Upholding Liberty and Justice through the Virtue of Citizen Volunteerism

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Abstract

Alexis de Tocqueville observed that colonial Americans were preoccupied with civic duty, and he spoke to the beneficial power of early American volunteer associations which did not rely on government solutions. Colonial Americans resolved immediate communal needs through volunteerism and charity via civic and religious organizations. From de Tocqueville's perspective, an essential element of being a good citizen was contributing to your community through volunteerism and charity. State and federal government overreach could be avoided by resolving local issues locally. The true nature of citizenship was to ensure liberty and justice through voluntary, philanthropic efforts and avoiding the mandated funding of government-sponsored programs through forced taxes.

Communities benefit from hosting civic and charitable organizations, staffed by their own residents, to provide for the needs of those within their municipalities. For these organizations to be successful, they need volunteers with various skills to run business functions and financial donations in equal measure. Recent studies in American volunteerism support concepts of upholding liberty and justice through charity and volunteerism. This article will research American volunteerism, compare various charitable organizations and the encroachment of governmental programs to replace these services, and offer suggestions for strengthening local volunteer participation levels in the future. In limiting government interventions through the virtues of volunteerism and charity, citizens can collectively use their individual skills and resources to ensure liberty by providing for their neighbors in need and nurturing their communities while promoting the Christian virtue to "love thy neighbor."

American volunteerism and charity are exemplary concepts of virtue which allow opportunities for humanity to resolve the needs of its people without being ensnared with overreaching mandates upon the acceptance of financial aid from federal government sources. The United States of America leads the world in philanthropic endeavors, both in total time volunteered to charitable organizations and total financial contributions per capita.[1] Why, then, is there an overwhelming perception that there are less volunteers and donations available among the civic and charitable organizations in American society today? Volunteers who are overworked tend to leave their commitments to these organizations, creating a greater shortage of 'manpower.'[2] Traditionally, Americans have demonstrated great measures of volunteerism and charity, showing concern for those in their immediate communities.[3] Alexis de Tocqueville witnessed that early Americans were a "nation of joiners," coming together in voluntary associations to address local issues and common goals.[4]

A majority of the first American colonists were working class people; farmers, doctors, business owners, lawyers, and military leaders. Some of these had fled their homelands to escape tyrannical leaders opposed to the free expression of religious beliefs; some emigrated to pursue prosperity.[5] The importance of spiritual life and the foundations of law and order it provided lent to the implementation of a form of democratic government which would not infringe on individual liberties and promote peaceful interactions among its citizens. It is well documented how the British Crown imposed various taxes on the American colonists to pay for the exorbitant costs of waging wars and expanding the Empire throughout the world, without funding improvements for the common good in the colonies. As such, the American colonists were vexed between the choices of funding British engagements outside of North America or using their resources to improve their local communities and the lives of its citizens.

After gaining independence, early Americans provided for the common good through charitable volunteer civic and religious organizations, promoting the concept of "love thy neighbor." The establishment of civic organizations by the affluent, while providing services and materials for the less fortunate in their societies, also doubled as a way for the elite to influence the opinions of those receiving these benefits concerning political affairs,[6] as it was observed that these founders were less engaged with the political mechanisms of their time. The development of the fledgling nation was largely dependent on the voluntary, charitable works headed by the industrial elite, who donated large sums of money to these organizations. In turn, the boards of these organizations usually shared some of the same elite family names, offering the power to conglomerate political and cultural influence over local and macro-economic situations. Endowments to larger organizations and institutions of learning pooled large amounts of money for strategic investing activities that would become the foundation of investment banking in America.[7] Many of these organizations would go on to develop state offices for the coordination

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[1] Richard D. Young, *Volunteerism: Benefits, Incidence, Organizational Models, and Participation in the Public Sector.* (University of South Carolina College of Liberal Arts' Institute for Public Services, 2004), 5.

[2] Jurgen Willems and Sarah Dury. "Reasons for Not Volunteering: Overcoming Boundaries to Attract Volunteers," *The Service Industries Journal* 37, no. 11-12 (2017): 726-745.

[3] Young, *Volunteerism,* 3.

[4] Alexis de Tocqueville, *Democracy in America.* (New York: Alfred A. Knopt, 1945), 198.

[5] Preston Shires, *Hippies of the Religious Right.* (Baylor University Press, 2007).

[6] Tocqueville, *Democracy,* 187.

[7] Peter Dobkin Hall, "A Historical Overview of Philanthropy, Voluntary Associations, and Nonprofit Organizations in the United States 1600-2000," in *The Nonprofit Sector: A Research Handbook,* ed. Walter W. Powell, Richard Steinberg. (Yale University Press, 2006), 38.

of local chapters. Eventually, national headquarters would be needed to coordinate volunteer and paid staff activities on larger scales.[8]

By the 1850s, the aim of these civic and charitable organizations shifted from the distribution of elitist influence on society and politics to more altruistic endeavors. Electoral politics no longer the focus, a more secular view of philanthropy was gaining foothold.[9] Government became a funding resource for charitable groups to augment the private donations received. By addressing the concerns of various demographic and economic groups, the societal majorities formed by these organizations brought forth an avenue of political influence while protecting minorities from social injustices perpetrated in violate of individual liberty.[10] The modern advent of federal welfare and entitlement programs to provide for those in need presents a sampling of pros and cons that can be recognized and realized by local charitable organizations. While the benefits of federalism allow for the larger governmental body to consolidate funding and resources on a larger scale to address emergency or societal events which are considerably greater than could be adequately handled by smaller blocks of government or local philanthropic organizations, this assistance often comes with mandates for reporting and other compliance to federal regulations that would not hold influence over state and local entities otherwise. This paper will attempt to discover the effect of various types of federalism on liberty and justice, the use of local volunteerism to reduce the negative effects of federalism on local efforts, and identify the potential viability for future empirical studies on these matters.

Encroaching demands of American federalism and multi-level government programs threaten the preservation of life, liberty, and property which can be better protected through local charitable efforts. Additionally, a decline in the number of volunteers and donations received by American civic and religious organizations further strains the potential solutions available for implementation locally to combat the issues faced by those in need, creating an environment in which local and state efforts are usurped by federal authority. Historical data supports declining participation in charitable organizations, which will be explored in the Literature Review. The advancement of federal programs to provide for those in need at the state and local levels often comes with compromises by state and local organizations to adhere to federally imposed mandates which have been observed as hindering liberty and justice in certain situations. This study will research these compromises to liberty and justice forfeited to the federal authorities by those receiving aid and determine if these encroachments can be combatted through local volunteerism and private funding donations. This review seeks evidence of the effects of federalism on local volunteer efforts, and vice versa. This effort will determine if current literature can identify how the proliferation of federal government programs effects local volunteer efforts, determine if there is a correlation between volunteerism and the preservation of liberty and justice, and aims to discover if there are effective policies that can be adopted to maximize volunteer participation in local and federal programs while preserving the actualization of liberty and justice.

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[8] Hall, *Historical Overview of Philanthropy,* 38.

[9] Burton J. Bledstein, *The Culture of Professionalism: The Middle Class and the Development of Higher Education in America* (New York, W. W. Norton & Company, 1976).

[10] Walter Powell and Richard Steinberg, *The Nonprofit Sector: A Research Handbook* (Yale University Press, 2006), 39.

A volunteer for the purposes of this article will be considered one who contributes without coercion to charitable endeavors, either through action or monetary support of civic, religious, or governmental programs. Volunteers can be separated into two models based on the level of time available to a charitable cause: collective and reflexive. Collective mannered volunteers offer long-term, continuous service for these groups, while reflexive mannered volunteers reflect the various types of episodic philanthropists offering short-term, low commitment work to an organization. Episodic (short-term) volunteers are categorized as temporary, interim, and occasional, where each group is characterized by their level of time commitment to the organization for which they volunteer.[11]

There exist several social theories concerning volunteerism, and this article does not have the scope to include a compare/contrast of each of them. The relevant theories applied to this endeavor include the Activity and Identity Theories of volunteerism. Activity Theory suggests that, as one ages, they continue to maintain activities enjoyed during their middle age and replace those that no longer engage them with substitute activities. Examples here include replacing occupational work with hobbies or volunteer positions in the community as well as substituting companions lost to geographic relocations or death.[12] This theory is relevant in regard to the voluntary habits of those over the age of 65, including the demographic group known as Baby Boomers, of which there are over an estimated 30 million citizens currently.[13] While a useful gauge for the activities of this particular demographic, it does not account for those under 65. For this demographic, we will consider the Identity Theory of volunteerism, which suggests that individuals volunteer with organizations that are directly identifiable with their daily activities or interest groups.[14,15] For example, a parent who has a child in a sports program may volunteer to be a coach, or to help at the child's school. Those who have had relatives with specific ailments may be more prone to volunteer or contribute to organizations that assist people with those afflictions. As a member of a religious group, individuals may contribute to the activities and charities deemed most appropriate by their peer group. In this study, it is important to clarify that both of these theories (Activity and Identity) are applicable dependent on the demographic of the individual volunteer/donor.

There are four organizational models of volunteerism proposed to identify the structure of these philanthropic involvements.[16] The ad-hoc model is employed by local or state organizations to address immediate concerns within a well-defined issue (crime, drug addiction, homelessness, poverty, etc.). The outside recruitment/internal management model combines the efforts of volunteers from civic organizations who lend their services to providing distribution and other services of government-supplied aid. The centralized and decentralized models

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[11] Nancy Macduff, "Societal Changes and the Rise of the Episodic Volunteer," *Emerging Areas of Volunteering* 1, no. 2 (2005): 49-61.

[12] Robert J. Havighurst, Bernice L. Neugarten, and Sheldon S. Tobin, "Disengagement and Patterns of Aging," in *Middle Age and Aging: A Reader in Social Psychology*, ed. Bernice L. Neugarten (Chicago: The University of Chicago Press, 1968), 161-172.

[13] MetLife, *The MetLife Report on Early Boomers: How America's Leading Edge Baby Boomers will Transform Aging, Work & Retirement* (New York: Author, 2010).

[14] John Wilson, "Volunteerism Research: A Review Essay," *Nonprofit and Voluntary Sector Quarterly* 41, no. 2 (April 2012): 176-212.

[15] Hans B.C. Spiegel, "Volunteers in the Federal System: Who? What? Why?," *National Civic Review* 69, no. 4 (1980): 185-190.

[16] Young, *Volunteerism*, 7-9.

coordinate volunteer efforts centrally from a jurisdictional level of government, or in a decompartmentalized structure where each sub-jurisdictional unit coordinates separately, respectively. The former can be described as a centralized state agency that sends volunteers to various parts of the jurisdiction for various events, while the latter resembles a decentralized structure at the county or local level where volunteers are recruited and coordinated locally. The applicable merits of these models can be evaluated depending on the type of governmental involvement.

For this study, the concepts of cooperative and competitive federalism will be considered.[17] Dual (or layer-cake) federalism defines the separate levels of responsibility between national and state/local government. Cooperative federalism combines the efforts of these levels but contains provisions for the subordinate levels to adhere to certain mandates by the federal level in exchange for assistance. This model was advanced to prevent the consolidation of power by federal authorities under the guise of centralization. However, criticisms of cooperative federalism identify the shifting of costs to state/local levels from federal unfunded mandates, driving up state/local spending without recourse from those elected at those levels. These acts impose undue strains on state/local authorities who must find additional funds to pay for these mandates, while taking away their ability to choose other projects that they may need to address. Competitive federalism, which is not privy to a contemporary theory model, has been historically viewed as "essential for democracy."[18] Since democratic societies are based on competition, local residents can migrate to municipalities that fit their societal ideals, while local institutions can retain residents voluntarily through the fulfillment of their needs.[19] As such, competition encourages volunteerism. This can be witnessed in the acceptance by Americans to practice religious beliefs without federal interventions (freedom of religion), while competing with other organizations for donations and volunteers. These activities limit corruption and oppression as citizens practice their right to support the charitable and religious organizations they choose, as opposed to government-sanctioned churches which have been shown historically to limit liberty and justice. For this article, the concepts of liberty and justice will be addressed as responsible individual freedoms and the social justice of equality.

Literature Review

It is important to understand the trends of volunteerism and the purpose of local charitable efforts. Volunteerism is hindered by limitations caused by time constraints experienced by individuals. Charitable giving, or the donating of funds and goods, offers an opportunity to contribute with minimal planning and commitment.[20] Locally, volunteers find a penchant for organizations that align with their daily interactions, as explained in the Identity Theory of volunteerism previously. Studies show that nearly one in four volunteers can be found coaching or teaching at a local educational or nonprofit facilities, while campaigning and fundraising activities account for just under that number, followed very closely by the collection, servicing, or delivering of goods to final consumers of the charitable efforts.[21] Additionally, this

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[17] John Kincaid, "Assessing Competitive Federalism in Light of Excessive Cooperative Federalism," *Proceedings of the Annual Conference on Taxation Held under the Auspices of the National Tax Association-Tax Institute of America* (National Tax Association-Tax Institute of America, 1988), 37-41.

[18] Joseph A. Schumpeter, *Capitalism, Socialism, and Democracy* (New York: Harper, 1942).

[19] Kincaid, *Competitive Federalism*, 38.

[20] Marcus Kemmelmeier, Edina E. Jambor, Joyce Letner, "Individualism and Good Works: Cultural Variation in Giving and Volunteering Across the United States," *Journal of Cross-Cultural Psychology* 37, no. 3 (May 2006): 327-344.

[21] Young, *Volunteerism*, 7.

study found that religious organizations boasted nearly 34% of all volunteers, followed by educational and youth programs (27%). Nearly 70% of the surveyed subjects stated that they only volunteered with a single organization, which is supported by data collected by Stephanie Boraas in her study on volunteerism in the United States.[22] Just over 45% of volunteers are 65 years or older; a significant number which supports the Activity Theory of volunteerism. Younger volunteers under the age of 18 gravitated towards educational and youth organizations. Volunteers are recruited for local efforts in three ways; being invited by a friend or acquaintance, learning about opportunities to volunteer through one of their organizations, or being recruited by a relative.[23] Each of these methods of recruitment can be traced to the Identity Theory of volunteerism.

   Volunteerism is on the decline with diminishing rates of volunteer recidivism, while competition for volunteers increases exponentially as the number of active organizations increase.[24,25] Federal programs may compete with local organizations by depleting local volunteer pools. Federal and state programs often have volunteer positions for state-sponsored programs assisting local communities. AmeriCorps uses federal funding in the recruitment of local volunteers in nearly 2,100 organizations to provide mentorship and learning opportunities for those wishing to construct local parks, provide disaster relief, and construct living facilities across the nation.[26] Statewide volunteer programs often default to the established professionalism of organizations such as the United Way of America, which has chapters in most counties across the United States, lending their vast network to provide for larger, national-scale events while, at the same time, providing for food, goods, and services to those in their local communities.[27]

   Volunteerism and charitable giving have shown to provide economic impacts for taxpayers. The active involvement of volunteers through the donation of time in service of these charitable organizations helps to relieve the government and individual families of the financial costs of providing philanthropic assistance.[28] Volunteers offer public sector management productivity increases with the realization of cost avoidance, while also promoting value-added services, social harmony, and public trust.[29] Local volunteers are often utilized by local municipalities and organizations to contribute to the upkeep of parks and recreation facilities, public safety efforts, and with certain administrative and support roles, such as writing grants.[30] These types of government-sponsored volunteer recruitment help to minimize the costs to administer local programs, stretching the tax dollar to accommodate for an ever-growing list of needs by the constituency. When these organizations have to compete with federal and state programs for social capital, there are some that will be left with too few people to carry out their mission.

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[22] Stephanie Boraas, "Volunteerism in the United States," *Monthly Labor Review* 126, no. 8 (August 2003): 3-11.

[23] Young, *Volunteerism*, 10.

[24] Evangelia K. Blery, Efstathia Katseli, Nertilda Tsara, "Marketing for a Non-profit Organization," *International Review on Public and Nonprofit Marketing* 7, no. 1 (2010): 57-68.

[25] Galit Ventura Yanay, Niza Yanay, "The Decline of Motivation?: From Commitment to Dropping Out of Volunteering," *Nonprofit Management and Leadership* 19, no. 1 (2008): 65-78.

[26] Young, *Volunteerism*, 17-18.

[27] Christian Science Monitor, "The Gift of Time Notches a Decade of Growth," *Christian Science Monitor* (November 26, 2001).

[28] Susan M. Chambré, F. Ellen Netting, "Baby Boomers and the Long-Term Transformation of Retirement and Volunteering: Evidence for a Policy Paradigm Shift," *Journal of Applied Gerontology* 37, no. 10 (2018): 1295-1320.

[29] Young, *Volunteerism*, 23-24.

[30] Ibid, 18.

John Kincaid,[31] writing on behalf of the US Advisory Commission on Intergovernmental Relations, considered the merits of competitive federalism under the pretense of excessive cooperative federalism. He proposed that the value put on the concepts and actualization of liberty by national government agencies and leaders, regarding both communitarian and personal liberty, ensures the effectiveness of cooperative and competitive federalism. He states that the restraint of competition through mandates and law may work to limit democracy and liberty, while "unbridled competition" can lead to inequality and variable social justice. Although competition can be seen historically as essential for democracy (such as a free-market economic model), there is little empirical research concerning competition in a federal environment. Kincaid relays that competition restrains hierarchical tendencies and prevents the monopolization of goods and power by the elite few or the formation of cartels by "the many". This would otherwise create an environment of tyranny by the minority or the majority, respectively, and perpetuates inequity. Kincaid recognizes that competition reinforces volunteerism, since volunteers and donors who have multiple organizations to which they can contribute choose the organizational missions which fulfill their needs of altruism or assist targeted demographic groups with which they identify. It is noted that cooperative federalism advocates coercive federalism, where conscription of state and local government resources by the national government undermines basic libertarian principles.[32]

Here, the federal government, in return for their 'cooperation,' receive power over state and local policy while passing along "unfunded mandates" for which the larger body does not provide resources for implementation or perpetuation of the conditions of agreement with the subordinate governments.[33] For example, a state government agrees to accept a mandate that they must drug-test their employees in perpetuity in order to accept emergency response funding for a major weather event in their jurisdiction. While accepting the funding allows the state government to address their immediate emergency needs, they will incur increased costs to administer and execute a drug-testing program to adhere to the mandates of the aid agreement. Kincaid[34] concluded that reliance on local voluntary efforts in lieu of the coercion experienced by these mandates could resolve issues with the current incarnation of cooperative federalism, while beneficial competition under loosened federal restrictions can invigorate the effectiveness of the funding and efforts of local organizations.

Hans Spiegel,[35] writing in the National Civic Review, questioned the appropriate level of involvement for federal funding regarding volunteerism. Is it better for these funds to go directly to private, non-profit agencies at the local level, or should the money be used to indirectly support local efforts through national volunteer service organizations? Spiegel questions if direct recruitment and funding of volunteer efforts by the federal government constitutes encroachment, while pondering the cost-effectiveness of such a process. The article proposes the preservation of the volunteer advocacy role, where volunteerism is rooted in protest against contemporary social issues and results in the formation of organizations that eventually succumb to accepting federal funding (LEAA and CDBG grants), and in doing so, compromise their position of protest with the need for operational revenue. Setting forth more questions than answers, Spiegel cautions toward the preservation of the sovereignty of local volunteerism when

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[31] Kincaid, *Competitive Federalism*, 37-41.
[32] Ibid, 37-41.
[33] Joseph F. Zimmerman, Contemporary American Federalism: The Growth of National Power (New York: SUNY Press, 2009): 116-133.
[34] Kincaid, *Competitive Federalism*, 37-41.
[35] Spiegel, *Volunteers*, 185-190.

accepting federal funding, proposing a national endowment fund in lieu of the current model utilized to minimize the encroachment of federal mandates that usually accompany the acceptance of federal grant funding.

While individualistic societies, which includes the United States, may seem to protect and promote the free activities of individual self-interest, it is proposed that cultural individualism can help to preserve liberty and justice through charitable efforts and volunteerism. Studies reviewed have proposed that individualists view prosocial actions as matters of personal responsibility, complimentary with the individualist's interests in developing their own potential; a concept extended to the promotion of social welfare.[36,37] The tenets of individualism promote the individuals' dignity and human rights under a universalist human ethics pretense.[38] The focus on individual rights enshrined in the Bill of Rights acts as a collective expression of individualism to prevent federal incursions involving life, liberty, and property. Regarding volunteerism, citizens in individualist societies contribute to communal needs more readily when the engagement is voluntary, and they are able to choose which efforts to support without mandate.[39]

James Carafano and Richard Weitz,[40] writing for The Heritage Foundation in Washington, D.C., recognized local responses to local issues with limited federal governmental authority as the cornerstone of American charitable efforts, stating that those best prepared to handle these local issues are the local authorities. The authors also give a nod to the value of pooling greater resources for local issues through federal efforts, but state firmly that local autonomy should not be questioned as long as the local authorities remain viable and operate within federal law. It is noted that citizens who are not engaged in activities of local benefit develop distrust for the authorities involved, more especially when the response is federally coordinated.[41] While federal organizations can assist in closing the gaps in funding and coordination unavailable to state and local agencies to address emergencies and larger social issues, as witnessed during the Hurricane Katrina devastation in New Orleans or the September 11th terrorist attacks in New York, these funds should be based on risk and vulnerability with limited mandates. Mandates often create more issues for the local authorities to attend to at times when their resources are limited. It was concluded that federal efforts should seek to encourage, not supplant, local community-centered programs.

A study led by researcher Douglas D. Perkins[42] on behalf of the Department of Human and Organizational Development at Vanderbilt University in 2021, explored how various factors such as political and fiscal decentralization, civil liberties, and citizen volunteerism predict a measurement of well-being, equality, and happiness. This study utilized the Human Development Index (as a measurement of quality of life), the Gini coefficient (indicating income inequity), and the National Happiness Index (in the form of a Gallup World Poll) to determine

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[36] Alan S. Waterman, *The Psychology of Individualism* (New York: Praeger, 1984).

[37] Alan S. Waterman, "Individualism and Interdependence," *American Psychologist* 36: 762-773.

[38] Shalom H. Schwartz, "Individualism-Collectivism: Critique and Proposed Refinements," *Journal of Cross-Cultural Psychology* 21, no. 2 (1990): 139-157.

[39] Kemmelmeier et al., *Individualism*, 327-344.

[40] James Jay Carafano, Richard Weitz, "Learning from Disaster: The Role of Federalism and the Importance of Grassroots Response," *Backgrounder*, no. 1923 (Heritage Foundation, March 21, 2006).

[41] Roz D. Lasker, "Redefining Readiness: Terrorism Planning Through the Eyes of the Public," *New York Academy of Medicine*, September 14, 2004.

[42] Douglas D. Perkins, Mehmet Reha Ozgurer, Andrew Lupton, Shadi Omidvar-Tehrani, "Well-Being as Human Development, Equality, Happiness and the Role of Freedom, Activism, Decentralization, Volunteerism and Voter Participation: A Global Country-Level Study," *Frontiers in Psychology* (2021): 4131.

how the previously mentioned factors relate.[43,44,45] Perkins' group highlighted empirical evidence of volunteerism as social capital which is manifest through citizen participation in religious, educational, and civic community service organizations and becomes a more consistent expression of citizenship than voting in municipal elections twice a year.[46,47] This participation leads to improvements in economic well-being and community satisfaction.[48]

Perkins declares that voluntary citizen participation in policy areas promotes social justice and a better quality of democracy.[49] The study's results showed a positive correlation between a sense of liberty (expressed as the Freedom Score) and the amount of time volunteering for an organization, but also a positive correlation between happiness and time volunteered. A direct relationship was proposed between the historical, cultural influences of grassroots activism and the behavioral influence of volunteerism. These results echo the data from another study where 64% of those interviewed preferred individual voluntary efforts over government programs to meet local needs.[50] As such, studies show that local support and leadership for philanthropic endeavors have been directly correlated with the preservation of liberty and justice through the limitation, but not elimination, of federal involvement. Here, involvement should not be misconstrued with intervention, which implies sovereign federal control over the processes of such organizations and efforts.

Before policies can be suggested to increase volunteer efforts, an understanding of why people do not volunteer is necessary. With declining rates of volunteerism, organizations tend to create policies to attract volunteers that can donate the most amount of time, while minimizing efforts to manage episodic volunteers with less time to contribute.[51] Contemporary studies have offered that nearly 80% of those citizens who do not participate in volunteering would consider donating time to charitable organizations if they were given short-term tasks with no strict commitments.[52] Family or work commitments were listed as the main reason for adults not volunteering, with 70% of those surveyed expressing an active avoidance of volunteering for political activities.[53] Greater acceptance and flexibility for episodic volunteers can increase

[43] Elvira Churilova, Viktor Salin, E. Shpakovskaya, Oksana Sitnikova, "Influence of World Social and Economic Indicators' Interlinkage on the Development of Human Potential," *Journal of International Studies* 12, no. 4 (2019).

[44] Muhammed H. Van, "Determinants of the Levels of Development based on the Human Development Index: Bayesian Ordered Probit Model," *International Journal of Economics and Financial Issues* 7, no. 5 (2017): 425.

[45] John F. Helliwell, Richard Layard, Jeffrey Sachs, Jan Emmanuel De Neve, *World Happiness Report 2020*. (New York: Sustainable Development Solutions Network).

[46] James S. Coleman, "Social Capital in the Creation of Human Capital." *American Journal of Sociology* 94 (1988): S95-S120.

[47] John F. Helliwell, "Well-Being and Social Capital: Does Suicide Pose a Puzzle?," *Social Indicators Research* 81 (2007): 455-496.

[48] Perkins et al., *Well-Being as Human Development*, 4131.

[49] Ibid, 4131.

[50] Young, *Volunteerism*, 6-7.

[51] Melanie Randle, Sara Dolnicar, "Not Just Any Volunteers: Segmenting the Market to Attract the High Contributors," *Journal of Nonprofit & Public Sector Marketing* 21, no. 3 (2009): 271-282.

[52] The National Volunteer Center, Virginia, 1989, 1992-035, Box: 8. Office of Policy & Management Records, RG015. Connecticut State Library.

[53] Young, *Volunteerism*, 11.

participation through the assignment of duties with shorter durations, offering those with limited time commitment levels to contribute on an ad-hoc basis.[54,55] Collective mannered volunteers serving on ad-hoc committees to address needs within a community can provide a wealth of social capital immediately but without sustained effort after the immediacy is quelled. The need for longer-term volunteers is necessary for the continuity of preparedness within an organization.

Literature on volunteerism often involves the examination of motivations and predispositions to predict volunteer participation levels.[56,57,58] John Wilson,[59] reviewing volunteerism research at Duke University, took a data driven approach with a stated distinct bias in favor of survey data to document theories of volunteer motivation relating primarily to the Identity Theory of volunteerism. Noting that emotional responses to particular groups in need of relief is not enough to motivate one to volunteer, obligatory motivations are identified behind acts of solidarity in local communities.[60] Performance of volunteer work can be motivated by a sense of personal identity, such as one's need to fulfill altruistic endeavors or finding value in themselves by helping others.[61,62] Role identities under the Identity Theory of volunteerism can also explain individual motivations to volunteer, giving people an opportunity to express activism, compassion, religious obligations of charity, communality, and avenues to becoming good citizens and leaders in their communities.[63,64] Correlations in a study on giving and volunteering found that both of these activities are rooted in prosocial orientations by individuals to help strangers.[65] By expressing the individualism protected by the US Constitution, American citizens are able to pursue their own local voluntary and charitable-giving opportunities without federal incursion.

[54] Lesley Hustinx, Frans Lammertyn, "Collective and Reflexive Styles of Volunteering: A Sociological Modernization Perspective," *Voluntas: International Journal of Voluntary and Nonprofit Organizations* 14 (2003): 167-187.

[55] Macduff, *Societal Changes*, 49-61.

[56] Robert J. Fisher, Mark Vandenbosch, Kersi D. Antia, "An Empathy-Helping Perspective on Consumers' Responses to Fund-Raising Appeals," *Journal of Consumer Research* 35, no. 3 (2008): 519-531.

[57] Robert J Fisher, David Ackerman, "The Effects of Recognition and Group Need on Volunteerism: A Social Norm Perspective," *Journal of Consumer Research* 25, no. 3 (1998): 262-275.

[58] Becky J. Starnes, Walter W. Wymer Jr., "Conceptual Foundations and Practical Guidelines for Retaining Volunteers Who Serve in Local Nonprofit Organizations: Part II." *Journal of Nonprofit & Public Sector Marketing* 9, no. 1-2 (2001): 97-118.

[59] Wilson, *Volunteerism Research*, 176-212.

[60] Jacqueline Butcher, "Conceptual Framework for Volunteer Action and Acts of Solidarity," in *Mexican Solidarity: Citizen Participation and Volunteering* (New York: Springer, 2010): 18.

[61] M. Kyle Matsuba, Daniel Hart, Robert Atkins, "Psychological and Social-Structural Influences on Commitment to Volunteering," *Journal of Research in Personality* 41, no. 4 (2007): 889-907.

[62] Sylvia Fuller, Paul Kershaw, Jane Pulkingham, "Constructing 'Active Citizenship': Single Mothers, Welfare, and the Logics of Voluntarism," *Citizenship Studies* 12, no. 2 (2008): 157-176.

[63] Elena Marta, Maura Pozzi, "Young People and Volunteerism: A Model of Sustained Volunteerism During the Transition to Adulthood," *Journal of Adult Development* 15 (2008): 35-46.

[64] Fernando Chacón, Maria Luisa Vecina, Maria Celeste Davila, "The Three-Stage Model of Volunteers' Duration of Service," *Social Behavior and Personality: An International Journal* 35, no. 5 (2007): 627-642.

[65] Kemmelmeier et al., *Individualism*, 327-344.

A majority of the volunteers in the United States serve in religious organizations.[66,67] It was found that religious involvement during one's formative years predicted higher volunteerism as an adult more than any other demographic factor,[68] while those with parents who volunteered are more likely to emulate that behavior as adults.[69] This religious involvement may lead to a type of collectivism where church members are expected to contribute to the church's charitable efforts, forcing the volunteer to conform to the decisions made without their direct input.[70] Mandatory volunteer programs in educational institutions, while an oxymoron, have been shown to improve attitudes towards volunteerism and positively promote involvement later in life.[71,72,73,74] The studies reviewed by Wilson present a roadmap for organizations wishing to recruit local volunteers by providing specific factors and motivations inherent in current volunteers that can be combined with marketing efforts to attract more hands to their projects. The compilation also notes how volunteers prefer structure in their organizations, with local volunteers having a moral schema or religious propensity for their efforts.

Organizational and institutional environments are a determinant factor for volunteers to consider when deciding on what efforts to support.[75,76] The desire for structure by volunteers is reiterated in a study by R. Dale Safrit and Mary Merrill in the Journal of Volunteer Administration.[77] Reinforcing the data towards episodic volunteering, individual motives of volunteers, and competition among organizations for this charitable help, the authors explain barriers to volunteering (lack of time) and the importance of volunteer managers to create opportunities for those with less availability to contribute meaningfully to the mission;[78] another motive that contributes to whether volunteers return for future opportunities. Organizations experiencing attrition due to volunteer burnout leave the remaining help with more work done by

[66] Benjamin Lough, "International Volunteering from the United States Between 2004 and 2012," *Research Brief, CSD Publication* No. 13-14 (June 2013).

[67] Marc A. Musick, John Wilson, *Volunteers: A Social Profile* (Indiana University Press, 2007).

[68] Thomas Perks, Michael Haan, "Youth Religious Involvement and Adult Community Participation: Do Levels of Youth Religious Involvement Matter?," *Nonprofit and Voluntary Sector Quarterly* 40, no. 1 (2011): 107-129.

[69] Richard K. Caputo, "Religious Capital and Intergenerational Transmission of Volunteering as Correlates of Civic Engagement," *Nonprofit and Voluntary Sector Quarterly* 38, no. 6 (2009): 983-1002.

[70] Kemmelmeier et al., *Individualism*, 327-344.

[71] Nicholas Bowman, Jay Brandenberger, Daniel Lapsley, Patrick Hill, Jessica Quaranto, "Serving in College, Flourishing in Adulthood: Does Community Engagement During the College Years Predict Adult Well-Being?," *Applied Psychology: Health and Well-Being* 2, no. 1 (2010): 14-34.

[72] James Griffith, "Community Service Among a Panel of Beginning College Students: Its Prevalence and Relationship to Having Been Required and to Supporting "Capital"," *Nonprofit and Voluntary Sector Quarterly* 39, no. 5 (2010): 884-900.

[73] Daniel Hart, M. Kyle Matsuba, Robert Atkins, "The Moral and Civic Effects of Learning to Serve," Handbook of Moral and Character Education (New York: Routledge, 2008): 484-499.

[74] Ailsa Henderson, Steven D. Brown, S. Mark Pancer, Kimberly Ellis-Hale, "Mandated Community Service in High School and Subsequent Civic Engagement: The Case of the "Double Cohort" in Ontario, Canada." *Journal of Youth and Adolescence* 36 (2007): 849-860.

[75] Thomas Rotolo, John Wilson, "State-Level Differences in Volunteerism in the United States: Research Based on Demographic, Institutional, and Cultural Macrolevel Theories," *Nonprofit and Voluntary Sector Quarterly* 41, no. 3 (2012): 452-473.

[76] Kieran Healy, "Altruism as an Organizational Problem: The Case of Organ Procurement," *American Sociological Review* 69, no. 3 (2004): 387-404.

[77] R. Dale Safrit, Mary V. Merrill, "Management Implications of Contemporary Trends in Volunteerism in the United States and Canada," *Journal of Volunteer Administration* 20, no. 2 (2002): 12-23.

[78] R. D. Safrit, J. E. King, K. Burcsu, "A Study of Volunteerism in Ohio Cities and Surrounding Communities" (Columbus, OH: Department of Agricultural Education, The Ohio State University, 1994).

less people, further exacerbating the burnout.[79] To combat this burnout, a sense of personal accomplishment can be courted from volunteers by organizations who offer personal and professional development opportunities that enrich the volunteer while also increasing their contributable skills to the organizations' efforts.[80]

The federal government is not always in opposition to state and local authorities in regard to the recruitment of volunteers. Facing concerns of liability by volunteers wishing not to be entangled in litigation from their charitable efforts, the federal government passed into law the Volunteer Protection Act of 1997, which limited the legal liability for volunteers of civic and charitable organizations.[81,82] Through the combined efforts of former Joint Chiefs of Staff Chairman General Colin Powell and Congress, this legislation found its authority in the Commerce Clause to promote volunteerism because those contributions would most often be provided otherwise by private organizations operating under the auspices of interstate commerce. Volunteers of governmental organizations or civic nonprofits became immune from harm caused by acts or omissions occurring during their service. This federal intervention was proposed to augment the ability of all civic and charitable organizations to recruit community leaders and workers to their efforts without fear of personal loss.

Contributions, Limitations, and Future Research

In consideration of how the proliferation of federal government programs affect local volunteer efforts, evidence is found that federal programs do affect local efforts by augmenting or hindering local volunteer efforts depending on the model of federalism applied. Federal funding and programs can contribute in positive and negative ways. Federal competition and commandeering of state and local efforts discourage local volunteers and donations in a dual-federalistic relationship. Cooperative federalism with reduced mandates on subordinate municipalities offers the best model of multi-level efforts which can also be applied. Competitive federalism can help to reinforce local volunteerism.

Considering the existence of evidence towards a correlation between volunteerism and the preservation of liberty and justice, literature has been found to support a correlation between these concepts. Increased volunteerism has been shown to help preserve liberty and justice. State and local organizations can contribute to federal programs through local volunteer recruitment, reducing costs of federal programs and offering more fund availability for distribution while increasing opportunities for local involvement. As more communities are helped through the fund maximization created by volunteerism and donation, greater social justice through equality of opportunity is realized in local communities. The fewer federal mandates that accompany funding opportunities, the more effort can be applied to the charitable/communal effort in lieu of grant administration and compliance.

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[79] Ibid.

[80] R. D. Safrit, M. Merrill, "Management Implications of Contemporary Trends in Voluntarism in the United States and Canada," *Voluntary Action* 3, no. 1 (London Institute for Volunteering Research, 2000): 73-88.

[81] William Marshall, "American Political Culture and the Failures of Process Federalism," *Harvard Journal of Law and Public Policy* (1998): 139.

[82] The Volunteer Protection Act of 1997, Pub L. No 105-19, 111 Stat 218 1997.

In determination of the existence of effective policies that can be adopted to maximize volunteer participation in local and federal programs while preserving the actualization of liberty and justice, literature has been found of effective policies which exist towards these ends. Policies have been identified to maximize volunteer participation in local and federal programs while preserving liberty and justice. Policies that create the most beneficial synergistic efforts between federal and local efforts to increase volunteerism in charitable programs are most successful at accomplishing the goals set while providing adequate funding and volunteer pools. Local volunteerism and charitable endeavors can be supported by federal funding sources without impositions to liberty and justice through reduced mandates. Organizations directly benefit from offering personal and professional development opportunities to volunteers to increase their skills. Cooperative federalism can be utilized so that each level of government retains sovereignty without top-down mandates. Federal assistance can be applied by state and local organizations, keeping decisions local. State and local distribution of funding through existing volunteer and charitable organizations optimizes the efforts of all involved, providing these organizations with the funding needed to augment their volunteer recruitment efforts.

The scope of this article was not all-inclusive, as the amount of material on this subject exceeds the limits of this submission. Works relating directly to the topics within the scope of this paper were prioritized. Additional efforts can be applied toward researching specific motivations of volunteers to specific organizations, researching various ways that organizations can market to specific volunteer groups to increase participation/donations, and evaluating effectiveness comparisons of federal and local charitable efforts. An empirical study including new survey data from volunteers and local organizations concerning the influence of federal funding on local volunteer recruitment and retention can be developed to fill the vacancy of scientific information, currently unavailable, in this field of study. Additionally, empirical studies can be developed which examine the personal motivators and perceived rewards for volunteers, in an effort to recognize methods to increase recidivism.

Conclusion

Policies which allow for federal augmentation of local volunteer efforts create the most beneficial results, while the maintenance of local controls of these efforts can promote greater voluntary participation while preserving the concepts of liberty and justice. Charitable and local volunteer opportunities exist in abundance, and organizations need people to lead, work, or donate. Identifying specific reflexive mannered volunteers to manage the organizations while recruiting episodic volunteers to work specific events or perform short-term activities should be an active goal for every successful organization. The virtue of altruism, of which volunteerism is a component, was the foundation of efforts by early American religious organizations to provide for those in their local communities. As populations began to grow, some of these concerns were transferred, or usurped, by good-intentioned federal programs containing unintended consequences in the form of unfunded mandates. Competition between state and local municipalities for volunteers and federal funding can lead to unfunded mandates and other social injustices which consume local resources, leaving the recipients of local volunteerism and charity short.

When the various levels of American government come together on a level playing field to preserve the interests of those they serve without the imposition of mandates that create social injustices, a wonderful synergy can be experienced for all involved. While it has been shown that some level of federal involvement can augment the value of volunteerism, keeping efforts local ensures that encroachments on liberty and justice, such as provisional mandates from the acceptance of federal assistance, will be minimized. Volunteerism is truly a 'win-win' situation for all involved. Local governments see an efficiency in the tax dollars used towards community programs through volunteer efforts. Civic and religious organizations receive monetary donations from their citizens which are converted into goods and services for those in need in their communities. Through these local efforts to love our neighbors, volunteers and donors reduce the reliance on federal programs and funding, which in turn reduces the level of federal taxation necessary and eliminates the imposition of mandates from the federal government.

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