

Enhancing Volunteer Participation With the Ethno-Cultural Community

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Executive Summary

This research project which focused on the experiences of immigrant volunteers was funded by the Muttart Foundation as part of the Fellowship Program.

Purpose of the study

The project aimed to examine how and when immigrants and refugees new to Canada take part in volunteering activities and to determine what the volunteer experience is like for immigrants and refugees who volunteer in immigrant-serving agencies.

The population for this study was the volunteers who provide services for or on behalf of Calgary Immigrant Aid Society (CIAS). A questionnaire was developed specifically for the research project and pilot-tested prior to being distributed to 365 CIAS volunteers. A total of 108 questionnaires were used for the data analysis.

The questionnaire attempted to glean information in the following four areas:

- ◆ What characteristics do immigrant volunteers share?
- ◆ What does a typical volunteer look like?
- ◆ What kind of experiences do immigrant volunteers have?
- ◆ What type of training do they require to prepare them to volunteer?

Study results

The study revealed that overall, women volunteered more than men. There were more employed volunteers than unemployed volunteers. Employed and student volunteers also reported the highest volunteer hours per person on average. The majority of respondents had never volunteered in their home country. However, recent newcomers to Canada tended to have on average more volunteer experience in their home country.

Some respondents defined volunteering as “help”, while others considered it “work without pay”. The primary motivation for immigrants to volunteer is to enhance their skills and gain experience in their new country.

A CIAS volunteer contributed on average 137.88 hours per year. The volunteer participation rate and hours volunteered were unevenly distributed across immigration categories.

At CIAS, the majority of volunteers provide translation and interpretation services to help other immigrants with language and cultural barriers. Sixty other organizations received volunteer services from this group. CIAS volunteers also contribute more volunteer hours (40%) to these other organizations, which primarily based in their ethnic communities.

In addition, a good portion of volunteers provided individual assistance (informal volunteering) outside their immediate families. Volunteers indicated that they valued a combination of training/orientation and identified communication, volunteer job-related skills and technical skills as the main outcomes.

Benefits of volunteering at CIAS

The main benefits derived from the CIAS volunteer program are:

- ◆ Satisfaction from helping others
- ◆ Opportunity to improve skills
- ◆ Enhanced employment opportunities
- ◆ Empowerment
- ◆ Reduced isolation

Recommendations

◆ Increased integration into Canadian society

From the data obtained, the following key recommendations were developed:

1. There should be greater linkages between training and the opportunity for immigrant volunteers to gain practical experience through targeted placement.
2. Outreach should be undertaken to expand volunteer opportunities and to enhance the volunteer program.
3. There is a need to develop mechanisms that will increase the duration of time immigrant/refugee provide volunteer services to CIAS.
4. Further research is needed, for example, a qualitative study to provide a more in-depth understanding of immigrant volunteer, experiences as well as studies on youth and elderly immigrants in relation to volunteering.
5. There is an opportunity to use the information collected from the literature review for the benefit of the voluntary sector.
6. Government should increase support for increased usage of technology to support an enhanced placement process for immigrant volunteers.

Introduction

Canada has a long tradition of volunteerism. This project examined through a series of questions how first generation Canadians volunteer their time to charitable and voluntary organizations and directly to individuals in their communities.

Reduced volunteer levels in Canada

Since 1997, there has been a 13% decrease in the total number of Canadian volunteers, both Canadian-born and immigrant, despite an almost 2.5% increase in the population 15 years and older. In 2000, the most recent year for which there are statistics available, 27% of Canadians aged 15 and older volunteered, a decline from 31% in 1997. There was a decline of one million participants in the national volunteer pool. "Recent studies have recorded a sharp decline in voluntary activity and the sense of social responsibility on the part of [ALL] citizens" (Brock, 2001, p.54).

According to the *2000 National Survey of Giving, Volunteering and Participating (NSGVP)*, the Prairies showed the highest rate of volunteering, at 39%. People in the Prairies have a relatively stronger propensity to manifest their helping and caring via formal organizations (Reed and Selbee, 2000). Prairie volunteers come from all age groups, backgrounds and communities.

Religious affiliation promotes volunteering among the mainstream, but not immigrants

While the propensity to volunteer is strongly linked to religious affiliation in the mainstream population, that is not the case for immigrants. Recent immigrants to Canada have different family structures from native-born Canadians. The degree of linkage with extended family and the ethnic community plays an important role in determining whether an immigrant will volunteer. Immigrants with large extended families may focus their activities in helping members of this group rather than volunteering in formal organizations. On the other hand, immigrants with strong links to their ethnic community tend to volunteer more than other immigrants.

Lower immigrant volunteer levels

According to the *1997 National Survey of Giving, Volunteering and Participating*, immigrants have a lower propensity to volunteer than mainstream Canadians, regardless of period of arrival.

A reform of our immigration policy has resulted in a large proportion of new immigrants and refugees coming from Asia, Africa, the Middle East, the Caribbean/West Indies, and South and Central America. Also, the changes in the levels in each immigration stream, a reduction in family class and an increase in independent class immigrants have all had an impact on the immigrant profile. Adjustments to the refugee determination process also reflect an increase in females and their dependents being admitted to Canada.

Calgary has become one of the major Canadian destination sites for new immigrants. In 2001, Calgary welcomed over 10,000 newcomers. 65% of newcomers spoke English, although few identified English as their primary language. The largest percentage of newcomers in 2001 spoke Mandarin or Punjabi. According to *An Overview of Immigration to Alberta 2001 and 2002*, over half of the total immigration to Alberta in 2001 originated from ten source countries: China (12%), the Philippines (10%), India (9%), Korea (5%), Pakistan (5%), England (5%), the United States (3.5%), Vietnam (2%), South Africa (2%) and Afghanistan (2%).

Fifty-eight percent of these newcomers entered as part of the independent class of immigrants and were selected based on their potential economic contribution to Canada and criteria including education, vocational preparation and work experience (Alberta Learning, 2003).

*Need to
understand
dynamics of
immigrant
volunteering*

With the ever-increasing number of immigrants coming to Canada and the trend toward reduced volunteering across the country, it is becoming increasingly important to understand how, when and why immigrants volunteer in their own ethnic community organizations as well as in the broader community. This understanding is essential to build community capacity.

This research project addresses the need to understand the volunteer experience of immigrants. Specific areas examined include demographic data, volunteer recruitment, training, and placement within the third sector in the Calgary community. There was also an examination of capacity building and civic participation within ethnic communities and the degree of attachment to community organizations.

What is volunteering?

“Volunteering is often seen as socially distinctive, insofar as it involves the seemingly unusual activity of giving something without material recompense” (Reed and Selbee, 2000a, p.3).

Literature Review

The Canadian Volunteerism Initiative (2001) recommended that “pilot projects could focus on important population segments such as youth ... and new Canadians to develop culturally appropriate strategies for their communities.” (p. 18) Thus, this project is part of an important initiative to enhance volunteerism in Canada.

Two kinds of volunteerism: informal and formal

Helly (1997) identifies two forms of social volunteerism: informal participation (*ad hoc* groups) and formal participation (affiliation with registered associations, clubs and groups with an ongoing program of activities). Each form operates in different ways, according to Helly. Informal volunteering is considered to be any assistance given directly to non-household individuals, that is, not through a formal organization. Formal volunteering is considered any contribution of unpaid time to the activities of formal organizations. The differences between the formal and informal types of volunteering raise the issue of a theoretical definition of types of integration into social life, through organizations or other forms of social activity. The literature indicates that immigrants may have a preference for informal volunteering rather than formal participation. There has been an increase in the number of people from ethnic minorities seeking volunteer positions primarily to practice new language skills and to gain Canadian work experience.

In the *2000 National Survey of Giving, Volunteering and Participating*, the findings were that the central core of ‘super volunteers’ is highly homogeneous; they are older, educated, higher income, parents and actively religious. One of the Canadian Volunteerism Initiative (CVI) 2001 recommendations was that “research needs to be done to better understand the motivations of volunteers, the patterns of participation and the challenges and benefits to volunteering from the perspective of individual volunteer...”(p. 18)

At the same time, there has been a tremendous growth in the number of voluntary organizations established to serve the increasing needs of our society. Fiscal constraints have meant an increasing reliance on volunteers to help carry out programs and services – at a time when the percentage of volunteers is dropping.

On the other hand, according to Woolley (2001), “The growing diversity of Canadian society may, by fostering multiple faiths, promote volunteerism.” (p. 24) Thus, diversity creates opportunities as well as challenges.

Immigrants have tended to volunteer in their own ethnic organizations

The first wave of post World War II immigrants and their descendants tended to volunteer in organizations within their own ethnic communities, churches, athletic clubs and universities. However, Canada’s immigrants now come from a wider variety of countries and their volunteer participation rate is lower than their representation in the population. Also, “research often neglects to look at immigrants’ perception and definition of social participation. The definition is not neutral, but cultural and the ways of participating vary from culture to culture.” (Pruegger and Winter, 1997, p. 2)

Different Cultures, Different Needs

As cited by Skinner, Fisher, Seel and Zahnd (1995) in *The Changing World of Volunteer Management*, in conjunction with community consultations carried out as part of Project Kaleidoscope (Volunteer Centre of Calgary, 1992), different cultures have different understanding of volunteering. For example:

- ◆ Older Chinese see volunteering as a courtesy and an obligation to the community..
- ◆ Filipinos interpret the word volunteer to mean community spirit or community involvement.
- ◆ Ismaili Muslims experience volunteering as a religious requirement and therefore it is a part of daily living.
- ◆ Latin American people see volunteering as something that privileged persons do.
- ◆ Polish immigrants come from a country where many people were forced to volunteer as a way of promoting government ideology..

The practice of helping others is not alien to immigrant/refugee communities. A healthy system of community participation exists in most cultures. This communal responsibility can be a complex, obligatory system of providing assistance to one another. In these systems, it is the level of participation which helps define one's role in society and often has a greater impact on establishing a person's standing in the community than paid work. The system appears to be informal, is seldom institutionalized, and never extends to profit-making activities.

Extended family structures may reduce volunteer activities for immigrants

According to Woolley (2001), recent immigrants have different family structures from native-born Canadians – many have a wide network of extended families. The need to be involved in these extended families may reduce their volunteer activities.

As cited by Brodhead (1999), Raymond Breton, in *The American Journal of Sociology*, states that “the involvement of ethnic minorities with social organizations is seen as critical in their civic and political integration, the development of a sense of membership in society and the creation of new ‘symbolic’ allegiances with the host country”. (p. 4). But Helly (1997) states, “Wakefield and Sherwood provide some statistical data on membership in Ukrainian, German, Italian and Dutch groups, describe the associations’ activities, and conclude that membership in ethnic associations correlates with a strong desire to preserve ethnic identity” (p. 5).

Some research deals with ethnic associations, athletic clubs and churches. As cited by Helly (1997), McKay (1975, 1980) examines participation in soccer clubs founded by immigrants in Toronto. These clubs recruit members from ethnic groups other than Italian and are not considered a symbol of ethnicity for their members. “McKay concludes that membership in this type of voluntary ethnic association in no way reinforces ethnic distinctions.” (Helly, 1997, p. 6).

Participation in voluntary groups help new Canadians understand many aspects of Canadian life, from filing income tax returns to civic responsibilities. “They teach English or French; they help with immigration problems; they offer orientation and training to help with job searches. They also work to increase cross-cultural understanding and to eliminate racism in our society.” (Lautenschlager, 1992, p. 23).

*Volunteering helps
immigrants
integrate into
Canadian society*

Acculturation and integration of recent immigrants are critical to Canada as a whole. "Integration refers to a strategy for managing diversity in which different ethnocultural groups are incorporated as equals into the mainstream without loss of their distinctiveness in the process" (Fleras and Elliot, 1992, p.316) The overriding goal of Canadian settlement policies is to facilitate such as integration and to avoid the development of marginalized, isolated and segregated immigrant groups within Canadian society.

"Volunteering can be seen as an integrating tool for first generation immigrants and for (diversity) visible minorities. It allows individuals to develop language skills and to have meaningful contact with people from other cultures. Volunteering is one form of civic participation, all of which are tools that can help integrate people into Canadian society." (Brodhead, 1999, p.19)

Immigrants and refugees view volunteerism as a form of civic participation that will help them develop the skills necessary for successful integration into political, social and economic sectors of society. Through involvement in meaningful volunteer opportunities, immigrants can make a significant contribution to their community, develop new skills and prepare to assume leadership roles within their communities.

There are very few studies that specifically examine immigrants as volunteers in community-based organizations. (Community-based organizations are defined as institutions that are oriented to improving some aspect of quality of life, e.g., arts, cultural, environmental, social services, etc.) Several researchers have investigated whether involvement in voluntary associations increases contact between immigrant and native-born individuals. In the United States, "community level research finds giving to be greatest in small, relatively affluent homogeneous settlements with few elderly and minorities." (Wolpert, 1995, cited by Eckstein, 2001). Reed and Selbee (2000a) indicated in their research that contrary to other studies, "duration of residence in the community was of relatively minor significance, and income played no distinguishing role at all." (p. 12)

Helly (1997) points out that there are no studies on immigrant participation in volunteer or leisure activities within organizations or in informal groups. She indicates that during the 1960s there were some studies that touched on the subject, but focused on linguistic practices, i.e., the use of English or French. One of the first Canadian studies on the settlement of immigrants (Goldlust and Richmond, 1975), found that origin as an ethnocultural self-definition had no effect on involvement in organizations of any kind. However, this study did not distinguish between mutual aid or leisure associations vs other types of organizations. Another 1975 study by Gruneau and Hollands (1979), found that leaders of Canadian sporting associations were essentially drawn from the ranks of highly educated native English speakers living in large urban centres. (Helly, 1997, p.9)

*Immigrants
volunteer more
within ethno-
specific groups*

One of the observations in the area of voluntarism in ethno-specific groups is that these groups may be volunteering only within their own cultural organizations (Brodhead, 1999). The sense of solidarity is a factor in motivating immigrants to help members of their ethnic group (Helly, 1997).

Helly (1997) noted that a survey conducted by Breton, Isajiw, Kalbach and Reitz (1990) in Toronto dealt with the perceptions of ethnically-based voluntary activities. The results of this study found that the rate of participation varies in different ethnic communities and "the sense of obligation towards the reference

group is stronger among immigrants than among their descendants” (p. 6). The internal cohesion motivates people to engage in mutual aid and volunteer activities within their ethnic communities. Can this sense of solidarity be expanded to the willingness to participate in voluntary activities that assist other groups experiencing need and social barriers to participation?

Discrimination may motivate immigrants to volunteer in their ethnic community

In addition to enhanced solidarity, another explanation to this trend relates to the experience of discrimination and the perception of symbolic non-recognition by the host society (Helly, 1997). Immigrants' personal experiences with discrimination, non-recognition or isolation play an important role in motivating them to join ethnic associations. They perceive their involvement in ethnic association as giving them “a more egalitarian social status for their community or a way to achieve personal gain. Caribbean and Chinese immigrants, who report being strongly discriminated against, favour community action, unlike other immigrants, who consider themselves less stigmatized” (Helly, 1997, p. 7).

Helly (1997) also cites Ujimoto (1987), whose study deals with the distribution of leisure time in early Chinese, Korean and Japanese immigrants. The shorter the time spent in Canada, the more likely that activities are to centre on the family and circles of compatriots. Korean immigrants present one distinctive characteristic: they are involved in more leisure activities and volunteer work than Chinese and Japanese immigrants, because of their religious affiliations.

Although there are a large number of studies of churches and religious institutions, they do not use any ethnocultural variables to analyze the activities of their members. We know that in the United States, religious conviction is the primary factor in participation in volunteer activities. A study of young immigrants (Helly, 1997) found that Adventist and Evangelical churchgoers, particularly of Haitian origin, and Buddhist Vietnamese volunteer within their respective religious organization.

Methodology

The focus of this study was to examine the experiences of immigrant volunteers at the Calgary Immigrant Aid Society (CIAS). The study employed a cross-sectional research design wherein the data on a cross-section of respondents chosen to represent a particular population is gathered at one point in time.

Sample taken from CIAS volunteers

The population for this study was the volunteers who provide services for or on behalf of the Calgary Immigrant Aid Society. Hence, the sampling frame consists of the volunteer cadre at the agency.

The questionnaire used in the study was based on several resources, including:

- ◆ Documentation from CIAS;
- ◆ The National Survey of Giving, Volunteering, and Participating,
- ◆ University of Calgary Ethnic Ancestry and Ethnic Identity Survey (2000), and
- ◆ Other related literature.

Questionnaire pilot-tested

The questionnaire was constructed and reviewed by the researcher and research consultant. It was pilot-tested with 21 CIAS volunteers selected at random from six language groups. Extensive feedback was received, primarily in the areas of cultural sensitivity, range of volunteers, and the need to remove questions related to racism and religion. Respondents recommended that charts be provided to communicate the data collected, where appropriate. Finally, the combination of closed- and open-ended questions was increased.

Distribution of questionnaires included a tracking mechanism

Prior to distribution, a coding mechanism was developed in order to track returned questionnaires and for follow-up. A cover letter was mailed with each questionnaire, as well as a self-addressed, stamped return envelope. The letter, written in English, described the purpose of the study, the questionnaire, and the timeframe for completing the survey. Contact information was provided should respondents have any questions.

A total of 365 questionnaires and cover letters were sent out to individuals listed in the CIAS volunteer database. From this initial mailing, 96 questionnaires were returned. To monitor the level of response to the questionnaire, a tracking system was developed. Telephone calls were made to individuals who had not returned the questionnaire in an attempt to improve the response rate. Fifteen questionnaires were resent to prospective participants and 29 additional responses were received as a result of this follow-up. The response rate was 34.2%. However, 17 questionnaires were not included in the final data analysis as 11 of these were completed by second generation Canadians while six were returned with no data provided. A total of 108 questionnaires were used for the data analysis. See Appendix A for a copy of the questionnaire.

Data analysis

For the closed-ended questions, basic frequencies were tabulated and presented in tables and graphs. A thematic analysis was used to make sense of the responses to the open-ended questions. The major themes from the analysis are represented in the following results section of the report.

Limitations

The sample for this study was drawn from the volunteer cadre at one immigrant-serving agency. Essentially, those individuals who completed the survey constituted the sample. As a result, a convenience sample was used for the project. The findings of this study are based on the experiences of the respondents, and hence, the information provided refers to these participants and cannot be generalized to the larger population.

Results

This study explored the experience of first-generation immigrants working as volunteers in an immigrant-serving agency. This section of the report presents the results from the survey with responses provided by 108 respondents. The material is presented in the following manner:

- ◆ Basic demographic profile of the study's participants
- ◆ Immigration profile, providing an array of data related to the immigration status of the respondents
- ◆ Volunteer – data which captures the experiences of the immigrant volunteers
- ◆ Training – the training received by the volunteers and assessment of the effectiveness of the training.

Basic demographics of immigrant volunteers

From a gender perspective, 69 questionnaire respondents were female (64%) and 39 were male (36%). As shown in Table 1, the largest number of respondents (47) were between the ages of 35 and 49 (45%). Members of this age group are usually the busiest with their careers and motivated by a desire to improve themselves personally and professionally. The mean age of respondents was approximately 46 years. With respect to marital status, 72 (67%) respondents were married, 21 (19%) were single and 15 (14%) were either separated or widowed.

An examination of the education status of the respondents revealed that 76 (70%) had university education, 13 (12%) had some post secondary education, and 12 (11%) had some university. Table 1 presents the educational qualifications of the volunteers. It is interesting to note that the largest percentage of volunteers had a university degree. This corresponds with the largest immigration category, being independent. This group was permitted to immigrate based on their high education, language skills and employment history.

At the time of the survey, 64 (60%) of respondents were employed and 9 (9%) were students. Fourteen respondents (13%) were unemployed and looking for work, while 8 (8%) were retired. Among those employed, 32 (34%) were professionals and 21 (22%) were white-collar workers.

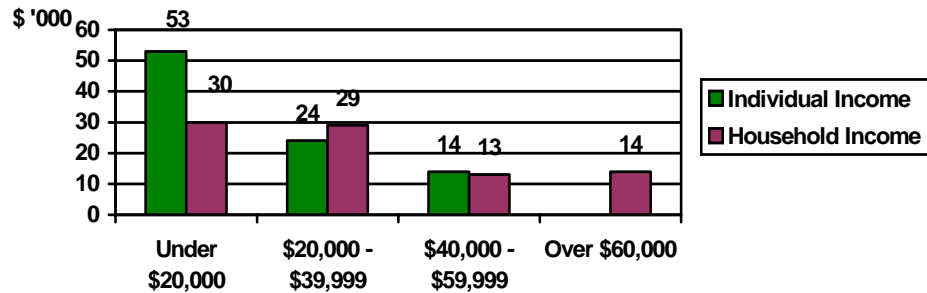
Table 1. Demographics of Immigrant Volunteers

Characteristic	#	%
Sex		
Male	39	36%
Female	69	64%
Total	108	100%
Age group		
18 – 24	2	2%
25-34	27	26%
35-49	47	45%
50 – 65	21	20%
66+	7	7%
Total	104	100%
Marital status		
Single (never married)	21	19%
Married (legally)	72	67%
Other (separated, divorced or widowed)	15	14%
Total	108	100%
Level of education		
University degree or some post graduate university	76	70%
Some post secondary	13	12%
Some university	12	11%
Secondary school graduation certificate	4	4%
Some secondary school	2	2%
Less than grade 9	1	1%
Total	108	100%
Employment status		
Employed	64	60%
Unemployed – looking for work	14	13%
Unemployed – not looking for work	3	3%
Unemployed – retired	8	8%
Unemployed – student	9	9%
Unemployed – other.	7	7%
Total	105	100%
Occupation		
Professional	32	34%
White collar (office)	21	22%
Blue collar (labour)	14	15%
Self-employed	11	12%
No occupation	11	12%
Manager	3	3%
Other.	2	2%
Total	94	100%

Figure 1, below, provides a breakdown of individual and household income, respectively. Individuals earning under \$20,000, (53 or 58%) appear to constitute the largest category, followed by those in the \$20,000 - \$39,999 range (24 or 26%). In analyzing household income, the largest category was again under \$20,000, (30 or 35%) followed by \$20,000 - \$39,999 (29 or 34%). This data was substantively different from data on the general population, according to NGSVP 2000. With the general population, the biggest volunteer category was those earning \$100,000 or more (86%), followed by those earning \$80,000-\$99,999 (Hall, McKeown & Roberts, 2001).

The longer respondents were in Canada the more their income resembled those who were born in Canada. Income inequality might have an impact on voluntary action (Woolley, 2001).

Figure 1. Individual and Household Income of Immigrant Volunteers



Immigrant classifications

Under Canada’s Immigration Act, people may apply to immigrate to Canada under one of three immigration classes: independent class, family class or refugee class. Respondents were asked about their immigrant classification. The data are shown in Table 2. (Alberta Learning, 2002)

Table 2. Immigrant Category of Respondents

Immigration Category	#	%
Independent	43	42%
Family Class	26	26%
Refugee Class	17	17%
Other	15	15%
Don't know - 5		
No response - 2		
Total	101	100%

Upon arrival in Canada, 43 (42%) respondents were classed as independent, 26 (26%) as family class and 17 (17%) as refugees. The ‘other’ category (15 or 15%) includes visa students, entrepreneurs, etc. Independent class immigrants are chosen for their education, skills and financial position, a relatively new trend in Canada’s immigration policy. The shrinking family class represents a shift in government priority from family reunification to selection based on potential economic contribution (Alberta Learning, 2002). In addition, there was an increased representation of refugees in the sample. This group was selected for protection reasons on humanitarian grounds.

It is significant to note that age is a factor in volunteering and is also closely linked to the independent category classification where age is a component of the point system. Those who were born outside Canada (49 or 48%) group arrived at age 25-36 years. Figure 2 shows the age of the respondents when they came to Canada.

Figure 2. The Age of Respondents When They Came to Canada

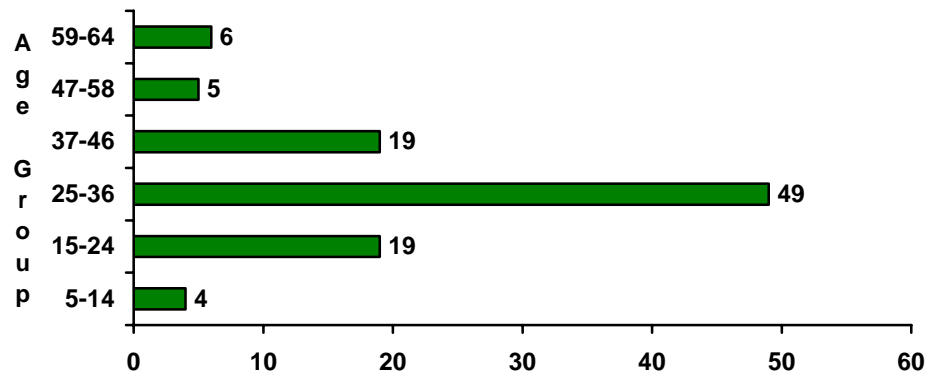
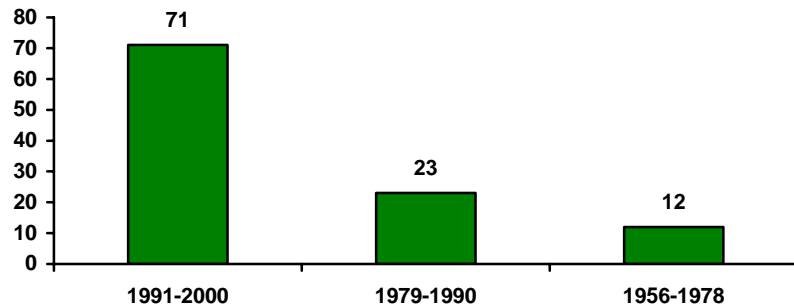


Figure 3 shows that the majority of respondents (71) have resided in Canada for fewer than 10 years. The next largest category (23) is immigrants who entered Canada between 1990-1979. Clearly, the largest number of immigrant volunteers has been among those most recently arrived.

Figure 3. Respondents' Year of Entry into Canada



Countries of origin

Regarding the birthplace of respondents, of the 42 source countries identified, the top ten leading countries were:

- ◆ China -- 15
- ◆ India – 12
- ◆ Hong Kong – 7
- ◆ Pakistan – 5
- ◆ Sudan – 5
- ◆ Romania -- 4
- ◆ Vietnam -- 4
- ◆ Brazil -- 4
- ◆ Korea -- 4
- ◆ Bulgaria -- 3

This is slightly different than the overall immigration statistics for Alberta. According to *An Overview of Immigration to Alberta 2001 and 2002*, the top five source countries to Alberta were: India, China, the Philippines, Pakistan, and the United Kingdom (Alberta Learning, 2003). Table 3 provides a regional overview of the respondents' place of birth. This diversity reflects the policy of global immigration to Canada.

Table 3. Regional Overview of Source Countries

Place of Birth	#	%
Eastern Asia	30	28
South Asia	17	16
Eastern Europe	17	16
Africa	12	11
South America	10	9
S/E Asia	8	7
W/C Asia M/E	6	5
South Europe	4	4
West Europe	3	3
Caribbean	1	1
Total	108	100

Languages

Collectively, respondents speak 60 languages and read in 47 languages. Table 4 shows the distribution of languages spoken and read. Both of Canada’s official languages ranked prominently, with those speaking and reading English (106 or 100%) and those speaking and reading French (12 or 18%).

For non-official languages, spoken Chinese (10), Cantonese (9), Mandarin (16) were the leading languages. Chinese was the leading language for reading (29). Additional breakdown demonstrates the language distribution in Table 4.

Table 4. Languages Spoken and Read by Respondents

	Spoken	Read
Official languages		
English	106	106
French	12	18
Non official languages		
Chinese	10	29
Cantonese	9	
Mandarin	16	
Punjabi	10	6
Italian	2	3
Spanish	13	16
Arabic	12	12
Tagalog	1	1
Portuguese	3	2
Polish	4	4
German	7	10
Vietnamese	5	5
Tamil	2	1
Persian	2	3
Russian	11	11
Korean	4	4
Urdu	11	7
Gujarati	2	1
Hindi	11	8
Romanian	4	4
Other	50	43

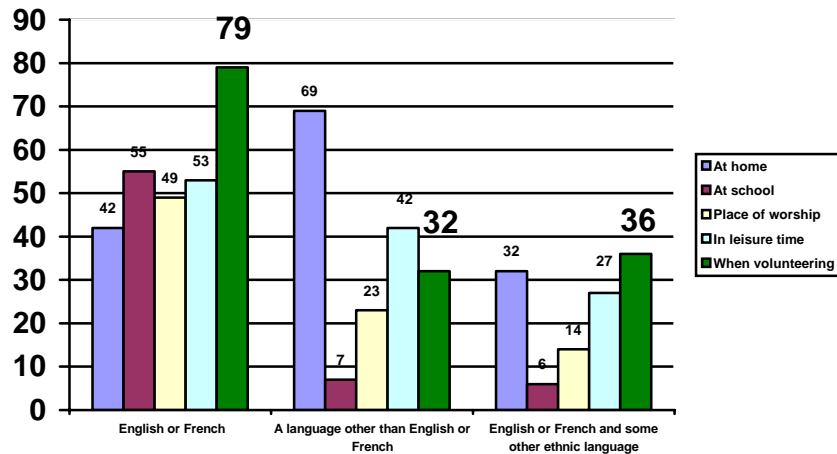
As demonstrated in Table 5, below, the largest number of respondents reported that they read in two languages (46), while others read in several languages. A substantial number of volunteers were multi-lingual reading in three (27) and four (19) languages.

Table 5. Language Proficiency of Respondents

Number of Languages Spoken	#	%
Two	46	43
Three	31	29
Four	21	20
Five	4	4
Six	3	3
Seven	1	1
One	0	0
Total	106	100
Number of Languages Read		
Two	54	51
Three	27	25
Four	19	18
Five	4	4
One	1	1
Seven	1	1
	106	100

Figure 4 shows the use of languages in different settings. The highest usage of English/French occurred when volunteering, followed by leisure time. In comparison, heritage languages were most often used at home and leisure time. A combination of English/French and ethnic was most used volunteering and at home. It is important to note that the majority of respondents at the Language Bank who act as interpreters/translators were recruited for their first language and English skills. As proficiency in one of the official languages is an important indicator for integration, it seems that both volunteering for assignments and leisure activities may play an important role in achieving this goal.

Figure 4. Use of Language in Different Settings



Past volunteer experience

In analyzing past volunteer experience, more than half of the respondents did not engage in this type of activity in their home country. Some 56 respondents did not engage in volunteer work in their country of origin.

Table 6 shows that newly-arrived immigrants (1991-2002) possessed more volunteer experience in their home country, while those who have lived longer in Canada had engaged less in volunteer activities in their home country. The newer group -- generally better educated -- had a higher propensity to have past volunteer experience.

Table 6. Year of Arrival Compared to Volunteer Activity in Country of Origin

Year of Entry into Canada	Volunteering in Country of Origin		
	Yes	No	No entry
2002 – 1991	37	31	3
1990 – 1979	7	16	0
1978 – 1956	4	8	0
No entry in year of arrival – 2			
Total	48	55	3

Upon closer examination, among 39 males, 20 were active in volunteer activities in their country of origin, the largest number from the refugee and independent classes. With 69 females, only 2 had previous volunteer experience; the largest number of these from the independent class (13).

Table 7. Immigrant Category Compared to Past Volunteer Experience

Gender	Volunteer in Home Country	Immigration Category	
Male – 39	20	• Family Class	1
		• Refugee	8
		• Independent	7
		• Other (Landed Immigrant - 1, Investor – 1, Student - 1)	3
		• Don't know	1
Female - 69	27	• Family Class	5
		• Refugee	4
		• Independent	13
		• Other (Landed Immigrant - 2, Entrepreneur - 1, marriage - 1, student visa - 1)	5

For those involved in volunteer activities in their country of origin, there was a difference in the kinds of organizations and types of activities, compared to their current volunteering activities. They generally were involved in six types of organizations – the most common organizations were educational institutions (16) and Nongovernmental Organizations (NGOs)(9). They performed the following tasks: teaching (15), one-on-one activities (17). In Calgary, these individuals are involved in 11 types of community organizations, in a much wider spectrum of activities.

Table 8. Volunteering in Country of Origin

Place (#)	Type of activities (#)
Education (16)	Teaching (15)
NGO (9)	One-on-one (17)
Church (3)	Fundraising/Special Event (5)
Disability/health (7)	Facilitator (1)
Government (5)	Blue Collar (1)
Informal (4)	

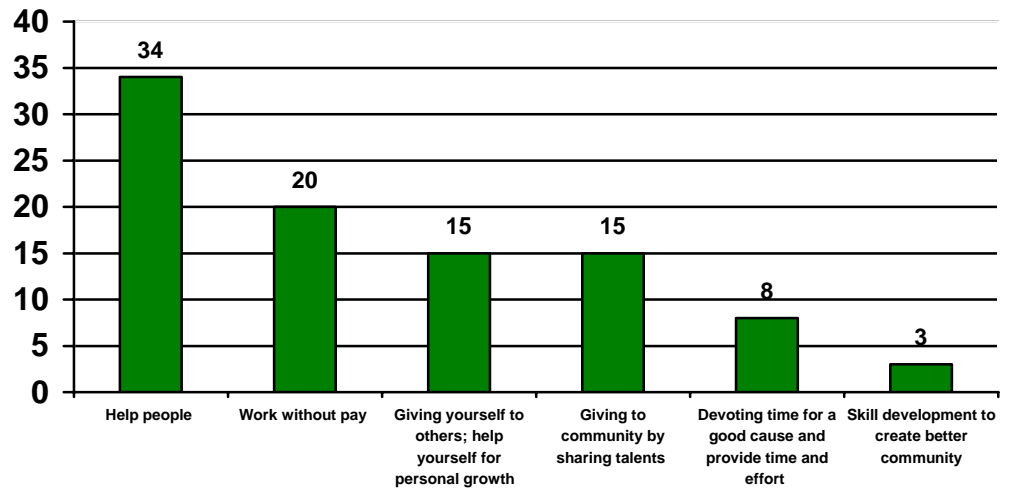
Definition of volunteering

There were three major characteristics related to how respondents defined their volunteer activities:

- ◆ Personal satisfaction
- ◆ Lack of monetary compensation for work done, and
- ◆ Activities undertaken to meet community or personal needs.

Fig. 5 demonstrates that 34 respondents defined volunteering as 'help', while 20 identified it as 'work without pay'. A sub-category of 15 respondents combined both the altruistic (duty) and self-interest elements.

Fig 5. Respondents' Definition of Volunteering



How volunteers became involved

Respondents indicated they found out about the volunteer opportunities available at CIAS through internal and external means. Personal ties play a key role in volunteer recruitment and involvement. In this study, the largest number of volunteers (31) were informed by a friend about volunteer opportunities in the organization. The second most common method was through Volunteer Calgary (21). (Volunteer Calgary advertises regularly in the mainstream media looking for volunteers.) Another effective method was through presentation and workshops (15). As the majority of CIAS staff are immigrants, personal ties through language or ethnicity/heritage might play a role in outreach group work.

Table 9 shows the ways respondents became involved in volunteering at CIAS.

Table 9. Ways Volunteers Become Involved at CIAS

Referral Source	#	
Another volunteer	31	
Volunteer Calgary	21	
Presentation/workshop	15	
Internet search	13	
Mainstream media	12	
Public service announcement	8	
One-to-one	7	
Former client	7	
Ethnic media	6	
Other	34	
	CIAS	11
	Friend	9
	Education	5
	Employment	3
	Media	2
	Other settlement agency	1
	Need	1

Reasons for volunteering in general

The decision to contribute time to organizations is influenced by a variety of factors. Respondents were motivated by personal experiences, the desire to give back to the community and personal development, as the following table demonstrates. Table 10 shows the reasons for volunteering. The largest group (79) was motivated by the opportunity to enhance their skills and gain experience. For newly arrived immigrants, Canadian experience has been vital to access employment or education opportunities. There were 67 respondents who believed in the cause (mission) of the organization, while 60 respondents became involved to expand their social network and reduce isolation.

Table 10. Reasons for Volunteering

Reason	#	
Use skills and experiences	79	
Believe in cause supported by the organization	67	
Meet other people	60	
Explore my own strengths	45	
Improve job opportunities	30	
Personally affected by the cause the organization supports	28	
Friends volunteer	19	
Fulfill religious obligations	7	
Other	14	
	For help	7
	Feel good	5
	Need	1

Volunteer hours and type of activities

CIAS volunteers appear to be affiliated with small and large charitable organizations. They have provided a wide range of services and activities to meet diverse organizational needs. Respondents took an active role in organizational activities or in managing and directing their affairs.

A CIAS volunteer contributed on average 137.88 volunteer hours per year to community organizations, compared to the 1997 NSGVP reported average of 149 hours of volunteer contribution (Dreessen, 2001).

At CIAS, volunteer involvement is dominated by strong personal ties in assisting others with language and cultural barriers, through the provision of translation

and interpretation services (65). Other activities they perform for CIAS relate to administration and clerical support (8) and fundraising (4). Also, volunteers facilitated group program activities to meet the specific needs of CIAS clients, such as skill building, ESL, income tax preparation and child minding (9). CIAS' share of respondents' volunteer hours was 103.56.

Table 11. Type of Volunteer Activity Reported by Respondents

Type of volunteer work		Period of Involvement		Frequency		Hours Per month
Interpretation/translation	65	Under one year	15	Once a week	16	Average= 8.63
Clerical support	8	1-5 year	33	Once a month	10	
Income Tax	6	6-10 year	9	Twice a month	9	
Fundraising/special events	4	Over 10 years	8	Once or twice a year	30	
Preschool	1			Other/when needed	23	
English tutor	2			No detail	4	

Respondents also volunteered for organizations other than CIAS, such as those supporting ethnic communities (21), educational institution (8), health (6), and art recreation (5). They contributed an average of 172.2 volunteer hours per year at these activities.

When volunteering in ethnic communities, advocacy groups, settlement organizations and arts & culture, respondents play a key role in decision-making and provide input in the administrative process. Their participation includes activities in a leadership role (5), clerical support (13), group facilitations (5) and fundraising (5). In major institutions they tend to provide concrete services according to the particular needs of the organization. Only six volunteers have been involved in their church, undertaking assistant tasks. Religious activities were not a significant proportion of volunteer activity in this group, unlike the mainstream population as indicated in the literature review.

Table 12. Other Organizations and Range of Volunteer Activities

Other Organization		Type of Volunteer Work		Period of Involvement		Frequency		Hrs per month
Ethnic community	21	Leadership	5	Under one year	9	Once a week	28	Average = 14.35
Advocacy	7	Clerical	13	1-5 years	38	Once a month	10	
Settlement	6	Facilitator	5	6-10 years	4	Twice a month	8	
Education/Institution	8	Teacher	9	Over 10 years	3	Once or twice a year	20	
Health	6	Translator	3			Other/when needed	7	
Media (2)	2					No detail	1	
Arts + recreation	5	Fundraising	5					
Elderly	5	One to one	2					
Church	6	Assistant	6					
Professional association	1							

The majority of respondents do not participate actively in their ethnic community (60) although some volunteers demonstrated ties to their ethnic communities (43) through volunteer activities within their respective communities (19), church (8), fundraising/ cultural events (4) and settlement (5). These collective activities strengthened and developed both established and emerging ethnic communities.

Table 13. Ties To Ethnic Communities

Yes.	43	
	Own ethnic community	19
	Church	8
	Settlement/one to one	5
	Fundraising/cultural events	4
No	60	
No response	5	

With regard to informal volunteering – helping people directly -- the largest number of respondents (55) are not involved. Of the 40 individuals active in informal volunteering, a wide variety of activities was noted, including one-on-one services (14), *ad hoc* community activities (5), fundraising (5), schools (4), church (3), and personal financial contribution (2).

Table 14. Helping People Directly - Informal Volunteering

Yes	40	
	One-on-one activities	14
	Community at large; such as sports, addiction programs, book drives, and United Way	5
	Fundraising	5
	School	4
	Church	3
	Financial contribution	2
	Ethnic community	1
No	55	
No response	13	

Motivation for volunteering at CIAS

High levels of voluntary activity promote a general sense of social responsibility, build social ties and contribute to a healthy society. CIAS volunteers became engaged because they were aware of the need for help (46), to get experience for employment (15), to take advantage of opportunities to use skills (14) or because they had strong ties to CIAS (11). A sub-group of respondents (29) viewed volunteering as an opportunity to learn about career choices and to establish employment connections for future advancement.

Table 15. Motivation for Volunteering at CIAS

Motivation	
Like to help	46
Get experience for employment/education	15
Use skills	14
Believe in CIAS mission	11
Contribute to society	6
Get involved in community	4
Meet friends	3

CIAS volunteers get involved and performed additional community work because they perceived a need (24). Secondly, they expressed a desire to establish a network (10); third, they viewed this work as a mechanism to assist with their own integration (6), and finally, because they possessed strong humanitarian values (5).

Table 16. Motivation for Volunteering with Other Organizations

Motivation	
Likes to help	24
Get involved in the community	10
Facilitate resettlement	6
Get involved in ethnic community	6
Love/care for mankind	5
Meeting new friends	4
Get experience for employment	4

Volunteers' response regarding additional volunteer activities shows that more than half of CIAS respondents (64) would like to explore additional volunteer opportunities. This response requires further examination of the potential activities that they would like to undertake.

Barriers to increased volunteer involvement

CIAS volunteers were asked for the reason for not engaging in more volunteering. Lack of time was the most common answer (50). The next most frequently response given was no one has personally asked (21), followed by unwilling to make year round commitment. Those responses resembled the 2000 NSGVP report in the following areas: no extra time, unwilling to make year-round commitment and financial cost of volunteering (Hall, 2001).

Table 17. Barriers to Increased Involvement at CIAS

No extra time	50	
No one has personally asked you	21	
Unwilling to make year-round commitment	6	
Financial cost of volunteering	6	
Don't know how to get involved	4	
Have no interest	2	
Give money instead of time	1	
Other. Please specify.	31	
	Full time job	7
	No free time	7
	No appropriate activity	6
	Mobility issues	3

When exploring the factors that limit respondents' ability to volunteer, only (14 or --%) identified some specific issues associated with their volunteer involvement. Lack of support, time limitations or financial constraints were identified.

Table 18. Barriers To Volunteering

Yes.	14	
	Not enough support/ communication	8
	Financial	3
	No time	2
	Limited language skills	1
No	90	
No response – 4		

Volunteer training

In order to enhance the volunteer experience and to sustain volunteer activity, CIAS' volunteer program combines training, support and recognition. Respondents valued the personal attention (support) the most (91), followed by recognition (89) and training (85).

Orientation and training are very significant aspects of CIAS' volunteer program. Training content is closely tied to the volunteer experience in the Canadian context. Training has been designed to increase volunteers' skills, help them develop a better understanding of ethical issues, to increase their knowledge of community resources, and to provide in-depth knowledge about key institutions and their services. There were 93 respondents who attended training. More than half of respondents participated in multiple sessions.

Table 19. Volunteer Training

Yes	93	
How many sessions?		
2-3	29	
4-5	23	
1	18	
6-10	10	
11+	7	
No response - 21		
	Total	87
What did you learn from these training sessions?		
Techniques interpretation/translation	21	
Protocols, rules/regulations	20	
New knowledge in specific areas (health, legal, ESL, resources, diversity)	18	
Ethics	8	
No	13	
No response – 2		

The learning experience contributed to increased knowledge in the following areas: techniques in interpretation/translation (21), protocols, rules/regulations (20), information about key systems, the English vocabulary (18) and ethnics (8). Fifteen reported that the training did not help them.

Refugee female volunteers were the largest group that received training (20) followed by family class (14). Two females from both groups were also 'super volunteers', providing the greatest volunteer hours to multiple organizations.

Table 20. Immigration Category Compared to Training

Gender	Received training	Immigration Category	Frequency of Training		
Male – 39	31	Family Class	6	1	4
		Refugee	12	2-3	9
		Independent	8	4-5	10
		Other	3	6-10	3
		Don't know	2	11+	5
Female – 69	56	Family Class	16	1	14
		Refugee	4	2-3	20
		Independent	25	4-5	13
		Other	8	6-10	7
		Don't know	3	11+	2

Given that CIAS' largest volunteer group is engaged in interpretation/translation activities, training about transmitting information between two cultures was closely tied to those tasks. Overall, volunteers seemed to indicate that their volunteer work improved their networking skills. Of all the respondents, 73 improved their communication skills, 72 increased their general knowledge about community resources, and 66 improved their interpersonal skills. Another group found training beneficial for employment opportunities: 26 learned skills that could be applied to the job market; 19 acquired technical or office skills, and 18 developed their organizational and managerial skills.

Table 21. New Skills Acquisition Through Volunteer Training

Communication skills	73	
Increased knowledge	72	
Interpersonal skills	66	
Skills you can apply directly to job	26	
Technical or office skills	19	
Organizational, managerial skills	18	
Fundraising skills	9	
Other. Please specify.	10	
	No details	2
	Community resources	1
	Immigration law	1
	Language skills	1
	Translation skills	2

Volunteer recommendations

The respondents' recommendations for improvement suggest a greater linkage between the training sessions and the opportunity to gain practical experience through increased volunteer placement. Twenty respondents requested more training, while 15 would like more volunteer opportunities.

Benefits of volunteering

The volunteer experience can have a significant impact for newcomers to Canada. These experiences can help with the integration process in the new society. Most respondents reported that they appreciated and valued their volunteering experience and would recommend volunteering to their friends.

From the responses, there were two main themes related to the benefits of volunteering that emerged. The first set of benefits identified a sense of satisfaction from helping others, 'feeling good' or helping meet the needs of others. The second trend related to improving skills and employment opportunities.

Table 22. Benefits Of Volunteering

Yes	87	
	Personal growth	29
	Personal satisfaction	23
	Meeting people from different cultures	16
	Earning new skills for employment	10
No	13	
No response – 8		

Volunteering promotes integration for immigrants

A volunteer experience that combines volunteer involvement with a training component is associated with improvement in attachment to community activities that expands networks and increases support. There were 66 respondents who attributed successful integration to their volunteer activity; 15 believed that

through volunteering they became empowered, 12 met friends, 11 increased their knowledge about different cultures, and 9 increased their knowledge of community resources.

On the other hand, 31 respondents noted that their community work had no impact on their adaptation to their new country, and 11 reported that they were well integrated into Canadian society prior to their volunteer involvement with the program.

Table 23. Volunteering Facilitates Adaptation

Yes	66	
	Become empowered	15
	Meet friends	12
	Increased knowledge about Canadian culture	11
	Learned about community resources	9
	Improved employment prospects	2
No	31	
	Feel that completed adaptation before enrollment as CIAS volunteers	11
	Not really	1
No response – 11		

Overall, CIAS volunteers feel positive about responsiveness and social responsibility while meeting community needs.

Table 24. Additional Feedback

CIAS is a good organization/staff are very competent-friendly.	15
Volunteering makes a difference	9
Volunteers like to provide feedback	5
Wants to increase volunteer work (office, interpretation)	5
Volunteering increases job opportunities	2
More social events for volunteer	1
Increase diversity training	1
Volunteers don't like questionnaire	1
Experiencing financial difficulties	1

Discussion

This research project examined the volunteer experience of immigrants/refugees at an immigrant-serving agency. Questionnaires were mailed to 365 volunteers, with 108 responses tabulated.

In broader terms, the picture that emerges from this research is that an immigrant/refugee volunteer in Canada is a person who:

- ◆ Is engaged not only in volunteering, but also in other forms of helping, especially through the ethnic community
- ◆ Has a university education
- ◆ Is employed or a student
- ◆ Is motivated by the desire to give back to the community and improve skills

CIAS volunteers tend to have lower incomes than Canadian-born volunteers

The research found many differences in the characteristics of immigrant volunteers compared to the mainstream population as referenced by the NGSVP in 2000. One of the major differences is a significant gap in income. This is despite the fact that the largest number of respondents (47) were in their peak earning years (35-49 years old) and had a high level of education (76). A majority (64) had a university degree or some post-graduate education. However, the longer the volunteers had lived in Canada, the closer their income resembled those who were born in Canada.

CIAS volunteers tend to contribute fewer volunteer hours than Canadian-born volunteers

Another difference was the number of hours being volunteered. A CIAS volunteer contributed on average 137.88 volunteer hours per year, compared to the 1997 NSGVP report average of 149 hours. Participation rate and hours were unevenly distributed across immigration categories. The highest contributor, by far, was a student female refugee from Africa (161 hours), followed by an employed family class immigrant from Eastern Europe and a volunteer on a student visa.

More immigrant women than men volunteer

Overall, women volunteered more than men. This finding is similar to the finding for mainstream volunteers. However, the percentage of female immigrant volunteers was significantly higher than their mainstream counterparts. There were more employed volunteers than unemployed volunteers. Employed and student volunteers also reported the highest volunteer hours per person on average. "Empirical evidence from Luxembourg Income Study and the World Value Survey supports the view that income inequality is associated with lower levels of voluntary activities" (Woolley, 2001, p. 22).

CIAS volunteers want to enhance their skills and gain Canadian experience

The majority of respondents had never volunteered in their home country. However, recent newcomers (within the past 10 years) tended to have had on average more volunteer experience in their home country. According to community consultations done as part of Project Kaleidoscope, different cultures have different understanding of volunteering. Some respondents defined volunteering as 'help', while others considered it 'work without pay'. "If voluntary activity has more to do with gaining work experience than providing public goods and services, income inequality may increase voluntary activity as a simple consequence of falling wages" (Woolley, 2001, P.22). The primary motivation for immigrant/refugees to volunteer is to enhance their skills and gain experience in their new country. For newly arrived immigrants/refugees, Canadian experience is vital to access employment or educational opportunities.

CIAS volunteers also contribute to other organizations

CIAS volunteers also volunteer with other small and large not-for-profit organizations. At CIAS, the majority of volunteers provide translation and interpretation services to help other immigrants with language and cultural

barriers. However, 60 other organizations received volunteer services from this group. They were primarily small organizations from their ethnic communities. The respondents' activities included leadership roles, administration, group facilitation and fundraising. Religious activities were not a significant volunteer opportunity for this group.

*Fragmentation might
reduce volunteer
productivity*

CIAS volunteers also contributed more volunteer hours on average (40%) to these other organizations than to CIAS. This is due both to the nature of volunteer work with the CIAS language bank which is very specific and the lack of a placement component for the volunteers. While the respondents' volunteer work outside of CIAS helps build capacity in the community, this fragmentation might impact overall service delivery as well as personal motivation. Issues of control and power might arise. There are also competing demands on volunteers' time and alternative ways to provide services. The Government might have a role as an enabler through resource allocation to facilitate a cooperative approach within the voluntary sector with regard to immigrant volunteer capacity building and support.

In addition, a good portion of volunteers provided individual assistance (informal volunteering) outside of their immediate families. However, informal volunteering is not being done at the expense of formal volunteering, which is highly valued by the respondents. The reason most frequently given by volunteers for not volunteering more is that they have no extra time, followed by no one has personally asked. Those responses are congruent with the reasons provided by the 2000 NGSVP report.

*Limited barriers to
volunteer involvement*

Most respondents indicated that they are experiencing few barriers in their volunteer involvement, such as financial issues, time and lack of support. However, a closer examination revealed that lack of effective tracking followed by staff shortage reduced the capacity of this group. Volunteers indicated they valued a combination of training/orientation and identified communication, volunteer job related skills and technical skills as the main outcome.

The main benefits derived from the CIAS volunteer program are:

- ◆ Satisfaction from helping others
- ◆ Opportunity to improve skills, and
- ◆ Enhanced employment opportunities
- ◆ Empowerment
- ◆ Reduced isolation
- ◆ Increased integration into Canadian society

Overall, CIAS volunteers appreciate the opportunity to contribute to a comprehensive program that benefits the volunteer, the individual receiving assistance and the community. Training improves volunteers' attachment to community activities, expands their networks and increases support in the community at large. Overall, CIAS volunteers feel positively about responsiveness and social responsibility while meeting community needs. They feel positively about CIAS, and have a sense of satisfaction in making a difference while continuing their integration process into the host society.

These results provide a better understanding about the barriers and opportunities of CIAS volunteers and indicate that in immigrant volunteer management, the components of support, training and recognition are vital to capacity building.

Recommendations

From the data obtained, the following key recommendations were developed:

Additional resources needed to develop and maintain a targeted placement program

1. Respondents recommended greater linkages between training and the opportunity to gain practical experience through targeted placement. Matching skills with practical experience in this way will increase volunteer satisfaction and retention. To accomplish this objective, however, requires more input, planning, responsiveness and efficiency in service delivery. This will require culturally-sensitive staff with reduced caseloads for proper case management, tracking and volunteer coordination.

Outreach needed to expand volunteer opportunities

2. Outreach should be undertaken to expand volunteer opportunities. Contacts with other agencies and services might enhance the sharing of talent and resources. Enhanced partnerships should be developed with agencies such as Volunteer Calgary, ethnic communities and other agencies.

Mechanisms needed to increase volunteers' time commitment

3. At the agency level (CIAS), there is a need to develop mechanisms that will increase the duration of time immigrant/refugee provide volunteer services to the agency.

More research needed

4. This study was exploratory in nature, providing a snapshot of the volunteer experience of the respondents. Given the lack of studies in this area, additional research is required. Potential areas of inquiry include:

- ◆ A qualitative study with CIAS immigrant volunteers that would provide a more in-depth understanding of their experiences.
- ◆ With volunteering by immigrant and refugee youth declining, a study focused on this population would provide valuable information about patterns of participation, and secondly, the challenges faced by these youths.
- ◆ Studies examining the motivation of elderly immigrant volunteers are also required.

Develop resource materials for the voluntary sector

5. There is an opportunity to use the information collected from the literature review for the benefit of the voluntary sector. Resource materials can increase knowledge about the potential of immigrant volunteers and promote partnerships that will enhance service delivery.

Increased support from government needed

6. Government should increase support for increased usage of technology to support an enhanced placement process for immigrant volunteers.

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APPENDIX A

(CODE #)

“Enhancing Volunteer Participation With the Ethno-cultural Community” Survey Questionnaire

Demographic information

1. Where were you born?
 - Canada: Province of _____
 - Elsewhere. Please specify. _____

2. If you were born outside of Canada in what year did you enter Canada?
Year _____

3. If born outside of Canada, how old were you when you came to Canada?
Years _____

4. If you were born outside of Canada which immigrant class did you and/or your family come to Canada under?
 - Family Class
 - Refugee Class
 - Independent
 - Other (Please specify.) _____
 - Don't know

5. My age group is
 - 18 – 24 25-34 35-49 50 – 65 66+OR
What is your age? Actual years _____

6. Gender
 - Male Female

7. What is your marital status?
 - Single (never married)
 - Married (legally)
 - Other (separated, divorced or widowed)

8. What is your highest level of educational attainment?
 - Less than grade 9
 - Some secondary school
 - Secondary school graduation certificate
 - Some post-secondary
 - Some university
 - University degree or some post graduate university
 - Don't know

9. Right now, are you
- Employed
 - Unemployed – looking for work
 - Unemployed – not looking for work
 - Unemployed – retired
 - Unemployed – student
 - Unemployed – other. Please specify. _____

10. If employed, are you employed
- Full-time (37 hours or more/week)
 - Part-time (less than 37 hours/week)
 - Part-time (less than 20 hours /week)
 - Other. Please specify. _____

Please list your occupation in Canada.

- Manager
- Professional
- White collar (office)
- Blue collar (labour)
- Self-employed
- No occupation
- Other. Please specify. _____

11. If unemployed, are you enrolled in any educational program(s)?
- LINC/ESL
 - Upgrading program
 - Employment training program
 - Post-secondary institution. Please specify. _____
 - Other. Please specify. _____

12. What is your total individual income per year?
- Under \$20,000
 - \$20,000 - \$39,999
 - \$40,000 and over

13. What is your total household income per year?
- Under \$20,000
 - \$20,000 - \$39,999
 - \$40,000 - \$59,999
 - \$60,000 and over

14. What language(s) do you speak? _____

15. What language(s) do you read? _____

16. What language do you now use most often in the following situations?

Please check the appropriate box(es).

	<i>English or French</i>	<i>A language other than English or French</i>	<i>English or French and some other ethnic language</i>
1. At home			
2. At school			
3. Place of worship			
4. In leisure time			
5. When volunteering			

The following set of questions deal with your experiences as a volunteer.

17. How do you define volunteerism?

18. Did you volunteer in your home country?

Yes. Where? _____

What type of volunteer work? _____

No

19. How did you hear about the volunteer opportunities in Calgary?

- Another volunteer
- Ethnic media
- Former client
- Internet search
- Mainstream media
- One-to-one
- Presentation/workshop
- Public service announcement
- Volunteer Calgary
- Other. Please specify. _____

20. I volunteer because:

- Believe in cause supported by the organization.
- Use skills and experiences
- Explore my own strengths
- Meet other people
- Personally affected by the cause the organization supports
- Improve job opportunities
- Friends volunteer
- Fulfill religious obligations
- Other. Please specify. _____

21. The following table relates to your volunteer experience in Calgary.

Please complete all that apply.

	Type of volunteer work	Mths./ Yrs. of Involvement	Frequency	Hrs. / mth.	Hrs. / yr.
CIAS			<input type="checkbox"/> Once a week <input type="checkbox"/> Once a month <input type="checkbox"/> Twice a month <input type="checkbox"/> Only once or twice a year <input type="checkbox"/> Other. Please specify: _____		* For LB volunteers, please provide annual volunteer hours.
Other organizations. Please specify: _____ _____ _____ _____			<input type="checkbox"/> Once a week <input type="checkbox"/> Once a month <input type="checkbox"/> Twice a month <input type="checkbox"/> Only once or twice a year <input type="checkbox"/> Other. Please specify: _____		
Other organizations. Please specify: _____ _____ _____ _____			<input type="checkbox"/> Once a week <input type="checkbox"/> Once a month <input type="checkbox"/> Twice a month <input type="checkbox"/> Only once or twice a year <input type="checkbox"/> Other. Please specify: _____		
Other organizations. Please specify: _____ _____ _____ _____			<input type="checkbox"/> Once a week <input type="checkbox"/> Once a month <input type="checkbox"/> Twice a month <input type="checkbox"/> Only once or twice a year <input type="checkbox"/> Other. Please specify: _____		

Other comments: _____

22. Do you participate in any volunteer activities within your own ethnic community?
 Yes. Please specify. _____
 No

23. Are you involved in other forms of helping?
 Yes. Please specify. _____
 No

24. What are your reasons for volunteering at CIAS?

25. What are your reasons for volunteering for other organizations?

26. Are you able to increase the number of volunteer hours at CIAS?

- Yes
- No

27. What limits your ability to volunteer more at CIAS?

Please circle all that apply.

- No extra time
- Unwilling to make year-round commitment
- No one has personally asked you
- Don't know how to get involved
- Have no interest
- Give money instead of time
- Financial cost of volunteering
- Other. Please specify. _____

28. Have you encountered any barriers during your volunteer experience at CIAS?

- Yes. Please specify. _____
- _____
- _____
- No

29. In your volunteer work at CIAS, do you have enough?

Support	Training	Recognition
<input type="checkbox"/> Yes	<input type="checkbox"/> Yes	<input type="checkbox"/> Yes
<input type="checkbox"/> No	<input type="checkbox"/> No	<input type="checkbox"/> No

30. Have you attended any volunteer training sessions at CIAS?

- Yes
- How many? 1 2-3 4-5 6-10 11+
- What did you learn from these training sessions? _____

- No

31. What kind of skills have you acquired through volunteering at CIAS?

Please circle all that apply.

- Interpersonal skills
- Communication skills
- Increased knowledge
- Organizational, managerial skills
- Skills you can apply directly to job
- Technical or office skills
- Fundraising skills
- Other. Please specify. _____

32. What should be done to enhance your volunteer experience at CIAS?

33. Would you recommend volunteering at CIAS to a friend?

- Yes No

Why, or why not? _____

34. Have you benefited from volunteering at CIAS?

- Yes. Please specify. _____

- No. Please specify. _____

35. Have your volunteer experience(s) in Calgary helped your adaptation to life in Canada?

- Yes. Please specify. _____

- No. Please specify. _____

36. Please provide any additional comments.

Thank you.