UNIVERSITY OF CANBERRA

# BARRIERS TO VOLUNTEERING FOR MARGINALISED GROUPS: FIRST NATIONS PEOPLES, NEWLY ARRIVED MIGRANTS AND PEOPLE WITH DISABILITY

BY THE UNIVERSITY OF CANBERRA AND AMAN CONSULTING PTY LTD

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*The seven State and Territory volunteering peak bodies acknowledge the Traditional Custodians of country throughout Australia and their connections to land, sea and community. We pay our respect to Elders past and present.*

*Please note this report was commissioned via the Volunteer Management Activity, however it does not represent the views of the state and territory peak bodies. The Volunteer Management Activity is funded by the Australian Government Department of Social Services.*

# EXECUTIVE SUMMARY


Volunteering and volunteer involving organisations (VIO) are in challenging times. Many VIO are experiencing a shortage of volunteers who are essential to the delivery of many services and who underpin the social fabric of the Australian way of life. This may only get more difficult with challenging economic circumstances putting increasing demands upon the VIOs at a time when there are also changing expectation around volunteering. On top of this is a string of large sport events in Australian 'Green and Gold Decade' that will need many thousands of volunteers, often drawn from the existing volunteer pool. The University of Canberra and AMAN Consulting Pty Ltd were commissioned by Volunteering WA (on behalf of Volunteer Management Activity) to explore the barriers to volunteering for the three groups who are often underrepresented, and maybe marginalised, as providers of services in the volunteering community:

- First Nations Peoples,
- Newly arrived migrants,
- People with disability.

It must be noted that these are not three mutually exclusive groups. For example, both First Nations, and newly arrived migrants may also have a disability. While newly arrived migrants may also have lived experience of being First Nations in their home countries. So, while the report has sections for each group, the reader should also reflect upon how these insights may also apply to the other groups discussed here, and those beyond the remit of this research.

To explore the current academic knowledge in this space and to inform potential recommendations, we undertook a systematic literature review (SLR) and then semi-structured interviews with a small sample of key stakeholders across and within the three target groups. Disappointingly, there were only 62 articles internationally and over many decades that met the inclusion criteria.

- focused on the volunteer group as *providers* of volunteering services.
- volunteering in a formal context.
- published in peer-reviewed journals or grey literature; and,
- written in English.

Of the 61, 8 were related to First Nations volunteers, 31 with newly arrived migrants, and 22 on volunteers with disabilities. From the literature some of the barriers were common across the three groups, including.

- Volunteers' fear of rejection, so is the VIO culturally aware and safe for these groups?
- Cultural and values alignment, especially for newly arrived migrants, whose home countries may have very different cultures, social structures, and gendered roles.
- Lack of information in a format and language suitable for the target markets.
- Does the VIO have the resources (e.g., human, financial, infrastructure and knowledge) to support the needs of the volunteers?

The interview data supported the findings of the literature review and provided more current insight into the problem. It was clear that there was an interest and a willingness to be more inclusive that would be beneficial both for meeting staffing needs, but also for the customers of the VIO's services. However, as noted above, they may have resource limitations.

There are also group-specific issues. For example:

- First Nations Peoples: discrimination, mutual misunderstanding of what volunteering means to more Western-centric definitions and motivated by community-based or altruistic reasons.
- Newly arrived migrants: language, cultural differences, discrimination; economic demands in the first few years; and,
- People with disability: ableism, transport, built environment, information and communication technology. VIOs lack of ability to adapt to the needs of people with disability.

Hence, there will be a 'time and place' when it is both appropriate and inappropriate to consider collectively the volunteering interests of First Nations Peoples, newly arrived migrants, and people with disability.

VIO efforts to address and improve the volunteering rates and volunteering experiences of the three marginalised groups discussed here, should incorporate short-, medium- and long-term actions. These need to be planned, resourced, and evaluated for impact and ongoing organisational alignment. Examples are below,

| SHORT TERM ACTIONS | MEDIUM TERM ACTIONS | LONG TERM ACTIONS |
|---|---|---|
| • Culturally relevant language and images<br>• Provide training programs.<br>• Provide female-only spaces and opportunities.<br>• Build strategic relationships.<br>• Provide accessible opportunities to volunteer.<br>• Ensure volunteering work is meaningful and recognised | • Streamline unnecessary bureaucratic processes (this may benefit all in the VIO!)<br>• Support volunteer roles with stipends where costs are a barrier.<br>• Ongoing cultural awareness training that is evaluated for impact and currency.<br>• Sector wide networking and communication | • Organisation Capacity Building and Cultural Literacy, and Evaluation<br>• Develop and implement newly arrived migrant policies |

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# 1 INTRODUCTION

The Volunteer Management Activity (VMA) is funded by the Federal Department of Social Services (DSS). The objective of VMA 'is to create a thriving, inclusive and diverse volunteering culture, which meets the changing demands for capable and committed volunteers in communities across Australia' (DSS, 2022). VMA works with volunteering peak bodies 'to build the capacity of volunteer involving organisations, through online volunteer management services, and breaking down barriers to volunteering for identified priority groups … People with Disability; First Nation Peoples; and Newly Arrived Migrants'. These groups may often be marginalised as providers of volunteer services.

A 2022 environmental scan by Volunteer Management Activity (VMA) challenged the Western-centric world views of volunteering and identified the need to explore volunteering through other cultural lenses to inform and enhance the capacity of current structures to support genuine inclusivity. This aligns with suggestions from the scholarly community that debates that sociocultural and legal contexts need to guide and inform how volunteering is constructed and conducted if volunteering involving organisations (VIO) are to continue thrive (e.g., Dickson & Darcy, 2022a).

The University of Canberra and Aman Consulting Pty Ltd were commissioned by Volunteering WA (on behalf of VMA) to explore the barriers to volunteering for the three groups:

- First Nations Peoples
- newly arrived migrants
- people with disability.

## 1.1 Background

### 1.1.1 Volunteering

Volunteering Australia (2015b, p. 1) defines volunteering as 'time willingly given for the common good and without financial gain'. Similarly, volunteerism is described as 'a key form of community involvement that can provide both physical and mental health for volunteers as well as positive outcomes for the community' (Stukas et al., 2016, p. 112).

Volunteer Involving Organisations (VIOs) operate in many areas of society, including tourism, sports, and events; health; culture; education and training; environment; emergency services; and community development. They represent a significant contribution to the Australian economy: with approximately 5.8 million Australians (around 31% of the population) actively volunteering. Thus, volunteering generates an estimated annual value of $290 billion towards Australia's economic and social wellbeing (Volunteering Australia, 2022).

However, while volunteering benefits both the volunteer and the organisations for which they volunteer, volunteer numbers are declining (e.g., Davies et al., 2021; Zhu, 2022), and some groups are (historically and perpetually) underrepresented in the volunteering sector. These groups include First Nations Peoples, newly arrived migrants, and people with disability.

### 1.1.2 Formal and informal volunteering

Volunteer Australia's definition covers both formal and informal volunteering, where these terms are defined as,

- 'formal volunteering … takes place within organisations (including institutions and agencies); and
- 'informal volunteering … takes place outside an organisational setting)' (Volunteering Australia, 2015b, p. 1).

However, these may not be the terms used by individual volunteers nor VIOs. It is acknowledged that volunteer (and all its variations) is a Westernised term that First Nations and migrant populations may not identify or associate with. As such, as expanded in later sections, it is highly likely that not all volunteers and volunteer hours are being accounted for. Also, the term itself may be a barrier to 'volunteering' for some.

### 1.1.3 Declining volunteering participation rates

Recently there has been a decline in the participation rate in formal volunteering. This has been observed in disaster and emergency management where it was suggested that 'socioeconomic changes in areas such as the nature of paid work, lifestyles and values, and the social impact of new technology have led to a decline in the "traditional" model of formal, long-term, high-commitment volunteering with a single organisation' (McLennan et al., 2021). These declines have been exacerbated by the COVID-19 pandemic (Zhu, 2022) where Davies et al. (2021) reported a cessation of volunteering as high as two in every three, equating to a loss of 12.2 million hours per week of community-focused work. In the Australian sport sector, volunteering rates also plummeted dramatically. By 2021 the situation had not fully recovered (Davies et al., 2021) and community sport clubs, where volunteers are needed most within the sport system, were neglected by government COVID-19 assistance packages (Mountifield & Sharpe, 2022).

Then currently, with an economic lens, rising interest rates and the Consumer Price Index (CPI) have reached levels not seen in a generation and are placing additional pressures both on the supply and demand sides of VIOs. That is, those who may normally volunteer may not have the time to offer free labour while, simultaneously, the increasing demands upon VIOs that may be providing community-based support services, such as food banks, are struggling to meet the demand for their services (e.g., Foodbank NSW & ACT, 2023).

### 1.1.4 Australia's Green and Gold Decade

An additional challenge to Australian VIOs is the number of large and mega sport events in the decade up to and including the Brisbane 2032 Olympic and Paralympic Games. This decade is referred to as Australia's Green and Gold Decade (ASC, 2022). Other events during this timeframe include the 2023 FIFA Women's World Cup, Victoria 2026 Commonwealth Games (cancelled on 18th July 2023), 2027 Men's Rugby World Cup and 2029 Women's Rugby World Cup. There is a substantial body of work that demonstrates that these events, rather than increasing the number of people who volunteer, draw upon existing volunteers who are already involved in the full range of VIOs, such as sport, welfare, education, health, festivals, and culture. This body of work also reveals that we should not assume an event legacy of increased volunteering (e.g. more people and/or more time) after these events, and that it may be the reverse (Darcy et al., 2013; Dickson et al., 2013; Dickson, Darcy, et al., 2017; Dickson et al., 2015; Dickson et al., 2020; Dickson et al., 2021; Dickson, Sharpe, et al., 2022; Dickson et al., 2011; Dickson, Terwiel, et al., 2017; Dickson, Terwiel, et al., 2022).

While these events will impact all VIOs, it is expected that they will have the greatest impact upon sport VIOs, where it is well known that volunteers make an invaluable contribution and are key to the sustainability of community sport clubs, national sport organisations, and events. There are approximately 2.9 million sport volunteers (Sport Australia, 2021a) who provide opportunities to participate in sport, including through club administration, coaching, and officiating (Sport Australia, 2021b).

The majority of Australian sport volunteers are male, with a ratio of 58% male to 42% female (Sport Australia, 2018). They are predominantly older Australians, between the ages of 35 and 54, and are parents of children involved in community sport Sport Australia, 2021a). Community sport volunteers usually have a historical connection with community sport by virtue of their own participation and are motivated by external and intrinsic motives (Wicker, 2017). This connection through families and their own sport participation is important when seeking to engage marginalised volunteer groups.

Thus, it is necessary for VIOs, especially in sport, and peak volunteer organisations to approach this Green and Gold Decade with a clear strategic direction. VIOs will need to withstand not just a general decline in volunteering, but also a string of sport events that will draw from the VIOs' current volunteer resources, with no guarantee that a legacy of enhanced volunteerism will remain (Dickson & Darcy, 2022a, 2022b; Dickson et al., 2021).

### 1.1.5 First Nations Peoples

In this report, we adopt the same language convention used previously by three of the authors (Dickson, Sharpe, et al., 2022, p. 1). The correct use of terminology is not only an indicator of cultural awareness, but also a sign of respect,

> Throughout this article [report] we use Aboriginal, or Aboriginal and/or Torres Strait Islander, to refer to the "first people of Australia" in line with the style manual of the Australian Government (2021). We acknowledge that these broad terms have been imposed upon the first people of Australia without consultation and that some may not be comfortable with this terminology. First Nations is used as a collective term to describe the first people of all the countries from which our data has come. We further acknowledge that this grouping of various indigenous people into one term does not recognise the uniqueness of each country's indigenous people, thus we use the term to highlight issues that are apparent across the globe.

In Australia, 812,000 people identified as Aboriginal and/or Torres Strait Islander in the Australian Bureau of Statistics (ABS) 2021 Census of Population and Housing, representing 3.2% of the population (ABS, 2021). In Aboriginal and Torres Strait Islander communities, volunteering is an aspect of community engagement and both Aboriginal and Torres Strait Islander and non-Indigenous individuals actively participate in volunteer work to support these communities. Evidence relating to volunteering by First Nations Peoples, however, has long been limited and more challenging to identify through traditional volunteer research methods, due in part to the priority placed on family responsibilities and kinship (Petriwskyj & Warburton, 2007). These responsibilities may be considered as informal volunteering but may not be labelled as such within those communities.

Over 15% of Aboriginal and Torres Strait Islander people who responded to the voluntary work question in the Census indicated that they completed voluntary work in the previous 12 months, compared with 20% of non-Indigenous people. Aboriginal and Torres Strait Islander females were more likely than males to

have volunteered (16% compared with 14%). Those aged 45–54 years were most likely to participate in voluntary work (19%), followed by those aged 35–44 years (18%) and 55–64 years (17%). There was a similar pattern for non-Indigenous people, where the age groups most likely to participate in voluntary work were 35–44 years and 45–54 years (both 23%). Aboriginal and Torres Strait Islander people not in the labour force were less likely to volunteer (11%) compared with employed (18%) and unemployed people (17%) (e.g., ABS, 2021; Volunteering Australia, 2022).

Overall, the rate of volunteering amongst Aboriginal and Torres Strait Islander peoples may depend on various influences, including cultural, socioeconomic, and historical factors and barriers may include accessibility and awareness, trust and engagement, cultural obligations and priorities, or negative experiences. This was demonstrated in 1996 by including a broader range of voluntary work, that revealed that Indigenous volunteering rates were higher than non-Indigenous (27%, *c.f.* 19%) (Smith & Roach, 1996, in CIRCA, 2016).

### 1.1.6 Newly arrived migrants

The ABS reports that migrants make up almost 30% of the Australian population. In 2020, 7.6 million people in Australia were born overseas, contributing an estimated $208 billion to the Australian economy (ABS, 2019-20). Migration plays a significant role in addressing demographic challenges in Australia. For example, as the Australian population is ageing, and the birth rate is declining, immigration serves to increase the size of the working-age population and reducing the burden on the social welfare system. In 2020, around 46% of the overseas-born population in Australia were aged 25–54 years, compared to 34% of the Australian-born population (ABS, 2019-20). Migrants are particularly instrumental in addressing labour shortages in certain industries, including healthcare, agriculture, and hospitality. In 2020, around 24% of the healthcare and social assistance workforce in Australia were born overseas, and the proportion was higher for certain occupations, such as medical practitioners (46%) and registered nurses (35%) (ABS, 2019-20).

Volunteering is a key factor in the integration of newly arrived migrants into their new communities, providing opportunities for social interaction and enhancing language skills. Volunteering provides an opportunity for newly arrived migrants to regain social, human, and cultural capital lost during the migration process (Handy & Greenspan, 2009). Newly arrived migrants' motivations to volunteer can stem from a desire to form new connections and rebuild their social capital, as well as to access the labour market and use their human capital.

Migrants are more likely to volunteer for ethnic organisations, both religious and non-religious, rather than mainstream not-for-profit organisations (Qvist, 2018; Wang & Handy, 2014). The ABS General Social Survey (2021) shows that newly arrived migrants are more likely to volunteer informally (37.3%) than those born in Australia (31.9%) and are less likely (15.0%) to engage in formal volunteering than their counterparts born in Australia (27.2%).

### 1.1.7 People with disability

In line with both the *United Nations Convention on the Rights of Persons with Disabilities* (UN, 2006) and the *Australian Government Style Manual* (Australian Government, 2021), in this report, we use 'person with disability' as a general term, and where possible will identify specific characteristics.

According to the Institute of Health and Welfare (AIHW), approximately 4.4 million people in Australia (i.e., approximately 18% of the population had a disability in 2018 (AIHW, 2020). The report, which relied on

secondary sources, notes that disability may be temporary, permanent and/or progressive (e.g., degenerative disease) and encompasses the many different types and levels of disability and extends across all demographics and socioeconomic groups. The prevalence of disability does, however, increase with age. For example, around 12% of people aged under 65 have some level of disability, while for those aged 65 and over, the percentage increases to 50% (AIHW, 2020). Similarly, while people aged 0–5 years of age have disability rates of approximately 4%, people 65 years and over have a disability rate of approximately 50% (ABS, 2019). Figure 1 shows the correlation between age and rising levels of reported disability.

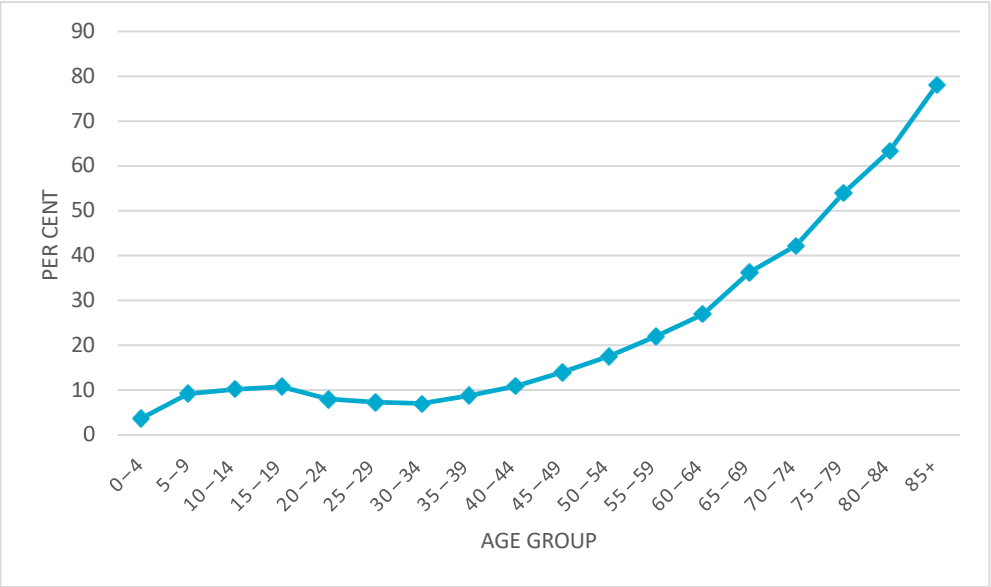



**Figure 1. Age of people with disability**

(Source: AIHW, based on ABS data)

While the benefits of being a volunteer are well documented, people with disability are more often seen as the recipients of a volunteer's services rather than the providers. Even so, in 2010, 33% of adults with disability or long-term health condition volunteered (2.22 million people), compared with 39% of those with no disability or long-term health condition (3.86 million people) and 40% of adults with a self-assessed health status of 'excellent/very good' volunteered, compared with 26% for those with a health status of 'fair/poor' (Volunteering Australia, 2015a).

While disability is heterogeneous (e.g. mobility, vision, hearing et cetera) and there are different access and inclusion needs for each type of disability, it has been noted that the level of support needs as identified by the ABS going from independent, low, moderate, severe and profound levels of disability is a better indicator of social participation levels where those with independent/low levels of support needs have much higher social participation rates than those with moderate, severe and profound levels of disability that require greater levels of access and inclusion (ABS, 2019; Darcy, 2010; Darcy et al., 2017).

# 2 METHOD

To investigate how people across the three groups may be involved as volunteers within VIOs, we undertook a systematic literature review (SLR) and then semi-structured interviews with key stakeholders across and/or within the three target groups.

## 2.1 Systematic literature review

We adopted the following 3-phase process to conduct the SLR:

- prepared a protocol to identify search terms, databases, acceptable document types, and inclusion and exclusion criteria;
- undertook database searches, imported the results into Covidence (online SLR software) and assessed the relevance and quality of the imported documents; and,
- conducted a thematic analysis of the identified documents.

The purpose of the SLR is to identify and analyse the evidence and knowledge presented in the academic literature related to volunteering by each of the three volunteer groups – First Nations Peoples, newly arrived migrants, and people with disability. To ensure quality and rigour, we followed the four fundamental principles of SLR (i.e., transparency, inclusivity, explanatory nature, and providing heuristics) identified by Denyer and Tranfield (2009), as well as other 'best practice' principles and processes: defining conceptual boundaries, setting inclusion and exclusion criteria, and validating search results (Danese et al., 2018; Podgorodnichenko et al., 2022).

Initially, we focussed upon recent Australian research, but the paucity of research encouraged the removal of all geographic and time limitations. Thus, the results presented here reflects the worldwide research focus over many decades.

### 2.1.1 Protocol

Boolean searches allow the combination of words and phrases using Boolean operators (i.e., AND, OR, and NOT) to limit, broaden or otherwise define the search (Scells et al., 2021). The search terms (Table 1) were applied in abstracts, titles and keywords of primarily peer-reviewed papers published in English. Different search terms were used for each of the three groups, as set out in Table 1 and that reflected the changing terminology over time and around the world.

**Table 1. Database search terms**

| Volunteer group | Search terms |
|---|---|
| **First Nations Peoples** | volunteer* AND "indigenous volunteer*" OR "first nation volunteer*" OR "first people volunteer*" OR "aboriginal volunteer*" |
| **Newly arrived migrants** | "volunteer*" OR "unpaid work" OR "voluntary work" AND "migrant*" OR "immigrant*" OR "refugee" OR "CALD" |
| **People with disability** | volunteer* AND "volunteer* disabil*" OR "volunteer* handicap*" |

As part of the protocol, we also developed a set of inclusion criteria. To be retained, the article needs to have been:

- focused on the volunteer group as *providers* of volunteering services (i.e., those focusing on First Nations Peoples, newly arrived migrants, or people with disability as service *receivers* were excluded);

- situated volunteering in a formal context (i.e., personal or informal volunteering undertaken by individuals was excluded);
- published in peer-reviewed journals or grey literature; and,
- written in English.

### 2.1.2 Database searches and article screening

The databases used in this SLR were:

- Scopus
- Web of Science
- PsycINFO
- EBSCOhost (Academic Search Ultimate, ERIC, Health Business Elite, Hospitality & Tourism Complete, Humanities International Complete, SPORTdiscus).

Google Scholar was also used to identify any other relevant articles, including grey literature, that may not have been returned in the predominantly academic database searches.

Details of the identified articles (title, authors and abstract) were then imported into Covidence, a web-based software that assists researchers to conduct structured literature reviews. Covidence removed any duplicates before reviewers did an initial assessment of the relevance of the articles, based upon the titles and abstracts. For each of the three groups, at least two reviewers screened the articles independently and where there was conflict between the reviewers, they met to resolve that conflict. The full-text versions of the remaining articles were then downloaded and analysed.

We used the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework to structure the review process. The PRISMA technique is an evidence-based set of items represented in a 4-phase flow diagram for reporting systematic reviews (Moher et al., 2015). The PRISMA statements for each of the three groups are provided in Appendix 1.

### 2.1.3 Search and screening results

**First Nations Peoples**

The search returned the following results: Scopus (n = 20), Web of Science (n = 16), PsycINFO (n = 8), EBSCOhost (n = 13) and Google Scholar (n=28). While 85 articles were imported into Covidence, 22 duplicates were removed, bringing the number of articles for the initial review to 63.

The initial review involved screening the titles and abstracts for relevance and to ensure they met our inclusion criteria. This process resulted in the exclusion of a further 35 studies, leaving 29 for the next stage of the review. A review of the 29 full-text articles retained only 8 articles. Reasons for exclusion were, wrong setting (n = 4), wrong intervention (n = 3), wrong study design (n = 11) and wrong population (n=2). The remaining 8 papers were then studied further and informed the thematic analysis of literature on First Nations volunteers (see 7.1.1).

**Newly arrived migrants**

The initial database search resulted in a much larger initial dataset, with 902 articles: Scopus (n = 259), Web of Science (n = 252), EBSCOhost (n = 250), and PsycINFO (n = 141), which were imported into Covidence. This was complemented by a manual search of Google Scholar to identify other articles and a snowball

search of reference lists for articles in the final sample. This resulted in just two additional articles being included (n = 904).

Covidence removed 206 duplicates, leaving 698 articles for the review of title and abstract. In addition to the criteria determined as part of the overall protocol, the articles must have investigated:

- volunteers who were first-generation migrants (second-generation migrants participating in volunteering were excluded; or,
- adult migrants who participated in voluntary work (high-school student samples were excluded).

This reduced the relevant studies to 48, 17 of these were later excluded, leaving 31 of the original 904 for the final thematic analysis (see 7.1.2).

**People with disability**

The search for literature related to volunteers with disability returned the following results: Scopus (n = 12), Web of Science (n = 23), PyscINFO (n = 18) and EBSCOhost (n = 41). A subsequent Google Scholar search returned 21 articles. While 115 articles were imported into Covidence, 32 duplicates were removed, bringing the number of articles for the initial review to 82.

During the review of titles and abstracts, a further 47 studies were excluded, leaving 35 for the next stage of the review. During the full-text review, 13 articles were excluded. The remaining 22 papers informed the thematic analysis of literature on volunteers with disability (see 7.1.3).

### 2.1.4 Thematic analysis

Thematic analysis is the final stage of the SLR and involves identifying and analysing patterns or themes within textual data to identify the most significant aspects of the data. Thematic analysis is often used in social science research as it allows researchers to explore complex issues and phenomena in a detailed and nuanced way. One of the key benefits of thematic analysis is its flexibility as it can suit various research questions and theoretical perspectives (Braun & Clarke, 2022).

The results of the thematic review of the literature for each of the three groups are presented in Section 3, with a summary of the articles reviewed provided in Appendix 2.

## 2.2 Interviews

For this second phase of the project, the team brainstormed a list of potential interviewees at a face-to-face meeting in Sydney in May. These included organisations aligned with the three target groups as well as other VIOs that may recruit volunteers from one or more of the groups.

The interview questions are provided in Appendix 2. The interviews were conducted during June 2023. These were conducted in person or through MS Teams and, in both cases, recorded and transcribed. Ethics approval to conduct the interviews was provided by the University of Canberra Human Research Ethics Committee (Project 13273).

These semi-structured interviews were conducted with representatives from nine VIOs that work with volunteers from a range of sectors, including emergency services, festivals and events, sport, literacy, and community services. A summary of the organisations (identified by number and sector) and an overview of

each interview is provided in Appendix 3. As per the Ethics Approval, all organisations and interviewees remain anonymous.

# 3 FINDINGS

The findings from both the systematic literature review and interviews provide an overview of volunteering experiences for First Nations Peoples, newly arrived migrants, and people with disability as well as directions for future action.

## 3.1 Systematic literature review

Barriers to volunteering can be broadly grouped into three categories: barriers from the volunteer's perspective, from an organisational perspective, and from a societal/community perspective.

As outlined below, barriers to formal volunteering can include:

- lack of knowledge about volunteering opportunities and role requirements,
- individual limitations, such a language, skillset and capabilities,
- financial pressures,
- societal attitudes, and
- time limitations.

### 3.1.1 First Nations Peoples

There is limited Australian and international research focusing on First Nations Peoples as providers of volunteer services. This may reflect the failure of the research community to recognise the importance of either exploring the topic, or asking the necessary questions to see if First Nations Peoples are actually volunteering (Dickson, Sharpe, et al., 2022). The absence of research presents challenges when attempting to conduct the thematic analysis. Consequently, this section is more narrative than traditional structured thematic analyses.

Within the published academic research, we found only eight papers fulfilling the inclusion criteria. Of these, three studies were based in Australia, two in Canada, two in the USA, and one examined First Nations populations in multiple nations. There was a very wide range of publication dates. The two American papers were published in 1968 and 1994, the two Canadian in 2002 and 2010, and the Australian papers range between 2001 and 2015. Dickson, Sharpe, and Darcy's (2022) paper uses data collected between 2009 and 2016. There are no trends as to when academic researchers chose to focus on First Nations volunteers as a research topic.

One Australian-based article (Cinelli & Peralta, 2015) investigated outcomes for volunteer role models, both Aboriginal and non-Indigenous in four remote Northern Territory schools. Within the role model group, those who had Aboriginal heritage, cultural training, and prior experience had greater feelings of preparedness. However, some volunteers still experienced culture shock due to how disparate the communities they visited were compared to their home environment, even within just the Northern Territory. The role models told of the personal and community benefits gained through their participation in the program.

Within a South Australian context, Kerr et al. (2001) studied people who volunteered with Aboriginal and Torres Strait Islander and non-English speaking background communities. The participants included both

Aboriginal and Torres Strait Islander and non-Indigenous people. The study showed that cultural factors play an important role in the level of value and attitude assigned to the volunteering experience by the volunteer. The research also clearly found what constitutes volunteering and the social significance of volunteering is different between the communities involved – that is, Aboriginal and Torres Strait Islander communities attach different meanings to volunteering, and value volunteering differently from mainstream Western-centric ideas about volunteering.

The third Australian-based paper (Jope, 2008) explored the various issues that might influence Aboriginal and Torres Strait Islander people's participation in the Volunteer Program (VP) of the Australian Government's Agency for International Development (AusAID). Findings indicated that barriers to recruitment existed, especially with respect to appropriate communication about volunteering opportunities. It was suggested that word of mouth would be an effective marketing strategy and that communications need adjusting to be more appropriate and specific for Aboriginal and Torres Strait Islander people. Program information and expected outcomes need to be clearly identifiable to attract younger people. Younger people also preferred short-term programs rather than long-term. There was also an acknowledgement that, due to past histories of exclusion (amongst other government policies leading to distrust), a more targeted, personal, and invitation-based approach may need to promote inclusivity and recruit effectively.

Dickson, Sharpe, and Darcy (2022) noted that recruiting First Nations volunteers for mega sport events (MSEs) is more effective when there is a true co-design process. The involvement of First Nations Peoples and communities in the event-bidding stage and consideration of the event legacy are important factors in engaging First Nations volunteers. This was demonstrated through the potential Vancouver (Canada) bid for the 2030 Winter Olympic Games. Their research noted that First Nations volunteers were motivated by community-based or altruistic reasons, as opposed to non-Indigenous respondents who reported motivations that were transactional or self-serving. This result, that First Nations respondents were more community-oriented, is congruent with the ways of being for many First Nations worldwide and aligns well with Hoeber's (2010) research with Canadian First Nations volunteers.

Further, Dickson, Sharpe, et al. (2022) noted that *cultural labour* places additional demands on Aboriginal and Torres Strait Islander people. Thus, as more organisations engage in Reconciliation Action Plans (RAPs) it is important to be cognizant of cultural labour loads and the delineation of what could be reasonably expected of a volunteer and what should be a paid position. The authors assert that 'the closer a position comes to cultural labour, the greater the expectation that the role should be paid' (p. 9).

In the Canadian context, Hoeber's two studies provide valuable insight into recruiting Aboriginal Canadians to volunteer at sport events. Key findings highlighted by Hoeber et al. (2007) were that:

- volunteering is a circular process that contributes to sport development and Aboriginal volunteers are proud to support events that impact their communities;
- targeted recruitment with meaningful messaging works best;
- training needs to be provided and costs need to be covered and cultural awareness, even for Aboriginal people, is an important aspect of training; and,
- Aboriginal people are committed to their communities and like to volunteer with their fellow community members.

Later, Hoeber (2010) indicated that Canadian Aboriginal people perceive an obligation to their community and often see their youth as the beneficiary of their volunteering efforts. A key conclusion is that there are

differing understandings of what constitutes volunteering and as such the concept is not uniformly understood. From this, we may also reflect upon what differences, if any, there may be between how First Nations Peoples construe *community obligations* compared to other cultural groups.

When one reflects on these findings in the Australian and Canadian settings, First Nations communities may not hold the Western term – volunteering – in the same regard as people not part of a First Nations population might. This does not to imply that First Nations Peoples do not volunteer nor assign value to volunteering activities. Rather, the concern is that Western conceptualisations of volunteering may not capture their volunteering activities. Equally, the opportunities to engage in formal volunteering, particularly wide-scale programs, might be hindered by generic marketing campaigns that do not actively engage with the targeted regional or remote Aboriginal and Torres Strait Islander populations. To this end, the key learning from these studies is that prospective First Nation volunteers should be approached in a more personalised manner, with a focus on community and personal outcomes. However, it does need to be noted that these studies are limited in number and sample size and are mostly oriented to rural or regional participants. These key learnings, therefore, may not apply in all settings, communities, or vocations. There is a particular bias to the sport context with three of the nine articles conducted in sport settings.

Within sport, there are examples of Aboriginal and Torres Strait Islander programs that feature Aboriginal and Torres Strait Islander volunteer coaches, officials, and administrators. These programs can provide useful, albeit anecdotal, examples for other vocations to reflect upon. The Indigenous Marathon Foundation's Running and Walking (RAW) program, the Indigenous Basketball Australia, Community Basketball League, the National Indigenous Basketball Tournament, and the NSW Koori Knockout, are excellent examples of nation-wide programs with a strong participant and volunteer base. Importantly, these programs are both co-designed and delivered between the organising body and the local delivery agents (volunteers). Anecdotally, these programs are successful due to the targeted nature of volunteer recruitment and the very clear presentation of community-oriented outcomes, which include an increase in physical activity, sporting opportunities (pathway progression), and healthy habits for youth and the wider community.

A further study, which did not meet the criteria for inclusion in the SLR but is relevant in the sport context, found that good coaching facilitates retention of sporting participants and that Aboriginal coaches 'have been shown to contribute towards athletes' cultural wellbeing by developing strong ties between sport and culture' (Bennie et al., 2021, p. 169). It would not be unreasonable to extend this conclusion to other aspects of society. As such, it could be suggested that Aboriginal and Torres Strait Islander volunteers in identified programs may be able to share and enhance the cultural well-being of those they interact with. In turn, this provides VIOs with additional considerations to recruiting Aboriginal and Torres Strait Islander volunteers, particularly for programs that are targeted toward Aboriginal and Torres Strait Islander participants.

The key findings are summarised Figure 2, as follows.

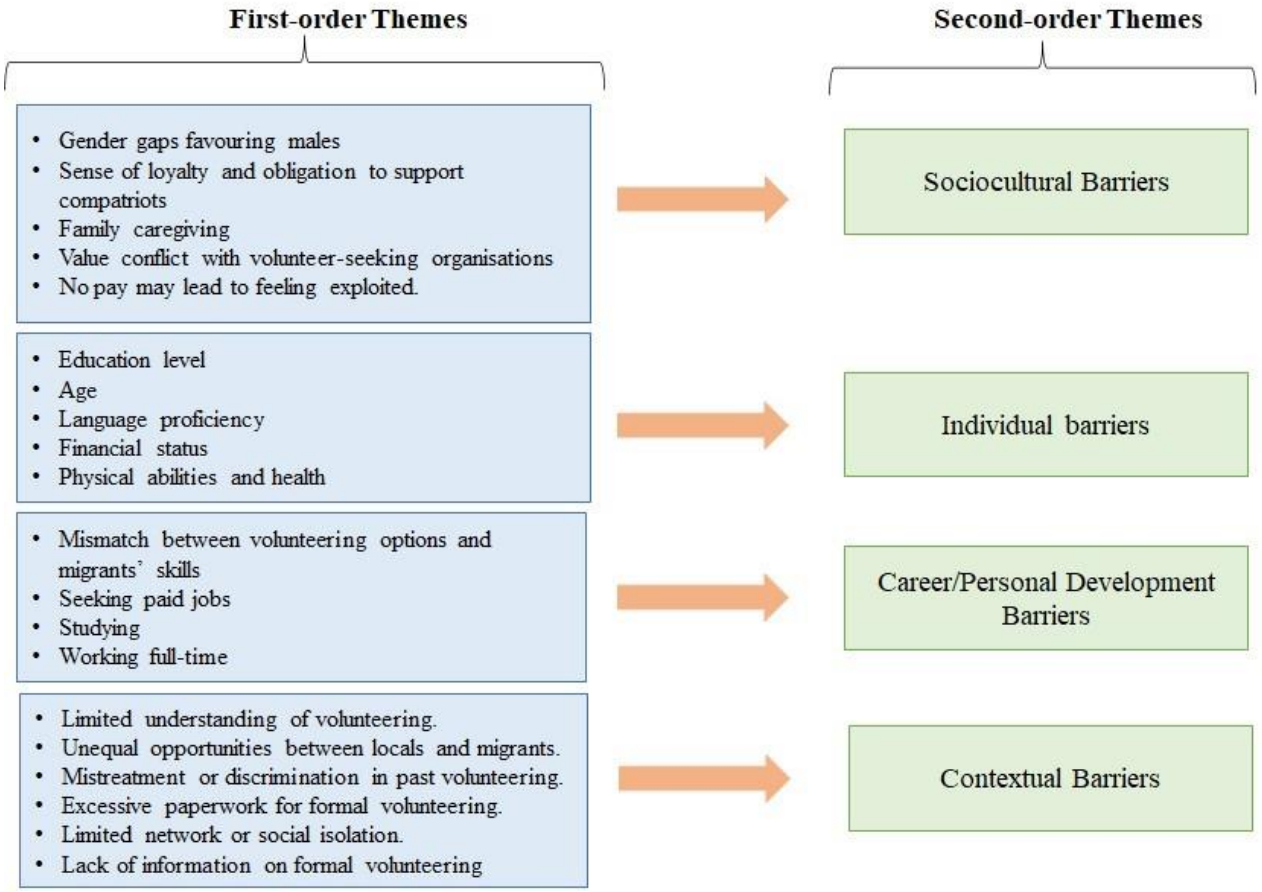
**Figure 2: Key Findings: First Nations Peoples**


### 3.1.2 Newly arrived migrants

The thematic analysis of articles revealed several benefits and drivers that motivate newly arrived migrants to participate in the volunteering sector. First, formal volunteering can lead to migrants' successful integration into the host country (Agergaard et al., 2022; Handy & Greenspan, 2009) and help with social integration as it provides an opportunity for newly arrived migrants to interact with locals and build connections within the community. This not only helps newly arrived migrants feel more connected to the host country but builds social networks, and consequential opportunities for employment or socialising. Second, volunteering can improve skills and provide valuable experience, which may help migrants gain a foothold in the job market (Slootjes & Kampen, 2017). This can help newly arrived migrants feel more confident and capable, which in turn boosts self-esteem. Third, volunteering can provide a sense of purpose and a way to overcome social isolation, helping newly arrived migrants feel a greater sense of belonging and inclusion in their new country. Fourth, participation in volunteering can fulfil a sense of identification and connection as newly arrived migrants can reverse the negative perceptions about migrants as invaders and obtain an improved social image (Ambrosini & Artero, 2023). Finally, volunteering can be seen as a way to fulfil the sense of duty or obligation to others (Ambrosini & Artero, 2023; Mohammadi, 2022).

For some newly arrived migrants, volunteering may be seen as a measure of achieved success, while others may see it as an opportunity to acquire host country work experience. Regardless of the benefits of volunteering, our analysis revealed a series of barriers that hinder newly arrived migrants' participation in volunteering. These barriers can be grouped under four main themes, as shown in Figure 3.

**Figure 3: Barriers to Volunteers for Migrants**




## Sociocultural barriers

Volunteering offers newly arrived migrants actual and perceived sociocultural benefits, including access to social resources within their community group (i.e. bonding social capital) and access to social resources through connections outside the community group (i.e. bridging social capital) (Adler & Kwon, 2002; Kavanaugh et al., 2003; Leonard, 2004; Putnam, 2000). Not surprisingly, several sociocultural factors may constrain newly arrived migrants from formal volunteering.

One major barrier is *the traditional division of work in the migrants' home countries* compared to destination counties such as the US or Germany (Bellido et al., 2021; Mohammadi, 2022). Historically, the participation rate of female from some migrant groups in volunteering has been low. The traditional division of labour seen in some home countries – where certain tasks and responsibilities are assigned to men and women based on their gender – may be to blame. In many countries, women are expected to take care of all responsibilities and tasks related to raising children and domestic duties. Conversely, men are responsible for providing financially for the family and usually engage in work activities outside the home. This traditional division of labour means that women may have limited or no time to engage in formal volunteering (Khvorostianov & Remennick, 2017; Martinez Damia et al., 2021; Paat, 2022; Wilson-Forsberg & Sethi, 2015). This may explain why, historically, male migrants from some countries have been dominant in the volunteering sector compared to their female partners and counterparts.

Another facet to this barrier is the *gender-based sociocultural expectations of women*. Many culturally and linguistically diverse (CALD) cultures have specific expectations of women regarding their behaviour, dress,

and interactions with others. For example, women who come from some conservative and/or certain faith-based societies may be discouraged from volunteering because interacting with men who are not family or close friends is considered inappropriate. These expectations thus discourage women migrants from participating in several public activities, including formal volunteering. This has profound implications for newly arrived migrant women in bridging their social capital and integration into the host community, but also an opportunity for introducing and welcoming these families into different cultures and/or societies.

The traditional divisions of work may also be reflected in a *burden of unpaid care work* is another factor that limits the ability of newly arrived migrants, especially women, to engage in formal volunteering. Care work includes tasks such as cooking, cleaning, and caring for children or elderly relatives, and are typically seen as women's responsibilities in some CALD communities. With this workload it may be difficult for women to find the additional time and energy to volunteer, especially if they also work outside the home (Cao et al., 2021; Khvorostianov & Remennick, 2017). The shear cost of setting up home in a new country is a significant economic and emotional burden, that may not support additional work, via volunteering, for free, as discussed further below.

Additionally, *value conflict with local volunteers and/or volunteer-seeking organisation*s may deter newly arrived migrants from formal volunteering as seen with Mexican migrants to the USA (Paat, 2022). Understandably, for people who have lived in a new country for less than five years, newly arrived migrants may find certain attitudes and behaviours contradicting their home values and belief system. Indeed, research suggests that the mission and values embraced by volunteer and not-for-profit organisations, the demeanour of their staff, and how their administrators treat volunteers play a critical role in the decision to volunteer (Paat, 2022). The evidence also suggests that migrants are more likely to engage in formal volunteering based on personal interests and values and the extent to which their values match the values of organisations they may serve (e.g. the same faith, same affiliation) (Paat, 2022; Wang & Handy, 2014).

Finally, *the lack of payment for volunteering work* may also contribute to a feeling of being used as was observed with Turkish and Moroccan immigrants to the Netherlands (Slootjes & Kampen, 2017). The concept that there is an absence of compensation for volunteering work may lead to a feeling of being taken advantage of, as migrants may perceive their contribution to society as unappreciated., rather than seeing how their volunteering contributes to the social fabric of their new home country. This can be particularly challenging for those who are already struggling to establish themselves in a new country and may be facing financial difficulties. For some, the idea of giving their time and energy for free may seem unfair, especially if they are already struggling to make ends meet. The lack of payment for volunteering work may also be seen by newly arrived migrants as a reflection of the larger societal issue of undervaluing migrant labour. Migrants often face systemic barriers in finding paid employment, and the expectation of volunteering for free may exacerbate their sense of being exploited or undervalued. So, VIO need to ensure they communicate the value of volunteering for individuals, communities, and the broader society.

### Individual characteristics

Several factors in the literature we categorised as individual characteristics may constrain newly arrived migrants from formal volunteering. They include their age, financial status, educational qualifications, and health literacy in the host country's language.

One of the significant challenges faced by newly arrived migrants can be  a lack of proficiency in the host country's language (Khvorostianov & Remennick, 2017; Lee & Moon, 2011). Language proficiency plays a crucial role in integrating migrants into a new society. Without adequate language skills, migrants may find

it challenging to participate in volunteering activities because volunteering involves communicating with other volunteers, understanding instructions, and following directions, which may be a significant hurdle when the individual is not proficient in the language (Tomlinson, 2010). This also helps explain why many VIOs offer language lessons to help integrate new migrants and refugees into society (Artero, 2023).

The age of newly arrived migrants may constrain them from formal volunteering activities. For example, older migrants may find it difficult to connect with others outside of their ethnic community and, especially for those with limited proficiency in the host country's language, the limited opportunities to bridge their social capital means that they may not be able to join formal volunteering activities outside their ethnic community (Chang, 2022; Wang et al., 2020). This is partly attributed to cultural differences, a lack of familiarity with the host country's social norms, and a restricted social circle. Moreover, language barriers exacerbate the challenge for older migrants to communicate effectively with individuals outside their community, contributing to a sense of seclusion and exclusion. Consequently, most older migrants prefer participating in activities within their familiar and comfortable settings, which may include volunteering within their cultural and faith groups, rather than exploring new volunteering opportunities.

Newly arrived migrants from low socioeconomic strata face several obstacles that further impede their engagement in volunteering activities (Gilster et al., 2020; Manatschal & Freitag, 2014). These hurdles may comprise of additional financial constraints, limited access to information, insufficient time due to job commitments and struggling to make ends meet. These factors collectively make it challenging for them to identify and participate in volunteering opportunities (Bellido et al., 2021; Wang & Handy, 2014). Additionally, low socioeconomic status can contribute to feelings of social exclusion, further reducing their inclination to engage in volunteering activities, or still feeling constrained by social barriers of their home countries and cultures. These individuals may also have inadequate knowledge of the benefits of volunteering or may lack the necessary skills, qualifications, or confidence, to participate in specific volunteering activities.

Newly arrived migrants with a lower level of education may confront more obstacles that can impede their engagement in volunteering activities (Bellido et al., 2021; Gilster et al., 2020). Lack of education may exacerbate language challenges, while skill and qualification shortages, may further limit their participation in specific volunteering opportunities. Insufficient access, or lack of knowledge of how to access, information about volunteering opportunities also poses a challenge when trying to explore potential volunteering activities. This limitation may stem from a lack of awareness of where to find relevant information, the absence of access to the internet, and/or difficulties understanding the language and jargon of volunteering in their new country (Bellido et al., 2021). Finally, health issues can become a significant obstacle to volunteering. Migrants often face numerous health-related challenges, including limited access to healthcare services, language barriers, and cultural differences, which can impact their ongoing physical and mental wellbeing. These challenges can affect their ability to engage in volunteer work, which can be physically demanding and require mental and emotional resilience. Migrants dealing with health issues may also need to prioritise their health over volunteering, which can limit their ability to participate in these activities, as will be explored further when discussing people with disabilities.

### Career and personal development barriers

Two studies from Western Australia highlighted that migrants' work experience may be considered inferior or irrelevant in securing work in the host country (Cameron et al., 2019; Farivar et al., 2022). For most newly arrived migrants, particularly skilled migrants, volunteering activities can constitute a strategic opportunity to acquire and demonstrate relevant work experience to potential employers (Paat, 2022).

Thus, volunteering is perceived as a form of 'career experimentation', and skilled newly arrived migrants tend to strategically choose volunteer organisations or agencies with the potential to advance their careers (Paat, 2022). Indeed, formal volunteering in a host country is linked with new professional skills, professional networks, useful references, high confidence and self-esteem, improved career outlook and hard skills crucial for job activities (Artero & Ambrosini, 2022; Paat, 2022; Slootjes & Kampen, 2017). However, in Canadian research, *newly arrived migrants continue to grapple with presenting volunteering experience and most host country corporations still do not recognise and accept volunteer work as valuable 'work experience'* (Allan, 2019). Consequently, newly arrived migrants seeking relevant work experience in the host country may not consider formal volunteering a viable option.

Another barrier to formal volunteering is the difficulty of accessing volunteering opportunities that offer a platform to acquire appropriate, career-relevant skills and develop professional networks (Allan, 2019). The assumption that newly arrived migrants' home country experience may be inferior to the host country is rhetoric that seems endemic by many individuals and corporations. Thus, newly arrived migrants are often offered volunteering opportunities that do not necessarily seek to increase the 'career currency' of the migrants. This may decrease volunteering efforts, particularly among skilled migrants. A perceived lack of learning opportunities can lead to low self-efficiency and self-exclusion, as observed in German research (Mohammadi, 2022). Thus, there needs to be a conversation between VIO and potential volunteers about their goals from volunteering to guide the best match between the VIO needs and the volunteers' expectations.

In part, one problem newly arrived migrants face is that upon arriving in a new country, they commonly encounter a lack of recognition of their education and qualifications, especially in countries like Australia that have their own training and skills qualifications frameworks (Cameron et al., 2019). This lack of recognition can result in adverse outcomes such as discontent and discouragement, leading to decreased wellbeing and reduced motivation to participate in community service such as volunteering. Additionally, migrants may perceive a need to pursue studies again in the host country to acquire the necessary qualifications for their preferred profession, which is time-consuming and costly. Consequently, this limits the amount of time and resources migrants can allocate to volunteering in the early years of their migration. While, often beyond the scope of a VIO, a VIO may be able to help newly arrived migrants by pointing them to suitable resources, courses, and support services to translate their skills and qualifications into the new country's education and training frameworks.

### Contextual barriers

Lack of information, discrimination and mistreatment, and excessive bureaucratic processes in the host country may serve as barriers to volunteering among newly arrived migrants.

One of the main issues that make it difficult for newly arrived migrants to join formal volunteering is not having access to information. Specifically, *the lack of or limited access to information on where and how to join formal volunteering activities or volunteer and not-for-profit organisations* was observed as a major barrier to volunteering among skilled migrants (Paat, 2021; Weng & Lee, 2016). As noted earlier, newly arrived migrants tend to rely mostly on members from their community or faith-based organisations for information about activities, for example, volunteering, in the host country. A peculiar information gap may also exist for newly arrived migrants who do not have local networks in the host country and face social isolation themselves (Paat, 2021; Wang & Handy, 2014). This means that unless the community or religious group is aware of information about a volunteering activity that, in their estimation, may bridge the social capital of the newly arrived migrants, for example, they may not be able to share that information. Further,

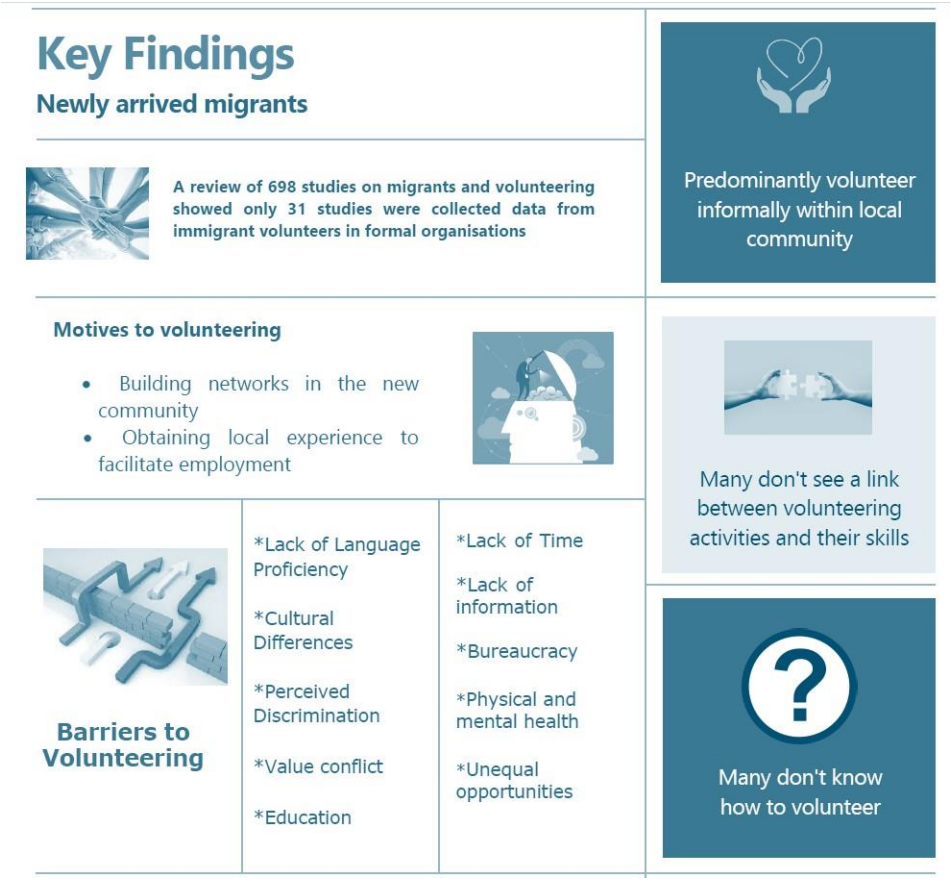
new migrants (unfamiliar with host country processes) may have no idea about what formal volunteering opportunities are available in the host country, how they can join, and perhaps, why they should even join, (Paat, 2021), nor how volunteering contributes to the social fabric of that country.

Another barrier to volunteering in the host country relates to discrimination and mistreatment of migrants. Unfortunately, newly arrived migrants may face mistreatment or discrimination even in volunteering activities due to their ethnicity, nationality, language, or cultural differences (Martinez Damia et al., 2021; Sveen et al., 2023; Tomlinson, 2010; Wang et al., 2020). In some instances, opportunities are not equal due to discriminatory, or at least inequitable, practices towards migrants (Greenspan et al., 2018). Sadly, in other cases, migrants have been mistreated or subjected to devaluing comments, conduct or experiences during formal volunteering (Tomlinson, 2010; Wilson-Forsberg & Sethi, 2015). Such negative experiences may lead migrants to perceive formal volunteering environments as unsafe or ones that undermine their self-worth (Martinez Damia et al., 2021; Sveen et al., 2023; Tomlinson, 2010; Wang et al., 2020). When such negative perceptions are diffused throughout CALD communities and religious groups, they may be passed onto newly arrived migrants in the process of building social capital, which can lead them to stay away from such formal volunteering activities.

Finally, perceptions of excessive bureaucratic processes may discourage newly arrived migrants from joining formal volunteering organisations (Paat, 2021). It is worth noting that processes involved in joining volunteering and not-for-profit organisations in a migrant's new home country may not be straightforward and differ markedly from that of the host country. However, it may be necessary to guide someone through the paperwork maze of filling in forms and registrations, to avoid discouraging participation. For newly arrived migrants with no intrinsic motivation or strategic reason to formally volunteer, navigating excessive paperwork and processes, often in another language, to volunteer their time for free may be deemed a waste of time and energy.

Figure 4 following summarises the key findings related to newly arrived migrants.

**Figure 4: Key Findings: Newly Arrived Migrants**




### 3.1.3 People with disability

Rates of volunteering are likely be lower for people with disability, just as they are in the workforce, given barriers to meaningful employment pathways (Darcy et al., 2016; Miller et al., 2016). Within this very diverse and heterogenous group, e.g., mobility, vision, hearing, intellectual, psychosocial, neuro diverse et cetera, volunteering rates will differ. For example, Casseus et al. (2023) found that youth with hearing and vision impairments had the lowest prevalence of volunteering compared with youth with other disabilities. Problematically, for people with a temporary disability and receiving income support (e.g., workers' compensation), a volunteering role may threaten their ability to continue to receive those payments as it may be determined that if they are fit for volunteering, they are fit for work (Campolieti et al., 2009). This may limit an avenue for maintaining a social connection, and feeling valued, at a time when they may need that connection more than ever. Further, due to negative stereotypes, people with disabilities have mostly been viewed as mere recipients of volunteering rather than a resource for VIO.

In VIO that do regularly include people with disability (PwD) among their volunteers, and are able to operationalise the involvement of PwD via appropriate training of volunteer managers and levels of support provided by the organisation to the person based on their disability type and levels of support needs (Darcy et al., 2016), the benefits for the organisation and volunteers with and without disability are clear. These benefits include opportunities for the volunteers to use existing knowledge, experience and skills, as well as develop new ones (Balandin, Llewellyn, Dew, & Ballin, 2006; Balandin, Llewellyn, Dew, Ballin, et al., 2006; Marková, 2020; Miller et al., 2002); improved self-esteem and self-worth for PwD (Balandin, Llewellyn, Dew, & Ballin, 2006; Kulik, 2018; Yanay-Ventura, 2017); a greater social network for all

volunteers, which can increase social acceptance and social inclusion (Balandin, Llewellyn, Dew, Ballin, et al., 2006; Kappelides & Spoor, 2019; Lindsay et al., 2018); an opportunity to be an activist for change (Yanay-Ventura, 2019); improved understanding of diversity and individual needs of volunteers within the organisation (Choma & Ochocka, 2005; Lindsay et al., 2018); and a greater pool of volunteers to help the organisation reach its objectives (Choma & Ochocka, 2005).

The motivations for PwD to volunteer are similar to the broader populations – new skills, broadening networks and, for some, the hope that volunteering will lead to work opportunities. An employment path, however, is one of the areas where volunteers with disability may not have their expectations met as, for PwD, volunteering is less likely to lead to paid work (Trembath et al., 2010). Similarly, while making a meaningful contribution may be a motivator for many volunteers, volunteers with disability often find that their capacity and skills are underestimated and they are given jobs below their abilities (Choma & Ochocka, 2005).

To increase the number of PwD participating in volunteerism, and to ensure their satisfaction with their volunteering roles, it is important to identify and then address the barriers that are preventing this. These barriers can be categorised as either personal or organisational barriers.

### Perceived intrapersonal barriers.

Perceived intrapersonal barriers refer to the real or perceived barriers related to the person's disability and other personal factors that prevent or limit participation in volunteering. These barriers may be intrapersonal, interpersonal and structural/environmental. Under social model conceptualisations of disability, what many had thought to be intrapersonal constraints of individuals impairments are actually interpersonal, structural, environmental or attitudinal constraints that can be mediated through the provision of appropriate accommodations by the VIO through training managers and being aware of government programs that can assist support the person in a "workplace" (Darcy et al., 2016).

Low self-confidence and social concerns, such as fear of negative attitudes towards them, as well as learning to work with new people in a different environment and fear that these people wouldn't understand or cater for their needs (Balandin, Llewellyn, Dew, Ballin, et al., 2006; Kappelides & Spoor, 2019; Lindsay et al., 2018; Marková, 2020; Miller, Schleien, & Bedini, 2003), all impact on propensity to volunteer. Similarly, potential volunteers may not be aware of the full range of volunteering opportunities or be unsure about which roles attract payment (employment) and those that don't (volunteering) and may see a social stigma attached to volunteering because they are not paid (Balandin, Llewellyn, Dew, Ballin, et al., 2006).

Lack of relevant skills can limit volunteering opportunities (Miller, Schleien, & Bedini, 2003). So too is the experience of being given low-level and repetitive roles that do not allow volunteers to use their full suite of skills and do not provide opportunities for professional and personal development (Choma & Ochocka, 2005).

Physical access can also be a barrier, and this includes accessible transport as well as any physical accommodations needed to effectively perform the volunteering tasks (Balandin, Llewellyn, Dew, & Ballin, 2006; Balandin, Llewellyn, Dew, Ballin, et al., 2006; Lindsay et al., 2018; Miller, Schleien, & Bedini, 2003). Similarly, as costs are often incurred in taking up volunteering opportunities, such as transport costs, limited income can be a barrier (Balandin, Llewellyn, Dew, Ballin, et al., 2006).

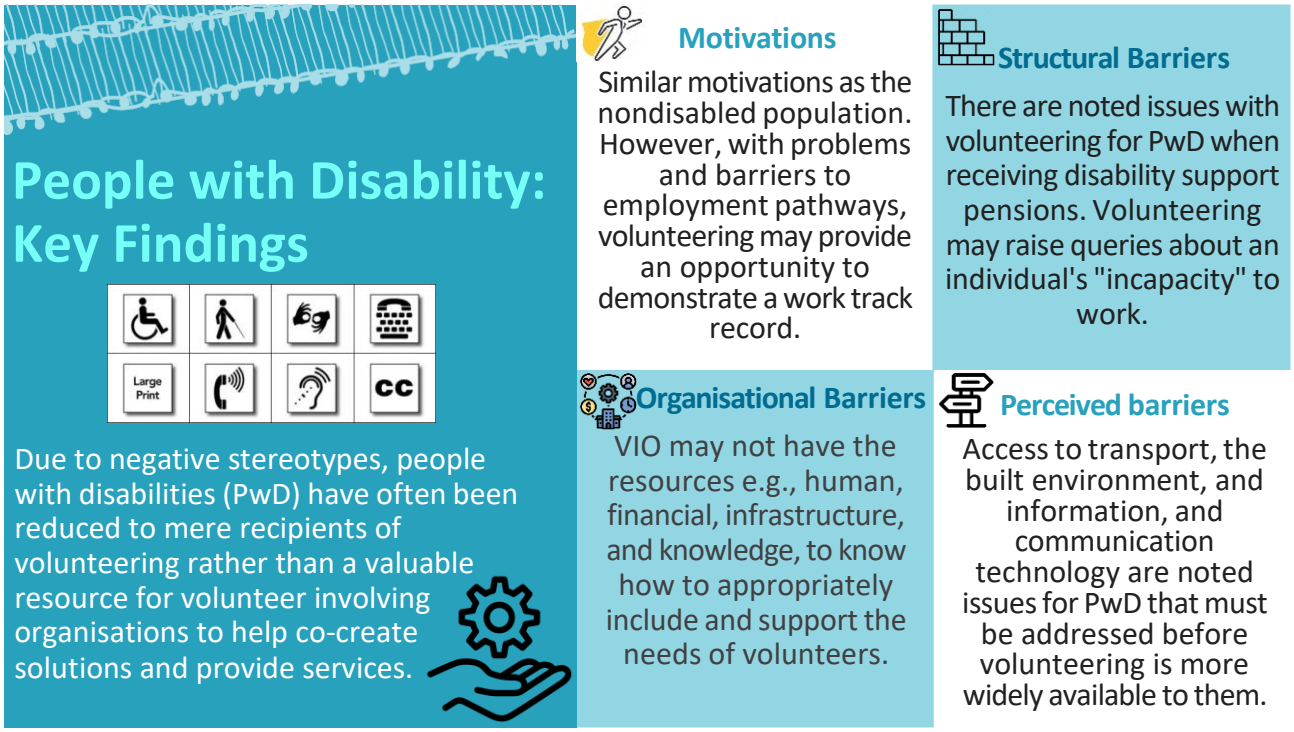
### Organisational barriers

VIOs, which are most commonly not-for-profit organisations, seeking to work with volunteers with disability also face recruiting and retention challenges. For instance, the staff and other volunteers may lack the knowledge and understanding to effectively support a volunteer with disability. This includes underestimating the volunteer's capabilities, or over estimating the impact of their disability and broader disablist attitudes (Balandin, Llewellyn, Dew, & Ballin, 2006).

Limited resources may also limit a VIO's ability to make any necessary physical accommodations or provide training or support for people to work with a volunteer (Balandin, Llewellyn, Dew, & Ballin, 2006; Choma & Ochocka, 2005). In part this may be due to having limited choice in their choice of office space or facilities as result of limited funds or being subject to time limited grants and/or donations for day-to-day operations. VIOs must also make sure their organisational structure and processes allow for diversity among their volunteers. For example, in research with the volunteers for the London 2012 Olympic and Paralympic Games who had a disability, several organisational lapses impacted the ability for people with disability to volunteer and/or enjoy their volunteering experience, even though PwD were specifically encouraged to volunteer (Darcy et al., 2014; Dickson, Darcy, et al., 2017). A significant issue had to do with direct line managers of the volunteers with disability who were recruited literally months before the games who had not undergone disability awareness training to navigate active and meaningful inclusion of PwD.

Figure 5 below summarises the key findings related to people with disability.

**Figure 5: Key Findings: People with Disability**




## 3.2 Interviews

Common themes across all three groups emerged in the stakeholder interviews, while some findings relate more specifically to one or other of the groups. Therefore, following a general discussion of these findings, more specific details will be provided for each group.

Generally, the interviews confirm the findings from the literature reviews. We note again the lack of more recent research, hence the interviews enabled a better understanding of current practices and experiences. The list of interviews is provided in Appendix 4, with organisations identified by their sector and interview number to allow us to attribute comments and input to individual VIOs while maintaining anonymity and confidentiality.

**Communication**

Effective communication underpins most aspects of volunteering: generating awareness of opportunities and what they involve, matching roles with a volunteer's skills and interests, and ensuring open lines of communication when things aren't going to plan – for either the volunteer or the VIO (Organisations 1, 2, 4, 5).

While volunteers help VIOs reach their objectives, it is important to find the best match between roles and individuals, and this applies to volunteers from our three groups as well as the broader volunteer community. During the interview with a music festival (Organisation 2) and the provider of week-long camps (Organisation 5), it was clear that the volunteer coordinators go to extensive effort to match roles with individual skills and interests, resulting in successful placements and a high retention rate.

**Representing the community**

Volunteers are drawn from all works of life, but volunteering opportunities often come about by word of mouth, or by being part of the same geographic, or interest or experience group. For example, for an emergency services VIO (Organisation 1), volunteers come from the towns and regions in which they live, so for communities that have a high First Nations population or a high migrant population, this will generally be reflected in the volunteer pool. Similarly, for a sport based VIO (Organisation 3), volunteers needed to have experience and a high level of skills in that particular sport, so they are naturally drawn from that sporting community. Whilst for a VIO that runs camps, most of their volunteers are sourced from the faith community from which the camps originated, and thus reflect a giving back to their communities (Organisation 4).

**Caring for volunteers**

To retain volunteers, including avoiding burnout, VIOs must recognise and reward volunteers, as well as ensure that they are cared for during their volunteer shifts. This can range from not overburdening volunteers to ensuring that they, where relevant, are provided with sufficient and appropriate meals and drinks. The music festival interviewed (Organisation 2) said that they had received negative feedback from volunteers as the catering system had changed and they felt they were entitled to more food than was being provided, particularly as the cost of buying food at the festival is becoming very expensive. This situation also led to a discussion of long-term volunteers having a sense of ownership of the event which, while important for belonging, self-esteem and making a valuable contribution, can be challenging for VIOs when they need to change conditions or processes.

Apart from intrinsic rewards, volunteers are rewarded in different ways and to different extents by the VIOs. For volunteers with a provider of snow sport activities for people with disability (Organisation 3), rewards and recognition can include different levels of snow and national park pass and accommodation discounts, varying according to the length of volunteer service. For those that volunteer with the camp provider (Organisation 5), volunteers appreciate having a week away from their usual responsibilities, with food and accommodation provided. Thus, getting to know your volunteers, their interests and motivations is important to meet expectations, where possible.

### 3.2.1 First Nations

Three interviews were conducted with a focus on First Nations volunteers. One interviewee also spoke about Aboriginal and Torres Strait Islander volunteers in their organisation. Apart from organisations specifically serving a First Nations community (Organisations 1, 7), the representation of First Nations Peoples as volunteers in the organisations interviewed was limited.

Organisation 1, a state-based emergency services VIO, employs an Aboriginal liaison officer, who assists with training and communications with First Nations volunteers and communities across the state. This is also an example of where volunteering can lead to a paid position.

Organisation 7, which operates successful Aboriginal and Torres Strait Islander programs nation-wide (including the Torres Strait, an oft-forgotten section of Australia in nation-wide programming), reports positive experiences in recruiting volunteers. Their volunteer base is both non-Indigenous and Aboriginal and Torres Strait Islander. Concerning recruiting Aboriginal and Torres Strait Islander volunteers, the organisation reports that there is a strong appetite to volunteer due to the obvious personal and community-based health outcomes that the organisation facilitate. However, there are concerns around quality control as the organisation does not have a dedicated human resources (HR) employee and their office staff are often over-capacity in their workload. The role of the volunteer is crucial to the survival and success of their community-based programs. Further concerns, for non-Indigenous volunteers, surround cultural linguistic barriers and cultural literacy. These concerns showcase the variety of nuances, differences, and similarities between the many nations, clans, and communities across the continent.

The interview with Organisation 8 resulted in less fruitful contributions to this research as the organisation, a state-based governing body, does not actively recruit volunteers from any of the three identified groups. This is perhaps because the organisation does not appear to struggle to find volunteers, at least to the interviewee's knowledge, but there are also questions as to the suitability of recruiting volunteers from these groups for the particular activity involved. This question raises concerns and there is an underlying and fundamental assumption that the three groups are not capable of volunteering in *any* roles.

Yarning with Organisation 9 provided perhaps the most valuable contribution to the research in relation to First Nations volunteers. The interviewee was able to present her experiences of over 40 years of working in an array of industries. The interviewee holds a doctoral qualification and is an Aboriginal woman. The organisation she works for is a literacy foundation that operates an Indigenous-focused program. Clear barriers to volunteering were articulated. It was quickly identified that Aboriginal and Torres Strait Islanders simply help out – it is what they do. They likely do not see this as volunteering and are likely not attracted to that particular word, and thus any recruitment activity mentioning volunteering. They would prefer to help out, rather than volunteer, despite the result being the same. This is a valuable reflection moment as the simple reframing of the term volunteering may be a useful strategy to break down barriers to recruiting Aboriginal and Torres Strait Islander volunteers.

Another consideration for volunteering is having the means to volunteer. Reflecting on experiences in metropolitan and rural places, the interviewee discussed how the typical volunteer would have a stable life – they would have an income, a house to live in, and access to transport. It cannot be assumed that all people, particularly Aboriginal and Torres Strait Islander people, have stability. As such, it was recommended that simple and cost-effective measures such as providing transport (such as a bus pass) and a meal might be all that is needed to break down common barriers to volunteering. It was also stressed that volunteering needs to be meaningful, and in most cases, this means that there needs to be a

community focus as Aboriginal and Torres Strait Islander people have the central ethic and obligation to care for their community. This aligns well with the research found in the systematic review.

Further advice was provided, similar to Organisation 7, on cultural safety. In line with Hoeber's (2010) findings, Aboriginal and Torres Strait Islanders should be recruited in groups. This means that the volunteer can feel safer from being with their peers and that any cultural load can be shared as appropriate. The interviewee shared how many organisations lack a cultural lens in their human resourcing and standard operations and this often places Aboriginal and Torres Strait Islanders in culturally unsafe environments. A final point is that her current organisation is very supportive and recognises, through more than a decade of working with more than a dozen international 'disadvantaged' cultures, the value of cultural voices and practices and allows her to volunteer herself, recruit volunteers safely, and guide standard operating practices with a cultural safety lens.

An interesting note, and an area for further research, is that none of the articles or interviews provided direct commentary on the role of Elders in Aboriginal and Torres Strait Islander communities. This is a potentially noteworthy finding because of the influential position Elders hold within a community. In practical terms, it could be assumed that if a robust association between a VIO and an Elder was established, then the Elder may be able to act as conduit – by virtue of their influence - for increasing awareness of volunteering, or helping, opportunities and encouraging other community members to volunteer. Of course, it is not forgotten that volunteering is a Westernised term that Aboriginal and Torres Strait Islander communities may not identify with and that a more informal approach to volunteering may take precedence in their communities; the concept of 'volunteering' is more analogous with inherent family responsibilities and kinship, as observed by Petriwskyj and Warburton (2007). In any event, there is merit in consulting local Elders to assess if it might be appropriate (particularly when considering cultural sensitivities) to increase awareness of volunteering opportunities. Further, although there may be concerns about navigating engagement with Elders or Aboriginal communities, this suggestion serves as an example of how cultural awareness training can help to mitigate risks and fears.

### 3.2.2 Newly arrived migrants

Many of the interviews showed that newly arrived migrants who engage in volunteer activities have various motives, including seeking new career opportunities, acquiring skills that may prove valuable in the future, and being part of, and contributing and giving back to their communities.

The interview with an emergency services organisation (Organisation 1) showed that this organisation employs multicultural liaison officers to assist with training volunteers with different cultural backgrounds. In addition, this organisation keeps multicultural communities informed if there is an emergency. This strategy is adopted to increase the participation of migrants, including newly arrived migrants, in volunteering as migrants can often join the VIO as it is part of protecting their community. Other VIOs (Organisations 2 and 5) had newly arrived migrants and other members of the international community amongst their volunteers, which also assists in meeting the needs of the VIOs' client base.

As noted by Paat (2021), the paperwork and complicated process to recruit volunteers was seen as one barrier for newly arrived migrants wanting to volunteer. This process resembles that of an employment procedure, involving different steps such as background checks, police verification, registration for working with vulnerable individuals, as well as a comprehensive onboarding process.

The interview with a non-for-profits organisation (Organisation 6) also confirmed that language proficiency could act as a barrier, as individuals may struggle to comprehend the information provided in English, making it challenging for them to understand the requirements and expectations in volunteering positions, as well as effectively perform the volunteering tasks. This is aligned with the results of the SLR (Khvorostianov & Remennick, 2017; Lee & Moon, 2011). Similarly, during the interview with Organisation 5, a community services organisation that assists a range of groups in the local region and has strong ties with migrant groups and international students, language was raised as a barrier in some instances, but also that the volunteering assists with community networks.

Relevant to the VMA project, the thematic analysis of the interviews revealed public and non-for-profits organisations involved with migrants do not distinguish newly arrived migrants from those who have stayed in the host country for over five years and the question is rarely asked. However, during the interactions, the information may be obtained where relevant.

### 3.2.3 People with disability

Interviews provided examples of where VIOs have had successful volunteer placements for people with disability, where things did not go so well, and plans the VIOs may have to improve attraction and retention for this group.

During the interview with a community services VIO (Organisation 5), the volunteer coordinator gave the example of a volunteer with disability, who described themselves as being wheelchair-bound, being given tasks well below their capabilities and skillset, which is consistent with findings from Choma and Ochoka's (2005) work on the importance of all people having access to meaningful work. When the volunteer eventually shared how disappointed they were with the menial tasks they were given, the volunteer coordinator was able to make changes to provide more suitable work and took this one step further, using the opportunity to implement more training for staff and volunteers on working with people with disability. Importantly, the volunteer assisted with both developing and delivering the training. The benefits to this volunteer, once there was a change in role, support Yanay-Ventura's (2017) findings, that in the right role volunteers with disability can become activists for change.

Physical accommodations may also be needed, such as ramps, signs in braille, accessible carparks and toilets, and websites designed for screen readers and with suitable contrast. During the interview with Organisation 2, the VIO explained how their plans to make their festival site more accessible will assist both festival goers and volunteers. Up until now, though. information such as the location of accessible toilets, ramps and quiet rooms was not listed on festival maps or other collateral.

The ability of the VIO to adjust for and/or provide support for different physical impairments, the skills that volunteers have, and the motivations for volunteering, will also dictate the type of roles a person with disability may take on. This was clear in interviews with an emergency services organisation (Organisation 1) and a sport organisation (Organisation 3) but also emphasises that not all VIOs will have roles, or only limited roles, appropriate for a person with disability, reinforcing that it is important to match any volunteer's role with their skillset, experience, motivations, and availability (Franks, 1985; Marková, 2020).

The requirement for extra resourcing to ensure a successful volunteering experience for people with disability was noted by several VIOs (Organisations 2, 3). However, VIO should never assume they are not able to accommodate a PwD without first talking with that person about what their needs may be, and how they think they can contribute to the VIO.

# 4 RECOMMENDATIONS

The main recommendation that comes from this research, is to come from a strengths base. What this means, is that these three communities, individually and collectively, already have much to offer if only those 'outside' those communities, remove some of the overt, implicit, and often accidental barriers. Paraphrasing Darcy and Dickson (2021), how can those of us who are not part of one of more of these communities, literally and figuratively open the doors to welcome these groups in?

A second point is to not assume these are three distinct group. A new migrant or First Nations person may also have disability, while understandings of kinship and community responsibility from First Nations Peoples may also resonate with some new migrants' experiences from home and provide a point of connection. Further some new migrants may have lived experience of being First Nations in their own home countries that can contribute to the knowledge and capabilities of the VIO.

Interestingly, if one looks at issues for new migrants, there may be lessons from First Nations volunteers, about cultural safety, culturally appropriate language, and providing information in a manner suitable for the target market. While insights from working with people with disability, highlights how we must avoid assumptions about the physical capacity of any person to do tasks, and that for many there may be temporary or permanent limitations where we need adjustments. What is required is a supportive environment to allow that to be shared. Many of us have 'vision impairments' but we just visit the optometrist to adjust for it. Vision impairments have been normalised in society for decades; how can we make accessibility for all business as usual?

Based on both the SLR and interviews with VIOs it is clear, that while much is being done to attract and retain volunteers from the broader community, some additional measures and strategies can be implemented to attract and retain volunteers from three currently underrepresented groups: First Nations Peoples, newly arrived migrants and people with disability.

By paying attention to the barriers to formal volunteering and understanding how to address these barriers, VIOs can put in place appropriate programs and initiatives to effectively target, recruit, and retain volunteers from these and other underrepresented groups.

Following is a summary of the needs of each of the three individual groups, recommendations will be presented in two parts: practical recommendations and future research needs.

## 4.1 First Nations Peoples

A key focus addressing barriers to volunteering for First Nations Peoples will be to enhance education and cultural awareness, particularly from a non-Indigenous perspective. Cinelli and Peralta (2015) refer to this point and the importance of cultural training and increased cultural knowledge. A significant barrier for Aboriginal and Torres Strait Islander people and volunteering is the feeling of cultural safety within the volunteering, or helping, experience. It is unrealistic to expect people to volunteer if they do not feel safe or respected for who they are. Consequently, VIOs need to consider their level of cultural awareness and safety and reflect on their ability to actively target Aboriginal and Torres Strait Islanders in their volunteering recruitment. It can begin by simply looking at who is represented in organisational and marketing materials, as well as reflecting upon the diversity of current staff and volunteers.

Concerning recognition and reward, this can be a complex matter, particularly where pecuniary benefits become a consideration, as noted by Hoeber (2010). Within that framework, a focus on general motivation (Hoeber et al., 2007) may help not only with the recognition element but serve to help address the concerns of volunteer burnout. A final observation is that, perhaps unsurprisingly, the importance of, and focus on, targeted communication will help with reducing barriers to participation in volunteering (Jope, 2008).

Efforts to recruit First Nations Peoples in volunteering should consider other demands on their time, including:

- cultural labour and kinship responsibilities
- mainstream formal volunteering such as with their children's school and/or sport; their work and/or faith communities
- informal volunteering such as caring for parents or other community members.

Breaking down barriers to volunteering will involve:

- the reframing of the Western term volunteering to be more aligned to First Nations' ways of being, which are centred around Country and Community. If in doubt, start a conversation with the community.
- ensuring that costs are covered, and work is meaningful. It may be necessary for an organisation to facilitate their volunteers' involvement by providing, for example, transport to the workplace.

Dickson, Sharpe, and Darcy (2022) also provide a cautionary warning to organisations, particularly those in sport, to carefully consider the delineation between cultural labour for volunteers and what would constitute a paid position. It is suggested that if an organisation is recruiting an Aboriginal or Torres Strait Islander to undertake cultural labour (for example, leading the development of a RAP; consulting the community to develop a program; or sitting on multiple committees as a First Nations representative) that appropriate compensation is offered.

## 4.2 Newly arrived migrants

The following considers the key themes from the research on new migrants.

**Sociocultural barriers**

To address sociocultural barriers, organisations and policymakers should concentrate on the potential gender gap and value conflicts that may exist for some migrant communities. We recommend:

1. Empowering migrant women through co-creating and co-delivering training programs in leadership skills and project management that enhance their capabilities as influential community volunteers, leaders and role models;
2. Creating women-only spaces and volunteer opportunities to offer migrant women a safe and supportive environment that develops and fosters gender balance. Providing information to other staff and volunteers about why these spaces are important and supporting respectful conversations about the challenges.
3. Creating strategic alliances with CALD or migrant organisations and community associations to co-design and disseminate culturally appropriate volunteering opportunities and information.

**Individual barriers**

*Language proficiency*

The following recommendations address how the lack of language proficiency among newly arrived migrants constrains their participation in volunteering:

1. Recognising their native language skills as a volunteering skill
2. Offering language training such as English as a second language (ESL) classes that expand migrants' local networks and diversify their friendships.
3. Training migrants who are already bi- (or multi) lingual to be ESL teachers.

*Age*

The following actions can improve greater engagement in volunteer work among older migrants:

1. Providing older migrants with opportunities to participate in faith-based volunteering activities as research suggests older migrants were more likely to engage in faith-based activities rather than other types of volunteering. Then learning from the First Nations research, respectfully using these elders/leaders as advocates for volunteering.
2. Facilitating transportation during volunteering activities and training new migrants to contribute as volunteer and, community drivers.
3. Managing the workload during the volunteering activities for older volunteers.
4. Conducting tailored research on elderly migrants and exploring their volunteering patterns and perceptions of volunteering.
5. Encourage older migrants to share with local residents and migrants from other countries about their history, food, culture, music, sport and/or dances.

*Health*

One of the obstacles to participating in volunteering activities is migrants' health conditions. To improve newly arrived migrants' health following actions are suggested. This will also benefit from weaving in lesson from working with volunteers who have disabilities permanent or temporary.

1. Supporting volunteering that reflects their physical abilities.
2. Providing support to access healthcare services.
3. Focusing on mental health issues as mental health supports are critical for migrants who may have experienced trauma, stress, and anxiety related to their migration experience. This may include running Mental Health First Aid Courses and providing contact details for multilingual support services.
4. Providing information in the languages of the migrants to access health services.

**Career/personal development barriers**

To address career/personal development barriers, we recommend:

1. Matching volunteers' skills with potential volunteering activities or opportunities.
2. Recognising and validating volunteering as a form of work experience through acknowledging volunteer contributions. This may providing migrants with recommendation letters, certificates, and even exploring mapping against training packages with registered training organisations (RTOs).

**Contextual barriers**

*Lack of information*

1. Research culturally appropriate language and communication channels for the migrant population, given age, gender, health etc… As with the First Nations research, if in doubt, start a respectful conversation with the community.
2. Crafting clear information about volunteering opportunities to demonstrate how participation in volunteering can benefit them by improving their skills, obtaining work-related experience etc.
3. Distributing the relevant information through ethnic organisations and CALD community associations.

*Discrimination and mistreatment*

1. Conducting community-wide welcome sessions for new migrants to explore the culture of the community they have arrived in. this could include providing cultural orientation to provide information about local customs, values, and norms.
2. Implementing diversity and inclusion training for all volunteers on how to respect and appreciate diversity. This would also apply to First Nations and disability.
3. As required by law, implement an anti-discrimination policy that clearly outlines unacceptable behaviour and consequences for discrimination or mistreatment during volunteering activities.
4. Co-creating opportunities for migrants to take on leadership roles within the volunteering activities, increasing their sense of belonging.
5. Encouraging cross-cultural interactions among volunteers by pairing volunteers from different backgrounds or organising events celebrating diversity such as food, songs and dance.
6. Monitoring and addressing discriminatory behaviours.

*Limited network and isolation*

1. Hosting cultural events that celebrate the diversity of different cultures to help migrants meet new people and diversify their friendships.
2. Providing mentorship programs to help migrants connect with local individuals.

## 4.3 People with disability

Actions that will assist in the attraction and retention of volunteers with disability follow similar themes as those for First Nations Peoples and newly arrived migrants. Three specific recommendations include:

1. Improve communication so that potential volunteers are aware of opportunities, including role requirements (Balandin et al., 2006a, 2006b), including imagery on websites and marketing collateral taking account of a range of disabilities (Organisation 2).
2. Have a support person accompany the volunteer, if necessary (where possible and appropriate) (Balandin et al., 2006a; Organisation 2).
3. Ensure staff and other volunteers have the relevant knowledge and training related to working with and supporting volunteers with disability (Balandin et al., 2006a, 2006b; Organisation 5). If in doubt, encourage respectful conversations about how to co-create solutions.

## 4.4 Practical recommendations for VIOs

Using an organisational development lens and building on the work currently being done in VIOs, we now present the range of recommendations to target organisational capacity and capability. These are prioritised from short-term actions to medium- and then long-term actions, as well as indicating for which groups they may be most relevant.

## Table 2

*Short-Term Actions*

| Action | Description | Target group |
|---|---|---|
| **Culturally relevant language and images** | Research how your target community talks about what may be understood as volunteering under VA's definitions. Weave that language into information, marketing, etc with those groups | First Nations<br><br>Newly arrived migrants |
| **Provide training programs** | Empower migrant women through training programs in leadership skills and project management that enhance their capabilities as influential community volunteers and leaders | Newly arrived migrants |
| **Provide female-only spaces and opportunities** | Create female-only spaces and volunteer opportunities to offer migrant women a safe and supportive environment that develops and fosters gender balance. | Newly arrived migrants |
| **Build strategic relationships** | Create strategic alliances with CALD or migrant organisations and community associations to co-design and disseminate volunteering information. Similar opportunities exist for recruiting Aboriginal and Torres Strait Islander peoples. | First Nations<br><br>Newly arrived migrants |
| **Provide accessible opportunities to volunteer** | It may be necessary to provide transport and subsistence for volunteers. Transport may be public or private. Volunteering remotely may be an option for those with internet connection and suitable devices. Remote volunteering could also occur where work or materials can be delivered to the volunteer. Similar barriers exist for people with disability. | First Nations<br><br>People with disability |
| **Ensure volunteering work is meaningful and recognised** | Volunteer work needs to be meaningful. In this sense, there should be a connection of outcomes to the community. Equally, recognition and rewarding (non-pecuniary) of volunteers can lead to greater retention but also act as a promotional tool to attract further volunteers. | First Nations |

**Table 3**

*Medium-Term Actions*

| Action | Description | Target group |
|---|---|---|
| **Streamline unnecessary bureaucratic processes (this may benefit all in the VIO!)** | Reduce unnecessary paperwork to help newly arrived migrants who may face language barriers and cultural differences to get involved.<br><br>Communicate the reasons for the necessary systems, and support progress through them. | Newly arrived migrants |
| **Support volunteer roles with stipends where cost is a barrier** | Offer nominal financial compensation, or cost recovery such as for transport, or via gift cards.<br><br>To determine what the community wants or needs, first ask them. | Newly arrived migrants |
| **Ongoing cultural awareness training that is evaluated for impact and currency** | Organisations should provide their staff and volunteers with opportunities to complete cultural awareness training. The aim of this is to facilitate a more culturally safe working environment both for Aboriginal and Torres Strait Islander peoples and newly arrived migrants.<br><br>From a strengths-based perspective, representatives from these groups will frequently be the best experts in their culture and what others need to know. | First Nations<br><br>Newly arrived migrants |
| **Sector wide networking and communication** | Throughout this project what was becoming apparent was a lack of clear coordination between different aspects of the volunteering ecosystem. For sector-wide change, VA and its state and territory parallels, and other umbrella VIOs, may need to work at bringing their stakeholders together to clarify how best to achieve change from the grassroots up. | Umbrella VIOs |

**Table 4**

*Long-Term Actions*

| Action | Description | Target group |
|---|---|---|
| **Shift narratives** | A shift in perspective is necessary, moving away from perceiving these communities as in need of support and towards recognising them as an untapped resource. This shift in ideology can drive new policy initiatives, such as creating more formal and culturally appropriate volunteering opportunities and to challenge the prevailing narrative of migrants as service receivers. Volunteer-seeking and volunteer-based organisations can contribute to this change by using inclusive language and research to facilitate this ideological shift. | All |
| **Develop newly arrived migrant policies** | Policies targeting newly arrived migrants' first-time volunteering may have more tremendous payoffs than other types of assistance. Such policies include training migrants shortly after arrival about existing volunteering opportunities and the expected benefits from such participation. This could also include how volunteering supports Australia's social fabric. | Newly arrived migrants |
| **Organisation Capacity Building and Cultural Literacy, and Evaluation** | Organisations should work toward embedding First Nations perspectives within their operating procedures and policies. This involves community consultation and co-design. Organisations should have mechanisms in place to ensure that Aboriginal and Torres Strait Islander peoples are protected in the workplace. This process would facilitate an opportunity for education and reflection within the organisation while fostering collaboration with local community members.<br><br>Taking steps towards a Reconciliation Action Plan should be explored. | First Nations |

We note here the challenges of long-term actions. As an industry sector, and a reflection of what is happening in some parts of the volunteering sector, we note the Expression of Interest from Natural Hazards Research Australia (https://www.naturalhazards.com.au/news-and-events/news-and-views/new-eoi-help-reimagine-emergency-volunteering) titled 'Reimagining Emergency Management Volunteering: More Than Just Words. Interestingly, this organisation had already done extensive research (McLennan et al., 2021) and launched an impressive and comprehensive Volunteer Leader Toolkit in May 2022 (https://www.bnhcrc.com.au/resources/volunteer-leader-resource-kit). This was based on a human resource management approach. Then, less than a year later, the organisation was looking to 'reimagine' emergency volunteering. So, the situation is in flux, and the pursuit of long-term actions potentially problematic.

## 4.5 Future research

Both the Systematic Literature Review and the results from our interviews highlighted the need for more research on volunteering in and across the three subgroups of First Nations Peoples, newly arrived migrants, and people with disability. In particular, the majority of research papers included in our literature review

concluded with a note of recommended research to expand and deepen our understanding of this important topic.

- The Australia Research Council is responsible for administering the National Competitive Grants Program (NCGP), assessing the quality, engagement, and impact of research, and providing advice and support on research matters. Research on volunteers from the First Nations, migrant, and disability communities is well suited to a number of the funding programs. There is considerable capacity within Australian universities to support such an undertaking.
- The limited amount of research makes for an 'open field' for new research questions. Ideally these research questions are co-created with industry partners and VIOs who are engaged with, or who wish to be engaged with, the three groups.
- Approaches to measuring volunteer participation rates should avoid any unnecessary emphasis on Western conceptualisations of volunteerism.
- Studies of volunteerism should remain open to non-Western conceptualisations of volunteering.

Further, as noted by the recent finding of the Commonwealth government's National Disability Data Asset, disability has far too often been overlooked, omitted or othered from inclusion within local, state, commonwealth government data collection as well as from the not-for-profit and private sector, just as First Nations have often been ignored in the research on volunteering (Dickson, Sharpe, et al., 2022). Thus, unless data is collected, and volunteering includes modules for First Nations, newly arrived migrants, and people with disability, then we are not able to monitor, nor evaluate, the progress of strategies to improve the volunteering of these marginalized groups. This highlights a role, and a responsibility, for researchers across the country.

# 5 CONCLUSION

The Australian volunteering ecosystem is stretched, and under threat from changing volunteering motivations and cultures, post-COVID impacts upon expectation about work-life balance, increasing economic stressors and the demands of the Green and Gold Decade. This means that VIOs and umbrella VIOs need to be open to reimagining volunteering but also being agile to adapt to what challenges may be around the corner.

The findings from this research upon First Nations Peoples, newly arrived migrants, and people with disability, sadly highlights the lack of research internationally over many decades. This is despite the contribution that each of these groups already makes to many economies and the social fabric of many communities. Often the research has been episodic or driven by small number of researchers. This dearth of research, while problematic, can easily be overcome. This can also be tracked prospectively by utilising the search terms used in the systematic reviews.

Some of the barriers to volunteering are common across the three groups. Effective and timely solutions will benefit from learning from both the barriers and the recommendations for each group. So, while there are group-specific issues there will be a 'time and place' when it is both appropriate and inappropriate to consider collectively the volunteering interests of First Nations Peoples, newly arrived migrants, and people with disability.

In some cases, VIOs may need to undergo some self-reflection and assessment to guide any organisational development for capacity building and more pervasive and sustainable change. In other cases, VIOs that are

already successful may be willing to share their steps to success with others on the journey of inclusion. While for some, it may not be appropriate, at this time, to explore new volunteer groups, if they haven't got their vision, governance, and systems in place to plan for and manage change.

Any VIO efforts to improve volunteering rates and volunteering experiences will incorporate a mix of short-, medium- and long-term actions. To assess the impact of these changes, it is essential to evaluate any interventions. This will require determining what 'success' will look like. For each VIO it may be different. This could include,

- an increase in the number of people volunteering from your target populations.
- an increase in the time and/or frequency people are volunteering, and/or
- a reduction in volunteer turnover.

The first step in this process, is just that. Take a step, then another.

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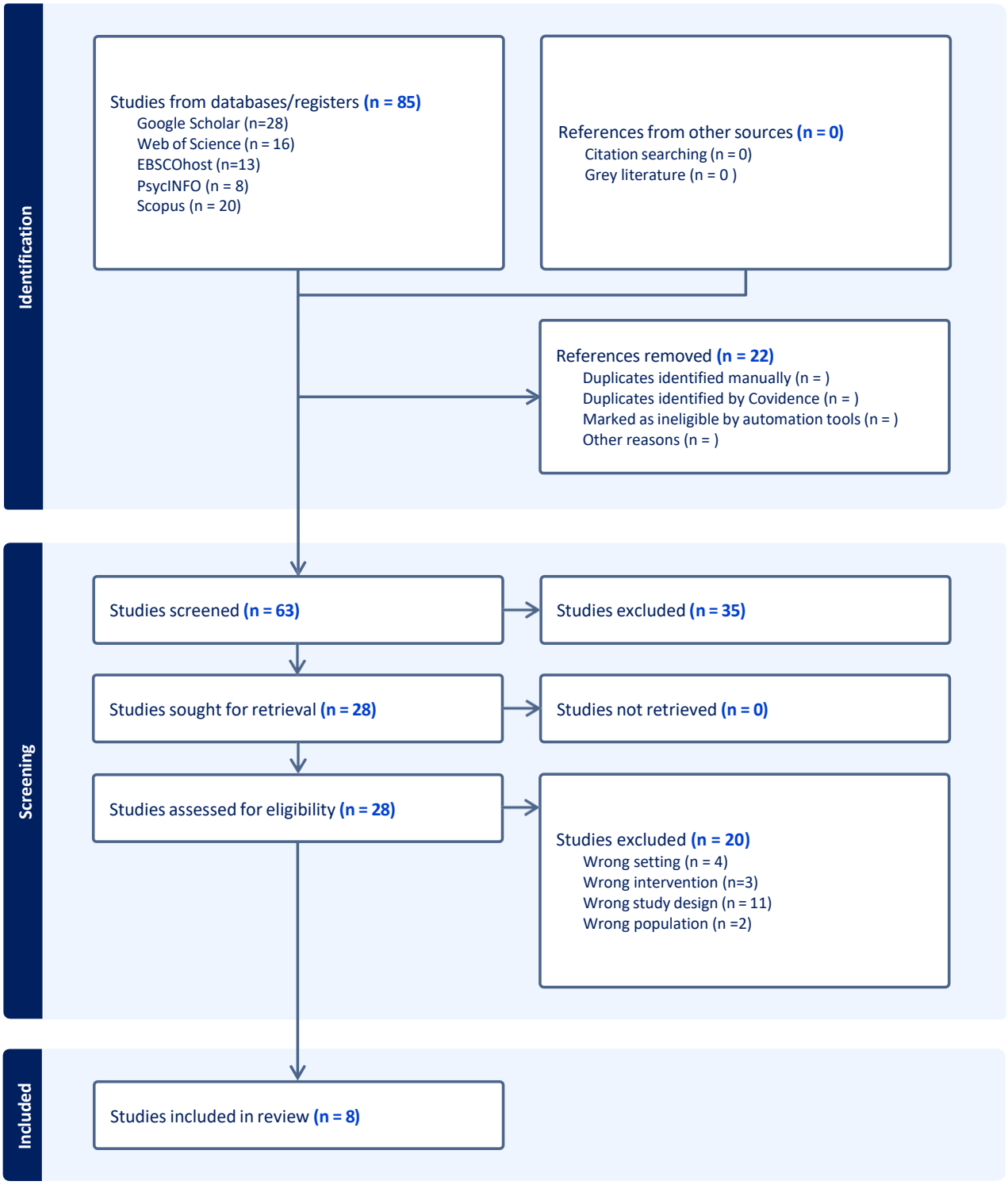
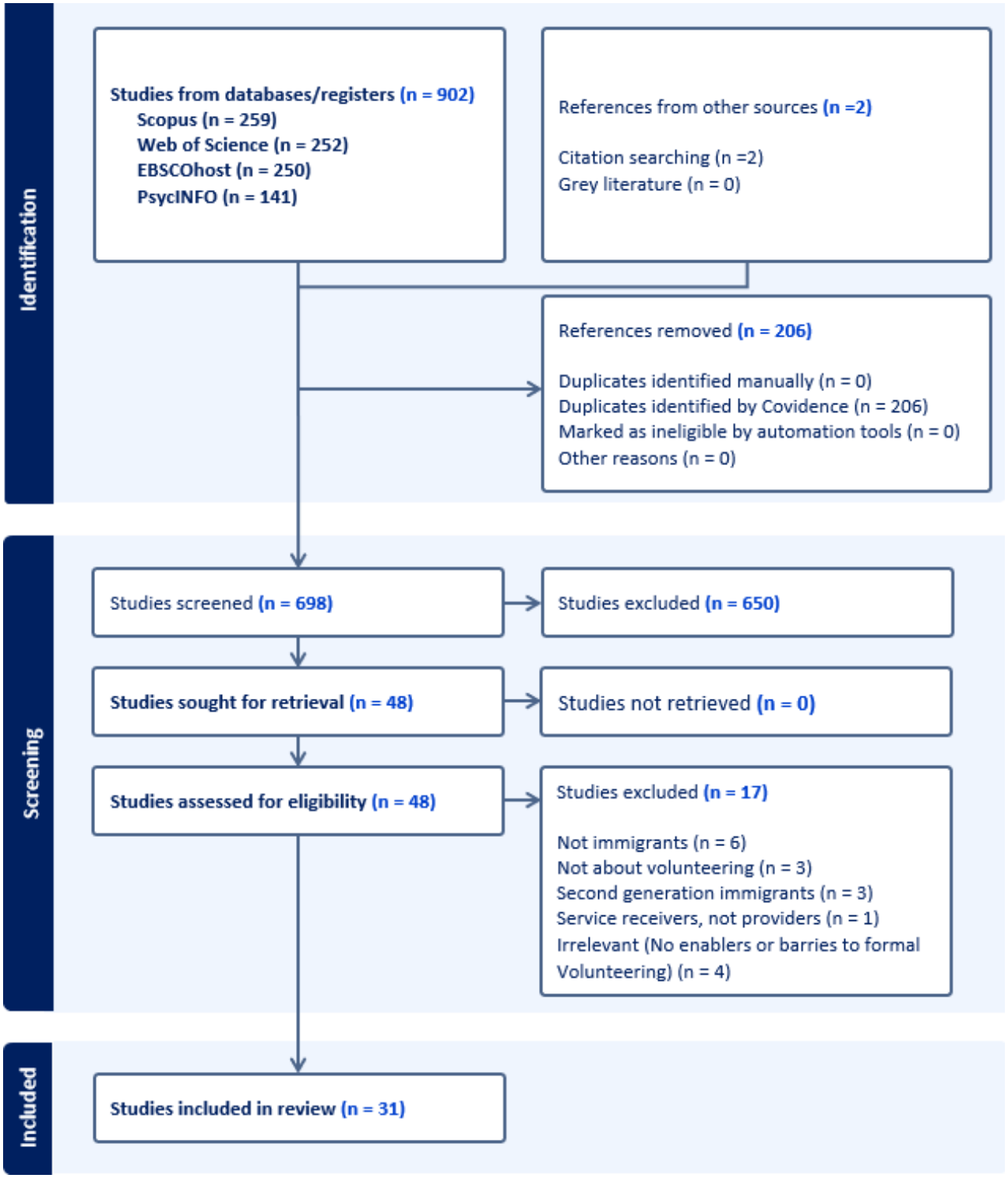
# 7 APPENDICES

## 7.1 Appendix 1 – PRISMA statements

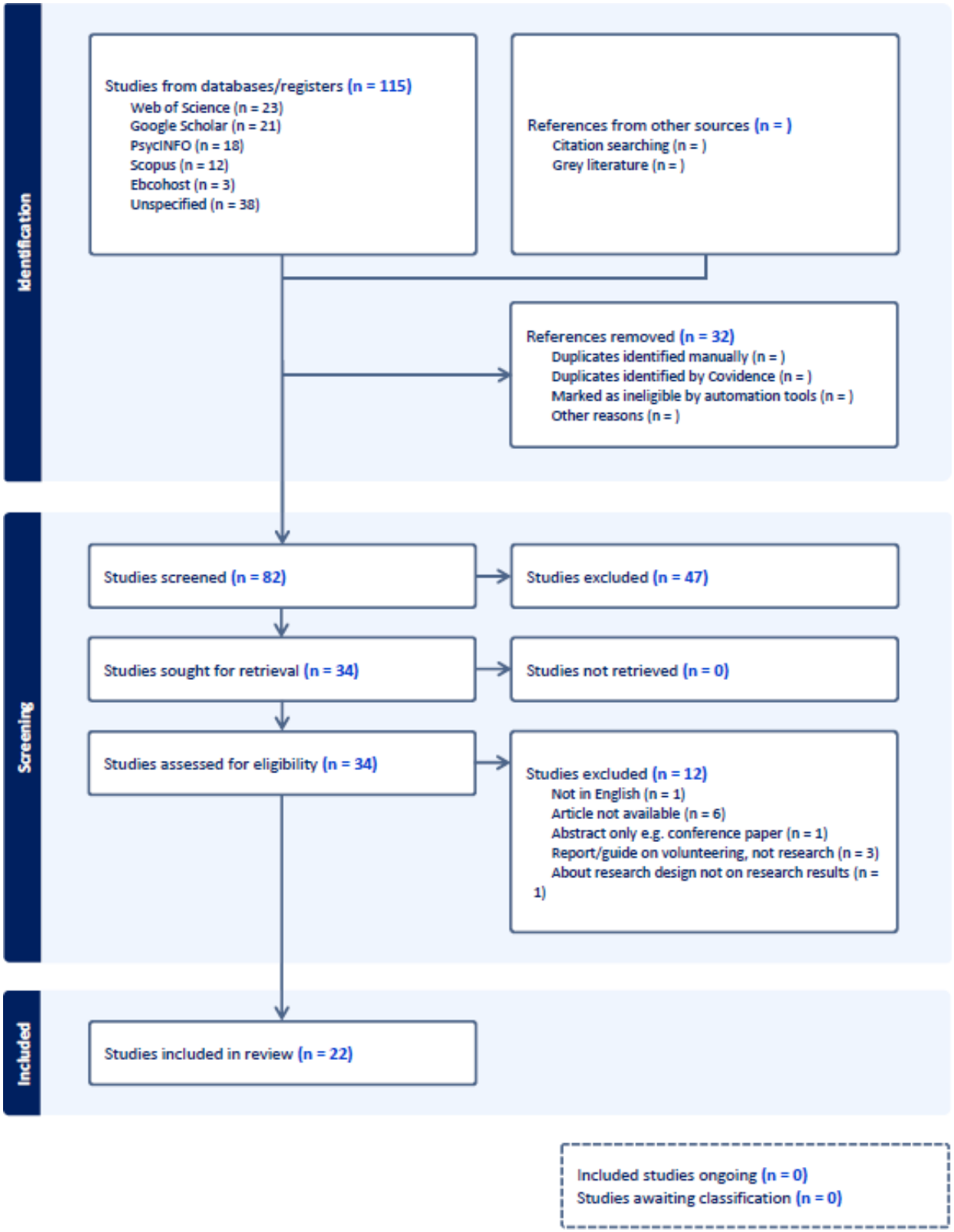
### 7.1.1 PRISMA statement – First Nations Peoples



### 7.1.2 PRISMA statement – Newly arrived migrants



### 7.1.3 PRISMA statement – People with disability



## 7.2 Appendix 2 – Summary of literature reviewed.

### 7.2.1 First Nations Peoples

| Study and study location | Topics/themes | Population | Methods | Findings |
|---|---|---|---|---|
| **Cinelli and Peralta (2015)**<br>**Northern Territory, Australia** | The outcomes for volunteer role models (both Aboriginal and Torres Strait Islander and non-Indigenous) delivering an outreach program through schools in 4 remote Aboriginal communities. | Volunteer role models (n = 24).<br>25% identified as Aboriginal and Torres Strait Islander, 54% were female, with a mean age of 29.1 years. | Grounded theory. Role models participated in semi-structured one-on-one interviews. | Cultural training, Aboriginal and Torres Strait Islander heritage and prior experience contributed to general feelings of preparedness, yet some role models experienced a level of culture shock, being confronted by how disparate the communities were to their home communities. Benefits of participation included exposure to and experience with remote Aboriginal peoples and community, increased cultural knowledge, personal learning, forming and building relationships, and skill development. |
| **Dickson, Sharpe, et al. (2022)**<br>**Multiples nations. Focus on Australia.** | Extent that First Nations volunteers are considered and included in mega sport event (MSE) research and practice, and differences between First Nations volunteers and others regarding their motivations and future volunteering intentions. | A dataset of volunteers across 6 MSE in 5 countries (2009–2016). Global participants who identified as First Nations and all other respondents | Mixed methods. Approach provides a map of a reflexive research journey. | Informs a novel framework that provides a map for theory and practice, and thus praxis, for incorporating marginalised groups as full partners across the MSE journey. |
| **Hoeber (2010)**<br>**Canada** | Experiences of Canadian Aboriginal individuals as sport volunteers. | Re-analysis of data collected for two studies on Aboriginal sport volunteers in Canada. | Canadian Aboriginals. Study 1, n = 63 (30 men, 33 women); Study 2, n = 77 (41 men, 36 women). | Aboriginal individuals identified their community and Aboriginal youth as the main beneficiaries of their volunteer work, spoke about their preference for informal volunteering, and discussed the conflicting opinions on remuneration for volunteering. There was little discussion in either study on the dimension of free choice, although when it was mentioned most indicated they were not obligated to volunteer, and could choose where the volunteered (e.g., sports, organisations, events, or venues). |
| **Hoeber et al. (2007)**<br>**Saskatchewan, Canada** | Key lessons for successful recruitment, training and retention of Aboriginal volunteers based on their experiences at two major sport events held in Saskatchewan. | Qualitative. Round table discussions with Aboriginals who volunteered at 1 or 2 sport events, and from interviews with individuals who were responsible for recruiting, training, and retaining Aboriginals volunteers (n = 77) | Canadian Aboriginal individuals | Motivation<br>1. volunteering is understood as a circular process.<br>2. volunteering contributes to sport development.<br>3. Aboriginals are proud to support activities that impact their communities.<br>Recruitment<br>1. targeted recruitment works best.<br>2. meaningful recruitment messages must be established.<br>Training<br>1. provide opportunities to help out or fill in.<br>2. allow volunteers to select a venue or a sport.<br>3. subsidise or cover training costs.<br>4. provide cultural awareness training.<br>Retention<br>1. Aboriginal volunteers are committed to their community.<br>2. provide opportunities to volunteer with other Aboriginals.<br>3. meet their basic needs |

| Study and study location | Topics/themes | Population | Methods | Findings |
|---|---|---|---|---|
| **Jope (2008)**<br>**Victoria, Australia** | Issues that might influence participation in the Australian Government's Agency for International Development (AusAID) program, and to identify improvements that would enable the volunteer program (VP) to be more inclusive of volunteers from Australia's Aboriginal and Torres Strait Islander communities. | Aboriginal and Torres Strait Islander Australians (n = 59) | Qualitative. Conversations and structured interviews informed by literature review | • Word of mouth is the best way of generating interest that may lead to recruitment.<br>• Clear information about the VP is required.<br>• Due to history of exclusion, many people need to be invited to participate.<br>• Communications need to be targeted to an Aboriginal and Torres Strait Islander audience.<br>• Young people are most likely to participate if the benefits are clear and the project is shorter rather than longer term.<br>• A specific program of engagement (with outreach strategies) needs to be undertaken to ensure the VP is inclusive. |
| **Kerr et al. (2001)**<br>**South Australia, Australia** | Experiences and perceptions of volunteering and the voluntary sector of Aboriginal and Torres Strait Islander and Non-English-Speaking Background (NESB). | Aboriginal and Torres Strait Islander and non-Indigenous Australians. Key informants who were leaders in their community and volunteers from NESB and Aboriginal and Torres Strait Islander communities involved in volunteering. 3 stages: Stage 1 (n = 22), Stage 2 (n = 71), Stage 3 (n = 40). | Qualitative. Interviews, focus groups | Cultural factors played an important part in the valuing of, and attitudes towards, volunteering. Conceptions of what constitutes volunteering, and its social significance are highly influenced by structures, values and norms present in the cultural milieu. |
| **McFarlane and Fehir (1994)**<br>**Texas, USA** | Community empowerment for community health through the de Madres program, which was initiated to decrease barriers and increase access to prenatal care. | Indigenous Hispanic women in America (Texas). 5 women represented most relevant focus group. | Mixed methods. Informal interviews (over 5 years) and quantitative details of the interviewees. There were 5 women who were interviewed in depth about their experiences. | Covert functions of the program to be the enhancement of individual women's self-esteem and power, and the collective enhancement of community self-esteem, power, and economy. |
| **Sinnett and Niedenthal (1968)**<br>**USA** | The use of indigenous volunteers in a rehabilitation living unit for disturbed college students. | Indigenous Americans | Ethnographic study | Initial findings show promise for decreasing the dropout rate of disturbed students. Counsellors and Psychiatric Service staff viewed the living unit as a significant resource to be used in conjunction with conventional services and as an alternative to psychiatric hospitalisation. The feeling now is that seriously disturbed students can be helped to maintain themselves and progress within the university community. |

### 7.2.2 Newly arrived migrants

| Study and study location | Topics/themes | Population | Methods | Findings |
|---|---|---|---|---|
| **Agergaard et al. (2022)** **Denmark** | Refugee trajectories into volunteering in sports clubs | Newly arrived refugees (n = 4) | Qualitative: life history interviews; narrative analysis | Parents with refugee backgrounds trust refugee or migrant sports volunteers with their wards due to potential shared experiences. |
| **Alfieri et al. (2019)** **Italy** | Motivations of first- and second-generation young migrants | First-and-second generation young migrants in Italy | Qualitative: semi-structured interviews | **Motivations:** 1. value-based (human, religious, giving back) 2. concern for the community 3. longing to develop relationships. 4. Personal development 5 Esteem enhancement 6. migrants are also sustained by advocacy and ethno-cultural motivations |
| **Allan (2019)** **Canada** | Potential value of unpaid work experience for the un- and under-employed | n/a | Conceptual paper with some personal stories | **Barriers:** 1. difficulties accessing volunteer opportunities that develop appropriate skills and networks 2. struggle presenting volunteer work as valuable 'work experience' in resumes and LinkedIn profiles. |
| **Ambrosini and Artero (2023)** **Italy** | Immigrant volunteering as a form of citizenship | People with immigrant backgrounds (surveys, n = 658; in-depth interviews, n = 89) | Mixed methods: survey and interviews | 1. Positive relationship between the length of stay in the host country and membership in voluntary groups.<br>2. Volunteering is more dependent on social integration than on social marginality, represents a way to achieve a higher level of social integration.<br>3. Volunteering can be framed as a way to perform active citizenship and anti-xenophobic claims, allowing immigrants to present themselves as active subjects, oppose demeaning stereotypes, and express political commitment. |
| **Artero and Ambrosini (2022)** **Italy** | Volunteering among immigrants | Second-generation immigrants (n=25) | Qualitative: interviews | 1. People with an immigrant background deserve to be fully recognised as citizens.<br>2. Voluntary work appears to shape how young immigrants perceive both their belonging and citizenship in a way that defies restrictive politics of belonging and traditional conceptions of citizenship. |
| **Bellido et al. (2021)** **USA** | Reverse gender gap and culture in volunteer activities | First- and second-generation immigrant workers (n=7,145) | Quantitative: Survey | Barriers:<br>1. Traditional gender roles (institutional and cultural context) hinder women immigrants' participation in volunteering activities.<br>2. Women immigrants with less political empowerment, economic participation, educational attainment, and health will be less likely to participate in volunteering activities. |
| **Cao et al. (2021)** **USA** | Challenges and benefits of formal volunteering | Low-income CALD older adults (n=70) | Qualitative: Interviews, 8 focus groups | Barriers:<br>1. Transportation<br>2. community emergencies and workload<br>3. family caregiving. |

| Study and study location | Topics/themes | Population | Methods | Findings |
|---|---|---|---|---|
| **Chang (2022)**<br>**USA** | Reverse gender gap in volunteer activities | Korean immigrants (n = 120) | Quantitative: Survey | 1. volunteering is statistically significantly correlated with individual resources (e.g., education, income, marital status, health status)<br>2. Social welfare recipients were more likely to participate in volunteering than employed adults in return for their benefits.<br>3. Immigrants with higher financial status showed higher rates of volunteering than those with lower financial status.<br>4. Those with higher educational attainment showed higher rates of volunteering than those with lower rates.<br>5. No relationship between religion and volunteering tendencies.<br>6. Social resource variables and volunteering tend not to be significantly correlated.<br>7. Barriers: language proficiency and lack of information about formal volunteering organisations. |
| **Gilster et al. (2020)**<br>**Chicago, USA** | Ethnic enclaves and neighbourhood conditions in volunteering among Latinos in Chicago | Latino in the US (n = ,105)<br>1/3 of participants 0-4 years in the US | Quantitative: survey | 1. Neighbourhood-level factors matter for formal volunteering among immigrants.<br>2. Living in an ethnic enclave is associated with lower levels of formal volunteering.<br>3. Neighbourhood needs and resources have differential effects on formal volunteering for immigrants with different cultural background.<br>4. Socioeconomic status and education are significant factors in formal volunteering.<br>5. Informal volunteering or mutual aid may be more common among immigrants with a lower socioeconomic status.<br>6. Neighbourhood needs may motivate volunteering, but the baseline level in each neighbourhood type is different. |
| **Greenspan et al. (2018)**<br>**Germany** | Contextual factors to immigrant volunteering | Immigrants (n=19,172) | Quantitative: secondary data | 1. Rates of volunteering among immigrants in the full sample are significantly lower compared to the native-born population.<br>2. Immigrants begin volunteering later than native-born volunteers (age factor).<br>3. Native-born individuals volunteer more in sports and recreation while immigrants volunteer more in cultural organisations immigrant volunteers offer personal assistance more often than native-born.<br>Ssocial capital (social network and interest in politics) and organisational membership (secular or religious membership) increase volunteering among immigrants.<br>**Barriers:** Lack of equal opportunities and discriminatory, or at least inequitable, practices more than personal barriers. |
| **Guo (2014)**<br>**Vancouver, Canada** | Volunteering experiences of immigrants | Chinese immigrants (surveys, n = 196; interviews, n = 30) | Mixed methods: case study with quantitative & qualitative approaches | **Motivations:** 1. using skills and knowledge to help others 2. improving skills and knowledge, 3. helping newcomers to Canada 4. Helping people with a similar cultural background, helping to build a stronger community 5. Making new friends 6. gaining work experience |
| **Handy & Greenspan (2009)**<br>**Canada** | Immigrant volunteering as a pathway to integration | Immigrants in ethnic congregations (n=754 surveys, 33 focus groups | Mixed methods: survey and interviews | **Motivations:** 1. obtaining job training skills and/or other professional reasons 2. satisfying religious beliefs more likely among established immigrants 23.3% reported volunteering. newly arrived migrants 3. community-related motivations took precedence over employment-related motivations, suggesting the |

| Study and study location | Topics/themes | Population | Methods | Findings |
|---|---|---|---|---|
| | | and 33 in-depth interviews) | | importance of building the bonding and bridging social relationships through volunteering.<br>**Barrier:** not knowing how to become involved in volunteering |
| **Khvorostianov and Remennick (2017)**<br>**Israel** | Volunteering and social integration of ex-Soviet immigrants in Israel | Russian-speaking immigrants in Israel (n = 205) | Quantitative: Survey | Barriers:<br>1. non-recognition of foreign credentials<br>2. weak peer networks<br>3. long working days<br>4. language barriers<br>5. social isolation from the advanced social strata of volunteers in the host society<br>6. Lack of relationship with the mainstream (host) society<br>7. Lack of information about how to join formal volunteering |
| **Lee et al. (2018)**<br>**California, USA** | Volunteering among four distinct Asian ethnic groups | Chinese (n = 547), Filipino (n = 229), Korean (n = 490), and Vietnamese (n = 546) | Quantitative: Survey | 1. Asian immigrants with more years of education and those who became U.S. citizens are more likely to participate in volunteering.<br>2. Education is not a significant factor for older Korean immigrants while it is a salient factor among other Asian subgroups. |
| **Lubit (2022)**<br>**Northern Ireland, UK** | Asylum experience in terms of conflicting temporalities, belonging, and evolving care relations | Asylum seekers (n = 1) | Qualitative: Single case story/biography | 1. The asylum process causes prolonged suffering, exposing women to family separation, repeated displacement, poverty, substandard living conditions, and detention while waiting for a legal resolution.<br>2. Rather than remaining stuck in a painful present, some women engage in new forms of caregiving that move beyond kinship, creating new families and homes separate from the past. |
| **Manatschal and Stadelmann-Steffen (2014)**<br>**Switzerland** | Integration policies and immigrants' volunteering | Immigrants in Switzerland (n = 1736) | Quantitative: Survey | 1. Likelihood that an individual will volunteer strongly increases with the level of education.<br>2. Full-time employed immigrants tend to volunteer less than the part-time and unemployed.<br>3. Residential instability is negatively related to immigrant volunteering.<br>4. Immigrants who have less socio-structural rights (a relatively uneasy access to cantonal administration, teaching positions, police service and the judiciary) are less likely to participate in volunteering activities.<br>5. The likelihood that an immigrant engages in volunteering first increases and then decreases with more liberal or less restrictive cultural policies |
| **Martinez Damia et al. (2021) Chile** | | Peruvian immigrants from Peru in Chile (n = 18) | Qualitative: semi-structured interviews | Barriers:<br>1. Challenges related to living with historical trauma.<br>2. Politics<br>3. Discrimination<br>4. Balancing time and priorities<br>5. Perceiving devalued rights |

| Study and study location | Topics/themes | Population | Methods | Findings |
|---|---|---|---|---|
| **Mohammadi (2022)** **Germany** | Social inclusion through community sport initiative | Newly arrived female asylum seekers and refugees (n = 7) | Qualitative: Case study; life history interviews | Barriers: 1. gender-based sociocultural constraints 2. lack of physical capital 3. The risk associated with hysteresis and the prolonged unsuccessful field struggles in combination with the perceived lack of learning opportunities |
| **Paat (2021)** **USA** | Understanding volunteering practices | ethnic-racial minority immigrants (n = 40) | Qualitative: in-depth face-to-face interview in English | **Barriers:** 1. **u**nnecessary paperwork in process of recruiting immigrants as volunteers negatively impacts immigrants' engagement in volunteering. 2. Lack of familiarity with the host country culture |
| **Paat (2022)** **USA** | Factors facilitating /hindering volunteering practices | Ethnic-racial minority immigrants (n=40) | Qualitative: interviews | **Barriers:** 1. value clashes with the agency management, 2. personality conflicts with other volunteers, 3. challenges confronted in working with difficult client populations, and 4. time constraints |
| **Qvist (2018)** **Denmark** | Secular and religious volunteering among immigrants and natives | Non-Western immigrants (n=883) and natives (n=2658) | Quantitative: Survey | 1. Non-Western immigrants are less likely to participate in secular volunteering activities.<br>2. Non-Western immigrants are more likely to participate in religious volunteering.<br>3. Volunteering is more common among immigrants of higher socioeconomic status.<br>4. The gap in the propensity to participate in secular volunteering is partially explained by differences in levels of generalised trust.<br>5. Non-western immigrants who are not religious will not participate in religious volunteering activities |
| **Ruiz and Ravitch (2023) USA** | Factors influencing volunteering (non)engagement | First-generation immigrants (n=24) | Qualitative: semi-structured interviews | **Motivations:** 1. a sense of duty to give back to those less fortunate, linking this ethic to their personal experiences of being outsiders in a new country (2. altruism) 2. social activism, and 3. the desire to learn new skills |
| **Schwingel et al. (2017)** **USA** | Volunteerism in US Latino culture | Latino women (n = 36) | Qualitative: 6 focus group interviews; analysis with NVivo | Barriers: spending time with family and working are major deterrents to participating in volunteer activity - Lack of time |
| **Slootjes and Kampen (2017)** **Netherland** | Experiences of migrant women finding employment through volunteering | First-and-second generation migrants from Turkey, Morocco and Suriname (n = 46) | Qualitative: life story interviews | **Barriers:** 1. volunteering may disempower migrant women if the possibilities of using skills, reframing self-image, absence of pressure, or bonding social capital-are no longer present. 2. A second reason why volunteer work disempowers migrant women is because not being paid may eventually contribute to feeling used. |
| **Tomlinson (2010)** **UK** | Refugee women, volunteering and employment | Women refugees in the UK (n = 35) | Qualitative: interview | **Barriers:**<br>1. lack of fluency and familiarity with UK practices,<br>2. language ability<br>3. unwelcoming places<br>4. volunteering is stereotypically regarded as the province of middle-class white women and believed to be primarily concerned with 'doing good' and thus not valued as 'real work' |

| Study and study location | Topics/themes | Population | Methods | Findings |
|---|---|---|---|---|
| **Tong (2010)**<br>**USA** | Foreign-born concentration and acculturation to volunteering | Immigrant youth (n = 90,118) | Quantitative: multi-level logit model modelling | 1. In high-SES neighbourhoods, being among foreign-born residents serves as a buffer against acculturating to the social norm for youth, and this buffer has an enduring impact when they enter into their early adulthood.<br>2. Conversely, in low SES neighbourhoods, acculturating to this social norm is irrelevant to the proportion of foreign-born residents in their neighbourhoods.<br>3. However, the experience of growing up in such neighbourhoods has the potential to enhance the acculturation to volunteering when the adolescents enter into young adulthood. |
| **Tong and Kim (2022)**<br>**USA** | Adolescents' exposure to classmates from non-immigrant families and adulthood volunteerism | Classmates born to non-immigrant parents (n = 20,745) | Quasi-experimental using National Longitudinal Study of Adolescents | 1. Higher concentration of classmates from non-immigrant families increases the likelihood of engaging in volunteer work in adulthood.<br>2. Peer effect on volunteering is more salient for Hispanic children of immigrants compared to their Asian counterparts, suggesting the distinct pathways of civic learning between them. |
| **Wang et al. (2020)**<br>**California, USA** | Ecological determinants of volunteerism | Asian and Latinx immigrants in California (n = 1552) | Quantitative: survey | 1. For Asian immigrants, perceived age- or gender-based lifetime discrimination was associated with lower odds of volunteer work or community service participation.<br>2. For Latinx immigrants, perceived lifetime discrimination due to their race or skin colour and their age or gender was associated with lower odds of participation in volunteer work or community services.<br>3. Asian immigrants who are employed and currently working, those employed but not currently working displayed higher odds of participation in volunteer work or community services.<br>4. There is a negative relationship between time staying in a host country and participation in volunteering activities. Asian immigrants who stayed 10–14 years had lower odds of participating in volunteer work or community services.<br>5. Latinx immigrants who stayed in the host country over 15 years had higher odds of participating in volunteer work or community services compared to newly arrived Latinx immigrants.<br>6. Older immigrants are less likely to volunteer than their younger counterparts, especially for Latinx immigrants due to language |
| **Wang & Handy (2014)**<br>**Canada** | Religious and secular voluntary participation, trust, social networks and decision to participate | Immigrants in Canada (immigrants, n = 512; natives, n = 2,208) | Quantitative | 1. Church attendance and education promoted voluntary participation in religious but and secular organisations.<br>2. Among secular voluntary participation, church attendance is a significant predictor for all types of volunteering, except for arts and cultural organisation.<br>3. Social networks, particularly informal social networks, are an important factor in influencing religious and secular voluntary participation among immigrants.<br>4. An increase in bridging social networks, or the diversity of friendship, increases the likelihood of secular voluntary participation among immigrants.<br>5. Social trust significantly increased the odds of participation in both religious and secular organisations among natives but not immigrants.<br>6. New immigrants are just as likely to participate in religious and secular organisations as old residents.<br>7. Language proficiency increases the tendency to volunteer among immigrants.<br>8. Immigrants' secular involvement is more susceptible to their level of acculturation and financial security |

| Study and study location | Topics/themes | Population | Methods | Findings |
|---|---|---|---|---|
| **Weng & Lee (2016)**<br>**USA** | Lessons from immigrants and refugees' civic engagement | Immigrants and refugees (newcomers) (n = 54) | Qualitative: semi-structured interviews | **Motivations:** 1) a desire to maintain ethnic identity and connection; 2) ethnic community as an extension of family; 3) a sense of duty and obligation; and 4) measure of achieved success.<br>**Barriers:** One of the main barriers for immigrants to volunteer is not knowing how to become involved. |
| **Wilson-Forsberg & Sethi (2015)**<br>**Canada** | Volunteering dogma and work experience of recent migrants | Latino immigrants in Canada (n = 16) | Mixed methods: Dahlberg et al.'s (2001) reflective lifeworld approach | **Barriers:**<br>• Immigrants felt to be mistreated or discriminated during the volunteering (bad experience)<br>• The volunteering work was often outside of their professional skillsets<br>• Lack of time<br>• Some industries did not see volunteering as local work experience as the volunteering was irrelevant to immigrants' professional skills |

### 7.2.3 People with disability

| Study and study location | Topics/themes | Population | Methods | |
|---|---|---|---|---|
| **Balandin, Llewellyn, Dew and Ballin (2006)**<br>**Sydney, Australia** | Volunteer coordinators reflect on issues associated with people with long-standing disability as volunteers | Volunteer coordinator<br>(n = 7) | Qualitative: focus groups | Barriers include negative community attitudes, physical restrictions, organisational limitations. |
| **Balandin, Llewellyn, Dew, Ballin, et al. (2006)**<br>**Sydney, Australia** | Views and experiences of volunteering from older workers within supported employment settings | People with long-term impairments who work in supported employment.<br>(n = 14) | Qualitative: interviews | The concept of volunteering represented an opportunity to use existing knowledge, experience and skills and, develop new skills, knowledge and experience. Barriers included gaps in knowledge about volunteering, physical barriers and social attitudes. |
| **Campolieti et al. (2009)**<br>**Canada** | The effects of various income support programs on person with disability in volunteering activities | Respondents to survey, with and without disability | Quantitative: participation and Activity Limitation Survey (PALs) | There are policy and other implications associated with people receiving income support and volunteering. Public disability insurance programs explicitly encourage unpaid work. We find that workers' compensation is associated with decreases in the probability of volunteering while public disability insurance is associated with increases in the propensity to volunteer. This is relevant to both theories of volunteerism and public policy.<br><br>33.7% of respondents with disability volunteer |
| **Casseus et al. (2023)**<br>**USA** | Prevalence and associations of volunteering among youth with disabilities | Responders were parents or caregivers familiar the youth's health and healthcare. (n = 102,341) | Quantitative: survey analysis using SAS survey procedures | Youth with disabilities had lower prevalence of volunteering compared to youth without disabilities (48.4% vs. 55.6%). Youth with hearing and vision impairments had the lowest prevalence of volunteering (2.1% and 2.5%, respectively). |
| **Choma and Ochocka (2005))**<br>**Canada (Waterloo region, Ontario)** | Evaluation of program aimed at giving access to meaningful community involvement for persons with complex disability needs | Participants were aged 13–60 with Participants had multiple disabilities (30%), developmental disabilities (26%) and mental health disabilities (24%). (n = 226) | Participatory action research with multiple data collection methods | Supported volunteering can increase self-confidence of volunteers, assist organisations getting more tasks completed and improve diversity.<br>Capacity of volunteers often underestimated and often given jobs below their abilities.<br>Organisations often not adequately trained to cater for special needs of volunteers |
| **Dickson, Darcy, et al. (2017)**<br>**London, UK** | Motivations of people with disability volunteering at a mega sport event | Volunteers at the London 2012 Olympic and Paralympic Games who shelf-identifies a s having a disability or access needs (n = 786) | Online survey | 8 components of motivation:<br>Transactional<br>Altruistic<br>It's all about the Games.<br>Volunteering community<br>Rewards<br>Availability<br>Variety<br>application |

| Study and study location | Topics/themes | Population | Methods | |
|---|---|---|---|---|
| **Franks (1985)**<br>**Seattle, Washington, USA** | Structure of a volunteer program in a social service agency serving people with vision impairments | | Case study – evaluation of programs | This article describes the sorts of volunteer roles that the people with and without disability participated in and strategies to ensure successful volunteer placements. |
| **Kappelides and Spoor (2019)**<br>**Victoria, Australia** | Analysis of benefits, barriers, challenges, and potential solutions for people with disability who volunteer and the participants receiving the service from the volunteers with disability | Volunteers with disabilities (n = 10), staff from sport organisations and recipients of services from the volunteers | Semi-structured interviews | Benefits for volunteers:<br>• social acceptance<br>• social inclusion<br>• personal development.<br>Barriers for volunteers:<br>• lack of social inclusion<br>• personal factors<br>• negative attitudes<br>• organisational factors |
| **Kulik (2018)**<br>**Israel** | Self-esteem among volunteers with physical disabilities | Participants (n = 160) with physical disability who volunteer (n = 95) and who do not volunteer (n = 65) | Online and face-to-face questionnaire | Participants who volunteered had higher self-esteem than those who did not. The contribution of volunteering to enhancing self-esteem was mainly evident among participants with poor socioeconomic resources (low education, low economic status, and unemployed). |
| **Lindsay et al. (2018)**<br>**Canada** | Exploration of the benefits and challenges in volunteer work among youths with disabilities (physical and developmental) compared to youths without disabilities | Youths with disability (n = 12) and without (n = 12), aged 17–24. | Interviews | Benefits specific to youths with disabilities included development of peer networks and feelings of social inclusion, and enhanced disability awareness regarding self needs.<br>Barriers unique to youths with disabilities included reliance on accessible transportation and dealing with negative attitudes. |
| **Marková (2020)**<br>**Czech Republic** | Factors affecting the participation of people with disability in volunteering from the point of view of volunteers with disability. | Volunteers with disability (n = 25) | Interviews | Interviewees felt volunteering improved their mental health and social identity and gave them new skills and knowledge. Barriers to volunteering identified. |
| **Miller, Schleien and Bedini (2003)**<br>**USA** | Inclusion of volunteers with developmental disabilities | Volunteer coordinators who are members of the Association for Volunteer Administration (n = 214) | Self-administered surveys | Those who find a volunteer placement often discover that they are excluded from volunteer work by factors such as insufficient access to transportation, lack of personal skills, lack of acceptance by agency members, physical inaccessibility to agencies, and a lack of trained staff at the agency level to provide support and linkage to volunteers with disabilities |
| **Miller et al. (2002)**<br>**USA** | Identification of the benefits of volunteering for people with disabilities through evaluation of a program that brings people with and without disabilities together | College undergraduates without disability were matched with high school students with disabilities | Qualitative | Benefits to volunteers with disabilities included pride, skill development and generalisation, empowerment and increases in social interaction and verbal communication. |
| **Miller, Schleien, Kraft, et al. (2003)**<br>**USA** | A case study of an inclusive youth volunteer program | Youth with and without disability | Case study, semi-structured interviews | Outcomes for participants included increased knowledge of volunteerism, increased social interaction, and psychosocial outcomes such as increased belief in self and increased sense of responsibility. |

| Study and study location | Topics/themes | Population | Methods | |
|---|---|---|---|---|
| **Miller et al. (2016)** **USA** | Similarities and differences between persons with and without disabilities on volunteering, donations and group participation | Volunteers with disability and without disability (n = 1548, 60% with disability) | Survey | This study found significant differences in community participation between persons with disabilities and persons without disabilities. |
| **Roker et al. (1998)** **UK** | The contribution that young people with disabilities make to their communities through volunteering and campaigning | Case studies: 'special school' and a 'disability action group' | Mixed methods: National survey and case studies | Organisational challenges:<br>Other people's perceptions of people with disability and their ability to contribute; staffing, resources, time, training; providing a support person. |
| **Shandra (2017)** **USA** | Evaluation of how working-aged adults with sensory disabilities, cognitive disabilities, physical disabilities, or multiple disabilities access, participate in, and maintain volunteer roles | Respondents to national longitudinal surveys (n = 234,053) | Analysis of national survey - 2009-2015 Volunteer Supplement of the Current Population Survey | Identified barriers include ableism, lack of awareness; physical challenges e.g., access and accommodations; additional resources required by volunteer organisations to meet the volunteer's needs. |
| **Shandra (2020)** **USA** | Evaluation of disability segregation in volunteer organisations and activities | Respondents to national longitudinal surveys (n = 234,053) | Analysis of national survey - 2009-2015 Volunteer Supplement of the Current Population Survey | Concern that the inclusion of volunteers with disabilities might negatively affect the image of their organisation. Volunteers with disabilities were less likely to participate in professional, teaching, mentoring, or related activities, and more likely to participate in distribution activities, thus limiting access to leadership roles and opportunities for skill development. |
| **Trembath et al. (2009)** **Sydney, Australia** | Examination of the motivations, goals, and experiences of volunteers who use augmentative and alternative communication (AAC) | Adults with intellectual disability | Qualitative.<br>Interview | In order to ensure that people who use AAC have equal access to volunteering opportunities, research is needed to explore the experiences of volunteers who use AAC. The first step might be to examine the motivations, goals, and experiences of volunteers who use AAC, including the extent to which their communication skills impact on their capacity to achieve their goals. |
| **Trembath et al. (2010)** **Sydney, Australia** | Research findings relating to volunteering and employment for adults with intellectual disability | Adults with intellectual disability | | Volunteering alone is unlikely to lead to employment for adults with intellectual disability but some adults with intellectual disability view volunteering as a meaningful and desirable alternative to paid work. |
| **Yanay-Ventura (2017)** **Israel** | Volunteering among adults with disabilities who volunteer at self-help organisations for people with disabilities. | Volunteers with disability (n = 35) who volunteer in self-help organisations for people with disabilities | Qualitative<br>Interview<br>Narrative case study with in-depth interviews | Views disability as a form of social capital. Volunteers went beyond their role to become activists for political and social change. The volunteers viewed volunteering as an engine for political and social fulfilment and for increasing their own self-worth. |
| **Yuanki (2008)** **Beijing, China** | Gives examples of volunteer roles filled by people with disabilities | Volunteers with disability at the 2008 Beijing Olympic and Paralympic Games | Qualitative | Examples of volunteer roles at the Games included information desk, athlete liaison, guide. |

## 7.3 Appendix 3 – Semi-structured Interview schedule

Definitions:

- formal volunteering takes place within organisations (including institutions and agencies)
- informal volunteering takes place outside an organisational setting. (Volunteering Australia, 2015, p. 1)

| Purpose | Focus | Examples of questions |
|---|---|---|
| **What is volunteering?** | Other understandings of volunteering | 1. What does your organisation mean by the term volunteer and/or volunteering?<br>2. What differences do you think may exist between your organisation/members' understanding of *volunteering* and definitions that may exist in policies and practice (see VA definitions above)? |
| **Barriers/Challenges**<br>**To explore barriers to participants' volunteering activities** | Questions related to barriers to volunteering among [3 target groups] | 3. What are the challenges your organisation faces recruiting new volunteers?<br>4. How have these changed in the last few years?<br>5. How common is it for your organisation to recruit people as volunteers from these other groups?<br>a. People with disabilities<br>b. First Nations<br>c. Culturally and linguistically diverse<br>6. What are the barriers/facilitators for your success with these other groups?<br>7. In your view, what are the challenges and barriers of your members to join formal volunteering activities by *other* organisations? |
| **Support processes**<br><br>**To explore participants' support in formal volunteering activities** | Questions related to ways of facilitating volunteering among [3 target groups] | 8. - How does your organisation support your members' participation in *other* formal volunteering activities?<br>9. If not?<br>a. Why not?<br>b. Is it something you may consider in the future?<br>c. What, if any, processes does your organisation have provide your members with information about *other* formal volunteering opportunities in Australia? |
| **Facilitation processes**<br><br>**To explore participants' processes to facilitate formal volunteering.** | Questions related to internal processes to facilitate volunteering among [3 target groups] | 10. How effective do you think these have been?<br>11. What is the benefit for your organisation if your volunteers are also volunteering elsewhere? |
| **Actions/ Recommendations**<br><br>**To explore how we can address the barriers.** | Questions related to solutions | 12. What would you say the benefits are of volunteering for people [from the three target groups]?<br>13. From your success stories, what can others learn to minimise the barriers to volunteering [by the three target groups]?<br>14. As you reflect upon what your organisation has been doing, what other ideas come to mind to increase the rate of volunteering from [the three target groups]?<br>15. Any other thoughts/comments we can pass on? |

### References

Volunteering Australia. (2015). *Volunteering Australia's Definition of Volunteering: Frequently asked questions* https://www.volunteeringaustralia.org/wp-content/uploads/FAQs-Launch-of-Definition-280715-final.pdf

## 7.4 Appendix 4 – Interview overview

| Interview number | Sector | Key points |
|---|---|---|
| **1** | Emergency services | A state-based organisation with groups spread throughout the state that has approximately 72,000 volunteers. Roles are available to all groups, with tasks allocated according to skills and experience. Some roles require specific skills and capabilities so are not appropriate for all volunteers, but there are roles available for most people. Community liaison officer networks for each of subgroups e.g., a multicultural community liaison officer, Aboriginal Community Liaison officers and team members attend the deaf festival in Western Sydney. Noted that organisations need to manage tine pressures on volunteers when there are long-term roles that require regular training. |
| **2** | Festivals and events | Accommodations made for volunteers with physical, developmental and mental health needs. Seeking to recruit more volunteers from migrant and First Nations sectors. See importance of festival goers seeing diversity in all aspects of the event, including staff and volunteers. Have plans in place to be more welcoming of volunteers from the different groups. |
| **3** | Sport | Many roles restricted to those with specific and high-level skills due to the nature of the services offered by the organisation, which caters for elite athletes with disability. Also, as they focus on snow sports, this limits the general members of the community who participate in this sport. |
| **4** | Community services | Time commitment required from volunteers to prepare for, and host week-long camps limited the pool of volunteers, but they have a large range of roles available for volunteers and high retention rates, including from previous camp participants. Volunteer pool largely drawn from word of mouth. Volunteers from our three groups are limited, except in camp locations where new migrants are a large part of the local community. |
| **5** | Community services | This organisation offers a broad range of services, including servicing the three subgroups. Their volunteer pool of about 125 has strong representation from new migrants and other CALD groups, including international students; some limited (in number) but significant representation from First Nations Peoples; and minimal representation from people with disability, but again this representation has had a large impact and has improved some of the process related to recruiting and retaining volunteers with disability. Volunteer coordinator discussed how communication, trust and relationships are key to running a successful VIO. |
| **6** | Public not-for-profit organisation | This organisation offers a wide range of services, including capacity building, specialised settlement services, employment support, support for older people, health and life skills programs and services, including counselling, and social enterprise.<br><br>This organisation excels in recruiting volunteers from migrant communities without encountering any difficulties. The organisation's volunteer pool primarily relies on word-of-mouth referrals and recommendations. |

| Interview number | Sector | Key points |
|---|---|---|
| 7 | Indigenous health promotion charity (Aus) | Volunteers targeted are both Aboriginal and Torres Strait Islander and non-Indigenous. There are quality control issues as the organisation is not large enough to have a dedicated HR team. One consideration is cultural linguistic barriers – cannot always assume English is the first language as in many regional and remote communities the native language is still spoken. There is often a desire to volunteer but awareness of how to volunteer, with an appropriate level of cultural literacy, is limited. Some potential volunteers and existing volunteers worry about saying and doing the wrong things. As such, cultural awareness is a large issue. Perhaps the biggest issue to be mindful of is preventing burnout amongst volunteers. |
| 8 | State-level physical activity and sport organisation (NSW) | This organisation sees all their members as volunteers; however, some wear many hats. Acknowledgement that many volunteers exceed and stretch their role description. Volunteer roles within individual clubs vary. This organisation is trying to shift its 'volunteer image' to be more inclusive and professional. Some clubs offer dedicated inclusion programs which do a good job of retaining volunteers but not recruiting new ones. Increased community awareness through linking with localised community organisations has helped volunteer recruitment from marginalised groups. There is a strong connection with other VIOs, and members often volunteer across organisations. Overall, this organisation does not actively force its member clubs into inclusion-based volunteer initiatives but does encourage them. This organisation does not appear to genuinely or actively recruit from any of the three identified groups; however, there is the question of whether the organisation is suited to recruiting from these identified groups. |
| 9 | Literacy foundation with an Aboriginal and Torres Strait Islander program (Aus) | The interviewee spoke about her 40 years of work experience (across various organisations and her current organisation). She is an Aboriginal woman. There was a clear acknowledgement of formal volunteering and a note that community and cultural-based volunteering is 'helping out' and 'it is just what we do' – Aboriginal people may not class this as volunteering. Volunteering, in a formal sense, tends to be performed by people with stable housing and income. Often, in regional and remote areas, people who have time, but do not volunteer, do not have the means to volunteer. Breaking down barriers to volunteering can be as simple as providing a bus ticket and lunch.<br><br>Volunteering needs to be meaningful and create connections and self-worth. Organisations need to recruit more than one 'token' Aboriginal and Torres Strait Islander person and be careful not to burn out their volunteer with too many cultural-based items (i.e., do not take advantage of the Aboriginal and Torres Strait Islander person by 'dragging them into everything'). Organisations often lack a cultural lens and expect that any Indigenous person is 'an expert on everything Indigenous'. Her current organisation, which has experience working across more than a dozen cultures worldwide, are really respectful and well positioned to support volunteers and to support staff to volunteer.<br><br>Overall, the word 'volunteering' may need to be revisited – it is a Western term. Aboriginal and Torres Strait Islander people may not gravitate toward the term. Suggested to reframe as 'a helping hand'. |