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Perceived Benefits of Habitat for Humanity Global Village Program

Djam Bakhshandegi

A research report submitted to the Faculty of Commerce, Law and Management, University of the Witwatersrand, Johannesburg, in partial fulfilment of the requirements for the degree of Masters of Public and Development Management

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ABSTRACT

Non-governmental Organisations are increasingly being scrutinised and have been the target of frequent criticism about their impact on reducing levels of poverty, which seemingly have failed to decrease since the formal identification and rise of non-profit organisations in the 1950s. In the highly competitive world in which these organisations develop – internationally operating NGOs are numbered at 40,000 (Anheier et al, 2001), while national numbers are even higher, in many instances in the millions – they are increasingly required to promote their programs and vision through effective, transparent and accountable marketing and communication frameworks and tools that reflect the reality at ground level and not some naive vision of a better world.

To enable such a culture of transparency and ethical correctness, organisations need to grapple with their identities and fully understand what their objectives, their vision and mission are to become more effective instruments of development. And in turn be able to clearly translate and communicate that message to their partners, be it communities, donors, partner organisations and government institutions.

The purpose of this research report is to investigate factors affecting the perceptions of stakeholders within one program offered by Habitat for Humanity, the Global Village programme. These perceptions and attitudes all have implications for the successful communication of the organisation's mission and its objectives in creating such a program.

Although the scope of this report was limited to one country, the results of the research were supported by the perceptions of professionals managing such a program both at the level of another country and at regional level.

Propositions were made that the program although delivering on certain aspects of its marketing, did not in fact address the gap between volunteers and communities through effective education on the mission and objectives of the program.

Recommendations include the incorporation of systematic and monitored advocacy on the mission of the organisation to all its stakeholders; strongly communicating its identity as a partner instead of a charity; and balancing the expectations of all its stakeholders through processes of education, communication and control.

DECLARATION

I, Djam Bakhshandegi declare that this research report is my own, unaided work. It is being submitted in partial fulfilment for the degree of Masters in Public and Development Management at the University of the Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination in this or any other university.

_____

Djam Bakhshandegi

28 day of February 2007

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DEFINITIONS

Affiliate community: means a community which has a functioning committee that oversees the selection of homeowners, repayment of loans into the Revolving fund, and construction of houses with the community. To supplement house payments and provide for growth and expansion, each affiliate also raises funds locally. Every affiliate around the world is encouraged to give ten percent of what they have raised locally to an affiliate (outside their national borders) or another national program. Thus, affiliates around the world support each other.

Decent home: means a house that is durable and solid, that has more than 1 room to cater for families; and that has separate or built in toilet, bathroom and kitchen facilities.

Global Village Program: is a Habitat for Humanity program that involves short-term house-building trips that provide concerned volunteers the opportunity to get involved with Habitat's work firsthand. The teams usually include between 10-15 volunteers who apply online to the trip that interests them. Volunteers fully fund all costs incurred in terms of travel, accommodation and food, as well as a donation to the communities they are helping.

Habitat for Humanity: Habitat for Humanity is an international ecumenical Christian non-governmental organisation that focuses mainly on building houses with families in need regardless of religious or cultural affiliation. Non-partisan, non-proselytising and non-denominational in nature, Habitat has in its ranks people of all races, religions and cultural backgrounds; its main driver is to demonstrate the love of Christ and his attributes in action – Christ as the Carpenter.

Poverty Housing: means housing that is unhealthy, dangerous and too small for the family it accommodates. Instances of poverty housing are: shacks; straw roofing and earth floors that are not maintained and that crawl with vermin and decay; crumbling walls; houses that accommodate parents, children and relatives in one room only; rooms that lodge both humans and animals, such as cattle, donkeys or goats; and so on.

Resource Development and Communications: is a department within Habitat for Humanity that is responsible for fundraising and communications to the public and press. Included in its role are the creation of fundraising projects and packages; the marketing of such products; and communications to the wider public of the work Habitat for Humanity and its partners do.

Revolving Fund for Humanity: Homeowners are required to pay back their houses, but no interest is charged for the Habitat loan. The house payments go into a Revolving Fund for Humanity, which is used to fund more houses in the community.

Sweat Equity: means time and effort prospective homeowners spend in the construction of their home and the homes of other recipients in the program. Its aim is to lower the cost of houses and provide for increased solidarity, exchange and community building.

The Poor: means people who live in deplorable conditions; these might be people who live with only 1$/day or 2$/day or even more, but who are not able to afford basic living conditions for their families, such as a decent house, water, schooling and so on.

ABBREVIATIONS

CSI or CSR	Corporate Social Investment OR Corporate Social Responsibility
GB	Great Britain
GV	Global Village
HFH AME	Habitat for Humanity Africa and the Middle East
HFHI	Habitat for Humanity International (Headquarters)
HFH LAC	Habitat for Humanity Latin America and the Caribbean
NGO(s)	Non-Governmental Organisation(s)
RDC(s)	Resource Development and Communications (Managers)
UN	United Nations
UNCHS	United Nations Centre for Human Settlements
US	United States
WB	World Bank

INTRODUCTION

The motivation behind this study came from reflection on the following passage and how its vision of a better world could be realised through programs offered in the development sector, and by Habitat for Humanity in particular:

> *Throughout the world, immense intellectual and spiritual energies are seeking expression, energies whose gathering pressure is in direct proportion to the frustrations of recent decades. Everywhere the signs multiply that the earth's peoples yearn for an end to conflict and to the suffering and ruin from which no land is any longer immune. These rising impulses for change must be seized upon and channelled into overcoming the remaining barriers that block realization of the age-old dream of global peace. The effort of will required for such a task cannot be summoned up merely by appeals for action against the countless ills afflicting society. It must be galvanized by a vision of human prosperity in the fullest sense of the term -- an awakening to the possibilities of the spiritual and material well-being now brought within grasp. Its beneficiaries must be all of the planet's inhabitants, without distinction, without the imposition of conditions unrelated to the fundamental goals of such a reorganization of human affairs…*
>
> *…With the physical unification of the planet in this century and acknowledgement of the interdependence of all who live on it, the history of humanity as one people is now beginning. The long, slow civilizing of human character has been a sporadic development, uneven and admittedly inequitable in the material advantages it has conferred. Nevertheless, endowed with the wealth of all the genetic and cultural diversity that has evolved through past ages, the earth's inhabitants are now challenged to draw on their collective inheritance to take up, consciously and systematically, the responsibility for the design of their future.(The Prosperity of Humankind, 1995)*

As such, this conscious and systematic will to address injustices at play in the world need to be grown and channelled through programs that are effectively tackling different people and cultures and uniting them under a just and overarching cause.

The Global Village program is presented as a tool that can transform people. It therefore has the potential to act as a catalyser and mover toward greater understanding, unity and possibly global peace. Because it is fundamentally about human experience, the first step toward appreciating its full potential is to study the perceptions on its effectiveness by all participants in the program.

CHAPTER 1: INTRODUCTION AND BACKGROUND

1. Introduction

"Today, the net worth of the 358 richest people (in the world) is equal to the combined income of the poorest 45 percent of the world's population - 2.3 billion people... As a result, more than a quarter of humanity – 1.6 billion people – are worse off today than they were 15 years ago… We must face the fact that we live in a world where between 1960 and 1993 total global income increased by six-fold to $23 billion, and where world per-capita income tripled average, but where three-fifths of humanity still lives in a prison of poverty."[1] A trend has appeared in the last fifteen years that clearly illustrates the increase in regional poverty and the widening gap between the poor and the wealthy. Over 1.2 billion people worldwide experience "income poverty", meaning they live on the equivalent of less than one dollar a day[2].

Housing has been identified as one of the compounding factors of poverty, ill-health and environment degradation. The United Nations Centre for Human Settlements (UNCHS) estimates that 1.1 billion people live in inadequate housing conditions in urban areas alone and some 2 million people worldwide live in poverty housing. Approximately 21 million new housing units are required each year in developing countries to accommodate growth in the number of households during the period 2000 and 2010. Some 14 million additional units would be required each year for the next 20 years if the current housing deficit is to be replaced by 2020.[3]

Some contributing factors to the poverty housing crisis around the world and in particular in the developing world, are:

- Less than 20 percent of households in Africa are connected to piped water
- Only 40 percent of households in Africa have piped water within 200 meters of their home
- 20 percent of cities have areas considered as "inaccessible" and "dangerous" to the police
- In cities of the developing world, one out of every four households lives in poverty
- Less than 35 percent of cities in the developing world `have their wastewater treated
- In developing countries, 75 percent of solid wasters are disposed of in open dumps.[4]

[1] Remarks by James Gustave Speth, administrator of the U.N. Development Programme on the release of the 1996 Human Development Report in http://www.mtholyoke.edu/acad/intrel/incomgap.htm (Retrieved 25 January 2007)
[2] World Bank. 2000. World Development Report, Washington, Table 1.1.
[3] UNCHS (Habitat)., 1999. Basic Facts on Urbanisation, Nairobi, Table 9
[4] UNCHS State of the Cities Report 2001, March

The formation of Habitat for Humanity as an organised entity was aimed at providing creative and effective solutions to the poverty housing crisis around the world. Since its inception in 1976, Habitat has built over 200,000 homes for more than one million people in need. When the Asian Tsunami and the Gulf of Mexico natural catastrophes happened, Habitat was pushed to the forefront of responding to the housing needs of large numbers of people in difficulty. Given the effects of this publicity and a restructuration of its main departments under the leadership of a new CEO, Habitat for Humanity is striving to maintain its global leadership in resolving the housing crisis around the world, be it in times of natural disasters and/or by working with an increasingly larger number of poor and low-income families to find adequate housing solutions to their needs.

Given the realities of a rising crisis in poverty housing worldwide, there is a perceived need within the organisation that opportunities of taking action at a larger scale with development tools and programs that have proven impact need to be maximised and systems put in place to track the organisation's impact on its partners on the ground and at different levels of society.

In the context of both the growing poverty and housing crisis around the world, HFHI has instituted a new strategic plan spanning 6 years until 2011, which expects its growth to double every year to reach as many families in need as possible. Decent housing is understood by HFHI as a right and a responsibility and it is therefore advocated in terms of a first asset that needs be afforded, cherished and protected as well as used to improve one's standard of living to break the cycle of poverty.

Habitat for Humanity Africa and the Middle East Area Office (HFHI-AME) – the umbrella body of all 23 national HFH offices on the African continent – has identified corporate, church and individual giving and partnerships as one of several opportunities for growth. One of the giving packages offered by Habitat for Humanity Resource Development and Communication teams (RDC) – the department responsible for fundraising – is the Global Village program, which calls on corporations, churches and individuals to fully fund one to three week's displacement to build a house or several houses with families in need in a different cultural and country context.

The other contributing factor to the efforts of RDC to grow this giving program is that the actual building these teams does, brings down the costs of the houses and makes them more affordable to the families. It is also a means of forging ties of friendship and understanding across cultural, language, religious and racial barriers.

2. Background to the research problem

With the rise of globalisation, social responsibility and investment in the community is becoming central to most organisations and companies' endeavours. It is becoming as well one of the outcomes of the global drive in promoting transparent governance and accountability. Giving back to the community is slowly becoming a growing ingredient of human development. One of the inherent results of this global drive has been the notion that community is not only the immediate community or even communities at national country level; but rather the sense that the global village is also about globalised communities where the poverty of one community however far, remote, and alien becomes the problem of the world as a whole.

This state of affairs has been given greater prominence since more statistics are available on the rising gap between poor and wealthy and the increase in levels of poverty in one of its indelible outward signs, housing.

As such, individuals, groups and companies are on the lookout for community programs that effectively deliver on the promises they make to transform communities in difficulty. While for individuals and church members, these programs need to fulfil a personal need, desire or sense of doing good; for the corporate sector these programs increasingly tend to respond to aspects of their business strategy directly linked to their firm's reputation, employee satisfaction and customer loyalty. For the communities on the other hand, the meeting of international teams and sharing of the building experience opens perspectives and options hitherto never experienced.

The Habitat Global Village program proposes that participating at a build affords the individual and group with certain added values that will benefit the person and organisation in a holistic manner. It presupposes that building a home with a needy family responds to four unique and overriding factors:

- The program directly involves the participant with the community;
- The program is time efficient, highly effective and productive;
- The program responds to individual and organisational needs;
- It therefore supports the people or development aspect of business strategy in the corporate sector.

HFH-AME RDC department has recognised this program as successful and popular among funding partners, groups and individuals. This unique mode of giving needs to increasingly be presented not only as a citizen's mode of responding to community's basic need for shelter but

also as a means to answering business strategies of the corporate sector. Both these perspectives have to be included within the marketing push of HFH-AME. Both need therefore to be measured and evaluated.

However, the AME RDC team has encountered a lack of measurable data or statistics from the perspective of individuals, groups and corporations' employees involved in the giving. This restricts its potential to better market this package and manage its development. The knowledge gap this leaves can be reversed through an initial attempt to measure the perceived benefits of the Global Village program by its participants.

3. Aim of the research

The aim of this study was first to conduct a survey on how the Habitat Build package marketed to corporate, groups and individual partners is in fact perceived as benefiting them in the way it is promoted; and how the program can be maximised to scale up its development and benefits.

This research proposed to address among others the following added values Habitat markets to its partners and how they are perceived and defined by Global Village build participants, as:

- Enhancing team work and skills development;
- Enhancing individual fulfilment through direct involvement with the community;
- Enhancing community development through solidarity and exchange;
- Enhancing employee morale and loyalty;
- Enhancing employee productivity and as a result the company's outputs;

It also offers strategic ways in which this program can be improved upon at the point of marketing to address the knowledge gap identified by the AME RDC team.

4. Objectives of the research

The objectives of the study were, in relation to the Research questions:

What makes the program unique in the minds of each stakeholder?

Is the Global Village program perceived as providing the benefits it promises in terms of team-building, community involvement and impact, employee morale and loyalty?

- To understand human perceptions and behaviours with regard to the Global Village program;
- To give a review of international and AME literature on the concept of the Global Village and its perceived benefits;

- To do a quantitative analysis of data collected through a small survey with two Global Village teams volunteering in two countries in AME, in relation to other data sources in an attempt to understand benefit perceptions.

What are some of the strategies that could be developed to scale up the program? What improved marketing tools or resources could be used to action the scale up of the Global Village program?

- To analyse the Global Village program in regard to weaknesses that could minimise perceived benefits;
- To address the actual gap in understanding the dynamics of the Habitat Global Village program from the perspective of all its stakeholders;
- To pave the way for future comprehensive and global surveys that would measure overtime the actual benefits on companies and individuals of the most popular and unique form of community service implemented by Habitat;
- To enable the establishment of structures and additional capacity to further develop and manage the program.

5. Methodology

Additional questions were set to address key questions to further examine perceptions on change and impact of the GV experience with the individual and strategies rolled out to grow the programme at regional level. The research consisted of three phases as follows:

5.1 Phase 1: Literature review, conceptualisation and understanding the Global Village program and community giving

This phase included HFH-AME and international discussions and research on the objectives of the study. An examination of the literature in terms of community giving and volunteering as well as on trends within the GV program was also done to better understand the context in which these issues exist.

5.2 Phase 2: Quantitative analysis of existing data vs. collated data as per questionnaire

The second phase of the research methodology consisted of a questionnaire designed to gather both quantitative and qualitative data on the Global Village participants and organisers.

5.3 Phase 3: Qualitative analysis

The third phase involved interviews of a qualitative nature with all stakeholders in order to corroborate findings and answer research questions. This involved personal discussions with a select number of stakeholders who have proposed particular ways of enhancing the Global Village program. This allowed for a further deepening of the consultation process and enabled the proposal of strategies to close the knowledge gap identified by the RDC team.

6. Structure and Contents of the report

This report discusses all three phases of the research as set above. The structure of the report is as follows:

Chapter 1: Introduction and Background
Chapter 2: Literature Review on benefits
Chapter 3: Research methodology and Findings
Chapter 4: Examination of the growth of the Global Village program
Chapter 5: Summary of Findings and Conclusion

CHAPTER 2: LITERATURE REVIEW

1. Introduction

Chapter Two provides a survey of literature that is pertinent to the issue of volunteerism and the development sector. In order to establish the conceptual context of this research, key areas in the evolution of non-governmental ethos, volunteerism and community development will be reviewed. The first area of interest will be an understanding of non-governmental organisations in the context of globalisation and corporate social responsibility, followed by a review of the literature on volunteerism and finally an analysis of the factors influencing volunteer attitudes and behaviours.

The literature review overall reveals a mixture of opposing views on volunteerism and community giving in terms of impacting poverty levels on the one hand and advocacy in its favour, on the other. Many researchers on the subject take a position that short-term assistance cannot fundamentally alter the economics of scale. However, when it comes to assessing volunteerism and community giving in itself, within the individual and people he/she comes in contact with or works with, a different set of parameters appear, which provide a basis for this report.

The context for this research is the strategic global thrust toward ethical and accountable governance and its benefits thereof to three major stakeholders: the community, the volunteer from different walks of life but with special focus on the corporate sector; and the civil society sector or non-governmental organisation (NGO). Volunteering, philanthropic giving, cause-related marketing and sponsorships all form part of this strategic drive to close the gap between private and civil society interests.

However, given the significance of this global drive toward improved transparency and accountability at organisational level, the linkages between the sectors are largely underdeveloped in the literature in terms of sharing efficient win-win programs. Although at an organisational level, the Global Village program is perceived as being the type of activity, which could act as a benchmark for other such programs, it lacks the necessary empirical data within HFH to truly expand its scope and believed impact.

2. Theories of development, volunteerism and CSR

2.1 The context of globalisation

Globalisation is "a complex set of distinct but related processes – economic, cultural, social and also political and military – through which social relations have developed towards a global scale and with global reach, over a long historic period" (Shaw, 1997, p.498)

One of the first to have discussed the concept of 'global village', Marshall McLuhan proposes that globalisation has produced a global village through the invention of modern communications technologies (1989). As a result of this shift, McLuhan sees humankind moving from individualism and fragmentation – which he equates to the printing press – to a collective identity or new social organisation. For McLuhan, this term has predominantly negative connotations:

> *Instead of tending towards a vast Alexandrian library the world has become a computer, an electronic brain, exactly as an infantile piece of science fiction. And as our senses have gone outside us, Big Brother goes inside. So, unless aware of this dynamic, we shall at once move into a phase of panic terrors, exactly befitting a small world of tribal drums, total interdependence, and superimposed co-existence. [...] Terror is the normal state of any oral society, for in it everything affects everything all the time. [...] In our long striving to recover for the Western world a unity of sensibility and of thought and feeling we have no more been prepared to accept the tribal consequences of such unity than we were ready for the fragmentation of the human psyche by print culture.*

Subsequent critics have viewed the global village concept in more positive terms. But throughout the different discourses, the same perceptions of greater unity, smaller world, interdependence and co-existence emerge. Although the global village has the potential to become a place where fear rules, it can on the other hand create a worldwide forum*, "enabling a new sense of world community."*[5]

Aristotle says that *"man is by nature an animal intended to live in a polis."* (Aristotle, 1979, p.169). Being human only makes sense within the context of a social group, whether the unit is a tribe, city-state (the *polis*), country, empire, civilisation, or, now, the globe. The concept of the *polis* in ancient Greece was that of a community simultaneously comprising state, society,

[5] In http://en.wikipedia.org/wiki/Global_village_%28Internet%29 (Retrieved 7 February 2007)

economy, religion, and culture – or a way of life. The *polis* creates a sense of equality. Similarly, globalisation could possibly create that same sense at a global level. (Rajaee, 2000, Chapt.3)

The greatest theoretical challenge of globalisation is, ironically, its success in creating an interconnected world. It has brought the 'other', people of different cultures, languages and beliefs physically closer to one another. A United Nations document identifies 10,000 distinct societies living in more than 200 states (UNESCO 1995). Over time, globalisation has connected them, brought them into regular contact, and made them dependent on one another. But globalisation has not, however, for some critics, resulted in a global identity that fosters global loyalty and solidarity. Different ideologies such as nationalism, tribalism and other 'isms' have taken great prominence since the term globalisation has entered public consciousness.

2.1.1 NGOs in the context of globalisation

It is in this context that NGOs have taken a major role in advocating for this interconnectedness to be translated in greater equality, access to opportunities and social justice. According to the 2006 and 2007 annual Edelman Trust Barometer, a survey of 3,100 opinion leaders that measures trust in institutions, companies, and sources of information in 18 countries, educated Americans and Europeans responded that they trusted NGOs more than governments, corporations, and the media.[6]

Some scholars even suggest that *"[t]he rise of the non-profit sector may well prove to be as significant a development of the latter twentieth century as the rise of the nation-state was of the latter nineteenth century."* (Alamon and Nheier, 1996, p.115)

2.1.2 NGOs and accountability

Critics of NGOs have vituperated against the lack of transparency and accountability these organisations experience. Although issues of transparency can be clearly controlled in terms of systems and processes, accountability on the other hand is a difficult issue to promote and develop among NGOs because it is unclear to whom NGOs should be accountable and how that accountability should occur. Without determining the order of accountability, NGOs clearly need to be accountable to three separate groups: employees, volunteers, members; donors; and intended beneficiaries.

[6] In http://www.edelman.com/news/ShowOne.asp?ID=146 (Retrieved 8 February 2007)

Rana Lehr-Lenhardt (2005) suggests that in the first instance, accountability should be easiest with employees, volunteers and members of NGOs where certain activities are expected to be provided, among others:

- Follow through on projects they undertake;
- Secure resources so employees and volunteers can perform their tasks effectively;
- Actually accomplish what they intend to accomplish.

In order to ensure compliance, NGOs create their own customised internal accountability mechanisms. These mechanisms need to be constructed in such a way that they do not take scarce resources away from projects. They would also need to be determined on a project by project basis to highlight the elements that make a difference to each project and monitor them over time.

Next, NGOs need to be accountable to their donors. Donors often give funding based on specific projects and intended results. The challenge is to balance donors' needs to simultaneously establish and implement effective reporting and monitoring systems, by ensuring that funding is being used for the intended project; and that the project is being developed with visible results, while respecting the NGO's autonomy and development mission. The outcome of such pressure from donors has in many ways pushed NGOs to create shorter-term projects with easily verifiable results.

Finally, and most importantly, NGOs need to be accountable to the intended beneficiaries of their efforts. This entails creating projects that will produce long-term benefits and not just immediate and short-term responses to deep-seated problems. This is possibly the most common challenge among development NGOs:

> *"Projects tend to be small, last for ridiculously short periods of time, are devoid of any serious long-term vision, are not transparent in their criteria for support, and are strongly influenced by remote headquarters in the West. They are administratively heavy and costly, with large delays between identification and actual implementation, offer little flexibility, and contain weak monitoring and evaluations systems." (Lehr-Lenhardt, 2005)*

NGOs face the dilemma that in order to understand the needs of their intended beneficiaries and improve on their projects, they need to focus their accountability mechanisms to focus on the opinions of the beneficiaries. However, many criticise a model of accountability based solely on the perception of beneficiaries as there is a need to use tried and proven indicators of project

success and accountability to balance out beneficiaries' sometimes unrealistic and quick fix expectations.

2.1.3 NGOs and CSR

It is in great part through the militancy of NGOs that the business sector has slowly come to terms with their responsibility as an inherent part of the *polis*. The sustainable development concept favoured by the NGO sector has become and is used interchangeably with the term corporate social responsibility by corporations. More than merely reporting on their achievements and impact, many are striving to design new management structures, which integrate sustainable development concerns into their decision-making processes and systems. CSR, which was first developed to build a brand or a reputation, has now gained greater momentum and deeper meaning.

'Corporate social responsibility' and 'corporate citizenship' are often discussed in terms of issue areas such as child labour or deforestation, or business functions such as marketing or public affairs. However, at the root of the movement of organisations and civil society to coax and pressure corporations to perform better in these areas, is people's search for a more meaningful way of work – as part of a more meaningful way of life. (Bendell and Shah, 2006)

More so than governments, NGOs hold large transnational corporations accountable for their employment practices, working conditions, and environmental impact. The UN often lacks resources and the will to confront powerful corporations, and states are sometimes more interested in obtaining work, even under poor conditions, for their citizens than in questioning corporate practice and loosing the anticipated revenue from the corporate presence.

Largely because of their ever-increasing power, influence, and involvement in taking the business sector to task and in creating international (and national) policy and law, NGOs have also been challenged in their growth path to develop comprehensive mechanisms and systems of accountability and transparency. For NGOs to be trusted with their newly endowed power and resources, NGOs must effectively address their weaknesses regarding transparency and accountability and their ingrained distrust of corporations' intentions. As they voluntarily tackle these difficult issues in making their programs more relevant, cooperative and pointed, their effectiveness and reputation in turn increases.

In turn, through cause-related marketing and sponsorships, corporations have become aware that supporting social causes such as environmental awareness, health and human services, education, sports and the arts can support business goals. Several studies on sponsorships and cause-related marketing found that such activities have the potential to affect buying patterns (Adkins and Kowalska, 1997). Nearly three-quarters of consumers (74 percent) said that they were prepared to switch brands, if a similar brand was associated with a worthy cause.

Many corporations have discovered the return on investment that philanthropy signifies, including increased customer loyalty, enhanced company reputation, and strengthened employee commitment and productivity (Business for Social Responsibility, 1999). Smith explains this potential for corporate philanthropy, noting that, *"… philanthropic and business units have joined forces to develop giving strategies that increase their name recognition among consumers, boost employee productivity, reduce research and development costs, overcome regulatory obstacles, and foster synergy among business units."* (1994, p.105)

In order to reap these benefits, corporations are starting to view philanthropy-related giving as no different from budget allocations for advertising, human resources, raw materials and other traditional expenditures. Thus, philanthropy is increasingly being integrated within the corporate strategic plan of larger corporations. (Drumwright and Murphy, 2001)

Beyond traditional giving or philanthropy (percentage of sales donations or flat donations to social causes), strategic philanthropy involves employees – understanding their needs and core skills; organisational expertise (equipment, knowledge and financial resources); and the ability to link employees, customers, suppliers and societal needs as key assets.

One of the main weaknesses of corporate giving initiatives, however, is that 90 percent of consumers cannot link specific philanthropic efforts with corporations (Friedman and Kouns, 1997). This may be due to the fact that corporations have not yet included philanthropy as a strategic arm of their activities and therefore the alliances they develop with different causes do not boast consumer recognition.

2.2 Volunteerism, an avenue for CSR

"The legitimacy of any voluntary action is the witness of those who are benefiting from it." UNV Burkina Faso Evaluation, 2004

Karl Deutsch (1988) suggested that if the peoples of the world interacted more, they would make it possible to form a more cohesive international community. Such interactions would lead to a "we feeling" among communities. (Rajaee, 2000, Chapt.3)

Globalisation has created a "community" in the sense that the various segments of humanity live close together, but it is a fact that it has not brought them closer to a peaceful world. Possibly, the underlying problem is the persistence of the old notion of the "other." The most important challenge, therefore, is to formulate a theory to include the "other" without completely assimilating the "other" into one set of ideas and practices. The process of volunteerism could be a case in point in an effort to create that global community.

Omoto and Snyder (1995) predict in their context and process model that a sense of community is an independent predictor of volunteering among adults. They define volunteerism as typically involving people choosing to help others in need and as a form of sustained helping in which people actively seek out opportunities to give a hand and, *"make considerable and continuing commitments to provide assistance, and sustain these commitments without any bonds of prior obligation to the recipients of their services."*

In Omoto and Snyder's ongoing research, they seek to place volunteers and volunteer service organisations in the broader context of the communities in which volunteering occurs. Of particular concern is the concept of a psycho-social sense of community, which emphasises how concerns about, and connections to, community can motivate and sustain the actions of its members and others. Omoto and Snyder have a broad conceptualisation of community – one, which is a community including not only those individuals directly affected and involved in volunteering, but also the members of their social networks – and the feelings of connection, attachment, and esteem that the individual derives from it.

The literature on volunteerism is extensive and has much to offer with regards to general volunteer trends, issues, motivation theories, and volunteer marketing. Studies show that formal, service-oriented volunteer work in the United States has increased in popularity in the past 20 years, but that much of this increase has been short-term or occasional volunteering.

Forty-four percent of adult Americans, (Independent Sector, 2001) and 32% of Australians over 21, do some type of formal volunteering (Australian Bureau of Statistics, 2001).

No single theory on volunteer motivation is accepted in the literature, although several are widely known and used. These include among others needs theory (Maslow, 1943), expectancy theory (Vroom, 1964), motivational theory (McClelland, 1970) and social exchange theory (Glueck, 1980).

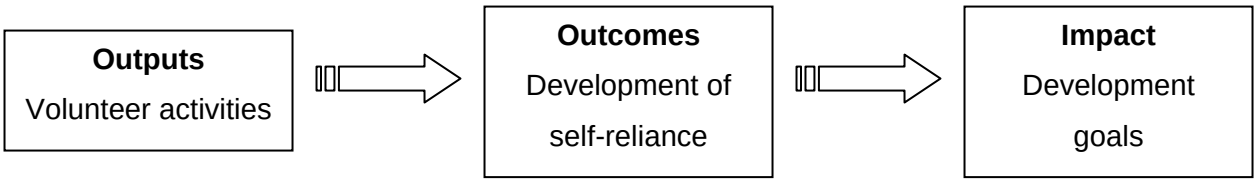
Omoto and Snyder (1995) discuss in their volunteer process model how psychological and behavioural features of volunteers are associated with each of three sequential and interactive stages. At the *antecedents* stage, they identify personality and motivational factors, as well as characteristics of people's circumstances that predict who becomes a volunteer and who is most effective and satisfied as a volunteer.

At the *experiences* stage, they explore the interpersonal relationships that develop between volunteers and recipients of their services and the ways that these relationships lead to the continued service of volunteers and positive benefits to the recipients of their services. They also examine correlates of satisfaction for volunteers and recipients of service, as well as factors that may make for more pleasant and rewarding experiences (such as organisational integration) and those that detract from enjoyment (such as stigmatisation by others).

Finally, at the *consequences* stage, they group the impact of volunteer service on the attitudes and behaviours of volunteers, the recipients of their services, and the members of their social networks, including such "bottom line" behaviours as continuing involvement and willingness to recruit others to the volunteer service organisation. Their research therefore speaks to the *initiation* of volunteerism and its *maintenance* over sustained periods of time.

This theory of volunteerism as many others do focuses on the outputs and outcomes of volunteering, not taking into account the impact of the act of volunteering:

Diagram 1: Different Levels of Volunteerism



Source: Adapted from University of Wolverhampton, CIDT

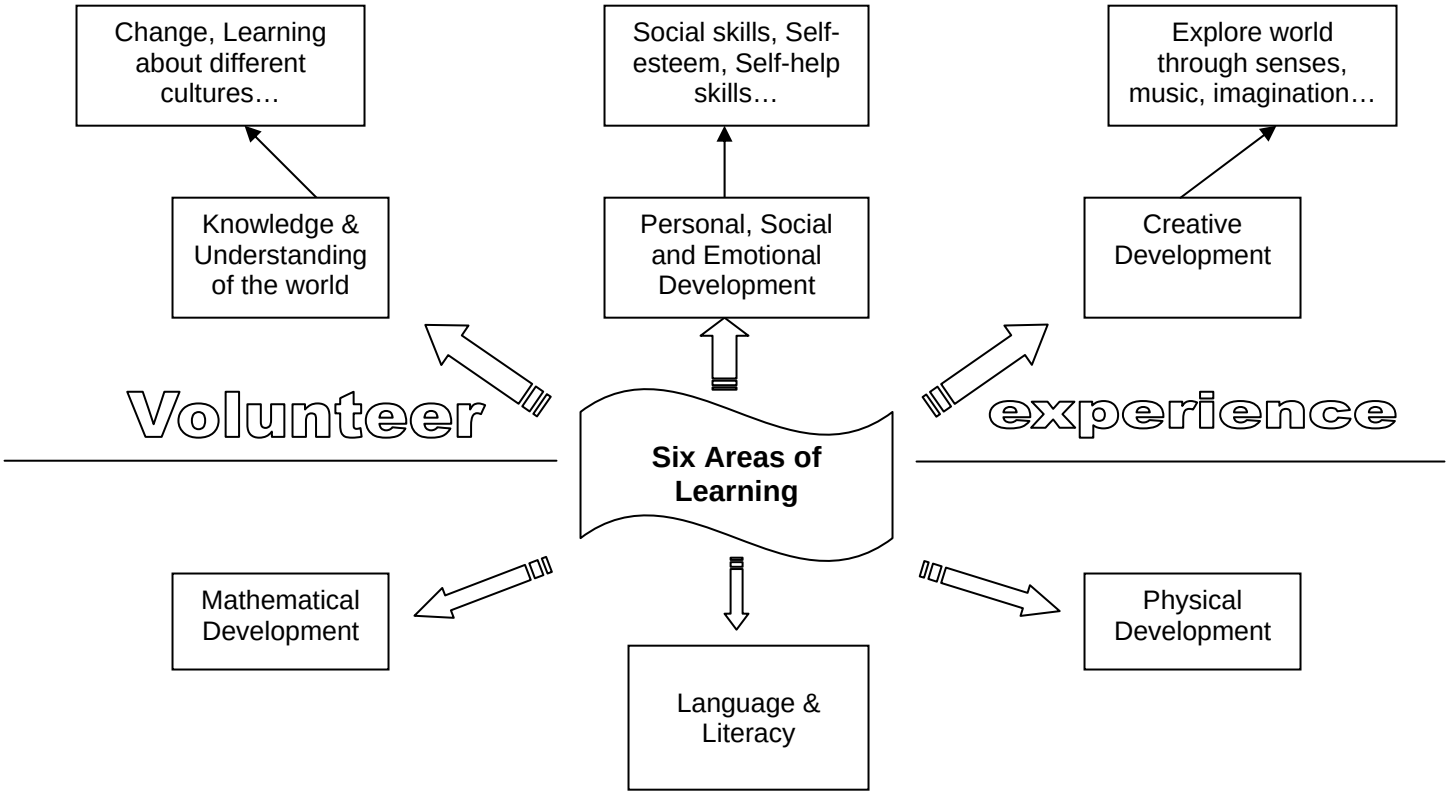
Outputs and outcomes based levels are directly attributable to the volunteer or the project. These are clearly related to the activities the volunteer has carried out, such as building the house, mixing with other cultures, creating an action plan with his/her team. Outcomes are changes or results to which volunteers contribute through working with different stakeholders and which help to ensure the sustainable use of outputs. They reflect the development of self-reliance.

Once key changes are identified it is possible to use the analysis for planning and subsequently for monitoring and evaluation either at the level of volunteer placement or at program level. Changes can then be measured by how widespread and sustainable they prove to be. The impact-based level then assesses how the outcomes inferred have contributed to sustainable development as a whole or the cumulative impact of volunteer involvement with other stakeholders.

Numerous studies in the past 40 years have used one or several of these theories, and most have concluded that people volunteer for diverse reasons, both altruistic and egoistic (Cnaan and Goldberg-Glenn, 1991). Further, volunteer marketing studies have shown that each organisation attracts their own particular volunteer type (Heidrich, 1988), and that potential volunteers can be targeted using demographic characteristics, background information, attitudes, job context and other variables (Yavas and Riecken, 1981/1985; Wymer, Riecken and Yavas, 1996). Few theories have focused on the actual impact of volunteering on communities and other stakeholders.

While each theory offers its own explanation of why people volunteer, when viewed together, they are useful in gaining an understanding of this complex phenomenon and in developing learning to further improve volunteering programs.

Diagram 2: The Six Areas of Learning



Source: Curriculum guidance for the Foundation stage (QCA, DFEE 2000) adapted to the volunteer experience

2.3 The role of volunteerism in shaping attitudes and behaviours

Global-local interaction is perhaps the most interesting challenge of globalisation, and it has generated a variety of responses. Globalisation has resulted in the creation of an "association" of humankind but not a "community," to use the important distinction that Tonnies (1955) draws.

Traditionally, volunteers who decide to contribute their time and money to work within a community operate independently from structures. While they may have the resources of a larger structure as support, their personal decision to volunteer is by its very nature more influenced by individual and/or social factors.

It follows that the factors that drive an individual to volunteer need to be determined. It is apparent from the literature that while there is not much consensus on a general model of volunteer values and behaviour, agreement has been reached on certain recurring themes. Some of these themes will be discussed in the remaining sections of this chapter.

2.3.1 Culture

The elephant was in a dark house…. In order to see it, many people were going… into that darkness. As seeing it with the eye was impossible, [each one] was feeling it in the dark with the palm of his hand. The hand of one touched its ear: to him it appeared to be like a fan. Since another handled its leg, he said, "I found the elephant's shape to be like a pillar." Another laid his hand on its back: he said, "Truly, this elephant was like a throne." Similarly, whenever anyone heard (a description of the elephant), he understood (it only in respect of) the part that he had touched. If there had been a candle in each one's hand, the difference would have gone out of their words. - Jalal ad-Din Rumi

Clifford Geertz defines culture as *"a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms."* Culture not only helps to define identities but is also the means by *"which men communicate, perpetuate, and develop their knowledge about and attitudes towards life"* (1973, p. 89). People are very much defined by the context and culture in which they grow. Their attitudes and behaviours are guided by the pattern of meaning that makes sense to them.

The new reality of globalisation and the formation of a global village have implications to forming new sociological structures within the context of culture. In the area of culture, globalisation makes individuals and groups aware of the peculiarity of their local setting by exposing them to others and making them more global by bringing to their attention broader loyalties and their membership in the community of the one planet Earth.

The paradoxical nature of globalisation is captured by Roland Robertson (1992, p. 102): *"We may best consider contemporary globalization in its most general sense as a form of institutionalization of the two-fold process involving the universalization of particularism and the particularization of universalism."* Globalisation introduces many universal commodities, values, and rules of the game that were once particular to one area or another. However, these are not voluntarily accepted in other places if they disrupt the regional cohesion too drastically.

In a world of many cultures, all existing patterns of meaning lose their authority and relevance. Indeed, long before the coming of the information age, Karl Jaspers suggested that what the world desperately needed was a universal philosophy. In an autobiographical essay, he wrote that *"we are on the road from the evening-glow of European philosophy to the dawn of world philosophy"* (1957, pp. 83-84).

Globalisation brings to light the fact that each subjective paradigm or culture has shaped people's understanding of the world and the people around them. Michel Foucault (1973) proposes that a strong *"archeology of knowledge"* is required to deconstruct the existing

paradigms. The proponents of new schools of thought such as postmodernism propose the end of objective reality and insist that the world and our understanding of it are subjective, the construction of various group or class interests. There is no absolute reality but rather each culture presents a prism of a different reality.

At face value, this means that a person's understanding is as valid as another person's, and this in turn leads to a world in which there is no common ground for either communication or practical cooperation. Here lies an interesting dilemma. Globalisation has removed physical barriers in the way of cultural interaction. But as an increasing number of people get involved in more than one culture, practical problems of intercultural communication increase (Featherstone 1990).

The former President of Mali, Alpha Ouma Konaré, expressed similar feelings in 1993:

> *As long as any civilization applies political, intellectual and moral coercion on others on the basis of the endowments that nature and history have bequeathed to it, there can be no hope of peace for humanity: the negation of the cultural specificities of any people is tantamount to the negation of its dignity. (UNESCO, 1995, p. 53)*

2.3.2 Community and value systems

The extent to which a community functions well and can act and decide in a concerted manner is mainly due to what Alfred Marshall calls *"organizational capital"* (Paquet, 2001, p.34). This capital refers to *"the internal organization of the units, the network of relationships within which it is embedded, the set of capabilities they embody, the ways in which they are working in synch, and the socio-technical infrastructure required for all this to work".* (Loasby, 1991)

But in a globalised world, the concept of 'community' is directly put in question. The vanishing or weakening of borders is not limited to physical, geographical and cultural boundaries. William Gairdner (1998, p.65) edited a collection of essays in search of *"freedom, virtue, and order."* The authors lament the weakening of the family, parliamentary democracy, educational systems, media, and welfare states – institutions expected to provide peace, order, and good government. In their views, these institutions have fallen victim to the deconstructed, globalised world. The authors argue that the new mode of thinking encourages the worst forms of radical individualism. Such individualism ignores the inherent tensions between the organic demands of the community – particularly its nucleus unit, the family – and the impulses of the atomised person.

In an effort to counteract these impulses, an understanding of the notion of the *"other"* is an important starting point. Samuel Johnson (in Rajaee, 2000) once remarked that in a civilised society everyone depends on each other. The concepts of *"each"* and *"other"* can make important contributions to sustaining civilisation and making it endure and flourish. The key task is to define these concepts. In the globalised world, humanity and its various segments have become not only interdependent and mutually inclusive but also, one and the same in the physical sense.

David Held (1996) among others has contemplated the theory of inclusion, which avoids negating any cultural specificity, and has called to build an international community and create international citizenship guaranteed by a system of cosmopolitan democracy. A theory of international community has been developed by Andrew Linklater, for example. His is concerned with the study of the political community. Linklater proposes that modern attempts to build a political community have failed because modernity's conception of universal morality is *"hostile to cultural differences"* and because *"the monopoly of powers at the disposal of sovereign states*" has hindered the materialisation of *"societal potentials"* (1998, pp.27-28).

He has further suggested that humanity has come to a new juncture in its moral standards:

> *There are three main stages of moral understanding: the pre-conventional, conventional and post-conventional. At the level of pre-conventional morality, subjects obey norms fearing that non-compliance will lead to sanctions imposed by a higher authority; at the level of conventional morality, they obey norms from a sense of loyalty to existing social groups or peers; at the level of post-conventional morality, subjects stand back from authority structures and group loyalties and ask whether they are complying with principles which have universal validity. (Linklater, 1998, p.91)*

Here then appears the notion of universal citizenship based on the moral equality of persons. It is universal, fair, and inclusive. *"Sound reasons have to be offered for treating individuals differently"* (Linklater 1998, p.57). Such morality can lead to the transformation of the present political community with the aid of *"dialogic"* communities, *"which are cosmopolitan in orientation, respectful of cultural differences, and committed to reducing social and economic inequalities, nationally and internationally"* (Linklater 1998, p.109).

The first step in developing a future alternative would be to diagnose the source of the notion of otherness. One may consider two possible sources of this notion. One is the fear of the

unknown. Another possible source of the notion of otherness is the fact that the *"other"* appears to us as our mirror image, showing us what we really are, without hiding it in sweet talk and pleasant images. It presents an honest picture of us. The feeling of the unknown, the naked, or the critical is unpleasant (Rajaee, 2000). However, the unknown, has not always been seen as a source of danger but sometimes as a constructive challenge to the mind.

Ultimately, the notion of community in the context of globalisation presupposes that great attention needs to be paid to all of the constituent groups in the community involvement spectrum and the necessarily respectful and equitable relationships that needs be forged among them.

2.3.3 Other factors

There are other factors that have appeared to encourage 'volunteerist' attitudes and behaviours. Studies find that highly educated individuals participate in more volunteer activity than those that are less educated (Chambre 1993; Wilson and Musick, 1997).

Religious affiliation is consistently ranked as a predictor of volunteer activity. *"Religiosity is thought to shape volunteering because most religious faiths promote assistance to others as a valued activity and also because religious organizations provide convenient vehicles for engaging in such voluntary activity"* (Caro and Bass, 1997; Wilson and Janoski, 1995). Having a personal history of volunteering *"is consistently related to volunteer activities in the literature"* (Muthcler et al., 2003).

In summary, it appears that many determinants, i.e. healthy, educated, religious, married, active socially, and experienced, define volunteers.

3. HFH internal research and evidence

At international level within HFH, certain systems are in place to monitor GV teams but these are mainly aimed at logistics concerns such as the organisation of their trip, their welcome in the host countries and needs as pertaining to the build and finally recreational events that form part of the GV experience.

At country level, HFH RDCs monitor the levels of satisfaction of each GV team they host through a questionnaire sent after each trip, which also enquires about logistical issues and possible complaints team members might have. The answers are then collated and reviewed to

inform the following set of GV teams that would travel to the country. The learning that is thus created focuses on the administration of the program rather than the impact such a program could have on human and social consciousness and therefore on informing another level mindset about poverty housing and sustainable development in general.

In 2004, the Global Village department at the Latin America regional office conducted a survey of about 1,800 GV participants who had travelled to the region within the past 2 years. The office received 246 responses back or about 14 percent of total questionnaires sent out. The main areas of the survey focused on demographics, future educational materials and alternative trip ideas.

One set of questions, which directly impacts on the present research enquired about how respondents understood the notion of *"Housing Advocates"* and their understanding of their role as *"Housing Advocates"* once they returned home. It is interesting to note that in that survey, over 68 percent of respondents understood the term *"Housing Advocate"* to mean going on another GV trip; and over 60 percent thought that they should write an article about their experience.

On a second reading of these responses outside the parameters of the survey, a fundamental gap becomes apparent. It is evident that the respondents did not understand what *"Housing Advocate"* meant and restricted its possible meanings to short-term activities that did not potentially influence public opinion.

A gap seem to exist within the organisation in terms of providing basic education around the issues of poverty housing and the effective – even if small-scale at the current level – impact the GV program could have on advocacy issues around poverty housing. If the program is marketed as an effective means of direct involvement with the community and as a way of enhancing community development, informed volunteers could then act as a mouthpiece of the program and its aims and act as advocates for greater focus on poverty housing. The GV program could then potentially serve as an additional, reinforcing advocacy tool that could support the promotion of volunteerism as a means to support sustainable development and in consequence, lead to greater concerted action to help resolve the issue of poverty housing.

This survey is the only research done within HFH as an organisation and at global level. Given the fact that this particular program has been targeted as one of the fundraising strategies to

further the growth of the organisation as a whole, the onus is therefore on researching the impact the GV program has not only as an effective fundraising tool but also as an instrument to impact the development agenda and the consciousness evoked.

4. Summary

Civilisations seem to operate on the basis of a triangle of spirit, mind, and senses, producing normative, positive, and utilitarian forms of rationality, with a corresponding triangle of *nomos, mythos,* and *cosmos* (Rajaee, 2000).

The analogy of the triangle also suggests that the spiritual, mental, and sensory aspects are connected through these three forms of rationality, which make a human what she or he is, a rational being. Only as a result of the simultaneous functioning of these forms of rationality does life have a solid foundation, make sense, and prove worthy of living.

Mehdi Mozaffari (1998) suggested that civilisations materialise when a world vision and a historical system come together. The historical system, for Mozaffari, is an empirical reality, whereas a world vision is an abstract idea:

> *When a historical system is realized without being based on a comprehensive world vision, the formation gives rise to tribes, empires, states and other forms of political entities, but not civilizations. Similarly, when a world vision stands without a body, a "physical" shape, it is merely an ideology, a culture... (Mozaffari 1998, pp.4-5)*

Long before Mozaffari, Max Weber (1958) argued that modern capitalism was born of a junction between the Protestant world vision and the emerging European bourgeois capitalist system. Weber and Mozaffari both concluded that the interaction of a general theory and a practical system would lead to the formation of a civilisation, in theory.

However, the formation of a civilisation needs much more than a historical system and a world vision. Only when and if the joining of a world vision and a historical system leads to the concomitant production of a set of values is a civilisation born of this union. The impetus for its creation is found in a paradoxical mixture of solidarity and liberty. A strong feeling of attachment and the readiness to offer sacrifices for the cause of both the vision and the historic system guarantee and solidify a civilisation; liberty to innovate and to create ensures its survival and endurance (Rajaee, 2000).

In short, for civilisations to function they require relatively uncontested rules of the game (the law), authoritative institutions allocating values, and, more importantly, civic, communal, and corporate dispositions. These dispositions include a preparedness to appreciate others who may define the rules of the game differently and provide for greater inclusion of all sectors of society.

The global village, volunteerism, NGOs, CSR are all concepts that essentially speak of greater justice, greater good, greater union, greater commitment, responsibility and accountability for the sustainable development of a world civilisation.

> *It is unrealistic to imagine that the vision of the next stage in the advancement of civilization can be formulated without a searching reexamination of the attitudes and assumptions that currently underlie approaches to social and economic development. At the most obvious level, such rethinking will have to address practical matters of policy, resource utilization, planning procedures, implementation methodologies, and organization. As it proceeds, however, fundamental issues will quickly emerge, related to the long-term goals to be pursued, the social structures required, the implications for development of principles of social justice, and the nature and role of knowledge in effecting enduring change. Indeed, such a reexamination will be driven to seek a broad consensus of understanding about human nature itself.*[7]

[7] In http://info.bahai.org/article-1-7-4-1.html (Retrieved 17 February 2007)

CHAPTER 3: RESEARCH METHODOLOGY AND FINDINGS

1. Introduction

"The tasks entailed in the development of a global society call for levels of capacity far beyond anything the human race has so far been able to muster. Reaching these levels will require an enormous expansion in access to knowledge, on the part of individuals and social organizations alike. Universal education will be an indispensable contributor to this process of capacity building, but the effort will succeed only as human affairs are so reorganized as to enable both individuals and groups in every sector of society to acquire knowledge and apply it to the shaping of human affairs." (The Prosperity of Humankind, 1995)

As part of this study, a quantitative analysis of data collected through a survey was undertaken as well as a qualitative study. The aim of the quantitative analysis was to utilise data collected from the survey to contribute to the establishment of an effective GV program to inform the debate on volunteering, CSR and sustainable community development. The purpose of the qualitative study was to confirm the reliability and validity of the findings as well as to explore certain issues in more depth with the objective of informing discussion and recommendations.

2. The Research

The research endeavoured to identify perceptions – cognitive, affective and behavioural, that could have a direct link or influence on personal, community and organisational change. The aim was to uncover the meanings the Global Village experience has on all participants and stakeholders so that the program might be refined and marketed in an improved format, with greater efficacy and success and by effectively communicating its visible impact on sustainable development.

The research gathered the perceived benefits of the GV program operating at different levels at the same time to different beneficiaries. The first level covered members of communities taking part in the Global Village build; the second level included professional individuals working in corporations or private businesses; and the third level was made up of the RDC teams located both at national and regional offices.

A mixed model research was used throughout the study. Although a quantitative approach is obviously useful in determining the extent of behaviours or attitudes, the methodology adopted, however, would have failed to provide any explanation or analysis beyond the descriptive level.

To ascertain deeper underlying meanings and explanations, it was necessary to include a qualitative research design (Jones, 1997).

A survey was conducted with a questionnaire composed of multiple closed-ended or quantitative type items as well as several open-ended type items. This questionnaire was sent through by email to the national RDC to share with all its stakeholders on the ground. The responses from the questionnaire were then gathered by the RDC team at national level and sent through to the researcher who compiled the data.

The researcher then conducted direct interviews with the individual professional participants and RDC personnel. This division of tasks was necessary due to several factors: logistics or the difficulties of travelling to the communities and actual distance between countries; the different languages and dialects communities speak; the communities are expected to be more at ease with people they know when responding to the questions; and also the knowledge that the national RDC have of their communities, culture and habits, which would further enrich the findings. All RDC managers interviewed were local staff knowledgeable about their cultures, languages and specific contexts.

A triangulation strategy (Denzin, 1970) was therefore used through a combination of interviews, questionnaires, observations, and document analysis – mixing qualitative and quantitative methods. Two types of triangulation were used: data triangulation including time, space and person that assumes that understanding a social phenomenon requires its examination under a variety of conditions; and investigator triangulation, which involves more than one investigator in the research process. The latter was used for expediency purposes although care was taken to select the national RDC to accomplish the data collection in Zambia as she had been fully briefed on the research aim and objectives and could in turn brief the Field officer who undertook to gather the data from the community.

Data collection was carried out over a period of 5 months. Questionnaires were filled immediately upon termination of the build; respondents were then contacted 2 months later with interviews and email communications. The use of multiple and complementary researchers at national and regional levels strengthened the validity and congruence of the findings. These findings were re-checked by email correspondence with some of the participants to gauge whether the interpretations “rang-true” or not and how they could be fine-tuned to better express reality and further advance the research objectives.

This study attempted to balance out stakeholders' perceptions and create a basis for assessment with objective baseline information such as growth of the program, number of houses built or families served, prospects of replicating pilot GV programs instituted in other regions (such as Latin America), predictions of increased funding, more personnel and budget for the RDC department, among others.

3. The Research population

Although the Global Village program is being marketed in over 10 countries in Africa and the Middle East, two specific countries were selected: Zambia and Kenya. During the actual mailing of questionnaires, it became apparent that the last GV team travelling to Kenya had come earlier than expected and had already left before the survey started. The next GV team would come too late for the purposes of this report. Kenya was therefore removed as a full survey site although the RDC Manager contributed input toward the qualitative study. The sample size from Zambia proved sufficient to carry out the survey to successful completion.

The choice of Zambia was guided by the following criteria:

- Zambia's country program is extremely successful in the planning and implementation of Global Villages.
- Zambia is at a level where its GV program can be expanded in such a way as to become a stand alone profitable department.
- The country program has experienced RDC personnel although limited in terms of numbers and capacity.
- In line with HFH international strategy to streamline and focus on perceived winning marketing and fundraising tools, the Global Village program is being grown in the country. In 2005, Zambia received 8 GV teams; in 2006, it hosted 15 teams, nearly double the previous year's total numbers.
- Given the global drive to professionalise the GV program within HFH, pilot projects are starting around the world to substantially grow the program. Zambia could certainly be in the next round of such a drive.
- Zambia is a stable and peaceful country with great need in terms of poverty housing.
- The Zambian government is open to resolving the issue of poverty housing and as such has acted and still acts as a facilitator of the program. This is evident by the easing of administrative barriers in terms of visa and tax requirements; the provision of land to resolve the problem of house ownership and asset protection for the poor; as well as

supporting the organisation in its legal recourse to require repayment from recalcitrant homeowners.[8]

Global Village participants and communities were approached later than expected during the period October to December 2006 (instead of July to December 2006). About 15 participants in all were expected to have gone through the first two stages while an estimated 5 would go through all three stages set out in the research methodology. In the end, the team who was able to complete the questionnaire was made up of 13 volunteers. This team was not a corporate team per se, but rather a typically mixed team made up of a majority of professionals, one retired person and one student.

Globally, the GV program includes full corporate teams who belong to a particular company but these are relatively rare at AME in comparison to the traditional mixed teams, women's teams, students' chapters or church affiliated teams.

3.1 Sample group

The sample size was calculated in order to allow for the maximum number of respondents given the time and resource constraints. A total of 2 teams with about 15 members were targeted to be able to make some generalisations about the information obtained. In the end due to a range of issues described above, a team of 13 members were surveyed.

[8] Here it must be noted that legal recourse – in terms of requiring homeowners to adhere to their repayment schedule – is sought only after all possible avenues of consultation and dialogue have been exhausted between the parties, and where there is clear and proven evidence that the recalcitrant homeowner can make the repayments. Repayments feed into the Revolving Fund for Humanity, which is a central pillar of the core strategies HFH upholds in its resolve to fight poverty housing and work toward a sustainable development that directly empowers and involves communities. HFH sees homeownership not only as a fundamental right but also as an immovable responsibility that provides communities in need with one of the means of breaking the cycle of poverty by at the same time promoting ownership for their community's development.

Repayments are calculated through an interactive process of financial education and assessing the financial possibilities of homeowners. These repayments are usually between 10-15 percent of the homeowners' income and on average spread over a period of 5 years. These are not static and are re-negotiated on a regular basis as the homeowner's situation changes. The Revolving Fund for Humanity is a resource that the community can then access to build more houses and/or to maintain existing structures. It thus provides for a sustainable community-managed tool to further improve communities' standard of living and environment.

As the sampling strategy was non-probability and convenience sampling, it was evident that this survey might pose further challenges to being truly representative. The method was non-probability sampling with the selection of a team in only one country, which hinder it from fully representing the diversity of HFH's coverage across over 20 countries in the region.

Although, it is clear that one team of 13 respondents is not a large enough number to be representative of about 50 teams received annually at current levels on the African continent, the time constraints were such that it was impossible to interview more people. Given the fact that the majority of teams coming to the region are mixed teams, it is felt that the team represented in this sample was therefore, to a limited extent, representative of others within the same social grouping.

Despite these limitations, the results obtained in the survey are relevant and may be used as a pilot study in view of implementing a larger survey on the basis of the particularities of the sample group (mixed or corporate GV teams). This survey would then be able to shape future directions at HFH about the global GV strategy.

Table 1: Profile of respondents and participants in each round of study

Res-pon-dent	Position	Round 1	Round 2	Round 3
1	Community Member	Yes		
2	Community Member	Yes		
3	Community member	Yes		
4	Retired	Yes		
5	Professional	Yes	Yes	
6	Veterinarian	Yes		
7	Administration	Yes	Yes	Yes
8	Administration	Yes		
9	Manager	Yes		
10	Manager	Yes		
11	Manager	Yes		
12	Manager	Yes		
13	Student	Yes		

14	Driver	Yes		
15	Lawyer	Yes		
16	Lawyer	Yes		
17	RDC	Yes	Yes	
18	RDC	Yes	Yes	Yes
19	RDC AME		Yes	Yes

This mixed team of 13 respondents were complimented by a team of 3 RDCs (Zambia, Kenya, AME regional office) and 3 Community members. A total of 19 people therefore participated in the primary survey. Nearly 85 percent of the respondents were working professionals, either working as employees within a company or as owners/partners of their own businesses. A majority of respondents came from management level (54 percent). The respondents ranged from people working at management level to the lower end, such as administrative clerks and drivers.

The team came from the UK and it is therefore understood that most participants in the survey of this particular GV team were English. This clearly falls in line with one of the objectives of the RDC department to grow the number of European teams volunteering on the continent. The rationale behind the focus on European teams is three-pronged: their geographic proximity as compared to American or Asian teams; their sympathy and interest toward the African continent; and their historical relationship. About half of the respondents had been involved with HFH more than a year and nearly 80 percent knew of HFH work HFH for more than 5 years. Over 62 percent of the respondents were women and about as many were above 30 years old.

3.2 Research questions

The survey focused on three specific areas: demographics, benefits and challenges of the GV experience and suggestions on ways to improve the experience and impact.

The survey was conducted with a questionnaire consisting of 16 questions, divided into three sections as mentioned above. The questions included a number of Likert type scaled questions, questions with multiple answers, and open ended questions.

The second round of questions was then shared with the GV team with the aim of eliciting qualitative data about certain salient outcomes that came out of the larger survey. The three RDCs went through round 2 and 3, which used the outcomes of the GV experience to inform on

their concerns and the general learnings elicited from the exercise provided the basis for recommendations to improve the program. Community members only went through the first round of questionnaires. This last choice was informed by the answers in the first round of questionnaires, where it became clear that at that level of the program, what mattered most were logistics issues and concerns of transparency and equitability between all community members.

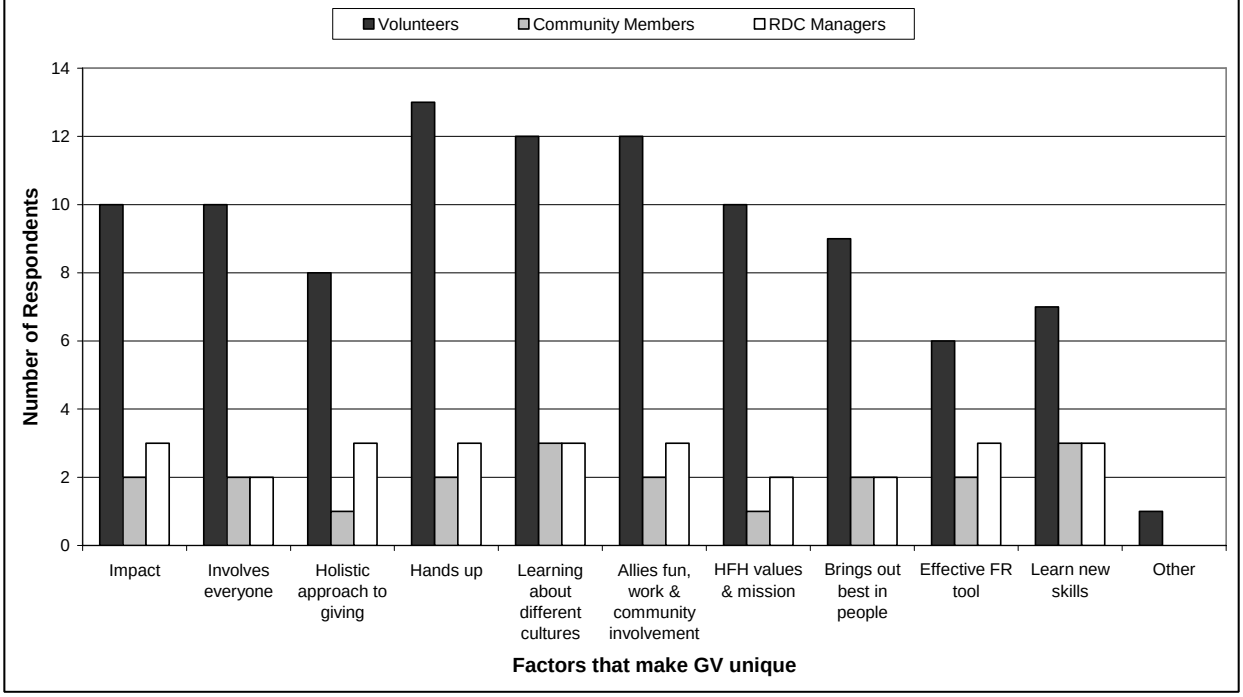
4. Results of the survey

4.1 Perceptions on benefits of the GV program

A comparison of perceptions of what makes the GV program unique – below in Graph 1 – by Community members, GV Team members and RDCs illustrates different as well as certain similar trends among the 3 different stakeholders.

For the Volunteers, the main three benefits were that the GV program is not a hand out program; that it is about learning and sharing with different cultures and backgrounds; and that it proposes a three-pronged approach, as combining fun, work and community involvement.

Graph 1: Perceptions of what is unique about the GV Program



For the Community members, the GV program was mainly about learning and sharing with different cultures; learning new skills; the fact that it has the impact it says it will; that it is a

hands up program; and that it allies fun, work and community involvement as well as of being an effective fundraising tool.

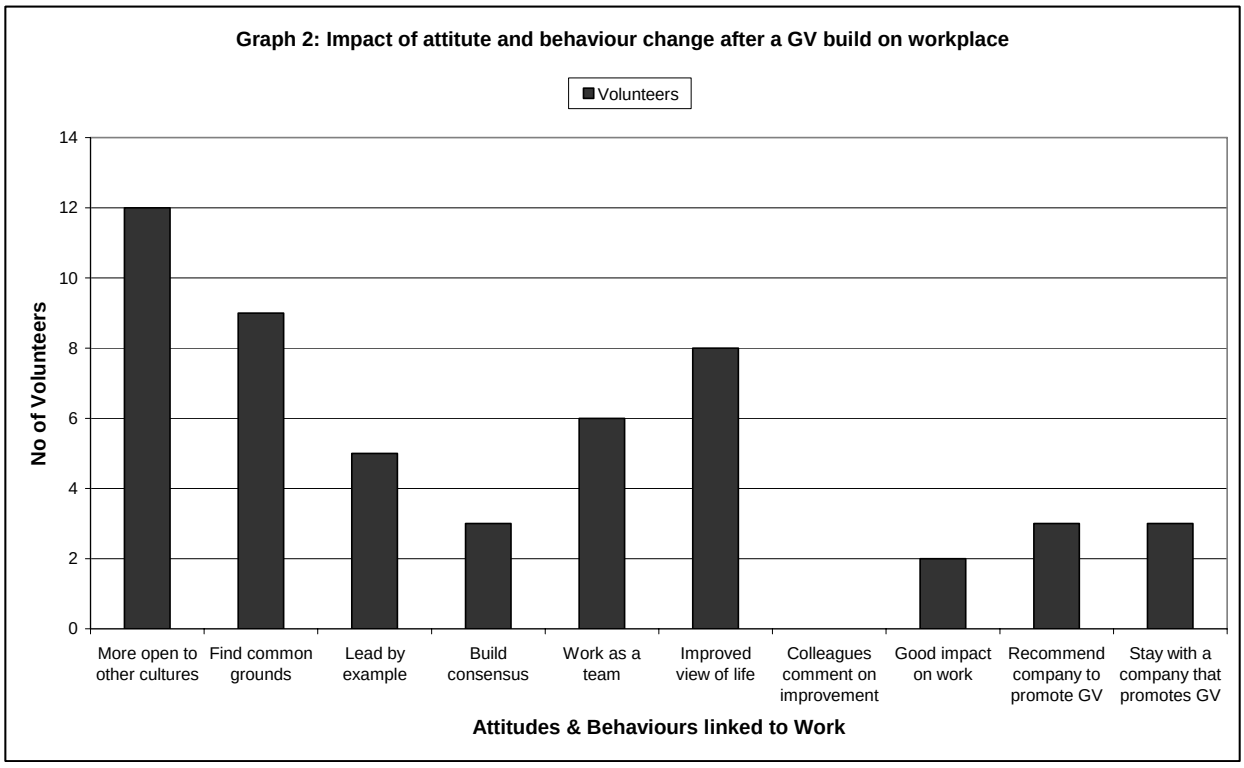
For the RDCs, almost all statements were as important the one from the other. Interestingly, lowest in their perceptions of importance were that the GV program involves everyone, that it is directly associated with HFH values and mission and that it brings out the best in people.

4.1.1 The Volunteers

Three main benefits were highlighted by the GV team: all except one answered that their lives had more meaning after having volunteered in Zambia; all except two felt that they had built some good friendships during the build that would last them in the future as well; and finally, about 54 percent felt they had learned to work better in a team set-up.

In addition to the greatest perceived benefits of the GV program, about as many respondents either strongly agreed or agreed that HFH was making a real difference. All respondents expressed their willingness to go on more GV trips. But over 38 percent either chose neutral or disagreed to lead a GV team in the future.

Interestingly, the least (if any) of the ticked benefits – even though the respondents were free to tick as many statements as possible – revolved around the macro understanding of what the GV program attempts to do within HFH, such as that it was a holistic way of giving; that it had the impact it said it would have; that it was directly associated with HFH values and mission; and finally that is was an effective way to fundraise for communities in need.

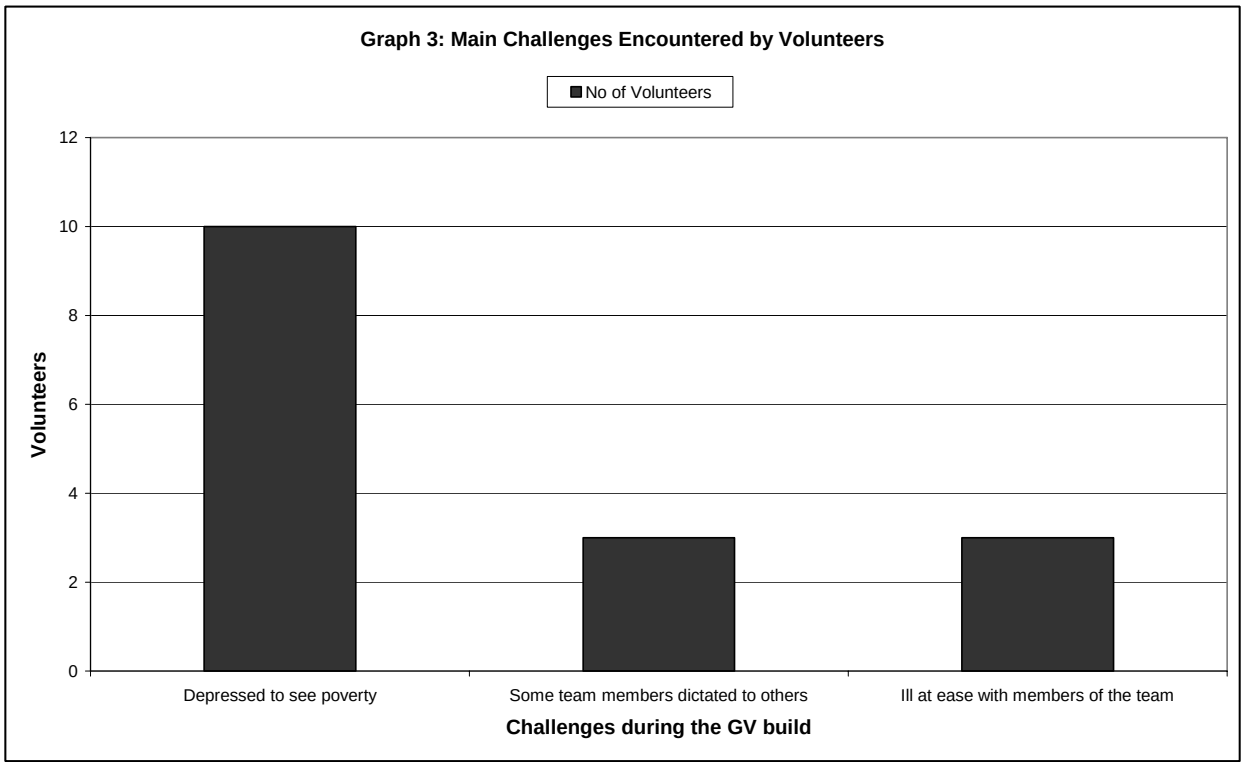


Graph 2 describes the longer term positive impact on attitudes and behaviours that were perceived in general by the volunteers. They focused on 2 main aspects both on an individual and on social/workplace basis:

- Most participants felt that their experience of diversity in a foreign setting made them more open to other cultures and enabled them to try and find common grounds with others;
- At a different level, most felt that through the GV experience they were making a difference and that in turn this changed their view of life for the better and enabled them to act better even at the workplace.

Almost a third of all respondents (not counting 2 volunteers, 1 retired and the other a student) proposed to promote the GV experience within their companies and felt that they would prefer to stay with a company that promoted such volunteer programs on a regular basis.

Interestingly, of the 6 respondents who did not answer Question 15, which enquired about how long the feelings of well-being would last, 3 had been on more than 4 GV builds and 2 were over 60 years old and this was their first GV experience. The majority, about 54 percent of all respondents felt that those feelings would last a lifetime. Nearly 70 percent felt that the benefits outweighed challenges.



Graph 3 presents the main challenges the GV team encountered during the build. About 77 percent of all respondents felt somewhat depressed by the poverty they experienced on site with the community they supported. Minor challenges ranged from feelings of being dictated to, to feeling ill at ease with certain members of their team. About 15 percent felt there were no challenges.

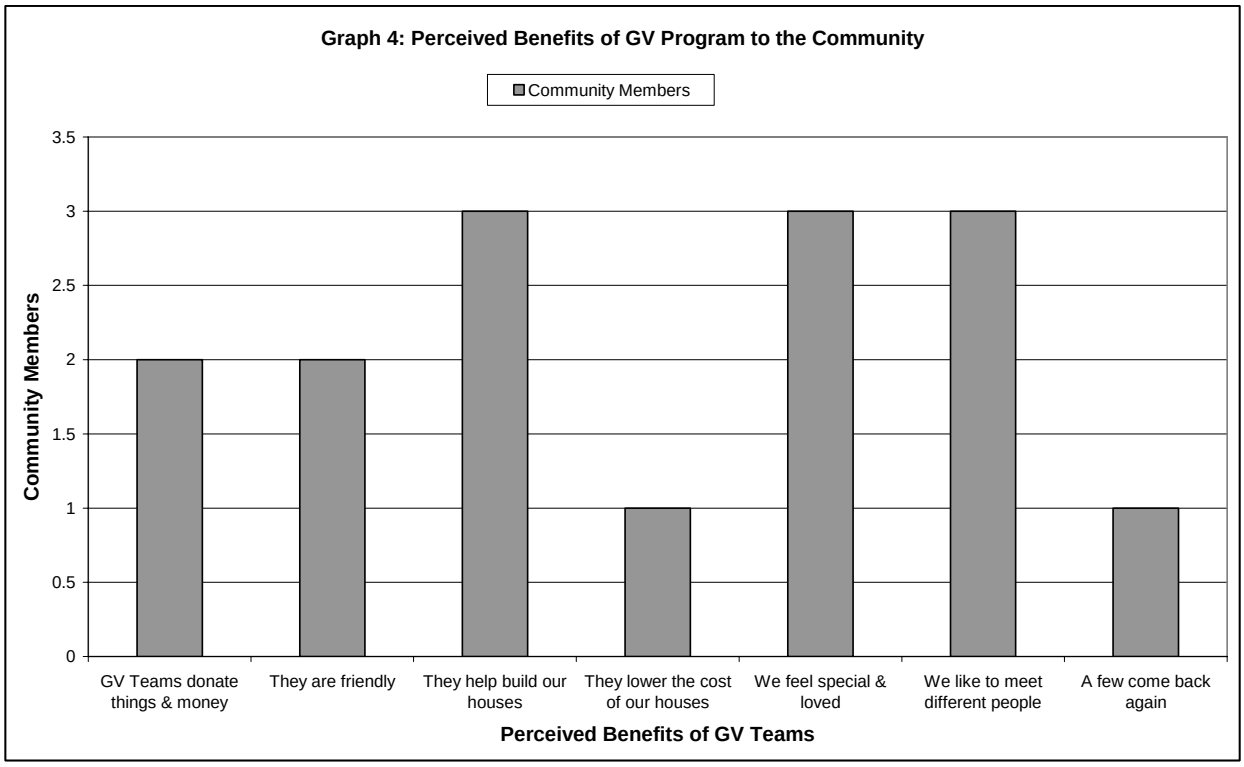
On the whole, the GV team felt that the benefits of the GV experience greatly outweighed its challenges (almost 70 percent). Less than 50 percent of respondents had recommendations on improving the GV program and these in majority focused on logistical aspects of the trip, such as to better manage members within the team so that each had enough work to do. Only one person proposed a strategic shift in support, that of focusing on one community at a time and trying to improve their lives in every way.

4.1.2 The Community

Three members of the community responded to the questionnaire with the help of the Field officer who provided translation whenever necessary.

All 3 Community members strongly agreed on the benefits of the GV program for their community and on the feelings of empowerment they felt in having people from another country

build with them. In the open-ended question at the end of the questionnaire, 2 out of 3 respondents felt that simple and accountable mechanisms should be established to help monitor donations provided by the GV team during their stay. This point will form part of a key input on accountability and transparency provided by the Kenya RDC in the next chapter.



In this Graph, Community members perceive benefits to their community much like Volunteers do, in terms of feel-good responses principally. One of the major aspects of the GV program, which directly impacts community members, the lowering costs for the houses, is not perceived as one of the main benefits the program entails. Although Volunteers recognise the fundraising aspect as one of the minor benefits of the program, it is clearly recognised as a major advantage by those who benefit from those donations, in-kind and otherwise.

4.1.3 The RDCs

Under Question 9, where RDCs are asked to cross as many statements about how the GV program is innovative, Zambia's RDC failed to fill that section. It is unclear why this was not done but follow up questions were asked to help understand the reason. Both Kenya's RDC and Regional RDC completed that section.

Three main areas were highlighted. The GV program is perceived by RDCs as innovative in the following areas:

- All stakeholders take away new learning from the experience;
- It is a good PR exercise;
- It enables effective cultural exchanges.

The main challenge highlighted in this section was the existing lack of capacity to manage the program.

All RDCs fully agreed on three points: that the GV program entails great benefits to all stakeholders; that greater emphasis needs to be put on providing more training to the GV teams on the culture and communities they are supporting; and that the program needed improvements in general terms to better respond to the community needs.

4.1.4 The Workplace

Two main benefits clearly pointed to the workplace: the focus on learning to work better as a team and the issue of diversity or learning to understand and share with other cultures and contexts. Other indirect benefits, such as having an improved view of life, a purpose and wanting to lead by example among others, could also clearly result in benefits to the workplace but these would need to be assessed through interviews or a survey with colleagues and peers of GV volunteers.

5. Analysis of results

The analysis exploits data from this survey as well as data from other surveys done by HFH around the world. It also draws on other sources as appropriate. The qualitative analysis will be included in the next chapter in an attempt to understand the pattern of perceived benefits and challenges and propose recommendations toward improving the GV program in line with HFH's new strategy of growth.

The GV experience is perceived as a beneficial program that has a strong impact on the individual stakeholder and on the group of volunteers as a whole. However, there is a certain elusiveness when it comes to linking volunteering, community development and HFH's mission and vision. This when perceived remains a minor insight when compared to the unequivocal psycho-social benefits of the GV experience on the self and the group.

Whilst the major challenge was seen as poverty – a macro reality –, the major benefits focused on an individualised response to the GV experience – as a feel good experience that enabled participants to be more open and work better as a team. In none of the benefits of the GV experience, the mission of resolving the poverty housing issue was highlighted or was it thought as that of bringing resources to the communities with which to enable them to improve their standard of living. This outcome clearly underlines the issue highlighted in the Global HFH LAC survey about the lack of education regarding what it means to be a *"Housing Advocate".*

This gap in understanding clearly points to a perceived rift or division between the actions of the GV team and their consequences outside of the individual and/or the team. This is further evidenced when it comes to allying the GV or any volunteering experience to one's workplace. Volunteering is seen as an individual response to giving back to the community and not as a strategy that one could push for in one's workplace or have one's company undertake as a unit.

Community members were keener to answer the open ended questions than Volunteers or RDCs, which is why several other interviews with the latter groups were needed to glean additional data. In the feedback from the community, the need for transparent systems and procedures was clearly highlighted repeatedly. This is understandable given the need at ground level vis-à-vis donations of funds or gifts. To survive as an entity, the community needs to be based on an egalitarian system in the image of Aristotle's *polis*, requiring checks and balances so that all segments of its society are protected and respected.

CHAPTER 4: EXAMINATION OF THE GROWTH OF THE GLOBAL VILLAGE PROGRAM

1. Introduction

The ultimate goal of Habitat for Humanity is to eliminate poverty housing and homelessness from the face of the earth by building adequate and basic housing. Furthermore, all of our words and actions are for the ultimate purpose of putting shelter on the hearts and minds of people in such a powerful way that poverty housing and homelessness becomes socially, politically and religiously unacceptable in our nations and world. (HFHI Strategic Plan 2007-2011)

Although Non-Governmental Organisations are sometimes perceived as non-transparent and unaccountable (Johns, 2001), organisations such as Habitat for Humanity International are encouraging substantial changes in their strategic management and governance policies (Doh and Teegen, 2003) to establish systems and procedures that are in line with their mission and vision, while actively looking at growth opportunities within each of their programs. Of particular interest is the role and impact of HFH as an organisation in ascertaining whether its fundraising programs, such as GV, are being actively implemented and customised to serve the local environment and needs, while proposing innovative volunteering and/or CSR possibilities to individuals, groups and business.

With the blurring and increasing complementarities between the work done by civil society, the corporate sector and the public sector, NGOs are starting to actively drive the concept of social benefits as not being about charity and philanthropic giving (only) to needy communities, a good cause or the poor; but that it needs to fundamentally impact on and change roles, behaviours and the existing status quo so as to clearly make a significant dent in the ever-increasing polarisation of the world into extremely wealthy and extremely poor. Outputs and outcomes are well defined, but within the plethora of initiatives driven within developing countries, impact has become the watchword.

In the case of the GV program, impact is gauged through its capacity to reach further 'down' to those most in need with a community-based poverty initiative to reach the poor; its participatory nature, which allies sweat equity with volunteer participation and further embraces the positive aspects of globalisation; its emphasis on learning new skills and enhancing community-based initiatives; its sustainability and replicability ; and its cost-effectiveness – the processes it entails brings down the costs of a house, while providing for additional funds for the community. There have been many recorded instances in different communities around the world where the well-

informed donation of a GV team or volunteer has enabled further growth and development within the community in terms of both empowerment and income generating activities.

The GV program as HFHI sees it, is becoming a greater vehicle for impacting communities as well as enabling a change in the traditional notion of giving. Just like for-profit corporations manage their social responsibility associations through corporate societal product or service marketing by supporting a non-profit organisation and/or a social cause of their interest, so too can non-profit organisations build their social responsibility associations through partnering with not only the grassroots communities but corporations and businesses as well. Just like corporations, HFHI sees itself increasingly grappling with the necessity of building trust in and marketing its products and services.

It must be understood that the processes and mechanisms of probing and discovery from within, with the community, and from without, with volunteers, and the corporate or business sector, are only one part of the work. The other part is the external linking of the community with the environment through which a selection needs to occur. These selection processes *"provide the source of differential fitness – firms whose R&D turn up more profitable processes of production or products will grow relative to their competitors – and also tend to bind them together as a community"* (Dosi and Nelson 1994, p.162).

Maillat's notion of the *"milieu"* becomes fundamental in the study of the perceived greater benefits of HFHI programs such as the GV program. It *connotes "three sets of forces: (1) the contours of a particular spatial set vested with a certain unity… (2) the organizational logic of a network of interdependent actors engaged in co-operative innovative activity; and (3) organizational learning based on the dialectics between adapting actors and the adopting milieu".* (Maillat, 1992)

For the RDC manager, the central challenge is to determine first of all if the knowledge or learning – *"the mutually consistent interpretation of information that is not fully codified, and hence not fully capable of being transmitted, understood, and utilized independently of the actual agents who are developing and using it"* (Storper, 1996, p.259) – exists; in which form it is expressed; and whether it can be made more explicit, effectively tapped, shared, expanded upon, and translated into a truly globalising and 'impactful' program.

The RDCs more focused activity will be to drive the progression from awareness that the Global Village program has implicit benefits, toward the stage of explicit knowledge, through processes that improve the understanding of this tacit knowledge within HFH, the communities and corporate partners – by bringing it into focus, and helping to transform or adjust it into a highly marketable conceptual format that is likely to facilitate its development and dissemination and in turn the growth of the globalised organisation and its mission.

In Round 2 of the survey, Volunteers and RDCs were interviewed to explain the perceived challenges they experienced and how they each saw the growth of the GV program occurring over time and their involvement in making this possible.

2. Some Research answers

2.1 Uniqueness of the GV Program

"…it breaks down all barriers that separate people in their everyday life and leaves only the love that connects us all." (A GV volunteer)

Possibly the greatest benefit as perceived by volunteers, community members and RDCs alike is the bond that is created during the GV experience. What is unique about the GV program is that it makes the "other" and the unknown no longer a mystery or a myth*, "there are stereotypes and images that are not real that the GV trip and experience clarify".* It brings the other closer, opens communications channels in ways hitherto never as effectively experienced.

As one of the RDCs said it *"allows the donor (to) experience the complete product to which they gave money – from the beginning till completion. Nothing can strengthen accountability and efficiency in the eye of the donor the way the program does."* By directly experiencing the visible impact their donation of time, effort and money has on the community in the image of a decent house rising through concerted effort from all involved, volunteers' loyalty to the program is further reinforced and their willingness to support the program overtime secured.

The GV program provides for direct linkages and connections between those who have and those who do not have, and the consciousness that *"there is a great need for us being privileged to help out our neighbours."* (A GV volunteer)

2.2 Perceived Characteristics of an Effective and Efficient GV Program

"GV is about diversity and demonstrates the true meaning of volunteerism and funding… it is about taking donations to another level… practically in participating and realising the purpose of the donation one has given." (Regional AME RDC)

Omoto and Snyder (2002) have developed a conceptual model for a volunteer process that *"builds bridges between many levels of analysis and that unfolds over time"*. They identify four levels of analysis, which are akin to the processes the GV program seeks to establish.

Table 2: The Volunteer Process Model

Building a Global Community				
Stages of the Volunteer Process				
Level of Analysis	**Antecedents**	**Experiences**	**Consequences**	**Impact**
Organisation	▪ Identify Volunteers ▪ Recruit Volunteers ▪ Train Volunteers ▪ Educate community ▪ Educate HFH staff	▪ Assign Volunteers ▪ Track Volunteers ▪ Delivery of services ▪ On the site training and reinforcement of procedures	▪ Quantity and quality of services ▪ Retention & reenlistment of volunteers ▪ Retention and replication to other communities ▪ Fulfilment of mission	▪ Growth of GV program ▪ Improved systems and tracking tools ▪ Greater and sustainable funding sources ▪ Empowerment of community to sustain program ▪ Advocacy to resolve poverty housing
Individual Volunteer	▪ Demographics ▪ Prior experiences ▪ Personality differences ▪ Resources ▪ Motivations ▪ Identity concerns ▪ Expectations ▪ Existing social support	▪ Volunteer's choice of roles ▪ Volunteer's performance ▪ Relationship with community ▪ Support from HFH staff, community and other volunteers ▪ Organisational integration ▪ Satisfaction	▪ Changes in knowledge, attitude, behaviour, motivation ▪ Identity development ▪ Commitment to volunteering ▪ Evaluation of volunteerism ▪ Commitment to organisation ▪ Recruit other volunteers ▪ Length of service	▪ HFH Housing advocate & champion ▪ Integration of volunteerism as part of life ▪ Community builder ▪ Commitment to learn and share as an equal to community ▪ From individualised to 'citizen of the world' identity
Community	▪ Social climates ▪ Community resource ▪ Cultural context ▪ Motivation ▪ Expectations	▪ Recipient and Implementer of services ▪ Community choice of roles ▪ Support from HFH staff, volunteers	▪ Changes in knowledge, attitude, behaviour, motivation ▪ Identity development ▪ Commitment to community	▪ Stronger solidarity and community ▪ Better quality of life for community ▪ Producer of service delivery ▪ Solving poverty housing one

	▪ Existing social support	and other community members ▪ Organisational integration ▪ Satisfaction	▪ Evaluation of volunteerism ▪ Commitment to organisation ▪ Social diffusion & recruitment of other community members ▪ Public education ▪ Systems of service delivery	community at a time ▪ From individualised to 'citizen of the world' identity

Source: Adapted from Omoto & Snyder, 2002

The process starts at the level of the individual where the psychological processes begin and where as the survey evokes the volunteers feel a sense of well-being, of seeing the world in more positive terms and of having a more meaningful life – a feel-good emotion that for most volunteers will last a lifetime.

At the interpersonal level, where the dynamics between volunteers, community members, and HFH AME staff are played, there is a sense of learning and sharing between different cultures, which both volunteers and community members particularly appreciated.

Both GV volunteers and community members perceived their participation in the program mainly at the above two levels with certain aspects of retention and re-enlistment, all eager to build together. In general though, the GV experience for the volunteers was an individualised and at the most team-based learning process.

At an organisational level, the processes focus on how to retain the GV team, satisfy communities, manage the process of evaluation and feedback to improve the program and facilitate its replication in other communities. The organisational structure, roles and operations within the GV program and its management by RDCs are determined, assessed and implemented.

And lastly, at a broader societal level, the model considers *"the linkages between individuals and the social structures of their societies as well as collective and cultural dynamics."* (Omoto and Snyder, 2002). In the GV program, HFH communities do not just provide backdrops for individuals and businesses to undertake volunteer activities that are aimed at promoting social change and that may contribute to societal cooperation and civic participation. The target of the

social movement is to change the community's backdrop. The objective is to reverse the rising trend in poverty housing. And that is the challenge, to *"sell the RIGHT message!"* (RDC) to GV teams, HFH AME RDCs and communities that, at the centre of volunteering is community development.

Coming together as informed participants of the process can enable a range of indirect benefits the survey did not cover, such as collective self-esteem (Crocker and Luhtnanen, 1990), valued social identity (Tajfel and Turner, 1986), community members becoming models of upward social comparison (Suls and Wills, 1990) and motivate others within the community or other communities to strive for success and greater community contribution. Thus the sense of community the GV program attempts to rationalise is its contribution to individual and collective action (Simon et al, 2000) toward changing the community's backdrop of poverty and social inaction and to the creation of an even larger community of interest, of people affected by and working on behalf of those in need.

3. Weaknesses in the Global Village Program

A recurring aspect of the survey be it through the questionnaire's open-ended questions to community members and volunteers and several interviews with RDCs was the fact that stronger systems need to be set in place in terms of 5 main areas of concern:

- **Transparency and accountability**, *"All donated items should be record by team leader and community members to do away with suspicion or item giving missing at National office."*, *"The donated clothes they leave, the team leader should sign, and the national office and the Community so that the team leader can also go with a list."* (Community members transcripts).

To create stronger ties within and without the community and foster a global village consciousness, trust and justice are indispensable. As one of the RDC said, *"what we need to remember is that it is all about people..."* At the group level, a concern for justice is the key compass in collective decision making, because it is the only means by which unity of thought and action can be achieved. Justice is often externalised in the way benefits are afforded everyone in the community in an equitable way. *"(The Global Village program) is unique because it brings together people from all over the world and unites them for the same cause; it creates very powerful emotions and bonds that will remain for a lifetime."* (Volunteer transcript)

The relevant human qualities such as honesty, a willingness to work, and a spirit of cooperation are successfully harnessed to the accomplishment of enormously demanding collective goals when every member of society -- indeed every component group within society -- can trust that they are protected by standards and assured of benefits that apply equally to all.[9]

- **Leadership**, *"The most important part of all this is having a leader who is able to cope with all the challenges & keep the team together. Next were the local affiliate committee."* (Volunteer transcript); almost 40 percent of volunteers either did not want to or chose neutral when it came to leading a GV team in the future.

The role of the team leader is extremely important within the GV program at many levels: as the first communicator with the team – HFH RDCs communicate through him or her with the team he or she accompanies. Moreover, team leaders usually have done several GV trips and are experienced in terms of context and expectations; and most importantly, they are committed to the mission and vision of HFH. This pivotal role brings its share of frustrations and challenges to RDCs, *"(there seems to be) a consistent inability by some team leaders to READ what is sent to them and to COMMUNICATE the same to their team members."*

"The experience I bring home makes manifest the love of God and encourages others to commit to service." (GV Volunteer transcript) One of the salient aspects of the Global Village Program is its endeavour to empower and create leaders within both volunteer and community. The sustainability of the program in many ways depends on its impetus to foster characteristics and qualities that will replicate themselves and endure beyond the trip or program itself.

- **Education**, *"Educate the structure of Habitat"*, *"I would have liked Habitat Zambia to be less vague about why we couldn't give gifts directly to individuals." "I would have liked to have a better idea of what to bring on the trip."* (Different volunteers transcripts), *"Corporate teams tend to have 'corporate' expectations and targets that are not necessarily in line with circumstances on the village level. More team education is required to give them a better understanding of cultural requirements and expectations, vs. their own."*[10] (RDC transcript)

[9] In http://info.bahai.org/article-1-7-4-1.html (Retrieved 18 February 2007)

[10] *"A very recent example is a corporate team that came with preconceived targets and expectations which we didn't know about… this lack of information led to tension in the team while in-country. Some team members also totally disregarded the policy of not giving gifts to individual members of the*

Education and capacity building is an essential part of the GV program. It gains its importance at different levels, through training, skills, new consciousness and change; within the volunteer, at community and organisational levels; and ideally, it should transcend the confines of these three actors and stimulate development debate in the wider society. *"Feedback we have received previously,"* said a RDC, *"includes the fact that many are not sure why they are on the GV trip – to them it is just another holiday and certain (GV ordinary) situations makes them uncomfortable."*

Although highlighted by all community members as something new they had learnt, building or construction skills were not highlighted by volunteers, except for a minority. The different appeal the program has for its stakeholders implicates possibly a different set of values. Those who appreciate most the esoteric feel-good emotion they derive from the program; while community members highlight practical skills they have learnt, which will enable them to generate additional income on a day to day basis and have a better life. An avenue for connecting to an even greater degree community members and volunteers would be to provide the possibility of sharing these learnings, both esoteric and practical, so that the experience both have embarked upon provides both with a holistic process of growth.

The AME RDC also highlighted the shift in aligning the GV program to the greater strategic plan of the organisation; *"The program has previously…been about satisfying participants; it has been about the benefit for the volunteers and has ultimately been designed with the volunteer in mind…The strategy (now is) to inform volunteers about where our needs are and how we will like to have them addressed… repackaging the GV program so it (can) focus the benefit on homeowners, the community and the national organisations with the simple objective of creating sustainability."*

For the GV program to become sustainable and effective, it is essential that RDCs first and foremost grasp and internalise the direct link between the program and HFHI's mission, vision and strategic direction. Some RDCs clearly do not see that link as in the questionnaire, one RDC ticked all the boxes under question 7 (on the uniqueness of the GV experience) but failed to tick that the GV program is directly associated with HFH values and mission. Another RDC

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community and actually started doing so without the team leader being aware. This led to dissension between the community and our field officers as HFH were seen to be refusing good things for the community. After the team left, this situation escalated to the point where the community leaders insulted our staff and basically made their subsequent trips very difficult… we now have in our hands a resistant community." (RDC transcript)

when questioned more deeply about her vision of the GV program described a process that needed to remain rooted and not loose its identity within a broader context, *"Putting GV into a business context will… lead to its failure. It can never be business as usual, as then it will lose its uniqueness and become one of many "projects" around the world that are fast becoming faceless…once we force situations, put certain measures, guidelines, and targets without understanding and respecting the implementers' capacity and ability, then people become disgruntled, lose the vision, and there goes the program. Let's not be in a hurry to keep with the modern times!"*

- **Planning**, *"When the GV arrives, they should sit with the committee and tell the committee what they want to do."*, *"To improve the G.V. we should make sure they have a suitable stay in a village set up. To make sure we are always ready for them as they came like always."* (Community members transcripts) *"…the Teams that are sent need to be given clear communication on why they are going and what they are going to do… Without this, miscommunication, and poor planning lead to unnecessary expectations and bad or uncomfortable experiences."* (RDC transcript)

Ill-advised expectations are the primary cause of inconvenience and disappointment within the GV program. In its extreme manifestation, these expectations can lead to visible setbacks in development processes initiated within communities. As an RDC explained, *"I wouldn't say that the holistic approach has worked very well though as individuals within teams have come with preconceived ideas of what should be done, how it should be done, against the principles we have sought to encourage in our communities".* Proper planning complemented by continuous and rigorous education and training on the context, the realities in the field and on applying the mission of HFHI provide a recipe for a successful and effective experience. If not, the experience can turn very quickly into an uncontrollable situation, which can have adverse and ripple effects on the longer term work of HFH in communities.

The globalised drive toward acquiring things and attracting communities to "easy money" or a "quick fix" approach is not alien to the AME region; *"we need to be able to gauge the people sent out to countries so that we do not lose the message – and the message includes the fact that we are not a charity but are partnering with individuals around the world to improve the lot of those who are less able. It is not free so please help the process – don't throw money in without asking for accountability."* It is furthermore a threat that is not easily reversed within the

development sector, where tender-hearted individuals are often deluded into thinking that providing a short-term solution will enable communities to become empowered and self-reliant.

For the GV program to become systematically sustainable, it requires the maximisation of longer-term benefits that will impact community development more so than immediate gratification. Until now, it has also placed greater emphasis on logistics and allying fun, work and community involvement. RDCs have had to manage the program more on a reactive mode with the resolution of isolated and punctual incidents than on a proactive manner where planning is such that logistical issues are taken care of within the wider scheme of the experience. A measure of this reactionary method is almost certainly why "bringing out the best in people" is not on the top of the RDCs' benefits list.

- **Keeping the mission of HFH at the heart of the program**, *"The local affiliate must find a way to keep the connection alive…anything that keeps teams and community connected." "I think it could work harder maintaining the bond that the team established…it needs to be sustained a bit more. It's quite an independent program, once it's done…it's back to normal but we still want to be giving and helping even though we are not in the villages anymore…"* (Volunteer transcripts); *"…to make sure we are always ready for them as they came like always."* (Community member transcript)

As one RDC noted, *"The popularity of the program does not always equal the capacity to accommodate it."* The volunteers are enthused by their experience and the feeling of well-being and harmony with the world, achieving something with people in need supplies. But their expectations and/or even contravention of procedures are a case in point for systematic and added in-depth education on the meaning of community, especially the one they will partner with during their GV program; the vision and mission of HFH as serving communities by empowering them and not as providers of charity; and their role and leadership as Housing advocates.

In its new strategic plan, HFHI has among other issues highlighted the fact that it is now time for the organisation to act more as a global catalyst and a spoke (a critical partner) for worldwide access to decent, safe and affordable housing to become a reality; rather than a hub or controller. The organisation has reached a stage in its development where it needs to become a learning organisation; and strategically embark on contextualising its programs and

activities and creating and/or growing programs that are essential and/or embody its mission and vision of a better world.

The GV program is such a program. It allies potentially great practical and transformational experiences in one process of learning both at volunteer and community levels. The challenge then is not only to *"enhance (the) marketing strategy of the program and the creation of reporting and tracking mechanisms"* – as the AME RDC described the GV regional department is instituting in its streamlining and alignment processes – but it is also about fulfilling the potential the program intrinsically has, that of constructing a global village, a new consciousness that welcomes "the other" as a neighbour.

4. Conclusion

"The most important role that economic efforts must play in development lies, therefore, in equipping people and institutions with the means through which they can achieve the real purpose of development: that is, laying foundations for a new social order that can cultivate the limitless potentialities latent in human consciousness." (The Prosperity of Humankind, 1995)

A strategic, external orientation with sensitivity to changing stakeholders' needs is key to developing strong market orientation and to the implementation of a well-designed and intentional Global Village program. Thus, best practices associated with market orientation and the debates within the development sector are also central to the design and implementation of strong corporate, community and civil society partnerships whereby the GV program would thrive.

This research proposed that giving programs that are built on fostering partnerships such as the GV program may help organisations, communities and corporations market themselves and their products to both external and internal customers. Given the scarcity of past research to substantiate this suggestion, the research introduced three conceptual frameworks to guide future inquiries in that area.

Specifically, the frameworks presented relationships useful to understand: firstly, how suppliers (HFH RDCs), customers (Communities) and employees (Volunteers both corporate and individual) responded to the Global Village program; secondly, how each of these three groups evaluated the GV experience; and thirdly how HFH saw its development and growth. Volunteers

were equated to the employee role as the ultimate aim of the GV program is to attract and form Housing advocates and champions to further the cause of HFHI.

In market-oriented terminology, the relationships between all stakeholders within the GV program integrated past research findings mainly in the areas of marketing ethics and environmentally-friendly consumer behaviours. In addition, they are grounded in established theories including consumer decision-making heuristics, and social identity theory.

Hoyer and Brown (1990) examine how the use of heuristics for repeatedly purchased products are replicated and extended. Their findings indicated the strength of simple choice tactics by consumers of different cultures. They found that higher levels of involvement could lead to the greater use of both affective and cognitive decision making processes to use a particular brand. They also suggest that one such tactic, brand awareness, affected both initial and subsequent brand selections.

The Global Village program is such a heuristic experience. Habitat for Humanity is imbued both with a strong brand identity and attraction, *"It's a fantastic organisation and I will actively promote it."* (GV Volunteer transcript) and with an experiential means of studying the benefits and challenges of the GV program. What started out as just a feel-good program designed with the volunteer in mind is becoming through experience and time a potentially powerful development tool, *"…it was humbling to see that HFH support those in poverty and that the programmes recycle the money – it's not just charity."* (GV Volunteer transcript)

Relying on its bottom-up community-based development processes, HFH clearly puts community building at the centre of its work and mission. The organisation has also decided to strategically shift its focus on families served numbers instead of counting houses built as one measure of its impact on poverty housing. These among many other shifts within HFHI's strategic overture for the next few years display greater grasp on its potential impact on the minds and hearts of all its partners and ultimately on its impact on poverty housing.

CHAPTER 5: SUMMARY OF FINDINGS AND CONCLUSION

1. Introduction

“Indeed, creativity and productivity take place at the juncture of past and future, which requires an art of balancing between, to quote Max Weber, "the eternal yesterday" (1958) and, à la Weber, "the eternal tomorrow." The former generates legitimacy, and the latter generates efficiency.” (Rajaee, 2000, Chapt.2)

This chapter will be presented in several sections whose purpose is to produce new ways of viewing community giving, volunteering and involvement. The first part summarises the objectives and findings of the study and draws certain conclusions from these. The second part discusses recommendations and the third proposes areas for further research, which go beyond the scope of this study.

2. Understanding and Leveraging Benefits

The research aimed at gauging whether the benefits the Global Village program proposed were felt equally by Volunteers, Community members and RDCs.

2.1 Team work and skills development

The benefits of teamwork for Volunteers and skills development by Community members were well understood for the most part. Interestingly, very few volunteers (38 percent) chose skills development as a benefit while all Community members felt they had learned new skills. This choice was most probably guided by their learning expectations and the fact that while building their house (or sweat equity) is part of the training all homeowners receive, it is not so for volunteers.

Most Volunteers felt learning per se in the esoteric and affective sense, by expressing feelings of well-being and purpose through helping those in need, but failed for the most to realise that building a house is also a skill that can be learnt.

Team work was perceived as one of the major benefits derived from the GV experience; over half of the respondents felt that the GV program enabled them to learn how to work better in a team while the others felt they had built some good friendships, *“I didn’t realise how close I would become to the team, I just thought I would establish bonds with the families but it was such a great team that it created links with not only the community but all those in the team. It was great to hear about everyone’s experiences and to talk about the different lifestyles and to*

all come together for the same cause."[11] (GV Volunteer transcript) Those who did not highlight the team work aspect in question 7, highlighted it in question 14 which tried to ascertain which attitudes and behaviours remained after the GV experience.

2.2 Individual fulfilment through direct involvement with the community

The issue of individual fulfilment through involvement in a community-based project appeared to be uppermost in the hearts and minds of all respondents. The GV experience produced considerable individual fulfilment to volunteers*, "…because the community we were serving were so much more in need of our help and support, I really felt like I was making a difference and not just for a limited time, but for a lifetime. It was my first experience and I knew it would be life-changing but I didn't appreciate how close I would bond with the team and the families we helped"*; and provided all community members with feelings of being special and loved.

The interviewees felt that their involvement in the GV program was the beginning of *"a long term relationship"* with the communities but felt challenged by how *"to keep the connection alive"* with the teams and communities. These emotions came from both a volunteer who had been going on GV teams for the last 10 years as well as one who experienced the program for the first time.

Although RDCs also recognised the great emotion connected to building and living with a community, their immediate challenge was to find ways in which to translate, expand and channel those overwhelming feelings of well-being to a larger audience and within a more formalised structure.

2.3 Employee morale and loyalty

Some business surveys show that employees are especially appreciative of volunteer programs and community involvement operations (Jones, 1997; Leonard, 1997). Dutton et al. (1994) further suggest that *"corporate citizenship is conducive of a strong esprit de corps within the organisation"*. According to the authors, when employees perceive that their organisation is committed to act, they are likely to make a deliberate effort to work as team members. When the organisation's commitment to corporate citizenship is communicated, it is also likely to influence the extent to which employees' evaluations of CSR translate into organisational commitment. As the intensity of internal and external communications on CSR increases, employees are

[11] It is important to note that most mixed teams and even corporate teams which often straddle different offices/countries are made up of strangers, people who seldom know each other in advance.

reminded of their organisation's values and social role, and thus can be expected to react strongly to their corporation's CSR.

This aspect did not take prominence in the survey. It induced mixed responses from the respondents. Most volunteers (77 percent) failed to see the clear linkages between individual action and formalised group action. Through the third phase of in-depth interviews, the team leader, although having participated and/or led several GV trips over the past 10 years, only recognised the GV experience as a way *"to connect"* with communities and understand the contexts within which he volunteered, *"…the program always fulfils its goal of connecting volunteers to the community they are serving…local customs and culture are the reason most (volunteers) go"*; but not as a means to institute change within his workplace and elicit formal support from his company. The GV experience for most remained a very personal transformational experience, which could not be expressed outside of the self or close associates and friends.

In-depth interviews with volunteers clearly placed the GV experience within the first two quadrants of Omoto and Snyder's (2002) model of volunteer process, at the individual and experiential stages without triggering possible linkages within greater societal movements, relationships and impact.

Surveys have shown that issues undermining meaningful employment and work satisfaction can run deeper than being undervalued at the workplace. A survey of 15,000 employees worldwide found that one-quarter of American and Brazilian, one-third of British and 40 percent of French employees are indifferent to their work and the success of their employers. And that this lack of engagement had a direct negative impact on the corporations' net profits in 2005. (2005 ISR Survey) The activity that consumes *"one-third to one-half of these employees waking life is compartmentalised, separated from pursuits that bring meaning and value into their existence."* (Bendell and Shah, 2006, p.54)

This output was clearly reinforced by the perceptions of the majority of GV volunteers and most importantly, by the team leader, who was the person with the most experience and whom the rest of the team looked up to for leadership and inspiration.

2.4 Employee productivity and company's outputs

This output produced some interesting responses from the GV volunteers who went through the last set of interviews. Volunteers, but for a few, were not able to articulate a direct correlation between feelings of worth and purpose and their work environment and objectives. They compartmentalised their volunteering pursuits and passion for community work from their workplace; keeping them separate one from the other and thereby impeding the expansion and channelling of their feel-good experience into a formalised environment. And ultimately its impact on their communities of interest (workplace, families, friends).

As one of the interviewed volunteers said, *"… the experience I bring home makes manifest the love of God and encourages others to commit to service… (but) not making the choice to support (programs like GV) does not in any way minimize my respect for what my company does… I respect the choice my company makes on that issue and I know they respect and support my involvement."* Another volunteer responded that she would *"definitely"* support and respect her company more if they actively endorsed such programs, but that *"however"* she now worked for the Police Force.

The volunteers' lives are clearly compartmentalised into private and public. Feelings of well-being, new attitudes and behaviours in working with diverse groups, leading by example, learning to work as a team, and so forth, remain separate on a conscious level from their professional and social lives. Only two volunteers clearly describe how these positive energies express themselves within their workplace. Until this fissure between the private and the public is addressed through education and leadership building, the GV program has no chance of truly impacting the communities it serves and help articulate a global consciousness.

3. Social capital

3.1 Community Participation

*"A smart community is first and foremost **a community** - i.e., a fuzzy geo-political entity that has assets, skills, capabilities. But it also has a soul, a collective intelligence, and a capacity to learn and transform - because learning is changing." (Paquet, 2001, p.33)*

Habitat for Humanity's model of community development revolves around the building of communities within areas that embody the above sets of criteria. In this context, the main criterion that binds members of the community together is building houses together and for each other – relationships *"woven by moral contracts and reciprocal obligations, negotiated in the*

context of evolving partnerships" (Paquet and Roy, 1998 in Optimum online). Community members assist one another in the construction of their houses and through the pre-training and actual building experience, capabilities are drawn out, solidarity and unity fostered, and a community-made infrastructure put into place, whereby the community organises itself around an affiliate or executive committee to monitor, encourage and build action beneficial for most.

Under these circumstances, *"a multifunctional esprit de corps materializes and provides a most fertile ground for social learning. It is based on the development through time of a social capital of trust, reasonableness, and mutual understanding that facilitates the multilogue, and generates a sort of basic pragmatic ethic likely to promote synergies among the many potential partner organizations".* (Thuderoz, Mangematin and Harrisson 1999 in Paquet, 2001)

The challenge every grassroots organisation faces is that its well-intentioned efforts may well be useless, turn out to be less effective than anticipated, or even backfire and generate overall perverse collective reactions. The designed organisational arrangements may not catalyse collective intelligence well, or may mark out only a portion of the learning, may link the different components too loosely, or generate slow learning or even unlearning. (Paquet, 2001, p.35) The sharing of work with a Global Village team may create ties but which are flimsy, superficial and monetary in nature, instead of the true development of trust and mutual understanding it is meant to foster.

In the ideal world of distributed grassroots governance within HFH's community structures and Global Village model, power is learnt as it is shared. Each person becomes an official and has the duties and accountability of office within his/her community. Each member of the community is not simply a consumer of governance, but *"a producer of governance".* (Tussman in Paquet, 2001) In such a context, it is crucial that community members understand their place in the links in the chain of creating a global community.

However in this survey, community members much like GV volunteers fail to understand the vision and mission of HFHI in providing an outlet for community building in the form of sweat equity and coming together to build. The experience still remains within the first two quadrants of Omoto and Snyder's (2002) model of volunteer process: the exchange of cultures modality and pecuniary interest in hosting GV teams. Failure to understand the true aim of the GV experience in fostering self-reliance and leadership, entrenches them within the same cycle of dependence the program strives to alleviate.

3.2 Corporate Benefits

Downsizing, growing international competition, divestitures and investor demands have caused many organisations to reassess their business practices and outcomes. The emergence of over 400 different business standards and codes of conduct globally also places pressure to strategically evaluate a cadre of external benchmarks to Corporate Social Responsibility policy. As a result, organisations increasingly blend both organisational and social needs in their strategic philanthropy motivation. Under this approach, neither philanthropy nor business objectives have a dominant role, as each collaborates to benefit and inform the other.

A growing body of academic marketing research also demonstrates how CSR may affect consumer behaviours. Brown and Dacin (1997) show how negative corporate social responsibility associations can have a detrimental effect on overall product evaluation, whereas positive associations can enhance product evaluations. Based on a survey of managers, Maignan et al. (1999) establish a positive relationship between CSR and customer loyalty. This evidence suggests that consumers do respond positively to corporate citizenship initiatives. The findings also suggest that employees of an organisation dedicated to corporate citizenship are likely to respect their organisation, *"to see their future tied to that of the organisation, and to be willing to make personal sacrifices for the corporation."* (Jaworski and Kohli, 1993, p.60)

With regards to the linkages between CSR and the Global Village program, respondents to the survey could be categorised into three groups: those in the minority, who clearly saw their roles in influencing their workplace ethic toward a more CSR-centred approach; those in the majority who resisted the idea of mingling their personal and professional life and had a clear separation between their work and their own individual involvement with communities; and others who saw the importance of influencing their workplace but who did not follow up on being a Housing advocate at that level.

However, it is clear that these findings could have been different if the GV team had been a purely corporate team, all volunteers coming from one company with clear targets. In clarifying the aims and objectives of the team's participation as CSR and community building, the survey and interviews could have possibly triggered different responses than those from a mixed team, where the corporate aspect was diluted by the more human, personal experience aspect of the program.

4. Organisational learning and growth

"We need to be able to gauge the people sent out to countries so that we do not lose the message – and the message includes the fact that we are not a charity but are partnering with individuals around the world to improve the lot of those who are less able." RDC Manager

Clearly, the Global Village program has not yet reached the stage of development and capacity whereby it can impact on other levels of society, apart from providing personal fulfilment avenues and a visible dent in poverty housing through the construction of decent homes. It initiates change and transformation at a personal level but fails to expand and channel that new consciousness to a wider audience or public.

At the current level of its development, the Global Village program raises over US$600,000 a year within the AME region, serving about 11 countries. Following the successful launch and management of a fully functioning and self-sustainable GV program in Latin America, a similar process is being driven within the Africa and the Middle East region. The process has started with the identification of one country as the site of a pilot GV project. The program will be launched following an intensive training course of the GV personnel in that country by both the LAC GV Manager and AME RDC. The goal will be to replicate this pilot project in all countries within AME that have the potential to grow that particular aspect of their program.

The challenge that this new phase of development of the GV program purports is the focus on administering the program as a sustainable enterprise, but only in terms of financial output. The risk this approach entails is that the core message to be delivered to all the program's stakeholders is not developed, disseminated and further deepened. The potential of aligning the GV program to the advocacy aspect of HFHI's work is great and offers enormous opportunities for growing "Housing advocates" in the true sense of the word – volunteers, community members and RDC who will be champions to the cause of resolving poverty housing around the world.

Furthermore, within the globalised world in which HFHI works and with its shift from an international to a global organisation, it becomes vital to address the organisation's concept and mission toward fostering and creating a global community through the tools at its disposal. One such tool is the Global Village program, which clearly offers channels of service, of greater unity and above all of a sustainable conceptualisation of development, which should be driven and led by the community, even though it uses other resources to complement its own.

Lastly, it is crucial to highlight and educate stakeholders on the links between CSR and the GV experience to further expand on the marketing potential of the program. These were felt as tenuous and failed to elicit the desired response from volunteers. This failure should be one of the main factors to be addressed within the growth strategy of the Global Village program. As this program aims at truly impacting all sectors of society, public, private and civic toward achieving the mission of the organisation, its proponents will inevitably need to grapple with the kind of global community they would like to foster and institute.

6. Conclusion

As the previous chapters have shown, globalisation is much more than a project. It is a sophisticated process that requires a new way of thinking and doing. Globalisation presents a new challenge and requires a new response. The challenge of this new creation seems to be somewhat different from that of previous ones, owing to its universality. It involves all of humanity, either actively or passively, and it theoretically and practically affects all spheres of politics, economics, culture, and even religion.

The survey has clearly shown a degree of variance between the purported benefits of the Global Village program and its perceived benefits. Although volunteers were individually enriched and transformed, this process did not have a significant effect on their workplace and were at variance with current CSR debates and some of the marketing goals of the program as a whole.

The Global Village program strives to create those cross boundaries channels of solidarity and understanding, which if optimally developed and used could well create a global community where all stakeholders participate – community members, volunteers, organisations and corporations – and where linkages are highlighted and partnerships fostered, where the private and the public mingle and merge to recreate and transform the world.

Significance of the Study

In the past, CSR or giving activities were implemented mainly for political, marketing and tax deduction opportunities. Increasingly, this trend is changing toward a more hands on, citizen and strategic approach to community giving. Activities are about involving employees, ethical, transparent governance, accountability and having real measurable impact on the ground.

Given the trend in globalising CSR strategies at corporate level and sustainable development at NGO level, this study attempted to provide a model of linked global giving that includes the three main stakeholders – the community, the corporations and the non-governmental organisation; and suggested that the Global Village program may be used in the future as a benchmark for other CSR programs in terms of providing an all-inclusive holistic experience, when its capacity and deeper mission are developed to their true potential. It furthermore proposed that CSR was a strong funding strategy for the Global Village program with its emphasis on team building and community involvement and that this strategy needed to be directly guided by its mission of impacting on poverty housing levels.

However, clear evidence from the survey and subsequent interviews pointed to the fact that the shift toward viewing people as wholes, both individual and social is still impeded by the compartmentalisation of different aspects within the whole. This challenge will need to be taken up by RDCs and the organisation and strategies devised to counter the replication of such divisions at community levels and its consequent impediment to the development of a sustainable program that truly impacts and transforms not only the individual but society as well. The aims of the program would then not be focused on meeting the expectations of GV teams, be they private or corporate but rather in ways and measures to systematically educate and empower volunteers and other stakeholders (community and RDC) in the mission of HFHI and in their new calling as “Housing advocates”.

Limitations of the Study

The sample was limited to a Global Village team in one country in Africa. The survey and its results were focused on surveying the perceived benefits of the program and not on actual benefits monitored overtime with a particular sample of respondents.

The research took place at two levels: at country level with the national RDC responsible for conducting interviews with the community and collecting all questionnaires. This choice was guided by several factors: logistics of travelling to the selected countries, limitations due to the use of local languages, and understanding the local cultural norms to better engage with the communities. As such, due to the two probable different approaches taken, certain discrepancies and gaps have appeared. These have been in part resolved during the third phase of data gathering and consolidation.

Due to the geographical distance and language barrier, interviews were not conducted with community members.

Areas for future research

This study has essentially captured stakeholders' perceptions at a particular point in time and in mainly one country with one particular team of volunteers. The sample was restricted and a statistically significant number of volunteers could not be obtained.

The stakeholder variable could be expanded to include interviews with a number of peers of the volunteers to include perceptions of benefits possibly extending to the work environment and teamwork and leadership within the workplace.

One area of research would be to expand this research to a project using an action-learning approach, bringing together RDCs from various countries. As they conduct evaluation studies over the course of multiple years, project participants can learn a great deal about capacity development, strategies to improve the GV package through interaction with all stakeholders and the process of evaluation. Examples and lessons drawn from the evaluation studies can then be used as a basis for making more general conclusions regarding how capacity development efforts, consultative processes around GV strategies and evaluation can help the organisation better achieve its mission.

While this study focused specifically on perceived benefits of the GV program to inform the capacity needs of RDCs and the program as a whole to develop the mind shift necessary for the organisation to achieve its mission, another area of research would be to investigate other relevant variables in the context of the actual impact of the GV program on a focused group of stakeholders. It would have been interesting as Cuba and Lincoln (1981) suggest to discuss and implement other research strategies such as prolonged engagement in a site, peer debriefing, and establishing structural corroboration as means for improving the credibility of evaluation finding.

Strategic philanthropy and associated partnerships are long-term investments, often without short-term, bottom line benefits. Despite practical and theoretical linkages between success in marketing and philanthropy, these have rarely been explored. (McAlister and Ferrel, 2002) Research is needed to determine the relationship between strategic philanthropy and/or sustainable community development and various variables that influence organisational

success. Variables, such as employee commitment, customer loyalty, investor attitudes and commitment, and organisational reputation, could assist in assessing the success of strategic philanthropy and associated partnerships.

On a macro level, it would be valuable to show whether the GV program could grow into a powerful tool for a global ethic on human development. This could be a worthwhile, even necessary venture, provided it emerges from personal and community beliefs, convictions, traditions, and the experience of local peoples rather than from a process of Western deductive and abstract reasoning. The sense of community building returning GV teams afford would needs be assessed to further elucidate the impact of the program on fostering a true global community or village.

SUMMARY

This study purported to analyse the perceptions of participants within Habitat for Humanity's Global Village program and formulate recommendations in the hope of improving the program's deliverables and make it a world-class program in alignment with the organisation's new 5-year strategic plan.

The study endeavoured through a three-pronged process to collate and highlight areas of concern and growth the program offers through the words and thoughts of its main stakeholders: volunteers (or GV team); community members; and HFH Resource Development and Communications staff who manage the program. This process included a survey, followed by two sets of interviews to further refine the findings and enable the proposal of recommendations. Its research was contextualised on the African continent and in one country in particular, drawing on thoughts and inputs from the regional GV department and another country's experience as peer contribution and as an addition to the consultative process it entailed.

The findings clarified and reinforced the potentialities the Global Village program has to become a catalyser, creating greater understanding, lasting bonds of friendship and greater commitment to a just cause. Some of its greatest achievements were the ability to foster team work, understanding of other cultures and a sense of purpose and well-being. Its greatest and as yet untapped prospects were its potential to raise significant funding from the corporate sector in line with the latter's CSR strategies; and the opportunity to use this program to actively work toward building a global community.

These untapped opportunities were compounded by the lack of capacity to further enhance the program by consolidating those created bonds through time and space. The lack of synergy between the aims of the program and those of HFHI was also a matter of concern, volunteers feeling the transformational aspect of the program but being unable to formalise its expression within their workplace. Their feelings of purpose and well-being failed to translate into shaping their professional lives, except for making their colleagues, friends and family aware of the program.

This clear rupture between the inner (philosophical, esoteric, moral) and outer (social, professional) self was possibly the main finding of this study and plainly delineates the path of education and leadership building Habitat for Humanity needs to embark upon.

> *It is unrealistic to imagine that the vision of the next stage in the advancement of civilization can be formulated without a searching reexamination of the attitudes and assumptions that currently underlie approaches to social and economic development. At the most obvious level, such rethinking will have to address practical matters of policy, resource utilization, planning procedures, implementation methodologies, and organization. As it proceeds, however, fundamental issues will quickly emerge, related to the long-term goals to be pursued, the social structures required, the implications for development of principles of social justice, and the nature and role of knowledge in effecting enduring change. Indeed, such a reexamination will be driven to seek a broad consensus of understanding about human nature itself…*
>
> *… the ever-widening abyss that separates the living standards of a small and relatively diminishing minority of the world's inhabitants from the poverty experienced by the vast majority of the globe's population…, together with the social breakdown it has helped to engender, reflects a profound error of conception about human nature itself. For the levels of response elicited from human beings by the incentives of the prevailing order are not only inadequate, but seem almost irrelevant in the face of world events. We are being shown that, unless the development of society finds a purpose beyond the mere amelioration of material conditions, it will fail of attaining even these goals. That purpose must be sought in spiritual dimensions of life and motivation that transcend a constantly changing economic landscape and an artificially imposed division of human societies into "developed" and "developing". (The Prosperity of Humankind, 1995)*

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APPENDIX A
ROUND 1: QUESTIONNAIRE

Core Component (these questions will be answered by the community, volunteers and RD&Cs)

1. Gender

Male	Female

2. Age

20-29	30-39	40-49	50-59	60+

3. How long have you known Habitat for Humanity?

Less than 1 year	1-4 years	5-9 years	10-14 years	15 years+

4. How long have you been involved with Habitat for Humanity? (Either in giving, building or volunteering)

less than 1 year	1-4 years	5-9 years	10-14 years	15 years+

5. How many HFH building projects have you been on?

1 Build	2 Builds	3 Builds	4 Builds +

6. Do you think Habitat for Humanity is making a real difference?

Strongly agree	Agree	Neutral	Disagree	Strongly disagree

7. What is unique about the Global Village experience? (Tick as many as you like and add one more)

It really has the impact it says it will	
It involves everyone: the community, organisations and companies	
It is a holistic approach to giving	
It is not a handout, but a hands up to poor communities	
It is about sharing and learning about different cultures and circumstances	
It allies pleasure/fun, work and community involvement	
It is directly associated with Habitat for Humanity values and mission	
It brings out the best in people	
It is an effective way to fundraise for communities	
It enables one to learn new skills (building, interrelations…)	

Variable Component (these questions will be answered by the different stakeholders separately)

8. If you had a choice, would you carry on receiving Global Village teams?

Strongly agree	Agree	Neutral	Disagree	Strongly disagree

9. You like meeting new and different people as they open up new horizons for you and your children.

Strongly agree	Agree	Neutral	Disagree	Strongly disagree

10. Do you think Global Village teams have a beneficial effect on your community?

Strongly agree	Agree	Neutral	Disagree	Strongly disagree

11. Why? If agree…because… If disagree… because…

They give you things and money	
They are very friendly	
They help in building your house	
They make your house cheaper to build	
You feel special and loved	
You enjoy getting to know different people	
You feel the world is becoming smaller	
A few will come back again or write	

They disrupt everything	
They are not very nice	
They try and buy your love	
They stay in their own group	
You do not feel they are building for you	
They do not know how to build a house	
People are very different and cannot really understand each other	
You never hear from them ever again	

12. After the build, have you felt more empowered to improve your life?

Strongly agree	Agree	Neutral	Disagree	Strongly disagree

Corporate Volunteers

8. What is your position in your company? Tick the most appropriate box.

Management	Admin	Marketing (PR)	Not working	Other: (detail)

9. Tick 3 major benefits you felt **during** a build.

I am more supportive and encouraging of each other	
I am more frank and open with our feelings	
I learned to work together with other people	

My work is appreciated	
My life has more meaning	
I built some good friendships	

10. Tick 3 main challenges you experienced on a build.

It was depressing to see people living in poverty	
I sustained some physical injuries	
Some people took the lead and dictated to others	
I was ill at ease with people on the team	
Everything was very poorly organised	
It was just not as fulfilling as I imagined it would be	
No one paid attention to me or thanked me for my work	

11. Do the benefits outweigh the challenges?

Strongly agree	Agree	Neutral	Disagree	Strongly disagree

12. Would you like to go on more builds?

Strongly agree	Agree	Neutral	Disagree	Strongly disagree

13. Would you like to lead a GV Team in the future?

Strongly agree	Agree	Neutral	Disagree	Strongly disagree

14. Tick 3 main attitudes and behaviours that have stayed with you **after** a build.

I am more open to other cultures and circumstances	
I know that I am making a difference and act that way	
I try and find common grounds with others	
I try and lead by example and through building consensus	
Nothing has changed really	
I was traumatised by the poverty I saw and don't want to think about it	
The poor will remain poor. It's a waste of time	

15. How long do the feelings last after the build?

A lifetime	A few years	A few months	A few days	During the build	Neutral

RDCs

8. Do you believe the Global Village program is innovative in comparison to other community programs?

Strongly agree	Agree	Neutral	Disagree	Strongly disagree

9. Why? Tick its main innovations and its main challenges (as many as you want)

It is easy to market	
HFH has effective training and management systems in place	
All stakeholders take away new learning	
It is a good PR exercise	
It enables effective cultural exchanges	
The teams are trained and independent and do not require a hands on approach	
It really benefits all stakeholders in a sustainable manner	

It entails more capacity than is available	
Its outcomes are not sufficiently important to warrant the amount of effort it entails	
The systems in place are not sufficient or realistic	
The RDC is not trained to be a good PR	
It only works with western teams	
It is a tourist attraction for the teams	
Stakeholders are too different from each other for the program to have real benefits	

10. Have you seen the benefits of the Global Village experience in the teams?

Strongly agree	Agree	Neutral	Disagree	Strongly disagree

11. Have you seen the benefits of the Global Village experience in the communities?

Strongly agree	Agree	Neutral	Disagree	Strongly disagree

12. The Global Village teams come with their own perceptions, which are difficult to change.

Strongly agree	Agree	Neutral	Disagree	Strongly disagree

13. Do you think Global Village teams need more training on the culture and communities they build with?

Strongly agree	Agree	Neutral	Disagree	Strongly disagree

14. Do you communicate the challenges you face with the AME RD&C team?

Strongly agree	Agree	Neutral	Disagree	Strongly disagree

15. The Global Village program needs to be improved to fully respond to communities' needs.

Strongly agree	Agree	Neutral	Disagree	Strongly disagree

APPENDIX B

ROUND 2: INTERVIEW QUESTIONS

Volunteers

1. Have you had other experiences in community involvement? Explain the best and worst situations you encountered and the feelings you experienced.

2. How would you rate the Global Village experience in relation to these experiences? Better, worse or equivalent? Why?

3. In which ways do you think this program can be improved to make it more effective for you? For the communities? And for Habitat for Humanity?

4. Do you think the Global Village experience is an effective way of empowering communities? Explain.

5. How does your company benefit from you going on HFH builds?

6. Would you respect and promote your company more if it actively endorsed such programs and included them in its organisational make-up?

RDCs

Here are some more in-depth questions. I would be grateful if you could answer them as frankly and as detailed as possible – these will remain confidential.

1. In which way do you understand that the GV program is holistic in nature? Explain.

2. How is it directly associated with HFH values and mission?

3. In which ways do you think the GV program is innovative or unique in nature? Explain.

4. What are some of the challenges of the GV program (this is <u>not</u> in terms of logistics but rather about capacity, communication, and strategy)?

5. Is the GV experience a way to exchange knowledge (indigenous for instance)? Explain.

6. In which ways do you think the GV program needs to be improved to fully respond to communities' needs?

7. What are some of the challenges you have in managing the GV program? Please detail.

8. In which ways do you think these can be resolved?

9. What improved systems and processes can be put in place to grow the GV program? And to make it more effective? This is about HFH internal and external processes and systems.

10. What is the major gap or weakness you see in the GV program?

11. Anything else you would like to share?

APPENDIX C

ROUND 3: IN DEPTH INTERVIEW WITH REGIONAL RDC

Here are some more in-depth questions. I would be grateful if you could answer them as frankly and as detailed as possible – these will remain confidential.

1) *In which way do you understand that the GV program is holistic in nature? Explain.*

- The GV program is more than a holiday – it's a holiday with a purpose so to speak. It's about helping families and communities; about seeing a new and different country; about living in a different culture and a completely different environment; about empathy and sympathy; about taking donations to another level, which is practically participating and realizing the purpose of the donation one has given. GV is also an adventure, which is not only found in discovering a different culture or learning a new skill, but also in learning more about oneself and what one can contribute to the world. GV is about diversity and demonstrates the true meaning of volunteerism and funding.

2) *How is it directly associated with HFH values and mission?*

- One of HFHI's mission principles is to 'engage broad community through inclusive leadership and diverse partnerships'. GV is about diversity, bringing people of different backgrounds together, connecting them with the communities on the ground and allowing them to have first hand experience of the dynamics, and challenges on the ground.

3) *In which ways do you think the GV program is innovative and/or unique in nature? Explain.*

- Offering a donor an opportunity to actively participate and work in achieving the objective towards they are donating their money cannot be challenged by anything. The GV program allows the donor experience the complete product to which they gave money – from the beginning till completion. Nothing can strengthen accountability and efficiency in the eye of the donor the way the program does. It also creates a connection between the donor and the beneficiary – people always like to see the people they're helping and in many cases it also allows for a continuous bond between beneficiaries and donors.

4) *What are some of the challenges of the GV program (this is <u>not</u> in terms of logistics but rather about capacity, communication, and strategy)?*

- Currently, The GV program does not have good internal reporting systems - which relates to explicit evidence of the money/donations that came in through the program on a global scale as well as the movement of teams and individuals. Even though there is proof in relation to growth, more funding and more interest – there's unfortunately no tools in place to demonstrate that. Another challenge is with regards to the existing gaps in the chain of liaison on the international level. The communication lines are not as they should be due a lack of understanding with other involved parties. Mainly relating to other partners not following procedures or requirements.

5) *Is the GV experience a way to exchange knowledge (indigenous for instance)? Explain.*

- GV is more than an indigenous orientation, although that has a role to some extend. Global Village offers cultural exchange, erases illusions, and rewards with the utmost experience for humanity to the volunteers.

6) *In which ways do you think the GV program needs to be improved to fully respond to communities' needs?*

- The program has previously and currently been about satisfying participants; it has been about the benefit for the volunteers and has ultimately been designed with the volunteer in mind. It has been about ensuring that they get full satisfaction, leisure related or otherwise. The current shift is for volunteers to see themselves as just that, but to also see themselves as funders/donors. Donors of money, time and other resources because that's what they truly are. Subsequently also ensuring the benefit for the communities and national organizations. The strategy being to inform volunteers about where our needs are and how we will like to have them addressed. Simply re-packaging the GV program so it could focus the benefit on homeowners, the community and the national organizations with the simple objective of creating sustainability.

7) *What are some of the challenges <u>you</u> have in managing the GV program? Please detail.*

- Challenges are limited to a lack of human resource at the country level – something we are addressing with the sustainability element. Addressing the constant breakdown in communication particularly with the international counterparts. Lastly the creation of resources and tools for efficiency, reporting and accountability purposes.

8) *In which ways do you think these can be resolved?*

- Simply through the creation of such tools, policies that will deal with the communications and by being persistent on making the program self-sustainable.

9) *What improved systems and processes can be put in place to grow the GV program? And to make it more effective? This is about HFH internal and external processes and systems.*

- Having a uniform financial system and control. Alignment and adjustment of policies and structures.

10) *What is <u>the</u> major gap or weakness you see in the GV program?*

- A definite major weakness is the current policies and procedures that need to be aligned.

11) *Anything else you would like to share? Possibly what is being done to improve the GV program in the region… or anything else…*

- The program is currently going through an exciting period on a regional/area scale. The review of manuals and materials, the review of minimum donations and the implementation of a pilot project for GV enhancement that will result in a sustainable program area wide, an increase in GV donations and teams coming into the area. An enhanced marketing strategy of the programs and the creation of reporting and tracking mechanisms. On a larger scale the closure of the gap in as far as international liaison, collaboration and reporting is concerned.