



# Running International Development Projects as a Volunteer-led Organization

Lea Binta Kjelgaard

Development and International Relations  
Aalborg University



## Abstract

The Baptist Union of Denmark (BUD) is a church organization which consists mainly of volunteers, with only a few paid employees. Volunteers are also involved with the international projects of BUD, which are concerned with rehabilitation and development, taking place in countries like Burundi and Rwanda, among others. The need for volunteers means that BUD must work hard to structure and organize the volunteers and their activities, while simultaneously ensuring that the volunteers feel motivated and dedicated to BUD and its projects. In order to examine how BUD systematizes volunteering without killing the motivation of their volunteers, this thesis studies the organizational structure of BUD and how this structure influences the motivations of the volunteers involved with BUD. Tom Burns and G. M. Stalker's theory of organizational management, as well as Clary et al.'s theory of motivations of volunteers form the theoretical framework used to analyze the data, which consists of various internal documents from BUD regarding its international projects, Steve Corbett and Brian Fikkert's "When Helping Hurts – How to Alleviate Poverty Without Hurting the Poor or Yourself" as well as two interviews with previous international volunteers.

This thesis arrives at the conclusion that BUD applies an organic management structure so as to ensure the motivation of their international volunteers, creating dedicated and committed volunteers. The motivational functions found at BUD are based on values and beliefs through the shared Christian faith, as well as being held in high social regard as a volunteer involved with BUD. BUD also ascribes a high degree of freedom and autonomy to its international volunteers, creating ample opportunity of attaining new learning experiences and implementing skills that might otherwise go unused. The freedom and autonomy of the projects also provide the opportunity for maintaining a positive mood through the self-growth and personal development that is taking place. As the international volunteers often have accompanying families with them, ensuring that the whole family is motivated is very important, seeing as the work is very taxing and demanding – not only for the volunteer, but for the volunteer's family as well. Since there is no set work time and no regular office hours, the flexibility of the work results in a lifestyle where work, leisure time and family time all melt into one. The personal development offers a lot of experience the volunteer can use in a subsequent career path, but apart from the personal development and experience, the overall emphasis of BUD and its projects is on altruism rather

than more egotistic reasons for volunteering. The very altruistic and demanding environment for the volunteer and accompanying family produces very dedicated and committed volunteers.

**Key words:** *volunteerism, voluntariness, volunteer, NGO, Baptist Union of Denmark, organizational management, motivational functions, development*

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## Introduction

Non-governmental organizations (NGOs) have long responded to emergency situations all over the world, providing relief, rehabilitation and development where needed. NGOs are highly dependent upon volunteers and their efforts, and some NGOs consist almost entirely of volunteers. This creates a crucial focus on an NGO's outlook on volunteerism, among other things. Although major international NGOs might be best known for their quick responses to emergencies, which would be characterized as relief – a short-term action – long-term projects that focus on rehabilitation and development are also an important issue for NGOs, as is the case with, for example, Red Cross and how they work with health and sanitation in order to provide long-lasting, sustainable development in poor countries (Red Cross n.d.). Although the world is in riveting development, the gap between the poor and the rich widens, and NGOs have more work than ever before, trying to help and support people who fall victim to disasters, war, abuse or poverty.

NGOs come in many shapes and sizes, some being major international organizations, like the Red Cross, while others are small and locally based. Some NGOs are founded on the mere desire to provide aid, whereas others are based upon a religious motivation. Being involved in charity or aid work has many challenges, both for religious and non-religious actors, as the many factors to be considered are identical. In several cases, helping people where the action and consequences are not wholly thought through can end up hurting these people or their society instead. Finding a way to actively support people in need of help with long-term sustainable solutions becomes desirable. The challenges are many, and some are very well-hidden, and the interests of all parties must be scrutinized to make sure that no one is taken advantage of. This is a complicated and demanding process that all NGOs should commit to, no matter the size or belief of the organization.

When discussing volunteerism within NGOs, some professions have more of a tradition and a reputation for volunteering, such as when nurses volunteer in times of war and disaster, for example for military service (Ulmer 2017, 39). Volunteerism in general is vastly present in theoretical material, and there are many different definitions and theories, depending on the subject or type of volunteer work. Defining volunteerism can be tricky, as it also needs to involve to what extent someone is fulfilling their duty or obligation, and at what point they go

above and beyond and become volunteers. Defining volunteerism becomes even more complicated when remuneration is involved, which will be briefly discussed further, alongside the mentioned complicating circumstances.

In Denmark, many local churches and church organizations are involved with aid and development projects, with projects that rely heavily on goodwill and willing volunteers. One of these is the national organization of the Baptist Union of Denmark (hereafter referred to as BUD). BUD is involved in both short-term and long-term international projects in places such as Myanmar, Rwanda and Burundi. This thesis will examine how BUD's organizational structure affects the motivation of their volunteers engaged with their international projects, which will be done by looking at their project descriptions, personnel requirements, reports from their international partners, as well as interviews with some of the volunteers that have been involved with BUD's international projects for several years.

### Research Question

BUD is a democratic church organization with very few paid employees. The international projects of BUD are concerned with rehabilitation and development, not immediate emergency relief (Baptistkirken I Danmark n.d.). The response to emergency relief is based on an urgent need for action and is needed in order to rescue people from an immediate danger of fatality. Recognizing an urgent need in itself can provide a motivation for volunteers to enlist their services – the need to act now in order to save someone's life (Ulmer 2017, 43). The context of BUD is different from this urgent response, and yet, the organization has a long history of international aid projects and continues to be involved in this work, reflecting a presumed, ongoing need for involvement, and thus, a continued need for volunteers to engage with the organization. The need for volunteers means that BUD must structure and organize the volunteers and their activities, all the while making sure that the volunteers feel motivated and dedicated, and that the volunteers do not feel suffocated or restricted by the schematization and order. This thesis seeks to examine and answer the following research question:

*How does BUD systematize volunteering and voluntariness without killing the motivation of their volunteers?*

In order to answer this research question, I will be looking at the following working questions, which will contribute to a greater understanding of volunteerism within BUD and how this affects the organization's international projects:

- What is the organizational structure of BUD?
- How does the organizational structure influence the motivations of the volunteers involved with BUD?

## Structure

Following the introduction, a section defining volunteerism will be presented. This is based upon the definitions of volunteerism by Louis A. Penner and John Wilson. This is followed by the methodological chapter, in which the general approach to the subject will be explained. This, in turn, is followed by the theories chosen as analytical tools in this thesis. The theoretical framework that is used as analytical tools is based on Tom Burns and G. M. Stalker's theory of mechanistic and organic systems of management. This is joined by the theory of motivations of volunteers, which is written by Clary et al. After presenting the analytical tools, the empirical data will be introduced. This material will form the base of the analysis and consists of project reports and evaluations, job advertisements, job descriptions, a current job contract, cooperation agreements and interviews with previous international volunteers, as well as the book "When Helping Hurts – How to Alleviate Poverty Without Hurting the Poor or Yourself" by Steve Corbett and Brian Fikkert.

After the empirical data, the analysis follows. This will be split into two sections. The first section will deal with the organizational structure of BUD, whereas the second section will focus on the motivational aspect of volunteering within BUD. The final chapter of the thesis will be the conclusion, which will seek to summarize and connect together the points and arguments made throughout both sections of the analysis, thereby answering the research question and the working questions posed.



## Defining Volunteerism

Before this thesis proceeds, I will introduce the definition of volunteerism that is used throughout the thesis. There are many different theories, and thereby many definitions, of volunteerism. The question of when something is indeed a voluntary act can be difficult to define, which is precisely why it needs to be defined, as this will inevitably affect how the term is used throughout this thesis. The following section briefly explains how volunteerism is viewed in this particular thesis, and thereby how it is used in correlation with BUD.

The definition of volunteerism that is used in this thesis, is obtained from John Wilson and Louis A. Penner. Wilson, from the Department of Sociology at Duke University in North Carolina, explains volunteering in the following way.

*“Volunteering means any activity in which time is given freely to benefit another person, group, or organization. This definition does not preclude volunteers from benefiting from their work” (Wilson 2000, 215).*

Wilson goes on to explain how volunteering is a productive activity that produces a result – goods or services, all at below market rate. One thing that is not part of this definition of volunteering is the motive for the action, which Wilson does not deem relevant - only the action itself is important, not necessarily why it is done, although other theorists argue that empathy has to be involved. Wilson further elaborates on the action of volunteering, by stating that it is part of a series of organized activities, unlike any spontaneous help that might be given in the case of, for example, assault. Volunteering requires some level of commitment of both time and effort for the volunteer. (Wilson 2000, 216) Since Wilson does not believe motives or empathy to be important, I do not believe that Wilson’s definition of volunteering is sufficient. In this thesis, the motive behind the action is extremely important, as this tells a great deal about both the volunteer and the organization for which the volunteering is done. This is why I have chosen to merge Wilson’s definition of volunteering with Penner’s definition of volunteering, which touches upon the fact that volunteering is a prosocial behavior. The reason I still choose to work with Wilson as well, is due to the fact

that Wilson has other good points regarding volunteering, in particular the point of receiving remuneration when volunteering.

The second part of Wilson's definition of volunteering is in regard to the topic mentioned above: remuneration. While some theorists argue that voluntary work must be done without any material or economical compensation, others take the opposite stance, stating that people who elect poorly paid jobs for the purpose of doing good to others, are, in fact, also a volunteer of sorts. Wilson himself does not take a stance on this subject, but simply makes the point that being a volunteer does not mean that you cannot receive any form of remuneration for the work you undertake as a volunteer. (Wilson 2000, 216)

The definition of volunteerism provided by Wilson emphasizes the behavioral aspect of volunteering, leading us to Penner, a Fellow of the American Psychological Society and the Society for the Psychological Study of Social Issues (Social Psychology Network 2009), who describes volunteering as a prosocial behavior, that is, "behavior intended to provide some benefit to another person or group of people" (Penner 2004, 645). In defining volunteerism, Penner points to four important characteristics that not only serve to define the term, but also distinguishes it from other kinds of prosocial behavior. The four characteristics that define it are: planned action, long-term behavior, non-obligated behavior and an organizational context. (Penner 2004, 646)

What the four characteristics emphasize about volunteering, is that volunteers take time to reflect and weight their options before they commit to volunteering, making it a deliberate, planned action. Being a carefully considered decision also means that volunteering tends to stretch across a long period of time. Penner points out that volunteering is also defined by non-obligated behavior. The sense of obligation that sets volunteerism apart from other prosocial behavior, is the fact that most of the time, the individual volunteers and whoever benefits from their actions and help are not personally connected in any way. This also ties in well with the fact that most volunteerism occurs within an organization or as a part of a service. (Penner 2004, 646-647)

Combining the definitions of Wilson and Penner, provides us with a concise understanding of volunteerism present in this thesis, which views volunteerism as a freely given activity, that may or may not result in remuneration, characterized by being a planned, long-term, non-obligated action that occurs within an organizational context.

## Methodology

The aim of this thesis is to examine how BUD as an organization is able to structure and systematize its volunteers and projects all the while providing motivations for its volunteers, by looking at how BUD motivates volunteers involved with the organization, as well as the experience of volunteers while volunteering overseas. In order to address this, the methodological considerations that have influenced the research of this thesis and its research question will be presented. Firstly, general observations on this thesis will be made, before moving on to data collection and the theoretical framework.

The methodological research strategy of this thesis is qualitative, which means that words and meaning will be emphasized, compared to quantitative research, where the emphasis would be on quantification in the collection and analysis of data (Bryman 2016, 32). This allows me to focus on the content of the empirical data, focusing on the personal experiences of the volunteers, as well as the values and motives of BUD and its volunteers, rather than numbers and statistics within the same subject. I have chosen to work qualitatively in this thesis, since this enables me to work towards an understanding of the organization and its volunteers, which is what is needed to answer the research question of this thesis.

Both the epistemological and ontological orientation of this thesis is associated with the qualitative research method. The epistemological orientation taken in this thesis is interpretivist, which implies that there will be an emphasis on the empathic understanding of human behavior and actions, meaning that understanding human behavior rather than explaining it is important. (Bryman 2016, 26) Applying the interpretivist orientation allows for a deeper look at BUD and its volunteers – it acknowledges the personal experiences as important – whereas explaining the same behavior would require a more methodic and quantifiable approach. This thesis, therefore, looks at the behavior and beliefs of both BUD and the volunteers involved with BUD, in order to understand the motivations of volunteers present when working with BUD.

The ontological orientation in this thesis is that of constructionism (also referred to as constructivism). This means that rather than believing that any social phenomenon that we encounter is beyond our control or influence – an external factor – this thesis is written on the basis of believing that social phenomena, as well as what they mean, are being produced through social interaction and is constantly being modified and restructured as well. (Bryman 2016, 29)

This indicates that the conscious choices and actions of the people in and around BUD are what forms the organization, which again indicates that BUD is ever-changing and evolving, as its members and volunteers change and evolve. The research question is concerned with how the organizational structure influences the volunteers and their motivations. The ontological orientation is then used to look at how the social interactions taking place within BUD and its projects influence both BUD and its volunteers, as well as how the choices and actions of the volunteers influence BUD as an organization. This creates a circular motion between BUD's organizational structure, the motivations of BUD's volunteers and volunteering, leaving BUD and its volunteers in flux.

### Data Collection

The analysis and conclusions of this thesis are based on the empirical data that consists of interviews, as well as primary and secondary data. The empirical data itself will be presented and discussed in a later chapter. Before looking at the interviews and remaining data, however, I will clarify my personal context, explaining my pre-understanding and prior knowledge of the subject, which is based on my previous involvement with international development work and BUD.

### Personal Context

I have a personal background that has given me a great deal of prior knowledge and understanding of the subject. I have been exposed to people involved with international development projects throughout my whole life, particularly as Hanne and Hartvig Weber-Hansen, the interviewees of Appendix 1, are my grandparents. Furthermore, from the age of 12, I lived in Nigeria with my family for four years, where my parents were involved with an international church organization that worked in Nigeria, among other countries. In the interview with Rasmus Hylleberg, the interviewee of Appendix 2, he refers to these years I spent in Nigeria. I am also a member of BUD, through membership of my local church, although I am not currently actively involved with BUD and have never been directly involved with any of their international projects.

The familiarity with BUD, as well as my time in Nigeria, has given me a substantial prior knowledge and understanding of the subject, as I have not only been exposed to people involved with international development projects throughout my life, but have also been an active

part of one through the involvement of my parents. This provides me with a unique insight and means that I have been able to make observations of behavior, listen to and participate in conversations and develop an understanding of the subject that is international development projects, much like researchers who make use of participant observation (Bryman 2016, 424). However, my goal has never been participant observation, which means that I have never attempted to collect data and write up findings, until now, creating more of a pre-understanding and personal immersion rather than an ethnographic study.

### Interviews

For this thesis, I chose to focus on interviewing a few relevant people, and focus on their personal narratives and experiences with BUD. I chose this route in order to focus on understanding rather than explaining. The interviews I conducted were, therefore, executed with a few planned questions that I needed answered, but with room for any additional answers or subjects the interviewees deemed important. Interviewing in a less structured way, with room for elaboration and clarification where it is needed, is why I chose to use qualitative interviewing, as this utilizes this technique of interviewing. Qualitative interviewing is characterized in various ways. Qualitative interviewing tends to be less structured than the structured quantitative interviewing, in order to emphasize and encourage the interviewees' own perspectives and perceptions, which points to the fact that the interviewee's point of view is of great interest. This less structured form of interviewing is the best fit for this thesis, as it allows for a greater emphasis on the perspectives and perceptions of the interviewee, rather than precise and organized answers. Incoherent and rambling answers are encouraged, as this has the potential to open up the interview questions and focus on what the interviewee deems relevant and important. This also means that the interviewer can depart from the interview guide and ask new questions or follow-up questions that seem relevant. The wording and order of questions can also vary greatly because of this. All in all, this produces interviews that tend to be more flexible in structure, in order to get thorough and detailed answers. (Bryman 2016, 466-467)

There are two ways of conducting qualitative interviews – an unstructured or a semi-structured interview. This thesis utilizes the semi-structured interview. A semi-structured interview indicates that there is a list of questions or specific topics that are to be covered –

referred to as an interview guide – but the exact wording and order of questions is not of great importance (Bryman 2016, 468). Using the qualitative semi-structured interview ensures that the specific issues pertinent to this thesis are covered, while also allowing for other areas of interests to be addressed. In this way, if there was something I, as the interviewer, had not considered important to cover, yet the interviewee deemed to be important, there was space and opportunity to discuss this, allowing the interviewees to add to considerations of the thesis.

As I only conducted two interviews, these are in no way a representation of the broad opinions of volunteers associated with BUD. However, through careful consideration, I strived at interviewing someone who would be able to view BUD and its projects from different viewpoints. Firstly, I interviewed a couple in their 70s, Hanne and Hartvig Weber-Hansen, who were volunteers for BUD from 1980 to 1983, and then again, part-time, from 2007 to 2017, both times in Rwanda. Hanne and Hartvig were able to give a nuanced picture of being a volunteer abroad for BUD, as they were involved full-time in the 1980s, as well as part-time, under different conditions and terms, in recent times. Their interview will be further explained in the empirical data section and will be enclosed as Appendix 1. Secondly, I interviewed Rasmus Hylleberg, who was an international volunteer from 2014 to 2017 in Burundi and Rwanda, along with his wife, Line Hylleberg, who was also a volunteer. Rasmus was able to provide a very recent picture of being an international volunteer for BUD, which is of great value to this thesis, as Rasmus and Line's work in Burundi and Rwanda is described in some of the other empirical data used, namely the project reports and evaluations. Rasmus' interview will be further explained in the empirical data section and will be enclosed as Appendix 2.

Before conducting the interviews, an interview guide was prepared. This was done in order to have a clear departure point, as well as make sure that important topics were covered and not forgotten. The interview guide was based on the following figure:

# Formulating questions for an interview guide

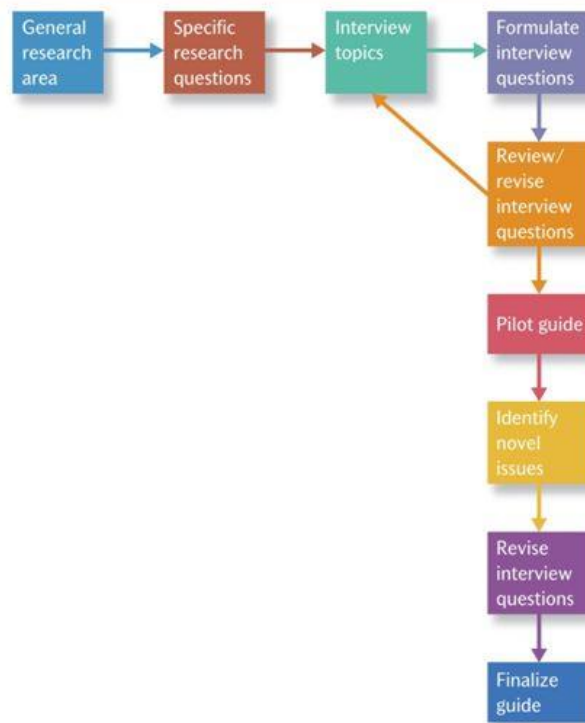


Figure 20.1  
Page 476

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Bryman: *Social Research Methods*, 4<sup>th</sup> edition

Basing my interview guide on the figure above meant that I spent considerable time reflecting on which specific interview topics I needed to cover, based on my research question and working questions. The interview topics I arrived at were topics such as general background of the interviewees, their prior knowledge of BUD, as well as experiences and feelings about the time before, during and after their international employment. This resulted in specific interview questions such as “Why did you decide to become an international volunteer for BUD?”, “Which considerations did you have beforehand?”, “How did the experience affect you?” and “What was it like to return home to Denmark?” I revised the interview questions several times, rearranging their order and re-phrasing them, before the actual interviews were conducted. During the

interviews, the specific wording or order of the questions were not crucial – it was more important to listen to the interviewees and their answers, letting them elaborate and talk freely about other subjects, in order to uncover their personal experiences with BUD. Although the interview guide was not followed to the letter, it was an important assistance in making sure that all the important questions were asked and all the important topics were covered.

Both interviews were recorded, and any citations or references to something said in the interviews are transcribed. When citing the interviews in this thesis, I will use both the page number and an indication of time. The interviews were conducted in Danish, which means that the transcribed sections of the interviews in Appendices 1 and 2 are in Danish, but any direct citations used in the thesis will be translated into English.

### Ethical Concerns

The major ethical concern of this thesis is in regard to publicizing the names of people. In both interviews, I asked the interviewees for permission to use their full names, and all three interviewees agreed to this. As for the data provided by BUD, this contains the names of both past and future international volunteers. As the documents retrieved are not public documents but are documents I have personally been given access to, I have chosen to censor the names of people I have not had contact with in all of the documents (Appendices 3 through 11). This is done in order to make sure that any private information that BUD or their volunteers did not want to make known is protected from others outside of the organization.

### Primary and Secondary Data

The primary data in this thesis consists of data from within BUD, obtained from BUD itself, whereas the secondary data I have chosen to focus on in this thesis consists of Brian Fikkert and Steve Corbett's book "When Helping Hurts – How to Alleviate Poverty Without Hurting the Poor or Yourself". In the following paragraphs, I will account for the data, as well as any considerations that are made regarding the sources of the data.

The secondary data selected for usage in this thesis, is included in order to give an understanding of the values of organizations such as BUD, where values are based on faith, as well as the considerations that go before any involvement with an international project. This is crucial



in order to comprehend the behavior of BUD as an organization and provides a framework for volunteerism within the organization. This data consists of Fikkert and Corbett's book, which gives a thorough understanding of a church organization's involvement in development work from a religious perspective.

The primary data provided by BUD is a range of different documents from within the organization. I was given access to all their internal documents and reports dealing with their international projects. Looking through all the different files and folders, the criteria I used to select the data, was what would contribute directly towards an understanding of BUD as an organization, as well as any data that could shed light on the conditions of the international volunteers at BUD and their work. These criteria were chosen based on the fact that I needed data that would help me analyze and understand the organizational management of BUD, as well as anything in BUD that could contribute towards the motivations of BUD's international volunteers. I had access to a vast amount of data. However, using these criteria meant that I was able to narrow down the chosen data to documents and files that describe organizational structure within BUD, and documents and files that describe the working conditions and expectations of the volunteers. The final criterion I used was whether the data was current, yet still completed, in order to avoid data that is outdated or data that is still subject to change. From this substantial amount of data I had access to, what I deemed relevant is the following:

- The most recent employment agreement made between BUD and a future employee
- Agreement of Cooperation between Association des Eglises Baptistes du Rwanda and Baptist Union of Denmark
- Two recent job advertisements, describing vacant international volunteer positions
- The job description of the most recent international volunteer position
- Status and Challenges of partners of BUD in Rwanda and Burundi, describing some of the past achievements, as well as future challenges
- Two completion reports regarding Rasmus and Line Hylleberg's development work in Rwanda and Burundi
- Fact sheet about BUD as presented to the Danish Mission Council Development Department

The mentioned data was all chosen on the premise that it contributes to the understanding of BUD as an organization, as well as the people involved with BUD, in this case with a special focus on the international volunteers and their terms and conditions within the organization. The data provided by BUD is, of course, highly subjective, as it stems from the organization itself, which means it will have to be looked at critically, in order to adequately ensure that the research question is answered. Although I am very familiar with BUD and the persons involved with BUD, I myself am not engaged in any BUD activities, paid or non-compulsory, which allows me to maintain an outsider's perspective, enabling me to view BUD critically.

### Theoretical Framework

The theoretical framework in this thesis is twofold, based on organizational management and the motivations of volunteers. Both of these aspects are vital in order to analyze volunteerism within the international projects of BUD, in order to understand how BUD structures and motivates its volunteers.

#### Organizational Management

In order to assess BUD's management system and examine how this shapes its development work and the motivations of its volunteers, I have chosen Tom Burns and G. M. Stalker's theory of organizational management. In the book "The Management of Innovation", Burns and Stalker differentiate between two systems of management – mechanistic and organic. These two systems are contrasts, each creating specific characteristics within an organization. An analysis of BUD's management system will help to understand the characteristics of their international development work, creating a basis for answering the research question.

#### The Motivations of Volunteers

Accurately assessing volunteerism within BUD requires taking a look at what lies behind the decision to become an international volunteer. For this purpose, I have chosen the theory presented in the article "Understanding and Assessing the Motivations of Volunteers: A Functional Approach", which is a collaboration of seven authors. In this article, they describe the six motivational functions that volunteerism serves, creating a solid foundation from which to

examine volunteerism in BUD. The six motivational functions generate the comprehension that the same acts of volunteerism may have diverse individual motivations, which makes them suitable for analyzing the different motivational functions provided by BUD to their volunteers, as well as any individualistic motivational functions the volunteers hold themselves. This analysis of various motivational functions can then be used to discuss and answer the working questions, and ultimately the research question, of this thesis.

## Theoretical Framework

In this chapter, the theory of organizational management and motivations of volunteers will be presented. In order to examine how the motivations of its volunteers is affected by BUD as an organization, it is significant to understand how an organization is structured and how this creates and impacts volunteerism. To understand organizational structure, I have chosen the organizational management theory of Burns and Stalker. This theory is particularly suitable, as it renders possible an analysis of different kinds of leadership and management. Combining this theory with the theory of different sorts of motivations for volunteering makes me able to understand how the structure of an organization contributes to the motivations of the volunteers within the organization. This theoretical framework will provide the basis for the analysis later on in the thesis.

### Organizational Management

When looking at how projects within the BUD are shaped and formed, it is important to consider the structure of the organization, as this directly affects the people involved with the organization and its projects. This will be done by applying Tom Burns and G. M. Stalker's theory of mechanistic and organic systems of management. In the book "The Management of Innovation", Burns and Stalker discuss different approaches to management, before adding their own theory of mechanistic and organic systems of management to the mix. Burns and Stalker describe both systems of management, mechanistic and organic, as rational forms of organization, merely exhibiting different characteristics that produce different outcomes for the organizations that employ the two systems (Burns and Stalker 1994, 119).

The mechanistic management system takes place in stable conditions and is characterized by things such as a hierarchic structure of authority, control and communication, as well as very precise definitions of rights, technical methods and obligations that are ascribed to each role in the organization. This creates an environment where communication and interaction between members of the organization tends to be vertical, i.e. between subordinate and superior, in addition to the working behavior in the organization being governed by instructions and decisions assigned and distributed by superiors. (Burns and Stalker 1994, 120)

Where the mechanistic system is very steady and hierarchic, the organic form of management tends to take place in changing conditions, allowing the system to handle immediate, unforeseen problems and requirements that cannot be handled automatically from the functional roles that are defined within the hierarchic management system. This means that the organic system is characterized by a continual adjustment and re-definition of individual tasks through interaction, as well as the requirement to handle arising challenges, rather than to shift said challenges to others, making it their responsibility. This creates an organization with a lateral communication, allowing communication between people of different rank, and where the communication resembles that of a consultation rather than that of a command that must be obeyed. (Burns and Stalker 1994, 121) Although the organic system is not as hierarchic as the mechanistic system, it is still a stratified system, where the authority is based on seniority and, more importantly, capability.

*“The lead in joint decisions is frequently taken by seniors, but it is an essential presumption of the organic system that the lead, i.e. ‘authority’, is taken by whoever shows himself most informed and capable, i.e., the ‘best authority’”* (Burns and Stalker 1994, 122).

The decision of who the best authority is, is settled by consensus in the organization. With the combination of these characteristics of the organic management system, Burns and Stalker observe that individuals involved in the organization commit to the work in a far more extensive way than in mechanistic systems. Another important observation regarding the differences between the two systems, is that of the hierarchic command system. Where

hierarchy in the mechanistic system is used to ensure co-operation and monitor the work, the organic system employs a different method. The organic system counters the hierarchic command system with the development of shared beliefs regarding the goals and values of the organization, thereby creating institutionalized beliefs, values and conduct in the organizational setting. (Burns and Stalker 1994, 122)

As the mechanistic management system is far more detailed and structured, this creates clear definitions of the job to be done, and in the event that a rule is not specified completely, the answer is always to be found with the superior. This creates a clear-cut set of expectations and demands of the people involved with the organization. (Burns and Stalker 1994, 123) The organic system, however, has much less definition, creating flexibility and freedom for members of the organization, with an emphasis on continual participation and communication with others in order to secure the solution of problems and challenges. This puts a much heavier demand on the individual. (Burns and Stalker 1994, 125)

### The Motivations of Volunteers

With an understanding of organizational management in place, the next section of the theoretical framework will concern itself with the motives and motivations of volunteers. This will be based on the article “Understanding and Assessing the Motivations of Volunteers: A Functional Approach” written by Clary et al.

Clary et al. focus on examining the motivational foundations of volunteer activity, based on the statement that although acts of volunteerism can seem similar offhand, the motivational processes and functions served by volunteerism can be exceedingly different indeed (Clary, et al. 1998, 1517). Conducting new research in this area, Clary et al. found that there are six motivational functions that volunteerism serves. Those six functions are values, understanding, social, career, protective and enhancement. (1998, 1517-1518) The following paragraphs will explain the six motivational functions.

## Values

One important motivational function of volunteerism is how volunteers are often characterized by a concern for others, thereby expressing personal values of altruism and humanitarian concern for other people's wellbeing. Clary et al. argue that this can in fact help distinguish volunteers from non-volunteers, as well as predict whether or not volunteers will complete their expected period of service. (Clary, et al. 1998, 1517-1518)

## Understanding

A second motivational function is that of understanding, which is two-fold in this case. First of all, it covers the opportunity volunteers have for attaining new learning experiences for themselves. On the other hand, this function also covers the prospect for volunteers to implement and apply any skills, abilities or and knowledge they might not get to use otherwise. This means that their volunteer service can lead to learning, self-development and variety in life. (Clary, et al. 1998, 1518)

## Social

A third motivational function is a social function. This covers a volunteer's prospect of volunteering alongside existing friends or simply being involved with an activity which is favorably viewed by other people, meaning that this function reflects any motivations that may be influenced by relationships with others. (Clary, et al. 1998, 1518)

## Career

The fourth motivational function covers any benefits that are obtained by participating in volunteer work related to an existing or future career. This indicates how a volunteer can, by engaging in volunteer work, maintain any skills relevant to their existing or desired career, or how it can be a way of preparing them for an entirely new career path. (Clary, et al. 1998, 1518)

## Protective

The fifth motivational function being served by volunteerism concerns itself with the protection of the ego. This refers to how there may exist motivations that are centered around protecting the

ego of the volunteer from any negative features of the self. It can also cover a volunteer's desire to reduce any guilt that may be present – guilt over being more fortunate than certain other people. Finally, it can also cover any desire to address one's personal problems or escape from negative feelings. (Clary, et al. 1998, 1518)

#### Enhancement

Lastly, the final motivational function of volunteerism further builds on the state of the ego, but indicates that there may be more to the ego than just the protective function. Clary et al. claim that the ego's relation to affect, or mood, points to how positive and negative moods can influence helpfulness. When looking at positive mood, volunteers can use helpfulness as a way of maintaining or enhancing positive affect. This indicates that volunteers can use enhancement of a positive mood as a motivation for volunteering, which is emphasized by how some volunteers have reported that they use volunteering in order to obtain personal development or satisfaction in relation to self-esteem and personal growth. Where the protective function focuses on protecting the ego by eliminating negative aspects, the enhancement function centers around a motivational process of the growth and development of the ego, which includes positive strivings of the ego. (Clary, et al. 1998, 1518)

The six motivational functions served by volunteerism sum up how, although the volunteer work itself may seem similar, the reasons and motivations for engaging in any volunteer activity are vast and individually determined. Clary et al. describe it in the following way:

*"[...] people come with needs and motives important to them and volunteer service tasks do or do not afford opportunities to fulfill those needs and motives. Together, these features of persons and of situations are integrated in the agendas that individuals construct and enact as they seek out, become involved in, and continue to be involved in the sustained helpfulness of volunteerism"* (Clary, et al. 1998, 1529).

That is to say, that the deliberate and planned helpfulness of volunteerism stands in contrast to actions in an emergency situation and is described as less demanding in the moment. It

does, however, engage people in such a way that they are encouraged to look inward in terms of motivations, dispositions and any other personal attributes when deciding whether or not to get involved in volunteer work over an extended period of time. (Clary, et al. 1998, 1529)

### Application of Theory

The theories chosen and explained above provide a crucial contribution to the analysis of my empirical data. Looking at the organizational management system of BUD, using the theory of Burns and Stalker, provides insight into how BUD is able to structure and systematize its volunteers, while still maintaining an environment that is attractive to volunteers. Applying the theory of Clary et al., inspecting the motivations of volunteers, helps to discover why volunteers choose to engage with BUD and how BUD can motivate their volunteers, so that BUD can attract and retain their volunteers, instead of creating an environment that kills its volunteers' motivation and the spirit of volunteerism.

The combination of the two theories ensure that the research question, as well as the working questions, are answered adequately. Looking at BUD and the empirical data from BUD – project reports, evaluations, job advertisements, etc. – from both an organizational as well as a motivational point of view creates an opportunity for attacking the research question from two sides, with the interviews of the former international volunteers as an emphasis of any particularly interesting or relevant fact or idea. The theories divide the analysis into two parts: looking at BUD's organizational management and looking at the motivations of BUD's international volunteers. Although the two parts are different, they are still connected, as the structure of BUD's organizational management directly influences the motivations of their international volunteers.

### Empirical Data

In this section, I will present the empirical data that forms the basis for the analysis in the subsequent chapters. The data can be divided into two categories: interviews, primary data and secondary data.



## Interviews

During the collection of data, I conducted two interviews with people who have formerly served as international volunteers for BUD. As previously mentioned in the methodology section, the interviews were semi-structured, which allowed for the interviewees' own viewpoints and perspectives to be presented.

The first interview was with Hanne and Hartvig Weber-Hansen, who are retired teachers. They were full-time international volunteers for BUD in Rwanda from 1980 to 1983, where they were in charge of schooling for a group of Danish children present in Rwanda at that time, as well as involvement with various other BUD development projects that were ongoing in Rwanda. During these three years they received a salary from BUD. In 2007, they were recruited as part-time international volunteers in Rwanda, spending many years traveling back and forth between Rwanda and Denmark, engaging in particular with an orphanage center, Let the Little Children Come to Me (LLCCM) and with Association of Baptist Churches in Rwanda (AEBR). This continued until 2017, with a downsizing of the time spent in Rwanda in the later years. During this decade they received no salary from BUD, but were offered a few other compensations, such as housing and most travel expenses in Rwanda. The interview with Hanne and Hartvig is enclosed as an audio file, and any parts mentioned in the thesis are transcribed, and is enclosed as Appendix 1.

The second interview I conducted was with Rasmus Hylleberg, who was a full-time international volunteer along with his wife from 2015 to 2017, a total of two and a half years, with commitments in both Rwanda and Burundi. Rasmus and his wife, Line, worked as development workers on behalf of BUD and its work in Rwanda and Burundi, building and developing capacity with partners of BUD. The interview with Rasmus is enclosed as an audio file, and any parts mentioned in the thesis are transcribed, and is enclosed as Appendix 2.

## Primary Data

The primary data used to form the basis for the analysis consists of data collected from BUD through contact with BUD's International Programme Coordinator, Morten Kofoed. The internal data consists of an employment contract valid from 1<sup>st</sup> of August, 2018 (enclosed as Appendix 3), an agreement of Cooperation between Association des Eglises Baptistes du Rwanda (hereafter

referred to as AEBR) and Baptist Union of Denmark (enclosed as Appendix 4), a job advertisement for two development workers in 2014 (enclosed as Appendix 5), a job advertisement for one development worker in 2018 (enclosed as Appendix 6), a job description for a capacity building consultant (enclosed as Appendix 7), a report describing the current status and further challenges for the partners of BUD in Rwanda and Burundi from 2017 (enclosed as Appendix 8), a completion report regarding the capacity development worker (enclosed as Appendix 9), a completion report regarding the capacity building consultant (enclosed as Appendix 10) and a fact sheet about BUD as a Danish Mission Council Development Department (DMCDD) member organization (enclosed as Appendix 11).

Where the job advertisements, job description and employment contract provide insight into the international volunteers and the demands they are to live up to, the reports and the agreement of cooperation provide direct insight into the projects in Rwanda and Burundi that have been active in the past couple of years. This, in combination with the interviews and the secondary data, creates a basis for examining the structure of BUD and how this is connected with the motivational factors of BUD's international volunteers.

### Secondary Data

For my secondary data, I have chosen to work with Corbett and Fikkert, in order to gain an understanding of any values that might come into play due to the Christian faith present in the organization of BUD. Corbett and Fikkert combine biblical interpretations and values with development theory, in order to provide insight into what lies behind churches and church organizations' desire to become involved in international development projects, as well as the challenges this results in.

### The Organizational Management of BUD

To start off the analysis, I will look at the organizational structure of BUD, in order to determine what the organizational structure is, as well as how BUD uses its organizational structure to systematize its volunteers.

The Baptist Church of Denmark was founded as an organization in 1952, when it was recognized as a religious community by the state of Denmark, under the name of The Danish Baptist Society. In 2001, it changed its name to The Baptist Union of Denmark (BUD). BUD has been involved in international mission in Rwanda and Burundi since 1928, and it has since 1948 been involved in ecumenical efforts. (Sørensen and Hylleberg 2012) Today, BUD runs international projects in Rwanda, Burundi and Myanmar. Apart from this, BUD is involved in a number of projects in Egypt and Belarus, as well as a Christian radio station broadcasting in the Middle East, among others. These latter projects, however, are not run directly by BUD, but are run or supported by Danish Baptist congregations that are members of BUD. (Baptistkirken I Danmark Projekter n.d.) BUD has three priorities in their international mission projects. Firstly, to help some of the world's poorest people. Secondly, to educate ministers and other employees in the cooperating churches. Thirdly, to preach the gospel of Jesus Christ. (Baptistkirken I Danmark n.d.)

BUD is a network of local Baptist congregations in Denmark. Each congregation is independent, and BUD has no direct say over the management of the individual congregations. BUD is a voluntary network of churches, yet, it is a binding membership, where all congregations can inspire, challenge and provide assistance. The annual convention, where subjects and national employments may be discussed, takes place at the week-long national Baptist summer camp, where each local congregation has elected a couple of delegates to participate and vote on their behalf. This is where BUD's Board of Directors is elected. Every Baptist person present, though, is allowed to present their views or topics. (Baptistkirken I Danmark 2010)

The democratic structure of BUD is directly influenced by the democratic structure of Baptist congregations in Denmark. Local Baptist congregations themselves are democratic, where a democratically elected church council make decisions on behalf of the congregation. The congregational church council is elected at a congregational meeting where all are welcome, and where all members of the congregation have the right to vote. Everyone present, though, whether they are a member or not, are allowed to express their views or opinions before the congregation. Since BUD is merely a network, and not an authority as such, this means that the highest authority is in fact the local congregations. (Baptistkirken I Danmark 2010) Below is a figure that shows the formation of BUD, which I have copied and translated from their internal magazine:

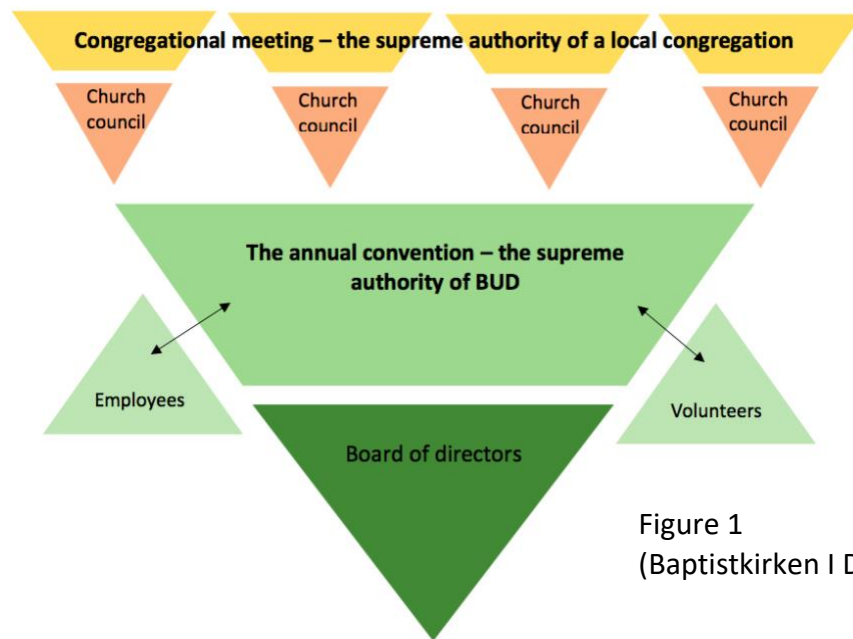


Figure 1  
(Baptistkirken I Danmark 2010)

The organizational management theory developed by Burns and Stalker discusses the two counterpoints, mechanistic and organic systems of management. Looking at BUD and its structure, it quickly becomes clear that BUD applies the organic system of management. This is based on three points of departure: structure, communication and authority.

### Structure

Whereas the mechanistic system is characterized by a hierarchic structure, the organic system is based on a more lateral layout of both communication and authority. Looking at Figure 1 and how BUD is structured, BUD has a Board of Directors who represents BUD and attends to any matters that might need to be handled. However, the annual Baptist convention is actually the supreme authority of BUD, and since all local Baptist congregations democratically elect and send representatives to the annual convention, the supreme authority of BUD is, in reality, that of the local congregation. Being a democratic organization in itself does not reveal whether an organization is mechanistic or organic, as democracies can vary in structure and hierarchy. From Figure 1, BUD's structure could seem mechanistic, as there is a hierarchic structure with a supreme authority. The fact that it is the local congregations, however, and not the Board of Directors, suggests a more lateral layout, signifying a more organic management. An organization can be a mixture of the two structures, as seems to be the case with BUD. Looking at the data

gathered from BUD, however, suggests that BUD is an organic structure, which, according to Stalker and Burns, allows the organization to handle unforeseen problems and challenges. This freedom to act, rather than a dependence on a superior to make a decision and then pass along this decision, is an advantage for BUD, as the international volunteers are working on a different continent than the Board of Directors and BUD's International Program Coordinator, Morten Kofoed, making quick and hasty communication difficult. Creating an organizational environment where the volunteers themselves can address and act upon any arising challenges, and where there is room for continual adjustments rather than a rigid, detailed structure, also produces a certain freedom for the volunteer, as is also evident in the data collected from BUD, such as the completion reports for development workers.

Reviewing the completion reports for development workers (Appendices 9 and 10) reveals objectives of the international projects, as well as the outputs achieved. This uncovers a great deal about the projects and how the projects are approached. Looking at section 3 of Appendix 10, titled "Job Description and Outputs", it becomes clear that although there are some concrete and measurable objectives, a lot of the objectives of the project are of a more general disposition. Looking at the "Achieved by Project End" column, words and phrases such as "better understanding of", "improved communication" and "improved [...] ability to grow relationships" suggest a certain freedom of interpretation, as these objectives are difficult to specifically measure and assess (Appendix 10, 4). This implies that the volunteers working to achieve these goals have a certain freedom in how these goals and objectives are achieved, as not all of the objectives are precise and detailed. This is supported by the statement that the volunteers (referred to as "seconded staff" in the completions reports) were given a high degree of autonomy by BUD (Appendix 10, 5). Rasmus also mentions this in his interview, where he states that you are, in fact, more of your own boss when you are abroad as a volunteer, and that there is a high degree of doing your own work scheduling, whilst in a close ongoing dialogue with the international partners and BUD (Appendix 2, 2, 10:27). The job description for a Capacity Building Consultant/Regional Advisor uncovers the same picture of a few specific tasks and outputs, but with a general description of the work as vaguer, leaving it subject to personal interpretation. This is evident in phrases such as "facilitate relevant capacity building sessions" and "integrate development department further" (Appendix 7, 2) that are very general in nature. This structure

of freedom and choice is in stark contrast to the mechanistic system, which employs a much more detailed and structured management.

## Communication

The lateral layout and structure of BUD directly influences the communication taking place in the organization. This was already mentioned fleetingly in the previous paragraph, uncovering a continuous dialogue between volunteers and the organization and its international partners. Rather than employing a system based on obeying commands from your superiors, BUD allows for communication between people regardless of rank. A system that focuses on communication and dialogue, rather than obey-and-command-communication, also requires the communication to be close and continuous, in order to ensure that everyone is on the same page and up to date. For BUD, this is made difficult by the fact that the communication has to take place between two different continents, but a continuous communication is nonetheless an important priority for BUD. In the agreement of cooperation between BUD and AEBR, one of BUD's international partners, the agreement of international projects is described in the following way: "The specific priorities, programs, projects and activities will be agreed upon through a close and ongoing dialogue" (Appendix 4, 2). This emphasizes the communication taking place, ensuring cooperation between the two sides.

Another aspect of BUD's communication is that the preferred communication between AEBR and BUD is e-mail (Appendix 4, 4). As written communication can easily be misunderstood in the absence of body language and tone of voice, this requires the partners to be very clear in their written communication. This also ties in with how the volunteers are given quite a high amount of freedom, as mentioned earlier, as communication back and forth with BUD in Denmark might not be on a daily basis, and could be a slow process as well, as opposed to oral communication, such as face-to-face communication or phone calls. This freedom does come with a price, as this puts a much heavier demand on the individual volunteer, who has to take responsibility and act on their own, rather than rely on the guidance of a superior. Shouldering the responsibility means there must be accountability, as well as a certain liability, between the volunteer and BUD. The freedom produced by the lateral structure and communication, therefore, produces a much more demanding and independent work situation for the volunteer.

## Authority

The authority of the organic management structure, as described in the theory, is based on capability, and is decided by consensus in the organization. This is evident in BUD, where all major decisions, such as who is chosen as members of the Board of Directors, are democratically made at the annual convention. In the mechanistic system, the authority employs a hierarchic command system in order to ensure co-operation and monitoring the work. In the organic system, however, the democratically elected authority uses shared beliefs as a way of creating collective goals, values and conduct in the organization. Using shared beliefs and values as a way of monitoring the work is one of the ways Stalker and Burns observes that individuals commit to the work far more in an organic management setting than they do in a mechanistic management setting. How shared values and beliefs can be a motivational factor for volunteers is examined later on in this thesis, in the chapter titled "Motivations and Incentives of Volunteers". Commitment and dedication is extremely important to BUD, as they are highly dependent upon volunteering, which means that they have to attract people who are willing to commit to the work. This is especially true as other factors, for example a high salary or attractive office hours, are not possible when volunteering internationally for BUD.

The financial remuneration international volunteers receive when working with BUD is not able to compare to what a similar job would pay if a person chose to stay and work in Denmark, and BUD itself is very open about this fact. This is evident in Appendix 6, where BUD states, as part of the job advertisement, that they cannot, in fact, offer a high salary, but can offer something else – an exciting and flexible workday in the heart of Africa (Appendix 6). Speaking to Hanne and Hartvig Weber-Hansen, as well as Rasmus Hylleberg, it is very clear that the salary was not of primary concern and was not something that made any real difference. Neither Hanne and Hartvig, nor Rasmus and his wife, took the job for the money, and all were very honest about the fact that they actually lost money by working abroad for BUD. In the interview with Hanne and Hartvig, they explain how first of all the salary was not very high, and second of all, because their salary depended on the dollar conversion rate, they ended up losing 50% of their salary in the three years they were stationed in Rwanda, which meant that being volunteers actually ended up costing them money, even though they received a salary (Appendix 1, 2, 20:56). Interviewing

Rasmus, he mentions how he and his wife have never earned so little money as they did in those two and a half years in Rwanda and Burundi working for BUD (Appendix 2, 2, 14:14). This supports the perception that people stationed abroad by BUD are volunteers, even though they do receive a salary for the work that they do. When Hanne and Hartvig were reinstated as volunteers for BUD in Rwanda in 2007, they did not receive a salary, but did instead receive remuneration in the form of a fixed amount of money for purchasing a used vehicle, accommodation while in Rwanda, as well half the travel expenses for flying back and forth between Denmark and Rwanda (Appendix 1, 3-4, 37:19).

As for attractive office hours, the terms of employment are quite demanding. Although the job is described as a full-time, 37-hour-a-week job, the commitment and involvement in the job surpasses those 37 hours. In the employment agreement between BUD and their future development worker who is employed from 1 august, 2018, it is stated that in addition to being full-time, evening and weekend work is also a possibility and should be expected. Furthermore, it is not possible to build up or get paid for overtime work, which indicates that overtime work is, in fact, a possibility while stationed abroad. (Appendix 3, 1) This means that the volunteers agreeing to take on this work can expect a certain amount of evening and weekend work, as well as overtime work, but will not, however, receive any compensation for this. In both interviews, it is also mentioned how work appears to blend together with both spare and leisure time, as well as family time, creating an even more demanding work situation. This is not something that is described or elaborated upon in the written empirical data, such as the job advertisements, but it is mentioned in both interviews as a major focal point and a matter of course of the work abroad. In his interview, Rasmus mentions how working abroad for BUD requires a high level of commitment, as well as a personal passion. He describes how it is not a regular 'show up at 8am and go home at 4pm' type of job, and that it includes weekends as well (Appendix 2, 1, 7:32). He also discusses how it is difficult to separate work and spare time, because it all blends together. "You are at work when you survey projects. You are at work when you go to church" (Appendix 2, 1, 8:05). This is also reflected in the way Rasmus describes the work they did, and how they *had* to be personally committed and passionate in order to actually get the work done.



*“And to that I’ll say, that in that sense [the job] is incredibly dependent upon the fact that you yourself is committed to the work - you are happy to go to work, so you think it is extremely exciting to be allowed to do field work and survey the projects and be with the church leaders, and, well, become part of that church community, right? And organizational community” (Appendix 2, 2, 9:51).*

The commitment to the work is, evidently, of utmost importance, which BUD makes apparent by employing the organic management system, in order to ensure committed and dedicated volunteers.

The three sections above – structure, communication and authority – point towards the fact that BUD employs an organic management, resulting in a degree of freedom and choice for the international volunteers working with BUD. Furthermore, because of its organic nature, BUD puts great emphasis on the shared beliefs as a way of ensuring commitment and dedication from its volunteers, as other motivational factors, such as a high salary and attractive office hours, are not possible for BUD’s international volunteers. Additional motivations that might persuade volunteers to work with BUD are discussed in the next section, which examines the motivations and incentives of volunteers, and how this takes shape at BUD.

## Motivations and Incentives of Volunteers

As an organization that has very few paid employees, and thereby consists largely of volunteers, it becomes extremely important to not only attract enough volunteers to run the organization, but also to attract competent volunteers who possess the skillsets the organization needs. Recruiting the right volunteers to operate and maintain the international development projects becomes crucial. The theory of Clary et al. discusses how the motivational foundation of volunteer activity can differ a great deal from person to person. However, the motivational functions of volunteerism have six functions in common. This section will examine the motivations of volunteers and how this is reflected at BUD.

## Values

As mentioned earlier, when examining BUD's management structure, establishing shared values and beliefs is a way of ensuring commitment and dedication. It is also, however, a motivational incentive for volunteers in itself. For BUD, certain shared values and beliefs are of great importance, which manifest themselves through the shared Christian faith. Since BUD is a religious organization, one key requirement of volunteers, as is stated in both job advertisements (Appendices 5 and 6), is quite a personal requirement that relates to the person's faith. As mentioned in the section discussing BUD's organizational structure, BUD has three priorities in their international mission projects, where the third priority is to preach the gospel of Jesus Christ. As this is an integral part of the organization and its work, this is clearly reflected in the job advertisements, where it is a requirement that whoever applies for the job must be Christian with a knowledge of BUD or other church contexts (Appendix 5, 2; Appendix 4). This is also something BUD uses to its advantage, as is mentioned in Appendix 11, where BUD explains how churches and church organizations have a prominent role in the cultures of Burundi and Rwanda.

*“The churches and church based organisations has a unique role in peoples' life and often more attention are paid to the messages given by the churches than the local authorities (and other secular NGOs). We strive to combine the comparative advantage that church based development work has with the priorities of the local government and at the same time advocating for the voiceless towards the duty-bearers in the society” (Appendix 11, 2).*

This statement of how churches are prominent in the local society of Rwanda and Burundi, is supported by DMCDD, through whom BUD applies for funding for international development projects. DMCDD describes in an article, using BUD and their work in Rwanda as an example, how churches and church members are equipped to not only educate, train and help one another, but also how they can step up and lead the way when it comes to cultivating local development projects, such as local micro-finance groups (Hastrup n.d.). The spiritual aspect of the job is also evident in the Agreement of Cooperation where the purpose of the agreement between BUD and AEBR is stated as being in mission together, in

order to bring all people to a full and abundant life, by taking care of not only their physical needs, but also their spiritual needs (Appendix 4, 2). Faith and religion clearly plays a vital role in the reason why BUD is involved in development projects, as helping other people is viewed by BUD as a part of the Christian responsibility, and this may also influence volunteers' motivations and dedications to both BUD and its projects.

The Christian faith and its values in itself can also be viewed as a motivational function for volunteers, as the Bible can be interpreted to contain a call for compassion, as is discussed by Corbett and Fikkert in their book "When Helping Hurts – How to Alleviate Poverty Without Hurting the Poor and Yourself", where they provide a summary explanation for any church or church organization's desire to engage in helping other people, whether it being locally or internationally. In their book, they refer to the Bible passage taken from the book of Matthew, chapter 25, verses 31 through 46. This is a passage where Jesus tells his disciples that he will at one point return to the earth to make all things right, and when that time comes, people will be separated into two groups – one group that gave him food, drink and clothes when he needed it, and one group that did nothing. This puzzles the disciples, as they do not remember seeing Jesus hungry, thirsty or without clothes, and they ask him about this.

*"Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' The King<sup>1</sup> will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'"* (Matthew 25:37-40, NIV)

According to Corbett and Fikkert, these verses are a form of job description for Christians, as a call to care for the poor and less fortunate than yourself (Corbett and Fikkert 2009, 13). This is evident at BUD, in particular when looking at BUD's three priorities in regard to their international mission projects, as mentioned in the chapter about organizational management. To reiterate, the first priority is to help some of the world's poorest people, and the third priority is to preach the gospel of Jesus Christ. As preaching the gospel is one of

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<sup>1</sup> "King" in this instance refers to Jesus

their priorities, the Christian faith is embedded within the organization and its actions. However, since preaching the gospel is not their first priority, rather it is to help people less fortunate, this ties in well with the Biblical passage quoted above, where the focus is not on Jesus himself, but rather, it is on helping those who are less fortunate.

Another Biblical passage Corbett and Fikkert draw on is taken from the book of First John, chapter 3, verse 17.

*“If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him?” (1 John 3:17, NIV)*

This verse is pointed out to be of great importance to especially the western world, in the case of Fikkert and Corbett Northern America, as the average wealth of this part of the world is so much greater than in most developing countries (Corbett and Fikkert 2009, 13-14). The way Christians choose to help the less fortunate vary greatly, but it is pointed out that all Christians have an obligation and a responsibility to help the poor, in order to fulfill the biblical mandate. This creates a motivational function when choosing to volunteer for BUD, as BUD shares the Christian conviction of helping the less fortunate.

There are, however, many challenges to helping others, which means that BUD needs to be wary of helping others out of a feeling of obligation. Churches and church organizations have a long tradition of doing so-called short-term missions. This term covers the mission trips going abroad, with the purpose of helping others that are less fortunate, as well as bearing the Christian witness to people who are not Christians. Short-term missions, as opposed to long-term missions, are any mission trips that are less than two years in duration. In America, the number of people doing short-term mission trips went from 120,000 in 1989, to a staggering 2,200,000 in 2006. This increase in short-term missions have been accompanied by a lot of positive press, although a different, quite negative, narrative is now emerging, questioning whether or not short-term missions are as beneficial as they claim to be. (Corbett and Fikkert 2009, 161) In BUD, the last two vacant international volunteer positions have been two-year-employments with a possibility of extending the employment with an additional year (Appendix 5, 2; Appendix 6).

One important challenge that short-term missions face, is what happens when two cultures collide. Two important culturally shaped concepts that differ around the world, are the concept of time and the concept of self. Where some cultures view time as a limited resource, thus making it rather valuable, other cultures see time as an unlimited resource, where schedules and plans are more guidelines than actual obligatory tasks, as there is always more time. Similarly, the concept of self is how cultures understand the role of individuals and groups, where some cultures on one hand focus on the uniqueness of people, where, on the other end of the spectrum, some cultures focus on the well-being of the group, displaying extremely deep bonds with groups such as extended family, tribes, employer/company, school, etc. (Corbett and Fikkert 2009, 163-165) Knowing where on the two spectrums your own culture falls, as well as being aware of where the culture you are travelling to lies, is very important in order to understand the cultural differences and different perceptions encountered. Failing to pay attention to these dissimilarities can create conflicts and unfortunate misunderstandings that might otherwise be avoided.

Another particular challenge of short-term missions is that because they are short-term, they rarely have time to adequately immerse themselves in the situation in order to diagnose the true issues of poverty and engage in long-term development, which is what is needed in communities with chronic problems. Instead, short-term missions tend to pursue a relief approach to poverty, which does nothing to alleviate poverty long-term. (Corbett and Fikkert 2009, 166) Of course this can be avoided to some degree, if the short-term missions are based on long-term research, or if they take over from other established work. In the case where relief is the appropriate action, it is preferable to let organizations or ministries already established do the work, as they have the required local knowledge, minimizing risks of cultural clashes and conflicts (Corbett and Fikkert 2009, 167). In the case of cultural immersion and research, since BUD works together with local partners, such as AEBR in Rwanda, this can be avoided to a certain degree, as there are local people who can guide the newly arrived volunteers.

While the challenges and dangers of doing short-term missions have to be taken seriously, there are steps that can be taken in order to ensure a positive impact, rather than a damaging impact. Proper, long-term research, in order to ensure the best possible approach, as well as comprehensive cultural teaching of the teams beforehand, are some of the steps that can

be achieved, but that require a large effort and commitment from the church or church organization. (Corbett and Fikkert 2009, 174-179) The challenges faced by development work means that BUD has to be quite particular when employing volunteers for their international development projects, as the shared value of altruism through the shared Christian faith is not enough to ensure that the volunteers and the project will cause more good than harm. Clever research and volunteers who are passionate enough to be willing to culturally immerse themselves, rather than to go in believing that they already know best, is key to a successful project for BUD.

Even though it includes some challenges, the shared belief in altruism through the Christian faith is clearly present in BUD's international projects, as one of the traits that appear to characterize the projects is that of strengthening and assisting others, particularly those that are less fortunate. This is evident in BUD's emphasis on working with women and youth in Rwanda and Burundi. In Appendix 9, it is stated how the leadership of the Baptist Church of Burundi (UEBB) and the leadership of AEFR has invited a youth to take part of the Executive Meeting, as well as a woman to be elected by the general assembly and have full voting rights. This is described as a significant step forward (Appendix 9,2). This is also mentioned in Appendix 8, where it is stated that the executive committee has expanded by one member, from four to five, and that this additional member must be a directly elected woman (Appendix 8, 1). In his interview, Rasmus mentions how you are able to really make a difference in someone else's life with the work you do through BUD, and how witnessing this becomes a motivation.

*"You know that difference you make, when you get to a local community, where you all of a sudden double their food, or they can afford to send the children to school. Then, you know.. And it just produces a fantastic satisfaction and meaningful everyday life, I think, right?"* (Appendix 2, 2, 24:44)

In short, BUD provides a volunteer experience, where the Christian faith is in focus, creating shared values and beliefs for the organization and its volunteers. This motivational function, however, involves a great number of challenges, and BUD has to be careful that the projects

undertaken are of benefit to the local community, regardless of the values and beliefs the projects are built upon.

## Social

Another motivational function present in BUD's international projects is the social function, which covers two social aspects: volunteering with already established friends or being favorably viewed by others as a result of volunteering. I will argue that both are present if you volunteer internationally for BUD, although one is directly present, where the other is more indirectly present. The first aspect is, as mentioned, volunteering with friends, which is not directly present unless you are employed alongside your friend/friends. However, since the Baptist community is relatively small, there is a chance that people you know yourself, either friends or acquaintances, have volunteered internationally for BUD previously, or that you know of people who have volunteered internationally before. Compared to another religious association such as the Evangelical Lutheran Church of Denmark (ELCD), which in 2017 had 4,361,518 members, corresponding to 75.9% of the Danish population (Kirkeministeriet 2017), BUD is a rather small organization with only about 5,300 members in 2014 (Petersen 2014). Being actively involved in the Baptist community, for example by attending the annual convention and summer camp, means that you are exposed to those who have previously served as volunteers internationally or to those who are currently serving internationally. This is also mentioned in the interview with Hanne and Hartvig, where Hanne explains how she was exposed to those who had served as volunteers internationally, because she grew up in a Baptist family, and thereby grew up hearing about and from those who had been to Africa as volunteers (Appendix 1, 1, 6:55). This creates an environment where people are familiar with the international development projects, consecutively creating friendly ties and connections between international volunteers, even though they may not have served at the same time. In Hanne and Hartvig's case, back when they first served as volunteers, there were quite a lot of Danish volunteers, constructing a strong unity between the volunteers (Appendix 1, 2, 13:10).

Another social factor is the strong relationship that can be formed with colleagues and superiors abroad. The cooperation and relationship with colleagues and superiors is stressed by BUD as being very good at both a personal and organizational level, and the deeper personal

relations and professional cooperation are attributed as something that has strengthened the partnership with colleagues and superiors. This is mentioned in both completion reports for development workers (Appendix 9, 5; Appendix 10, 5). As this is something that is deemed important by BUD, this suggests that this is something that is encouraged, creating a setting where the possibility for strong friendships and relationships is present. The prospect of a positive cooperation and a strong relationship with colleagues and superiors could also be a motivational factor for future international volunteers. Therefore, although it may not be possible to serve alongside already established friends, the volunteer service itself can create bonds between people, leading to the second social aspect, being favorably viewed by others.

As already mentioned, seeing as the Baptist community and organization is rather small, this has the possibility to create a positive, tight-knit environment. This feeling is heightened by the fact that BUD is a democratic organization, where all members can impact and have a say in matters such as budgeting. BUD seems to be held in high regard by its international volunteers, as is the case with both Hanne and Hartvig, as well as Rasmus, where they all mention how none of them would consider volunteering internationally for another church organization (Appendix 1, 4, 48:58) (Appendix 2, 1, 6:20). The fact that the international projects are part of BUD seems to be a highly motivating factor for them all, which suggests that BUD, and therefore the international projects engineered by BUD as well, is very favorably viewed and held in high regard. Therefore, since BUD is a democratic organization, where all members can have an impact, and the international volunteers are held accountable by not only the Board of Directors but also by all of BUD's local members, this creates a high motivation, as this creates an environment where the international volunteers are recognized and viewed favorably by the members of BUD – assuming the international volunteers adequately fulfill their contracts and obligations. This results in a motivational factor, where international volunteers are viewed positively by others in the Baptist community because of their volunteer service.

Being viewed favorably by others or fortifying already established friendships, as well as creating new relationships based on volunteering, can be a strong motivational function, especially in the case of BUD, where you leave most established friendships and relationships behind in order to serve as a volunteer on another continent. The promise of a positive social



function can, perhaps, lessen the blow of leaving people behind for a period of time, and help make the decision to volunteer with BUD.

### Understanding and Enhancement

The motivational functions of understanding and enhancement are two functions that intertwine in the case of BUD's international volunteers. Where understanding refers to attaining new learning experiences and implementing any personal or professional skills the volunteers have already acquired that might otherwise go unused, enhancement refers to the ego's relation to mood, where volunteering can be used as a generating of and/or maintaining a positive mood through personal development and self-growth. As mentioned earlier on in the thesis, there is a freedom present through a high degree of autonomy, as well as through difficult communication, leaving the volunteer to make everyday decisions in a rather unrestricted environment, as supervision is not always available or possible. As Hanne and Hartvig mentions, back when they were first international volunteers for BUD in Rwanda, communication was close to impossible, as the only means of communication back then were through letters and telegrams. This meant that they were more or less on their own when it came to day-to-day decisions. They mention how they operated based on the motto that it was easier to achieve forgiveness than to ask for permission, seeing as the communication was so restricted and such a long time coming (Appendix 1, 1, 11:15). Although Rasmus was an international volunteer for BUD in recent years, he also mentions the extra freedom that comes with a job abroad, where your supervisor and boss is situated in Denmark. He mentions how you are your own boss, and that there is a high degree of work planning that is up to yourself, established through a dialogue with business partners and BUD (Appendix 2, 2, 9:27, 10:27).

This freedom to organize and schedule your own day-to-day work planning and decisions leave room for a lot of personal development and self-growth, resulting in the motivational function of enhancement. Because the framework is up to yourself, it requires you, the volunteer, to step up and make things happen on your own, without a supervisor telling you exactly what to do or how to approach a certain subject or challenge. This also means you have to think on your feet and act on your own accord when things do not go as planned or other challenges arise. Taking matters into your own hands provides ample opportunity for achieving

personal development and self-growth, resulting in the possibility of volunteering generating or maintaining a positive mood. Working in a new and/or different environment and culture than the one you are used to, and working with extensive amounts of freedom, also creates the prospect of attaining new learning experiences and/or implementing skills that you might not have the opportunity to use in your home country, which leads to the motivational function of understanding.

Not only can understanding and enhancement be personal motivational functions, but they can also be functions that motivate the whole accompanying family, which could make the decision to go abroad an easier one to reach. In both interviews, it is mentioned how volunteering abroad was rewarding not only for the volunteers, but for the whole accompanying family. Rasmus explains how one of the benefits of being an international volunteer, working alongside his wife and bringing their kids with them, was how they were able to receive more time together as a family, and how their family life seemed to merge together with their work and leisure time in a very positive way (Appendix 2, 1-2, 8:05). Hanne and Hartvig talks about how working in Rwanda provided a breathing space for the family, where things were not as stressed as they were in Denmark. They explain how it contributed to a different frame of reference for the whole family, as they became closer than they would have if they had lived in Denmark, and how this simpler way of life appealed to them (Appendix 1, 2, 17:36, 20:06). Knowing that it can be a positive experience for the whole family, and that the whole family can perhaps attain new learning experiences, as well as experience personal development and self-growth, can therefore be an extremely motivating factor when deciding whether or not to become an international volunteer for BUD.

Being an international volunteer clearly involves several demanding requirements. Not only must the volunteer be highly professional, as is evident from the job advertisements, but they must also expect shifting working situations, requiring a high degree of flexibility, not only from themselves, but also from their accompanying family. As has been mentioned a few times already, serving as an international volunteer for BUD is more than just a job – it closer resembles a lifestyle. There is no set work time, situations or needs can change on a daily basis and the financial compensation is nowhere near what could be earned in Denmark. All of this ensures a tremendous dedication to the project and the lifestyle, not only from the volunteers themselves,

but also from any accompanying children or family. As the whole family is subject to such demanding requirements, it is important that motivational functions are not only present for the volunteers, but also for the family as a whole, which is present at BUD's projects through the motivational functions of understanding and enhancement, as described above.

The flexibility in regard to a changeable and variable work day, including a readiness to adapt to various difficult working environments, is also clear when looking at the two job advertisements for recruiting new volunteers for the development projects of Rwanda and Burundi (Appendix 5, 2; Appendix 6). The required flexibility creates great expectations of the volunteers and their dedication to the projects. Not only are they expected to uproot their lives and move to a different continent, but they are to do so displaying a high level of flexibility, as well as a high level of reliability and accountability. The personal as well as professional requirements of volunteers are highly demanding, which in turn ensures that the volunteers applying for the jobs are motivated, passionate people, who are dedicated to BUD and the projects. This is also something that all interviewees reflected upon in their interviews. Rasmus explains it in the following way:

*"I also want to be honest and say that it is also about the conditions, and I wanted to do it because it was BUD, and because it was the work that I have followed for 20 years and am passionate about, and I would not have wanted to do it if it was for a different church community or... I will say this, we simply would not have applied for the position, if [the position] had not been at BUD" (Appendix 2, 1, 6:44).*

It becomes quite clear that the demanding requirements of working as an international volunteer for BUD produces dedicated and passionate volunteers, who commit to a certain lifestyle, where work, family time and leisure time all melt into one for several years.

As this section has discussed, the new learning experiences, the possibility to use personal skills one does not otherwise use in an every-day setting, as well as maintaining a positive mood though personal development and self-growth are all present for international volunteers serving with BUD. The freedom to schedule your own work planning, as well as the overall responsibility of acting without a supervisor present, provides ample opportunity for both

the function of understanding and the function of enhancement. This motivation, that can in fact motivate the accompanying family as well, and not just the volunteer, is crucial, as there are also several demanding requirements the volunteer must live up to. The freedom present in the work is accompanied by a high degree of flexibility, not only on behalf of the volunteer, but on behalf of the whole accompanying family. The working conditions are very challenging, as the work becomes a lifestyle for the volunteer and his or her accompanying family, where work, family time and leisure time are no longer separately defined, but become fluid and interchangeable.

### Career

One motivational function that is not clearly visible at BUD is the motivational function of career. Career refers to the benefits that a volunteer can achieve in regard to an already existing or future career. Talking to Rasmus, as well as Hanne and Hartvig, it is clear that the volunteer job is not something they chose as a way to further their career. Instead, the decision to volunteer was a choice they made for personal reasons, which also benefitted them personally rather than professionally. In their interview, Hanne and Hartvig discusses how they lost a great deal of money the first time they were employed as volunteers in Rwanda, due to the declining exchange rate for the dollar (Appendix 1, 2-3, 20:56). Losing money is not something one usually associates with furthering one's career. Rasmus also mentions in his interview, how he and his wife has never made as little money as they did during the years they were international volunteers in Rwanda, and how he was unemployed for half a year after they returned from Rwanda, because it was difficult for him to find a job (Appendix 2, 2, 14:14).

One aspect of volunteering that can be highlighted as an improvement to one's career, however, is the experience gained during the years volunteering, both on a personal and professional level. Depending on the existing career of the volunteer before they choose to become volunteers, living and working in a different country and culture can benefit the subsequent career path of the volunteer. This is evident with Hanne and Hartvig, who describe the experience they gained from Rwanda as a benefit to their jobs as teachers when they returned to Denmark.

*“Otherwise, what I think about, about returning, is that we had a whole lot of baggage that we could use in our teaching, right? You know, themes, subjects, we really had something completely different than what our colleagues could muster and... You understand what I mean, right? Well, we had something, knowledge and some experiences, some personal experiences, that you otherwise do not really get. Which does that a lot, according to me, a lot of teaching contexts are made easier. Because some of the things you also choose, of course, is to teach, if possible, about some of the experiences you have made” (Appendix 1, 3, 29:45).*

It can also be argued that the demands regarding flexibility and independence required as an international volunteer, as described previously in this thesis, produce a personal development for the volunteer, which might be viewed as an attractive and beneficial development by a future employer.

The lack of emphasis on career, however, could indicate that career is not at the forefront of thought, when discussing volunteerism. Looking at the two job advertisements by BUD (Appendices 5 and 6), the emphasis is on the work itself, and how the excitement for the job should be found through involvement with the church organization and its development work, rather than through a high salary or other career-enhancing factors. This suggests that the BUD is not interested in people who seek volunteer employment only as a stepping stone for their further career advancement. Rather, they put more focus on motivational functions such as values, where altruism is the focal point.

### Protective

The motivational function of protection of the ego is harder to detect at BUD. Again, this could be attributed to the fact that BUD appears to direct their focus towards motivational factors that are of a more altruistic character, perhaps in order to ensure the attraction of dedicated and passionate volunteers. This is reflected in the interviews as well, where Hanne and Hartvig explains how they did not care about their salary when applying for their first volunteer employment. Instead, they emphasized that the volunteer job was a calling for them, and that that was why they had to go (Appendix 1, 1, 3:06).

Going through the interview with Hanne and Hartvig, though, it also becomes clear that there was a certain element of egotism, as the international volunteer deployment was also something that was attractive to Hanne and Hartvig on a personal level, and they describe how they were attracted to the simple way of living that would be possible through volunteering and living in Rwanda (Appendix 1, 2, 20:06). However, altruism does seem to be the focal point, as is evident when examining the working conditions for international volunteers. The low salary, as well as the required flexibility and the fusion of work, leisure and family time, seems to weigh heavier than the potential personal desire to live in Rwanda in the overall equation of volunteering internationally.

In order to keep the organization going, attracting and retaining volunteers is of utmost importance to BUD. This is evident when examining the six motivational functions of volunteering. BUD places a great deal of emphasis on creating shared values and beliefs for the organization and its volunteers, with the Christian faith as its standpoint. The tightly-knitted environment of BUD results in the social motivational function, where serving as an international volunteer helps to form bonds and relationships with others, also leading to the volunteers being favorably viewed by others. In addition to the values and social function, the motivational functions of understanding and enhancement are also present, as the high degree of freedom and flexibility provide ample opportunities for new learning experiences, the implementation of personal or professional skills that might otherwise go unused, as well as maintaining a positive mood through personal development and self-growth. Furthering an existing or future career, however, is difficult to spot at BUD, although the vast experience gathered from the freedom and flexibility present could be used to advance one's career. The last motivational function, the protective function, is even harder to detect, suggesting that altruism is at the forefront of the organization of BUD and its projects.

## Conclusion

Leading international development projects require a way of systematizing the volunteers involved with the projects. However, this systematization must be done in such a way so that the volunteers involved with the organization feel motivated to continue to work with the

organization, in order for volunteerism to be preserved in the organization. Since BUD is an organization with many volunteers and very few regular employees, maintaining motivation for its volunteers is crucial for surviving as an organization.

While the volunteers involved with BUD's international projects do receive remuneration, the salary does not correspond to the work load and the requirements that are part of the work. Seeing as the volunteers engage in highly demanding work, it is important for BUD to keep the volunteers' motivations high, in order to ensure that they stick with the organization for the committed time. The organizational management of BUD is an important factor in motivating its volunteers, as the organizational management directly influences how the volunteers are treated by BUD.

The organizational management of BUD is organic, which is evident by the structure, communication and authority of BUD, which in turn is characterized by freedom and shared beliefs and values. BUD allocates a high degree of freedom and autonomy to its international volunteers, evident in the general wording of the objectives of the volunteers, for example in the document "Completion Report Development Workers", as well as the challenging communication between BUD and its international volunteers. The shared values and beliefs held by BUD and its volunteers is a major motivational function, resulting in very dedicated and committed volunteers.

The shared values and beliefs are first and foremost created through the shared Christian faith, which instills a call for compassion for those who are less fortunate. The international projects of BUD taking place in Rwanda and Burundi have an emphasis on improving the positions of women and youth, who have previously not enjoyed a high standing in their respective societies. The ability to make a tangible difference in someone's life is something that is described as a motivational function, as this creates meaningful everyday life for the volunteer.

In a tight-knit environment such as the Baptist community, BUD is highly regarded and has a high credibility, producing a situation where volunteers who choose to become engaged with BUD and its projects are viewed favorably by others and have the opportunity to create strong relationships with others, both with colleagues abroad and people who have previously volunteered with BUD as well. Additional motivational functions are created through the high degree of freedom and autonomy, producing ample chances for the volunteers to attain new

learning experiences, implement any skills they might otherwise not get to use, as well as maintain a positive mood through self-growth and personal development.

Creating a rewarding environment for the international volunteers, not only benefits the volunteers himself, but also the potential accompanying family. Motivating the entire family is an important move, since the work the volunteer does affects the whole family. The fact that the work is not limited to regular office hours, eight hours a day, means that work, leisure time and family time all melt together as one, resulting in a taxing situation for not just the volunteer, but for the whole accompanying family as well. A job with high demands also provide the volunteer with a lot of experience that could prove to be useful to the subsequent career path of the volunteer. Other than the personal experience, however, there is a lack of other career-enhancing factors, as well as a lack of egotistic motivational factors, other than a potential desire to go abroad. The value of altruism is far more pronounced and clearly trumps any egocentric reasons to volunteer.

All of this is to say that because BUD utilizes the organic management system, this makes it possible for BUD to generate several strong motivational functions for their international volunteers, in order to retain the volunteers and ensure their continued dedication and commitment to the organization and its projects.



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