009). In qualitative design, saturation is difficult to reach without the using ground theory approach and methodology (Creswell, 2007). Therefore, due to the selected methodology and small sample size, the saturation of data did not occur in this study.

Trustworthiness

To ensure objectivity, I had no previous face-to-face contact with participants until the day of the interview, outside of the recruitment process. In the interview, I provided each one on one overview and explained the purpose of the study before they completed the informed consent and gave their approval to start the interview and data collection process. I had regular contact with my dissertation chair and followed the specific data analysis plan that I outlined in this chapter. For this chapter, I collected, transcribed, and analyzed all data through the same protocols. To ensure the credibility of the findings, all interview data was transcribed straight from the audio recording. Once data was transcribed, I provided each participant their transcript in a face to face checking/debriefing follow up meeting. I used the member checking debriefing follow-up so that each participant had an opportunity to read and determine if what they shared in their statements, comments, and dialogue were accurately represented by each participant prior to data analysis of their transcripts.

To ensure dependability, I cross-referenced the findings of this study with previous academic literature collected from professionals and academic scholars. The cross-reference evaluated the motives correlated with volunteerism and long-term volunteerism found in quantitative literature, and I compared similarities and difference in this study's qualitative findings and conclusions. During the cross comparison process, I referenced whether or not quantitative findings in the reviewed literature in Chapter 2 were similar to or different from what I found in this study. I also explored whether or not the perceptions held by this study's participant group expanded on previous academic

findings or if new previously unnoticed or unshared perspectives emerged from this study's participant group.

Ethical Procedures

I gained pre-approval and authorization through Walden University IRB department, my IRB number is 2016.02.1912:04:45-06'00'. The treatment of human participants included protecting the identity of each participant in the study. I provided each participant in this study an identification number that represented his/her involvement. I did not include names, addresses, professional ties, or employment history in the transcripts or the body of this study. I did collect demographic information which included age, gender, religious affiliation, and race, but the information had not identifying characteristics, and was only collected after I received written consent from each participant. This process ensured that I could keep each participant's identity protected and confidential.

I informed each participant that they could end their participation in this study at any time. I informed and checked in with each participant during the interview, and informed them at any time they could refuse to answer questions and leave end the interview at any time. I wanted to reassure the participants that they were in control of the interview and the process that unfolded. I archived all data in encrypted computer files with password protection. I am the only person with access to data materials and to the identities of the participants in the study. After the completion of the study, I took all interview notes, transcriptions, and audio recording are secured, accounted for, and destroyed except for information I have included in the study.

Summary

This chapter provided an overview of the research methodology, rationale for the design, research question, role of the researcher, and data analysis plan. Throughout this chapter, I have outlined the ethical considerations for safe keeping of data and the protection of human participants. I have also included my IRB approval number in multiple sections of the chapter and I have maintained all of my roles and ethical considerations during the course of this study. The upcoming fourth chapter provides an overview the organizational setting, demographic of the participants selected for the study, data collection process, data analysis, evidence found, results, and summary of findings.

Chapter 4: Findings

Introduction

This chapter contains the data analysis and findings portion of the study. Within the first portion of the chapter, I provide a description of the selected organization and the services it provides to homeless individuals in the community, as well as a description of the interview setting . I provide a diagram that outlines the participant groups' demographical information.

The second portion includes an in-depth breakdown of the qualitative data that led to the identification of themes and shared perspectives of the participant group to answer a single research question. To illustrate the process of data analysis, I provide a flow sheet that illustrates how the raw qualitative data were organized. This chapter includes an generalized story of each participant, themes that emerged for each participant, shared themes among the participant group, and the overarching conceptualized group theme. The final portion of this chapter addresses the trustworthiness of the study and contains a summary.

Selected Organization and Interview Setting

The selected organization site for this study was located in Indiana. For the sake of privacy, no names, addresses, or other personal information are listed in this section and chapter or within transcripts. I do provide some general information about the services and programs offered through the organization, but I have not disclosed their location or name. Information listed on the organization's webpage included an outline of the human services the organization offered within the community. Human services

provided by this organization include free lunches and dinners through its facility, which runs year round. In addition, the organization has provided 48,180 nights of lodging since 2009. The selected shelter also provides educational services to the community, which have included literacy and GED classes for residents at the shelter and biblical counseling services for residents of the facility and the community at large. The organization provides clothing and emergency housing assistance and disaster relief to community members. Transitional apartments for residents are also available through the organization, which offers 19 one-bedroom apartments on its top floor. In addition, the organization has recently built six 1 bedroom apartments for single women at its other location in the same community.

Human services programs and resources within the shelter are extended to males, females, runaway teenagers, and homeless families through multiple locations. In addition, the organization lends its physical building to other human service organizations to hold conferences and banquets. The shelter has provided more than 1,505 Thanksgiving baskets since 2009, and it takes part in Christmas Toy Give-Always, a collaborative effort with other human service organizations in the community. All of its human service resources are free of charge and are provided to residents in the shelter along with community members.

The selected organization provided written permission to the Walden IRB, allowed me to set up a recruiting booth, and ensured that I had a private setting and accommodations to ensure that all participants would have privacy and protection of their

identity from the organization. I contacted each participant individually to schedule interview times at the selected organization.

Participant Demographics

The participant demographic information within the following table includes age, sex, race, education, marital status, religious background, volunteer duties, and length of service within the selected shelter. All participants provided written consent for their information to be collected and included in the study. I have placed all of the participant demographics in Table 1.

Table 1

Participant Demographics

Age	Sex/Race	Education	Marital status	Religious	Duties	Length of service
48	White male	GED	Married	Christian nondenominational	Food service	4-5 years
37	White female	BS degree	Married	Christian nondenominational	Food service	4 years
57	White female	AS degree	Married	Christian—Southern Baptist	Birthday party	25 years
43	White male	AS degree	Married	Christian— Southern Baptist	Birthday party	2 years
43	African American female	AS degree	Single	7 th Day Adventist	Food service	2 years
60	White female	MS degree	Married	Evangelical Baptist	Food service	15 years

Data Analysis Single Case and Findings

All collected data in this study were analyzed through a specific and predetermined protocol, as shown in Figure 1. Data analysis included completing an initial reading of each transcript individually. The first step in my analysis included

noting key words that emerged along the side of the original transcript. I then began the initial noting and exploratory commenting, where I wrote alongside the key words and original transcript my reflections and key objects of concern that emerged before I sought out and identified the key perceptions held and shared by each participant.

The key perceptions were then written out alongside the initial noting key words I located and exploratory commenting columns, in a separate but side-by-side column. The final step in data analysis included creating and developing emergent themes for each participant based on the identified perceptions and key objects allocated during the analysis of each transcript. The transcripts included five separate side-by-side columns. Within each column, there was an original transcript, initial key words, exploratory commenting, identified perceptions, and themes. After I had identified each single case analysis, I began the process of mapping and pairing shared themes among the participant group. I then placed all shared themes into tables for side-by-side comparison, before setting out to identify one conceptualized theme that described an overarching theme of the entire group.

The completed transcript with all five columns can be located in Appendix D.

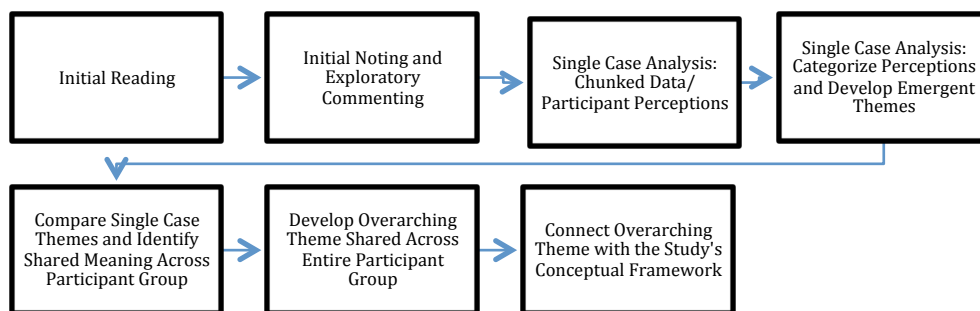


Figure 1. Data analysis flow sheet. Adapted from, developed from, and based on the suggestions of Smith, Flower, and Larkin (2009).

The findings of this study have been presented through a single case analysis. To ensure that all participants were able to accurately share their lived experiences that resulted in initial and long-term volunteering behavior in one selected homeless shelter, I created a flow chart that concretely described how I analyzed each transcript and narrowed down the general lived experiences of each participant to emerging themes, as depicted in Figure 2.

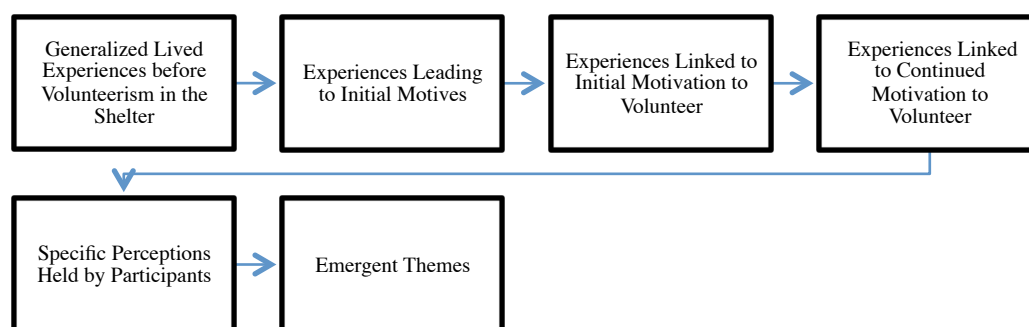


Figure 2. Generalized story-experiences-motives-themes flow sheet. Adapted from, developed from, and based on the suggestions of Smith, Flower, and Larkin (2009).

Participant 1 Lived Experiences

Generalized Story

Participant 1 (P1) shared a variety of life experiences throughout the course of his interview, including life experiences before and after becoming a homeless shelter volunteer. He shared stories from his childhood and addressed where his compassion for people started. He described influences and difficulties in his life and then described experiences with volunteerism in his military service.

I've never been homeless; my mom always had a roof over our heads and food in our stomachs. That, we were poor, she, my mother didn't graduate high school. Um, she didn't go to college, but huh, the only thing she did teach us, was respect, and um, even though at that time in my life, I didn't see it, but now looking back on it and see the situations, um. Um, so and my mom had a compassionate heart also, she cared about people. Huh, you know, I guess, I guess, that is where it started at.

I feel, I believe, that is where it started and stems from, my mom at one point in time was at this shelter [paused]. And, because of other influences, um, my mom, later on in life, I still wasn't able to do the proper thing, because of other influences.

I was influenced by other things. I was influenced by drinking; I am not going to say I am a recovering alcoholic, all the trouble I have been in in all my life,

whether civil or military is alcohol related. Um, I have been into drugs, um, I chased women, um, I mean, been locked up many times, um, so. If I wouldn't of given up the alcohol and drugs.

When I was in the military my chief was big on, um, that I had to answer to, who was big on helping children. We would go once a day once a week and work with a child that was preselected to, um, spend time with them and just mentor, so that was basically my first encounter.

When I was in the military, I didn't take it as serious as I do now, I took it more, when I was in the military it was my job. Now, it's huh a passion.

Initial Motives

In response to the first interview question, the participant described his initial motivation for volunteering within the selected homeless shelter. The description he shared also emerged a few other times through both the predetermined interview questions and the reflective questions he was asked.

When I first gave my life to Christ. He speaks that we are to take care of, one of his biggest things we're to do as Christians is take care of the homeless, the widowed, the children.

He initially described this life change as a reason for his engagement in volunteerism. However, he also shared that this conversion resulted in motivation to be

involved in the community, along with emotional changes toward individuals in the community.

I made it a point to not just go and sit in a church on Sundays. I wanted to be involved within the church and within the community, whatever community that may be.

And, when I became a Christian and gave my life to Christ 4 or 5 years ago. Um, it just opened up, it opened my heart, just opened up for these things.

I believe that all the things I have gotten myself involved in, as far as volunteering. Have been put into my life for a reason. I can almost see where before I was a Christian, the Lord was preparing me.

Being a Christian 4-5 years. I think it is, that 4 plays a lot in my life. I wouldn't be where I am at today if it weren't for me being hit by the spirit. Cause I tell you, man, I wouldn't have the same compassion I have today.

About 4 or 5 years ago, I was just about to retire from the military. I was struggling in the military and had some stuff going on in the military. I just wasn't agreeing with, you know. I believe that is when the Lord told me, I know told me. It's time to get out of the uniform and join my army, and that is what I try to do now.

As he identified in the text above, his conversion to Christianity resulted in and impacted not only his behavior, but also his emotions and his thinking toward volunteerism, as part of a bigger plan. After he described his initial motives for volunteering within the homeless shelter, he started to describe, explain, and illustrate other changes in his behavior, emotions, and thinking that resulted in his long-term volunteerism.

Continued Motives

P1 described reciprocal emotions linked to his volunteering duties and service to others that were not linked to what had initially motivated him to volunteer at the shelter.

I just serve food, once a month, and then in July through my church. I think it is awesome. A great experience that everybody should experience, it keeps me humble. It makes me thank the Lord for the blessing He has blessed me with; it gets me; it's a ultimate feeling to get to be and help someone, whether it be just serving food or financially.

P1 described his lived experiences at the shelter and how he perceived his service to others as related to social change.

I believe that you know it takes one person to start a change. And, um, I believe I may not make a change, but I'm, I bet I am setting an example the Lord wants me to set an example for my kids, they're the ones or my grandkids, maybe the one that makes the ultimate change, um cause, the society which we live in to become a better society.

In the reflective part of his interview, P1 described how his volunteerism and his spiritual belief system were interconnected and linked, which resulted in continued service to others in the shelter.

That's what the Lord commands us to do, again, I'm not perfect. You take the Bible, and you truly want to have that relationship with Jesus Christ, then it um, tells you what you are suppose to do. Um, and take care of the children, the poor, the widows, and come visit me in prison. It's one of His biggest commands, to serve those groups of people. And, if I don't try every day to walk the walk, I talk, then that is being a hypocrite.

I have grown up so much in my walk. I just want to continue to grow and have that ultimate relationship and be able to, um spend eternity in heaven with my family and friends. If the Lord accepts me, I want to be able to see the people that I have helped and have passed on.

For me to try, to try to be the Christian and follower of Christ He wants me to be, even though I sin. I need to do this because that's what He ask us to do. I want to have that ultimate relationship, and when I, we all know there is a time period when, you know, before you enter heaven. Where God does his judging, I want him to be able to say job well done good servant. That is what my ultimate goal is.

To help and take care of these people, by the word. The children, the widows, the poor, and the people that are in prison. It's, it helps me grow more mature spiritually, it helps me, um spiritually, in my walk hand in hand with Christ.

Within the shared perceptions related to his walk and spiritual growth. He described and shared how he felt toward the individuals he served and his concern for them. The emotional changes were not present prior to his engagement in shelter volunteerism. In addition, through his service, he described connections to the individuals served that were directly linked to his time and dedication to others in the shelter.

I am comfortable, who I am, where I came from. I mean, I feel like, I feel like, there's a part of me, that um, connects with people that we come in contact with that are in these types, huh, what's the word I want, huh shelters I guess. I don't want to use the word shelters, but that are in this type of situation. I feel connection. You know, um, I've been down the roads a lot of these guys and ladies have been down.

I have grown and learned that joy I get from it, and seeing a smile, putting a smile on someone's face.

I think you take the opportunity that are given to you to help someone else if it doesn't make you heart feel better, oh, or make your insides feel better, glow, or whatever you want to call it or terminology. I continue to receive the blessings I get for doing this. And, once again it is not about me receiving a blessing, it's

about allowing myself to be put into a situation to do for others, that is the blessing.

The cognitions shared by P1 also continued to be described through the notion of being socially conscious and doing the right things for other people in need, as part of his desire to continue his service in the shelter.

Because it is the right thing to do. To help other people in situations of need, whether it is need of not, whether well, it's the right thing to do. It's part of, I believe you know, it's my, it's the right thing to do. If an individual comes to you and says I need help. Whether it is just sitting there and listening to them. I have compassion for people, which is God's people. There are people that just need to understand that you love them and you care about them and you want to do the right thing and help them, that is where I have within my walk with the Lord.

You know, its people don't know, realize, that there're a lot of including myself, that live paycheck to paycheck. There's people out that don't realize they are just one step away, and it could be us it could be whoever. I mean these people that have these situations in their life, or could be free will caused or they could be just the beast of society.

Through P1 generalized story there were specific motives that initially motivated his engagement in volunteering, but there were also specific motives that were linked to his continued engagement in long-term shelter volunteerism. To create a basis for the emerged themes, I provided specific perceptions that were pulled and identified during

the exploratory commenting. The perceptions were the basis for the emerged themes of Participant 1 in this study. The perceptions shown in bold italics in Table 2 are the specific perceptions I pulled from the rich text provided by the participant. The rich text from which the perceptions were pulled is provided along side the extracted perception.

Table 2

Participant 1

Participant 1: Extracted Perceptions

Extracted Perception	Correlating Text
Giving my life to Christ	"When I gave my life to Christ. He speaks that we are to take care of. One of his biggest things we're to do as Christians is take care of the homeless, the widowed, the children."
Opened my heart	<i>"And when I became a Christian and gave my life to Christ 4 or 5 years ago. Um, it just opened up. It opened my heart just opened up for these things."</i>
Draw other people to the Lord	"We have to live by example, to draw other people to the Lord."
The Lord commands us	"That's what the Lord commands us."
Bring others closer to the Lord	Possible be able to have a conversation to bring them closer to the Lord."
The Glory of the Lord	"I don't do it for, um anybody other than the glory of the Lord. It's all about the glory of him and doing what he wants us to do."
My walk with the Lord	"I take it serious, because again, it's because of my walk with the Lord."
Good servant	"When God does his judging. There is a time. And, I want him to be able to say, job well done good Servant."
Teaches me how to care	"It teaches me a lesson. It teaches me how to care, how to um, just be the person that the Lord has made me capable of being."
To have the relationship with Jesus Christ	"That's what the Lord commands us. You take that Bible, and you truly want to have the relationship with Jesus Christ."
I have been blessed	"I have been blessed by the Lord to have common sense, morals, values, and um, the ability mental and physical abilities to provide for my family, and myself. Um, to give back is um, that how I to continue to receive the blessing. What I love about it makes me, it makes me feel blessed inside."
The compassion and to be the Christian and follower of Christ	"It's their people, and the compassion I have for people now, and in, and for me to try, to try to be the Christian and follower of Christ he wants me to be."
Take care of the children, poor, widows	"Take care of the children, the poor, the widows."
It could be us	"You know, its people don't know, realize, that there's a lot of including myself that live paycheck to paycheck. There's people out that don't realize they are just one step away, and it could be us; it could be whoever."
It is the right thing to do	"Because it is the right thing to do. To help other people in situations of need, other, whether it is need or not, whether well, it's the right thing to do, it's part of, I believe you know, it's my, it is the right thing to do."
Start a change and set an example for my kids	- "I believe that you know it take one person to start a change, and um, I believe I may not make a change, but I'm, I bet I am setting an example the Lord wants me to set an example for my kids, they're the ones or my grandkids, maybe the one that makes the ultimate change, um cause, the society which we live to become a better society."

Emergent Themes

To develop the emerged themes I narrowed all the rich text into specific perceptions shared by participant 1. I began with the initial theme and then I developed themes that were linked to his continued engagement and long-term volunteerism, based on the perceptions that he shared during his reflective interview. In Table 3, I have presented four separate themes and the perceptions that supported each theme for P1.

Table 3

Participant 1: Emergent Themes

Themes and Supporting Perceptions Participant 1

Themes	Supporting Perceptions
Theme 1- Conversion to Christianity	Giving my life to Christ Opened my heart Compassion
Theme 2- Christian service	Modeling after Christ Following God's commandments Glory of the Lord Spiritual walk with the Lord Obedient to God Teaches me how to care Seeking an ultimate relationship with God Growing spiritually Ultimate feelings Brings others closer to the Lord Feeling blessed by God
Theme 3- Being a Christian example	Living by example Start a change Wanting to do more Right thing to do
Theme 4- To care for others	To give back People need opportunities Do for others Take care of the child, the poor, the widows Compassion for others I have

Participant 1 Themes

Participant 1 was initially motivated through *Conversion to Christianity*. I identified this motive as the initial motive, and his notion of giving his life to Christ that was described by P1 in the first interview question, but also throughout his reflective responses.

When I became, gave my life to Christ.

And when I became a Christian and gave my life to Christ 4 or 5 years ago. Um, it just opened up. It opened my heart just opened up for these things.

Being a Christian 4-5 years. I think it is, that 4 plays a lot in my life. I wouldn't be where I am at today if it weren't for me being hit by the spirit. Cause I tell you, man, I wouldn't have the same compassion I have today.

About 4 or 5 years ago, I was just about to retire from the military. I was struggling in the military and had some stuff going on in the military. I just wasn't agreeing with, you know. I believe that is when the Lord told me, I know told me. It's time to get out of the uniform and join my army, and that is what I try to do now.

However, his long-term volunteerism in the shelter was motivated through the second emergent theme, *Christian service*. The second theme included perceptions that were not just linked to his initial conversion to Christianity, but also belief system with regards to

service to others. In the final reflective question of the interview, participant 1 stated that he wanted to be seen by God at judgment as a good servant.

When God does his judging. There is a time. And, I want him to be able to say, job well done good servant.

The *Christian Service*, as described by the participant included a variety of emotion, cognitions, and religious beliefs held he held that manifested into helping behaviors.

I take it serious because again it's because of my walk with the Lord.

I don't do it for, um anybody other than the glory of the Lord.

It teaches me a lesson. It teaches me how to care. Just be the person that the Lord has made me capable of being.

I just believe. It helps me grow spiritually, its what we are commanded to do by the word.

That's what the Lord commands us. You take the Bible, and you truly want to have the relationship with Jesus Christ.

Gifts that I give these people is my time and dedication, and um, possible be able to have a conversation to bring them to the Lord.

We have to live by example, to draw other people to the Lord. That's what the Lord commands us.

It makes me thank the Lord for the blessings he has blessed me with.

It's one of his biggest commands, to serve those groups of people.

Because that is what the Bible tells us to do.

All of the perceptions that were shared were used to create the emergent theme *Christian Service*, the feelings of being blessed by the Lord paired with the participant beliefs and value of following the commandments of God, and his cultural belief system as a Christian were all combined to create the conceptualized theme *Christian Service*.

The third emergent theme included *Being a Christian Example*, were based on the cognitions and religious beliefs that were rooted in modeling pro-social behavior to others and setting a Christian example for his children that may eventually result in social changes. The cognitions and religious beliefs held by the participant manifested into pro-social behaviors and his long-term commitment to volunteerism within the shelter.

We have to live by example and do the right thing, to draw other people to the Lord.

I believe that you know it takes one person to start a change, and um, I believe I may not make a change, but I'm, I bet I am setting an example the Lord wants me to set and example for my kids, there the ones or my grandkids, maybe the one

that makes the ultimate change, um cause, the society which we live in to become a better society.

I'm constantly thinking of how I can do more.

It is the right thing to do. To help other people in situations of need, other, whether it is need or not, whether well, it's the right thing to do, its part of, I believe you know, it's my, it is the right thing to do. If a individual comes to you and says I need help. Whether it is just sitting there and listening to them.

The fourth theme *To care for others* emerged based on cognitions and religious beliefs shared by the participant that were centered around taking care of those in need through service to others.

It helps me, and again, it's what we are commanded to do by the word. To help and take care of these people, by the word. The children, the widows, the poor, and the people that are in prison.

I've been blessed by the ability you know; I have been blessed by the Lord to have common sense, morals, values, and um, the ability mental and physical abilities to provide for my family, and myself. Um, to give back is um, that how I to continue to receive the blessing I get for doing this.

There are a lot of people that are poor that believe in the Lord. So they don't just need that help. They just need the opportunity, because you don't just get the same opportunities being poor, homeless, or whatever.

I have compassion for people, which is God's people. And, I just feel. I don't care if it is a young child in Africa or India, or Indianapolis or Chicago. There are people that just need to understand that you love them, and you care about them. There people that need, whether it is me standing in a chow line serving up food, or giving a dessert, or whatever it may be, or building a ramp, or um or doing all pro dads. It's their people, and the compassion I have for people now, and in, and for me to try, to try to be the Christian and follower of Christ he wants me to be, even though I sin.

Research Question Answered

P1 emerged themes answered the pre-determined research question of this study: How do long-term volunteers think about and make sense of what motivated them to volunteer initially and over the long term at a homeless shelter? His initial motive included his *Conversion to Christianity*. His long-term motives for volunteerism were a set of interconnected themes that included *Christian Service*, *Being a Christian Example*, and *To care for others*. These themes were all described by the participant to be the basis for his long-term volunteering behavior in the selected homeless shelter.

Participant 2 Lived Experiences

Generalized Story

Participant 2 (P2) generalized story described her lived experiences before volunteering and after she volunteered at the homeless shelter. Throughout the interview, P2 shared stories and experiences in her life before she began volunteering in the shelter that she felt initially motivated her to be a volunteer in the shelter. P2 described that she volunteered when she was in high school and some in college, along with the service and volunteerism she had done with her husband, children, and church.

I've done Habitat for Humanity. I've done of course this was when I was in college that was over 15 years ago.

I did some small volunteering things in college; probably did in high school. But it probably wasn't because I wanted to; it was probably because I had to. Part of my class credit or part of my grade.

I guess I volunteer time at the school, my daughter's school. I work with my husband at Servants at Work. We build ADA ramps, wheelchair ramps for people that can't get out of their homes. I help with my daughter's stuff, girl scouts. I volunteer at church all the time to do whatever.

Participant 2 described some emotions and thoughts that present in her mind toward what she expected her volunteerism in the shelter to be like before she entered the facility.

You know I didn't want to come into a homeless shelter, and get beat up for lack of a better, cause.

I've watched TV shows, you know what you see, I had a preconceived notion of what it is going to be like. That's what you see on TV. I was in the homeless shelter, and they stole all my stuff, not like things are real on TV, but you know.

I had a preconceived notion of what it is going to be like...then when I walked in, there was someone at the front desk, you know, the first time I came in, through the side door. But, um, there people kind of sitting around staring at you, and your kinda of, like is he going to rob me, we had our little girl with us, and is she going to be okay.

I'm not going to lie...I probably thought, I am too good for this. I have a nice house and vehicle...but I could be poor in other ways like a lot of other folks here are.

Well, you know, sometimes there are some that are more quit, they don't have the nicest cloths, they don't smell very good. What are they thinking? My daughter was running around helping people because that's what she likes to do. I was more worried about her more than anything. You know, I could probably kick and

scream my way out of something. It's the unknown, I have never been in a homeless shelter, I have always had a roof over my head. So it was the unknown.

I am sure, you know, I had this look on my face. Being nervous, I didn't want to walk in or come off like I was a big snob. Hey, I am better than you, or making them feel belittled. Even though I was nervous that first time, I didn't want them to think, any different, I want them to think I am just like you...I just have a nicer pair of pants on. I didn't want them to feel uneasy.

Initial Motives

In the first interview question, P2 described her initial motivate for volunteering at the shelter was through her church.

Well, I don't know if it was necessary a motivation, but our church does an annual Thanksgiving in July meal. We come and provide the food and come and serve it. But, after the first time of doing it, we have come ever since. So we just enjoy it. I still come with the church, I occasionally come with other people, like I did the other day when we were here.

However, in the reflective portion of the interview, the participant recognized and described that her decision to attend church regularly may have led and resulted in her shelter volunteerism.

At first, they needed volunteers. I didn't know much about it when we first started going to church. So my husband likes to do this, but ever since that time. It is something I look forward to each year.

I feel bad for people that are less fortunate. I've just never really had the opportunity. When I went to church, I started meeting new people in the community, and every little bit helps.

Continued Motives

Throughout the interview, she described changes in her thinking, emotions, and with religious beliefs that resulted in her long-term volunteerism in the selected shelter. The first change she described linked to her continued motivation to volunteer was the changed perceptions she held about individuals that resided in the shelter, that were not present before she initially engaged in volunteerism at the shelter.

I can be a pretty judgmental, I have been pretty judgmental in the past....You know, it's the human nature, we all have that tendency, I still do, don't get me wrong, I still do, but it helps me become less judgmental, just knowing, that hey, some people have it rough...and it is not necessarily their fault.

Well, you know, before, like I said, I had no idea, um, now that I have met them and interacted with them, they made me realize that hey, they are just like us, um. I am not going to say that at some time they may not hurt somebody because of mental disorders, that could sometimes affect people without them really, I am more at ease, even if I interact or come across, someone out at the store. Anything could happen, but I am not as paranoid to come in here. I don't feel like I am going to be harmed in any way. Um, I am rambling again. But, yeah, just knowing that there normal, just like us. They just don't have the means.

Well, I mean, it's especially, before, I would see a person walking down the road and been like ugh... but now its, so, I don't want to make judgment on them, life is hard and even harder if you don't have the means to have a home. I'm very cautious at judging, I don't know what they have went through, you know, and that gives me no right to judge, whether they have clean clothes or dirty cloths.

P2 continued to discuss and revealed new emotions that resulted out of her lived experiences at the homeless shelter that may have resulted in her continued volunteering behavior in the selected shelter.

I do feel better knowing that my time, I give to the individual is helping in some way. I was kind of nervous coming into a homeless shelter and helping out."

"Oh, I mean I feel good. I think not only knowing that they are getting a meal. I try to interact and try to talk with them.

They make me feel good, just helping out where I can. When I can.

It's fulfilling, it makes me feel that once again we have provided them with a good meal, and we have taken care of them for those few hours.

Maybe it just makes me feel better as a person, it's not about me, it's about them I could only imagine what its like not to have a meal...I should skip one. You know, I don't know what that would be like...so knowing they have a meal makes me feel better.

The biggest one is the little kids that come in. When we do the one with the church in July, there is a lot of kids. They come in, not really sure, maybe it just depends on how many of the residents here have kids, it may depend. The kids seem so happy, I don't know if they are happy because they are getting a meal, I hope they are just happy in general...you know, when we interact with them, they are usually smiling, and you know, so. But it is the most heart breaking part at the same time because these kids are without meals or homes.

I do dislike seeing the children in here, because, it's not anyone's fault it's not their fault, that is where the Lord has them right now, but knowing that they have a meal, reverse the heartbreak.

I am kind of repeating myself; I am grateful that I am able to serve someone else a meal. Whether it is, after we serve them, we fill their drinks up and take them desserts, I am grateful.

Throughout the reflective portion of the interview, P2 shared lived experiences and concepts she learned through her religious practices and affiliations that resulted in her continued pro-social behavior as a volunteer within the selected shelter.

Well, I mean I feel this is what I do, how do I want to put it. I have learned so much over the last four years going to church about the Lord and Jesus. He does allow us to do, that's what we are here for, take care of those in need. I'm not as poetic as my husband would be. I really feel that this is really what God wants us

to do. It's hard for some people to grasp, but he gives us everything we have, pay it forward.

I know, believe me in the beginning. I didn't want to pay it forward. I was a little selfish. Ideally was before we went to church. It was really about me and my husband, and taking care of us. Now that I have learned what I have learned, through the word of God and Jesus, and everything. Um, I try to take, we try we take a portion the ten percent of everything we bring in; we give it to the church. My husband carries cash in his pocket just to hand out to people that seem to look in need. Stuff like that. I've handed out money before to. Um, um, I look at it, I'm provided for; I want to make sure others are provided for too.

I know, um. I mean the lord provides everything for us. So, the lord is working through me, and showing kindness and um, um, you know, to other people, not knowing what the back ground is, I'm sure they have had it pretty rough, and just trying to show them that their people who care.

Well, I'm I'm, referring back to the ten commandments, I know them, so don't ask me to list them. You know, in different scriptures throughout the Bible. It talks about you need to help the poor, and the less fortunate, and you know, and like I said down on their luck, so, I he, commands us, this is.

I just feel it's the Lords, he is commanding us to do this, but it is something I want to do. It's not like I'm doing this against my will.

Well you know, it just my life, from the day I was born to the day I die, is my testimony. You know the things I have done in life, the places I have been. And the people I have helped and the people I haven't helped, it just every aspect, going to school and going to college, I feel is a testimony, everybody has a testimony. And being a servant for the Lord in every aspect I can, would be part of my testimony.

In addition to new experiences that elicited new cognitions, emotions, and religious beliefs, that resulted in continued volunteerism. Participant 2 also provided descriptions and thoughts on her volunteerism and the perceived difference it had on others and she was motivated to provide for and take care of others through volunteerism. She expressed a motivation to take care of their concrete needs like food and nourishment, but also emotional needs.

Um, just knowing that the meal I'm either serving or providing, depending on what the case may be. Why I'm here is keeping these people going. They need nourishment to keep going. I know that many of them struggle with issues, at least knowing they got a meal that is probably the most rewarding part.

Just helping out where I can, when I can. Um, and it might make a big difference in the person's life. That they know there is someone out there that does care about me. Sometimes I wish I could do more; time is limited sometimes.

We have provided them with a good meal, and we have taken care of them for those few hours. They got someone taking care of them, instead of fending for themselves.

I look at it, I'm provided for; I want to make sure others are provided for too. I didn't need to get this diet coke on my way here. That's two dollars I spent on that; I could have given to someone else. I was plenty of the money that is given to me; I could pay it forward.

I want to think that us showing love to these people, I hate to call them these people, but um, might change their attitude, it might be, that someday they might be able to pay it forward. It's like planting that seed, you know, especially in the children. So that they know that hey there are people out there helping. And maybe that person I served that dinner to that day was really feeling down, you know, and me bringing them a plate of food and possible having a conversation with them, might have just brought their spirits up. And to know that there are people out there that care.

Throughout P2 generalized story there were specific motives she described that explained her initial and long-term motives to volunteer at the shelter. To develop emergent themes, I provided specific perceptions that were pulled and identified during the exploratory commenting. These perceptions were the basis for the emergent themes of Participant 2 in this study. The perceptions shown in bold italics in Table 4 are the specific perceptions I pulled from the transcribed text provided by P2. I also the complete statement from which the perceptions were extracted and placed it along side the listed perception.

Table 4

*Participant 2***Participant 2: Extracted Perceptions**

Extracted Perceptions	Correlating Text
They needed volunteers	"Well, probable at first they needed volunteers. I didn't know much about it when we first started going to church."
Our church	"Well, I don't know if it was necessary a motivation, but our church."
Before we went to church, it was really about me	"Ideally was before we went to church. It was really about me and my husband, and taking care of us."
Preconceived notion	"I've watched TV shows, you know what you see, I had a preconceived notion of what it is going to be like. That's what you see on TV, not that you see that on TV. So, people, I was in the homeless shelter, and they stole all my stuff."
Judgmental	"I can be a pretty judgmental, I have been pretty judgmental in the past."
I am too good for this	"I'm not going to lie...I probably thought, I am too good for this."
Nervous	"I am sure, you know, I had this look on my face. Being nervous."
Get beat up	"I didn't want to come into a homeless shelter, and get beat up."
Worried	"My daughter was running around helping people because that's what she likes to do. I was more worried about her more than anything. You know, I could probable kick and scream my way out of something."
At ease	"I am more at ease."
I am not paranoid to come in her	<i>-"I am not as paranoid to come in here. I don't feel like I am going to be harmed in any way."</i>
He is commanding us to do this	"I just feel it's the Lords, he is commanding us to do this, but it is something I want to do. It's not like I'm doing this against my will."
He, commands us, take care of the poor	<i>-"I'm referring back to the ten commandments, you know. In different scriptures throughout the Bible; it talks about you need to help the poor and the less fortunate and like I said down on their luck, so I he, commands us."</i>
The Lord is working through me	"The Lord is working through me and showing kindness and um, you know, to other people, not knowing what the back ground is. This is a religious based organization they obviously know the Lord is working in this place providing housing and meals. So yeah, I just feel it's the Lord."
As part of my testimony	"I want to keep helping. I mean there are other activities that I do. But, I want to keep this a part of my passion. So, I want to keep the homeless part. As part of my testimony, I helped. I want to be able to help homeless people as one of the things I succeed in life with. I feel it is a testimony; everybody has a testimony."
A servant for the Lord	"Being a servant for the Lord in every aspect I can, would be part of my testimony."
The Lord taught me this	"The Lord taught me this is what we are suppose to do. To help out, pay it forward, whenever we can and however we can. And, maybe that was the Lord speaking to me back then, as I reflect back."
Grown up a lot and understand	"But, or now that I have grown up a lot and understand a lot more about life."

Table 4 continued

It just makes me feel better	“It’s fulfilling. Maybe it just makes me feel better as a person. It’s not about me, its about them.”
I am grateful that I am able to serve	“I am grateful, that I am able to serve someone else. Whether it is after we serve them, we fill their drinks up and take them deserts, I am grateful.”
They are always very thankful	“ They are very thankful, some of them don’t talk, but for the most part they are always very thankful.”
We have provided them with a good meal	“It makes me feel that once again we have provided them with a good meal.”
We have taken care of them	“We have taken care of them for those few hours. They got someone taking care of them, instead of fending for themselves.”
I want to make sure others are provided for	“I look at it, I’m provided for, I want to make sure others are provided for too.”
Pay it forward	“I waste plenty of the money that is given to me, I could pay it forward.”
Showing love	“I want to think that us showing love to these people, I hate to call them these people, but um, might change their attitude.”
A conversation with them	“Maybe that person I served that dinner to that day and possible having a conversation with them, might have just brought their spirits up. And, to know that there are people out there that care.”
They are just like us	“Now that I have met them and interacted with them, they made me realize that hey, they are just like us.”
I helped	“That knowing that in my lifetime, I was able to help, and this way and this way, and in that way. I want to be able to help homeless people as one of the things I succeed in life with.”
Their normal just like us	“They’re normal just like us.”
They don’t have the means	“They just don’t have the means.”

Participant 2 Themes

To develop the emerged themes I narrowed all the text into specific perceptions shared by participant 2. I began with the initial theme and I then developed themes that were linked to her continued engagement and long-term volunteerism based on the perceptions she shared during her initial and reflective interview questions. In Table 5, I

have presented five separate themes and the supporting perceptions for each theme for P2.

Table 5

Participant 2: Emergent Themes

Themes and Supporting Perceptions Participant 2

Themes	Supporting Perceptions
Theme 1- Church affiliation	Our church They needed volunteers Before we went to church. It was really about me
Theme 2- Feeling at ease in the shelter	Preconcieved notions Judgmental I am too good for this Nervous Get beat up Worried At ease here I am not paranoid to come in here
Theme 3- Christian service	The Lord is working through me A servant for the Lord The Lord taught me this He, commands us, take care of the poor As part of my testimony
Theme 4- Fullfillment	It just makes you feel better They are always thankful I am grateful that I am able to serve
Theme 5- To care for others	I feel bad for people It might make a big difference in a person life We have provided them with a good meal We have take care of them To make sure others are provided for Pay it forward Showing love Having a conversation with them Their normal just like us They don't have the means There are people out there that does care I helped

Initial Motive

Participant 2 described that she was initially motivated through *Church Affiliation*, in the first interview question, she described her first engagement with volunteerism in the shelter resulted out of her church affiliation.

Well, I don't know if it was necessary a motivation, but our church does an annual Thanksgiving in July meal. We come and provide the food and come and serve it. But, after the first time of doing it, we have come ever since.

Well, I'm probable at first, they needed volunteers. I didn't know much about it when we first started going to church. So my husband likes to do this, but ever since that time. It is something I look forward to each year.

Throughout the reflective interview questions, her motivation for initial involvement in volunteerism continued to present throughout the rich text. In reflective question seven she recognized that before her church affiliation the motivation to volunteer in the shelter was not present.

Ideally was before we went to church. It was really about me and my husband, and taking care of us.

Throughout the reflective interview questions P2 continued to recognize motives for volunteerism before and after her church affiliation. This recognition created meaning behind her initial motive and understanding to why she engaged in first time homeless shelter volunteerism four years before this interview.

Continued Motives

During the initial interview questions and throughout the reflective process, P2 shared some preconceived notions and ideas about what she thought the shelter would be like. Before she entered the shelter, she described thoughts, feelings, and descriptions that created and identified the second emergent theme *Feeling at ease in the shelter*.

That's what you see on TV, not that you see that on TV, I was in the homeless shelter, and they stole all my stuff.

I can be a pretty judgmental, I have been pretty judgmental in the past.

I'm not going to lie...I probably thought, I am too good for this.

I am sure, you know, I had this look on my face. Being nervous.

I didn't want to come into a homeless shelter, and get beat up.

My daughter was running around helping people because that's what she likes to do. I was more worried about her more than anything. You know, I could probably kick and scream my way out of something.

P2 described and labeled her thinking and feelings before she entered the shelter as preconceived notions, based on what she had seen in the media. However, after her first interactions at shelter, she described that her perceptions were altered through exposure and interaction with the residents who lived in the shelter.

Now that I have met them and interacted with them, they made me realize that hey, they are just like us.

Their normal just like us.

I wouldn't go out to harm somebody. And, I am that a lot of them wouldn't go out to harm someone either.

I am more at ease, even if I interact or come across, someone out at the store.

Anything could happen, but I am not as paranoid to come in here. I don't feel like

I am going to be harmed in any way.

P2 reflected and described how her interactions and engagement with the residents and her lived experiences at the shelter created a sense of being at ease and that she is no longer paranoid or concerned about her safety and or safety of her child in the shelter.

Throughout the interview P2, described changes in her spiritual belief system and within her church affiliation through the third emerged theme *Christian Service*. She described within her reflective questions responses that she learned and adopted beliefs about serving others through her religious practices and these new life experiences resulted in her long-term volunteering behavior at selected shelter.

The Lord is working through me and showing kindness and um, you know, to other people, not knowing what the back ground is. This is a religious based organization they obviously know the Lord is working in this place providing housing and meals. So yeah, I just feel it's the Lord.

Being a servant for the Lord in every aspect I can, would be part of my testimony.

The Lord taught me this is what we are suppose to do. To help out, pay it forward, whenever we can and however we can. And, maybe that was the Lord speaking to me back then, as I reflect back.

I just feel it's the Lords, he is commanding us to do this, but it is something I want to do. It's not like I'm doing this against my will." "I'm referring back to the ten commandments, you know. In different scriptures throughout the Bible; it talks about you need to help the poor and the less fortunate and like I said down on their luck, so I he, commands us.

I want to keep helping. I mean there are other activities that I do. But, I want to keep this a part of my passion. So, I want to keep the homeless part. As part of my testimony, I helped. I want to be able to help homeless people as one of the things I succeed in life with. I feel it is a testimony; everybody has a testimony.

The fourth theme that emerged from her shared and lived experiences was her sense of *Fulfillment*. P2 described that she felt better, thankful, and grateful and these perceptions motivated her continued commitment to volunteerism at the selected shelter.

It's fulfilling. Maybe it just makes me feel better as a person. It's not about me; it's about them.

They are very thankful, some of them don't talk, but for the most part they are always very thankful.

I am grateful, that I am able to serve someone else. Whether it is after we serve them, we fill their drinks up and take them deserts, I am grateful.

The final theme that described and explained how her lived experiences resulted in P2 long-term volunteerism in the selected shelter included *To care for others*. She described and reflected on some of the major experiences she had with the residents at the shelter and her spiritual experiences outside of the shelter, resulted in the theme of *Caring for others*.

I feel bad for people that are less fortunate.

I know that many of them struggle with issues. Just helping out where I can.

When I can. Um, and it might make a big difference in the person's life.

It makes me feel that once again we have provided them with a good meal.

We have taken care of them for those few hours. They got someone taking care of them, instead of fending for themselves.

I look at it, I'm provided for; I want to make sure others are provided for too.

I waste plenty of the money that is given to me; I could pay it forward.

I want to think that us showing love to these people, I hate to call them these people, but um, might change their attitude.

Maybe that person I served that dinner to that day and possible having a conversation with them, might have just brought their spirits up. And, to know that there are people out there that care.

Their normal just like us. They just don't have the means.

That knowing that in my lifetime I was able to help, and this way and this way, and in that way. I want to be able to help homeless people as one of the things I succeed in life with.

Research Question Answered

Participant 2 had specific emerged themes that answered the pre-determined research question for this study: How do long-term volunteers think about and make sense of what motivated them to volunteer initially and over the long term at a homeless shelter? Her initial motive for volunteering at the shelter included *Church Affiliation*. Her long-term motives for volunteering were a set of interconnected themes that included *Feeling at ease in the shelter, Christian Service, Fulfillment, and To care for others*. These themes were all described by the participant and linked to be the basis for his long-term volunteering behavior in the selected homeless shelter.

Participant 3 Lived Experiences

Generalized Story

Participant 3 (P3) shared a variety of life experiences throughout the course of her interview that described what motivated her to initially volunteer twenty-five years ago at the selected shelter. Some of her life experiences that were described by P3 included experiences in from her childhood, but also her parental experiences. P3 also reflected back on her early memories of her mother and father in her descriptions of how her mother introduced her to community volunteerism.

My mom, my mom, was an extremely compassion serving type person, always, not always saying it, But in observing and watching her my whole life, and she would take me places, and that was just kind of her thing, she just felt that making people loved and accepted, but you know, going where ever, She was religious, my dad was much the same way. But, it was my mom that we would go tramping around with do things, but my dad was very compassionate toward people as well, always wanting to help someone or wanting to see what they needed. So.

In the interview, P3 described that she was first began doing volunteerism with her parents. When I asked her why she initially became a volunteer at the shelter, she described that she, like her mother, she wanted to introduce her children to volunteerism

Um, well, because at that time my children were young and I wanted them to experience that not everyone has life as simple as they did, and I wanted them to be aware and to serve others to have that experience.

Um, well, when, I, I predetermined when I had children that they each had to do three months of some type of volunteer service before they graduated high school. And, um, they were both kind of like, what are we going to do, so that was kind of a step into what it is like to go somewhere and be outside of your comfort zone and to know what it is like to feel what it is like to be inside of someone else world. And to feel the experience of giving back to your society a little bit. So that was just kind of a door opener for them, and to know what that felt like.

So I did not want my children to be closed minded, in a thumbnail, there you go.

Throughout the descriptive parts of the interview, P3 described that her motivation twenty-five years ago was not the same motive she currently had for her service at shelter. She described that up until about one and a half years ago, she routinely engaged in volunteerism in the shelter but did not have a defined or specific routine or direction in her service to the residents, until her most recent motivate emerged. In the pre-determined interview question when asked how she felt and what she thought before she began her volunteerism in the shelter, she replied.

Um, what kind of feelings and thoughts? I am going to bring that up to a closer, the last year and a half. That is a little easier. My biggest thought is, I have always been drawn to the homeless shelter. Um, um, I have a passion. I always wanted. I feel like everyone should have a home. I can't imagine what it would feel like at the end of the day to not have a home to go to. So at the end of the day people who are in a homeless shelter, should at least feel that they are valued and still

important. Many times, you don't have a home it almost personally devalues you as a person. Whether it is true or not, you feel that. So I wanted them to still feel valued and that they are still important people in society.

P3 described that she felt drawn to the shelter because she wanted individuals in the shelter to feel valued and important and these thoughts and feelings resulted in her decision to begin a specific type of volunteerism service in the shelter.

I think when we began, um because I see it as an actual ministry. Not just a volunteer activity or birthday party.

She went on to explain in her reflections the origins of her love for birthday parties and how her passion and love for birthday celebrations resulted in becoming a monthly volunteer service at the selected shelter.

Sometimes might even be selfish or a passion, I am not sure which, but um. I, I love celebrating birthdays, and I think that came from my mom. My mom was huge on birthdays, and I have always loved celebrating birthdays, so, I just really enjoying getting the things ready and setting things up, and um, just the celebration of life, I just enjoy that, so it gives me one more opportunity to, get to do that.

And, so, when I called, this is a God thing. So when I called the mission, to see if we could do that, at that time the still had their social worker. And you're going to think we are crazy But, we are thinking we might come and do a birthday celebration, if that works, cause she knew we wanted to do something once a

month. And, she said, are you serious, and I said is that not good, and she said, we had a church that had been doing that for over a year, and they just sent us, that they were not going to be able to do that anymore.

Over the last year and a half P3 described the feelings and thoughts she associated with her lived experiences at the shelter and how her experiences these experiences have influenced her motivates and continued volunteerism at the shelter, specifically emotional changes she has had over the last year and a half.

We do a monthly birthday celebration and serve meals, once a month. They are combined. We usually come over. It's usually with our church. It's kind of a mixed group. It is kind of a mixed group, one group does the meal, and we do the birthday party, but we are here for the whole thing, my husband and I.

It energizes me to want to do more, sometimes, I think, I wonder what we could do, that they really need. My husband, we have supported them somewhat financially, not at all anything significantly, other people in our church buy bowls, um we, did a huge Christmas party and bought gifts for everybody, um, I don't know, I feel like what we do is so insignificant, that we just want to do more, again compared to what they really need. So you start thinking about, where could we go from here? If I could, let, this might be, not mean anything to them, but I would love to create a dining, that dining room, into a dining room. A beautiful room, where at least your meals, I think I believe all the way from when I was a

kid, meal time was oh so important, to my kids, meal times was the one time, where we all got to sit together.

P3 also described what and how she felt about the preparation, engagement with the residents, and her ministry at the shelter each month.

But, I enjoy it. I personally love organizing, preparing events for people. So that is kind of on an individual end. Something that is fun for me to do, but when you walk in here. You just feel loved. The guys here make you feel wanted and make you feel loved. It's almost a backward blessing. You know, a reverse blessing when you come. I think, it is why we are continually drawn back.

It's something I enjoy and look forward to very much. I rearrange my other schedules to be sure that it is something I can do. It's something I want to do.

She also described a development of relationships with the individuals served through this celebration of life and then she described what she had learned about the individuals served at the selected shelter.

I feel very connected to them, and I want them, and I hope they feel that I hope they know that we are not just here because you are here in a homeless shelter, and we just want to do our good thing.

I pray with them at the beginning, that we all realize that we are all connected and truly within creation, we are connected as brother and sisters. We need to see ourselves that way more, so I feel.

I do feel a connection to these guys and many of them, we have learned some of their stories, and they know my name now.

I just think of them, to be honest no different than sitting her talking with you. Just somebody, that I don't know, but I would be thrilled to hear more about you, and what you need, what are your need, I hope, I want people to get a connection.

I don't believe that anyone, you know, ever starts their life out to end up at a homeless shelter.

But, recently, there was a young couple that shared that they came from another state, moved up here to be with family, and they lost their farm, and the circumstances were just unbelievable, and they ended up here, and it just made me, that in this day in age, anyone of us, under circumstances could find ourselves here, there are people here because of health issues. It's not all addiction and bad choices. That lands them here.

Through P3 generalized story there were two motives that initially motivated her engagement in volunteerism, but there were also motives that were linked to her continued engagement in long-term shelter volunteerism. In emergent themes, I provided specific perceptions that were pulled and identified during the exploratory commenting. The perceptions were the basis for the emerged themes of Participant 3 in this study. The

perceptions shown in bold italics in Table 6 are the specific perceptions I pulled from the text provided by the P3. The text from which the perceptions were pulled is provided along side the extracted perception.

Table 6

Participant 3

Participant 3: Extracted Perceptions

Extracted Perceptions	Correlating Text
I did not want my children to be closed minded	"So I did not want my children to be closed minded, in a thumbnail, there you go."
I wanted them to be aware	"I wanted them to be aware and to serve others to have that experience."
To feel the experience of giving back	"To feel the experience of giving back to your society a little bit."
Ministry	"I think when we began, um because I see it as a actual ministry. Not just volunteer activity or a birthday party."
Within creation, we are conntected	"We are all connected and truly, within creation, we are connected as brother and sister. We need to see ourselves that way more, so I feel."
It's something I want to do	"Well, as I stated earlier. It's something I enjoy and look forward to very much. I rearrange my other schedules to be sure that it is something I can do. It's something I want to do."
I enjoy it	"I enjoy it."
Fun for me to do	"I personally love organizing, preparing events for people. So that is kind of on an individual end. Something that is fun for me to do."
Just the celebration of life, I enjoy that	"I just really enjoying getting the things ready and setting things up, and um, just the celebration of life, I just enjoy that, so it gives me one more opportunity to, get to do that."
Everyone should have a home	"Um, um, I have a passion. I always wanted. I feel like everyone should have a home."

Table 6 continued

I wanted them to still feel valued	"So I wanted them to still feel valued and that they are still important people in society."
My heart has gone out to people	"I have always been a home body person. And so, my heart has gone out to people who don't have that."
Connection with God	"I want them to know that there is hope, and everyone can have that connection with God and take it with you. Whether you are going to bed in a homeless shelter or sitting in an office. Wherever, we all have moments that we feel lonely as anyone, no difference in that feeling. But, knowing you can have a connection with God."
The blessing you get	"If you are willing to commit, this time, you will be amazed, at the blessing you get for committing the time to do it."
Hope comes from God	"I think in order to feel valued, you know we are worth, is a feeling of hope and I think that everyone needs to have that hope. That hope, and I think that hope comes from God."
Spirit of God	"If you are truly open to the Spirit of God, I don't know if he ever closes your mind to people in need."
It energizes	"It energizes me to want to do more, sometimes, I think, I wonder what we could do."
Didn't want my children to be closed minded	"So I did not want my children to be closed minded, in a thumbnail, there you go."
Makes you feel loved	"You just feel loved. The guys here make you feel wanted and make you feel loved. It's almost a backward blessing a reverse blessing when you come. I think it is why we are continually drawn back."
Connection	"I do feel connection to these guys and many of them."
A gift	"They are giving you their time, and that is a gift."
Appreciative	"They are always so appreciative and kind."
You got the blessing	"And so when you walk away from here, you just feel like you got the blessing you get for committing the time to do it."
Their stories	"We have learned some of their stories, and they know my name now. And, they have opened up a little more, and there are some people here that still don't, but you know, but there was someone last month that recognized my husband and I before we recognized them, and they were thrilled to talk to us."
Reach out	"That I would hope, that if I was in the reverse situation that, or if my son was in that, that somebody there was willing to reach out to them."
Drawn to the homeless shelter	"I have always been drawn to the homeless shelter. I have a passion and I always wanted; I feel like everyone should have a home. I can't imagine what it would feel like at the end of the day to not have a home to go to."
Feel valued	"So at the end of the day, people who are in a homeless shelter should at least feel that they are valued and still important. Many times, you don't have a home it almost personally devalues you as a person. Whether it is true or not, you feel that. So I wanted them to still feel valued and that they are still important people in society."
Connection with God	"I want people to get a connection, but I shy away a bit to wanting to preach at anyone, but want I want to know that there is hope, and everyone can have that connection with God, huh, and to take that with you, whether you are going to bed in a homeless shelter or sitting in a office, where ever, we all have moments that we feel lonely, as anyone, no difference in that feeling, but knowing you can have a connection with God, and that can be taken care."
Feel good about where they are	"Because, how could anybody get to comfortable here, I don't think anyone is going to get so comfortable here, that they won't want to leave, but maybe I am wrong. But, I still believe while they are here, it is still important for them to have hope, feel valued, and feel good about where they are at. I may be crazy."

Participant 3 Themes

To develop the emerged themes I narrowed all the text into specific perceptions shared by participant 3. I began with the initial theme and then developed themes that explained her long-term motives based on the perceptions that she shared during her semi-structured interview. In Table 7, I have presented five separate themes and the extracted perceptions from the text that supported each emerged theme for P3.

Table 7

Participant 3: Emergent Themes

Themes and Supporting Perceptions for Participant 3

Themes	Supporting Perceptions
Theme 1- Parenting values	I did not want my children to be closed minded I wanted them to be aware To feel the experience of giving back
Theme 2- A ministry based on Godly hope	Ministry Connection with God God made this connection Lead to do something Hope comes from God Spirit of God Felt lead that we really needed to do something
Theme 3- To make others feel valued	My heart has gone out to people Feel valued I want them to still feel valued Feel good about where they are Reach out Everyone should have a home Friendship and common relationship Drawn to the homeless shelter Learned their stories
Theme 4- Backward blessing	Feel loved A gift Appreciative You got the blessing
Theme 5- Fun	Its something I want to do Fun for me to do I enjoy it Just the celebration of life, I enjoy that Connection It energizes me The blessing you get

Initial Motive

The first theme that emerged from the data analysis for P3 was *Parenting values*. P3 described that 25 years ago she was motivated and engaged in volunteer services that exposed her children to experiences outside of their direct community. She described this motive in the predetermined interview question responses as well as in her reflected responses. She also described that this parenting value was passed down from her own childhood experiences with her mother and father.

Um, well, because at that time my children were young and I wanted them to experience that not everyone has life as simple as they did, and I wanted them to be aware and to serve others to have that experience. Um, well, when, I, I predetermined when I had children that they each had to do 3 months of some type of volunteer service before they graduated high school. And, um, they were both kind of like, what are we going to do, so that was kind of a step into what it is like to go somewhere and be outside of your comfort zone and to know what it is like to feel what it is like to be inside of someone else world. And to feel the experience of giving back to your society a little bit. So that was just kind of a door opener for them, and to know what that felt like.

Well, we live, in a small little town, so we are pretty filtered from the rest of the world, we live on a farm, and although we have a good school it is pretty much, just an all, back in that day, very much all white society, everybody pretty much

had the same beliefs the same, so this town was our biggest city around to get experience that there was more out there than just what you are experience right here in our local area.”

Huh, well my mom, my mom was an extremely compassion serving type person, always, not always saying it, but in observing and watching her my whole life, and she would take me places and, that was just kind of her thing, she just felt that make people loved, and accepted, be you know, going where ever, from, yes, she was religious, my dad was much the same way. But, it was my mom that we would go tramping around with do things, but my dad was very compassionate toward people as well, always wanting to help someone or wanting to see what they needed. So.

During her reflective responses, P3 described that throughout the twenty-five years of volunteerism she came and went, but it was not until about two years ago that she found a new initial motivation to volunteer outside of her parenting values. The second emerged theme was *A ministry based on Godly Hope*. She explained and described that this motive was the primary reason for her commitment and dedication to serving each month at the shelter.

I think when we began, um because I see it as a actual ministry. Not just volunteer activity or a birthday party.

So when I called the mission, to see if we could do that, at that time the still had their social worker and you're going to think we are crazy, but, we are thinking we might come and do a birthday celebration, if that works. Cause she knew we wanted to do something once a month. And, she said, are you serious, and I said is that not good, and she said, we had a church that had been doing that for over a year, and they just sent us, that they were not going to be able to do that anymore. So you just, you knew, God had made this connection for us. It just kind of just comes into your mind and you have been praying for an answer, ugh, if you just follow it, you will see that God already got this connection if you are really go with it.

I really felt lead that we really needed to do something here. As a society, we so often, don't want to commit our time. I think that is the hardest thing; we have to give to God anymore is our time. And, so that is why I wanted to make that actual commitment of time.

I want them to know that there is hope, and everyone can have that connection with God and take it with you. Whether you are going to bed in a homeless shelter or sitting in an office. Wherever, we all have moments that we feel lonely as

anyone, no difference in that feeling. But, knowing you can have a connection with God.

I think in order to feel valued, you know we are worth, is a feeling of hope and I think that everyone needs to have that hope. That hope, and I think that hope comes from God.

If you are truly open to the Spirit of God, I don't know if he ever closes your mind to people in need.

Continued Motives

P3 described that she desired and believed that she wanted to make the individuals she served to feel valued. I used these perceptions to create the third emerged theme, *To make others feel valued*. Her desire to facilitate and make others feel valued became the first of her long-term motives for volunteerism in the selected shelter.

We started as a celebration, cause I always believe in a ministry thing needs to begin from a friendship or common relationship with someone first.

We have learned some of their stories, and they know my name now. And, they have opened up a little more, and there are some people here that still don't, but you know, but there was someone last month that recognized my husband and I before we recognized them, and they were thrilled to talk to us.

So at the end of the day, people who are in a homeless shelter should at least feel that they are valued and still important. Many times, you don't have a home it almost personally devalues you as a person. Whether it is true or not, you feel that. So I wanted them to still feel valued and that they are still important people in society.

It is still important for them to have hope, feel valued, and feel good about where they are at. I may be crazy.

P3 described throughout her reflected responses that she was not only motivated through her ministry and to make others feel valued. She also described that she felt a variety of emotions both from the residents in the shelter, but also from the personal enjoyment she felt from serving others, which was the basis for the fourth emerged theme, *Backward blessing*. P3 described that her backward blessing involved multiple thoughts and feelings.

You just feel loved. The guys here make you feel wanted and make you feel loved. It's almost a backward blessing a reverse blessing when you come. I think it is why we are continually drawn back.

They are giving you their time, and that is a gift.

They are always so appreciative and kind.

And so when you walk away from here, you just feel like you got the blessing you get for committing the time to do it.

I do feel a connection to these guys and many of them.

The fifth emerged theme came from the descriptions that P3 shared with regards to how she felt about preparing, setting up, and working with others through her volunteerism. The experiences shared during the interview resulted within the data analysis included the theme *Fun*. P3 described throughout the interview that she enjoyed, loved, and became excited about the preparation for the celebration party she hosted in the shelter each month, and the positive feelings she associated with getting things prepared and ready for the volunteer activity, were enjoyable and fun for her.

Like I said, part of it, sometimes might even be selfish or a passion, I am not sure which, but um. I, I love celebrating birthdays, and I think that came from my mom. My mom was huge on birthdays, and I have always loved celebrating birthdays, so, I just really enjoying getting the things ready and setting things up, and um, just the celebration of life, I just enjoy that, so it gives me one more opportunity to, get to do that.

Well, as I stated earlier. It's something I enjoy and look forward to very much. I rearrange my other schedules to be sure that it is something I can do. It's something I want to do.

Well, as I stated earlier. It's something I enjoy and look forward to very much. I rearrange my other schedules to be sure that it is something I can do. It's something I want to do.

I enjoy it.

I personally love organizing, preparing events for people. So that is kind of on an individual end. Something that is fun for me to do.

I just really enjoying getting the things ready and setting things up, and um, just the celebration of life, I just enjoy that, so it gives me one more opportunity to, get to do that.

Research Question Answered

The emerged themes for P3 answered the pre-determined research question for this study: How do long-term volunteers think about and make sense of what motivated them to volunteer initially and over the long term at a homeless shelter? Her initial motive included her *Parenting Values*. Her long-term motives for volunteerism were a set of interconnected themes that included *A ministry based on Godly hope, To make others feel valued, Backward blessing, and Fun*. These themes were all described by the participant and linked to be the basis for his long-term volunteering behavior at the selected homeless shelter.

Participant 4 Lived Experiences

Generalized Story

Participant 4 (P4) shared a variety of life experiences throughout the course of his interview that identified his initial motivate to volunteer at the shelter. He also described and shared experiences that came from his interactions and work at the shelter, that explained his long-term service to the shelter.

In the first interview question, P4 described that he was initially motivated to volunteer through his wife, who started a birthday celebration party at the shelter.

Well my wife, um, started doing the birthday party for the people, here at the shelter and that is how I got involved.

Huh, I really never thought about it. You go by and see it, but you really don't think about doing it, until someone ask you to get involved, I guess.

Yeah she mentioned it, and after she mentioned it, I thought that I would like to be a part of it.

P4 also described how he felt and thought related to his preconceived notions about what he believed volunteering at a shelter might be like.

You, I mean, I really didn't know, huh, um, I not real comfortable walking into situations that I'm not sure about.

Um maybe a little bit worried, you never know somebody might get violent, you know, lock the cars outside, you know. Yeah, we was warned about that, not to leave your cell phone on the table, things like that, yeah.

The first day was a little bit difficult, you didn't know what their background were, and you know, and didn't know if they would be receptive to us coming, you know.

In his reflected responses P4 described that after he had engaged in the volunteer duties and interacted with the residents at the shelter, his feelings and thoughts changed.

But we have been coming for two years now, and people, here, now that I know them, um, I feel comfortable every time I come in now.

Once you get here, you get to know them, and you look forward to coming back and seeing them.

P4 described that his interactions resulted in emotional changes and thoughts about his work and the benefit it had on the individuals served when he described the birthday celebration.

I like coming and more than anything. It really makes you feel better about yourself, helping the people here.

I think it's a good thing for them. It seems to take their mind off the situation. The hour or the party huh, maybe one good hour of their day takes their mind off stuff.

You know if you have a bad week and come here, and realize that you are making somebodies else day better, it makes you feel better.

Getting them involved in something where they are not just sitting in their room, feeling sorry, um, you know, down, day, to where that one hour could mean a lot to somebody. I think.

The fact, you can tell a difference, whenever you are here, you can tell they like having us here and have fun participating in the party, and stuff and they are always talking about what are we going to do next month, you know, so I think it gives them something to look forward to.

He also explained during his reflected responses that he wondered about the individuals he served and thought about them and what brought them to live at the shelter.

Right, well you just look at, the residents here are 70 years old, and you just wonder what happen in their life to be 70 years old and have to live at a homeless shelter, you know. It just makes you wonder what they had to go through to in life that brought them to this point in their life.

Well, lot of, I remember what I was going to say now, but, a lot of it, we have 2 or 3 people say that this is the first birthday party that they have ever had. You know, it makes you think, where was their parents, or adults in their lives, if they

are 30-40 years old and never had a birthday party, it just, makes you wonder what was going on in their lives.

P4 also indicated that he felt his work as a volunteer assisted and helped the organization, not just the residents he served each month.

Huh, I think they help. Helps the residents here and maybe takes a little pressure off the people that run it. It gives them a break for an hour or two that we are here. Just knowing that there is an activity for the residents to be a part of.

Well, I think, the, I don't know, but I am pretty sure there is a lot more involved in running this facility, then I know, and huh, it might give them a break from figuring out what they have to do, to keep the people here occupied. And, whenever we help serve, it gives the residents, when we serve it gives them a break from have to do that. So.

Throughout P4 generalized story there were specific motives that initially motivated his engagement in volunteerism, but there were also specific motives that were linked to his continued engagement in long-term shelter volunteerism. In the emerged themes, I have provided specific perceptions that were pulled and identified during the exploratory commenting. These perceptions were the basis for the emerged themes for Participant 4 in this study. The perceptions shown in bold italics in Table 8 are the specific perceptions I pulled from the text provided by P4. The text from which the perceptions were pulled is provided alongside the extracted perception.

Table 8

*Participant 4***Participant 4: Extracted Perceptions**

Extracted Perceptions	Correlating Text
I like coming	"But you know that I come, and it makes you want to come back, I like coming more than anything."
Feel better about yourself	"It makes you feel better about yourself, helping the people here."
Maybe a little worried	"I'm not really comfortable walking into situations that I'm not sure about. Maybe a little worried."
Somebody might get violent	"You never know somebody might get violent, you know."
We were warned	"Lock your cars outside, yeah we were warned about that, not to leave your cell phone on the table, things like that."
I feel comfortable every time I come in now	"Yeah, but we have been coming for two years now, and people here, now that I know them, um, I feel comfortable every time I come in now. The first day was a little difficult coming here and trying to come up with something to talk about when you don't know these people very much."
I don't worry about any of that now	"I don't worry about any of that now, maybe locking the care outside. Whenever I am in here with the residents, I feel comfortable as anywhere really."
Wonder what they had to go through life	"Well you just look at the residents here are 70 years old, and you just wonder what happened in their life to be 70 years old and have to live at a homeless shelter, you know. It just makes you wonder what they had to go through in life that brought them to this point in their life."
You are making somebodies day better	"Come here and realize that you are making somebodies day better."
Little time with them, could me a lot	"I am sure this isn't where they want to be in their lives So you know, somebody can spend just a little time with them, getting them involved in something. Where they are not just sitting in their room feeling sorry, um, you know, down day, to where that that one hour could mean a lot to somebody. I think."
You can tell a difference	"The fact that you can tell a difference, whenever you are here."
They like having us and have fun participating in the party	"You can tell they like having us here and have fun participating in the party and stuff. And, they always talk about what are we going to do next month, you know."
The hour or the party maybe one good hour of their day	"I think it's good thing for them. It seems to take their minds off the situation. The hour or the party, maybe one good hour of their day takes their mind off stuff."
It makes you think	"We have 2 or 3 people say that this is the first birthday party they have ever had. You know, it makes you think, where was their parents, or adults in their lives. If they are 30-40 years old and never had a birthday party."
Seeing how they are doing	"But, once you get here you get to know them, and you look forward to coming back and seeing them, and seeing how they are doing and if they are here or not."

Table 8 continued

I am sure there is more I could do	“I’m not really sure what other capacity I could help. I know they have a couple of stores in here if I am not mistaken, the residents that’s part of their deal being here. They have to run that, so. I am sure there is more I could do if I investigated. If they had a project that needed a volunteer, that they needed a carpenter, I would come and help more than likely.”
Gives them something to look forward to	“They are always talking about what are we going to do next month, you know, so I think it gives them something to look forward to.”
Helps the residents and takes pressure off the people that run it	“Helps the residents here and maybe takes a little pressure off the people that run it. It gives them a break for an hour or two that we are here. Just knowing that there is an activity for the residents to be a part of. It might give them a break from figuring out what they have to do to keep the people here occupied. And whenever we help serve, it gives the residents; it gives them a break from having to do that.”
My wife	“My wife, um started doing the birthday party for the people here at the shelter and that is how I got involved. She mentioned it, and after she mentioned it, I thought that I would like to be a part of it.”
Until someone ask	“I never really thought about it, you go by and see it, but you really don’t think about doing it until someone asks you to get involved.”
I take the more supportive role in it	“Yeah, more supportive, I take the more supportive role in it, she kind of takes the lead in it.”

Participant 4 Themes

To develop the emerged themes, I narrowed all the rich text into specific perceptions shared by participant 4. I began with the initial theme and then developed themes that were linked to his continued engagement and long-term volunteerism based on the perceptions that he shared through his initial interview responses and the reflected responses. In Table 9, I have presented five separate themes and the extracted perceptions from the rich text that supported each emergent theme.

Table 9

*Participant 1: Emergent Themes***Themes and Supporting Perceptions for Participant 4**

Themes	Supporting Perceptions
Theme 1- Invited to volunteer	My wife Until someone ask you to get involved I take the more supportive role in it
Theme 2- Becoming comfortable in the shelter, as a volunteer	Maybe a little worried Somebody might get violent We were warned I feel comfortable every time I come in now I don't worry about any of that now
Theme 3- To care for others	You are making somebodies day better You can tell a difference Little time with them, could mean a lot They like having us and have fun participating in the party The hour or the party maybe one good hour of their day Helps the residents and takes pressures off the people that run it
Theme 4- Concern for others	Wonder what they had to go through in life Makes you think Gives them something to look forward to Seeing how they are doing
Theme 5- Makes you feel better	I like coming here Feeling better about yourself

Initial Motives

P4 described in the first interview question response and during his reflected response that he was initially motivated to volunteer in the shelter through another person. The descriptions he provided became the basis for his first emerged theme,

Invited to volunteer.

Well my wife, um, started doing the birthday party for the people, here at the shelter and that is how I got involved?

Yeah she mentioned it, and after she mentioned it, I thought that I would like to be a part of it.

Huh, I really never thought about it. You go by and see it, but you really don't think about doing it, until someone ask you to get involved.

I take the more supportive role in it; she kind of takes the lead in it.

Continued Motives

The first theme that emerged with regards to what motivated P4 to continue volunteerism in a homeless shelter after his first time was *Becoming comfortable in the shelter, as a volunteer*. In the first portion of the interview and during the reflected responses P4 described some pre-conceived notions and thoughts he held about what he believed volunteering at a shelter would be like.

You, I mean, I really didn't know, huh, um, I not real comfortable walking into situations that I'm not sure about.

Um maybe a little bit worried, you never know somebody might get violent, you know, lock the cars outside, you know. Yeah, we was warned about that, not to leave your cell phone on the table, things like that, yeah.

The first day was a little bit difficult, you didn't know what their background were, and you know, and didn't know if they would be receptive to us coming, you know.

But we have been coming for two years now, and people, here, now that I know them, um, I feel comfortable every time I come in now.

No, um I don't worry about any of that, now, maybe locking the car outside, whenever I am in here with the resident, I feel comfortable as anywhere really. So.

However, P4 also described that his preconceived notions and worries were quickly changed through interaction and getting to know the individuals he served at the shelter.

The second continued motive and the third emerged theme was *To care for others*. P4 explained that once he became comfortable in his surroundings and familiar with the residents in the shelter, his thoughts and motives changed.

And realize that you are making somebodies else day better, it makes you feel better.

I am sure this isn't where they want to be in their lives So you know, somebody can spend just a little time with them, getting them involved in something. Where they are not just sitting in their room feeling sorry, um, you know, down day, to where that that one hour could mean a lot to somebody. I think.

The fact that you can tell a difference, whenever you are here.

I think it's good thing for them. It seems to take their minds of the situation. The hour or the party, maybe one good hour of their day takes their mind off stuff.

You can tell they like having us here and have fun participating in the party and stuff. And, they always talk about what are we going to do next month, you know.

Helps the residents here and maybe takes a little pressure off the people that run it. It gives them a break for an hour or two that we are here. Just knowing that there is an activity for the residents to be a part of.

The fourth emerged theme that explained and described his long-term motivation for volunteering in a homeless shelter was *Concern for others*.

Well you just look at the residents here are 70 years old, and you just wonder what happened in their life to be 70 years old and have to live at a homeless shelter, you know. It just makes you wonder what they had to go through in life that brought them to this point in their life.

We have 2 or 3 people say that this is the first birthday party they have ever had. You know, it makes you think, where was their parents, or adults in their lives. If they are 30-40 years old and never had a birthday party.

But, once you get here, you get to know them, and you look forward to coming back and seeing them, and seeing how they are doing and if they are here or not.

They are always talking about what are we going to do next month, you know, so I think it gives them something to look forward to.

P4 explained through his interactions with the residents he developed and felt concern for those individuals he served. He also described that he looked forward to seeing them each month and that he believed that the residents in the shelter looked forward to the party and the volunteer activity as well, which to him was a motivating factor in his decision to continue his volunteerism at the shelter.

The fifth emerged theme that described and explained P4 long-term volunteerism in the selected shelter was, *Makes you feel better*. Throughout the interview and his reflected responses, P4 described that he was motivated through his care and concern of others, but he also described some emotions associated with his service to others that motivated his continued engagement in volunteerism because his volunteerism and service to others made him feel better about himself.

I like coming more than anything.

It really makes you feel better about yourself, helping the people here.

Research Question Answered:

The emerged themes for P4 answered the pre-determined research question for this study: How do long-term volunteers think about and make sense of what motivated

them to volunteer initially and over the long term at a homeless shelter? He was initially motivated through being *Invited to volunteer*. His long-term motives for volunteering were a set of interconnected themes that included *Becoming comfortable in the shelter, as a volunteer, To care for others, Concern for others, and Makes you feel better*. These themes were all described by the participant and derived as the interconnected set of motives that made sense of why P4 initially started volunteering and why he continued his long-term volunteering behavior at the selected homeless shelter.

Participant 5 Lived Experiences

Generalized Story

Participant 5 (P5) shared a variety of life experiences throughout her interview that identified her initial motivation to begin volunteering at the shelter. She also described and shared experiences within the shelter that explained her long-term service and volunteerism.

In the first interview question, she described her initial motive to volunteer was brought about by her desire to teach her youth group children how to serve others.

It was just a life lesson for the young people. To see and understand, that um, you are here to do service to, not just to take and just be here as living, but as a servant, as God was, as servant to man.

So we were teaching them how to be servants, be thankful for what they have, and be able to give your time, money, whatever you can, and instill in young people at an early age, they will grow up into adults doing the same thing.

P5 described that once the youth group started to decrease in numbers, she and her fellow church members decided to continue their volunteerism duties at shelter as a group.

A lot of them grew up, we have a lot of them that moved away or went to the boarding schools we have, so we don't have that many young people in the church, so what we did was, we called ourselves the young adults, we took it on and continued that and then all we do, when we have people to come in, we make announce every month at the church, make a monthly announce for anyone in the church to come and participate so that they can be able to, um, be involved.

P5 described some preconceived notions she had before volunteering at the shelter with her youth group and members of her church. She explained that she initially thought they would be rude, mean, based on a society way of thinking about individuals in shelters.

I thought some would be rude. Society, society, society always feels that people are not, when people are down on their luck, that people will be mean, or belligerent, um, is not happy, the saying goes, hurt people hurt people. When people are hurting they usually intent to hurt other individuals, so you come thinking with that, that they don't care, you just come with that society way.

So I thought, but they are very nice people. Very humble and I wasn't expecting that. I was like Lord forgive me for passing judgment.

Cause that is what I did. I didn't know any of these individuals, and I already had my mind made up, passed judgment, without giving them the benefit of the doubt. However, when P5 described her first interaction with the individuals served at the shelter her preconceived notions changed, and she described this change as almost instant and based solely on the first interactions between the resident (s) and herself.

And, then I see them come through, just a blessing to see how nice they can be, regardless of whatever they are going through in their life.

They are very nice, caring, kind, and humble, and you people on the other side us, who we feel we are pretty good and comfortable, and we are passing judgment on them, and we call ourselves Christians.

She also described that the individuals served had manners, kindness, and thankfulness that caught her off guard and was unexpected.

They always say thank you when we leave and thank you for coming in. I think that is thoughtful because some people don't do that, because of their position, but they do. You can tell they are very appreciative.

Um, hello mam, how are you, thank you, that was the first thing, the first day we served, this gentleman, first person in line, he said thank you sir, because the guy that served him, it was a guy, me, a woman, a kid, and a guy and he walked through the line, thank you sir, thank you mam, thank you, thank you, thank you, sir. And I was like, and it was repeated, like 98 percent of the people come

through the line, say yes mam, thank you, appreciate you for coming, thanks for helping us, I was just blown away, cause coming in you think this way, but their just thoughtful, loving people that for some circumstances or reason are down on their luck.

P5 also explained and described the unexpected appreciation was genuine, and she referred to their niceness as a blessing.

And, then I see them come through, just a blessing to see how nice they can be, regardless of whatever they are going through in their life.

During the reflective interview responses, she discussed her religious beliefs and how these beliefs connected with her dedication to serve others through her shelter volunteerism.

God, Jesus was a servant to man, which means that Jesus came to serve. He didn't come to just be here if you read the Bible it talks about what he done here. He mingled with the poor, the drunks, he mingled with the less fortune, the sickness, he deals with the highs and lows.

And if we are here on earth, and that is to be a servant to man, whatever we have, whatever we can do, we are suppose to use those talents, those gifts, that he has given us, in some way or fashion.

But, if you have that instilled in your heart to follow in his footsteps and his footsteps to be a servant.

These reflective questions led to what P5 defined and referred to as a follower of Jesus Christ and how her belief in his teachings connected to her community volunteerism.

If I am suppose to be a Christian. A Christian is a follower of Jesus Christ, part of our belief system is to be a servant, to be a servant to man and God.

As she continued to reflect on her experiences at the shelter, she described what she had learned about the individuals she served and how that learning about others impacted her thinking toward the individuals she served.

I love people. So I get to meet people. I like it; I like it cause its just part of my nature to help. Whoever I can, whenever I can. So I like doing that.

They are just like us.

I am familiar with them; you get to know more about them and about their stories. Seeing new faces and when you come once a month you see the same crowd of people that are new, and you wonder what their story is about and things like that.

They are trying to get above and get ahead. I didn't know what to expect, because you know our society tells us that so many people are under the poverty level, but we are seeing more and more people that are not use to getting handouts or don't

need hand outs, and who use to give, that now they are coming into the lines to get food.

That is letting us know the economy is an issue. That people that use to be middle class or a little bit above the poverty is down at the poverty level, and it's shocking to see that.

The little children, you see families and little children in the line. It is kind of hard to see that. You see both parents. Which is good, they are together, but it is hard to see them. Mom, dad, and kids coming through the lines.

Her descriptions and thoughts on the individuals she served highlighted her consideration for social factors. However, P5 also described how these social factors and what she observed and learned from the individuals served motivated a desire to continue to assist individuals she referred to as just like us.

They are trying to get above and get ahead. I didn't know what to expect, because you know our society tells us that so many people are under the poverty level, but we are seeing more and more people that are not use to getting handouts or don't need hand outs, and who use to give, that now they are coming into the lines to get food.

That is letting us know the economy is an issue. That people that use to be middle class or a little bit above the poverty is down at the poverty level, and it's shocking to see that.

The little children, you see families and little children in the line. It is kind of hard to see that. You see both parents. Which is good, they are together, but it is hard to see them. Mom, dad, and kids coming through the lines.

P5 described her observations, thoughts, and feelings associated with her lived experiences at the shelter and among the individuals she served. These experiences seemed to be linked to the development of her motivation to make positive impacts on the individuals served through what she described as making a deposit in their life.

You are making a deposit into something, someone life for that short time that you are there. You never know what is going on in that other person's life, until you meet them or until you, the Lord directs your path to cross for some reason.

You made a difference in their life. But, you never know when you are going to make an impact in somebodies life, by a smile, hand shake, thank you, anything, you just don't know.

By volunteering here, it has helped me to really want to do more, what can I do more here, or what can I do more somewhere else.

So I tell people do not throw things away, donate them, pay it forward, I really believe that. Pay it forward means to me, whatever advice, financial, whatever materialistic, anything that you have that you can deposit in someone life, or um, help them go forward in wherever they are at in their life. Um, it could be a conversation that you have with that individual, that can change once you talk with an individual, and they feel comfortable with you they open up about something personal. So that advice can be a deposit.

P5 described in her interview how the individuals she served were like her and she too could be in a similar situation as the people she served at the shelter.

Like many of us, we might be a paycheck away from right where they are at. You know, a circumstance could change in a split second, so you never think that you are better than anyone else, it was just a society factor.

Throughout P5 generalized story there were specific motives that initially motivated her engagement in volunteering, but there were also specific motives that were linked to her continued engagement in long-term shelter volunteerism. In the emerged themes, I provided specific perceptions that were pulled and identified during the exploratory commenting. These perceptions were the basis for the emerged themes of P5 in this study. The perceptions shown in bold italics in Table 10 are the specific perceptions I pulled from the text provided by the P5. The text from which I pulled the perceptions have been provided alongside the extracted perception in Table 10 below.

Table 10

*Participant 5***Participant 5: Extracted Perceptions**

Extracted Perceptions	Supporting Text
Life lesson for the young people	“It was just a life lesson for the young people. To see and understand, that um, you are here to do service to, not just to take and just be here as living, but as a servant, as God was, as servant to man.”
Teaching them how to be servants	“So we were teaching them how to be servants, be thankful for what they have, and be able to give your time, money, whatever you can, and instill in young people at an early age, they will grow up into adults doing the same thing.”
I thought they would be rude	“I thought some would be rude. Society, society, society always feels that people are not, when people are down on their luck, that people will be mean, or belligerent, um, is not happy, the saying goes, hurt people hurt people. When people are hurting they usually intent to hurt other individuals, so you come thinking with that, that they don't care, you just come with that society way.”
But, they are very nice people	“So I thought, but they are very nice people. Very humble and I wasn't expecting that. I was like Lord forgive me for passing judgment.”
I already had my mind made up	“Cause that is what I did. I didn't know any of these individuals, and I already had my mind made up, passed judgment, without giving them the benefit of the doubt.”
Just a blessing to see how nice they can be	“And, then I see them come through, just a blessing to see how nice they can be, regardless of whatever they are going through in their life.”
You can tell they are very appreciative	“They always say thank you when we leave and thank you for coming in. I think that is thoughtful, because some people don't do that, because of their position, but they do. You can tell they are very appreciative.”
Their just thoughtful people loving people	“Um, hello mam, how are you, thank you, that was the first thing, the first day we served, this gentleman, first person in line, he said thank you, sir, because the guy that served him, it was a guy, me, a woman, a kid, and a guy and he walked through the line, thank you, sir, thank you mam, thank you, thank you, thank you, sir. And I was like, and it was repeated, like 98 percent of the people come through the line, say yes mam, thank you, appreciate you for coming, thanks for helping us, I was just blown away, cause coming in you think this way, but their just thoughtful, loving people that for some circumstances or reason are down on their luck.”

Table 10 continued

Extracted Perceptions	Correlating Text
And we call ourselves Christians	"They are very nice, caring, kind, and humble, and you people on the other side us, who we feel we are pretty good and comfortable, and we are passing judgment on them, and we call ourselves Christians."
You get to know more about them and about their stories	"I am familiar with them, you get to know more about them and about their stories. Seeing new faces and when you come once a month you see the same crowd of people that are new, and you wonder what their story is about and things like that."
Bringin our youth group	"It was as a church member. Our idea was to get our young people involved. I was part of the youth team. Started off was bringing our youth group, some of them had never volunteered before After our youth team broke up, we just continued to do it as a church."
Jesus was a servant to man	"God, Jesus was a servant to man, which means that Jesus came to serve. He didn't come to just be here if you read the Bible it talks about what he done here. He mingled with the poor, the drunks, he mingled with the less fortune, the sickness, he deals with the highs and lows."
To be a servant of man	"And if we are here on earth and that is to be a servant to man, whatever we have, whatever we can do, we are suppose to use those talents, those gifts, that he has given us, in some way or fashion."
To be a servant to man and God	"But, if you have that instilled in your heart to follow in his footsteps and his footsteps to be a servant. If I am, suppose to be a Christian. A Christian is a follower of Jesus Christ, part of our belief system is to be a servant, to be a servant to man and God."
The reward is priceless	"And, true volunteerism is help when you want to help an individual. You are sacrificing your time, your money, but whatever, but the reward is priceless, that's what people don't understand."
You get to know more about them and about their stories	"I am familiar with them, you get to know more about them and about their stories. Seeing new faces and when you come once a month you see the same crowd of people that are new and you wonder what their story is about and things like that."
I get to meet people	"I love people. So I get to meet people. I like it; I like it cause its just part of my nature to help. Whoever I can, whenever I can. So I like doing that."
Just like us	"They are just like us."
They are trying to get above and get ahead	"They are trying to get above and get ahead. I didn't know what to expect, because you know our society tells us that so many people are under the poverty level, but we are seeing more and more people that are not use to getting handouts or don't need hand outs, and who use to give, that now they are coming into the lines to get food."

Table 10 continued

Extracted Perceptions	Correlated Text
The economy is an issue	“That is letting us know the economy is an issue. That people that use to be middle class or a little bit above the poverty is down at the poverty level, and it’s shocking to see that.”
Mom, dad, and kids coming through the lines	“The little children, you see families and little children in the line. It is kind of hard to see that. You see both parents. Which is good, they are together, but it is hard to see them. Mom, dad, and kids coming through the lines.”
You are making a deposit in something, someone’s life for that short time	“You are making a deposit into something, someone life for that short time that you are there. You never know what is going on in that other person’s life, until you meet them or until you, the Lord directs your path to cross for some reason.”
A difference in their life	“You made a difference in their life.”
An impact in somebodies life, by a smile	“But, you never know when you are going to make an impact in somebodies life, by a smile, hand shake, thank you, anything, you just don’t know.”
To do more	“By volunteering here, it has helped me to really want to do more, what can I do more here, or what can I do more somewhere else.”
Paying it forward	“So I tell people do not throw things away, donate them, pay it forward, I really believe that. Pay it forward means to me, whatever advice, financial, whatever materialistic, anything that you have that you can deposit in someone life, or um, help them go forward in wherever they are at in their life. Um, it could be a conversation that you have with that individual, that can change once you talk with an individual, and they feel comfortable with you they open up about something personal. So that advice can be a deposit.”
We might be a paycheck away from right where they are	“Like many of us, we might be a paycheck away from right where they are at. You know, a circumstance could change in a split second, so you never think that you are better than anyone else, it was just a society factor.”

Participant 5 Themes

To develop the emerged themes I narrowed all the rich text into specific perceptions shared by participant 5. I began with the initial theme and then developed themes that were linked to her continued engagement and long-term volunteerism based on the perceptions that were shared during her interview. In Table 11, I have presented five separate themes and the extracted perceptions from the text that supported each emerged theme for P5.

Table 11

Participant 5: Emergent Themes

Themes and Supporting Perceptions for Participant 5

Themes	Supporting Perceptions
Theme 1- Introducing young adults to volunteerism	Life lesson for the young people Teaching them how to be servants Bring our youth group
Theme 2- They are not rude	I thought they would be rude I already had my mind made up But, they are very nice people Just a blessing to see how nice they can be You can tell they are very appreciative Their just thoughtful, loving people And we call ourselves Christians
Theme 3- Christian service	Jesus was a servant of man To be a servant of man To be a servant of man and God
Theme 4- Learning their stories	You get to know more about them and about their stories I get to meet people They are trying to get above and get ahead The economy is an issue Mom, dad, and kids coming through the lines Just like us
Theme 5- Help them move forward	To do more Paying it forward A difference in their life You are making a deposit in something, someone's life for that short time An impact in somebodies life, by a smile We might be a paycheck away from right where they are The reward is priceless

Initial Motives

P5 described in the first interview question and during her reflective responses that she was initially motivated to volunteer at a shelter through the first theme, *Introducing young adults to volunteerism.*

It was just a life lesson for the young people. To see and understand, that um, you are here to do service to, not just to take and just be here as living, but as a servant, as God was, as servant to man.

So we were teaching them how to be servants, be thankful for what they have, and be able to give your time, money, whatever you can, and instill in young people at an early age, they will grow up into adults doing the same thing.

Though this was the initial motive for her volunteerism, it was not described as a motive that made sense of her long-term volunteerism. She described that after the youth group had ended she and her fellow church members continued to volunteerism.

A lot of them grew up, we have a lot of them that moved away or went to the boarding schools we have, so we don't have that many young people in the church, so what we did was, we called ourselves the young adults, we took it on and continued that and then all we do.

Continued Motives

The second theme that explained and made sense of why P5 continued her volunteer service at the shelter outside of the youth group included *They are not rude*. In the first portion of the interview and within her reflected responses about her experiences at the shelter she identified changes in her thinking and her preconceived notions she held about the individuals living at the shelter.

I thought some would be rude. Society, society, society always feels that people are not, when people are down on their luck, that people will be mean, or

belligerent, um, is not happy, the saying goes, hurt people hurt people. When people are hurting they usually intent to hurt other individuals, so you come thinking with that, that they don't care, you just come with that society way.

So I thought, but they are very nice people. Very humble and I wasn't expecting that.

Cause that is what I did. I didn't know any of these individuals, and I already had my mind made up, passed judgment, without giving them the benefit of the doubt.

And, then I see them come through, just a blessing to see how nice they can be, regardless of whatever they are going through in their lives.

They always say thank you when we leave and thank you for coming in. I think that is thoughtful, because some people don't do that because of their position but they do. You can tell they are very appreciative.

Um, hello mam, how are you, thank you, that was the first thing, the first day we served, this gentleman, first person in line, he said thank you sir, because the guy that served him, it was a guy, me, a woman, a kid, and a guy and he walked through the line, thank you, sir, thank you, mam, thank you, thank you, thank you, sir. And I was like, and it was repeated, like 98 percent of the people come

through the line, say yes mam, thank you, appreciate you for coming, thanks for helping us, I was just blown away, cause coming in you think this way, but their just thoughtful, loving people that for some circumstances or reason are down on their luck.

They are very nice, caring, kind, and humble and you people on the other side us, who we feel we are pretty good and comfortable, and we are passing judgment on them, and we call ourselves Christians.

P5 described that she initially thought and had made up her mind that she believed the individuals served would be rude, mean, and belligerent. However, she described that after her first interactions with the shelter residents she described that her perceptions were quickly changed, almost immediately. In one description, P5 stated that she asked for forgiveness for passing judgment on the shelter residents.

I was like Lord forgive me for passing judgment.

The cognitive change and viewpoint she described led and facilitated the third emerged theme, *Christian Service*.

God, Jesus was a servant to man, which means that Jesus came to serve. He didn't come to just be here, if you read the Bible it talks about what he done here. He mingled with the poor, the drunks, he mingled with the less fortune, the sickness, he deals with the highs and lows.

And if we are here on earth, and that is to be a servant to man, whatever we have, whatever we can do, we are suppose to use those talents, those gifts, that he has given us, in some way or fashion.

But, if you have that instilled in your heart to follow in his footsteps and his footsteps to be a servant. If I am, suppose to be a Christian. A Christian is a follower of Jesus Christ, part of our belief system is to be a servant, to be a servant to man and God.

The service and volunteerism she did with others and for others resulted in the fourth emerged theme that explained her continued motivation was facilitated through, *Learning their stories*. P5 described through her interview the interactions she had with the residents at the shelter altered the way she thought about the individuals she served and resulted in her continued volunteerism.

I am familiar with them, you get to know more about them and about their stories. Seeing new faces and when you come once a month you see the same crowd of people that are new, and you wonder what their story is about and things like that.

I love people. So I get to meet people. I like it; I like it cause its just part of my nature to help. Whoever I can, whenever I can. So I like doing that.

They are just like us.

They are trying to get above and get ahead. I didn't know what to expect, because you know our society tells us that so many people are under the poverty level, but we are seeing more and more people that are not use to getting handouts or don't need hand outs, and who use to give, that now they are coming into the lines to get food.

That is letting us know the economy is an issue. That people that use to be middle class or a little bit above the poverty is down at the poverty level, and it's shocking to see that.

The little children, you see families and little children in the line. It is kind of hard to see that. You see both parents. Which is good, they are together, but it is hard to see them. Mom, dad, and kids coming through the lines.

Through learning about the residents and changes in her thinking, P5 described the fifth emerged theme that explained her long-term volunteerism at the shelter was *Help them move forward*. She described and explained a relational component that was formed between the individuals she served and how learning about them as people motivated her to do more and invest in others so that they could move forward in their life.

By volunteering here, it has helped me to really want to do more, what can I do more here, or what can I do more somewhere else.

You are making a deposit into something, someone life for that short time that you are there. You never know what is going on in that other person's life, until you meet them or until you, the Lord directs your path to cross for some reason.

You made a difference in their life.

But, you never know when you are going to make an impact in somebodies life, by a smile, hand shake, thank you, anything, you just don't know.

So I tell people do not throw things away, donate them, pay it forward, I really believe that. Pay it forward means to me, whatever advice, financial, whatever materialistic, anything that you have that you can deposit in someone life, or um, help them go forward in wherever they are at in their life. Um, it could be a conversation that you have with that individual that can change once you talk with an individual, and they feel comfortable with you they open up about something personal. So that advice can be a deposit.

Like many of us, we might be a paycheck away from right where they are at. You know, a circumstance could change in a split second, so you never think that you are better than anyone else, it was just a society factor.

Research Question Answered

The emerged theme for P5 answered the pre-determined research question for this study: How do long-term volunteers think about and make sense of what motivated them to volunteer initially and over the long term at a homeless shelter? P5 described initially being motivated through *Introducing young adults to volunteerism*. However, her motives evolved through her exposure to the individuals who resided at the shelter. Her first continued motive emerged as she recognized through interacted with residents at the shelter, *They are not rude*. Her cognitions changed and led to her long-term motive of *Christian Service*. Through interactions and volunteerism she became motivated through *Learning their stories* and through learning about the individuals served, she was then motivated to *Help them move forward*. These five themes described, explained, and answered the pre-determined research question, and made sense of what initially motivated her and what motivated her long-term volunteering at a selected shelter.

Participant 6 Lived Experiences

Generalized Story

Participant 6 (P6) shared a variety of life experiences throughout her interview that identified what initially motivated her to begin volunteering at the shelter. She also described and shared experiences within her life that explained her long-term service at the shelter. P6 described that she began volunteering both as an individual and with her church, however, her most recent volunteering service had occurred independently from her church.

Oh, with Union Christian. I had been volunteering here long before I came with Union Christian.

And, I had an opportunity through the church that one time, so you know. So I said sure. I would like to do that. I mean, I also regularly bring things in, so.

She described that she volunteers now mostly cooking at home and bringing the prepared food over to the shelter.

I especially enjoy bringing food over, prepared food, but once in a while, I go through the cabinet. I remember one time they were particularly excited. I was going through my cabinet, and I found out that I had all these extra spices. And, I thought I can only use so many, so rounded them all up and brought them over and they were like, nobody every brings us any spices. Thanks! Thanks! So that was kind of fun to bring that, so.

P6 described that she was not always so thoughtful and that her last fifteen years of volunteering started with a life experience that occurred when she was 33 years old.

Um, no, no I was, I wasn't even a believer until I was 33, so. So, and then it's, it's a process, and I am definitely not there yet.

Yeah, yeah looking back I was pretty self-centered.

She also described in her reflected responses that her transition to being a believer was linked to her willingness to initially volunteer at shelter, through what she described as an

obligation as an Evangelical Christian. However, as she also reflected and described her this obligation as joyful.

Well, I mean, I am an Evangelical Christian, so my view point would be, that Christ paid incredible price for me, and so I feel it is my obligation to be a servant.

It's not like paying your taxes (laughter). It's not an obligation like you know you have to pay your or kind of thing. To pay your sewage bill, it's a different kind of obligation. It's more of a joyful obligation.

P6 described this notion of evangelical Christianity as a primary motive for her willingness to continue the act of volunteerism at the shelter. She described her volunteerism to others as an opportunity to share the gospel, but she also described that she modeled her service after Jesus, who always feed people first.

Share what Jesus done for you and what Jesus has done for everyone. And, um you know to just tell them about God. I mean I think everyone that is a Christian should be an evangelical Christian. So I don't know what the difference is really. Who would say they aren't evangelical. It's not just telling people the Gospel. You know, you don't go every time you have an opportunity see if you can't stuff it down their throats. As you have an opportunity, say something that introduces them to God in someway. You can share a scripture with somebody, and um just have a discussion about God. You can tell about something in nature if you have an opportunity listen or live your life like Jesus would expect you to live your life.

He all ways feed them first. Then he gave them the word. You know. Always made sure they had their bellies full too. You know. He took care of people when they were hurting and sick.

I am an evangelical Christian, so my viewpoint would be, Christ paid incredible price for me, and so I feel it is my obligation to be a servant and um, you know in the scripture it talks about, what you, what least of these things have you done for me.

She also described her volunteerism as an attitude that we are here to serve others not to be served.

Yeah, well, just take the attitude, that you are here to serve not to be served. You are not here to have the focus all on what you can get, what you can, how you can prosper.

A person needs to serve others. And, I had an opportunity through the church that one time, so you know, so I said sure.

I just feel like that is just what you are suppose to do. You are suppose to spend your time here, doing something that is worth wild, instead of just, um. I guess I always think of, you know, you can spend your life just making money and spending money, or you can do something that counts, and sometimes you think

that these little things you do they probably don't count for much, but they count for something.

If you have the opportunity you might as well take those. You know, when something is right in front of you, you know, you walk through that door and do something for somebody.

Yeah, well, just take the attitude, that you are here to serve not to be served. You are not here to have the focus all on what you can get, what you can, how you can prosper.

P6 indicated that she felt her service to others counted for something and was valuable to others and when you have the opportunity to do for others, we as people should take those opportunities.

I mean, I am just saying, think in your life you are obliged to something that, um is, um, you make a difference you don't just spend time taking care of your own happiness, you know.

If you have the opportunity you might as well take those. You know, when something is right in front of you, you know, you walk through that door and do something for somebody. I guess I always think.

These opportunities P6 spoke about manifested into what P6 described as taking care and providing for others, through sharing the extras in life.

I think it is hard enough for people here to see people from the community coming in and doing something for them. So I don't like to put up on a peddle stool, oh there's the people that come in and did something nice for them. I would just presume to give them something, and like you guys, I just happen to have this. I just thought I wanted to bring it by and share it with you guys. I feel that is more appropriate.

I mean you just care about those people, so you want to make sure they have what they need too. You know.

If you have extra, it wouldn't kill you to you know share the extra with someone else, so they have enough. You know. I especially enjoy bringing food over, prepared food.

I have provided a service, I have done something else for someone else. So, I feel like this is something I can do easily, um maybe it could help someone else, I would like to do that. I also regularly bring things in. So, I think it has evolved over time. I have not really given it a lot of thought. I just, you know.

Her notion of sharing with others or what she referred to as a community of people and humanity; facilitated a recognition that she could be in the same position as the individuals she served.

We're a part of the community of people, um, you need to do your part. It feels nice, yeah, you just feel like you a part of humanity, you need to do your share. You shouldn't be a slacker.

I could be in the same boat; I could be homeless myself. You know. So I don't need to be putting myself up like I am the church member that came here and did something nice. I don't are for that sort of thing. Cause we could all be in the same position.

Throughout the interview, she described that she preferred to serve from behind the scene and that one of her favorite volunteer acts was to prepare food at home and bring it to the shelter during her regular household meal preparation, but also during specially holidays.

If I am making soup, I just make a big pot of soup. It's just my husband and I, so I just bring half of it over here and keep half of it at home I will make a big cake for something, and we don't use it at the church, so or something for my family, we don't use it. So, I bring it over. It's just, you know, it's just what I do. I would rather serve behind the scenes.

Throughout P6 generalized story there were specific motives that she described as the initial motive for her engagement in volunteerism, but there were also specific motives that were linked to her continued engagement in long-term shelter volunteerism.

In emerged themes, I provided specific perceptions that were pulled and identified during the exploratory commenting. These perceptions were the basis for the emerged themes of Participant 6 in this study. The perceptions shown in bold italics in Table 12 are the specific perceptions I pulled from the text provided by the P6. The text from which the perceptions were pulled is provided along side the extracted perception.

Table 12

*Participant 6***Participant 6: Extracted Perceptions**

Extracted Perception	Correlating Text
A believer	"I wasn't even a believer until I was 33 years old, so. All that means that you take seriously Jesus's commandments. Share your faith, to go into the world and share the gospel. And, the idea would be, that you take opportunities."
A joyful obligation	"It just like, you know, yeah, maybe obligation wasn't a good choice of words, and I said it several times. I don't know what other word to use, you know. It's a duty, it's a, all those kind of words. It's not like paying your taxes. It's not an obligation like you know you have to pay your of kind of thing. To pay your sewage bill, it's a different kind of obligation. It's more of a joyful obligation. You're a part of humanity; you are suppose to do those things. You have a obligation, but it is a joyful obligation."
Share what Jesus has done for you	"Share what Jesus done for you and what Jesus has done for everyone."
Just tell them about God	"And, um you know to just tell them about God. I mean I think everyone that is a Christian should be an evangelical Christian. So I don't know what the difference is really. Who would say they aren't evangelical. It's not just telling people the Gospel. You know, you don't go every time you have an opportunity see if you can't stuff it down their throats."
Introduce them to God in some way	"As you have an opportunity say something that introduces them to God in someway."
Listen or live your life like Jesus would expect you to live your life	"You can share a scripture with somebody, and um just have a discussion about God. You can tell about something in nature if you have an opportunity listen or live your life like Jesus would expect you to live your life."
He always feed them first and then game them the word	"He always feed them first. Then he gave them the word. You know. Always made sure they had their bellies full too. You know. He took care of people when they were hurting and sick."
Evangelical Christian, my obligation to be a servant	"I am an evangelical Christian, so my viewpoint would be, Christ paid incredible price for me, and so I feel it is my obligation to be a servant and um, you know in the scripture it talks about, what you, what least of these things have you done for me."
A person needs to serve others	"A person needs to serve others. And, I had an opportunity through the church that one time, so you know, so I said sure."
What you are suppose to do	"I just feel like that is just what you are suppose to do. You are suppose to spend your time here, doing something that is worth wild, instead of just, um. I guess I always think of, you know, you can spend your life just making money and spending money, or you can do something that counts, and sometimes you think that these little things you do they probably don't count for much, but they count for something."
Here to serve not to be served	"Yeah, well, just take the attitude, that you are here to serve not to be served. You are not here to have the focus all on what you can get, what you can, how you can prosper."
You make a difference	"I mean, I am just saying, think in your life you are obliged to something that, um is, um, you make a difference you don't just spend time taking care of your own happiness, you know."
Opportunity, do something for somebody	"If you have the opportunity you might as well take those. You know, when something is right in front of you, you know, you walk through that door and do something for somebody. I guess I always think."
Bring it by and share	"I think it is hard enough for people here to see people from the community coming in and doing something for them. So I don't like to put up on a pedal stool. Oh there's the people that come in and did something nice for them. I would just presume to give them something, and like you guys, I just happen to have this. I just thought I wanted to bring it by and share it with you guys. I feel that is more appropriate."
You want to make sure they have what they need	"I mean you just care about those people, so you want to make sure they have what they need too. You know."
Part of humanity, you need to do your share	"We're a part of the community of people, um, you need to do your part. It feels nice, yeah, you just feel like you a part of humanity, you need to do your share. You shouldn't be a slacker."
We could all be in the same position	"I could be in the same boat, I could be homeless myself. You know. So I don't need to be putting myself up like I am the church member that came here and did something nice. I don't are for that sort of thing. Cause we could all be in the same position."

Table 12 continued

Share the extras with someone else	"If you have extra, it wouldn't kill you to you know share the extra with someone else, so they have enough. You know. I especially enjoy bringing food over, prepared food."
Provided a service, I have done something for someone else	"I have provided a service, I have done something else for someone else. So, I feel like this is something I can do easily, um maybe it could help someone else, I would like to do that. I also regularly bring things in. So, I think it has evolved over time. I have not really given it a lot of thought. I just, you know."
Serve behind the scenes	-"If I am making soup, I just make a big pot of soup. It's just my husband and I, so I just bring half of it over here and keep half of it at home I will make a big cake for something, and we don't use it at the church, so or something for my family, we don't use it. So, I bring it over. It's just, you know, it's just what I do. I would rather serve behind the scenes."

Emergent Themes

To develop the emerged themes I narrowed all the text into specific perceptions shared by participant 6. I began with the initial theme and then developed themes that were linked to her continued engagement and long-term volunteerism based on the perceptions that she shared during her interview. In Table 13, I have presented five separate themes and the extracted perceptions from the text that supported each emerged theme.

Table 13

*Emergent Themes***Themes and Correlated Perceptions**

Themes	Supporting Text
Theme 1-Conversion to Evangelical Christianity	A believer Evangelical Christian, my obligation to be a servant
Theme 2- Christian service	Joyful obligation Live your life like Jesus would expect you to live your life He always feed them first and then gave them the word Introduce them to God in someway Tell them about God Share with them what God has done for you
Theme 3- To serve others	A person needs to service others What you are suppose to do Here to serve not be served You make a difference Opportunity, do something for somebody
Theme 4- Community of people, do your part	Bring it by and share You want to make sure they have what they need Part of humanity, you need to do your share We could all be in the same position Share the extras with someone else Provide a service; I have done something for someone else Serve behind the scenes

Initial Motives

P6 described in the first interview question and during her reflection that she was initially motivated to volunteer at the shelter through the first theme, *Conversion to Evangelical Christianity*. In the pre-determined interview questions, P6 described life experiences or what she referred to as becoming a believer at the age of 33. When I asked her reflective questions about whether or not she would be a volunteer if it were not for becoming a Christian, she made the following statement.

No, I don't think I would.

In her reflected responses question 25 and 26, I asked her why she thought she would not be a volunteer she made the following two statements.

I just think I would probably be a little more self-centered.”

Yeah, yeah looking back I was pretty self-centered.

Throughout P6 predetermined interview responses and her reflected responses, her conversion to Evangelical Christianity was a primary motive for her volunteerism. However, she did describe secondary perception that were linked to her initial volunteerism at the shelter, which included the belief that she needed to fulfill an obligation to be a servant.

Well, I mean, I am an Evangelical Christian, so my view point would be, that Christ paid incredible price for me, and so I feel it is my obligation to be a servant.”

The primary and initial motive for P6 to start volunteerism did not describe or explain her continued motivation for volunteering over the last 15 years at the shelter, but I did identify her long-term service at the shelter through a secondary theme, *Christian Service*. In the reflected responses of the interview, she identified, described, and explained, how her behavior as a volunteer was described as a sense of obligation and she desired to model after Jesus Christ through caring for others in need. P6 described motivation through a belief in introducing others to God, telling others about God, and to share with them what God had done for her. The perceptions she shared and described

became what I identified as a vital motive for her continued service to others at the shelter.

It just like, you know, yeah, maybe obligation wasn't a good choice of words, and I said it several times. I don't know what other word to use, you know. It's a duty, it's a, all those kind of words. It's not like paying your taxes. It's not an obligation like you know you have to pay your of kind of thing. To pay your sewage bill, it's a different kind of obligation. It's more of a joyful obligation.

Share what Jesus done for you and what Jesus has done for everyone.

And, um you know to just tell them about God. I mean I think everyone that is a Christian should be an evangelical Christian. So I don't know what the difference is really. Who would say they aren't evangelical. It's not just telling people the Gospel. You know, you don't go every time you have an opportunity see if you can't stuff it down their throats.

As you have an opportunity say something that introduces them to God in some way.

You can share a scripture with somebody, and um just have a discussion about God. "You can tell about something in nature, if you have an opportunity listen or live your life like Jesus would expect you to live your life.

He always feed them first. Then he gave them the word. You know. Always made sure they had their bellies full too. You know. He took care of people when they were hurting and sick.

P6 also shared, described, and explained motives through the third emerged theme, *To serve others*. P6 described an attitude or a personal belief she held and practiced in her own life, outside of her Christian belief system. She described this notion as doing something worth wild for others and to make a difference.

A person needs to serve others. And, I had an opportunity through the church that one time, so you know, so I said sure.

I just feel like that is just what you are suppose to do. You are suppose to spend your time here, doing something that is worth wild, instead of just, um. I guess I always think of, you know, you can spend your life just making money and spending money, or you can do something that counts, and sometimes you think that these little things you do they probably don't count for much, but they count for something.

Yeah, well, just take the attitude, that you are here to serve not to be served. You are not here to have the focus all on what you can get, what you can, how you can prosper.

I mean, I am just saying, think in your life you are obliged to something that, um is, um, you make a difference you don't just spend time taking care of your own happiness, you know.

If you have the opportunity you might as well take those. You know, when something is right in front of you, you know, you walk through that door and do something for somebody. I guess I always think.

The fourth emerged theme that appeared in the perceptions that were held by P6 that explained her long-term service to others in the shelter was, *Community of people, do your part*. This theme was described by P6 as a combination of wanting to ensure that others had their needs met, but that we are a part of a larger community and humanity, and we should share with others and provide a service to others in need.

I think it is hard enough for people here to see people from the community coming in and doing something for them. So I don't like to put up on a pedal stool. Oh, there's the people that come in and did something nice for them. I would just presume to give them something, and like you guys, I just happen to have this. I just thought I wanted to bring it by and share it with you guys. I feel that is more appropriate.

I mean you just care about those people, so you want to make sure they have what they need too. You know.

We're a part of the community of people, um, you need to do your part. It feels nice, yeah, you just feel like you a part of humanity, you need to do your share. You shouldn't be a slacker.

I could be in the same boat; I could be homeless myself. You know. So I don't need to be putting myself up like I am the church member that came here and did something nice. I don't are for that sort of thing. Cause we could all be in the same position.

If you have extra, it wouldn't kill you to you know share the extra with someone else, so they have enough. You know. I especially enjoy bringing food over, prepared food.

I have provided a service, I have done something else for someone else. So, I feel like this is something I can do easily, um maybe it could help someone else, I would like to do that. I also regularly bring things in. So, I think it has evolved over time. I have not really given it a lot of thought. I just, you know.

She also described and explained that she was more motivated to serve behind the scenes, versus being on the direct lines. She explained that she felt more motivated to do things in private that benefited others in the community, through preparing food at home and then taking it over to the shelter and sharing it with the individuals there, informally.

If I am making soup, I just make a big pot of soup. It's just my husband and I, so I just bring half of it over here and keep half of it at home I will make a big cake for something and we don't use it at the church, so or something for my family, we don't use it. So, I bring it over. It's just, you know, it's just what I do. I would rather serve behind the scenes.

Research Question Answered

The emerged themes for P6 answered the pre-determined research question for this study: How do long-term volunteers think about and make sense of what motivated them to volunteer initially and over the long term at a homeless shelter? P6 described and explained that she was initially motivated through *Conversion to Evangelical Christianity*. However, her thoughts and descriptions changed to include other motives that resulted in long-term through her *Christian service, To serve others, and Community of people, do your part*.

Shared Themes Amongst the Group

Each of the six participants answered the pre-determined research question individually based on the themes that were emerged during single case analysis. The next step in the analysis was to determine if participants had shared experiences, shared understands, or shared motivates that described and explained what initially motivated them and what motives resulted in their long term volunteerism within one selected shelter.

The first step I used to identify the shared themes included creating a table of themes that placed all six of the participants themes side by side, see Table 14 below.

Table 14

*Participant Group***Side by Side Themes**

P1	P2	P3	P4	P5	P6
Conversion to Christianity	Church affiliation	Parenting values	Invited to volunteer	Introducing you adults to volunteerism	Conversion to Evangelical Christianity
Christian service	Feeling at ease in the shelter	A ministry based in Godly hope	Becoming comfortable in the shelter, as a volunteer	They are not rude	Christian service
Being a Christian example	Feeling at ease in the shelter	To make others feel valued	To care for others	Christian service	To serve others
To care for others	Fulfillment	Backward blessing	Concern for others	Learning their stories	Community of people, do your part
	To care for others	Fun	Makes you feel better	Help them move forward	

After I had placed all the themes side-by-side, I determined that each participant expressed their motivations for initial and long-term volunteerism in different ways, however, each of the motives could be placed into similar constructs. I determined and classified constructs based on pervious quantitative findings. For example, the motivation for volunteerism cannot be easily classified, but individuals are either motivated to volunteer to benefit others or to benefit themselves (Clary & Snyder, 1999). However, each participant may be motivated to serve others needs and or their needs and be classified separately as well. Needs of others and needs of the volunteers would be classified as material needs, body needs, social needs, freedom, and or psychological needs and then secondary needs that included health and wellness, self-respect, peace,

harmony, community connection, and family (Alkire, 2002). Therefore, the first construct of motives that were used to link themes amongst the group included group theme one (benefit other's needs) or group theme two (benefit self needs). Within group theme one and theme two, I created sub-constructs which were based on what self needs did the volunteers satisfy through their services or what needs were provided through their service to others. I then created the third sub-constructs based on the conceptual framework of the Settlement House Movement delivery of human service. The Settlement movement focused on providing community members with education, basic needs, skill training, community connection, and spiritual growth (Scheuer, 1985).

Therefore the second step I used to determine shared themes amongst the group was to identify whether or not they were motivated by self or others or if they shared sub-constructs. I have displayed the interconnected and shared themes in the above Table 14.

Each of the participants had similar and shared themes, however, through investigation and interpretation one over-arching theme emerged across the participant group. The shared themes I identified in my analysis included religious, preconceived notions, emotional rewards, and wellbeing of others. The final step I used to identify shared meaning included interpreting the data as a whole before I derived an over-arched theme shared amongst the entire participant group in this study.

Religious Volunteerism

The first shared theme among the participant group included the *Religious volunteerism* theme. P1, P2, P3, P5, and P6 all described initial and long-term motivates were linked to their religious faith, beliefs, and spirituality. For P1 and P6 their religious

volunteerism was initially motivated through his conversion to Christianity and her conversion to Evangelical Christianity. Whereas, P2 was initially motivated through her church affiliation, but her long-term religious motivation came from her Christian service at the shelter. P3 initial and long-term motivates were linked to her desire to build a ministry based on Godly hope. All of these individuals shared the same theme of Religious volunteerism, however of their motivation manifested into different pro-social practices, but they were all linked to a common starting point which was religious practices, faith, and modeling their behavior after or in alignment with the commandments and teachings of God.

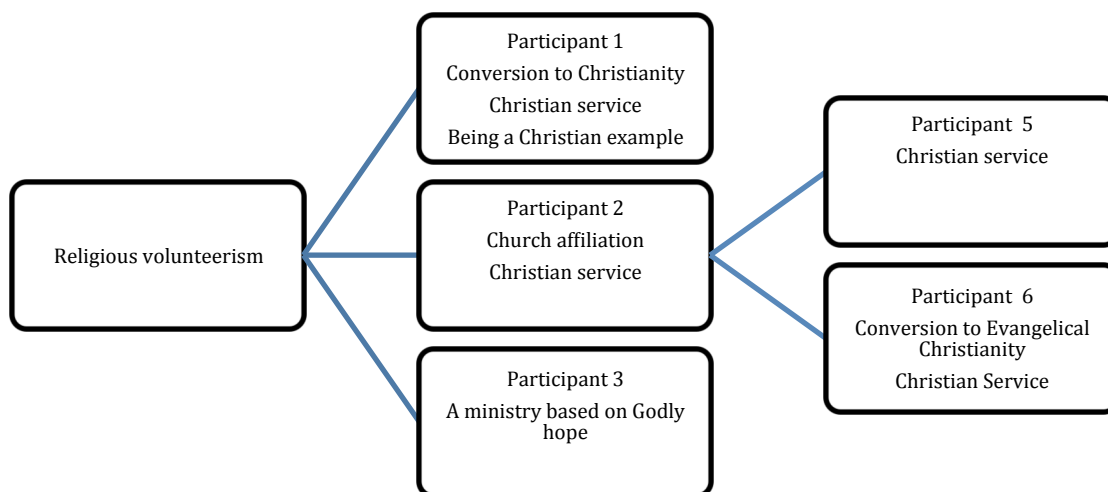


Figure 3. Religious volunteerism shared motives among participant group.

Breaking Preconceived Notions

The second emerged theme shared amongst participants included the group theme, *Breaking pre-conceived notions*, P2, P4, and P5 all described concerns about being a volunteer at a homeless shelter. P2 expressed concern with being a volunteer in

the shelter, but after being exposed to the residents at the shelter, she became at ease and identified that the individuals served were just like her. P4 had concerns with being in an unfamiliar place and concerns that individuals in the shelter could get or be violent. However, after his initial experience in the shelter he recognized that he is now as comfortable in the shelter as anywhere else in his life. P5 initially believed that the individuals in the shelter would be rude. However, her preconceived notions were quickly changed through her exposure to the individuals and their kindness. This was a shared theme amongst three participants, and it was derived that after individuals overcame their initial preconceived notions about what they thought it would be like and their thoughts were altered through their direct exposure to the residents at the shelter. In *Figure 4* I have provided a diagram that demonstrates how P2, P4, and P5 all shared similar pre-conceived notions before entering the shelter to volunteer.

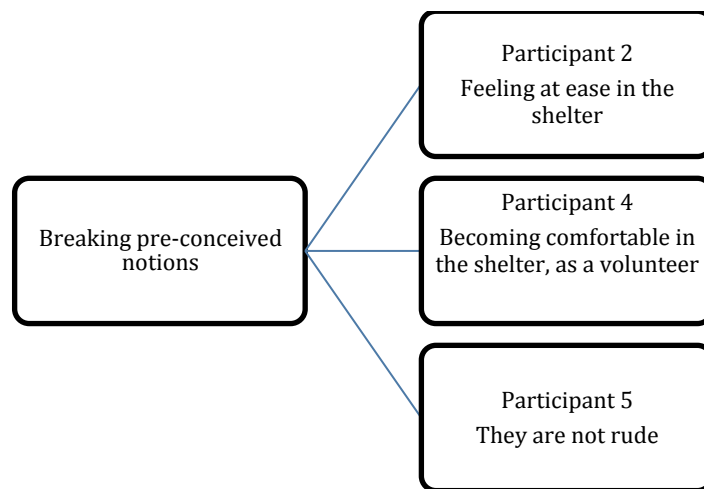


Figure 4. Breaking preconceived notions among the participant group.

Emotional Rewards

The third emerged shared theme for the participant group included the *Emotional rewards*, P2, P3, and P4 acknowledged that they felt emotional rewards from their service to others in need. P2 recognized that her volunteerism resulted in her feeling fulfilled, whereas, P3 felt like she had received a backward blessing from her service to others. P4 simply recognized that his service to others and his volunteerism made him feel better about himself. This emerged theme provided identification that three of the participants were in part motivated through how they felt about their service to others, even though those feelings manifested in different feelings, they were all emotional rewards that resulted from volunteerism at the shelter. In *Figure 5* I have provided a diagram that indicates the shared themes amongst P2, P3, and P4 with regard to the emotional rewards they received from volunteering in the selected homeless shelter.

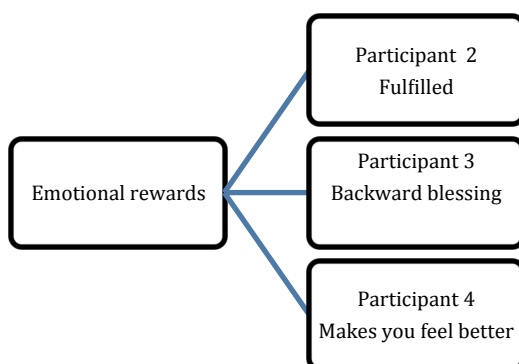


Figure 5. Emotional rewards.

Well-Being of Others

The fourth emerged theme that was shared amongst all six participants included the theme, *Well-being of others*. Each of the six participants identified that their long-

term motives were linked to their concern or well-being of others. P1 and P2 identified a desire and motivation to make sure others were cared for and taken care of through their volunteering behavior. P3 was motivated to make others feel valued and instill hope through her ministry. P4 motives were twofold, he was motivated through his desire to care for others, but also his concern for those individuals he served. P5 felt that her volunteerism helped the residents move forward in their life, and her service was a deposits in their lives through her time spent at the shelter. P6 had a two-fold motivation linked to the wellbeing of others; first was her attitude and belief in serving others and the second was her attitude and belief in being a part of a larger community and doing her part, through sharing the extras with others so that their needs were met. In Figure 5 I have provided a diagram that indicates the shared themes amongst all six participants with regard to the well-being of others motive below.

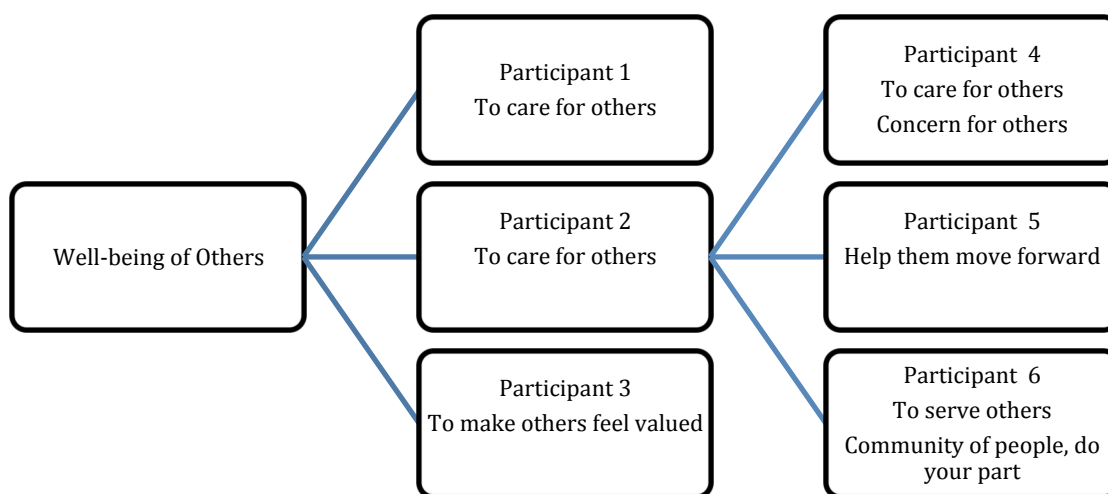


Figure 6. Well-being of others.

Overarching Conceptualized Group Theme

The over-arched theme that emerged through the data analysis was vital to answering the specific and pre-determined research question within this dissertation study. The shared themes supported and created a foundation for the over-arched theme. After all themes were identified and categorized into sub-themes, I revisited each participant's data, perceptions, and themes and mapped out and identified one over-arched theme that explained, described, and the initial and long-term motives of one homeless shelter volunteers participant group in one selected shelter.

The purpose behind identifying the shared meaning between the participant group was to create a conceptualized understanding to what and why community volunteers within the selected shelter motivated initial and long-term volunteerism, but more importantly what tied and linked all six participants together, outside of their shared motives.

This over-arched theme conceptualized the lived experiences of the participant group and the essence of their experiences and more importantly made sense of why they began and continued their volunteerism at the selected shelter. To develop the overarched theme, I did a separate investigation to understand the correlation between settlement house movement conceptual framework and the influence of religion on volunteerism. Throughout my data analysis a primary motive emerged with five of the six participants as both initial and long-term which was their Christian practices. Based on the emerged themes of the participant group, I began to create my cultural understanding of the participant groups experiences and culture. This led me to first revisit the conceptual

framework and to search out if there were similarities between the original settlement workers and my participant group. The next step was to become competent in understanding religious beliefs, teachings, and ideologies that were expressed by the participant group about their religious practices.

Evangelical Tradition

Through a secondary search, I identified a religious origin that interconnected the settlement house ideology of human service delivery and religion, which was referred to as the Social Gospel (Scheuer, 1985). The social gospel as written and described by the original founders of the settlement house movement was to create a form of social service to the community that demonstrated the spirit of God to others (Scheuer, 1985). I then took the idea of social gospel, social responsibility, and religion into consideration to determine how religion impacted or influenced volunteerism, in the modern form of the settlement house.

To grasp a better understanding and to derive recommendations that were within the boundaries of this study, I had to become familiar with religious denominations and their fundamental beliefs, teaching, and goals of the religious doctrine. To gain this understanding, I began to explore and review information that related to religion in the United States, through multiple data bases. The Pew Research Center [PRC] (2008) published a survey with regards to the religious composition of the United States. Within the survey there were categorization of major religious denominations along with descriptions of their doctrine as it pertained to their social interactions and goals of their faith. PRC (2008) suggested that Evangelical protestant traditions share specific religious

beliefs and practices. Evangelical traditions included Southern Baptist, Nondenominational Christian, Evangelical Baptist, Seventh day Adventist, Methodist, Lutheran, Presbyterian, and Pentecostal (PRC, 2008, p.12).

The PRC (2008) suggested that religious groups are categorized by traditions as a means and method to compare and contrast which denominations share similar beliefs, practices, or origin (p. 13). The Evangelical tradition holds certain and specific beliefs; these beliefs included bring other people to the faith and a strong emphasis and practices on social reform (PRC, 2008, p. 13). From this basic understanding, I set out to grasp and understand how these practices resulted in community volunteerism. I found information that pertained to the interconnection of evangelical Christianity and social responsibility. There is a rich history between Evangelism and social responsibility within this realm as it related to the connection between Christianity and social responsibility. The Christian social responsibility is the interconnected belief of brings others to the faith, but also with being concerned with social justice; the evangelical belief is that Christians should reconcile throughout human society for the liberation of men and women from all forms and types of oppression (Hughes, 2010).

The belief manifested in behaviors that are a combination of evangelical witness and compassionate service to others (Hughes, 2010). This belief and set of behaviors are not intended to be directed toward the church, but it motivated individuals within the evangelical religion to turn itself outward to its local community to show, demonstrate, and witness their faith through the compassionate service to others (Hughes, 2010).

The movement of social responsibility within the evangelical doctrine was intended to create both social service and social action (Stotts, 1975). The social service is the demonstration and action of following after the example and teachings of Jesus Christ, thus meaning that individuals who follow this religious practice should respond and be sensitive to the human needs of others (Stotts, 1975). Evangelical social service is the efforts on behalf of Evangelistic believers who have strived to relive human need; whereas, social action is rooted in eradicating the causes of human need either economically or politically and to seek out and transform structures of society in the pursuit and mission of creating social justice for all people (Stotts, 1975).

Within the participant group of this study six of six participants reported to be a part of the evangelical tradition. P1 and P2 were both members of a Non-denominational Christian church, P3 and P4 were both members of a Southern Baptist church, P5 was a member of the 7th day Adventist Church, and P6 was a member of an Evangelical Baptist church. P1, P2, P3, P5, and P6 all described motives, perceptions, and expressed that religious faith, practice, and tradition were primary motivators for their initial and long-term service at the selected shelter. In the table below, I have placed specific perceptions that emerged that were correlated to evangelical traditions and the descriptions given by P1, P2, P3, P4, P5, and P6.

When I reviewed the data and the perceptions shared by the participant groups, I categorized the perceptions by where they would follow or be linked to either, bringing others to the faith and social service or the goal of reliving human needs which included the emotional, social, mental, physical, or social needs of the individuals within who the

participant's serve through their volunteerism. The third category of perceptions were linked to included the social action, which is where volunteers attempt to remove the causes of the social problem being addressed through their volunteerism service. In the Table 15 below, I have created three separate motives that have been categorized as motives for community volunteerism within the Evangelical Tradition. Underneath all three categorized motives I have placed this studies perceptions that were found to be a part or linked to the Evangelical Tradition in Table 15 below.

Table 15

Perceptions Linked to Evangelical Tradition

	Bring others to the faith	Social service (relieve human need)	Social action (remove causes)
P1	-Bring others closer to the Lord -Modeling after Christ -Growing spiritually	-Do for others -To give back -Take care of the children, the poor, the widows	-Start a change -People need opportunities
P2	-The Lord is working through me and showing love	-We have provided them with a good meal -We have taken care of them -To make sure others are provided for -Having a conversation with them	-Pay it forward
P3	-Ministry -Connection with God -God made this connection -Hope comes from God -Spirit of God	-I want them to still feel valued -Feel good about where they are -Reach out -Friendships and common relationships (emotional relieve)	-Drawn to the homeless shelter -Everyone should have a home
P4		-Gives them something to look forward to -You are making somebodies day better -Little time with them, could mean a lot -You can tell a difference	
P5	-To be a servant of man and God	-An impact in somebodies life -You are making a deposit in something, someone's life for that short time	-They are trying to get above and get ahead
P6	-Introduce them to God in someway	-Share the extras with someone else -You want to make sure they have what they need	-Part of humanity, you need to do your share -You make a difference

The perceptions I found during my analysis amongst the participant group were then used to create the conceptualized theme amongst all six participants. The conceptualized theme, I concluded qualitatively described and defined a new motivation that had not been previously mentioned in academic literature. Through this new theme, I was able to expand on the conceptualized framework as well, through one conceptualized participant group theme.

Conceptualized Theme: The Evangelical Tradition, Volunteerism, and the Practice of Social Responsibility

The *Evangelical tradition, volunteerism, and the practice of social responsibility* explained and described the interconnected nature of religion and pro-social behavior with the participant group at one selected homeless shelter. The participants in this study did not describe their motivation through the tradition of Evangelism or its roots in the settlement house movement. However, the participant descriptions and perceptions that they shared and described as following after Christ and taking care of those in need as detailed and taught through Biblical scripture. The perceptions shared by the participants described the pro-social behavior of volunteerism that was originally rooted in the philosophies of the settlement house, but also within the teachings and ideologies of the Evangelical tradition and religious practice.

Trustworthiness of Study

Dependability

To ensure dependability, I cross-referenced the findings of this study with previous academic literature collected from professionals and academic scholars. The

cross reference evaluated the motives correlated with long-term volunteerism found in quantitative literature. I took the quantitative literature findings and compared my findings to determine similarities and difference in this study's qualitative findings and conclusions. During the cross comparison process, I referenced whether or not quantitative findings in the reviewed literature in Chapter 2 were similar or different to what I found in this study participant group. I also explored whether or not the perceptions held by this participant group expanded on previous academic findings or if new previously unnoticed or unshared perspectives emerged from the participant group. I have provided a complete transcript with each analysis protocol. In Appendix D, I have the original transcript, key words, exploratory commenting, and bracketed and clustered perceptions, and emerged themes for each participant in this study.

Transferability

This study does have transferability and could be duplicated by future researchers. I have collected and reported demographic data which included the participant's age, gender, economic background, religious affiliation, race, marital status, and organizational and community ties. Based on this data, this study could be expanded on, if a future researcher found a similar participant group in a different location. Conducting a secondary qualitative study in a different location with similar participants could duplicate this study design to determine shared perspectives across the workforce.

For future research, I have provided the complete transcripts, with each specific pre-determined interview questions and each reflective question that was asked of each

participant in the case that future researchers would design a study based on similar or different interview questions; this transcript is located and titled Appendix D.

To ensure the dependability and accuracy of the transcribed data, I completed a member check with P1, P2, P3, P4, and P5. P6 did not complete a member check, when I contacted her to schedule a follow-up meeting; she stated that she did not want to participate in a follow-up meeting. In the follow-up phone call I made, P6 stated that she believed she would be adequately represented, since the transcript was pulled directly from an audio recording. Participants one through five read the completed transcripts and signed their initials on the final page of the transcript to demonstrate their agreement with the final document, before I began data analysis.

Summary

Within Chapter 4, I have provided the completed data analysis for all six participants in this study. I have provided an overview of the selected organization, interview setting, and participant demographics . To reach and derive findings, I followed data analysis flow chart and protocol that was outlined and defined in this chapter. I have taken each participant transcript through analysis to generate and create a generalized story, extracted perceptions, and emerged themes, that I then used to answer the pre-determined interview question for this study. I have also provided the shared themes amongst the participant group. Within this chapter, I provided an overview of this studies trustworthiness, dependability, and transferability. In the upcoming Chapter 5, I provided an interpretation of the findings and discussed future recommendations, social significance, and the studies limitations.

Chapter 5: Summary, Conclusions, and Recommendations

Introduction

In Chapter 4, I analyzed the lived experiences of six long-term homeless shelter volunteers and derived emergent themes to answer one predetermined research question in this dissertation study. In Chapter 5, I interpret my findings and cross-reference them with the findings of previous quantitative studies in order to determine how my study findings advance and expand on previous knowledge. In the interpretation of findings section of this chapter, I provide key points that connect the findings in this study with my study's conceptual framework and the Evangelical religious tradition. Within this chapter, I provide a summary of findings, offer recommendations, and outline and suggest some future research questions that I derived from this study and my answered research question.

Interpretation of Findings

Previous academic literature determined that community volunteerism occurs through an individual's desire to either benefit others or benefit the self (Clary et al., 1999). These two motives have been shown to manifest into prosocial behaviors, and individuals who want to benefit themselves may be drawn to volunteerism to be part of a group, to reduce guilt, or to experience personal enhancement (Clary et al., 1999). When individuals are motivated to volunteer through a desire to benefit others, their volunteerism is linked to their concern for the wellbeing of others, empathy for persons in need, or desire to satisfy personal values, which manifest in humanitarian concern for others (Penner, 2004) (Clary et al., 1999). Social relationships and peer pressure have

also been identified in the literature as motivating factors for community volunteerism (Clary et al., 1999).

Individuals are also motivated to serve as volunteers in their communities due to religious beliefs and practices (Penner, 2002). Expectations held by individuals about their volunteer activity may also be motivating factors toward volunteering within the community in relation to volunteer satisfaction, role identity, and how volunteers perceive the importance of their service to others (Finkelstien, Penner, & Brannick, 2005). Long-term volunteerism has also been found to be motivated by feeling connected or having a relationship with the individuals served (Phillips & Phillips, 2010).

Confirmation and New Findings

The themes that emerged in this study confirmed previous academic findings but also provided qualitative data that defined motives more descriptively than previous literature had. The defined and descriptive qualitative findings within this study provide new information to the existing literature as it relates to community volunteerism, especially homeless shelter volunteerism. I have listed the confirmed shared motives between this study and previous academic literature in Tables 16 and 17.

Table 16

Contributions to Previous Findings: Shared Motives With Previous Academic Findings

P	Social	Benefit self	Benefit/ concern for others/ wellbeing of others	Role identity	Personal values	Connection with individuals served	Religious beliefs
1	No	Yes	Yes	Yes	Yes	Yes	Yes
2	Yes	Yes	Yes	Yes	Yes	Yes	Yes
3	Yes	Yes	Yes	Yes	Yes	Yes	Yes
4	Yes	Yes	Yes	Yes	No	Yes	No
5	Yes	Yes	Yes	Yes	Yes	Yes	Yes
6	No	Yes	Yes	Yes	Yes	Yes	Yes

Note. This Table represents this studies participant group shared motives with previous academic findings in Quantitative literature from Chapter 2. Self and other motives, social motives, personal values (Clary et al., 1999); role identity, wellbeing of others (Finkelstien, Penner, & Brannick, 2005); connection to individuals served (Phillips & Phillips, 2010); religious beliefs (Penner, 2002).

Table 17

Qualitative Themes: Descriptive Motives

Participant	Social	Benefit self	Benefit/concern for others/wellbeing of others	Role identity	Personal values	Connection with individuals served	Religious beliefs
P1	Christian service	Conversion to Christianity Being a Christian example	To care for others	Being a Christian example	Christian service Being a Christian example	To care for others	Conversion to Christianity Christian service Being a Christian example
P2	Church affiliation	Fulfillment Church service	To care for others	To care for others	Christian service	Feeling at ease in the shelter -To care for others	Christian service
P3	Fun	Parenting values Backward blessing Fun	To make others feel valued	A ministry based on Godly hope	Parenting values A ministry based on Godly hope	To make others feel valued	A ministry based on Godly hope
P4	Invited to volunteer	Becoming comfortable in the shelter, as a volunteer Makes you feel better	To care for others Concern for others	To care for others		Concern for others	
P5	Introducing young adults to volunteering They are not rude	Learning their stories They are not rude	Help them move forward	Help them move forward	Help them move forward	Help them move forward Learning their stories	Christian service
P6	Community of people, do your part	Conversion to Evangelical Christianity Christian service	To serve others	To serve others Community of people do your part	Christian service	Community of people, do your part	Christian service Conversion to Evangelical Christianity

Note. This Table outlines shared motives with previous academic literature, through the participants descriptive motives. Self and other motives, social motives, personal values (Clary et al., 1999); role identity, well-being of others (Finkelstien, Penner, & Brannick, 2005); connection to individuals served (Phillips & Phillips, 2010); religious beliefs (Penner, 2002).

Each of the 6 participants I interviewed fell within one of the previously known categories of motivations that had been linked to community volunteerism. However, qualitative descriptions of motives among homeless shelter volunteers had not been presented in the quantitative academic literature. Therefore, I listed and described motives found through this study as they related to previous literature. In Table 16, I present the categories of motives found in the quantitative literature and provide descriptions of how each category was defined and linked through my participant group's motivations and descriptions for their community volunteerism. Although, within these predetermined motives found in the literature review, each of the participants fell within most, if not all, constructs of motives, there were both similarities and differences between the participants.

Participant 1

P1 did not describe social motives specifically, but he did mention that he volunteered with a group of other church members. However, his motivation through group pressure and group relationship was not a reoccurring theme, perception, or description. Therefore, I determined that social motives were minimal in relation to his initial and long-term service in the selected shelter.

P1's primary motivation for his long-term service and volunteerism in the selected shelter was highly geared toward the benefit of self. His benefit-of-self motives included conversion to Christianity and Christian service. Though the motives benefited others, they were also rooted in his individual belief system and religious practice; thus, they created or suggested some benefit-to-self motive that benefitted others in need. His

benefit to others was also connected to his religious beliefs and his benefit to self, but his motivation to care for others emerged not as a self-motive, but as a concern for the well-being of others. Role identity was another predetermined motivation for community service, P1 role identity was not centered on his importance for the individuals being served in the shelter, but on setting an example for his children and his fellow church and community members to serve and provide for others in need, through the motivation to be a Christian example for others. P1 was also motivated by personal values. His personal values were noted throughout his description, perceptions, and themes centered on his religious faith, his spiritual growth, and being a servant to others based on the teachings and practices of his Christian faith as directed by God and the Bible.

P1 also described and explained perceptions that fell within the construct and predetermined motive of connection with individuals served. He stated that he was motivated to care for others; in one specific perception, he indicated that he felt connected with the individuals he served. He also mentioned, expressed, and described that he and the individuals whom he served had things in common. The final predetermined motive that P1 fell under included religious motivation. P1 described his religious motive as being spiritual, being biblical, and following God's commandments to seek the ultimate relationship with God. P1 did not describe his church organization as a motivating factor in his volunteerism. However, he also described his personal relationship with Jesus Christ and his service to others as interconnected with his religious beliefs and practices, which emerged through his Christian service theme.

Participant 2

The social motive that emerged in the data analysis for P2 included church affiliation. P2 shared and described how her volunteerism in the shelter was initially motivated through being asked by church members. P2's benefit-to-self motives were found in her descriptions about her Christian service to others; this was considered a self-motive because it was correlated with personal faith and religious practices. I also found the theme of Christian service to be interconnected with her personal value and religious belief constructs, as she described that her learning from church and the Bible had resulted in her desire to serve others in the shelter.

P2 also fell within the construct of benefit for others, role identity, and connection with others through her to care-for-others theme. These three constructs were manifested through perceptions that focused on not only providing for others, but also feeling bad for others. She understood that the individuals served were just like her, and she believed that her work in the shelter could make a difference in someone's life.

Participant 3

P3 fell within the constructs of social, benefit self and others, role identity, personal values, connections with individuals served, and religious beliefs. Within the social construct, P3 described being motivated through group interactions, group dynamics, and preparation for her activity in the shelter, and she described her volunteerism as fun. With regard to the benefit of self, P3 stated that she initially volunteered in the shelter to fulfill parenting values and to teach her children a life lesson. However, P3 also indicated that her volunteer activities were fun and that she felt like she

received a backward blessing from her service to others. P3's reflections further indicated that she was motivated to benefit others through what she described as a desire to make others feel valued. Her role identity was also a motivator, through what she referred to as *a ministry based on Godly hope*, and this ministry was a primary motivator for her to continue her service to others in the shelter over the long term.

The personal value construct was also a motivational factor for P3; she described being motivated to serve others in the shelter through her parenting values and a ministry of based on Godly hope. Both of these themes were centered on and correlated with her belief system as a parent and her religious practices. P3 was also motivated by her connection to others; she stated that she was motivated to make others feel valued. Within this theme, she described perceptions she held about feeling connected with the individuals she served. The final construct that P3 fell within was religious beliefs; P3 indicated that she did not see her service to others as a volunteer activity, but rather as a ministry that would assist others in finding or feeling hope from God.

Participant 4

P4 noted that his initial motivation was social, but his continued motivation fell within the constructs of benefit self and others, role identity, and connection with individuals served. P4's social motivation was themed as invited to volunteer. He stated that volunteering in a shelter had never come into his mind until he was asked by his wife to participate in shelter volunteerism. His continued motivation fell within benefit to self through the themes comfortable in the shelter and makes you feel better as motivating factors in his continued service within the shelter. P4 noted that he was worried and

concerned prior entering and participating in shelter volunteerism. However, after he participated and interacted with the residents living in the shelter, he felt comfortable, and volunteering made him feel better; these feelings resulted in his continued volunteerism at the selected shelter. P4 also described motivation that fell within the benefit and concern for others construct; he explained that after he felt comfortable in the shelter and among the residents, he found himself concerned with the well-being of the individuals he served through the theme of concern for others. P4's concern for the individuals he served also motivated and generated a secondary theme within this construct: to care for others. The themes of concern and to care for others also fall within another construct, which includes connected with the individuals served and role identity.

Participant 5

P5 had motivations that fell within all seven constructs: social, benefit self and others, role identity, personal values, connection with individuals served, and religious belief. The social construct motive was identified through P5's motivation to volunteer as a means to engage other individuals in learning a life lesson, through the theme of introducing young adults to volunteerism. P5 was also motivated by the relationships she formed with the residents in the shelter. Through her social interactions, she realized that shelter clients were kind and loving, which resulted in the theme of they are not rude. P5 had an overlapping and shared motivation to volunteer through the theme of learning their stories, which fell into both benefit self and connection with others. P5 also had overlaps in motivation in the construct of benefit and concern for others, role identity, personal values, and connection with individuals served, through the emerged theme of

help them move forward. P5 also described core motivation through her religious beliefs, which resulted in the emerged theme Christian service.

Participant 6

P6 had motivations within all seven constructs: social, benefit self and others, role identity, personal values, connection with individuals served, and religious beliefs. Social and connection with individuals served had one specific overlapped motivation through the emerged theme “community of people, do your part.” The benefit self, religious belief, and personal values constructs had overlapping motivations through the emerged theme Christian service. P6 was also motivated by the emerged theme conversion to evangelical Christianity, which overlapped in the constructs of religious beliefs and benefit self. P6 also had overlapping motivations in the constructs of benefits others and role identity through the emerged theme of to serve others.

Summary of Interpretation

The six participants described specific lived experiences, thoughts, feelings, and perceptions that either fell within a certain, if not all of the seven previously known motives for community volunteerism. Furthermore, the interpretation of data and findings indicated that all six of the participants fell within at least one if not multiple constructs and the participant group had blended motives for volunteering at the shelter. Therefore, through the interpretation of findings I established a new finding, but also expanded on the previously known academic literature, through the conceptualized theme of this participant group.

Limitation of the Study

The limitation of this study included its inability to represent or generalize the volunteer workforce as a whole, which limited its external validity. Therefore, this study provided no generalizations or theories about the volunteer workforces as a whole, but only the perceptions of one participant group. I created, generated, and derived the findings in this study based on perceptions of a small participant group, as a means to identify how community volunteers made sense of why they volunteered in a shelter initial and long-term, but only at one selected shelter. I was unable to create generalizations about the homeless shelter volunteer workforce outside of this participant group, and this limitation influenced the dependability and transferability of this studies methodology, findings, and conclusions. Due to the sample size and the qualitative nature of the design, repeating this study may not create the same findings, but new findings, which limited its dependability.

Recommendations

The findings of this study confirmed and described seven previously known quantitative constructs that generalized human motivation as it related to community volunteerism. The new findings I derived from this study included qualitative descriptions, perceptions, single case themes, shared group themes, and one overarched and conceptualized theme that explained and described what motivated six participants to volunteer within one selected shelter, both initially and long term. Through my findings in this study, I was able to identify a new type of volunteer that has not previously been defined, labeled, generalized, or described in the previous academic literature. The new

volunteer sub-group or motive that was found included the emerged theme, *Evangelical tradition, volunteerism, and socially responsible* community volunteers. Now, due to the small size of this study, I was unable to determine if this type of community volunteer appears in other realms of volunteerism or if this type of volunteer was only within this selected shelter and or community. Therefore, additional research is recommended to determine if the Evangelical tradition is correlated with community volunteerism more so, than other denominations or religious traditions. If generalizations can be made about the correlations and relationships between Evangelical religious traditions and community/homeless shelter volunteerism; as professionals, scholars, and organizations seek out new strategies for recruitment or retention of community volunteers, additional research may want to focus on utilizing the Evangelical tradition as a strategy for recruitment practices in the United States.

Therefore, a recommendation from my findings is to determine if the Evangelical tradition is correlated with community volunteerism more so, than other denominations or religious traditions. To facilitated or encourage future research on the potential connection between the Evangelical tradition and homeless shelter volunteerism, I have provided some built in future research questions, based on the findings of my data analysis.

Future Research Questions

1. Are Evangelical Christians more likely than non-Evangelical Christians to volunteer at a homeless shelter?

2. What religious traditions can be linked and correlated to community volunteerism?
3. How do non-religious individuals make sense of their initial and long-term motivations to volunteer within a homeless shelter?
4. Is volunteerism a form of Evangelical Ministry?
5. How could homeless shelter organizations, local and national organizations use the Evangelical tradition to recruit and retain individuals within this religious tradition to combat and or eradicate community homelessness?

Implications

The social implications of my findings are small, but it did create a newly defined motivate and a sub-group of community volunteers on a small scale. The importance of taking testing these findings through a large participant group crucial to determine if this specific sub-group was only found within this participant group or could the Evangelical tradition be a motivating factor in other forms and realms of community volunteerism. Previous data collected on religious practices by American's has estimated that 78% of U.S. adults in 2008 reported that they were of the Christian faith, and 26.3% of that population reported that they were of the Evangelical tradition (PRC, 2008). If future researchers could test correlations between Evangelical Christians and community volunteerism it could possibly produce new strategies for recruiting and retaining community volunteers not only in homeless shelter human service; but also in other realms of human service throughout a variety of social needs and social systems that aim

to enrich and assist organizations with implementing social change on a micro and macro level.

Conclusion

This study was a first look at the initial and long-term motivations for community volunteers who worked in a single homeless shelter in central Indiana. Before this study, there was no available literature that I could use to identify, describe, or explain the essence of how individuals perceived and made sense of their life experiences and motivates to either volunteer at a homeless shelter initially or long-term. The perceptions, themes, and findings of my study have confirmed and contributed to the previous quantitative literature that I provided in Chapter 2 through my participant groups descriptions, perceptions, and themes. Through my study, methodology, and participant group I was able to identify a newly defined sub-group of volunteers who described motives linked to a specific religious Evangelical tradition.

The significant findings I discovered through my investigation brought together the Settlement House model of human service delivery, Evangelical religious tradition, and shared meaning amongst one participant group in a selected shelter in Indiana.. Throughout the collected, reviewed, and located literature I found no generalizations or suggestions that human service volunteerism could be directly or indirectly linked and described through a specific religious tradition, before my study. This study has not only described the perceptions and motivations of individual community members, but it has also uncovered a new method of identifying individuals who may be religiously

motivated to serve others, that could then be used as an organizational and academic strategy to locate and replenish the homeless shelter volunteer workforce.

Though the finding of my study are small in scale and the participant group is only one group within one specific location. My findings have provided a wealth of individual perceptions and motivators that are linked to their initial and long-term commitment to serving the community through volunteerism at a homeless shelter. Many of these perceptions and themes I found throughout this study were not located in the academic literature I reviewed and presented in Chapter 2. Therefore, my study has began and created a starting point for future researchers to pick and choose specific perceptions, motives, and religious traditions to test, generalize, and correlation between this studies participant group and other types of human service volunteers, as we seek to eradicate homelessness through social change and advocacy.

References

- Alkire, S. (2002). Dimensions of human development. *World Development*, 30(2), 181-205. [http://dx.doi.org/10.1016/S0305-750X\(01\)00109-7](http://dx.doi.org/10.1016/S0305-750X(01)00109-7)
- Applebaum, L. D. (2001). The influence of perceived deservingness on policy decisions regarding aid to the poor. *Political Psychology*, 22(3), 419-442. <http://dx.doi.org/10.1111/0162895X.00248>
- Barraza, J. A. (2011). Positive emotional expectations predict volunteer outcomes for new volunteers. *Motivation and Emotion*, 35(2), 211-219. <http://dx.doi.org/10.1007/s11031011-9210-4>
- Biggerstaff, D. I., & Thompson, A. R. (2008). Interpretative phenomenological analysis (IPA): A qualitative methodology of choice in healthcare research. *Qualitative Research in Psychology*, 5(3), 214-224. <http://dx.doi.org/10.1080/14780880802314304>
- Burke, T. (2010). Empiricism, pragmatism, and the Settlement Movement. *Pluralist*, 5(3), 73-88. <http://dx.doi.org/10.1353/plu.2010.0010>
- Bureau of Labor Statistics. (2015). *Volunteering in the United States, 2014*. Washington, DC: U.S. Department of Labor. Retrieved from <http://www.bls.gov.cps>
- Clary, G. E., & Snyder, M. (1999). The motivation to volunteer: Theoretical and practical considerations. *Current Directions in Psychological Science*, 8(5), 156-159. <http://dx.doi.org/10.1111/1467-8721.00037>
- Clary, E. G., Snyder, M., Ridge, R. D., Copeland, J., Stukas, A. A., Haugen, J., & Miene, P. (1998). Understanding and assessing the motivations of volunteers: A

- functional approach. *Journal of Personality and Social Psychology*, 74(6), 1516-1530. <http://dx.doi.org/10.1037/0022-3514.74.6.1516>
- Creswell, J. (2007). *Qualitative inquiry and research design: Choosing among five approaches* (2nd ed.). Thousand Oaks, CA: Sage.
- Creswell, J. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches* (3rd ed.). Thousand Oaks, CA: Sage.
- Finkelstein, M. A. (2008). Volunteer satisfaction and volunteer action: A functional approach. *Social Behavior and Personality*, 36(1), 9-18. <http://dx.doi.org/10.2224/sbp.2008.36.1.9>
- Finkelstein, M. A., Penner, L. A., & Brannick, M. T. (2005). Motive, role identity, and prosocial personality as predictors of volunteer activity. *Social Behavior and Personality*, 33(4), 403-418. <http://dx.doi.org/10.2224/sbp.2005.33.4.403>
- Gounis, K. (1992). The manufacture of dependency: Shelterization revisited. *New England Journal of Public Policy*, 8(1), 685-693. Retrieved from <http://scholarworks.umb.edu/nejpp/vol8/iss1/60>
- Hughes, D. (2010). The whole church as a transformed and transforming society. *Evangelical Review of Theology*, 34(1), 44-57. Retrieved from <http://www.worldangelicals.org/tc/publications/>
- Human Spirit Initiative. (2004). *Jane Addams: The founding of Hull House 1889-1920: Telling the story and showing the way*. Retrieved from http://www.human-spirit-initiative.org/images/Jane_Addams_monograph.pdf
- Husock, H. (1992). Bringing back the settlement house. *Public Interest*, 109, 53-72.

- Retrieved from http://www.nationalaffairs.com/archive/public_interest/
- Kafle, N. P. (2011). Hermeneutic phenomenological research method simplified. *Bodhi: An Interdisciplinary Journal*, 5(1), 181-200. <http://dx.doi.org/10.3126/bodhi.v5i1.8053>
- Koerin, B. (2003). The settlement house tradition: Current trends and future concerns. *Journal of Sociology and Social Welfare*, 30(2), 53-68. Retrieved from <http://scholarworks.wmich.edu/jssw/>
- Larkin, M., Watts, S., & Clifton, E. (2006). Giving voice and making sense in interpretative phenomenological analysis. *Qualitative Research in Psychology*, 3(2), 102-120. <http://dx.doi.org/10.1191/1478088706qp062oa>
- Leginski, W. (2007, September). *Historical and contextual influences on the U.S. response to contemporary homelessness*. Paper presented at the 2007 National Symposium on Homeless Research, Washington, DC. Retrieved from https://www.huduser.gov/portal/publications/pdf/homeless_symp_07.pdf
- Lester, S. (1999). *An introduction to phenomenological research*. Taunton, UK: Stan Lester Developments. Retrieved from https://www.researchgate.net/publication/255647619_An_introduction_to_phenomenological_research
- Lundahl, B., & Wicks, L. (2010). The need to give and the need to receive: Volunteerism in the homeless shelters. *Journal of Human Behavior in the Social Environment*, 20(2), 272-288. <http://dx.doi.org/10.1080/10911350903269914>
- Lundblad, K. S. (1995). Jane Addams and social reform: A role model for the 1990s. *Social Work*, 40(5), 661-669. <http://dx.doi.org/10.1093/sw/40.5.661>

- Mullen, J., & Leginski, W. (2010). Building the capacity of the homeless service workforce. *The Open Health Services and Policy Journal*, 3, 101-110. Retrieved from <http://benthamopen.com/tohspj/home>
- National and Community Service (2009). Volunteering in America research highlights. Corporation for National and Community Service. Washington, DC. Retrieved from http://www.fs.usda.gov/Internet/FSE_DOCUMENTS/stelprdb5108473.pdf
- National Center on Family Homelessness (2011). *The characteristics and needs of families experiencing homelessness. What can I do?* (Report No. ED535499). Retrieved from <http://eric.ed.gov>
- National Coalition for the Homeless (2013, November 4). *How you can help end homelessness*. Retrieved from http://nationalhomeless.org/want_to_help/
- Office for Human Protection (OHRP) (1993). Special classes of subjects. In *Institutional Review Board Guidebook*. Retrieved from http://archive.hhs.gov/ohrp/irb/irb_chapter6.htm
- Olivet, J., McGraw, S., Grandin, M., & Bassuk, E. (2010). Staffing challenges and strategies for organizations serving individuals who have experienced chronic homelessness. *The Journal of Behavior Health Services and Research*, 37(2), 226-238. <http://dx.doi.org/10.1007/s11414-009-9201-3>
- Olivet, J., Paquette, K., Hanson, J., & Bassuk, E. (2010). The future of homelessness services: An introduction. *The Open Health Services and Policy Journal*, 3, 30-33. <http://dx.doi.org/10.2174/1874924001003010030>
- Omoto, A. M., Snyder, M., & Hackett, J. D. (2010). Personality and motivational

- antecedents of activism and civic engagement. *Journal of Personality*, 78(6), 1703-1734. <http://dx.doi.org/10.1111/j.1467-6494.2010.00667.x>
- Penner, L. A. (2000). Promoting prosocial actions: The importance of culture and values. *Journal of Social Philosophy*, 31(4), 477-487. <http://dx.doi.org/10.1111/00472786.00068>
- Penner, L. A. (2002). Dispositional and organizational influences on sustained volunteerism: An interactionist perspective. *Journal of Social Issues*, 58(3), 447-467. <http://dx.doi.org/10.1111/1540-4560.00270>
- Penner, L. A. (2004). Volunteerism and social problems: Making things better or worse. *Journal of Social Issues*, 60(3), 645-666. <http://dx.doi.org/10.1111/j.0022-4537.2004.00377.x>
- Penner, L. A., & Finkelstein, M. A. (1998). Dispositional and structural determinants of volunteerism. *Journal of Personality and Social Psychology*, 74(2), 525-537. <http://dx.doi.org/10.1037/0022-3514.74.2.525>
- Pew Forum on Religion and Public Life, Pew Research Center (PRC) (2008). The Religious Composition of the United States. *U.S. Religious Landscape Survey*. Washington, DC: Pew Research Center. Retrieved from <http://www.pewforum.org/files/2013/05/report-religious-landscape-study-full.pdf>
- Phillips, L. C., & Phillips, M. H. (2010). Volunteer motivation and reward preference: An empirical study of volunteerism in a large non-for-profit organization. *SAM Advanced Management Journal*, 75(4), 12-39. Retrieved from <http://samnational.org/publications/sam-advanced-management-journal/>

- Plumb, J. D. (1997). Homelessness: Care, prevention, and public policy. *American College of Physicians*, 126 (12), 973-975. <http://dx.doi.org/10.7326/0003-4819-126-12-199706150-00007>
- Reid, K., Flowers, P., & Larkin, M. (2005). Exploring lived experience. *The Psychologist*, 18(1), 20-23. Retrieved from <http://thepsychologist.bps.org.uk/>
- Roche, M. (2004). Complicated problems, complicated solutions? Homelessness and joined-up policy responses. *Social Policy and Administration*, 38(7), 758-774. <http://dx.doi.org/10.1111/j.1467-9515.2004.00417.x>
- Scheuer, J. (1985). *Legacy of light: University settlements first century*. New York, NY: University Settlement Society of New York.
- Smith, J., Flowers, P., & Larkin, M. (2009) *Interpretative phenomenological analysis: Theory, method, and research*. London: Sage.
- Smith, J. A., Jarman, M., & Osborn, M. (1999). Doing interpretative phenomenological analysis. *Qualitative health psychology*, 219-240. London: Sage.
- Synder, M. (2001). Psychology of volunteerism. In Neil J. Smelser & Paul B. Baltes (Eds.), *International encyclopedia of the social and behavioral sciences*, (pp. 16308-16311).
- Son, J., & Wilson, J. (2012). Volunteer work and hedonic, eudemonic, and social well-being. *Sociological Forum*, 27(3), 658-681. <http://dx.doi.org/10.1111/j.1573-7861.2012.01340.x>
- Stott, J. R. W. (1975). *Christian mission in the modern world*. Downers Grove, IL: Intervarsity.

- Thoits, P. A., & Hewitt, L.N. (2001). Volunteer work and well-being. *Journal of Health and Social Behavior*, 42, 115-131. Retrieved from <http://www.jstor.org/stable/3090173>
- U.S. Department of Housing and Urban Development (HUD). (2013, September). *Expanding opportunities to house individuals and families experiencing homelessness through the public housing (PH) and housing choice voucher (HCV) programs questions and answers (Q&As)*. Retrieved from <http://portal.hud.gov/hudportal/documents/huddoc?id=PIH2013-15HomelessQAs.pdf>
- Videka-Sherman, L. (1992). New style settlement houses. *Rockefeller Institute Bulletin*, 41-44. http://www.rockinst.org/pdf/cities_and_neighborhoods/1992-new-style_settlement_houses.pdf
- Wu, H. (2011). *Social impact of volunteerism*. Points of Light Institute. Retrieved from sites/default/files/site-content/files/social_impact_of_volunteerism_pdf.pdf
- Yan, M. C. (2004). Bridging the fragmented community: Revitalizing settlement houses in a global era. *Journal of Community Practices*, 12(1/2), 51-69. http://dx.doi.org/10.1300/J125v12n01_05
- Young, R. D. (2004). *Volunteerism: Benefits, incidence, organizational models, and participation in the public sector*. University of South Carolina. Retrieved from <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.545.8713&rep=rep1&type=pdf>

Appendix A: Participant Interest Form

Study Overview:

This study will seek to explore and describe what motivates a community member to initially volunteer in a homeless shelter and what experiences in the homeless shelter resulted in their long-term and continued volunteerism.

Pre-selection Questions:

1. How long have you volunteered in this homeless shelter? _____
2. Are you 18 years of age?
 - Yes
 - No
3. How often do you volunteer? _____
4. What are your volunteer job duties in the homeless shelter?
 - Administrative or Clerical
 - Distributed Goods or Food
 - Fund Raising
 - Other (_____)

Directions for Involvement:

If you have no interest in being a participant in this study, no further action is requested or required.

If you would like to be involved in this study as a community volunteer, please complete the contact section below and return the completed form directly to the researcher of this study.

Name:

Address:

Phone number:

Email:

Appendix B: Interview Protocol

Interview Protocol:

Time of Interview:

Date:

Place:

Interviewer:

Interviewee Identification Number:

Study Overview:

This study is focused on identifying what life experiences motivated community members to begin volunteerism in a homeless shelter and what experiences within their volunteerism resulted in their continued and long-term volunteering behavior within a single homeless shelter organization.

The semi-structured interview for this dissertation study will be 1 interview with 3 separate portions/parts. The 1st portion will include collecting demographic information and rapport building with the participant before beginning the 2nd portion, which will include the pre-determined research questions. The 3rd portion of the interview will include the researcher asking follow up questions based on his impressions and interview notes, as they relate to the descriptions and comments the participant shared during the pre-determined interview portion.

Demographic Questions: This demographic information is completely voluntary, the participant does not have to share demographic information. Only ask the participant 1 time about the following demographics.

1. Would you feel comfortable sharing with me your demographic information (age, sex, race, religious background, education level, profession, and what are your volunteer duties here in the organization and how long have you been a volunteer)? Yes or No
 - A. If the participant answered Yes, please allow the participant to share their demographics, while the research completes the demographic section of this interview protocol.
 - B. If the participant answered No, please move forward to the Pre-Determined interview questions.

Participant responses to demographic interview question:

Age _____
 Sex _____
 Race _____
 Religious Background _____
 Education Level _____
 Profession _____
 Volunteer Job Duties _____
 Duration of volunteer time with the organization _____

Pre-Determined Interview Questions:

1. What motivated you to volunteer in a homeless shelter?
2. Had you volunteered prior to your volunteerism at this shelter?
3. What kind of feelings and thoughts did you have before starting your volunteerism in this homeless shelter?
4. What is it you like or dislike about volunteering in the homeless shelter?
5. What kind of volunteer activities do you do in the shelter, past or present?
6. How do you feel about your volunteer activities in the shelter, positively or negatively?
7. What kind of thoughts do you have about your volunteer activities in the shelter, past or present?

Reflective Questions:

During the 3rd portion of the interview, the researcher will ask follow up questions about the descriptions, comments, or personal/lived experiences the participant had previously mentioned during the pre-determined interview question portion. This portion of the interview will include cuing the participant to self examine and reflect on their previous descriptions and comments in the Pre-Determined Interview Section. Follow up questions should be asked with concreteness.

Examples: You mentioned feeling nervous about volunteering in the homeless shelter, can you describe some thoughts you had that made you feel nervous?

Appendix C: Participant Consent Forms

CONSENT FORM

You are invited to take part in a qualitative research study. The topic of this study is: Initial and Long Term Homeless Shelter Volunteerism: An Interpretative Phenomenological Analysis Study. This study will explore and describe what motivates community members to volunteer initially and long-term in a homeless shelter.

This study is open to community members who have volunteered in the selected homeless shelter for at least 2 years, who are 18 years and older, and who volunteered either weekly, bi-weekly, monthly, or annually. This form is part of a process called “informed consent” to allow you to understand this study before deciding whether to take part.

This study is being conducted by Jonathon A. Wade, who is a doctoral student at Walden University.

Background Information:

This study will explore and describe what experiences in a community member’s life lead he/she to start their volunteerism work in a homeless shelter. The second focus and purpose of this study is to explore and describe what experience resulted in a community member’s long-term volunteerism in a homeless shelter.

Procedures:

If you agree to be in this study, you will be asked to:

- Complete 1 interview
- Interviews will take place within the selected organization, located in Indiana.
- The interview will be in a private setting
- The interview will be audio recorded
- The participant interview may last up to 2 hours.
- 1 follow up face to face meeting to allow the participant to read their interview transcript for accuracy.
- Participants will also be provided with a written summary of the study’s findings and conclusions. Participants may also request a completed version of the entire dissertation study after it is approved and verified as a complete by Walden University.

Here are some sample questions:

1. What motivated you to volunteer in a homeless shelter?
2. Had you volunteered prior to your volunteerism at this shelter?
3. What kind of feelings and thoughts did you have before starting your volunteerism in this homeless shelter?
4. What is it you like or dislike about volunteering in the homeless shelter?

Voluntary Nature of the Study:

This study is voluntary. Everyone will respect your decision of whether or not you choose to be in the study. No one will treat you differently if you decide not to be in the study. If you decide to join the study now, you can still change your mind later. You may stop at any time.

Risks and Benefits of Being in the Study:

Being in this type of study involves some risk of the minor discomforts that can be encountered in daily life, such as stress or feeling of being misunderstood, or with scheduling interview appointment times, or becoming upset when thinking about the needs of others, or uncomfortable stories that you associated with the interview questions. Being in this study would not pose risk to your safety or wellbeing.

The benefits of this study include sharing your personal experiences with the pro-social work you do through volunteerism. In addition, your experiences have the potential of assisting other organizations, advocacy groups, or professionals with a new insight or knowledge about the human needs of the homeless population.

Payment:

No payments or gifts will be provided to the participants, this study will have no incentives for participation.

Privacy:

Any information you provide will be kept confidential. The researcher will not use your personal information for any purposes outside of this research project. Also, the researcher will not include your name or anything else that could identify you in the study reports. Data will be kept secure by on an external hard drive, with encrypted file, password protection, and secured within a located safe. Data will be kept for a period of at least 5 years, as required by the university.

Contacts and Questions:

You may ask any questions you have now. Or if you have questions later, you may contact the researcher via telephone at 812-201-6225 or email at Jonathon.wade@waldenu.edu. If you want to talk privately about your rights as a participant, you can call Dr. Leilani Endicott. She is the Walden University representative who can discuss this with you. Her phone number is 612-312-1210. Walden University's approval number for this study is **IRB will enter approval number here** and it expires on **IRB will enter expiration date**.

The researcher will give you a copy of this form to keep.

Statement of Consent:

I have read the above information and I feel I understand the study well enough to make a decision about my involvement. By signing the consent form in the section below, I understand that I am agreeing to the terms described above.

Printed Name of Participant

Date of consent

Participant's Signature

Researcher's Signature

Appendix D: Participant Transcripts

Participant 1

Transcript	Key Word	Exploratory Commenting	Perceptions	Themes
<p>IQ1: What motivated you to volunteer in a homeless shelter?</p> <p>“When I became, gave my life to Christ. He speaks that we are to take care of, one of the biggest things were to do as Christians is take care of the homeless, the widowed, the children. I made it a point to not just go and sit in a church on Sundays. I wanted to be involved within the church and within the community, what every community that may be. We have to live by example and do the right thing, to draw other people to the Lord.”</p> <p>IQ2: Had you volunteered prior to your volunteerism at this shelter?</p> <p>“Um, when I was in the military my chief was big on, um, that I had to answer to, who was big on helping children. We would go once a day once a week and work with a child that was preselected to, um, spend time with them and just mentor [paused] so that was basically my first encounter. Volunteering other than, um, when I was in the military we responded to a lot of different things, natural disasters, ware, I been in Iraq, so I mean. I huh, I didn’t take it as serious as I do now, I took it more [paused], when I was in the military it was my job. Now its huh a passion for the Lord to do what he wants us to do. If I talk to fast let me know.”</p> <p>IQ3: What kind of feelings and thoughts did you have before starting your volunteerism in this shelter?</p> <p>“That um, more people don’t take the time, to spend quality time, to huh, or quality money on the homeless, on the children, on whatever situation maybe. I’ve been there [leaned forward; paused]. I’ve never been homeless, my mom always had a roof over are heads and food in our stomachs. That, we were poor, she, my mother didn’t graduate high school. Um, she didn’t go to college, but huh, the only thing she did teach us, was respect, and um, even though at that time in my life, I didn’t see it, but now looking back on it and see the situations, um. Um, so and my mom had a compassionate heart also,</p>	<p>Lord</p> <p>God</p> <p>Christ</p> <p>Jesus</p> <p>Care</p> <p>Help</p> <p>Humble</p> <p>Joy</p> <p>Compassion</p>	<p><i>Conversion to Christianity</i></p> <p><i>Obedient to God as Christians</i></p> <p><i>Take care of others</i></p> <p><i>Social Interaction with others</i></p> <p><i>Live by Example-Draw others closer to the Lord</i></p> <p><i>Volunteerism is doing what the Lord wants the participant to do</i></p> <p><i>Social awareness doing the right thing</i></p> <p><i>Conversion to Christianity</i></p> <p><i>Compassion for others and to help others, and to Glory God</i></p> <p><i>Self Awareness-He to could be homeless, social consciousness</i></p> <p><i>Social Consciousness</i></p> <p><i>Set an example for his children</i></p> <p><i>Feelings toward others being</i></p>	<p><i>Giving my life to Christ</i> – “When I gave my life to Christ. He speaks that we are to take care of. One of his biggest things we’re to do as Christians is take care of the homeless, the widowed, the children.”</p> <p><i>Opened my heart-</i>“ And when I became a Christian and gave my life to Christ 4 or 5 years ago. Um, it just opened up. It opened my heart just opened up for these things.”</p> <p><i>Draw other people to the Lord-</i> “We have to live by example, to draw other people to the Lord.”</p> <p><i>The Lord Commands us-</i> “That’s what the Lord commands us.”</p> <p><i>Bring others Closer to the Lord-</i> “Possible be able to have a conversation to bring them closer to the Lord.”</p> <p><i>Glory of the Lord-</i> “I don’t do it for, um</p>	<p>Emergent themes</p> <p>Participant # 1 was initial motivated through <i>Conversion to Christianity</i>. This motive was identified as the initial motive, and his notion of giving his life to Christ emerged in the first interview question, but also in the reflective question 7 and 11.</p> <p>“When I became, gave my life to Christ.”</p> <p>“And when I became a Christian and gave my life to Christ 4 or 5 years ago. Um, it just opened up. It opened my heart just opened up for these things.”</p> <p>“Being a Christian 4-5 years. I think it is, that 4 plays a lot in my life. I wouldn’t be where I am at today if it weren’t for me being hit by the spirit. Cause I tell you man, I wouldn’t have the same compassion I have today.”</p> <p>“About 4 or 5 years ago, I was just about to retire from the military. I was struggling in the military and had some stuff going on in the military. I just wasn’t agreeing with,</p>

she cared about people. Huh, you know, I guess, I guess, that is were it started at. I'm trying, um, um, to do the right thing."

"And when I became a Christian and gave my life to Christ 4 or 5 years ago. Um, it just opened up. It opened my heart just opened up for these things. These types of things, I don't do it for myself, I don't. I do it to help the people and for the glory of God. I feel, I believe, that is where it started and stems from, my mom at one point in time was at this shelter [paused]. And, because of other influences, um, my mom, later on in life, I still wasn't able to do the proper thing, because of other influences [paused]. You know, its people don't know, realize, that there's a lot of including myself, that live paycheck to paycheck [pause, used hands to illustrate point]. There's people out that don't realize they are just one step away, and it could be us it could be whoever [paused, leaned back in chair]. I mean, these people that have these situations in their life, are could be free will caused or they could be just the beasts of society."

IQ4: What is it you like or dislike about volunteering in the homeless shelter?

"I believe that you know it takes one person to start a change [pause, spoke quickly], and um, I believe I may not make a change, but I'm, I bet I am setting an example the Lord wants me to set and example for my kids, there the ones or my grandkids, maybe the one that makes the ultimate change, um cause, the society which we live in to become a better society. I am comfortable who I am, where I came from. I mean, I feel like, I feel like, there's a part of me, that um, connects with people that we come in contact with that are in these types, huh, what's the word I want, huh, shelter's I guess. I don't want to use the word shelters. But, that are in this type of situation, I feel connection. You know, um, I've been down the roads a lot of these guys and ladies have been down."

IQ5: What kind of volunteer activities do you do in the shelter, past or present?

"What I love about it makes me, it makes me feel blessed inside, it makes me. I don't do it for, um anybody other than the glory of the Lord. I feel that you know, you know, I know, that might come off sounding a little cheesy [paused]. It's all about the glory of him and doing what he

served, feels similar experience to those served

Participant feels blessed from his volunteerism, Glory the Lord

Volunteerism is doing what the Lord wants him to do

Volunteerism is a part of a spiritual walk with the Lord

Volunteerism makes the participant feel Awesome and humble.

Volunteerism creates feelings of thankfulness for what blessings the lord has given him.

Volunteerism creates an Ultimate Feelings to get to help someone

Volunteerism is the right thing to do as a Christian

He has been lead here through his belief system The Lord told me

Lord commands us

Following the bible truly

To take care of people in need

anybody other than the glory of the Lord. It's all about the glory of him and doing what he wants us to do."

My walk with the Lord- "I take it serious, because again, its because of my walk with the Lord."

Good Servant-

"When God does his judging. There is a time. And, I want him to be able to say, job well done good Servant."

Teaches me how to care- "It teaches me a lesson. It teaches me how to care, how to um, just be the person that the Lord has made me capable of being."

To have the relationship with Jesus Christ-

"That's what the Lord commands us. You take that Bible and you truly want to have the relationship with Jesus Christ."

I have been blessed- "I have been blessed by the Lord to have common sense, morals, values, and um, the ability mental and physical abilities to

you know. I believe that is when the Lord told me, I know told me. It's time to get out of the uniform and join my army and that is what I try to do now."

However, his long-term volunteerism in the shelter was motivated through the second emergent theme, **Christian Service**. The second theme included perceptions that were not just linked to his initial conversion to Christianity, but also belief system with regards to service to others. In the final reflective question of the interview, participant # 1 stated that he wanted to be seen by God at judgment as a good servant.

"When God does his judging. There is a time. And, I want him to be able to say, job well done good servant."

The **Christian Service**, as described by the participant included a variety of emotion, cognitions, and religious beliefs held he held that manifested into helping behaviors.

"I take it serious, because again its because of my walk with the Lord."

"I don't do it for, um anybody other than the glory of the Lord."

"It teaches me a lesson. It teaches me how to care. Just be the person that the Lord has made me capable of being."

"I just believe. It

wants us to do, and try to be the person he wants me to be. I have grown up so much in my walk. I just want to continue to grow and have that ultimate relationship and be able to, um, spend eternity in heaven with my family and friends [paused, smiled]. If the Lord accepts me, I want to be able to see the people that I have helped and have passed on, is the ultimate goals, it's not about me, its about, it's not about me, its about them."

IQ6: How do you feel about your volunteer activities in the shelter, positively or negatively?

"I just serve food, once a month, and then in July through my church. I think it is awesome a great experience, that everybody should experience. It keeps me humble. It makes me thank the Lord for the blessing he has blessed me with, it gets me, it's a ultimate feeling to get to be and help someone, whether it be just serving food or financially [paused, spoke quickly, with excitement]. You know, you know, I am speaking from the heart, I am not trying to pull the wool over on anybody, I'm just speaking from the heart."

IQ7: What kind of thoughts do you have about your volunteer activities in the shelter, past or present?

"Either volunteering here or on the other things I do. It's constantly, I'm constantly thinking of how I can do more [paused]. When I got into volunteering, again, it was, you know, it was the right thing to do as a Christian that is where it has lead me to. I don't know if I am called to be a missionary, be the person I'm not, but it's constantly on my mind how. God will always, I guess been drawn to the lord, but never taken that step, and then, about 4 or 5 years ago, I was just about to retire from the military. I was struggling in the military had some stuff going on in the military. I just wasn't agreeing with, you know, huh, I believe that is when the Lord told me, I know told me [laughed, smiled]. It's time to get out of the uniform and join my army, and that is what I try to do now."

RFQ1: You mentioned taking care of people, why do you take care of people?

"Because that is what the bible tells us to do. That's what the Lord commands us to do, again, I'm not perfect. You take that Bible and you truly want to have that relationship with Jesus Christ, then it um, tells you

Volunteerism is a part of his relationship with Jesus Christ

Leading by example to get others to follow in volunteerism

Taking care of others is the Lord biggest Commandments, to serve groups of people in need

Takes volunteerism seriously, takes it to heart, glory the lord, and gives joy

Volunteering to create opportunity to bring others closer to the lord

Volunteerism creates joy in his life

Social Awareness-poor need more than just lead to the Lord, they need opportunities

Recognizes that individuals served may struggle everyday to take care of themselves

Responsibility for others

Taking care of others, making them feel

provide for my family, and myself. Um, to give back is um, that how I to continue to receive the blessing. What I love about it makes me, it makes me feel blessed inside."

The compassion and to be the Christian and Follower of Christ-

"It's there people, and the compassion I have for people now, and in, and for me to try, to try to be the Christian and follower of Christ he wants me to be."

Take care of children, poor, widows-
"Take care of the children, the poor, the widows."

It could be us- "You know, its people don't know, realize, that there's a lot of including myself that live paycheck to paycheck. There's people out that don't realize they are just one step away, and it could be us, it could be whoever."

It is the right thing to do-
"Because it is the right thing to do. To help

helps me grow spiritually, its what we are commanded to do by the word."

"That's what the Lord commands us. You take the Bible and you truly want to have the relationship with Jesus Christ."

"Gifts that I give these people is my time and dedication, and um, possible be able to have a conversation to bring them to the Lord."

"We have to live by example, to draw other people to the Lord. That's what the Lord commands us."

"It makes me thank the Lord for the blessings he has blessed me with."

"It's one of his biggest commands, to serve those groups of people."

"Because that is what the Bible tells us to do."

All of the perceptions that were shared were used to create the emergent theme **Christian Service**, the feelings of being blessed by the Lord paired with the participant beliefs and value of following the commandments of God, and his cultural belief system as a Christian, were all

what you are suppose to do, um. And take care of the children, the poor, the widows, and come visit me in prison. Again, it was, you know, it was the right thing to do as a Christian. I am suppose to go with my message, I don't know, when the Lord tells us to do, it's one of the things he tells us to do. It's one of his biggest commands, to serve those groups of people. This is the thing I always said in the military."

"We are all sinners. And, if I, I don't try every day to walk the walk I talk, then that hypocrite, if I can go and do things, whether it be here at this shelter or um, other things that I do, um showing people, that if I can do it, you can do it. If I lead, if I set the example by leading, maybe I can get people to follow. I guess that is what I am trying to say. I believe that all the things I have gotten myself involved in, as far as volunteering have been put into my life for a reason. I can almost see where before I was a Christian, the Lord was preparing me and how, and there are days I can just see how things back in the day where preparing me for what I am doing now. Does that make sense? It makes sense to me."

RFQ2: What is the difference between the volunteering you did in the military and the volunteering you do now?

"I take it more serious. I take it to heart. Plus, as I said early in the conversation. You know, I am trying to have, huh, the most ultimate relationship I can with God, his son."

RFQ3: You mentioned your heart opened up to help people, can you tell me a little about that?

"Um, um, huh, happiness! Um, glory to the Lord. Giving. I guess, is joy. It's like Christmas, like a little kid, over excited about getting a certain gift. Well you know, my gift now is to. Gift that I give these people is my time and dedication, and um, possible be able to have a conversation to bring them to the Lord. It's joy. It's joy. It's joy."

RFQ4: You mentioned the poor need a different kind of help, can you share with me what you mean by that?

"Well, I, well, where the poor don't have the. Money gets about anything you whether it be lifestyle-education. Let me rephrase that. Money makes it easier to get just about anything you want. Whether it be a lifestyle, education, um, um, a comfortable, well that goes with lifestyle. The poor

comfortable

Volunteerism is teaching the individual how to take care of others

It's the person the Lord has made him capable of being

Feeling blessed

Provides for self wants to give back to others, to continue to receive his blessing

Makes the participant feel humble, feel good

Makes you want to do more

Right thing to do, help other people

His volunteerism and walk with the Lord taught him the joy he gets from helping others

His volunteerism is a result of being hit by the Spirit, conversion to Christianity

Compassion for others comes from his Christian faith and being a follower of Christ

other people in situations of need, other, whether it is need or not, whether well, it's the right thing to do, its part of, I believe you know, it's my, it is the right thing to do."

How can I do more- "I am constantly thinking of how I can do more."

They just need the opportunity-

"They just don't have those opportunities at their beck and call, like the wealthy. I believe the poor need more than just; there are a lot of people that are poor that believe in the Lord. So they don't just need that help, they just need the opportunity, because you don't just get the same opportunities being poor, homeless, or whatever.

You have children, women, and males out there that struggle everyday to try to do what they need to do to take care of themselves."

combined to create the conceptualized theme **Christian Service.**

The third emergent theme included **Being a Christian Example**, were based on the cognitions and religious beliefs that were rooted in modeling pro-social behavior to others and setting a Christian example for his children that may eventually result in social changes. The cognitions and religious beliefs held by the participant manifested into pro-social behaviors and his long-term commitment to volunteerism within the shelter.

"We have to live by example and do the right thing, to draw other people to the Lord."

"I believe that you know it takes one person to start a change, and um, I believe I may not make a change, but I'm, I bet I am setting an example the Lord wants me to set and example for my kids, there the ones or my grandkids, maybe the one that makes the ultimate change, um cause, the society which we live in to become a better society."

"I'm constantly thinking of how I can do more."

"It is the right thing to do. To help other people in situations of need, other, whether it is need or not, whether well, it's the right thing to do, its part of, I believe you know, it's my, it is the right

they just don't have those opportunities at their beck and call, like the wealthy. The lord blesses everybody. He's the one that puts us in a situation, where I mean, he is the one that put me right here. But, you know, I believe the poor need more than just, and you know, and the, huh. I am just trying to figure out how to phrase this. There are a lot of people that are poor that believe in the Lord. So they don't just need that help. They just need the opportunity, because you don't just get the same opportunities being poor, homeless, or whatever. I am going to stick with help and opportunity. You have children, women, and males themselves out there that struggle everyday, to try to do what they need to do to take care of themselves."

RFQ5: Earlier in the interview you mentioned you liked or it makes you feel blessed when you volunteer, what is feeling blessed like?

"Every individual walking the face of this earth has been blessed. I believe that whether you are poor or rich, um. The Lord brought you into this world for a reason. I believe that, um. So, I think every individual has been blessed. I think you take the opportunity that are given to you to help someone else, if it doesn't make your heart feel better, oh, or make your insides feel better, glow, or whatever you want to call it or terminology. And, there are people out there I am sure that don't just have that for whatever reason, I believe."

RFQ5: You mentioned growing in your walk? Is volunteerism apart of your walk, can you explain the walk you are referring to?

"Um, what I mean by that. You know, lets see how I want to say this. What I mean prior to giving my life to Christ and becoming a Christian. I didn't have no walk. I was out there just, what you want to call it, um. I don't want to say struggling. I was just a tumbleweed in the wind. You know, um, when you when you, I believe, from what I have learned in the last four years. When you start your walk with Christ. The path is narrow. It's not a wide path. He tells us that, um, you, I just believe. It helps me grow spiritually. It helps me and again, it's what we are command to do by the word. To help and take care of these people, by the word. The children, the widows, the poor, and the people that are in prison. It's, it helps me grow more mature

*He will be
judged for his
life, and when he
is judged he
wants to be
referred to by
God as a Good
Servant*

*Servant to others
by doing the
right thing*

*thing to do. If a
individual comes
to you and says I
need help.
Whether it is just
sitting there and
listening to
them."*

The fourth theme **To care for others**, emerged based on cognitions and religious beliefs shared by the participant that were centered around taking care of those in need through service to others.

*"It helps me and
again, it's what
we are command
to do by the word.
To help and take
care of these
people, by the
word. The
children, the
widows, the poor,
and the people
that are in
prison."*

*"I've been
blessed by the
ability you know,
I have been
blessed by the
Lord to have
common sense,
morals, values,
and um, the
ability mental
and physical
abilities to
provide for my
family, and
myself. Um, to
give back is um,
that how I to
continue to
receive the
blessing I get for
doing this."*

*"There are a lot
of people that are
poor that believe
in the Lord. So
they don't just
need that help.
They just need the
opportunity,
because you
don't just get the
same
opportunities*

spiritually. It helps me, um, spiritually, in my walk hand in hand with Christ.”

RFQ6: How do you serve food through your volunteerism?

“ We just come in and we have a person, he basically you know, we let me back track. My sister in law that helps, they usually back treats and cakes to bring into the people. And, basically it’s like a chow line. You ask them what they like the guy calls white bread, was actually vegetable soup. I try to give them as much as I can. You know. I try, I try, if he says give them 1 piece, I give them 2, you know. It’s the right thing to do, you know. But, the people that live within the shelter there going to get those 3 meals. But, we also serve the people coming in off the streets and you don’t know when they are going to get their next meal. So, and so, and it’s. I do it with a joyful heart and with respect. Now when we do, when a few people come in that are handicap. I will carry a tray for them. I will ask them where they would like to sit, and I will carry a try for them. Whatever it takes to make that person comfortable. To be able to sit down and be relaxed for the time they are in here, whatever it takes, whatever it takes.”

RFQ7: You mentioned early when asked about how you feel about the activities, you said it feels awesome and it keeps me humble, why is it awesome?

“ It is teaching me a lesson, um, do I know what the lesson is in this point in my life, not to be able to give you a answer. It is, it is teaching me a lesson. It teaches me how to care, how to um, just be the person that the Lord has made me capable of being. It is teaching me a lesson. I would have to just sit and think what lesson is. I have never been asked that question. I have never been asked any of these questions. It is teaching me something and it is an awesome feeling to know that, the doctor that is teaching me this is going to, it is going to be glorified in him.”

RFQ8: You mentioned keeping you humble earlier in the interview, do you have a specific event about humbleness, you could share?

“ I am not going to say everybody, but 85 percent of the people in the world are, 1 step away from being that person that is being served by another person. So I mean, you know, I been blessed by, I’ve been blessed by the ability you know, I have been

being poor, homeless, or whatever.”

“I have compassion for people, which is God’s people. And, I just feel. I don’t care if it is a young child in Africa or India, or Indianapolis or Chicago. There are people that just need to understand that you love them and you care about them.”

“There people that need, whether it is me standing in a chow line serving up food, or giving a dessert, or whatever it may be, or building a ramp, or um or doing all pro dad’s. It’s there people, and the compassion I have for people now, and in, and for me to try, to try to be the Christian and follower of Christ he wants me to be, even though I sin.”

blessed by the Lord to have common sense, morals, values, and um, the ability mental and physical abilities to provide for my family, and myself. Um, to give back is um, that how I to continue to receive the blessing I get for doing this. And, once again it is not about me receiving blessing, its about allowing myself to be put in a situation to do for others, that is the blessing. It makes me feel humble, it makes me feel good, it makes me feel, it's like a drug. That is probable a bad way to put it, it's like an addiction. It makes you just makes you want to do more and more for people that are in need. If you are volunteering to make yourself look good, or to make yourself look to be the, the picture of volunteering you are doing it for the wrong reasons. Straight up. You are doing it for the wrong reason."

RFQ9: What should be the purpose of volunteering for you?

"Because it is the right thing to do. To help other people in situations of need, other, whether it is need or not, whether well, it's the right thing to do, its part of, I believe you know, it's my, it is the right thing to do. If a individual comes to you and says I need help. Whether it is just sitting there and listening to them, or um, being in the military seeing the things I've seen and been around the things I have seen, there is times that people just need to listen to people talk. Listener. I have compassion for people, Which is God's people. And, I just feel. I don't care if it is a young child in Africa or India, or Indianapolis or Chicago. There are people that just need to understand that you love them and you care about them and you want to do the right thing to help them. That's where I, how I feel. Brother, I tell you right now, if you asked me these questions 8-10 years ago, you wouldn't got these answers. That's where I have come within my walk with the Lord, and I know, I believe. If I have to volunteer to get the word across, to speak what I feel the Lord is telling me to speak. That is what I will do. And again, it's not because, I do it because the Lord wants us to do it. Huh, and I want people, we are people of Christ, you know, maybe, you don't believe its not my business. But we are people and you just don't treat, you just don't treat people badly. You try to help a person out. And, I take it very serious, because again, it's because of my walk with

the Lord. And, I have grown and learned that joy I get from it, and seeing a smile, putting a smile on someone's face. I don't know much about the inside of this place, but if you have people coming in and serving, do they serve themselves, do they not get served. So I am not going to take the chance, instead of not knowing, I am going to do something about it, I am going to go in and serve. Is, another, whether it is serving food, or serving my boss at work, serving the railroad, whether, serving who ever, we are servants."

RFQ10: You mentioned you have been volunteering at the shelter for 4-5 years, and that you gave you life to Christ about 4 years ago and volunteering 4-5 years ago, are they related?

"I do believe they are related."

RFQ11: If you wouldn't of turned your life over to Christ 4-5 years ago, would you be volunteering?

"No. Cause I was in. I was influenced by other things. I was influenced by drinking. I am not going to say I am a recovering alcoholic, all the trouble I have been in in all my life, whether civil or military is alcohol related. Um, I have been into drugs, um, I chased women, um, I mean, been locked up many times, um, so. If I wouldn't of given up the alcohol and drugs, and tried to have a, and tried, through difficulties of having a relationship, a 1 women relationships, and do the things that I am suppose to do. I never, I wouldn't be here today talking to you. I grew up without a father, I just met my father, 4 years ago. My mom raised us. I don't mind talking about those things because it is part of my testimony, you know. That goes back to forgiveness. You never forget, but the Lord tells us to forgive. And to be able to forgive and you know, and when the spirit hit me, we got a hold of the pastor, where the church and spirit hit me. Me and my wife got into a vehicle one night, and I told my wife there are two things that I have to do. I didn't tell her were, we were going out for our anniversary dinner. We weren't married yet. We done things backwards, we've been together 15-16 years. We've only been married 4, there again, volunteering 4-5 years, being a Christian 4-5 years, meeting my dad 4-5 years ago, and being married 4 years ago. I think it is, that 4 plays' a lot in my life, again. I feel that the Lord has brought us into a situation, into the world, is just I feel,

bottom line. I wouldn't be where I am at today if it weren't for me being hit by the spirit. Cause I tell you man, I wouldn't have the same compassion I have today. Are, that I have for what I do, but, like I said awhile ago, the foundation was laid years ago. I just couldn't see it, it's made me who I am today, and I am very happy today to call myself today a follower of Christ."

RFQ12: If you summed up why you started volunteering and continued volunteering what would you say?

"People, um, people. There people that need, whether it is me standing in a chow line serving up food, or giving a dessert, or whatever it may be, or building a ramp, or um or doing all pro dad's. It's there people, and the compassion I have for people now, and in, and for me to try, to try to be the Christian and follower of Christ he wants me to be, even though I sin. I need to do this, because that's what he ask us to do. I want to have that ultimate relationship, I want to have with him, and when I, we all know there is a time period when, you know, before you enter heaven. Where God does his judging. You know, I don't know what your beliefs are, but I believe that, what I have been taught and what the word says, there is a time. And, I want him to be able to say, job well done good servant. That is what my ultimate goal is. I want to be able to do the right thing. I think it will be apart of it, there is a lot of that goes into reaching that destination."

Participant 2

Transcript	Key Word	Exploratory Commenting	Perceptions	Themes
<p>IQ1: What motivated you to volunteer in a homeless shelter?</p> <p>"Well, I don't know if it was necessary a motivation, but our church, does a annual thanksgiving in July meal. We come and provide the food and come and serve it. But, after the first time of doing it, we have come ever since. So we just enjoy it. I still come with the church, I occasionally come with other people, like I did the other day when we were here."</p> <p>IQ2: Had you volunteered prior to your volunteerism at this Shelter?</p>	<p>God</p> <p>Lord</p> <p>Testimony</p> <p>Interact</p> <p>Serve</p> <p>Servant</p>	<p><i>Church involvement</i></p> <p><i>Feeling bad for others, provided with an opportunity to volunteer and help through church membership</i></p> <p><i>Every little bit helps others</i></p> <p><i>Feeling better knowing that my time is helpful</i></p> <p><i>Was nervous</i></p>	<p><i>They needed volunteers-</i> "Well, probable at first they needed volunteers. I didn't know much about it when we first started going to church."</p> <p><i>Our Church-</i> "Well, I don't know if it was necessary a motivation, but our church"</p>	<p>Participant # 2 was initial motivated through <i>Church Affiliation</i>, in the first interview question she described her first engagement with volunteerism in the shelter resulted out of her church affiliation.</p> <p>"Well, I don't know if it was necessary a motivation, but our church, does a annual thanksgiving in July meal. We</p>

"Um with this organization? Well, I have volunteered in a variety of different things. Four years ago was the first time I volunteered here."

IQ3: What kind of feelings and thoughts did you have before starting your volunteerism in this shelter?

"Feelings of volunteer? Well, I have always. It's a tough one. I feel bad for people that are less fortunate. I've just never really had the opportunity. When I went to church. I started meeting new people in the community, and every little bit helps. I do feel better knowing that my time, I give to the individual is helping in some way. I was kind of nervous coming into a homeless shelter and helping out. I didn't know what to expect, just nervous. I didn't know how the people would react to us coming in. Didn't know what type of people, just unknown. But, once I got her, I felt very much at ease. There just normal people like we are, just down on their luck."

IQ4: What is it you like or dislike about volunteering in the homeless shelter?

"Um, just knowing that the meal I'm either serving or providing, depending on what the case may be. Why I'm here is keeping these people going. They need nourishment to keep going. I know that many of them struggle with issues, at least knowing they got a meal that is probably the most rewarding part."

IQ5: What kind of volunteer activities do you do in the shelter, past or present?

"Well, I mean, the only one that I have done for the most part is some, served meals. I have given donations. Um. But, yeah, I don't know other activities I done, to be honest. I don't really know what other activities there are. I've never really checked into it."

IQ6: How do you feel about your volunteer activities in the shelter positively or negatively?

"Oh, I mean I feel good. I think not only knowing that they are getting a meal. I try to interact and try to talk with them. I am a little more shy than my husband. Um, but I just, just, try to ask questions, you know. Just talk to them, if they look like they need someone to talk to. I mean, I have not had a

Love

prior to volunteering. Didn't know what to expect.

Providing

Helping

After starting volunteering felt very much as ease

Participant thinks they are normal just like we are

Social awareness, understanding that individuals served are struggling with issues

Knowing they got a meal, makes the participant feel Good

Building relationships with individuals served through interactions

Feels good serving others and helping out where you can

Perceives volunteerism has an impact of the individuals served

Wishing to do more

Its fulfilling when they provide the individuals served with a good meal

Before we went to church, it was really about me-

"Ideally was before we went to church. It was really about me and my husband, and taking care of us."

Preconceived notion- "I've watched TV shows, you know what you see, I had a preconceived notion of what it is going to be like. That's what you see on TV, not that you see that on TV. So, people, I was in the homeless shelter and they stole all my stuff."

Judgmental- "I can be a pretty judgmental, I have been pretty judgmental in the past."

I am too good for this- "I'm not going to lie...I probable thought, I am too good for this."

Nervous- "I am sure, you know, I had this look on my face. Being nervous."

Get beat up- I didn't want to come into a homeless shelter, and get beat up."

Worried- "My daughter was running around helping people because that's what she likes to do. I was more worried about her more than anything. You know, I could probable kick and scream my way out of something."

At ease- "I am

come and provide the food and come and serve it. But, after the first time of doing it, we have come ever since."

She elaborated on this initial motive again in reflective question 4, that it was not just her church attendance that motivated her, but that the church needed volunteers.

"Well, I'm probable at first, they needed volunteers. I didn't know much about it when we first started going to church. So my husband likes to do this, but ever since that time. It is something I look forward to each year."

Throughout the reflective interview questions, her motivation for initial involvement in volunteerism continued to present throughout the rich text, in reflective question 7, she recognized that prior to her church affiliation the motivation to volunteer in the shelter was not present.

"Ideally was before we went to church. It was really about me and my husband, and taking care of us."

Through P2 continued recognition of church her volunteerism behavior before and after church affiliation. This recognition created meaning behind her initial volunteering behavior; it was identified as the initial motive and created understanding to why she engaged in first time homeless shelter volunteerism, four years ago.

Continued Motives

During the initial interview questions and throughout the reflective

lot of interactions with them outside of serving meals. When we come with the church, we have more opportunity to interact with them, because we are actually serving them meals. We serve it up and deliver it to them. We make the plate and deliver the food to the table. And, then when we were here a couple weeks ago, served and handed the plate to them."

IQ7: What kind of thoughts do you have about your volunteer activities in the shelter, past or present?

"They make me feel good, just helping out where I can. When I can. Um, and it might make a big difference in the persons life. That they know there is someone out there that does care about me. Sometimes I wish I could do more, time is limited sometimes."

RFQ1 : What kind of volunteering had you done?

"I've done habitat for humanity. I've done of course this was when I was in college that was over 15 years ago. I want to say it was Christmas in July. Bue, we went and did repairs on some homes. We did some painting. I did that like one time. Let's see. I guess I volunteer time at the school, my daughter's school. I work with my husband at Servants at Work. We build AVA ramps, wheelchair ramps for people that can't get out of their homes. I help with my daughter's stuff, girl scouts. I volunteer at church all the time to do whatever."

RFQ2: Is there anything that you dislike at the shelter?

"No. I of course in a perfect world, I wish they had a better facility. But, donations aren't always easy to come by. No there is nothing I dislike. But, then again at the same time it's enough to get by, at least they have a roof over their heads. I can't think of anything that I would dislike."

RFQ3: In the first question you mentioned that you started with a church at a annual dinner. Could you look back at that experience and walk me through how you felt or thought?

"Um, well, I think what you are looking for probably. I did some volunteering in college, here and there. I didn't get. You are pulling more information out of my mind. In, like with the church. There is

Volunteering is taking care of them

Makes you feel better as a person

Volunteering is good work

God has commanded us to do, take care of the poor

We are here to take care of those in need

Participant feels provided for, so she wants to provide for others too

Paying it forward

Doing it for the Lord

The Lord is showing kindness through the volunteers work The Lord provides for everything

The Lord is working through me and showing kindness

Feeling it is the Lord commanding us

Not being commanded by the Lord against her will, its something they

more at ease."

I am not paranoid to come in her- "I am not as paranoid to come in here. I don't feel like I am going to be harmed in anyway."

He is commanding us to do this- "I just feel it's the Lords, he is commanding us to do this, but it is something I want to do. It's not like I'm doing this against my will." **He, commands us, take care of the poor-** "I'm

referring back to the 10 commandments, you know. In different scriptures throughout the Bible; it talks about you need to help the poor and the less fortunate and like I said down on their luck, so I he, commands us."

The Lord is working through me- "The Lord is working through me and showing kindness and um, you know, to other people, not knowing what the back ground is. This is a religious based organization they obviously know the Lord is working in this place providing housing and meals. So yeah, I just feel it's the Lord."

As part of my testimony- "I want to keep helping. I mean there are other

process, P2 shared some preconceived notions and ideas about what she thought the shelter would be like. Before she entered the shelter she described thoughts, feelings, and descriptions that created and identified the second emergent theme **Feeling at ease in the shelter.**

"That's what you see on TV, not that you see that on TV, I was in the homeless shelter and they stole all my stuff."

"I can be a pretty judgmental, I have been pretty judgmental in the past."

"I'm not going to lie...I probable thought, I am too good for this."

"I am sure, you know, I had this look on my face. Being nervous."

"I didn't want to come into a homeless shelter, and get beat up."

"My daughter was running around helping people because that's what she likes to do. I was more worried about her more than anything. You know, I could probable kick and scream my way out of something."

P2 described and labeled her thinking and feelings before entering the shelter as preconceived notions, based on what she had seen in the media. However, after her first

just a bunch of us in the church, we just cook up the meal, the church provides the funds for the purchase of the food. We bring the ingredients here, on a Sunday evening. I was filling in for my sister, but my husband has been doing it with my sister. I really enjoy it, so I will probably come monthly more often. What else, I lost my train of thought. I don't know. I've lost it."

RFQ4: Why did you want to be apart of that?

"Well, I'm probable at first, they need volunteers. I didn't know much about it when we first started going to church. So my husband likes to do this, but ever since that time. It is something I look forward to each year. We have a new pastor, I am assuming we will still do it, if not, we will find a way of doing. It is like every year, I look forward to it. It's fulfilling, it makes me feel that once again we have provided them with a good meal and we have taken care of them for those few hours. They got someone taking care of them, instead of fending for themselves. And, usually there are a lot of people. Summer time brings in a lot of people. There is a crowd in the summer."

RFQ5: You just mentioned taking care of them instead of them taking care of themselves, can you share a little more about that?

"Maybe it just makes me feel better as a person, its not about me, its about them. And, and, it is good work, it is what God has commanded us to do. Take care of the poor."

RFQ6: God's work?

"Well, I mean I feel this is what I do, how do I want to put it. I have learned so much over the last 4 years going to church about the Lord and Jesus. He does allow us to do, that's what we are here for, take care of those in need. I'm not as poetic as my husband would be. I really feel that this is really what God wants us to do. It's hard for some people to grasp, but he gives us everything we have, pay it forward."

RFQ7: What is the idea behind the pay it forward?

"What is the concept? I know, believe me in the beginning. I didn't want to pay it forward. I was a little selfish. Ideally was

want to do

Participant referenced the bible and scripture that describes helping the poor and less fortunate, and that the Lord commands us

Volunteering changed participants stereotype about individuals living in the homeless shelter

*Individuals served are just like us
Empathy for others living in a shelter*

Worried about individuals in the shelter feeling uneasy about her nervousness

Empathy for individuals who may need emotional support or reassurance about getting a meal

Its uncomfortable seeing children in the shelter, but the participants believes its part of the Lord plan

Providing a meal reverses the discomfort

Reciprocal

activities that I do. But, I want to keep this a part of my passion. So, I want to keep the homeless part. As part of my testimony, I helped. I want to be able to help homeless people as one of the things I succeed in life with. I feel it is a testimony, everybody has a testimony."

A servant for the Lord: "Being a servant for the Lord in every aspect I can, would be part of my testimony."

The Lord taught me this- "The Lord taught me this is what we are suppose to do. To help out, pay it forward, whenever we can and however we can. And, maybe that was the Lord speaking to me back then, as I reflect back."

Grown up a lot and understand-

"But, or now that I have grown up a lot and understand a lot more about life."

It just makes me feel better- "It's fulfilling. Maybe it just makes me feel better as a person. It's not about me, its about them."

I am grateful that I am able to serve- "I am grateful, that I am able to serve someone else. Whether it is after we serve them, we fill their drinks up and take them deserts, I am grateful."

interactions, theses notions were debunked and altered through exposure and interaction with the residents whom lived in the shelter.

"Now that I have met them and interacted with them, they made me realize that hey, they are just like us."

"Their normal just like us."

"I wouldn't go out to harm somebody. And, I am that a lot of them wouldn't go out to harm someone either."

"I am more at ease, even if I interact or come across, someone out at the store. Any thing could happen, but I am not as paranoid to come in here. I don't feel like I am going to be harmed in anyway."

P2 shared how her interactions and engagement with the residents and her lived experiences within the shelter, created a sense of being at ease, and she is no longer paranoid or concerned about her safety and or safety of her child.

Throughout the interview, P2 described changes in her lived experiences within her spiritual belief system and within her church affiliation, through the third emerged theme **Christian Service**. She described within the reflective questions that learned and adopted beliefs of serving others, through her religious practices that resulted in her long-term volunteering behavior in

before we went to church. It was really about me and my husband, and taking care of us. Now that I have learned what I have learned, through the word of God and Jesus, and everything. Um, I try to take, we try we take a portion the 10 percent of everything we bring in, we give it to the church. My husband carries cash in his pocket just to hand out to people that seem to look in need. Stuff like that. I've handed out money before to. Um, um, I look at it, I'm provided for, I want to make sure others are provided for too. I didn't need to get this diet coke on my way here. That's 2 dollars I spent on that, I could have given to someone else. I was plenty of the money that is given to me, I could pay it forward."

RFQ8: So is that pay forward not only time?

"Money clothing, shelter, a bed to sleep in, someone I obviously knew, I don't think I would take someone off the street, I might, but I don't think I would go to that extent. Um, just whatever, may a meal at my house, just anything...I rarely have a yard sell, we mostly just take and give it away. Paying it forward in every aspect. Yeah...I elaborated a lot there."

RFQ9: What is SAWS?

"Okay, its is, a guy out of Indianapolis, he started it, to build ramps. That homes, for people, more or less can't get out of their home. Wheelchair or cant go down stairs or if they walk they can't go down stairs. Servants at Work are a more large based volunteer group. They do get funding grants and we will go out and build ramps, since he started in Indy, he has branched out to all the surrounding counties. He is even trying to move into other states. He actually, the owner, the guy who started, he works with what is called the WILL center, which is Wabash Center. They are actually providing the funding for this area. And so, I actually go out and do 1-2 ramps a session, I mostly do the data entry. In the database, showing where we are at in the building process, it's called Saws, Servants at Work."

RFQ10: Who do you serve in this shelter?

"Well, I do it all for the lord...I serve the residents and it is open

exchange, the individuals served are thankful, that makes the participant feel grateful

Would help more if she knew what was needed

Wanting to help where she can

Volunteering in a homeless shelter, created less judgmental behavior and thoughts toward others

Individuals served are just like us

Wanting to provide more financial support to the shelter along with volunteering on the direct line

Showing people love

Paying it forward

Passionate about

continuing to help as a

They are always very thankful-

They are very thankful, some of them don't talk, but for the most part they are always very thankful."

It might make a big difference in the person life-

I know that many of them struggle with issues. Just helping out where I can.

When I can. Um, and it might make a big difference in the persons life."

There is someone out there that does care- "They know there is someone out there that does care about them."

I feel bad for people-

"I feel bad for people that are less fortunate."

We have provided them with a good meal-

"It makes me feel that once again we have provided them with a good meal."

We have taken care of them-

"we have taken care of them for those few hours. They got someone taking care of them, instead of fending for themselves."

I want to make sure others are provided for- I look at it, I'm provided for, I want to make sure others are provided for too."

Pay it forward- I waste plenty of

the selected shelter.

The Lord is working through me and showing kindness and um, you know, to other people, not knowing what the back ground is. This is a religious based organization they obviously know the Lord is working in this place providing housing and meals. So yeah, I just feel it's the Lord."

"Being a servant for the Lord in every aspect I can, would be part of my testimony."

"The Lord taught me this is what we are suppose to do. To help out, pay it forward, whenever we can and however we can. And, maybe that was the Lord speaking to me back then, as I reflect back."

"I just feel it's the Lords, he is commanding us to do this, but it is something I want to do. It's not like I'm doing this against my will." "I'm referring back to the 10 commandments, you know. In different scriptures throughout the Bible; it talks about you need to help the poor and the less fortunate and like I said down on their luck, so I he, commands us."

I want to keep helping. I mean there are other

to the public that come in. The public comes first. So, as far as I know.”

RFQ11: You first mentioned? You do it all for the Lord.

“Well, I mean, even the lord has provided this shelter for the residents and the public. Which is once again, hard for some people to grasp. The Lord has provided everything we got. Um, he is the creator, he is, well granted it is man made, cause of, I mean, depending on what you believe, this and that, he provides places for the people, for people that are down on their luck, that’s how I feel. Sorry.”

RFQ12: So when you say I do it all for the lord is that based in a belief structure of yours?

Well...that’s a good, it’s getting pretty in depth here. Um. I know, um. I mean, the lord provides everything for us. So, the lord is working through me, and showing kindness and um, um, you know, to other people, not knowing what the back ground is, I m sure they have had it pretty rough, and just trying to show them that their people who care, of course, I don’t know, well I mean, there, this is a religious based organizations, the obviously know the lord is working in this place providing housing and meals. I’m rambling now. So yeah, I just feel it’s the lords, he is commanding us to do this, but it is something I want to do. Its not like I’m doing this against my will. I mean, but yeah, if any of that made any sense. It didn’t seem to make sense as it came out of my mouth. When, now he kind of commands you not against you will.”

RFQ13: What is the command?

“Well, I’m I’m, referring back to the 10 commandments, I know them, so don’t ask me to list them. You know, in different scriptures throughout the bible. It talks about you need to help the poor, and the less fortunate, and you know, and like I said down on their luck, so, I he, commands us, this is.”

RFQ14: You mentioned feeling nervous, do you know why you felt that way?

“You know I didn’t want to come into a homeless shelter, and get beat up for lack of a better, cause, I’ve watched TV shows, you know what you see, I had a preconceived notion of what it is

volunteer

Aware that many people need help

Volunteering is a part of building a testimony

Being a servant for the Lord

the money that is given to me, I could pay it forward.”

Showing Love-

“I want to think that us showing love to these people, I hate to call them these people, but um, might change their attitude.”

A conversation with them-

“Maybe that person I served that dinner to that day and possible having a conversation with them, might have just brought their spirits up. And, to know that there are people out there that care.”

They are just like us-“ Now that I have met them and interacted with them, they made me realize that hey, they are just like us.”

I helped-“That knowing that in my lifetime I was able to help, and this way and this way, and in that way. I want to be able to help homeless people as one of the things I succeed in life with.”

Their normal just like us-

“Their normal just like us.”

They don’t have the means-

“They just don’t have the means.”

activities that I do. But, I want to keep this a part of my passion. So, I want to keep the homeless part. As part of my testimony, I helped. I want to be able to help homeless people as one of the things I succeed in life with. I feel it is a testimony, everybody has a testimony.”

The fourth emergent theme that emerged within the shared and lived experiences of shared by P2 during was **Fulfillment**. P2 described that she felt better, thankful, and grateful and these perceptions motivated her continued commitment to volunteerism within the selected shelter.

“It’s fulfilling. Maybe it just makes me feel better as a person. It’s not about me, its about them.”

“They are very thankful, some of them don’t talk, but for the most part they are always very thankful.”

“I am grateful, that I am able to serve someone else. Whether it is after we serve them, we fill their drinks up and take them deserts, I am grateful.”

The fifth and final theme that emerged to describe and explain the lived experiences that resulted in P2 long-term volunteerism in the selected shelter included, the theme **To care for others**. P2

going to be like...then when I walked in, there was someone at the front desk, you know, the first time I came in, through the side door. But, um, there people kind of sitting around staring at you, and your kinda of, like is he going to rob me, we had our little girl with us, and is she going to be okay. But, she just started walking up and talking to people. So So, but once I saw how they are and interact with you, there just as kind hearted and loving as any one else, there may be some that aren't, but the ones that I have interacted with, are just like us. Coming in by myself, was a little nervousness, that unknown, not knowing what I am coming into."

RFQ15: You mentioned you watched TV, how did that impact your feelings?

"That's what you see on TV, not that you see that on TV. So, people, I was in the homeless shelter and they stole all my stuff. I am sure there are a lot worse places, than like that here in, not like things are real on TV, but you know."

RFQ16: You mentioned Pre-Judgment about coming in to the shelter, what was that?

"I'm not going to lie...I probable thought, I am too good for this. I have a nice house and vehicle...but I could be poor in other ways like a lot of other folks here are.

Just cause I have nice things, by the grace of god."

RFQ17: You mentioned being Beat Up?

"Well, you know, sometimes there are some that are more quit, they don't have the nicest cloths, they don't smell very good. What are they thinking, my daughter was running around helping people because that's what she likes to do. I was more worried about her more than anything. You know, I could probable kick and scream my way out of something. It's the unknown, I have never been in a homeless shelter, I have always had a roof over my head. So it was the unknown."

RFQ18: Can you Explain, react to you?

"Well, I am sure, you know, I had this look on my face. Being nervous, I didn't want to walk in or come off like I was a big snob. Hey I am better than you, or

described and reflected on some of the major experiences she had with the residents at the shelter, but also spiritually through religious practices, and summarized her motivation was linked to a notion of caring for others.

"I feel bad for people that are less fortunate."

"I know that many of them struggle with issues. Just helping out where I can. When I can. Um, and it might make a big difference in the persons life."

"It makes me feel that once again we have provided them with a good meal."

"We have taken care of them for those few hours. They got someone taking care of them, instead of fending for themselves."

"I look at it, I'm provided for, I want to make sure others are provided for too."

"I waste plenty of the money that is given to me, I could pay it forward."

"I want to think that us showing love to these people, I hate to call them these people, but um, might change their attitude."

"Maybe that person I served that dinner to that day and possible having a conversation with them, might have just brought their spirits up. And, to know that there

making them feel belittled. Even though I was nervous that first time, I didn't want them to think any different, I want them to think I am just like you...I just have a nicer pair of pants on. I didn't want them to feel uneasy."

RFQ19: You mentioned things you liked and stated making a big difference?

"You got to have nourishment, it gives us, you have to have water so you don't get dehydrated, I am sure they would be sick and unable to perform daily duties...help cleaning or duties they have her, or if they are out trying to find a job. Which I mean I know that happens all over the world...It might just be an emotional thing, like, hey I got a meal today. It might keep them, you know, without, going crazy. I could only imagine what its like not to have a meal...I should skip one. You know, I don't know what that would be like...so knowing they have a meal makes me feel better. I'm trying to think, huh, um, the biggest one is the little kids that come I. when we do the one with the church in July, there is a lot of kids. They come in, not really sure, maybe it just depends on how many of the residents here have kids, it may depend. The kids seem so happy, I don't know if they are happy because they are getting a meal, I hope they are just happy in general...you know, when we interact with them, they are usually smiling and you know, so. But it is the most heart breaking part at the same time, because these kids are without meals or homes."

RFQ20: Heartbreaking. Would that be something that you dislike?

"I guess maybe, I don't dislike anything in the facility, but I do dislike seeing the children in here, because, its not anyone's fault its not their fault, that is where the Lord has them right now, but knowing that they have a meal, reverse the heartbreak."

RFQ20: You mentioned that some times you serve like waiters, what is the atmosphere in the cafeteria like?

"That is what we do with the church. They are very thankful, some of them don't talk, but for the most part, they are always very thankful. I can't think of anything else. How do you when you are

are people out there that care."

"Their normal just like us. They just don't have the means."

"That knowing that in my lifetime I was able to help, and this way and this way, and in that way. I want to be able to help homeless people as one of the things I succeed in life with."

actually serving? What types of emotions or feelings come up during that process? I am kind of repeating myself, I am grateful that I am able to serve someone else a meal. Whether it is, after we serve them, we fill their drinks up and take them desserts, I am grateful.”

RFQ21: You said you don’t know what other activities there are? Is that something you are interested in?

“I don’t know what else they do, I know they provide people with a place to stay when they meet the criteria. But I don’t know what other necessities or work the mission would need.”

RFQ22: What do you think you would do if you found out?

“I think I would help, if I could. I know I would. Anything to try to help people or homelessness all that.”

RFQ23: Has helping the homeless always been a passion or interest of yours?

“I don’t know that I would call it a passion. Um, gosh, for my husband it would be...um um.. it’s just helping where I can.”

RFQ24: In question 6 how do you feel negatively or positively? You mentioned it’s a double-edged sword, because it’s heartbreaking that they don’t have meals, but at the same time, they are happy that at least there is a facility that can help them with that.

You also mentioned 2 different types of serving? And that gives you an opportunity to interact with them? Have those interactions changed or impacted you as an individual, in regards to the work that you do?

“Well, I mean, its especially, before, I would see a person walking down the road and been like ugh... but now its, so, I don’t want to make judgment on them, life is hard. Um, and even harder if you don’t have the means to have a home. I’m very cautious at judging, I don’t know what they have went through, you know, and that gives me no right to judge, whether they have clean cloths or dirty cloths. I mean, I am usually drawn to them, for lack of a better word, stick out like a broken thumb. Knowing not to judge them.”

RFQ25: Have you built relationships?

"I mean nothing that carries on outside of here. No. I usually, its hard for me to remember if it is the same people from year to year. But I don't spend enough time to know them on a personal level."

RFQ26: You mentioned less likely to judge people, has that always been the case?

"Oh no. I can be a pretty judgmental, I have been pretty judgmental in the past....You know, it's the human nature, we all have that tendency, I still do, don't get me wrong, I still do, but it helps me become less judgmental, just knowing, that hey, some people have it rough...and it is not necessarily their fault."

RFQ27: How did you come to the conclusion that the individuals that you serve in the homeless shelter are just like us?

"Well, you know, before, like I said, I had no idea, um, now that I have met them and interacted with them, they made me realize that hey, they are just like us, um. I am not going to say that at some time they may not hurt somebody, because of mental disorders, that could sometimes effect people without them really, I am more at ease, even if I interact or come across, someone out at the store. Any thing could happen, but I am not as paranoid to come in here. I don't feel like I am going to be harmed in anyway. Um, I am rambling again. But, yeah, just knowing that...there normal, just like us. They just don't have the means. So, just because they don't have a nice jacket to wear or nice jeans to wear, doesn't mean they are different. I wouldn't go out to harm somebody. And, I am that a lot of them wouldn't go out to harm someone either."

RFQ28: You mentioned you wish you could do more, what more would you like to do?

"Um, I wish financial I could do more. But, I have to make sure, that what the lord has provide us is taken care of too. Um so, someday, I think financial I will be able to do that do more. I probable should, I have a tendency to be lazy. I probable should get off my duff more, and go out into the community and do more activities, but whether it is serving more meals at the mission or building more ramps, building

more houses, but at the same time, I can't neglect other commitments."

RFQ29: You mentioned the little help could go a long way and make a big difference, can you tell me a little about that?

"I want to think that us showing love to these people, I hate to call them these people, but um, might change their attitude, it might be, that some day they might be able to pay it forward. It's like planting that seed, you know, especially in the children. So that they know that hey there are people out their helping, and I need to try to do that when I get old enough to do that. Um. And maybe that person, I served that dinner to that day was really feeling down, you know, and me bring them a plate of food and possible having a conversation with them, might have just brought their spirits up. And to know that there are people out there that care."

RFQ30: What do you think is going to be the motivating factor to be here long term?

"I don't see any reason why I wouldn't, I want to keep helping. I mean there are other activities that I do, but, I want to keep this as part of my, passion. I am not extremely passionate, I may not show that passion, but it is something that I want to continue to do, there are so many areas that people need help in whether it is homelessness, so I want to keep the homelessness part, as my, what's my word. As part of my testimony, I helped, my resume building for a lack of a better word. That knowing that in my lifetime I was able to help, and this way and this way, and in that way. I want to be able to help homeless people as one of the things I succeed in life with."

RFQ31: What is a testimony?

"Well you know, it just my life, from the day I was born to the day I die, is my testimony. You know the things I have done in life, the places I have been. And the people I have helped and the people I haven't helped, it just every aspect, going to school and going to college, I feel is a testimony, everybody has a testimony. And being a servant for the lord in every aspect I can, would be part

of my testimony.”

RFQ32: If you would sum up why you initially started and continued to volunteer?

“The lord, I mean, that’s it. I mean, like I said, I did some small volunteering things in college, probable did in high school. But it probable wasn’t because I wanted to, it was probable because I had to. Part of my class credit or part of my grade. You know, now I do it, because the lord taught me this is what we are suppose to do. To. Help out. Pay it forward, whenever we can and however we can. And maybe that was the lord speaking to me back then, as I reflect back, but or, now that I have grown up a lot, and understand a lot more about life, I am sure back then it was strictly, that is where the seed was planted to help, when I could.”

Participant 3

Transcript

IQ1: What motivated you to volunteer in a homeless shelter?

“Um, well, because at that time my children were young and I wanted them to experience that not everyone has life as simple as they did, and I wanted them to be aware and to serve others to have that experience.”

IQ2: Had you volunteered prior to your volunteerism at this Shelter?

“Anywhere else, um, at the nursing home. Our local nursing home, we’d go there and play bingo with the residents. Because my mom took me there to do that.”

IQ3: What kind of feelings and thoughts did you have before starting your volunteerism in this shelter?

“Um, what kind of feelings and thoughts? I am going to bring that up to a closer, the last year and a half. That is a little easier. My biggest thought is, I have always been drawn to the homeless shelter. Um, um, I have a passion. I always wanted. I feel like everyone should have a home. I can’t imagine what it would feel like at the end of the day to not have a home to go to. So at the end of the day people who are in a homeless shelter, should at least feel that they are valued and still important. Many times, you don’t have a home it almost personally devalues you as a person. Whether it is true or

Key Word

Exploratory
Commenting
*Motivated to
volunteer to
teach her
children a life
lesson*

*Wanted her
children to
leave their
comfort zone*

Perceptions

I did not want my children to be closed minded-“So I did not want my children to be closed minded, in a thumbnail, there you go.”

I wanted them to be aware- I wanted them to be aware and to serve others to have that experience.”

To feel the experience of giving back-

“To feel the experience of giving back to your society a little bit.”

Ministry-“ I think when we began, um, because I see it as a actual ministry. Not just volunteer activity or a birthday party.”

Within creation we are

Themes

The first theme that emerged from the data collected from P3 was **Parenting values**. P3 described that twenty-five years ago she was motivated and engaged in volunteer services that exposed her children to experiences outside of their comfort zone. She described this motive in the pre-determined interview question responses, as well as in her reflected responses. In addition, she also described that this parenting value, was pasted down from her own childhood experiences with her mother and father.

“Um, well, because at that time my children were young and I wanted them to experience that not everyone has life as simple as they did, and I wanted them to be aware and to serve others to have that experience.”

not, you feel that. So I wanted them to still feel valued and that they are still important people in society. “

IQ4: What is it you like or dislike about volunteering in the homeless shelter?

“Pretty much everything in the 1 ½ years, there is not 1 time, where I have thought, ugh, we have to go the shelter today. But, I enjoy it. I personally love organizing, preparing events for people. So that is kind of on an individual end. Something that is fun for me to do, but when you walk in here. You just feel loved. The guys here make you feel wanted and make you feel loved. It’s almost a backward blessing. You know, a reverse blessing when you come. I think, it is why we are continually drawn back. “

IQ5: What kind of volunteer activities do you do in the shelter, past or present?

“We do a monthly birthday celebration and serve meals, once a month. They are combined. We usually come over. It’s usually with our church. It’s kind of a mixed group. It is kind of a mixed group, one group does the meal and we do the birthday party, but we are here for the whole thing, my husband and I.”

IQ6: How do you feel about your volunteer activities in the shelter positively or negatively?

“Well, as I stated earlier. It’s something I enjoy and look forward to very much. I rearrange my other schedules to be sure that it is something I can do. It’s something I want to do. “

IQ7: What kind of thoughts do you have about your volunteer activities in the shelter, past or present?

“ In what way? Just in anyway? I think when we began, um, because I see it as a actual ministry. Not just a volunteer activity or birthday party. When we began, we started as just a celebration, cause I always believe in a ministry thing, needs to begin from a friendship or common relationship with someone first. Before they will hear you and I have been thrilled that over the 1 year and a half, we have been able to branch that out into a type of ministry. We have gotten the guys to open up and tell us about their lives a little bit. Um, we have done some fun things with your favorite scripture and seen those guys stand up and quote a favorite scripture is just heart warming. It has grown or I hope it has grown and has more of a substance for them now, then when we started.”

RFQ1: Why did you want you kids to be aware?

Motivated by empathy for people without homes of their own

Motivated to serve to make individuals served feel valued and important in society

Motivated by feeling loved by the individuals served

Reverse blessing- continued motivated for volunteering

Motivated and looks forward to serving others, priority

connected- “We are all connected and truly, within creation we are connected as brother and sister. We need to see ourselves that way more, so I feel.”

It’s something I want to do-

“Well, as I stated earlier. It’s something I enjoy and look forward to very much. I rearrange my other schedules to be sure that it is something I can do. It’s something I want to do. “
I enjoy it- “I enjoy it.”

Fun for me to do- I personally love organizing, preparing events for people. So that is kind of on an individual end. Something that is fun for me to do.”

Just the celebration of life, I enjoy that- I just really enjoying getting the things ready and setting things up, and um, just the celebration of life, I just enjoy that, so it gives me one more opportunity to, get to do that.”

Everyone should have a home- “Um, um, I have a passion. I always wanted. I feel like everyone should have a home.”
I wanted them to still feel

“Um, well, when, I, I predetermined when I had children that they each had to do 3 months of some type of volunteer service before they graduated high school. And, um, they were both kind of like, what are we going to do, so that was kind of a step into what it is like to go somewhere and be outside of your comfort zone and to know what it is like to feel what it is like to be inside of someone else world. And to feel the experience of giving back to your society a little bit. So that was just kind of a door opener for them, and to know what that felt like.”

“Well, we live, in a small little town, so we are pretty filtered from the rest of the world, we live on a farm, and although we have a good school it is pretty much, just an all, back in that day, very much all white society, everybody pretty much had the same beliefs the same, so this town was our biggest city around to get experience that their was more out their than just what you are experience right here in our local area.”

“Huh, well my mom, my mom was an extremely compassion serving type person, always, not always saying it,

“Um, well, when, I, I predetermined when I had children that they each had to do 3 months of some type of volunteer service before they graduated high school. And, um, they were both kind of like, what are we going to do, so that was kind of a step into what it is like to go somewhere and be outside of your comfort zone and to know what it is like to feel what it is like to be inside of someone else world. And to feel the experience of giving back to your society a little bit. So that was just kind of a door opener for them, and to know what that felt like.”

RFQ2: Wanted them to be aware?

“Well, we live, in a small little town, so we are pretty filtered from the rest of the world, we live on a farm, and although we have a good school it is pretty much, just an all, back in that day, very much all white society, everybody pretty much had the same beliefs the same, so this town was our biggest city around to get experience that their was more out their than just what you are experience right here in our local area.”

RFQ4: Why do you think it is important to be aware?

“Well, even though, I still live where I grew up, I think it is very important for all of us to be aware of, how other people come, what their story is, everyone has a story and at any point in time, our story can change in a blink of an eye, and not just somebody, by where they are at in this moment in time. But, were they can be headed or where they been, and try to better understand people a little bit better. So I did not want my children to be closed minded, in a thumbnail, there you go.”

RFQ5: Where has this experience and awareness taken you or changed you?

“Well yes, very much, very much, my daughter suddenly passed away when she was 17. So when that happened, that is when my whole career path changed. And, I went into social services, I went into family support, although I felt that I was self aware, my eyes were open on a whole other level, into peoples, into families who were on the brink of losing their children to um court system, and the hope was to keep them together, and it’s just, unless you are in someone home, you just don’t understand, it gave me a better understanding, people make decisions that are just unbelievable, you can at least under where they are coming from and why they made them. But you get a understanding from the back drop of where they are coming from. So, um, but also, the evil right in our own neighborhoods, I had no idea,

Motivated to build a Christian ministry

Building a ministry through a friendship or common relationship

Motivated through the growth of her ministry

Family experience with an family member that was homeless

Social and self awareness, the volunteer could be in the same position of the individuals served

valued-“So I wanted them to still feel valued and that they are still important people in society.”

My heart has gone out to people-“I have always been a home body person. And so, my heart has gone out to people who don’t have that.”

Connection with God-“I want them to know that there is hope and everyone can have that connection with God and take it with you.

Whether you are going to bed in a homeless shelter or sitting in a office.

Wherever, we all have moments that we feel lonely as anyone, no difference in that feeling.

But, knowing you can have a connection with God.”

God made this connection-“I really felt lead that we really needed to do something here. God made this connection for us, if you just follow it you will see that God already got this connection if you really go with it.”

Felt lead that we really needed to do something-“I really felt lead that we really

but in observing and watching her my whole life, and she would take me places and, that was just kind of her thing, she just felt that make people loved, and accepted, be you know, going where ever, from, yes, she was religious, my dad was much the same way. But, it was my mom that we would go tramping around with do things, but my dad was very compassionate toward people as well, always wanting to help someone or wanting to see what they needed. So.”

However, P3 also described that throughout the twenty-five years of volunteerism she came and went, but it was not until about 2 years ago, she found a new initial motivation to volunteer, outside of her parenting values. The second emergent theme is **A ministry based on Godly Hope**. She explained and described that this motive was the primary reason for her commitment and dedication to serving each month at the shelter.

“I think when we began, um, because I see it as a actual ministry. Not just volunteer activity or a birthday party.”

“So when I called the mission, to see if we could do that, at that time the still had their social worker and your going to think we are crazy, but, we are thinking we might come and do a birthday

no idea. Behind closed doors and what some kids go through. So, I really, because, this really started out because I went to the edger county children's home, after I lost my daughter with the hopes of just wanting to volunteer their. And, because it was state funded there was no volunteering at the program there, and they didn't have any openings. Totally unknown to me, the president of the company, I didn't know that, she just walked out while the secretary was on a break. And, she wrote my name down, and a year later when they had an open she called me. She, just, I always known, I wanted you to work her. So, it kind of started out as a volunteer, but ended up becoming a job. So that opened my eyes a lot, and I even ended up working, then I went and got some training, and ended up working dementia and families. We had families that came in from all over, who still had parents here in this little small town. Um, and dealing with dementia and how it effects families and how families react to one another. There in crisis and how they react to loved ones, I did a support group, so, it really opened up my mind and really made me much less judgmental. I don't know that I ever thought of myself as judgmental, just wow, there is another way to look at this picture."

RFQ6: Has your work at the shelter changed or made you aware?

"Um, Huh, has it effected my, um, I have, I had a distant family member at one time that was homeless, and um, so I brought him to my home to stay, but I have also brought an individual to stay before, and not long ago, when I was here before, when I worked at the hospital, was a nursing supervisor and he was here, and so, it has just, it can be such a blessing here for people, if they use in the right way, so I have talked to other people about coming here to use it a tool to get yourself back on the ground to take off, and now, if I see someone homeless on the street, not everyone, I don't I don't stop and help everyone, but if I am drawn to them, I will stop and talk to them. I don't have that fear that a lot of people have, you know, stay away from them they are homeless, that is gone, none of that. I don't think it was personally in me, but it was more engrained in my thought process, stay away from them, you know, they don't need you, not from my home, my parents were very open and giving, just in society as a whole, you know. Walk away from them, they are there because they got themselves into this mess. And, and, um, and I don't

The Spirit of God never closes the individuals mind to people in need

Motivated and engaged in group volunteerism through her church, believes the whole purpose of the church is to be here to serve

needed to do something here. As a society we so often, don't want to committee our time. I think that is the hardest thing, we have to give to God anymore is our time. And, so that is why I wanted to make that actual commitment of time"

Friendship and common relationship- "We started as a celebration, cause I always believe in a ministry thing needs to begin from a friendship or common relationship with someone first."

The blessing you get - "If you are willing to committee this time, you will be amazed, at the blessing you get for committing the time to do it."

Hope comes from God-I think in order to feel valued, you know we are worth, is a feeling of hope and I think that everyone needs to have that hope. That hope, and I think that hope comes from God."

Spirit of God- "If you are truly open to the spirit of god, I don't know if he ever closes your mind to people in need."

It energizes- "It

celebration, if that works. Cause she knew we wanted to do something once a month. And, she said, are you serious, and I said is that not good, and she said, we had a church that had been doing that for over a year, and they just sent us, that they were not going to be able to do that anymore. So you just, you knew, God had made this connection for us. It just kind of just comes into your mind and you have been praying for an answer, ugh, if you just follow it, you will see that God already got this connection if you are really go with it."

"I really felt lead that we really needed to do something here. As a society we so often, don't want to committee our time. I think that is the hardest thing, we have to give to God anymore is our time. And, so that is why I wanted to make that actual commitment of time."

"I want them to know that there is hope and everyone can have that connection with God and take it with you. Whether you are going to bed in a homeless shelter or sitting in a office. Wherever, we all have moments that we feel lonely as

believe that, I don't believe that anyone, you know, ever starts their life out to end up at a homeless shelter."

RFQ7: You mentioned, the idea of stories changing?

"Huh, just as we sit and visit, a lot of times, if we have enough people to serve, I get a lot of time to just sit and visit. And, I find, that the majority of the time, that people are so eager to share their story with you. Um, once in a blue moon, you will have some that don't want to, and that is fine. I am well aware, that, from working in family services, that not every story necessary factually accurate, but it is the story that there able to share at that time, and where they are at, at that moment. But, recently, there was a young couple that shared that they came from another, state, moved up here to be with family, and they lost their farm, and the circumstances were just unbelievable, and they ended up here, and it just made me, that in this day in age, anyone of us, under circumstances could find ourselves here, there are people here because of health issues. It's not all addiction and bad choices. That lands them here, no other family available or they have burnt all their bridges and there is no one available. But, I don't know if that answered your question."

RFQ9: You mentioned idea of social process that is engrained?

"Huh, I believe so, I might be a little buffered by it, because I choose to not really buy into that. Even in my church, I have even noticed that it is just a small group of people that generally come, there are people there, who, because it is the homeless shelter have backed away. And, made, I have gotten some comments that It's not safe there, if you go there, you know. Um, I don't really think I want to be there with those people (Comments in her Church). Those always catch me by surprise, cause I always try to surround myself with people that don't feel that way, so when you get someone that feels that way it kind of hits, but it's still out their and more relevant than we think."

RFQ10: In your own church as well?

"Well, I have to be careful, I have to be careful, I know everyone of us are touched, and we have several ministry in our church, and not everyone can head to the mission, I get that, if you are truly open to the spirit of god, I don't know if he ever closes your mind to people in need. No matter who they are, or what their circumstances are, so that attitude saddens me very much. And, it, just makes me feel that on a spiritual level those people still struggling, they

*Empathy for
people without
homes*

Lead by God

*energizes me to
want to do
more,
sometimes, I
think, I wonder
what we could
do."*

**Didn't want my
children to be
closed minded-**

*"So I did not
want my
children to be
closed minded,
in a thumbnail,
there you go."*

**Could find
ourselves here-**

*"That in this
day in age,
anyone of us,
under
circumstances
could find
ourselves here,
there are people
here because of
health issues.
It's not all
addiction and
bad choices.*

*That land them
here, no other
family available
or they have
burnt all their
bridges and
there is no one
available."*

**Makes you feel
loved-** *"You just
feel loved. The
guys here make
you feel wanted
and make you
feel loved. It's
almost a
backward
blessing a
reverse blessing
when you come.*

*I think it is why
we are
continually
drawn back."*

Connection- *"I
do feel
connection to
these guys and
many of them."*

A gift- *"They
are giving you
their time and
that is a gift."*

Appreciative-
"They are

*anyone, no
difference in that
feeling. But,
knowing you can
have a connection
with God."*

*"I think in order to
feel valued, you
know we are worth,
is a feeling of hope
and I think that
everyone needs to
have that hope.
That hope, and I
think that hope
comes from God."*

*"If you are truly
open to the spirit of
god, I don't know if
he ever closes your
mind to people in
need."*

Continued Motives:

P3 also described that to establish and build a ministry based on her belief system, she needed to facilitate and build relationships with the individuals served. She described that she wanted and desired and believed that individuals she wanted to make them feel valued. These perceptions resulted in the third emergent theme, **To make others feel valued**. The third emergent theme was identified as a central part of her perceived ministry in the shelter.

*"We started as a
celebration, cause
I always believe in
a ministry thing
needs to begin
from a friendship
or common
relationship with
someone first."*

*"We have learned
some of their
stories and they
know my name
now. And, they
have opened up a*

just an area, I put them in pray. I have I have, if someone makes a comment like that to me, years ago, I would have just argued with them back and forth, but I have learned that doesn't do any good, but I have a pray list, that those people are specifically on, that they be open up to the spirit of God, and let him take care of that."

RFQ11: So does that at all, in your thoughts, transpire to, is there an excitement amongst your church people?

"There are some people, who can't wait to come, we have, we have a real solid group of ten, that always come, there are ball games, stuff going on, and because of the time change, it's like 330 our time, so it is the middle of the afternoon, so we have a group that have, we have a couple of people who are not physically able to be here, but they always supply the desert, the majority of our congregation are excited about it, it just a few people, but those big comments coming out of a church congregation throw me, because I feel that the whole purpose of the church is to, is to be here to serve."

RFQ12: You stated your mom use to take you to the local nursing home to volunteer?

"Huh, well my mom, my mom was an extremely compassion serving type person, always, not always saying it, but in observing and watching her my whole life, and she would take me places and, that was just kind of her thing, she just felt that make people loved, and accepted, be you know, going where ever, from, yes, she was religious, my dad was much the same way. But, it was my mom that we would go tramping around with do things, but my dad was very compassionate toward people as well, always wanting to help someone or wanting to see what they needed. So."

RFQ13: You mentioned feeling/thinking that everyone needed a home?

"Well, I, I just can't imagine not having somewhere to lay my head at the end night, and somewhere to go, and just know this is my space, no matter how small, this is my place, and my space, and um, I don't know, I have always been a home body person. And so, my heart has gone out to people who don't have that."

RFQ15: Make people feel valued and still valued, why do you want people to feel valued?

"That, that, that just comes from my faith in God, and we all, and I think in

God made this connection with the shelter for the volunteer to began her ministry

Volunteer loved celebrating birthdays, carried that person enjoyment into her service to others

Individuals served are appreciative volunteer feels like she is the one receiving the blessing through committing her time

Volunteering creates energy

always so appreciative and kind."

You got the blessing-"And so when you walk away from here, you just feel like you got the blessing you get for committing the time to do it."

Their stories-"

We have learned some of their stories and they know my name now. And, they have opened up a little more and there are some people here that still don't, but you know, but there was someone last month that recognized my husband and I before we recognized them and they were thrilled to talk to us."

Reach out-

"That I would hope, that if I was in the reverse situation that, or if my son was in that, that somebody there was willing to reach out to them."

Drawn to the homeless shelter-" I have always been drawn to the homeless shelter. I have a passion and I always wanted, I feel like everyone should have a home. I can't imagine what it would feel like at the end of the day to not have a home to go to."

little more and there are some people here that still don't, but you know, but there was someone last month that recognized my husband and I before we recognized them and they were thrilled to talk to us."

"So at the end of the day, people who are in a homeless shelter should at least feel that they are valued and still important. Many times, you don't have a home it almost personally devalues you as a person. Whether it is true or not, you feel that. So I wanted them to still feel valued and that they are still important people in society."

"It is still important for them to have hope, feel valued, and feel good about where they are at. I may be crazy."

P3 described throughout her reflection that she not only was motivated through her ministry and her motivation to make others feel valued; but she also described how she felt in relation to her time spent in the shelter. She described that she felt a variety of emotions both from the residents in the shelter, but also from her own personal enjoyment, which was the basis for the fourth emerged theme, **Backward blessing**. P3 described that her backward blessing involved multiple thoughts and feelings.

"You just feel

order to feel valued, you know we are worth, is a feeling of hope and I think that everyone needs to have that hope. That hope, and I think that hope comes from God.”

RFQ16: You also mentioned, or talked about daily devotions?

“Um, usually, my daily devotion is usually in the morning, on a blue moon, in the evening. In the morning usually about 30-40 minutes, it begins with reading my bible, from there, it can vary, I even take my phone in with me, as I am reading through my bible a name may come to mind, or someone I really feel lead, to get a card to. I have like card to my phone, I send off a word of encouragement to, or send off a card. And then, I have a devotional book, it’s a one page book, and I remember the name, Oswald Chambers, then it’s called my upmost for my highest. It’s a classic devotion, It not to deep, but the thoughts are very convicting, and they make you think deep, into your own world, and then I just have some time sit and reflect, and let god speak to me, and give him that day, um, to see where he leads me, versus what my plans are for the day. I keep my day pretty flexible for those unexpected moments, if it’s summer time my devotions are always outside, but right now.”

RFQ17: You mention, the shelter is constantly laid on your heart, why? “What’s on my heart, I think God would have to tell you that, I don’t know, Um, it truly, does, come from him, I mean, as I go through my devotions, thing, and I have specific prayer things I do, pray on until I see an answer, but I also, I kind of lay low, and what ever he lays on my heart, that just seems to be one of the things he puts there continually. That I still suppose to be doing at this point, but, I have had things in my life that I thought would never change, and then I can feel God taking me in a different direction.”

RFQ18: You also mention that you have the mission on your heart and follow

that call. What is the call?

“Well, I am going to try to thank back to when we first started the birthday thing. I really felt lead that we really needed to do something here. As a society we so often, don’t want to commit our time. I think that is the hardest thing, we have to give to God anymore is our time. And, so that is why I wanted to make that actual commitment of time, so we would be drawn there. But I really put it pray, what could we do, you know, 1 a month, and that’s what came. As I

*and motivation
to do more*

*Motivated to fix
up the dining
area in the
shelter*

*Brought music
into the dinner
room was
informed by
staff not to
make the
residents feel to
comfortable*

*Motivated to
make the
residents feel
hope, value, and
feel good about
where they are
at*

Feel valued- “*So at the end of the day, people who are in a homeless shelter should at least feel that they are valued and still important. Many times, you don’t have a home it almost personally devalues you as a person. Whether it is true or not, you feel that. So I wanted them to still feel valued and that they are still important people in society.*”

Connection with God- “*I want people to get a connection, but I shy away a bit to wanting to preach at anyone, but want I want to know that there is hope and everyone can have that connection with God, huh, and to take that with you, whether you are going to bed in a homeless shelter or sitting in a office, where ever, we all have moments that we feel lonely, as anyone, no difference in that feeling, but knowing you can have a connection with God, and that can be taken care.*”

Feel good about where they are- “*Because, how*

loved. The guys here make you feel wanted and make you feel loved. It’s almost a backward blessing a reverse blessing when you come. I think it is why we are continually drawn back.”

“They are giving you their time and that is a gift.”

“They are always so appreciative and kind.”

“And so when you walk away from here, you just feel like you got the blessing you get for committing the time to do it.”

“I do feel connection to these guys and many of them.”

The fifth emergent theme was not centered on her ministry, her parenting values, her feelings of being blessed, or to make others feel valued, during the interview P3 described personal enjoyment from her volunteerism, that was linked to her childhood experiences with her mother and celebrating life. The experiences shared during the interview resulted within the data analysis included the theme **Fun**. P3 described throughout the interview that she enjoyed, loved, and became excited about the preparation for the celebration party she hosted in the shelter each month, and the positive feelings she associated with getting things prepared and ready for the volunteer activity, were enjoyable and fun for her.

Like I said, part of it, sometimes might

prayed, everyone has a birthday, I, I, through working with people with dementia, huh, there are certain things that are mind triggers that bring back happy thoughts. There are a few people out there that don't have happy thoughts from birthdays. But the majority of the people do, and even these people, guys enjoy talking about, oh my mom always made this, or, oh yeah, so that was a memory trigger that we could all connect with. And, so, when I called, this this a god thing. So when I called the mission, to see if we could do that, at that time the still had their social worker Bonnie, and your going to think we are crazy Bonnie, but, we are thinking we might come and do a birthday celebration, if that works, cause she knew we wanted to do something once a month. And, she said, are you serious, and I said is that not good, and she said, we had a church that had been doing that for over a year, and they just sent us, that they were not going to be able to do that anymore. So you just, you knew, God had made this connection for us. It just kind of just comes into your mind and you have been praying for an answer, ugh, if you just follow it, you will see that God already got this connection if you are really go with it."

RFQ19: You mentioned connection, what do you mean?

"Well, I think everyone can have that connection (with God), do, but I even loose that connection sometimes. If I slip up, and have a crazy week, I am not in their for my 35-40 minutes doing my devotions, I can lose that connection, through business, but you get that connection back, it's like any, you know, whether it is with your husband, your kids, to busy to have a relationship you are going to miss a lot of good stuff, so."

RFQ20: Is there any specifics or emotions that come up when, to explain why you look forward to coming into a homeless shelter?

"Well, yeah, cause, like I said, part of it, sometimes might even be selfish or a passion, I am not sure which, but um. I, I love celebrating birthdays, and I think that came from my mom. My mom was huge on birthdays, and I have always loved celebrating birthdays, so, I just really enjoying getting the things ready and setting things up, and um, just the celebration of life, I just enjoy that, so it gives me one more opportunity to, get to do that."

RFQ21: You mentioned you feel loved and wanted when you come in here, um,

Motivated by the concept that we are all connected through creation as brother and sister

Motivated through individual relationships with individuals served, participant feels connected to the guys served through her work

Emotionally connected relationship with individuals served

could anybody get to comfortable here, I don't think anyone is going to get so comfortable here, that they won't want to leave, but maybe I am wrong. But, I still believe while they are here, it is still important for them to have hope, feel valued, and feel good about where they are at. I may be crazy."

even be selfish or a passion, I am not sure which, but um. I, I love celebrating birthdays, and I think that came from my mom. My mom was huge on birthdays, and I have always loved celebrating birthdays, so, I just really enjoying getting the things ready and setting things up, and um, just the celebration of life, I just enjoy that, so it gives me one more opportunity to, get to do that."

"Well, as I stated earlier. It's something I enjoy and look forward to very much. I rearrange my other schedules to be sure that it is something I can do. It's something I want to do. "

"Well, as I stated earlier. It's something I enjoy and look forward to very much. I rearrange my other schedules to be sure that it is something I can do. It's something I want to do."

"I enjoy it."

"I personally love organizing, preparing events for people. So that is kind of on an individual end. Something that is fun for me to do."

"I just really enjoying getting the things ready

to serve. And it is a backwards blessing, can you or will you explain, what is a backwards blessing?

“What is a backwards blessing, well, it’s just today in society everybody is just so busy, that you hardly get any ones real time, and when you come here, you get their time. The guys that come, it’s there, 5 guys in the summer time, it’s so hot, I hardly blame them, out in the summer time, or whether it is 25 guys. They are giving you their time and that is a gift, in it’s self. For them to sit there and see what are they going to do for us. But, they are always so appreciative and kind, and so, when you walk away from here, you just feel like you got the blessing. And that is not just me, we have had our group, you know, a couple different times talk at church, and um, not just me, those are words they have also reflected back, if you go, and if you are willing to commit this time, you will be amazed, at the blessing you get for committing the time to do it.”

RFQ22: You mentioned a little bit, in this, that the backwards blessing or being blessed, beside emotions, when you look around, does that blessing that go deeper than the feeling you have, in regard to the thoughts?

“It energizes me to want to do more, sometimes, I think, I wonder what we could do, that they really need. My husband, we have supported them some what financially, not at all anything significantly, other people in our church buy bowls, um we, did a huge Christmas party and bought gifts for everybody, um, I don’t know, I feel like what we do is so insignificant, that we just want to do more, again compared to what they really need. So you start thinking about, where could we go from here? If I could, let, this might be, not mean anything to them, but I would love to create a dining, that dining room, into a dining room. A beautiful room, where at least your meals, I think I believe all the way from when I was a kid, meal time was oh so important, to my kids, meal times was the one time, where we all got to sit together, huh, to when I worked into family services I incorporated that into the families had to have a goal of 1 meal a day together. Sitting down, and even when I worked on the dementia unit, our meal time, it’s just a social, it should be a social time when, where you feel connected to the people around you. To me, I think even the, the, Maybe, I think, because I am a female, it may be different to the males. I think cosmetically, it was more inviting when you walked in, when you

and setting things up, and um, just the celebration of life, I just enjoy that, so it gives me one more opportunity to, get to do that.”

Wanting the residents at the shelter to have a connection with God

Wanting to bring others closer and connect with God

Enjoyment from her volunteerism

Excited when the residents sing songs, shared scriptures, or open up during devotion time

The residents are church people

Individual is motivated and excited during the preparation of going to volunteer in the shelter, loves the idea and process that brings the group to come and serve at the shelter

walked in, here I am again in the homeless shelter, or eating again, type thing. I don't know, that would be my thought. But I have never talked with anyone here, I don't even know who other than the guys at the front desk now that Bonnie is gone, with anyone else, so I don't know how they would feel about that. One time I brought music to play in the dining room while they eat, I thought that, it's so quite in there, that I've done it a couple of times, but someone said to me, that we, someone who worked and lived here, that don't be too nice to them, we don't want them to get too comfortable, well. And I was just like what, you know, that bothered me."

RFQ23: Why did it bother you?

"Because, how could anybody get too comfortable here, I don't think anyone is going to get so comfortable here, that they won't want to leave, but maybe I am wrong. But, I still believe while they are here, it is still important for them to have hope, feel valued, and feel good about where they are at. I may be crazy."

RFQ24: You kind of linked the celebration and it connects, you can all connect with a happy memory, do you feel that it is important or do you feel connected to these gentlemen?

"I do, I do, one of the things that I often pray is, before we get here, but often when we get here, I pray with them at the beginning, that we all realize that we are all connected and truly, within creation we are connected as brother and sisters. We need to see ourselves that way more, so I feel, I do feel a connection to these guys and many of them, we have learned some of their stories, and they know my name now. And they have opened up a little more, and there are some people here that still don't, but you know, but there was someone here last month that recognized my husband and I before we recognized them and they were thrilled to talk to us, and the other guy, obviously did not want me to see him, he made that effort to avoid me. I feel very connected to them, and I want them, and I hope they feel that, I hope they know that we are not just here because you are here in a homeless shelter and we just want to do our good thing. But that we really really feel that, that I would hope, that if I was in the reverse situation that, or if my son was in that, that somebody there was willing to reach out to them."

RFQ25: Do you think that feeling you want, that connectedness, one of the things you mentioned was wanting

*Out of all the participants
volunteerism
and experience,
she feels most
connected with
the shelter*

people to feel valued?

“Um huh, I don’t know, I can hope it does, I know that there are, I met with them, a gale, that does not live here, but that came for the meeting, you know, and spoke with her, she had here nieces and nephews with her, she opened up, and told me, I told her that I was from the church and asked her if I can pray for you, can our church pray for you. And, she she said, would you do that, and she seemed amazed. That I would actually offer that, and she opened up to what was going on in her world, that she was addicted to meth, that she was trying to get clean, and that she, and I really, if you guys would pray for me that would mean more than you know, and I think she was sincere in that. And, I prayed for her right then and there, and I took her name back to our church, just her first name, and her specific need that she asked for, and we still do pray for her, and um, I have three other people that have since left, but I have a little text ministry thing, and all I have is their first name, but the first Monday morning of the month, I send out a text, a scripture text and a specific pray for that person, and so, there are three people that are no longer here, that asked to be apart of that, and I still send them that Monday morning text, and one of them, 3 out of 4 weeks I will get something back from him, about how he is doing. And, all I know is his first name and all he knows is my first name, but I, I really like, I like that in that, he will send back, you know, back I am living in a tent and it’s cold, please pray, and he has since sent back, no got a trailer, got a job, just you know, I think specific prayers are important for all of us.”

RFQ26: The relationships you build does it go outside of this one birthday meal you spend with them?

“Hopefully.”

RFQ27: You mentioned the dining area and the physical environment that reminds people that they are in a shelter or a homeless shelter, when you are having these interactions with these people, with these individuals, is that consciously on your mind that your are having a conversation with someone that is homeless?

“No, no, not at all, now I just think of them, to be honest no different than sitting her talking with you. Just somebody, that I don’t know, but I would be thrilled to hear more about you, and what you need, what are your need, I hope, I want people to get a connection, but I shy away a bit to wanting to preach at anyone, but want I

want to know that there is hope and everyone can have that connection with God, huh, and to take that with you, whether you are going to bed in a homeless shelter or sitting in a office, where ever, we all have moments that we feel lonely, as anyone, no difference in that feeling, but knowing you can have a connection with God, and that can be taken care, because you can't take care of the world, although, some people, I would like to, but you can't, I have learned that God can."

RFQ28: You said when you began, you mentioned a couple key words, one of them was ministry, Ministry and celebration you paired those 2 things together, then connected friendship and relationship to your ministry, if you can think, how friendship and relationship what your describe your ministry how do those things connect?

"Well, I, I've, think for most people, that unless you are really going to hear what someone has to say, they are first of all trust you or feel they are safe with you, or somewhat like you, before they are even going to hear what your have to say, if you just start talking religion, or God, God, most people just shut that door, I am the same way, I don't want someone in my face telling me what, they think God thinks we should do, I have no clue, God might think the next person should do, but I want them to know that there is an option out there, and as you become friends with somebody, if you pray for them to be open to your words, and you pray for God to have a moment, then that can just flow, and then they can begin to take that away, and I find, many times, I have gotten to know people and never mentioned God, and fact this just happened not to long ago, never mentioned God to them, and then out of the blue, who I did not know, until 3 months ago, I just ran into her sporadically ever once in a while, just called me on the phone and talked for about an hour, and her opening conversation was, I needed to talk to someone who knew God and you came to mind. And, I was just like, Wow, so I don't know that you always necessary have to throw God at them to see God, you know, I hope, but I have my moments where people might wonder if I have God in me. Don't be fooled there."

RFQ29: You mentioned for people to hear your words, and does that mean only religious or helping words?

"No, no, I hope helping words, I hope all words, obviously I like to talk, and over the years, I hope I have them

refined, because, I have this, I very, very, much don't care for people that say, wonderful and encouraging words, and then turn around, you know, didn't mean any of them, they just saying what you wanted to hear. So, so, I can often be very blunt and say what is one my mind. Which is not always a good thing, so I have hopefully refined myself, that the words that I do speak are encouraging words and give some one hope, we all get brought down enough, we all get that through this world, without some having to give us their negative opinion. And, so I try hard, I try to live, after I lost my daughter. I clung to Philippians 4:8, which tells us to think about praise worthy things, good things, and flood your mind with that, and that really makes a difference, when you choose to think of, what is going to come out of your mouth and what your are going to think of people."

RFQ30: You mentioned, that your ministry has grown? How is this ministry and birthday celebration grown?

"Um, I, I, don't know that is a really good questions, I'm not sure, I just, I eager to watch and see where it goes, I don't know where we are at with it."

RFQ31: You mentioned also, that guys seem to open up during your volunteer work or your celebration, can you, what is that open up mean, them sharing with you, what are your thoughts on those?

"Right, well I am thrilled about that because, um, it's very touching when you throughout a little bit of scripture or a question, and, and, we never want anyone to feel forced, because it is a birthday celebration, you know, it's a party, and there is always that small devotional time, and it started with just a pray, and then we started with a little scripture, and then just a little more, but as they responded to it as to why it has grown. Because, it seems as though they are just as eager, to hear that, and to talk about that as they are, the rest of the party, that thrills me, and I feel that um, that why we are their, to provide what ever they want, or seeking why they are at the part. And, I have to say it is amazing how many of them, these guys were raised in the church, and know old church songs, or will talk about something from Sunday school, so the seeds are planted, so that is what makes me think, when some one from a church is like Ugh, I don't want to go there, I think these a church people too. I mean, you know."

RFQ32: How do you make sense of why you spent almost 25 years in the shelter serving, how would you explain

that motivation?

“Well, I wanted to be clear for the first 22 years were very sporadic, and they were just in and out. Um, how would I sum it up, I would sum it up, I love it.”

RFQ33: What do you love about it?

“I don’t know, about 10 o’clock when we start getting ready to come to the mission, I just get excited, and I start getting my birthday thing packet, and I even love the excitement of the people that are coming that day. People will be texting me, I picked up napkins, I did this, I love the excitement of the people coming to serve, it’s almost contagious, it thrills me, when there are other people just as excited as me about coming and serving. You walk in the door, I mean, I don’t know, I mean you walk in and you almost feel like, I don’t know what I am going to say, it is just a familiar place, it feels good to walk in, um, you feel welcome, it’s not somewhere you dread to walk in, like here we go again.”

RFQ34: Do you still feel like you are walking into a homeless shelter?

“No I don’t, I don’t, and I, you know, I haven’t felt that for ages not at all. And that is funny, who was it, someone said something about going over there, do you go at dark, well yeah, I was there the other night dropping off flyers, and I never gave it a second thought it was dark, I find that funny, that other people are concerned about that, I don’t know...this is just a familiar place.”

RFQ35: Over the last 25 years have you seen things change with the organization?

“Um, I can’t really feel I am qualified to answer that, but it has not changed.”

RFQ36: I bet you have met hundreds of people coming through these doors and families?

“Yeah, yeah, I think I will always want a connection here of some sort, yeah, Um, and I don’t know why out of, I have taken things to Bethany house and done things with others, but this is always the place that I feel connected with, and I don’t know the answer to that, like I said you will have to check with God on that one.”

Participant 4

Transcript

Key Word

Exploratory

Perceptions

Themes

IQ#1: What motivated you to volunteer in a homeless shelter?

"Well my wife, um, started doing the birthday party for the people, here at the shelter and that is how I got involved?"

IQ#2: Had you volunteered prior to your volunteerism at this Shelter?

"Yes, I had volunteered at a children's home. Then a guy in our town started doing a, it's kind of like a habitat for humanity thing, but it's really not affiliated with anything. Yeah, he bought a house, he kind of put it together and got donations and stuff. Some people did fund raiser for the materials and stuff like that. Then all the labor was volunteered to fix the house up for a family."

IQ#3: What kind of feelings and thoughts did you have before starting your volunteerism in this shelter?

"Huh, I really never thought about it. You go by and see it, but you really don't think about doing it, until someone ask you to get involved, I guess. I feel that in different areas, but never really here, but you know that I come and it makes you want to come back."

IQ#4: What is it you like or dislike about volunteering in the homeless shelter?

"I like coming and more than anything. It really makes you feel better about yourself, helping the people here. But, once you get here, you get to know them, and you look forward to coming back and seeing them, and seeing how they are doing and if they are here or not."

IQ#5: What kind of volunteer activities do you do in the shelter, past or present?

"Well, I'd be the birthday party. We help serve supper and once the supper is over, we do a birthday party for the residents whoever birthday it is that month. We always ask them, well my

Commenting
Motivated by
invention of
his wife
Supportive
volunteerism

Worried about
entering a
homeless
shelter,
warned by
others,
continued
through
worry, after 2
years of
service feels
very
comfortable

First day was
difficult,
worried about
how the
residents in
the shelter
would
respond to the
volunteer

Previous
volunteer
service in his
hometown.
Building
homes

Shelter
volunteerism
was a little
more difficult,
didn't know
people never
really thought
about it.
Didn't think
about
volunteering
until being
asked

After initially
volunteered,
participant,
felt positive
experiences
and wanted to
come back.

I like coming- "But you know that I come and it makes you want to come back, I like coming more than anything."

Feel better about yourself- "It makes you feel better about yourself, helping the people here."

Maybe a little worried- "I'm not really comfortable walking into situations that I'm not sure about. Maybe a little worried."

Somebody might get violent- "You never know somebody might get violent, you know."

We were warned- Lock your cars outside, yeah we were warned about that, not to leave your cell phone on the table, things like that."

I feel comfortable every time I come in now- Yeah, but we have been coming for 2 years now, and people here, now that I know them, um, I feel comfortable every time I come in now. The first day was a little difficult coming here and trying to come up with something to talk about, when you don't know these people very much."

I don't worry about any of that now- "I don't worry about any of that now, maybe locking the care outside. Whenever I am in here with the residents, I feel comfortable as anywhere really."

Wonder what they had to go through in life- "Well you just

P4 described in the first interview question and during his reflection that he was initially motivated to volunteer in the shelter through another person, this motivate was the basis for the first emerged theme, **Invited to volunteer**. The participant reflected in his own descriptions, that prior to being asked by his wife he never considered volunteering at a homeless shelter.

"Well my wife, um, started doing the birthday party for the people, here at the shelter and that is how I got involved?"

"Yeah she mentioned it, and after she mentioned it, I thought that I would like to be a part of it."

"Huh, I really never thought about it. You go by and see it, but you really don't think about doing it, until someone ask you to get involved,"

"I take the more supportive role in it, she kind of takes the lead in it."

The **Invited to volunteer** was just an initial motive and did not provide explanation to what motivated P4 to maintain long-term volunteerism within the shelter.

Continued Motives:

The first theme that emerged with regards to what motivated P4 to continue volunteerism in a homeless shelter after his first time was, **Becoming comfortable in the shelter, as a volunteer**. In the first portion of the interview and during the reflective questions of the interview, P4 described some pre-conceived notions and thoughts he held about what he thought

wife ask, whoever's birthday it is the next month, what they would like to have.

What their favorite cake is, so we put that together. We usually do some type of game, and sing a few songs."

IQ#6: How do you feel about your volunteer activities in the shelter positively or negatively?

"I think it's a good thing for them. It seems to take their mind of the situation. The hour or the party huh, maybe one good hour of their day takes their mind off stuff."

IQ#7: What kind of thoughts do you have about your volunteer activities in the shelter, past or present?

"Huh, I think they help.

Helps the residents here and maybe takes a little pressure off the people that run it. It gives them a break for an hour or two that we are here. Just knowing that there is an activity for the residents to be apart of. "

RFQ1: You mentioned your wife as a motivation for you, can you share a little about that?

"Yeah she mentioned it, and after she mentioned it, I thought that I would like to be a part of it."

RFQ2: She brought it up? "Yeah."

RFQ3: Is it like some of your other volunteering?

"Well that, there we, never had met the family. Huh, there so, so we just kind of went in blind, we kind of new a little bit about them, but not enough to you know, know what their situation was, and stuff like that, so you just kind of went and did it. So there working with people that you, from your same community that you know, so that is easier conversation, stuff, then you, to coming here where you really don't know these people and what their background are, and stuff like that, so it was easier striking up a conversation, with those people, from my home town, then the

Enjoys volunteering makes participant feel better about self

Participant perceive his service is a good thing takes the residents minds off of their situation, gives them a good hour

Takes pressure off the staff running the shelter

Participant perceived that his work makes somebodies else day better, which in return makes him feel better (Reciprocal relationship)

Participant felt concern for others and what they have experienced in life that lead them to a shelter

Concern for others- participant described that the birthday celebration his church group and wife put on is impacting others in a positive way,

look at the residents here are 70 years old and you just wonder what happened in their life to be 70 years old and have to live at a homeless shelter, you know. It just makes you wonder what they had to go through in life that brought them to this point in their life."

You are making somebodies day better- "Come here and realize that you are making somebodies day better.

Little time with them, could me a lot- "I am sure this isn't where they want to be in their lives So you know, somebody can spend just a little time with them, getting them involved in something. Where they are not just sitting in their room feeling sorry, um, you know, down day, to where that that one hour could mean a lot to somebody. I think."

You can tell a difference - "The fact that you can tell a difference, whenever you are here."

They like having us and have fun participating in the party- "You can tell they like having us here and have fun participating in the party and stuff. And, they always talk about what are we going to do next month, you know."

The hour or the party maybe one good hour of their day- "I think it's good thing for them. It seems to take their minds of the

volunteering in a shelter would be like.

"You, I mean, I really didn't know, huh, um, I not real comfortable walking into situations that I'm not sure about," "Um maybe a little bit worried, you never know somebody might get violent, you know, lock the cars outside, you know. Yeah, we was warned about that, not to leave your cell phone on the table, things like that, yeah."

"The first day was a little bit difficult, you didn't know what their background were and you know, and didn't know if they would be receptive to us coming, you know."

"But we have been coming for 2 years now, and people, here, now that I know them, um, I feel comfortable every time I come in now."

"No, um I don't worry about any of that, now, maybe locking the car outside, whenever I am in here with the resident, I feel comfortable as anywhere really. So."

However, P4 also described that his preconceived notions and worries, were quickly changed through interaction and getting to know the individuals served in the shelter.

The second continued motive and third

resident's here. So it's little more difficult coming here and trying to come up with something to talk about, when you don't know these people very much."

RFQ4: What kind of Feeling and Thoughts did you have about coming in? You mentioned driving by?

"You, I mean, I really didn't know, huh, um, I not real comfortable walking into situations that I'm not sure about, but we have been coming for 2 years now, and people, here, now that I know them, um, I feel comfortable every time I come in now. The first day was a little bit difficult, you didn't know what their background were and you know, and didn't know if they would be receptive to us coming, you know."

RFQ5: Were you Worried or Anxiousness?

"Um maybe a little bit worried, you never know somebody might get violent, you know, lock the cars outside, you know. Yeah, we was warned about that, not to leave your cell phone on the table, things like that, yeah."

RFQ6: You mentioned feeling better about your self?

"Well, even though, you know, even though I am not in situation where I have to be in this shelter, ever one still has a bad week, huh, you know if you have a bad week and come here, and realize that you are making somebodies else day better, it makes you feel better."

RFQ7: You mentioned Feeling sorry for people?

"Right, well you just look at, the residents here are 70 years old, and you just wonder what happen in their life to be 70 years old and have to live at a homeless shelter, you know. It just makes you wonder what they had to go through to in life that brought them to this point in their life."

RFQ8: What is the Birthday party?

"Huh, the birthday party, once a month, for, for ever

however residents who engage reported this is their first birthday party. This elicited concern for others from the participant

Participant perceives that his service may offset negative self images or sadness of the individuals served

He perceived his service could mean a lot to somebody.

Participant spends time outside of the facility assisting with preparation for the monthly celebration in the shelter

Participant engagement in volunteerism has motivated him to continue volunteerism

Participant perceived the residents in the shelter enjoyed the party and gives them something to look forward to

situation. The hour or the party, maybe one good hour of their day takes their mind off stuff."

It makes you think-

"We have 2 or 3 people say that this is the first birthday party they have ever had. You know, it makes you think, where was their parents, or adults in their lives. If they are 30-40 years old and never had a birthday party."

Seeing how they are doing-

"But, once you get here, you get to know them, and you look forward to coming back and seeing them, and seeing how they are doing and if they are here or not. "

I am sure there is more I could do-

I'm not really sure what other capacity I could help. I know they have a couple of stores in here, if I am not mistaken, the residents that's part of their deal being here. They have to run that, so. I am sure there is more I could do, if I investigated. If they had a project that needed a volunteer, that they needed a carpenter, I would come and help more than likely."

Gives them

something to look forward to-

"They are always talking about what are we going to do next month, you know, so I think it gives them something to look forward to."

Helps the residents and takes pressure off the people that run it- *Helps the residents here and maybe takes a little pressure off the pressure off the*

emerged theme was, ***To care for others.*** P4 described that once he became comfortable in his surroundings in the shelter and familiar with the residents in the shelter, his motivations changed.

"And realize that you are making somebodies else day better, it makes you feel better."

"I am sure this isn't where they want to be in their lives So you know, somebody can spend just a little time with them, getting them involved in something. Where they are not just sitting in their room feeling sorry, um, you know, down day, to where that that one hour could mean a lot to somebody. I think."

" The fact that you can tell a difference, whenever you are here."

"I think it's good thing for them. It seems to take their minds of the situation. The hour or the party, maybe one good hour of their day takes their mind off stuff."

"You can tell they like having us here and have fun participating in the party and stuff. And, they always talk about what are we going to do next month, you know."

"Helps the residents here and maybe takes a little pressure off the people that run it. It

resident can come, but if it is your birthday that month, you get recognized an a present, usually a gift certificate close by here, and then we do a game and have cake and ice cream usually, and then and huh, I forgot what your second question was. Well, lot of, I remember what I was going to say now, but, a lot of it, we have 2 or 3 people say that this is the first birthday party that they have ever had. You know, it makes you think, where was their parents, or adults in their lives, if they are 30-40 years old and never had a birthday party, it just, makes you wonder what was going on in their lives, I guess, in the overall of it all, you can tell that they are having fun, and that makes it worth wild.

RFQ9: You mentioned keeping their Mind off their situation? The distraction, why is that important?
 “Well, I think, the, I am sure this isn’t where they want to be in their lives, so you know, somebody can spend just a little time with them, getting them involved in something where they are not just sitting in their room, feeling sorry, um, you know, down, day, to where that one hour could mean a lot to somebody. I think.”

RFQ10: You also mentioned your volunteering may take pressure off of people that run it, can you share a little about that?

“Well, I think, the, I don’t know, but I am pretty sure there is a lot more involved in running this facility, then I know, and huh, it might give them a break from figuring out what they have to do, to keep the people here occupied. And, whenever we help serve, it gives, the residents, when we serve it gives them a break from have to do that. So.”

RFQ11: It helps both sides you mentioned, can you share a little about that?

“Right, right, yeah.”

RFQ12: How do you make sense of why and the time

Participant stated that he would assist on other projects and do more, if asked or if they needed a carpenter

Would come and help more than likely

people that run it. It gives them a break for an hour or two that we are here. Just knowing that there is an activity for the residents to be a part of. It might give them a break from figuring out what they have to do to keep the people here occupied. And whenever we help serve, it gives the residents, it gives them a break from having to do that.”
My wife-“ My wife, um started doing the birthday party for the people here at the shelter and that is how I got involved. She mentioned it and after she mentioned it, I thought that I would like to be a part of it.”

Until someone ask- *I never really thought about it, you go by and see it, but you really don’t think about doing it until someone ask you to get involved.”*

I take the more supportive role in it-
 “Yeah, more supportive, I take the more supportive role in it, she kind of takes the lead in it.”

gives them a break for an hour or two that we are here. Just knowing that there is an activity for the residents to be apart of.”

The third emerged theme that explained and described his long-term motivation for volunteering in a homeless shelter was **Concern for others.**

“Well you just look at the residents here are 70 years old and you just wonder what happened in their life to be 70 years old and have to live at a homeless shelter, you know. It just makes you wonder what they had to go through in life that brought them to this point in their life.”

“We have 2 or 3 people say that this is the first birthday party they have ever had. You know, it makes you think, where was their parents, or adults in their lives. If they are 30-40 years old and never had a birthday party.”

“But, once you get here, you get to know them, and you look forward to coming back and seeing them, and seeing how they are doing and if they are here or not.”

“They are always talking about what are we going to do next month, you know, so I think it gives them something to look forward to.”

P4 explained that through his

you spend and giving up a portion of your day to volunteer?

"Huh, like I said my wife, it was her idea, and now that I am involved, it it, I don't really spend a whole lot of time preparing for it, our church does a whole lot of that. And, huh, I help get the stuff over here, and when I am here I help serve, huh, I don't, really seeing it stopping in the near future, as long as we can, so."

RFQ13: Is there anything that makes you personally motivated to be here as a volunteer?

"I don't know if I can really explain what motivated me to do it. But now that I am doing it, I am motivated to keep doing it."

RFQ14: What is keeping your motivation to continue doing it?

"The fact, you can tell a difference, whenever you are here, you can tell they like having us here and have fun participating in the party, and stuff, and they are always talking about what are we going to do next month, you know, so I think it gives them something to look forward to."

RFQ15: Has your thoughts or opinion, when you mentioned people had warned you about locking up stuff? Do you still think about that or worry about those things?

"No, um I don't worry about any of that, now, maybe locking the car outside, whenever I am in here with the resident, I feel comfortable as anywhere really. So."

RFQ16: Do you think, you mentioned this was your wife's idea? Do you kind of a more supportive process?

"Yeah, more supportive, I take the more supportive role in it, she kind of takes the lead in it, and gets other people to huh, we probably have 6 regulars that come with us on a regular basis that come with us. Huh, I think, when ever she first started this, it really the same

interactions with and getting to know the residents he served, he wondered and thought about them and the things in their lives, that brought them to be in a homeless shelter. He also described that he looks forward to seeing them each mother and that he believed that the residents in the shelter looked forward to the party and the volunteer activity, which motivated his continued participation in the volunteerism in the selected shelter.

The fifth emerged theme that described and explained P4 long-term volunteerism in the selected shelter was, ***Makes you feel better.*** P4 throughout the interview described that he was motivated through his care and concern of others, but he also described some emotions associated with his service to others, that motivated his continued engagement in volunteerism.

"I like coming more than anything,"

"It really makes you feel better about yourself, helping the people here."

core people that have come, ever once and a while we have different people come and help out. Huh, I'm just more of a supportive role, I guess. Yeah, we've, some we have know each other forever, we have went to the same church. So we already, knew, but we have gotten to know other people who have came to help. From different churches and stuff, we have met other people through this to. So."

RFQ17: Is there any volunteer activities you would like to do in the shelter other than serving food?

"Within the shelter? Um, I'm not really sure what other capacity I could help. I know they have a couple stores in her, if I am not mistake, the resident's that's part of their deal being here, they have to run that, so. I am sure there is more I could do, if I investigated."

RFQ18: What would new things and volunteer duties do to your motivation?

"Yeah, if they had project, that they needed volunteer, that they needed a carpenter, I would come and help more than likely. I wish I could talk as much as my wife would."

Participant 5

Transcript	Key Word	Exploratory Commenting	Perceptions	Themes
<p>IQ1: What motivated you to volunteer in a homeless shelter?</p> <p>"Um, anything to help people. It was as a church member. Our idea was to get our young people involved. I was part of the youth team. After our youth team broke up, we just continued to do it as a church."</p> <p>IQ2: Had you volunteered prior to your volunteerism at this shelter?</p> <p>"Um, well no. Um, not at a homeless shelter, I volunteered at other things but not at a homeless shelter. It was through school, we had to do a 12-hour volunteer program and then write a paper about the experience. I ended up becoming a permanent volunteer that lead into my internship."</p> <p>IQ3: What kind of feelings and</p>		<p>Anything to help people</p> <p>Church membership/Youth group</p> <p>Previous volunteerism through her college education</p> <p>Thought people would be rude, but</p>	<p>Life lesson for the young people-"It was just a life lesson for the young people. To see and understand, that um, you are here to do service to, not just to take and just be here as living, but as a servant, as God was, as servant to man."</p> <p>Teaching them how to be servants-"So we were teaching</p>	<p>P5 described in the first interview question and during her reflection that she was initially motivated to volunteer in the shelter through the first emerged theme, Introducing young adults to volunteerism. This was motivated P5 because she was a youth group leader, and she felt that it would teach them a life lesson and teach them how to be servants to others.</p> <p>"It was just a life lesson for the young people. To see and understand, that</p>

thoughts did you have before starting your volunteerism in this Shelter?

"I, I, I'd, I thought some would be rude, but they are very nice people. Very humble and I wasn't expecting that, I thought some of them would be rude, mean, but they are individuals just like us. They are trying to get above and get ahead. Um, toward the shelter, toward homelessness? I didn't know what to expect, because you know our society tells us that so many people are under the poverty level, but we are seeing more and more people that are not use to getting handouts or don't need the hand out, and who use to give, that now they are coming into the lines to get food. That is letting us know the economy is an issue. That people that use to be middle class or a little bit above the poverty, is down at the poverty level and it is shocking to see that. Little children, you see families and little children in the line. It is kind of hard to see that. You see both parents which is a good they are together, but it is hard to see them. Mom, dad, and kids coming through the line."

IQ4: What is it you like or dislike about volunteering in the homeless shelter?

"I love people. So I get to meet people. Like today, coming in, he was like are you here today. Nope. I am familiar with them you get to know more about them and about their stories. I wouldn't say I dislike it, it's the reality of society these days. I wish we didn't have to see it, the little kids coming through the lines. I mean, it is one thing adults, but kids. It's really hard, so I wouldn't say, its uncomfortable to see it, but I wouldn't say its so much a dislike. But, they are together, that is the beauty of it they are together. Mom, dad, and the kids despite whatever circumstances and situations they are going through. It's just hard to see little kids coming through the line. That is hard to see. But, they just have a big smile on their faces and they are very thankful and appreciative."

IQ5: What kind of volunteer activities do you do in the shelter, past or present?

"Um, started off was bringing our youth group. Some of them had never volunteered before. Um, some have never participated to see what it is like to be on the receiving end of someone in need. So that was an eye opener."

IQ6: How do you feel about your volunteer activities in the shelter, positively or negatively?

"I like it. I like it cause I, its just part of

they were nice

They are just like us

Didn't know what to expect

Reference economy

Difficult seeing families and children

Loves people

She is familiar with the people in the shelter

Difficult to see children in a homeless shelter Children are smiling and thankful

Teach a life lesson for her youth group they had never volunteered before

Part of her nature to help. So I like doing it.

They are thankful and appreciative

She is blessed

The residents are so nice, thankful, thoughtful, and

them how to be servants, be thankful for what they have, and be able to give your time, money, whatever you can, and instill in young people at an early age, they will grow up into adults doing the same thing."

I thought they would be rude-*"I thought some would be rude. Society, society, society always feels that people are not, when people are down on their luck, that people will be mean, or belligerent, um, is not happy, the saying goes, hurt people hurt people. When people are hurting they usually intent to hurt other individuals, so you come thinking with that, that they*

don't care, you just come with that society way."

But, they are very nice people-*So I thought, but they are very nice people. Very humble and I wasn't expecting that. I was like Lord forgive me for passing judgment."*

I already had my mind made up-*"Cause that is what I did. I didn't know any of these individuals and I already had my mind made up, passed judgment, without giving them the benefit of the doubt."*

Just a blessing to see how nice they can be-*"And, then I see them*

um, you are here to do service to, not just to take and just be here as living, but as a servant, as God was, as servant to man."

"So we were teaching them how to be servants, be thankful for what they have, and be able to give your time, money, whatever you can, and instill in young people at an early age, they will grow up into adults doing the same thing."

Though this was the initial motive for her volunteerism, it was not described as a motive that made sense of her long-term volunteerism. The participant also described that after the youth group ended, she and her fellow church members continued to volunteerism.

"A lot of them grew up, we have a lot of them that moved away or went to the boarding schools we have, so we don't have that many young people in the church, so what we did was, we called ourselves the young adults, we took it on and continued that and then all we do."

P5 described this as a motive for her church, however her motives for continued volunteerism in the shelter, we identified as separate from the group or church.

Continued Motives:

The first emerged theme that explained and made sense of why P5 continued her volunteerism in

my nature to help. Whoever I can, whenever I can, so I like doing that. That is the positive of it. The negative of it, is not much negative, they run a good kitchen. When one is not here, they all jump in. I like the unity factor of that, but only negative I see. Is sometimes the food might be very veering, if its like the end. If they don't have enough donations, we call it like a potluck cleanup. I mean, I know they are appreciative, I mean they usually have really good meals planned. But, you might have a little bit of hotdogs here, a little bit of soup there, a little of egg salad here, applesauce, it wasn't like your normal soup, entrée, dessert, you know, its just clean up. It's a rough day. I know they are appreciative, but it was rough day, we had a lot of no, no, no, more no's than yes's that day. I wish we had something different to give them, but other than that, I love what I do, I love it."

IQ7: What kind of thoughts do you have about your volunteer activities in the shelter, past or present?

"It's um, it's um my thoughts. I am truly blessed. It is a reflection of where you are at in your life. It is a blessing to be and to bless someone else. They are so nice, so kind, and thankful. They always say thank you, yes mam, no man, yes sir, no sir, thank you. They always say thank you when we leave and thank you for coming in. I think that is thoughtful, because some people don't do that, because of their position but they do. You can tell they are very appreciative and um. Seeing new faces and when you come once a month you see the same crowd of people and then you see a couple of people that are new and you wonder what is about and things like that."

RFQ1: The youth group changed?

"A lot of them grew up, we have a lot of them that moved away or went to the boarding schools we have, so we don't have that many young people in the church, so what we did was, we called ourselves the young adults, we took it on and continued that and then all we do, when we have people to come in, we make announce every month at the church, make a monthly announce for anyone in the church to come and participate so that they can be able to, um, be involved, we have a community service in our church, but this is, an outside, just to continue, sometimes we bring can goods in for donation or clothes, anything we have when we come in, just uh, help out. To what ever they wanted or needed for."

RFQ2: You had mentioned, is um, you

*very appreciative
Learning about
the residents,
learning their
stories*

*Lot of the youth
group grew up,
moved away, went
to boarding
school. Don't
have a lot of youth
group,*

*We took it on as
the young adults*

Help out

*Used volunteerism
to teach youth
group children
how life is for
people that are
less fortunate, and
to build
gratefulness
amongst the
children*

*You are here to do
service to, not just
to take and just be
here living, but as
a servant, as God
was, a servant to
man*

*God, Jesus was a
servant to man.
Jesus came to
serve*

*Modeling after
Jesus, he mingled
with the rich, he
mingled with
every
denomination,
everything.*

*We as Christians
have to do the
exact same thing,*

*come through, just
a blessing to see
how nice they can
be, regardless of
whatever they are
going through in
their life."*

**You can tell they
are very**

appreciative-

*"They always say
thank you when
we leave and
thank you for
coming in. I think
that is thoughtful,
because some
people don't do
that, because of
their position but
they do. You can
tell they are very
appreciative."*

**Their just
thoughtful**

people, loving

people-

*"Um, hello
mam, how are
you, thank you,
that was the first
thing, the first day
we served, this
gentleman, first
person in line, he
said thank you sir,
because the guy
that served him, it
was a guy, me, a
woman, a kid, and
a guy and he
walked through
the line, thank you
sir, thank you
mam, thank you,
thank you, thank
you sir. And I was
like, and it was
repeated, like 98
percent of the
people come
through the line,
say yes mam,
thank you,
appreciate you for
coming, thanks for
helping us, I was
just blown away,
cause coming in
you think this way,
but their just
thoughtful, loving
people that for
some
circumstances or
reason are down
on their luck."*

the shelter outside of the youth group was based on the second theme, **They are not rude**. In the first portion of the interview and within her reflections about her experiences in the shelter, she identified changes in her thinking and the preconceived notions she held about what the individuals served would be like.

*"I thought some
would be rude.
Society, society,
society always
feels that people
are not, when
people are down
on their luck, that
people will be
mean, or
belligerent, um, is
not happy, the
saying goes, hurt
people hurt
people. When
people are hurting
they usually intent
to hurt other
individuals, so you
come thinking
with that, that they
don't care, you
just come with
that society way."*

*"So I thought, but
they are very nice
people. Very
humble and I
wasn't expecting
that."*

*"Cause that is
what I did. I didn't
know any of these
individuals and I
already had my
mind made up,
passed judgment,
without giving
them the benefit of
the doubt."*

*"And, then I see
them come
through, just a
blessing to see
how nice they can
be, regardless of
whatever they are
going through in
their life."*

started out (one of the things that motivated you) was that you wanted to get the youth involved at the Church, um, and so, what I wanted two questions. The first question explain or talk about you church that empowered wanting to get youth involved in the homeless shelter?

"Ok, um, one of our, it's called the path finder club, it is like a boy scouts and girl scouts, and in scouts you have to do honors, and one of the requirements was that you had to do is to, do volunteerism, one thing we also do is take the kids out and do camping. They go camping without cell phones, nothing, to get them use to life without in general. For volunteering we do this and a nursing home, once a month, we choose to come here on Sundays to serve to give the children um, insight, into how life is for people that are less fortune, and let them see in themselves what they do have and be grateful and blessed with that, on the flip side with the nursing home, is you, see the other side of it, you see the elderly people who don't have anybody to visit them, and they look forward to the kids coming and seeing them. Oh, oh, it was just a life lesson for the young people, to see and understand, that um, you are here to do service to, not just to take and just be here as living, but as a serving, as God was, a servant to man, so we where teaching them how to be servants, be thankful for what they have, and be able give your time, money, what ever you can, and instill that in young people at an early age, they will grow up into adults doing the same thing."

RFQ3: You Mentioned the word servant and, can you talk to me a little bit about what is a servant?

"A servant, to me, my interpretation is someone that, does for other person or people, um, going back to the bible quote, biblical standard, God, Jesus was a servant to man, which means that Jesus came to serve, he didn't come to just be here, if you read the bible it talks about what he done here. He mingled with poor, he mingled with the rich, he mingled with every denomination, every thing, and we as Christians have to do the exact same thing, we are no better than anyone else we have to be equal just like Jesus Christ was, he mingled with whore mongrels, the drunks, he mingled with the less fortune, the sickness, he deals with the highs and the lows, and if we are suppose to follow in his footsteps, we are suppose to do the exact same thing while we are here on earth

we are no better

Being a Christian is to be a follower of Jesus Christ. Part of our belief system is to be a servant

Going to make an impact of somebodies life

People person, you don't meet a stranger

Pay it forward

Pay it forward, means advice, financial support, anything you have that you can deposit in some one else life

Help them go forward

Wanting to do more, time restricted

Paying it forward or making a deposit in someone else's life could be a conversation, advice, buying them lunch, doing something else for someone else

Learning to take care of others through a relationship with Christ

Her walk is a basic relationship with the Lord

And we call ourselves

Christians- "They are very nice, caring, kind, and humble and you people on the other side us, who we feel we are pretty good and comfortable, and we are passing judgment on them, and we call ourselves Christians."

You get to know more about them and about their stories-

"I am familiar with them, you get to know more about them and about their stories. Seeing new faces and when you come once a month you see the same crowd of people that are new and you wonder what their story is about and things like that."

Bringing our youth group- "It was as a church member. Our idea was to get our young people involved. I was part of the youth team. Started off was bringing our youth group, some of them had never volunteered before After our youth team broke up, we just continued to do it as a church."

Jesus was a servant to man- "God, Jesus was a servant to man, which means that Jesus came to serve. He didn't come to just be here, if you read the Bible it talks about what he done here. He mingled with the poor, the drunks,

"They always say thank you when we leave and thank you for coming in. I think that is thoughtful, because some people don't do that, because of their position but they do. You can tell they are very appreciative."

"Um, hello mam, how are you, thank you, that was the first thing, the first day we served, this gentleman, first person in line, he said thank you sir, because the guy that served him, it was a guy, me, a woman, a kid, and a guy and he walked through the line, thank you sir, thank you mam, thank you, thank you, thank you sir. And I was like, and it was repeated, like 98 percent of the people come through the line, say yes mam, thank you, appreciate you for coming, thanks for helping us, I was just blown away, cause coming in you think this way, but their just thoughtful, loving people that for some circumstances or reason are down on their luck."

"They are very nice, caring, kind, and humble and you people on the other side us, who we feel we are pretty good and comfortable, and we are passing

(tapped her hands and fingers on table to illustrate significance of statement), and that is to be a servant to man, whatever we have, whatever we can do, we are suppose to use those talents, those gifts, that he has given us, in someway fashion form, whatever it is, sometimes we don't know what are talents is, until later on in life, like me, some know it right away. But if you have that, instilled in your heart to follow in his footsteps and his footsteps to be a servant."

RFQ4: You mentioned doing what Jesus did, Jesus came to Serve? Is that an individual theology of yours, because you also mentioned the 7th day Adventist Church, is that apart of the church belief as well?

"It's a combination, to me that's my personal take, if I am suppose to be a Christian, I am suppose to take, a Christian is a follower of Jesus Christ, part of our belief system is to be a servant, because, um, to be servant to man, that is one of our pathfinder huh, um, pathfinder pledges, to be a servant to man and a servant to God. The pledge is for the path finder club, um, but it it cause, you have to be able to one, learn, huh um, you have to be willing to learn, to do it, some people like, um I ain't going to help them, there are some people like that. But you are teaching a fundamental belief system of what he stood for and what you as a person can grow and learn from, and there is so much growth you can learn from serving people. It's not about you, it's about them, and how much joy you are bring into that individual or persons life, for the time being you been there you are there, it's kind of like Meals on Wheels, like giving older people a mean that they might not have been able to get and it is also company for that individual, because they may not see anybody that day. Like here, it is a smile that those people might not see from anybody all day long, until they come here. But, you never know when you are going to make an impact in somebodies life, by a smile, hand shake, thank you, anything, you just don't know."

RFQ5: Um, so one of the things that you mentioned was growth from serving people, do you think that you have grown as a servant through your work?

"Oh, oh yeah, I think, I am a people person anyway, so dealing with the public is part of your, you don't meet a stranger when you have to work in the public, so, um, um, by volunteering here, it has helped me to really want to

God gives, God protects, God never leaves us.

Volunteerism is the best way to be a servant and model after Jesus Christ True volunteerism is help when you want to help a individuals. You make a deposit in someone else life

Rewards from volunteering included putting a smile on someones face, they are thankful and sincerely, that is the reward

Individuals served are just like us

They are thankful and kind Appreciative

Unexpected

Like many of us, might be a paycheck away from right where they are-It could be us

Empathy The residents kind nice and niceness shocked the volunteer

It was a blessing to see how nice they were

Made the volunteer reconsider and ask for forgiveness for being so

he mingled with the less fortune, the sickness, he deals with the highs and lows."

To be a servant of man-"And if we are here on earth and that is to be a servant to man, whatever we have, whatever we can do, we are suppose to use those talents, those gifts, that he has given us, in some way or fashion."

To be a servant to man and God-

"But, if you have that instilled in your heart to follow in his footsteps and his footsteps to be a servant. If I am suppose to be a Christian. A Christian is a follower of Jesus Christ, part of our belief system is to be a servant, to be a servant to man and God."

The reward is priceless- "And, true volunteerism is help when you want to help an individual. You are sacrificing your time, your money, but whatever, but the reward is priceless, that's what people don't understand.

You get to know more about them and about their stories- "I am familiar with them, you get to know more about them and about their stories. Seeing new faces and when you come once a month you see the same crowd of people that are

judgment on them, and we call ourselves Christians."

P5 described that she initially thought and had made up her mind that she believed the individuals served would be rude, mean, and belligerent. However, her mind was quickly changed as she described the first person she served was almost immediately changed her viewpoint of who and how they would be, that was not present before serving them. In one description she stated that she ask for forgiveness for passing judgment.

"I was like Lord forgive me for passing judgment."

This cognitive change and viewpoint lead and facilitated the third emerged theme, **Christian Service**. The third theme appeared after her change in viewpoint, and she referenced in the text she followed after the example set by Jesus Christ.

"God, Jesus was a servant to man, which means that Jesus came to serve. He didn't come to just be here, if you read the Bible it talks about what he done here. He mingled with the poor, the drunks, he mingled with the less fortune, the sickness, he deals with the highs and lows."

"And if we are here on earth and that is to be a servant to man, whatever we have, whatever we can do, we are suppose to use those talents, those gifts, that he has given us, in some way or

do more, what can I do more here, or what can I do more somewhere else, we have the Bethany house, I donate all of my cloths, to the Bethany house, because it is a woman's shelter mainly, women and children, so instead of giving my clothes to goodwill, I give my cloths to the Bethany house, so, other stuff I give to the Goodwill because they have jobs for people with intellectual disabilities, so some people at Mosaic, where I do my internship at, work at Goodwill, so I give things there to keep them employed. So when you find out all these other agencies that are really helping people and trying to empower them, you want to just do your part and more, so instead of throwing things away, like I told you before, donate them, cause you don't know what other people use or need, you might think it is nothing, but to them it's gold, so I tell people do not throw things away, donate them. Pay it forward, I really believe in that."

RFQ6: What is the pay it forward beliefs, what is pay it forward?

"Pay it forward means to me, what ever advice, financial, whatever materialistic, any thing that you have that you can deposit in some ones life, or um, or help them go forward in where ever they are at in their life."

RFQ7: You had kind of mentioned you want to do more?

"Um, here, it is kind of limited, I don't know what else there is, I haven't really looked into what else I can do her, so um, it is predominate male shelter, so I don't know what avenues women can do here, if it is limited at that fact, but I do like to get into more areas of volunteering. But, my schedule is tight right now."

RFQ8: You also just mentioned anything you can do when you were talking about paying it forward. You said "deposit into some ones life, it is an interesting word, what do you mean by deposit into some ones life?"

"Um, it could be a conversation that you have with that individual, that can change, once you talk with an individual and they feel comfortable with you, they open up about something personal, so situation they want advice about, so that advice can be a deposit in that direction, you can pay for their lunch or breakfast, at a restaurant, you don't know these people at all. Like the Starbucks pay it forward thing they are doing, you drive up and you already paid for your stuff or vice versa. That is paying for it, that person didn't expect it, and that makes them want to do better for the next person.

judgmental toward people she did not know

After you volunteer, it changes your mind and viewpoint.

Participant now loves it here.

The shelter is the residents home, the volunteer is coming into their home.

Getting to know the residents

It could be us

The lord is blessing them And you can help with that

By giving them an ear to listen or pray for them

new and you wonder what their story is about and things like that."

I get to meet people- "I love people. So I get to meet people. I like it; I like it cause its just part of my nature to help. Whoever I can, whenever I can. So I like doing that."

Just like us- "They are just like us."

They are trying to get above and get ahead- "They are trying to get above and get ahead. I didn't know what to expect, because you know our society tells us that so many people are under the poverty level, but we are seeing more and more people that are not use to getting handouts or don't need hand outs, and who use to give, that now they are coming into the lines to get food."

The economy is an issue- "That is letting us know the economy is an issue. That people that use to be middle class or a little bit above the poverty, is down at the poverty level and it's shocking to see that."

Mom, dad, and kids coming through the lines- "The little children, you see families and little children in the line. It is kind of hard to see that. You see both parents. Which is good, they are

fashion."

"But, if you have that instilled in your heart to follow in his footsteps and his footsteps to be a servant. If I am suppose to be a Christian. A Christian is a follower of Jesus Christ, part of our belief system is to be a servant, to be a servant to man and God."

The service and volunteerism she did with others and for others resulted in the fourth emerged theme that explained her continued motivation was facilitated through, **Learning their stories.** P5 described, through her interactions and lived experiences in the shelter she began to learn about the individuals served, and these experiences resulted into changes in her thinking that resulted in continued volunteerism.

"I am familiar with them, you get to know more about them and about their stories. Seeing new faces and when you come once a month you see the same crowd of people that are new and you wonder what their story is about and things like that."

"I love people. So I get to meet people. I like it; I like it cause its just part of my nature to help. Whoever I can, whenever I can. So I like doing that."
"They are just like us."

Or that brings a little Awe Ha moment in their life, that was nice of them, let me do the same thing for someone else, then you put that into, you deposit that into their being or their sprite at that time, or something continued to go forward, when you do that with young people as well, when you get them to appreciate what they are doing, Awe, that may be my last five dollars but if I give it to that woman, it might making her day, because she is short, you never know what is going on in that other persons life, until you meet them or until you, the Lord directs your path to cross for some reason, you made a difference in their lives. I look forward to that at work, I have regular customers that I see, then you come across people you see, awe, you just made my day or there is something about you, is what they usually say, they use to tell me a lot when I was on day shift, I'm on third shift now, but, on day shift they always say there's something about you, I had people come all the way, I use to run the frozen food department, to the frozen foods to ask me a question about food on the other side of the store, because why, I'd stop take the time talk to them, take them to the product, and make sure they get what they need. Most people don't have time for customer service now days, it's over there, it's not my department, it, customers what people that are going to take care of them, be nice to them, and cordial to them, and that is why I have a pay check, not because I am here and I have the ability to do my job, if you don't come into a grocery store to buy groceries, I won't have a job, so my job is to take care of you. You are in my story."

RFQ9: You mentioned the Lord directs to meet, for your path's to cross, can you talk to me about Lord and direction, based on your own?

"I believe, there is a philosophy that says, people, there's a bible verse, again, I can't think off the top of my head, people come into your life for a reason, time and a season. And sometimes, we as individuals keep people in our lives longer than what they should be, because we are attached to the relationship, or we are attached to whatever, that person is given us, or whatever makes us feel good, or the comfort ability and we don't want to break that. But when we hold onto people to long, that is not helping us, because it is blocking us from the very next person in line, and that is a struggle in our life, in your walk, as you want to stay with the people there, the

together but it is hard to see them. Mom, dad, and kids coming through the lines."

You are making a deposit in something, someone's life for that short time-

"You are making a deposit into something, someone life for that short time that you are there. You never know what is going on in that other person's life, until you meet them or until you, the Lord directs your path to cross for some reason."

A difference in their life- "You made a difference in their life."

An impact in somebodies life, by a smile- "But, you never know when you are going to make an impact in somebodies life, by a smile, hand shake, thank you, anything, you just don't know."

To do more- "By volunteering here, it has helped me to really want to do more, what can I do more here, or what can I do more somewhere else."

Paying it forward -" So I tell people do not throw things away, donate them, pay it forward, I really believe that. Pay it forward means to me, whatever advice, financial, whatever materialistic, anything that you have that you can deposit in

"They are trying to get above and get ahead. I didn't know what to expect, because you know our society tells us that so many people are under the poverty level, but we are seeing more and more people that are not use to getting handouts or don't need hand outs, and who use to give, that now they are coming into the lines to get food."

"That is letting us know the economy is an issue. That people that use to be middle class or a little bit above the poverty, is down at the poverty level and it's shocking to see that."

"The little children, you see families and little children in the line. It is kind of hard to see that. You see both parents. Which is good, they are together but it is hard to see them. Mom, dad, and kids coming through the lines."

Through learning their stories, P5 began to describe the development of her fifth motive that resulted in long-term volunteerism. The emergent theme of **Help them move forward**, described and explained the relational component that was formed through learning about the individuals served,

Lord is also telling you, okay, myself you are right here, and I won't be able to get you here, until you let this go, and that is where you have to rely on communication with the lord through pray, asking him for discernment, ask him when to let go, when to move on, and um, and you are going to be okay (laughed), it's a very trickery, I won't call it trickery, it's just really have to have a personal relationship with him. To get those things, clear to know what to do, it's a daily thing; that you have to do daily, commune with him daily. I am learning that in my relationship."

RFQ10: You had said, in your walk, um can you talk to me a little bit about the walk?

"Well, my walk is basically my relationship, my lifestyle with the lord is considered my life, um, I am sure, people thank that once you are a Christian you are just on cloud 9, no. You are going to be tested the most, the adversary the devil is going to turn your life around from him the creator, so he is going to do anything he can to deter you (tapped her hands on the table), but the beauty of the thing is God tells you that you are not alone, he will not leave you or forsake you, so no matter what he throws at us, he has to have permission from our father and Jesus Christ, to be able to attack us, but what we as Christians do, is to choose to go on our own, see God never leaves us, we leave him, that is what a lot of people don't understand. And so, when we choose to go on this path, you know the story, the wrong and choose to go on your own, you are out of the ark of safety and protection, because you choose to leave God's protection, so whatever is going on over here, you are going to have to deal with that, and what usually happens is we bump our heads and we fall into sin, or we do something wrong, then we say oh lord, Give me, you got to go through the pain and hurt, there is a consequence for that sin, so once you do come back, you have to pick yourself back up, ask for forgiveness, repent, but people forget asking for forgiveness is different, then repentance, a repentance, is when you repent and turn away from that sin and don't do it any more. But people will say, the lord knows my heart and keep doing it, oh nope, that's not true forgiveness or true repentance. And that is the difference, so, the walk is my relationship with the lord, is what I call it."

RFQ11: How does your walk and your relationship with the Lord impact your volunteerism, are they linked?

someone life, or um, help them go forward in wherever they are at in their life.

Um, it could be a conversation that you have with that individual, that can change once you talk with an individual and they feel comfortable with you they open up about something personal. So that advice can be a deposit."

We might be a paycheck away from right where they are-

"Like many of us, we might be a paycheck away from right where they are at. You know, a circumstance could change in a split second, so you never think that you are better than anyone else, it was just a society factor."

and it motivated her to do more and invest in others, so that they could move forward in their life.

"By volunteering here, it has helped me to really want to do more, what can I do more here, or what can I do more somewhere else."

"You are making a deposit into something, someone life for that short time that you are there. You never know what is going on in that other person's life, until you meet them or until you, the Lord directs your path to cross for some reason."

"You made a difference in their life."

"But, you never know when you are going to make an impact in somebody's life, by a smile, hand shake, thank you, anything, you just don't know."

" So I tell people do not throw things away, donate them, pay it forward, I really believe that. Pay it forward means to me, whatever advice, financial, whatever materialistic, anything that you have that you can deposit in someone life, or um, help them go forward in wherever they are at in their life."

"I, I, I think so, if you are a person that want's to do good, like I said, if you want to follow Jesus Christ who was a servant, who are servants here on earth, volunteers best one to do, because you are not mandated to do it for money, mandated to do it for praise, or anything like that, um, you are doing it for the heart, to help someone. And, true volunteerism, is help when you want to help a individual, you are sacrificing your time, your money, if you have to drive, but whatever, but the reward is priceless, that's what people don't understand. So, you not doing it for no praise, you are doing it because you want to, because you are making a deposit into something, someone's life for that short time that you are there."

RFQ12: You mentioned reward? What reward do you get from volunteering?

"The thank you's, the smile on their face, the, the we will see you again, hope you come back, just the gratitude of the individuals that are really really thankful and sincerely. Um, that is the reward, it's just to know that they were very thankful and blessed that we were there to help them."

RFQ13: You said, you thought that you know, that they would be rude or mean, where do you think that thought came from?

"Society, society always feels that people are not, when people are down on their luck, that people will be mean, or belligerent, um, is not happy, the saying goes when hurt people hurt people, when people are hurting they usually intent to hurt other individuals, so you come thinking with that, that they don't care, you just come with that society way. So, I thought."

RFQ14: You also mentioned that um, the people you serve are just like us, so can you kind of talk me through what change what your brought in at the door steps and once you entered building and started doing your service, from they may possible be rude to they are just like us?

"Um, hello mam, how are you, thank you, that was the first thing, the first day we served, this gentleman, first person in line, he said thank you sir, because the guy that served him, it was a guy, me, a woman, a kid, and a guy and he walked through the line, thank you sir, thank you mam, thank you, thank you, thank you sir. And I was like, and it was repeated, like 98 percent of the people come through the line, say yes mam, thank you, appreciate you for coming, thanks for helping us, I was just blown away, cause coming in you think this way, but

Um, it could be a conversation that you have with that individual, that can change once you talk with an individual and they feel comfortable with you they open up about something personal. So that advice can be a deposit."

"Like many of us, we might be a paycheck away from right where they are at. You know, a circumstance could change in a split second, so you never think that you are better than anyone else, it was just a society factor."

their just thoughtful, loving people that for some circumstances or reason are down on their luck, between a rock and a hard place. Like, what, that's like many of us; we might be a paycheck away from right where they are at. You know, a circumstance, could change in a split second, so never think that you are better than anyone else, it was just society factor, what you see on television or what you might read in the newspaper, magazine, but no they are just like us. Human beings who, for whatever reason their circumstances and situations has brought them here, are trying to make a difference in their life and trying to better themselves, so, you can't not look down on anybody, regardless of their circumstances and situations, I have not walked a mile in their shoes and they have not walked a mile in mine."

RFQ15: Do you think that, one of the things you said was that the first person and the first meal that you served, did that change all of the societal mindset? "Well, cause it was a shocker, put it in here, and then that whole first hour, first half an hour which was the residents here, then you go through the second half hour, and they will continue it, Wow, they are just very nice, kind, people are rude, people that come to my store are more rude than those individuals, you know. I was like Lord forgive me, for passing judgment, cause that is what I did. I didn't know any of these individuals and I already had my mind made up, passed judgment, without giving them the benefit of the doubt. And, then I seen, them come through, just a blessing to see how, nice they can be, regardless of whatever they are going through in their life, they are very nice, caring, kind, and humble and you people on the other side us, who we feel we are pretty good and comfortable, and we are passing judgment on them, and we call ourselves Christians."

RFQ17: Was that a fast transition from judgmental to Wow?

"I am an optimistic person, and just, I didn't know what to expect and I didn't know what to do, um, like I said, when you doing something new for the first time, you don't know what to walk into. You didn't know how they were going to act, how the people in here was going to act, and they really want are help or are we just going to be in the way, be get in, and once you get in and get your feet wet for the first time, it's just like okay, I love it here."

RFQ18: Do you think those preconceived thoughts or feelings had

before are ever going to re-appear, you think you will ever think or feel that again? Do you consciously walk into a homeless shelter and be like; I am in a homeless shelter?

“Um, no, I am at the mission, I, just, it’s the mission. I don’t call it the homeless shelter, it is a mission, it is a place where individuals stay here, um, it’s it’s, I feel like I am coming into their home to help serve them. To eat lunch, because this is where they stay at, for however long they stay at, to get on their feet, this is their place of residence. I’m coming into their house to serve and that’s how I look at it.”

RFQ19: When I asked about one of the things you like, has hearing their stories and personalizing with them, what has that done for your motivation to volunteer?

“Um, we don’t get to talk to all of them, we don’t get to talk to a lot of them, and when we are in the kitchen, there is one I really like, where is he from, Russia.? Or Czek, one of them anyways, lot of them are in transition, you know, the biggest thing, some are incarcerated, and this is their transitional way, some have mental illness, and this is a transition pathway, um, some, for financial reasons have lost their homes, or the housing market really messed up and a lot of them are in that transitional, and caught in that, and trying to get back up a fresh start again. so. It’s, like I said, it’s like us, we are just a paycheck away being in the same situation they are, people just look at them as they go, they are not doing anything. Yes they are, their individuals that’s one, the Lord is blessing them to wake up, that’s number 1, number two wake, they are trying to do better, they are trying to go from where they are at to do better, and this is just happen to be a wonderful non-profit organization that is opening up their doors for these people to have a place of residence, and transitional period, and you just hope you can be a blessing, to whatever you can to help them during that time, or that transition, if it is just coming to serve, or coming to give them a ear, or to pray for them, you don’t know where that is going to lead.”

Participant 6

Transcript

Key
Word

Exploratory
Commenting

Perceptions

Themes

IQ#1: What motivated you to volunteer in a homeless shelter?

"Oh, with union Christian. I had been volunteering here long before I came with Union Christian. Okay, you know. It's just. I mean, I just feel that it is your obligation. A person needs to serve others. And, I had a opportunity through the church that one time, so you know. So I said sure. I would like to do that. I mean, I also regularly bring things in, so."

IQ#2: Had you volunteered prior to your volunteerism at this Shelter?

Um, we through our church, we do, nothing specific comes to mind. But, whenever I have an opportunity that is volunteer basis, I like to do that."

IQ#3: What kind of feelings and thoughts did you have before starting your volunteerism in this shelter?

"No, I think it has evolved over time, I think who ends up in the shelter, so I think, everybody is like that. You gain more understanding over time, my next door neighbor, uh, I believe my previous next door neighbor is still residing here. Um, so that gave me more and more insight. Especially with regards to his specific reasons for coming here. Um, but it's, a many of reasons that people become homeless."

IQ#4: What is it you like or dislike about volunteering in the homeless shelter?

"Well, its just something I can do. Um, I feel like it is my obligation. So I, feel like this is something I can do easily, um maybe it could help someone else."

IQ#5: What kind of volunteer activities do you do in the shelter, past or present?

"Um, monetary donations, material donations of um clothing items, furniture items, food, I especially enjoy bringing food over, prepared food, but once in awhile I go through the cabinet. I remember one time they were particularly excited. I was going through my cabinet and I found out that I had all these extra spices. And, I thought I can only use so many, so rounded them all up and brought them over and they were like. Nobody every brings us any spices! Thanks! Thanks! So that was kind of fun to bring that, so."

IQ#6: How do you feel about your volunteer activities in the shelter positively or negatively?

"Well, you know. Like I said I enjoy it, because it makes me feel like I have provided a service. I have done something for someone else. I feel like as a Christian that is my obligation and I prefer kind of behind the scenes. I mean if I bring something over, and they thank me. I say, well thank you for helping me clean out

Volunteered individually and also participated in group volunteerism through her church

Volunteers when invited Gain understanding and learning about causes of homelessness through volunteerism

Volunteerism is a obligation that could help someone Especially enjoys making food and bringing to the shelter to share

Donates household items Enjoys and feels like she is providing a service to others. She feels as Christians it is her obligation Empathizes with individuals who are in the shelter

Thinks it would be pointless to keep extra's when she could share with others Doesn't really think about her volunteerism, just does it as a routine

Previous volunteerism, with other Church groups Felt a little unsure when she first came into the shelter, a little

Share what Jesus has done for you- Share what Jesus done for you and what Jesus has done for everyone."

Just tell them about God- "And, um you know to just tell them about God. I mean I think everyone that is a Christian should be an evangelical Christian. So I don't know what the difference is really. Who would say they aren't evangelical. It's not just telling people the Gospel. You know, you don't go every time you

A believer-"I wasn't even a believer until I was 33 years old, so. All that means, that you take seriously Jesus's commandments. Share your faith, to go into the world and share the gospel. And, the idea would be, that you take opportunities."

A joyful obligation-"It just like, you know, yeah, maybe obligation wasn't a good choice of words, and I said it several times. I don't know what other word to use, you know. It's a duty, it's a, all those kind of words. It's not like paying your taxes. It's not an obligation like you know you have to pay your of kind of thing. To pay your sewage bill, it's a different kind of obligation. It's more of a joyful obligation. You're a part of humanity; you are suppose to do those things. You have a obligation, but it is a joyful obligation."

Share what Jesus has done for you-"Share what Jesus done for you and what Jesus has done for everyone."

Just tell them about God-"And, um you know to just tell them about God. I mean I think everyone that is a Christian should be an evangelical Christian. So I don't know what the difference is really. Who would say they aren't evangelical. It's not just telling people the Gospel. You know, you don't go every time you

Initial Motives:

P6 described in the first interview question and during her reflection that she was initially motivated to volunteer in the shelter through the first emerged theme, **Conversion to Evangelical Christianity**. In the pre-determined interview questions P6 described a life experiences, or what she referred to as becoming a believer at the age of 33. When asked reflective questions about whether or not she would be a volunteer if it were not becoming a Christian, she made the following statement.

"No, I don't think I would."

In the reflective question 25 and 26, I asked her why she thought she would not be a volunteer she made the following two statements.

"I just think I would probably be a little more self-centered."

"Yeah, yeah looking back I was pretty self-centered."

Initial Motives:

P6 described in the first interview question and during her reflection that she was initially motivated to volunteer in the shelter through the first emerged theme, **Conversion to Evangelical Christianity**. In the pre-determined interview questions P6 described a life experiences, or what she referred to as becoming a believer at the age of 33. When asked reflective questions about whether or not she would be a volunteer if it were not becoming a Christian, she made the following statement.

"No, I don't think I would."

In the reflective question 25 and 26, I asked her why she thought she would not be a volunteer she made the following two statements.

"I just think I would probably be a little more self-centered."

"Yeah, yeah looking back I was pretty self-centered."

Through P6 predetermined interview responses and her reflective responses, her conversion to Evangelical Christianity was a primary motive for her volunteerism, however, her second perception that was linked to her initial volunteerism in the shelter included the belief that she needed to fulfill a obligation to be a servant.

"Well, I mean, I am an Evangelical Christian, so my view point would be, that Christ paid incredible price for me, and so I feel it is my obligation to be a servant."

The primary and initial motive for P6 to start volunteerism did not describe or explain her continued motives for volunteering over the last 15 years in the shelter, but her long-term service was identified through the second emerged theme, **Christian**

my closet or thank you. I didn't need this stuff today so here you go. And, you know, I don't want them to feel like. Oh, somebody is giving me something. I don't want them feeling some shame, you know. Cause I think a lot of homeless people it is hard for them to be here. Um, you know, I will make a big cake for something and we don't use it at the church, so, so our something for my family we don't use it so, I bring it over. What would be the point of us keeping it at our house."

IQ#7: What kind of thoughts do you have about your volunteer activities in the shelter, past or present?

"Well, I don't know. I have not really given it a lot of thought. I just you know. If I am making soup, I just make a big pot of soup and instead of. It's just my husband and I, so I just bring half of it over here and keep half of it at home. It's just, It's just, you know, it's just what I do."

RFQ1: What are some of the things you have done as a volunteer?

"Well, last week I went on a mission trip. I volunteer over at Baptist Ministry. We do a conversational English class, which is basically an evangelical opportunity for international students, but it also serves to help them learn conversational English too. Next week I am going to go with, um Baptist Ministry to the Christian Science Museum. So, well I am kind of there, I am a science person to answer questions if that is needed."

RFQ2: Before you walked in the first time, do you remember any emotions you had

about coming into a homeless shelter?

"Um, well maybe just not sure, feeling a little unsure about coming into a building, never coming in here before. And, don't know anybody here, maybe a little bit of insecurity. I don't know. I don't know that I was particular insecure, but you know. I do home physical therapy for a living so I am constantly having to go and meet people and talk very frankly with somebody I have never met before, so."

RFQ3: Do you remember, you said you had done serving of food, what was those activities like, serving the residents food?

"It was okay, I in a way, I wasn't as comfortable in that position. You kind of feel like you are, when you are serving food you are set apart. The people are there, the people there are looking at you like you don't live here. I, I, I don't know, I didn't particular like that. I would rather serve behind the scenes. Instead of, you know. I brought someone over here. I brought my next-door neighbor over here. I looked into getting him placed and you know, he badly needed some place to go."

bit of insecurity
She has served on the direct line, did not feel

comfortable, would rather serve behind the scene
She lives close
The shelter comes to mind when she makes food, because of proximity so she makes extra and brings it over to the shelter, because of proximity they come to mind more

She is an Evangelical Christian, Christ paid incredible price for me, so she feels obligated to be a servant.
Believes her time spent in life should be done doing something worth wild. Do something that counts, take opportunities to serve others

Opportunity to help
Has the attitude that you are here to serve not be served

Conversion to Christianity at 33

Feels good doing for

have an opportunity see if you can't stuff it down their throats."

Introduce them to God in someway-
"As you have an opportunity say something that introduces them to God in someway."

Listen or live your life like Jesus would expect you to live your life-
"You can share a scripture with somebody, and um just have a discussion about God. You can tell about something in nature, if you have an opportunity listen or live your life like Jesus would expect you to live your life."

He always feed them first and then gave them the word-
"He always feed them first. Then he gave them the word. You know. Always made sure they had their bellies full too. You know. He took care of people when they were hurting and sick."

Evangelical Christian, my obligation to be a servant-
"I am an evangelical Christian, so my viewpoint would be, Christ paid incredible price for me, and so I feel it is my obligation to be a servant and um, you know in the scripture it talks about, what you, what least of these things have you done fore me."

A Person needs to serve others-
"A person needs to serve others. And, I had an opportunity through the church that one time, so you know, so I said sure."

Service. P6 initially described her service to others, but within the reflective portion of the interview, she identified, described, and explained, how her behavior as a volunteer was linked more to her sense of obligation, but more to her belief in modeling after Jesus Christ. P6 was motivated by a belief in introducing others to God, telling others about God, and sharing with them what God has done for her. These perceptions were considered to be a foundation motive for her continued service to others.

"It just like, you know, yeah, maybe obligation wasn't a good choice of words, and I said it several times. I don't know what other word to use, you know. It's a duty, it's a, all those kind of words. It's not like paying your taxes. It's not an obligation like you know you have to pay your of kind of thing. To pay your sewage bill, it's a different kind of obligation. It's more of a joyful obligation."

"Share what Jesus done for you and what Jesus has done for everyone."

"And, um you know to just tell them about God. I mean I think everyone that is a Christian should be an evangelical Christian. So I don't know what the difference is really. Who would say they aren't evangelical. It's not just telling people the Gospel. You know, you don't go every time you have an opportunity see if you can't stuff it down their

RFQ4: Do you live close by the shelter?

“ Yeah, I am just like 6-7 block, something like that.

RFQ5: Do you think of the shelter as part of your neighborhood?

“ Uh, no. I don’t think the shelter service people necessary in this neighborhood, but I don’t live very far, but it comes to mind more often because it is close by. I mean, I guess in respect to you. That you know that you have neighbors near by that are in need, they come to mind more.”

RFQ6: You mentioned obligation? Um, can you talk to me about why either or feel obligated to help?

“Well, I mean, I am an Evangelical Christian, so my view point would be, that Christ paid incredible price for me, and so I feel it is my obligation to be a servant and um, you know in the scripture it talks about, what you, what least of these things have you done for me, my eyes keep watering. Um, I am not crying really, um so, I just, I just feel like that is just what you are suppose to do. You know, you are suppose to spend your time here, doing something that is worth wild, instead of just um. I guess I always think of, you know, you can spend your life just making money and spending money, or you can do something that counts, and sometimes you think that these little things you do they probable don’t count for much, but they count for something, so if have the opportunity you might as well take those. You know. When something is right in front of you, you know you should walk through that door and do something for somebody.”

RFQ7: Do you think your donations and serving, directly or behind the scene, you mentioned opportunities, do you think of those things as opportunities?

“Well, yeah yeah, yeah, it’s just like uh, you have a opportunity to help someone else, now I don’t necessary do that think of the mission as my primary focus, you know, um, I am a therapist, I spend a lot more energy being a helping and serve in my professional capacity, but when ever I have an opportunity um to help people and it is right in my face, like mission is right here, you know, when it comes to mind I think sure why not.”

RFQ8: The other thing you mentioned, is Christ paid (death) and the idea of being a servant, and you also mentioned being an Evangelical? What is a servant, if you would explain or kind of walk me through that?

“Yeah, well, you just, take the attitude, that you are here to serve not to be served. You are not here to have the focus all on what you can get, what you can, how you can prosper.”

RFQ9: Is that always been the case

others

Obligated to do something that makes a difference

Don’t just spend time taking care of your own happiness, we are part of a community of people, you need to do your part.

Unsure about volunteering in the shelter, because you don’t know who you are going to meet up with

Never been in the building before, who will be inside, a scary mental ill person, what is it going to be like

Worried about her presence in the shelter and how the residents might look at her

Insecurity goes away, after you have been in the shelter

Hopes her volunteerism helps, shelter is totally dependent on volunteerism and donations

What you are suppose to do-“I just feel like that is just what you are suppose to do. You are suppose to spend your time here, doing something that is worth wild, instead of just, um. I guess I always think of, you know, you can spend your life just making money and spending money, or you can do something that counts and sometimes you think that these little things you do they probable don’t count for much, but they count for something.

Here to serve not be served-“Yeah, well, just take the attitude, that you are here to serve not to be served. You are not here to have the focus all on what you can get, what you can, how you can prosper.”

You make a difference-“I mean, I am just saying, think in your life you are obliged to something that, um is, um, you make a difference you don’t just spend time taking care of your own happiness, you know.”

Opportunity, do something for somebody-“If you have the opportunity you might as well take those. You know, when something is right in front of you, you know, you walk through that door and do something for somebody. I guess I always think.”

Bring it by and share-“I think it is hard enough for

throats.”

“As you have an opportunity say something that introduces them to God in someway.”

“You can share a scripture with somebody, and um just have a discussion about God. “You can tell about something in nature, if you have an opportunity listen or live your life like Jesus would expect you to live your life.”

“He always feed them first. Then he gave them the word. You know. Always made sure they had their bellies full too. You know. He took care of people when they were hurting and sick.”

P6 also shared, described, and explained that she was motivated through the third emerged theme, **To serve others**. P6 described this motive an attitude or a personal belief she held and practiced in her own life, outside of her Christian belief system. She described this notion, as doing something worth wild for others, and to make a difference.

“A person needs to serve others. And, I had an opportunity through the church that one time, so you know, so I said sure.”

“I just feel like that is just what you are suppose to do. You are suppose to spend your time here, doing something that is worth wild, instead of just, um. I guess I always think of, you

with you, have you always been a servant to others?

"Um, no, no I was, I wasn't even a believer until I was 33, so. So, and then it's, it's a process, and I am definitely not their yet."

RFQ10: You said process when you were a nonbeliever and then you became a believer, is some of that, what happened when you became a believer with regard to the servant attitude?

"Well, I don't know, it's been, just maybe, the motivation for it changes, maybe I still, I was, maybe there is some feel good, you know, about doing for others, you know when I was kid, I don't know that I was a believer, I was raised in church, but I use to work with special needs kids, and I did that, just seemed like the thing to do, just seemed like the thing to do."

RFQ11: So that idea of obligations came up a couple of, do you feel the same way about the mission trips and your volunteerism here in the shelter?

"Yeah, I mean, I am just saying, um, I think, in your life, you are obliged to something that, um is um, you, you make a difference you don't just spend all your time here just taking care of your own happiness, you know. We're part of the community of people, um, you need to do you part."

RFQ12: How do you feel about being obligated?

"Oh, it feels nice, yeah, you just feel like you are apart of humanity, you need to do your share. You shouldn't be a slacker."

RFQ13: One of the things we talked a little bit on, when I asked you to look back, you said you had some feelings about not being sure or unsure, was it the building that created that?

"No it's the idea, and who are you going to meet up with. You know."

RFQ14: Why is that?

"Um, you don't know you have never been in the building before, you don't know who, you don't know if there is going to be a scary mental ill person, or is there, what's it going to be like, are they going look at you like, what are you doing here, you don't belong here."

RFQ15: Judgment toward you?

"Um, I don't know, I'm just saying you don't know. I mean, I probable didn't give it a lot of thought, but when you are pressing me to say what I felt, I imagine came in the first time, I probable felt a little unsure, a little bit, like gosh, I wonder who is going to be here, but after I have been here a few times, I recognize that there is someone at the front desk. And, um, I can talk to them, you know."

RFQ16: Do you have any of those insecurities or how do you feel when you come in today?

Would rather serve behind the scene, she felt that was more appropriate. She serves behind the scene, so she doesn't feel like she is putting herself up. Want's her volunteerism to be unnoticed under the radar

Recognizes she could be in the same position

Would not volunteer if she did not hold the faith and belief in serving others rooted in her Christian faith

She believes she would be more self centered without her faith

Before her conversion she believed she was more self centered

Wouldn't have heard about volunteering if it was not through the Church

people here to see people from the community coming in and doing something for them. So I don't like to put up on a peddle stool. Oh there's the people that come in and did something nice for them. I would just presume to give them something, and like you guys, I just happen to have this. I just thought I wanted to bring it by and share it with you guys. I feel that is more appropriate."

You want to make sure they have what they need. "I mean you just care about those people, so you want to make sure they have what they need too. You know."

Part of humanity, you need to do your share. "We're a part of the community of people, um, you need to do your part. It feels nice, yeah, you just feel like you a part of humanity, you need to do your share. You shouldn't be a slacker."

We could all be in the same position. "I could be in the same boat, I could be homeless myself. You know. So I don't need to be putting myself up like I am the church member that came here and did something nice. I don't are for that sort of thing. Cause we could all be in the same position."

Share the extras with someone else - "If you have extra, it wouldn't kill you to you know share the extra with someone else so they have

know, you can spend your life just making money and spending money, or you can do something that counts and sometimes you think that these little things you do they probable don't count for much, but they count for something."

"Yeah, well, just take the attitude, that you are here to serve not to be served. You are not here to have the focus all on what you can get, what you can, how you can prosper."

"I mean, I am just saying, think in your life you are obliged to something that, um is, um, you make a difference you don't just spend time taking care of your own happiness, you know."

"If you have the opportunity you might as well take those. You know, when something is right in front of you, you know, you walk through that door and do something for somebody. I guess I always think."

The fourth emerged theme that appeared in the perceptions that were held by P6 that explained her long-term service to others in the shelter was, **Community of people, do your part.** This theme was described as by the P6 as a combination of ensuring that others had their needs met, but that we are a part of a larger community and humanity, and we should share with others,

"Um, I don't, nothing in particular."

RFQ17: Would you consider that a change?

"Well, yeah, when you become more familiar in an area, you don't feel that anymore. You don't feel insecure you have been here before."

RFQ18: One of the things you said was you liked, was helping someone else, do you think the things you do help?

"Well, I hope it would help somebody, well. I would presume, that the mission is totally dependent on volunteers and donations, so um."

RFQ19: One of the things you said was the spices were a big hit and the residents were very excited about you bring those in for them?

"Oh, yeah cool, we don't usually get donation of spices. So they were short on that."

RFQ20: Did you think you were going to get that reaction for spices?

"No, no, yeah, no, it was probable it wouldn't have been salt and pepper, it would have been something like Sage, or rosemary, or something yummy they could use."

RFQ21: You also mentioned liking to be behind the scenes? Why do you think you like to be behind the scene?

"I think, I think, I think it is hard enough for people here to see people from the community coming in, and doing something for them, so I don't like to put up on a peddles Toole, oh there's the people that you came in and did something nice for them, I would just presume to give them something, and like you guys, I just happen to have this, I just thought I wanted to bring it by and share it with you guys, I feel that is more appropriate. You know, treat someone else like that, I could be in the same boat, I could be homeless myself, you know. So I don't need to be putting myself up like I am the church member that came here and did something nice you (sarcasm) I don't care for that sort of thing."

RFQ22: Do you think that is reflected in some of that server attitude or server belief, I think you mentioned earlier we are here to serve not be served?

"Yeah, I am not sure what you are asking me, yeah, yeah, cause we could all be in the same position, we could have all been born into Sudan or something."

RFQ23: You did mention that you enjoy coming and you enjoy what you do with and for the shelter, um the time you spend and the donation?

"Yeah, like I brought them a whole bunch of cakes at Easter, and it so, so I had an extra lamb came, so here you go, or some extra candy at Christmas, extra candy at Easter or something, and you know, it

She described a link between religion and helping people, this is what we are suppose to do, that is what Jesus would say. Joyful obligation

You are a part of humanity, you are suppose to do those things If you have extra share them with other people Part of her faith is to go into the world and share the gospel Evangelical Jesus Commands seriously You don't force the gospel Introduce them to God You live like Jesus would expect you to live He always feed people first, then he gave them the word

He (God) made sure their bellies full too, he took care of people when they were hurting and sick

enough. You know. I especially enjoy bringing food over, prepared food."

Provided a service, I have done something for someone else-"I have provided a service, I have done something else for someone else. So, I feel like this is something I can do easily, um maybe it could help someone else, I would like to do that. I also regularly bring things in. So, I think it has evolved over time. I have not really given it a lot of thought. I just, you know."

Serve behind the scenes-"If I am making soup, I just make a big pot of soup. It's just my husband and I, so I just bring half of it over here and keep half of it at home I will make a big cake for something and we don't use it at the church, so or something for my family, we don't use it. So, I bring it over. It's just, you know, it's just what I do. I would rather serve behind the scenes."

and provide a service to others in need.

"I think it is hard enough for people here to see people from the community coming in and doing something for them. So I don't like to put up on a pedal stool. Oh there's the people that come in and did something nice for them. I would just presume to give them something, and like you guys, I just happen to have this. I just thought I wanted to bring it by and share it with you guys. I feel that is more appropriate."

"I mean you just care about those people, so you want to make sure they have what they need too. You know."

"We're a part of the community of people, um, you need to do your part. It feels nice, yeah, you just feel like you a part of humanity, you need to do your share. You shouldn't be a slacker."

"I could be in the same boat, I could be homeless myself. You know. So I don't need to be putting myself up like I am the church member that came here and did something nice. I don't are for that sort of thing. Cause we could all be in the same position."

"If you have extra, it wouldn't kill you to you know share the extra with

gives them a chance to give that to the kids.”

RFQ24: The other thing you mentioned was to provide a service as a Christian, do you think your faith or belief is fundamental in this serve take care of attitude? Do you think that you would do volunteerism with the Christian belief system?

“No, I don’t think I would.”

RFQ25: Why don’t you think you would?

“I just think I would probably be a little more self-centered.”

RFQ26: You said you became a believer at 33?

“Yeah, yeah looking back I was pretty self-centered.”

RFQ27: Would you consider what you do at the shelter as a primary interest, but there are volunteerism in the community you do outside of the shelter is that apart of the Christian faith and would you do that without your faith?

“No, well, I mean, I would not have heard about that if it wasn’t through our church, about the school. I am not sure.”

RFQ28: Is there a link between religion and helping people?

“Well, I hope there would be, you know, in generally we probably fall short, but that is what you are suppose to do, that is what Jesus would say.”

RFQ29: Is there things you would like to do more of in your volunteer work?

“Oh, yeah if I had the money, and I could just do this, I would love to go and work with Samaritan Purse, you know, Samaritan Purse, is Billy Graham’s son, Franklin and they go all over the world, war torn, storm hit area, where people are in need, when DePauw got hit, you know they helped those people, when Haiti was under such distress they went to Haiti, um, when there is a tornado, flood, they go and help clean up, and ministry to people, spiritual needs but they also provide physical needs, that would be fun, probably to old to do that sort of thing. You know, you kind of have to have some physical strength and energy, to do all that. Samaritan Purse do the Christmas boxes, if you ever go to Chic Filet they always have those Christmas boxes out, so they get sent out all over the world, so I like to do that every Christmas and, I didn’t have any kids, so I make sure I send little Christmas boxes to little kids all over the world, so they go to places, that they probably wouldn’t get a gift otherwise. School supplies, clothing, toys, or that kind of stuff.”

RFQ30: Do you ever, with this idea obligation, does it ever feel like a burden?

“No. Nope. Nope.”

RFQ31: So is it like other obligations in life?

someone else so they have enough. You know. I especially enjoy bringing food over, prepared food.”

“I have provided a service, I have done something else for someone else. So, I feel like this is something I can do easily, um maybe it could help someone else, I would like to do that. I also regularly bring things in. So, I think it has evolved over time. I have not really given it a lot of thought. I just, you know.”

P6 also described and explained that she was more motivated to serve behind the scenes, versus being on the direct lines, she felt she was more motivated to do things in private that benefited others in the community, through preparing food at home and then taking over to the shelter and sharing it with the individuals there, informally.

“If I am making soup, I just make a big pot of soup. It’s just my husband and I, so I just bring half of it over here and keep half of it at home I will make a big cake for something and we don’t use it at the church, so or something for my family, we don’t use it. So, I bring it over. It’s just, you know, it’s just what I do. I would rather serve behind the scenes.”

“No, but, it’s just like, you know, yeah, maybe obligation was a good choice of words, and I said it, several times, I don’t know what other word to use, you know. It’s a duty, it’s a all those kinds of words, it’s not like paying your taxes (laughter). It’s not an obligation like you know you have to pay your or kind of thing. To pay your sewage bill, it’s a different kind of obligation. It’s more of a joyful obligation, it’s kind of like you have the obligation to be good to your children, you have an obligation, what is your daughters name, you have a obligation, but it is a joyful obligation. Except when she has a fever in the night, but it’s still something, you, you, you would put yourself into with all your passion and energy. When it is hard and when it is not hard. It’s like that kind of obligation. You are apart of humanity, you are suppose to do those things.”

RFQ32: One last question, if you kind of sum up how you would make sense of why you started volunteering and continued your volunteerism in the shelter how would you sum it up?

“I have to sum it up, hum, I don’t know how to sum it up.”

RFQ33: If a stranger came up and said you come to the shelter a lot, why do you do that, how would you explain it?

“Well kind of, to reiterate, you know, if I am already cooking something for us, it sure doesn’t kill me to cook something for people over here too, they should be included if I have extra, they should be included in my efforts too. And I guess I feel more so now, now that my next door neighbor, well my previous next door neighbor, the house next to me is empty because he is over here, you know I guess, you know, I mean you just care about those people, so, you want to make sure they have what they need too, you know. If you have extra, it wouldn’t kill you to you know share those extra with someone else so they have enough, you know.”

RFQ34: Can you explain me the Evangelical mind set or structure as you understand it?

“All that it means, that you take seriously Jesus commands to, huh, share your faith, to go into the world and share the gospel, and the idea would be, that you take opportunities to um, share what Jesus done for you and what Jesus has done for everyone. And, um, you know to just tell them about God.”

RFQ35: Could you explain or share more about that evangelical belief?

“I mean I think everyone that is a Christian should be an Evangelical Christian so I don’t know what the difference is really. Who would say they aren’t an Evangelical Christian, if you are not, Evangelical then maybe your not

really a Christian.”

RFQ36: When you say Evangelical way the belief is that God kind of commands to share his word, his Gospel does telling them?

“Well no, it’s not just telling people the Gospel, you know, you don’t go every time you have an opportunity see if you can’t stuff it down their throat, as you have an opportunity say something, that introduces them to God in some way, you can share a scripture with somebody, and um, just have a discussion about God. You can tell them about something in nature, isn’t that cool what God has done, or, um clarify an idea if you have an opportunity, listen, or live your life like Jesus would expect you to live your life.”

RFQ37: You mentioned that God/Jesus taking care of people, in a way, is volunteerism a form of taking care of people?

“Yeah, yeah, yeah he always feed the people, he feed them first, then he gave them the word, you know.”

RFQ38: He feed them first before telling them about the Gospel?

“Yeah, yeah, always made sure they had their bellies full too. You know, he took care of people when they were hurting and sick.”

RFQ39: Did he take care of people first?

“Yeah in general, it seem like he pretty much did that.”