

“WHY AND HOW WE ARE VOLUNTEERS”: WOMEN PRESENCE IN VOLUNTARY ASSOCIATIONS IN PIEDMONT (ITALY)

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ABSTRACT:

The aim of this work is to present an investigation of women's participation in voluntary organizations. The assumption is that voluntary organizations facilitate participation promoting values and standards based on flexibility and attention to volunteers' needs. Specifically, the investigation addresses one of Northern Italy's most highly urbanized industrial regions. The paper presents a survey which involved volunteers representing the various types of activities in which men and women donate their time. The investigation was carried out in 2004-2006. Findings indicate that voluntary associations generally employ practices that encourage the participation and promote the roles of women. The possible implications in the for-profit sector are also discussed.

Keywords: women - volunteerism - organizational culture - Italy

INTRODUCTION

Scholars of psychology are focusing their attention on the world of associations and volunteer work, as demonstrated by the many publications to be found in the national and international literature. Much of this work has centered on investigating the significance of the presence, and the role, of volunteers in different sectors (Elliott, Arthurs & Williams, 2000; Ranson, Arnott & McKeown, 2005) and their impact on economic policies and on civil society (Brudney & Williamson, 2000; Burgham & Downward, 2005; Cuthill & Warburton, 2005; Marta, Guglielmetti & Pozzi, 2006; Morison, 2000).

In our view, the reasons for this interest are to be sought in the nature of these organizations: they are excellent witnesses to a world in continual evolution, as they come into being to provide answers to the open questions of civil society (Soro, 2004) and are shaped not only by a shared mission, but also by a world view and vision that affects the behavior of the organization and the members who join it and espouse its ends (Fife & Milligan, 2003; Milligan & Fyfe, 2005). It is precisely because it arises in response to the needs of civil society that the voluntary sector has such strong local ties, making attempts at transcultural comparisons between organizations far from straightforward (Taylor & Bassi, 1998). Above all, the world of volunteer work is fascinating for students of the organization because of what volunteering means: spontaneously participating in a project. We believe that this is the key aspect of voluntary associations, the factor that sums up the motivations that make it possible to bring skills and know-how into play that differ – or at least operate differently – from those that can be deployed by for-profit organizations (Anheier & Kendall, 2002).

According to Dekker & Halman (2003), our assumption is that voluntary associations are systems governed by an organizational culture that encourages organizational behavior keen to accept the competence and knowledge individuals decide to apply, compatibly with family and business commitments (Roberts & Devine, 2004). In those systems, women encounter values and rules that encourage them to participate at civil and social life, even at the highest levels of the hierarchy (Wollebæk & Selle, 2004).

These questions pose problems when applied to national situations in which equal opportunities do not necessarily translate into effective policies in public and private organizations and institutions. From this standpoint, Italy exemplifies the difficulties that women encounter in accessing the job market and occupying (Lopez-Claros & Zahidi, 2005).

WOMEN AND THE VOLUNTARY SECTOR IN ITALY

The results of the 2001 study by FIVOL, the Italian Foundation for Voluntary Service (Frisanco, 2001) indicate that women who are active in voluntary work account

for 50.8% of the total volunteer population. Moreover, 30% of these women are in leadership roles, and in 70% of all cases these roles are performed in voluntary organizations (VOs) with a mainly female membership (i.e., at least 60%). Out of all VOs, 30.2% are made up largely or entirely of women, while 40.5% have an all-male membership. Of the VOs with both male and female members, 37.7% have between 0 and 33% women, while 32.2% have a female membership of between 34% and 66%. Judging from these indicators, we can say that the voluntary sector reflects the situation in market-based organizations and institutions fairly closely. In particular, this can be interesting in the light of the cultural value represented by diversity (Hackman, 1992; Nemeth & Staw, 1989; Singh, 2002) and the theoretical models that determine what level of diversity is acceptable and possible within an organization (Carli & Eagly, 2001; Diekmann & Eagly, 2000; Eagly & Johannesen-Schmidt, 2001).

An analysis of the characteristics of the women who provide volunteer service in largely female VOs points to yet another factor: 56.3% are over 45 years of age (in the mainly male VOs, this percentage is 40.9%), and 63% are women who turn to voluntary activities at the end of their working life (i.e., after retirement) or do not have jobs (students, housewives). This in our view is particularly relevant, as it provides food for thought regarding the *time* variable and the ability to *balance* the demand for work, family and spare time: cultural values that can make or break a career in any organization (Eagly, Wood & Diekmann, 2000).

A third point concerns the aims of the VO: 67.5% of VOs made up largely or entirely of women concentrate on social work (57%), with a small portion (10%) dealing with health care (for 43.3% of men's VOs, health care is the primary focus). It also emerges that the prevailing mission is *inclusive* in nature. In other words, women work mostly with problems such as marginalization, poverty, immigration, the disadvantaged, etc. As regards vision, a significant number (30%, as against 5% of VOs whose membership is mostly or exclusively male) are Catholic organizations 'extremely active and well established in the area, cooperate with but are not bound to public institutions, and are capable of dealing flexibly with a large number of cases, providing 'light' counseling and guidance services or help with material needs' (Frisanco, *ibid.*). This aspect is of special interest because of the cultural value attached to all the formal and informal rules behind the processes of promotion, i.e. inclusion/exclusion, power dynamics, selecting leaders and managing the group, and "oldtimers" mentorship of certain individuals.

On the basis of these considerations regarding the Italian scenario, in 2004-2006 we conducted an initial, exploratory investigation named 'Gender and Volunteering'. In addressing the world of volunteer service in one of Northern Italy's most highly urbanized industrial regions, the investigation's objective was to analyze and describe the phenomena associated with the organizational culture of volunteer groups.

RESEARCH AIMS AND METHOD

Our review of the literature dealing with volunteering and the surveys¹ conducted on a nationwide and regional basis by FIVOL gave us a grasp of the scope of the phenomenon affecting all voluntary organizations and also indicated that further research can and must be carried out in order to achieve a better understanding of certain variables which appear to have been neglected regarding individuals and associations: the *organizational context* in which they choose to give their free contribution. As regards the organization, attention must be directed towards identifying the *cultural values* that emerge for the VO to which these women belong, and determining how these values are manifested in the processes involved in making decisions, promoting careers, establishing who will be included or excluded from management committees, and so forth.

After a survey of the literature on the voluntary sector, we developed a methodology using focus groups and interviews.

The purpose of the focus groups was to provide an initial approach to the issues involved, enabling us to acquire a common language for communicating with the volunteers, and to identify the critical elements for further investigation, analysis and reflection. Three focus groups were formed, in which 36 subjects participated (12 subjects for each focus). Both men and women were included in all stages of the investigation because we felt that collecting the perceptions of people of both sexes would give us a better understanding of the phenomenon, providing data which are not only subjective, but also as descriptive as possible of the world of VOs. Participating subjects (83.4% of whom are women) were from a rather wide age group (23-70; average age 48). The types of volunteer service performed covered the entire field of investigation², as shown in table 1.

Table 1 – Subjects of focus group - type of volunteer service

Type of volunteer service	Women %	Men %
Social Work	25.2	8.3
support for cooperation and development projects	16.7	0.0
cultural promotion	8.3	8.3
environmental protection	8.3	0.0
emergency services	8.3	0.0
safeguard of human and civil rights	8.3	0.0
health care	8.3	0.0
Total	83.4	16.6

Focus group discussions provided useful material for preparing an interview that enabled us to gather more information about the VO’s operation and structure from the organizational standpoint: power management, group dynamics, roles and accessibility to roles of power, and so forth. Specifically, questions were asked about:

- Type of VO in which the subject was involved: the organization's goals, the role performed by the volunteer, time/space devoted to volunteer work;
- The VO's cultural values: the type of values proposed and cultural elements characterizing the VO, ways of celebrating important events and rewarding success, forms of recognition/awards for volunteers, inclusion strategies for people with problems (time, skills, etc.);
- Roles of responsibility in the VO: processes for decision making and selecting leaders, distribution of assignments between men and women, group and power management.

119 subjects were interviewed, 56.3% women, 43.7% men; average age 49 years, age group 19-76. See table 2 type of volunteer service.

Table 2 – Subjects interviewed - type of volunteer service

Type of volunteer service	Women %	Men %
social work	25.2	10.1
support for cooperation and development projects	10.1	4.2
cultural promotion	4.2	0.0
environmental protection	4.2	7.6
emergency services	4.2	13.4
safeguard of human and civil rights	4.2	0.0
health care	4.2	8.4
Total	56.3	43.7

Focus group discussion and interviews were reviewed using the Alceste 4.6 program, analyzing the internal structure of a text by studying the distribution of words and their association, particularly, in the different parts of the text (Matteucci & Tomasetto, 2002). The decision to use this program stems from the fact that it made it possible to identify the most characteristic words in textual units or chunks, as well as the frequency of both entire words and their reduced forms (the word's root³). It also indicated the unique words, the *hapax legomena* that occurred only once. The corpus was then subjected to a descending hierarchical classification procedure (Reinert, 1993) partitioning the subjects of the analysis, i.e., the statements or "contextual units" making up the corpus, into classes using a characteristic vocabulary. The use of specific words, in fact, depends on the conceptual context of the discourse of which they are a part and the situation in which they are pronounced. Thus, if a specific word is used frequently, this means that a particular importance is assigned to the concept underlying it; conversely, the fact that a term is under-used may mean that it is not relevant to that type of discourse, or even that the speaker is not *predisposed* towards that word. The descending hierarchical analysis used by the program is a classification procedure which is in some respects similar to cluster analysis usually carried out on numerical data. Following an iterative process, it decomposes the statements making up the entire corpus into increas-

ingly smaller and more homogeneous classes. In the second stage, the χ^2 test is performed on the association between words and classes. This identifies the characteristic vocabulary for each cluster, which consists of those words that occur more frequently in it than in the rest of the corpus.

RESULTS

As shown in table 3, the words emerging as text corpus⁴ from focus group discussion concern elements (also critical) used by volunteers to describe their activity. The analysis shows a total word count of 40205, of which 5630 are reduced forms; average frequency of occurrence is 6, with 2799 hapaxes, or unique words analyzed by the program. The classification procedure resulted in three classes (or “lexical worlds”, as Reinert calls them) grouping together a total of 664 phrases, or 85.39% of the entire text corpus. For each class, the first ten words (reduced form) were identified and ranked by chi-square association.

Table 3 – The text corpus analysis of focus group discussion

Class I		Class II		Class III	
Words	χ^2	Words	χ^2	Words	χ^2
grow	79.83	help<	75.53	chang<	50.22
celebrat<	72.55	life	60.63	opportunit+	21.87
resource+	60.99	give	46.76	civil	16.68
sign+	60.73	problem+	34.08	society	16.27
uniform+	58.06	grat<	33.99	right+	15.51
logo	51.85	satisfact<	28.92	pleasur<	14.72
activit<	47.08	friend<	25.13	protect<	13.01
identif<	45.30	significa<	21.79	human	12.37
recogni<	34.27	found<	21.15	sector+	10.49
member+	33.33	president+	20.14	time	10.31

Class 1 refers to recruiting systems and the signs of appropriate VO. Focus group participants stated several times in the course of the discussions that one of the problems of the VO is its growth, or in other words the need to find new people who are willing to join: ‘volunteers are recruited through flier handouts ... or by word on mouth’ (23, f). This task is carried out with the help of the volunteers themselves, either through their fund-raising efforts or during exhibitions, fairs, etc.; as they pointed out, doing volunteer work can also provide other people with the incentive to do the same: ‘some join in guided tours and then ask can I do it too?’ (59, f). All of the volunteers, in any case, stressed the importance of a uniform or logo to familiarize the public with the VO and ensure that it is readily recognizable; something that is all the more important for VOs working in

emergency services or health care: *'a uniform is immediately recognizable by those in need of help and by police ... in cases of accidents it is vital to act quickly'* (40, f). Recognizability also permits prompt identification for specific types of voluntary activities, which helps make sure that new members who join the group are truly interested in that type of work. This would appear to be a crucial point, as embracing the lifestyle and values of a particular VO can at times involve difficulties for aspiring members: whatever is used, be it a uniform, a logo, or a particular color, it is important to ensure higher visibility for the volunteer's work, to enable this work to be recognized and in some cases to convey a message that can make other people want to join the organization. Another important factor is that of celebrating the volunteers' successes and important moments for the VO. Celebrations of the VO's activities and/or of the entire organization are seen as extremely important by the volunteers because of the sense of belonging they foster. These celebrations take various shapes, some informal, some extremely formal. The informal types include the various parties, dinners and get-togethers that are prized as occasions for satisfying the need for affiliation, opportunities for sharing and showing appreciation of accomplishments, often celebrated during festivities such as Christmas. Some volunteers view the lack of celebratory occasions and ritual as a problem, in terms of visibility and motivation for remaining with the organization: *'as a small and young association rituals are hard to establish, and a strict calendar is a defect ... Then the association is young, has less history and is small: you feel less supported ... others feel a stronger sense of belonging'* (32, m); *'we don't have rites, celebrations, in fact I think this is the reason why many have left, because I know the founder realizes how hard it is, but there is little recognition. You know she appreciates personally but it is never expressed'* (26, f).

Even more highly appreciated by the volunteers are the formal moments, where the celebration brings together the entire VO and, in some cases, outside institutions. Some VOs also provide marks of recognition for work done. The Red Cross and emergency response groups, for instance, have a range of different roles and acknowledgements: *'There are ranks depending on personal experience. State and Council issue recognitions for participation in missions; for example, after the floods of year 2000, recognitions were given to participants, consisting of medals and a message from the Interior Ministry with thanks for the work done'* (16, m), *'There is on the 5th of November Civil Contingencies Day, a fully fledged event with awarding of medals'* (43, f)..

In class II we have the group of words concerning the need to give and receive. This is a value shared by all the volunteers participating in the focus groups. This does not mean that they are not willing to accept criticism – even self-criticism – or do not have moments of suffering, especially in activities that involve other people's physical and mental wellbeing, and even more so where they are directly affected by the problem. Here, we refer in particular to those volunteers who founded an organization after hav-

ing gone through a painful experience. *Seeing what I can do, doing my bit and trying to help out* are all expressions that crop up frequently as the volunteers describe the joy they feel in giving, and the difficulty of doing ‘something extra’, in addition to their jobs and family commitments. As one volunteer put it, *‘volunteering is a way of life: doing something for other people and not just for yourself’ ... when you find out what the limitations and the challenges are, you find out what’s important and what makes things meaningful*’ (32, f). Helping people in difficulty was a particular concern, and one associated with the possibility of bringing about a change in the context (a context that may be individual, family, social, etc.). Some participants saw this change as helping redistribute the good fortune that they believe they have had – in terms of health and/or affective/material resources – in their lives.

A final element that contributes to understanding the need to give and to receive regards identifying the person who best represents the values of the VO. In this connection, the majority of the interviewees stated that this person (though there may also be more than one) is the organization’s founder. Often, the person who represents these values performs a particular role, representative of the VO’s history and type of work. This is the case of board members, who often are the heart and soul of the organization: *‘the values of the association are represented in the activity and behavior of the management committee’* (35, m). These individuals are sometimes criticized, especially when the activity needs to evolve with changing values compared to the initial project. *‘the two chairpersons are the reference point, even if somewhat rigid and influenced by their past as political activists whereas the newcomers are less politically oriented and therefore more open to collaboration also with associations of different political leanings’* (31, f).

The words of class III concern the possibility of influencing (and changing) public policy. It would seem that this is a value that emerges in particular for volunteers who work in the environmental sector; or rather, the basic idea behind joining a voluntary project is associated with the chance of changing something the volunteer does not like in civil society: *‘in general in volunteering there is a desire to change what is not liked’* (27, f). As regards proposed values, the interviews indicated that the major values that enable a voluntary organization to arise and survive in the social context are aid and action. Though exactly how these values are expressed will differ according to the type of activity involved, this would appear to be the essence: helping and taking action, or in other words, understanding the problem and its implications, designing solutions, finding and/or acquiring the necessary skills, and then doing something to solve the problem (or in some cases, getting ‘others’ to do whatever is necessary to solve it). How these values translate into motivations and goals produces a specific connotation that is reflected in the organizational culture: *‘already we have to do a lot of things we do not like in our life, at least in volunteering we do something we actually like’* (55, m).

Table 4 lists the words emerging from the text corpus of interviews, concerning the elements (critical also) used by volunteers to describe the organization of the associ-

ations. The analysis shows a total word count of 54038, of which 6015 are reduced forms; average frequency of occurrence is 8, and there were 1867 hapaxes, or unique words that were analyzed by the program. Analyzed statements numbered 822 out of 1019, or 80.65% of the corpus, and were grouped into three classes. Here as for the earlier group, the reduced forms of the first ten words were ranked by chi-square association as shown below.

Tab. 4 - The text corpus analysis of interviews

Words	Class I ₂	Words	Class II ₂	Words	Class III ₂
commit<	69.92	decision+	50.16	differen<	42.25
requir<	48.46	process<	43.92	style	32.74
difficult+	42.72	meeting	39.52	organizat<	22.59
skill+	28.18	participation	24.01	men	22.59
choose	27.82	problem+	22.47	women	20.35
do<	25.90	work+	21.92	charge	19.07
distribut<	24.49	parent+	21.78	devote	18.65
work+	22.55	time	19.58	responsabil<	17.57
role+	20.04	personal	18.16	president<	17.10
profession+	17.31	famil+	17.82	candidat<	16.85

Class I consists of terms defining the size of the tasks and the required skills. As can be readily imagined, task distribution is closely correlated with the skills and abilities needed to perform volunteer work. In general, tasks that are physically tiring are assigned to men, while those that call for exercising relational skills are assigned to women: *'there are things which must be done by men, on account of physical strength: for instance unloading a generator, for most of other activities there is no great difference'* (44, f). Several interviewees asserted that this division depends less on the nature of the task than on the image we have of men and women: thus, the volunteers themselves tend to choose the task and the settings in which they will work. One of the women who was interviewed maintains that men who perform 'typically female' tasks such as social work, for example, are *'head and shoulders above the rest of us'* (42, f). The same perception applies to women who do work that is generally associated with men: *'the women I work with are highly professional ... they run circles around the men, myself included; it's a question of experience'* (37, m). One woman relates that *'women turn down some roles, for instance that of treasurer and the role of coordinator with external activities as these are too demanding'* (64, f). Another difference in task assignment involves the ability to be autonomous and to take decisions: *'there are girls who are perhaps better able to take decisions on their own ... some people are less autonomous and wait for the approval by the rest of the group'* (31, f).

Many interviewees spoke of the 'interchangeability of roles', alluding to the fact that everyone in the organization they belong to performs the same role. Specifically, this

was mentioned by those volunteers involved in cultural promotion, support for cooperation and development projects, environmental protection: *‘when a new case pops up, a member of the executive assesses the situation and decides who (man and woman) should be entrusted with it, subject to acceptance by the assignee’* (65, m).

Class II lists the terms related to participation in the life of the organization and decision-making processes. As for involvement in the decision-making process, this hinges on being present at important moments in the life of the organization. The ways volunteers can participate – and how they cater for women’s needs in particular – reflect the cultural values and the volunteer’s chances for taking an active part in VO management: *‘pay attention to planning meetings so that everyone is able to attend; then it is up to the functions participating in the meetings who also possibly fix the timetables; two days are earmarked for training, namely one during weekdays and one on Saturdays for those in work* (25, m); *‘meetings are held during early evenings, but we are all retired or non-working individuals, therefore free from work commitments. Time schedules were planned in such a way as to make it easy for consultants’* (69, f).

In general, the organizations encourage participation by all volunteers and/or outside groups or consultants, though some of the women who were interviewed emphasized that having a woman at the helm facilitates both the participatory process and the decision-making process: *‘at present there is no problem as all female volunteers do not have children and anyhow meetings are held in the evenings. However, as the chairperson is a woman any problems would be taken into account’* (31, f); *‘thank goodness my chairperson is a woman ... they (the men) always try to act over our head, in everything, but when you explain that your ideas are better than theirs then maybe they soften a little and say ok then let’s discuss the matter’* (37, f). Another element is the nonprofit atmosphere to be found in the voluntary sector, which the interviewees say is more rewarding and relaxing: *‘I’ve noticed that it may be difficult to differentiate between volunteering and work, also because many association members and I for one already work in the health and social assistance environments, and therefore it becomes one large commitment; on the contrary, volunteering is not for profit, it is different because no money is involved, the atmosphere is more relaxed and the spirit is entirely different. It must involve pleasure also for the volunteer, it must be gratifying’* (28, f). The desire to influence what happens in the association was also found to be a factor, so as not to ‘leave too many things in other people’s hands’: *‘I decided to join the executive role because I wanted to see what it was like from inside: from the outside, I had the impression that a lot of things just didn’t work ...’* (36, f).

In class III we have words defining men’s and women’s leadership styles. The participants mentioned the different distribution of time and space granted to men and women, in the sense that women are expected to devote more of themselves to the family: *‘for a man there is more time and space available ... but perhaps now it’s different’*

(70, f). Consequently, women are forced to plan their time carefully, since they have less of it and thus run the risk, even in VOs, of not being able to participate sufficiently or of not finding room for the work that needs to be done: 'often the leader is the one who has more experience and is more available' (32, m). This viewpoint was shared by nearly all the participants, and all emphasized that it is easier for a man to do volunteer service; for a woman, the family's support is essential 'it is important to involve the family in volunteering, the decision to join must find support in the home, where there must be someone who listens and reacts positively' (40, f); otherwise *'if there is a lack of support frustration may affect family members and the volunteer may develop a guilty feeling'* (65, m). Additionally, all participants agreed that things are changing in family life, where they see a growing independence that is reflected in VOs as well as in the workplace: *'both men and women are becoming more independent, and compromise becomes necessary: this affects volunteering, which is done by subtracting space from other activities, one tends to dedicate more time to the things one believes to be more important... and becomes a lifestyle... is a reflection on the way in which society is trying to change.. I believe volunteering is a family project. I and my wife try to coordinate ourselves: there must be agreement, the distribution of tasks should not merely reflect a gender difference'* (34, m).

In general, interviewees noted that women's access to roles of responsibility depends on their being more capable and more competent than the men. When interviewed one woman stated that there is a generation gap problem, the young have no problem in accepting a woman executive: *'the young are better able to respect others as individuals ... it is a life project based on mutual respect; now we have women at the head of the Civil Contingency Agency, but when I was young it was not so '* (60, f). Women in executive roles are considered to bring organizational values in favor of inclusion and membership: *e 'though with great effort, I manage to run the association with over thirty active volunteers ... when I started three years ago I would never have thought it possible, there were five of us and although highly enthusiastic we knew almost nothing!'* (46, f); *'since the deputy director became chairwoman things have improved, we have more meetings, she listens to everyone and does not criticize proposals'* (36, m).

DISCUSSION

The data gathered in the course of the investigation indicate that in general the organizational culture of the VOs working in Piedmont shows features that tend to accept, integrate and encourage the participation of women. The VO is generally seen as an organization whose rules differ from those of the workplace, where the setting offers greater flexibility, where the atmosphere is more accommodating of everybody's needs. It is also a place where the subjects can identify with a vision and a mission that promote

change: change in society, in its social and civil rules, but also in oneself, in the attempt to acquire new skills and new knowledge, and to occupy one's time creatively and usefully. This does not mean that women in fact perform the same roles as male volunteers: roles are still quite distinct, with the women usually being called upon to deal with aid and assistance, while the men handle organizational and institutional matters. But even here, things are moving in the direction of a context where women have greater opportunities to try new roles and develop new skills.

We would like to conclude with a few observations stemming from investigations in other areas concerning cultural values that can be effective in enabling women to express their potential in VOs, i.e., in promoting a transition towards roles of greater prestige and power. As Singh (ib.) pointed out, these cultural values relate to the organization's stated willingness to remove career obstacles, to go beyond an evenhandedness that is often only apparent (Kanter, 1977), to do everything necessary to accept and welcome diversity (Hackman, 2002), and to help balance the demands that a dual presence in the workplace and the domestic sphere can entail (Thrane, 2000; Burkitt, 2004).

In the course of the investigation, the women working in the voluntary sector have made it clear that these issues are nothing if not topical in today's VOs: spontaneously joining a project means trying to get involved in a way that differs from that prevailing in for-profit organizations, but there is a risk of coming up against organizational situations that do not allow women to express their potential in full - in particular in those countries, such as Italy, where women encounter difficulties in accessing the job market and occupying higher position (Lopez-Claros & Zahidi, 2005). It is thus that reflecting on the organizational culture adopted in VOs can help highlight the elements that encourage the participation and promote the roles of men and women, those good practices that often make the difference between VOs and for-profit groups, and which the latter could introduce for a much-needed change in organizational behavior.

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NOTAS

- 1 At the nationwide level, a number of studies have also addressed the politics of the voluntary sector (Sacco & Zamagni, 2003), the motivations of volunteers (Capanna, Steca & Imbimbo, 2002), of young people (Ambrosini, 2004), the type and composition of the associations involved (Barbetta, 1997; Frisanco, 2001).
- 2 Types of activity are those categorized by voluntary services documentation centers.
- 3 The program uses symbols to indicate the type of root. If the word is followed by the symbol <, this means that only the root of the word is recognized. The + symbol, on the other hand, means that the terminations and multiple forms of the same root are recognized. An example of the first type is the word celebrat<, which stands for celebrate, celebration, celebrated; for the second type, the word activit+ may refer to activity and activities.
- 4 Discussions of focus groups were recorded and printed.