

**Graduate School of Business**

**Motivation of volunteers in not-for-profit organisations  
supporting children with life-threatening illnesses in Western  
Australia**

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**This thesis is presented for the Degree of  
Doctor of Business Administration  
of  
Curtin University**

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**Declaration**

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgment has been made.

This thesis contains no material which has been accepted for the award of any other degree or diploma in any university.

Signature:

A handwritten signature in black ink, appearing to be 'R. Anderson', written in a cursive style.

Date: 2/7/2012

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I would like to thank my supervisor, Professor Des Klass for his advice, support and patience over the long years that this research took. It started way back in 2004, and was done on a part-time basis, including a long break due to overseas posting through work. Thanks for not giving up on me.

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## **Abstract**

This research was carried out with the aim to discover the reasons why people became volunteers, what factors led them to staying involved in volunteer organisations, and what contributed to them leaving those organisations.

A qualitative methodology was used to perform this research, and this decision was underpinned by the philosophy, sociology, ontology and epistemology of the research objectives and setting. A philosophy of becoming was selected as the researcher believes that each volunteer has their own view of motivation, and this is continually evolving as they engage in volunteering activities. This research, thus, explored the lived experiences of the volunteers as they participated in the various activities of the organisation, leading to a sociological perspective of, phenomenology. The primary data collection method was semi-structured interviews. The iterative process of grounded research was used, with theoretical sampling, guiding the questions and the choice of the next interviewee. The judgement was made that saturation was achieved after 32 interviews.

The findings were as follows:

- 1) Reasons why people volunteered:
  - a) Personality
  - b) Societal Pressure
  - c) Life experiences
  - d) Cause of the organisation
  - e) Need for belonging
  - f) Family Values
  - g) Religion
  - h) Looking for meaning in life

- 2) Reasons why people stayed with volunteer organisations
  - a) Enjoyment
  - b) Sense of contribution
  - c) Pride in the organisation
  - d) Expectations met
  
- 3) Reasons why people stopped volunteering
  - a) Expectations not met
  - b) Time Constraints
  - c) Changed life circumstances

The contribution of this research to the practice of volunteer management is two-fold. One is an easy-to-read, intuitive framework that can guide volunteer organisations in terms of what to focus on in each of the stages of volunteering, so as to maximise the outcomes and the effectiveness of the partnership between the organisation and its volunteers. The second is a more detailed practical implications and recommendations. This research has also attempted to contribute to volunteer theory in general. This took the form of a more abstracted, 3 stage model of volunteering. The three stages of volunteering are: Join, Stay and Leave. Motivational factors impacting each of these stages are classified as to whether they are altruistic or egoistic, and whether they are nature-based (ie born with) or nurture-based (through upbringing and environment).

One paragraph that summarises the biggest insight gained through this research is:

*“Volunteer retention hinges on understanding the expectations of volunteers, and ensuring that only those whose expectations can be met are recruited and trained. Recruiting everybody who wishes to be a volunteer will inevitably lead to a waste of valuable and scarce resources”.*



## **Chapter 1: Introduction**

This research was carried out with the aim to discover the reasons why people became volunteers, what factors led them to staying involved in volunteer organisations, and what contributed to them leaving those organisations.

A qualitative methodology was used to perform this research, and this decision was underpinned by the philosophy, sociology, ontology and epistemology of the research objectives and setting. A philosophy of becoming was selected as the researcher believes that each volunteer has their own view of motivation, and this is continually evolving as they engage in volunteering activities. This research, thus, explored the lived experiences of the volunteers as they participated in the various activities of the organisation, leading to a sociological perspective of, phenomenology. The primary data collection method was semi-structured interviews. The iterative process of grounded research was used, with theoretical sampling, guiding the questions and the choice of the next interviewee. The judgement was made that saturation was achieved after 32 interviews.

### **Background**

The researcher has been involved in different volunteering organisations from an early age. This research was prompted by his observations of a revolving door effect of volunteers leaving and new volunteers joining these organisations; combined with his passion for volunteering and desire to help these organisations at a deeper level.

The objectives of the research were, to determine:

- what motivates volunteers to join a specific volunteer organisation,
- what motivates volunteers to stay committed to that organisation, and
- what factors contribute to volunteers leaving the organisation.

## **Document Structure**

This section outlines the structure of this document, and summarises the contents of the different chapters.

Chapter 1 introduces the research, provides a roadmap to the document, and defines the key terms used so that the reader and writer have a common understanding.

Chapter 2 provides a strong insight into the motivation and volunteer literature, starting with pioneers like Sigmund Freud, Abraham Maslow and Frederick Herzberg who provided early impetus into the area of human motivations. The works of volunteer motivation stalwarts like Clary, Snyder and Omoto are then discussed.

Chapter 3 discusses in detail the research process; from the choice of methodology, through the data collection methods, sampling and coding, to analysis. It also provides details of the strategies and measures taken to maximise the rigour of the research and enhance the credibility of its findings.

Chapter 4 delivers the findings of the research. This is given in the form of the high-level categories that emerged from the analysis of the data. And these are listed

alongside the low-level, actual utterances of the respondents, which are the roots and base of the 'category' pyramid.

Chapter 5 is the 'Discussion' chapter. It describes the Emergent Model and provides theoretical sensitivity in terms of linking the emerged categories with references from the work of other researchers in the area of volunteering and motivation. A 3-stage model of volunteering is also presented, as a theoretical contribution of this research.

Chapter 6 concludes the document and provides practical implications for volunteer organisations. Ideas for further research are also elaborated upon.

The Appendices contains items used in the research, such as the Participant's Consent Form, the Demographic questionnaire and the Interview Guide.

## Operational definitions

**Motivation:** the strength and direction of the force that makes a person do something

**Volunteer:** a person who freely gives up his/her time to participate in an event – to contribute to a cared-about cause.

**Not-for-profit:** the nature of an organisation, which is founded on altruistic objectives. Money is very much seen as a means to an end, and not an end itself (where profits are distributed amongst shareholders)

**Organisations supporting children with life threatening illnesses:** organisations whose missions are to provide joy, magic, laughter, relief to children. Specifically, this research focussed on volunteers from the Make-A-Wish Foundation, Camp Quality and the Starlight Foundation.

**Nature:** encapsulates the qualities, character traits, talents, pre-dispositions and instincts that a person is born with. For example, some people are born with strong empathy or concern for others.

**Nurture:** encapsulates the skills, the habits, the knowledge, the beliefs and the behaviour that a person acquires through their upbringing, their education, their experiences and the environment they live in.

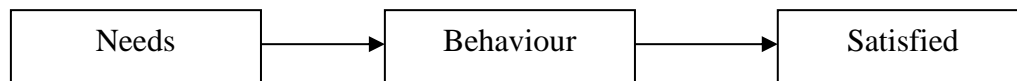
**Altruistic:** classifies a motivational driver as being for the good of others.

**Egoistic:** classifies a motivational driver as being for the good of the self. For example, ‘need for belonging’ is an egoistic driver for volunteering, in the sense that a person driven by this motive to volunteer, is thus doing it for personal gains.

## Chapter 2: Literature Review

### Theories of Motivation

Humans' interest in why they do what they do, into what drives their behaviour probably dates back to Adam and Eve. There is a good chance that Adam, sat there wondering why he partook of the forbidden fruit. At a very basic level, behaviour can be explained by the desire/motivation to satisfy a need, as illustrated by the diagram below:



*Figure 1: Needs Influence Behaviour*

The principle of hedonism, which can be traced back to the Greek philosophers, cast a reasonable shadow on most of the contemporary theories of motivation (English 1921). Its central assumption is that behaviour is directed towards pleasure and away from pain. Research and publication on human behaviour and motivation dates back to the 19<sup>th</sup> century, with Sigmund Freud as one of the early well-known contributors. He provided insight into why we behaved in a certain way. The Oedipus Complex is one of his better known theories; where he ascribes behaviour to a proposed universal event in childhood, of falling in love with the mother, and being jealous of the father (Freud 1905) (Rothgeb 1973). His 'Beyond the Pleasure Principle' provides an insight into human motivation, responding to an unsatisfied instinct (Freud 1920). This is in-line with Figure 1 above, whereby human behaviour is aimed towards satisfying a need. He also explored the tension between the demands of civilisation and the basic instincts of humans, calling it an irremediable antagonism (Freud 1930).

Instinct theory gained some traction in the 1920s, spurred on by the work of McDougall (McDougall 1920). His work is based on the assumption that the innate constitution of the human species comprises an array of conative dispositions, or instincts, and that these play a great part in human life. He argues that these native tendencies are the mainsprings of all human activity, and that, in order to explain or understand any particular form of thought or conduct, we have to show that it is prompted and sustained by one or more of these native tendencies; thus he believed that these instincts are the moving powers or motives of all man's activities. A list of instincts was developed and it included drivers such as hunger, sex, fear, and anger. These were described as innate, and a different group described as learned derivations included drivers such as sympathy, mastery, curiosity, adventure (McDougall 1920), (Tolman 1923). The flaw in the theory of instinct was its inability to explain human endeavours towards medium and long term goals. Satisfaction of instinctive needs was seen as an immediate, short term behaviour (Bertocci 1940).

Human motivation was distilled down to a basic 'Will-to-Live' by G.W. Allport (1937). "All motives, diverse as they are, may be regarded as so many channels of the original Will-to-Live". This may be true, but is of little use in such a high level, abstract form. The different 'channels' as Allport puts it, must be labelled, dissected and analysed so as to understand, predict and influence human behaviour.

Research on motivation accelerated between 1940 and 1980, and produced theories that have stood the test of time. These include: Maslow's Hierarchy of Needs (Maslow 1943), Herzberg's Hygiene Factors (Herzberg, Mausner, and Snyderman 1959), McGregor's Theory X- Theory Y (McGregor 1960), Vroom's Expectancy Theory

(Vroom 1964) and McClelland's theory of motivation (McClelland 1976). However, most of the research and theories apply either to human behaviour in general or to human at work.

And while these research and theories were published from as early as the 1940's, research projects on volunteer motivation only started appearing in journals in the early 1980's (Francies 1982), (Hedrick 1983), (Mostyn 1983), (Qureshi, Challis, and Davies 1983).

Maslow's theory of motivation is based on a hierarchy of human needs, acting with different levels of pre-potency. This hierarchy of needs is often depicted in the form of a pyramid as shown in Figure 2. Human physiological needs, such as hunger and thirst, lie at the base of the pyramid. Then comes safety, followed by belonging and self-esteem. At the top of the hierarchy is self-actualisation. Unsatisfied lower needs provide individuals with greater motivation and captures their focus. For example, if a person is hungry, the drive to satisfy that hunger will in most cases supersede other drivers such as the need for shelter or love. It is only when a lower order need have been 'reasonably' satisfied, that an individual's focus can move to the next need up the hierarchy (Maslow 1943). All the needs are more or less active all the time, and their degree of 'satisfaction', along with their position in the hierarchy determines the behaviour of the individual.



*Figure 2: Maslow's Hierarchy of Needs*

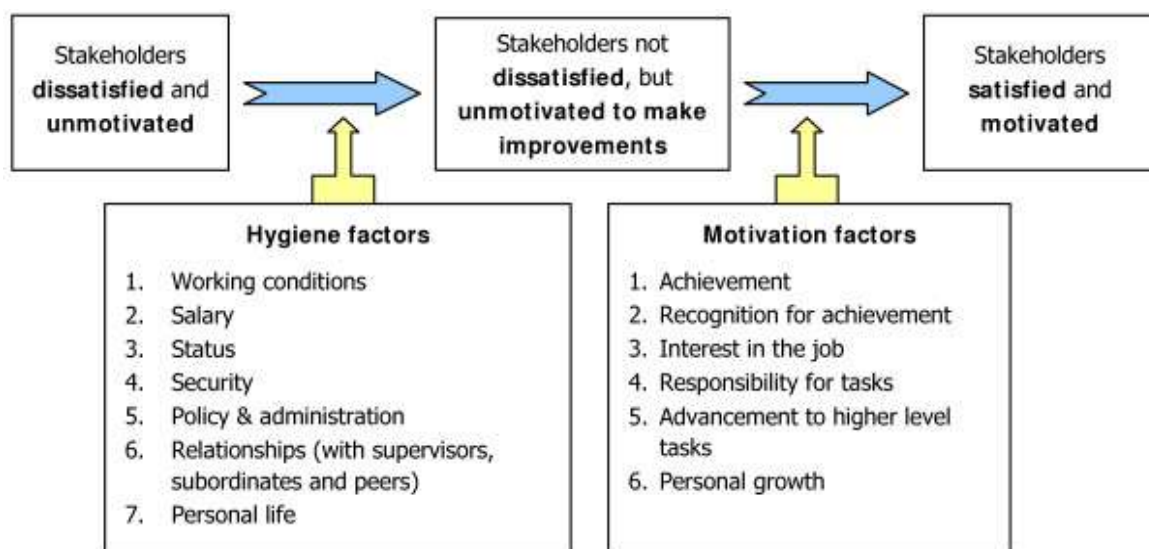
From a volunteering perspective, motivation to volunteer could be operating from the belonging, self-esteem or self-actualisation level. It is possible that people join not-for-profit organisations as volunteers, so as to be part of a group or community, hence satisfying their needs to belong. Others could become volunteers to gain self-respect, or respect from others, thereby satisfying the higher level 'esteem' needs. And yet others could be operating from the Self-actualisation needs, whereby volunteering is an outlet for their creativity, putting to use their innate talents, and achieving fulfilment (of dreams, hope).

The order in which the hierarchy is arranged (with self-actualization as the highest order need) has been criticized as being ethnocentric by Geert Hofstede (Hofstede 1984). Hofstede's criticism of Maslow's pyramid as ethnocentric may stem from the fact that Maslow's hierarchy of needs neglects to illustrate and expand upon the difference between the social and intellectual needs of those raised in individualistic societies and those raised in collectivist societies. This links to Finkelstein's (2010)



identification of different drivers for volunteering in individualistic and collectivist societies; described further on; in the volunteering section of this chapter.

Herzberg's identified two factors that he called hygiene and motivational; whereby hygiene factors deal with items such as food, security and money, while motivational factors include self-fulfilment and opportunity for creativity and influence (Herzberg 1966). Herzberg contends that Hygiene factors such as Salary and Working conditions can only move a person from a state of 'unsatisfaction' to one of 'satisfaction'. And that to move a person from 'unmotivated' to 'motivated', motivation factors such as Recognition and Personal Growth are required. This is depicted in Figure 3 below.



*Figure 3: Herzberg's Theory of Motivation*

Although Herzberg's research and observations are primarily in a work environment, it can be related to volunteer motivations, in the sense that a volunteer's work and activities can be looked at, as a work setting. Thus Herzberg's Motivation Factors such as Achievement, Recognition for Achievement, Responsibility for tasks and outcomes, and Personal growth, could be motivators that are driving the volunteers.

McGregor's Theory is based on management assumptions, and stereotyping. He proposes two polarities, which he named Theory X and Theory Y (McGregor 1960). He describes Theory X as the traditional view of direction and control, and based on the following assumptions:

1. The average human being has an inherent dislike of work and will avoid it if he can
2. Because of this human characteristic of dislike of work, most people must be coerced, controlled, directed, and threatened with punishment to get them to put forth adequate effort toward the achievement of organisational objectives.
3. The average human being prefers to be directed, wishes to avoid responsibility, has relatively little ambition, wants security above all.

McGregor describes Theory Y as the integration of goals, and based on the following assumptions:

1. The expenditure of physical or mental effort in work is as natural as play or rest. The average human being does not inherently dislike work.
2. External control and the threat of punishment are not the only means for bringing about effort towards organisational objectives. Man will exercise self-direction and self-control in the service of objectives to which he is committed.
3. Commitment to objectives is a function of the rewards associated with their achievement.
4. The average human being learns, under proper conditions, not only to accept, but to seek responsibility.
5. The capacity to exercise a relatively high degree of imagination, ingenuity, and creativity in the solution of organisation problems is widely, not narrowly, distributed in the population.

6. Under the conditions of modern industrial life, the intellectual potentialities of the average human being are only partially utilized.

From a volunteering perspective, Theory Y assumptions seem the more relevant; especially the one that a person will exercise self-direction and self-control in the service of objectives to which s/he is committed. People most likely select volunteer organisations whose goals are close to their hearts, and to which they can commit.

Victor H. Vroom (1964) defines motivation as a process governing choices among alternative forms of voluntary activities; a process controlled by the individual. The individual makes choices based on estimates of how well the expected results of a given behaviour are going to match up with or eventually lead to the desired results. Motivation is a product of the individual's expectancy that a certain effort will lead to the intended performance, the instrumentality of this performance to achieving a certain result, and the desirability of this result for the individual, known as valence.

The Expectancy Theory of Motivation explains the behavioural process of why individuals choose one behavioural option over another. It also explains how they make decisions to achieve the end they value (Matsui 1981), (Quick 1988), (Van Eerde 1996), (Isaac 2001). Vroom introduces three variables within the expectancy theory which are valence (V), expectancy (E) and instrumentality (I), defined as follows:

1. Expectancy: Effort  $\rightarrow$  Performance (E $\rightarrow$ P) – how effort relates to performance
2. Instrumentality: Performance  $\rightarrow$  Outcome (P $\rightarrow$ O) – how performance relates to outcome
3. Valence: V(R) - the desirability of the outcome

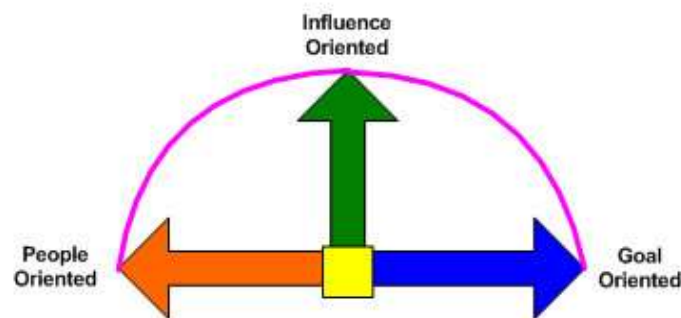
These combine in a formula, as per Figure 4 below, to predict the motivational force.

$$\boxed{\text{Motivational Force}} = \boxed{\text{Expectancy}} \times \boxed{\text{Instrumentality}} \times \boxed{\text{Valence}}$$

*Figure 4: Vroom's Expectancy Theory*

Vroom's Expectancy Theory can possibly be used to explain a person's decision to join a volunteer organisation; selecting this behaviour amongst other possibilities, eg socialising with friends, getting involved in sporting activities, and so forth. The 'fit' of the chosen volunteer organisation's goals to that person's values would impact on the strength of the 'Valence'. And how well that organisation has informed prospective volunteers about their roles and outcomes will impact their 'Expectancy' and 'Instrumentality'. One immediate lesson for volunteer organisations is to put effort into 'educating' prospective volunteers about their goals, volunteer activities and outcomes. This will help shape their expectations, and help them in choosing how to spend their available time.

McClelland's theory of motivation is three pronged; with three main drivers influencing human behaviour: need for achievement or goal orientation, need for power or influence orientation and need for affiliation or people orientation (McClelland 1976). Decades earlier, Perrin (1921) wrote about the desire to command and to influence men as deeply grounded in human nature itself. The following diagram shows McClelland's model of human behaviour:

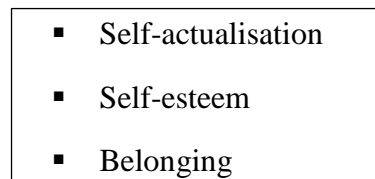


*Figure 5: McClelland's 3 drivers of human behaviour*

Applying McClelland's theory, a volunteer's drive could be coming from their need for achievement or their need for affiliation; ie people could be becoming volunteers either to satisfy their needs for achievement (eg making a difference, contributing to a bigger cause, leaving a legacy), or to satisfy their needs to affiliation with others. Humans are indeed gregarious by nature.

The diagram below shows the potential relationship between the theories of motivation described earlier, and identifies the factors that potentially drive people to volunteering.

- Theories of motivation
  - Maslow's Hierarchy of Needs



- Safety
- Physiological needs

- Herzberg's motivational theory

- Hygiene factors

- Motivational factors

- McGregor's theory

- Theory X

- Theory Y

- McClelland's theory

- Achievement

- Affiliation

- Power

These factors could potentially explain why people volunteer

*Figure 6: Theories of Motivation and their potential link to Volunteering*

## Volunteering

According to the latest figures released by the Australian Bureau of Statistics, the proportion of the population who volunteered at least once in a 12 month period increased from 24% in 1995 to 32% in 2000 and 35% in 2006. This increase occurred for both men and women across most age groups. While the total annual hours contributed by volunteers increased between 1995 and 2006, the amount of time each volunteer gave decreased. The median annual hours contributed by volunteers fell from 74 hours per person in 1995 to 56 hours per person in 2006 (ABS 2009), (ABS 2007b), (ABS 2001), (ABS 1996).

In 2006, 5.2 million people aged 18 years and over participated in voluntary work at least once in the previous 12 months. Of these, 3.1 million (21% of the population aged 18 years and over) were volunteers who worked at least once per fortnight for one or more organisations.

Women volunteered more commonly than men (36% compared to 32%) and, with few exceptions, this was the case regardless of birthplace, family status, labour force status or the areas in which they lived. This is depicted in the graph below:

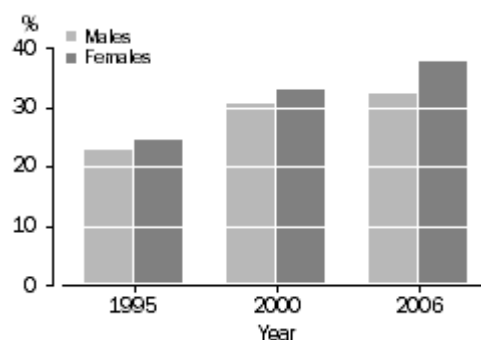


Figure 7: Volunteers as a % of Australian Population

Mothers and fathers with school aged children, particularly those who had a co-resident partner, had higher rates of volunteering. Almost two-thirds (64%) of

partnered mothers with children aged 5-14 years and just over one half (51%) of fathers in this situation had undertaken voluntary work in the previous 12 months.

Over a third (36%) of volunteer involvements was for less than 20 hours per year. Around 12% were for between 140 and 299 hours a year and a further 7% were for 300 or more hours per year. Seniors tended to spend more time doing voluntary work than their younger counterparts.

The Australian Bureau of Statistics defines volunteers as “people who spent time doing unpaid voluntary work through an organisation or group, in the twelve months prior to Census Night (ABS 2007a), (ABS 2002).

The next Census data will be released in June 2012. It will be interesting to see the new trends given the Global Financial Crisis that took place in 2008-2009 and the Mining Boom Mark II that followed. One outcome that could potentially impact the volunteering effort is that many people have had to push back their retirement plans. And traditionally this age bracket has been amongst the top contributors of volunteers, and the highest contributor of volunteering hours (ABS 2007b).

Key aspects of the welfare state and community development are now dependent on the voluntary sector and volunteer involvement (Akintola 2011), (Bussell and Forbes 2002). Volunteers are found in all spheres of life, from surf life savers, fire-fighters, sports volunteers through support groups and health volunteers to child, animal or senior welfare groups (Snyder 2011), (Akintola 2011), (Neumann 2010), (Pauline 2009), (Strigas and Jackson Jr 2003), (Stewart and Weinstein 1997), (Zweigenhaft et



al. 1996), (Thompson and Bono 1993), (Mutchler, Burr, and Caro 2003). Our society would be totally different without the dedication and effort of all those volunteers. In Australia, their efforts have been recognised and 2002 was proclaimed the Year of the Volunteer. A National taskforce and a National Agenda on volunteerism were also established at that time. A similar situation prevails in the UK, where 2004 was declared the Year of the volunteer (Davis Smith 1998), and the United States of America have an Annual Award for Volunteer of the Year.

From a financial perspective, the Australian Government provided \$63m in 2008--09 for the Community Investment Program, which builds social inclusion for vulnerable people by supporting organisations to recognise, evaluate and address key problems in communities. \$21 million in discretionary grants were provided to more than 7,200 volunteering organisations. Funding was also provided to 50 Volunteer Resource Centres across Australia to provide quality volunteer management and training activities, as well as assistance and training to organisations that use volunteers (ABS 2010).

## Research on Volunteering

Literature on volunteering can be classified into four areas. These are presented below and include literature that:

1. Focuses on the definition of a volunteer (Snyder 2011), (Coursey et al. 2011), (Cnaan, Handy, and Wadsworth 1996), (Unger 1991), (Smith 1994), (Yavas and Riecken 1985);
2. Investigates the context of where volunteering takes place (Dawes and Larson 2011), (Weil 2010), (Neumann 2010), (Johnson-Coffey 1997), (Robinson 1994), (Handy 1988); Five commonly cited domains are:
  - a) Religious organisations
  - b) Political/civic
  - c) Schools/educational
  - d) Human services
  - e) All others (eg. Sports, Art)(Coursey et al. 2011), (Sundeen 1992).
3. Deals with the characteristics of the volunteer (Paull 2009a), (Cemalcilar and Cemalcilar 2009), (Pauline 2009), (Carlo et al. 2005), (McPherson and Rotolo 1996), (Wymer 1997), (Riecken, Babakus, and Yavas 1994), (Davis Smith 1999);
4. Explores the motivation of volunteers (Akintola 2011), (Fiorillo 2011), (Shye 2010), (Green and Blackett 2004), (Nichols, Shibli, and Taylor 1998), (Unger 1991), (Clary, Snyder, and Stukas 1996), (Omoto and Snyder 1993), (Chambre 1987).

This research focuses on the ‘motivation of volunteers’ and was carried out in the context of organisations supporting children with life-threatening illnesses, in Perth, Western Australia.

## Motivation of volunteers

Volunteer motivation has been investigated from numerous angles, and a wide array of theories and frameworks proposed. One possible way to categorise the theories is by the number of factors they contain. Thus there are 2-factor theories, 3-factor theories, and multi-factor (3+) theories. Two-Factor theories seem to be the most common, and have been proposed by different researchers time and time again e.g. Altruism-Egoism, Intrinsic-Extrinsic, Collectivist-Individualistic. Clary's Volunteer Functions Inventory (Clary et al. 1998), is also a widely used framework for volunteer motivation research. This is a multi-factor theory.

The following section describes some of the theories and frameworks proposed by different researchers over the last 30 years, the era when research on volunteering gained some headway.

Of the early publications, two articles are worth mentioning. They both appeared in a book titled "Volunteers, Patterns, Meanings and Motives", which was published as a result of the 1983 Conference on Voluntary Welfare Work in Great Britain (Hatch 1983).

Mostyn (1983), divides the personal satisfactions derived from voluntary work into:

1. emotional benefits,
2. therapeutic,
3. pride in achievement,
4. social benefits and
5. intellectual benefits.

On the other hand, Qureshi, Challis & Davies (1983), divide volunteer motivation into two main types:

1. Instrumental; which includes items such as:
  - time to spare,
  - diversion or ‘therapy’,
  - friendship and social contact,
  - human capital building
2. expressive; which encapsulates motivations such as:
  - usefulness,
  - independence,
  - reciprocity,
  - altruism,

It can be argued that Qureshi et al, have provided a classification of the reasons proposed by Mostyn. Indeed, although the words used are different, the sub-categories listed by Qureshi provide the essence of the motivations advanced by Mostyn. This is essentially one of the earliest 2 factor model, which will find resonance with researchers in later years; with some providing more intuitive labelling of those two factors.

Indeed motives have later been described as an altruism–egoism mixture (Clary, Snyder, and Stukas 1996), (Davis Smith 1998), (Nylund, 2000), (Van Til, 1988). This has proved to be a popular and intuitive 2-Factor theory of motivation; whereby Altruism encompasses all the motives that are related to internal drivers such as satisfaction, joy, feeling good, feeling useful and concern for others. Egoism

encompasses those motives that provide external rewards, such as career prospects, social network, reward and recognition, skills development. Another popular labelling of the 2 factor theory is the Intrinsic v Extrinsic motives; whereby Intrinsic motives map directly onto the Altruistic motives, and Extrinsic maps onto the Egoistic motives.

Shye (2010), talks about the altruistic-egoistic duality, distinguishing between:

- Egoistic motives: those that bring tangible rewards
- Altruistic motives: those that bring intangible rewards

Allen and Rushton (1983), brought evidence for the existence of the ‘altruistic personality’, while Flashman and Quick (1985), brought experimental evidence from social psychology of cases of self-sacrifice made in order to help others. Titmus (1971), described man as an altruistic creature with a built-in urge to help others.

In contrast, other scholars have questioned the role of altruism in volunteering. Olson (1965), argued that the presumed ‘instinct’ to join a voluntary organisation is in fact just a label, not an explanation of it, and that volunteers derive benefits themselves from such involvement. Sills (1957), noted that volunteers have mentioned various non-altruistic reasons for volunteering.

Finkelstein (2009) also contributes to this dichotomy, and refers to the two factors as intrinsic and extrinsic. This relates to Clary’s 2 factor theory as well (Clary, Snyder, and Stukas 1996). Finkelstein described ‘intrinsic’ motivation as “internal” motives that are satisfied by the volunteer activity itself. People participate in those activities because of their inherent interest or enjoyment. ‘Extrinsic’ motivation is associated

with “external” motives (eg. career aspirations, networking, etc), which require an outcome separate from the volunteer work in order to be fulfilled. People participate in those activities for its instrumental value (Ryan and Deci 2000).

Sheard (1995) identified six main reasons why people volunteer:

1. altruism,
2. personal interest in the activity,
3. responding to a direct request to help,
4. religious concerns,
5. filling in spare time and
6. gaining work experience.

These echo most of the reasons listed by Qureshi et al (1983) and some of those listed by Mostyn (1983). The only new reason proposed by Sheard (1995) is nevertheless an important one: religious concerns. One of the pillars common to most religions can be worded thus: “help thy neighbour”. Indeed, hypotheses that religious people are more likely to volunteer, have been proposed and tested. Wilson and Musick (1999) found that with religious volunteering, membership itself is strongly tied to volunteer activity far more than in other domains. Religious organisations likely offer clearer values with reinforcing traits that may better attract individuals with specific motivations.

Clary et al (1998) have conducted broad quantitative studies on motives, and developed an American Volunteer Functions Inventory including six motive factors:

1. values: expressing their values such as concern for others
2. understanding: new learning experiences, use of knowledge, skills and abilities
3. social: building relationships with others; be viewed positively by others

4. career: links to career-related benefits, e.g. skills development
5. protective: looking after the ego, e.g. guilt over being more fortunate than others
6. enhancement: linked to personal growth and self-esteem

They used the classic theories of attitudes offered by Katz (1960) and Smith et al (1956), as a starting point for considering the motivational foundations of volunteerism. They stated that part of the appeal of these earlier functional theories was the diversity of motivations that they could embrace. They came up with the 6 factors above, and developed and validated the now popular instrument, the Volunteer Functions Inventory.

The Volunteer Functions Inventory, VFI, was a big step forward in theorizing motivation research. VFI has been used by many researchers worldwide to explore volunteer motivation (Ho, You, and Fung 2012) (Akintola 2011), (Planalp 2009), (Paull 2009b), (Okun and Schultz 2003), (Habermann, 2001), (Nylund, 2000).

However, it has not been definitely shown that these six functional categories are exhaustive (ie covering the whole domain of volunteer motivation, across cultures for example), or whether they are exclusive (ie are they conceptually distinct, one could be a subset of another). For example, 'Protective' and 'Enhancement' are actually both linked to the ego, one is about protecting the ego, whilst the other is about growing the ego. In fact, when they did factor analysis based on just five factors, items for 'Protective' and 'Enhancement' did load on the same factor. The Goodness-of-Fit indices and Chi-square results, led them to decide on the 6 factor model.

The VFI model also does not fully specify how all the categories relate to or impact each other. The labelling of the categories does not lend themselves to easy or intuitive understanding of their meaning, for example, ‘understanding’ and ‘protective’ are two labels that can be easily misconstrued.

Many researchers (Piliavin 2002), (Grube and Piliavin 2000), (Piliavin and Callero 1991), (Callero, Howard, and Piliavin 1987), have used role theory to understand volunteering. They viewed the self as comprising multiple identities that emerge from ongoing social interactions and others’ expectations. The more others identify one with a particular role, the more the individual internalizes the role and incorporates it into the self-concept. Over time, the influence of others on the behaviours that emerge from that role dissipates. Instead, the role identity guides future behaviour as the individual strives to remain consistent with his or her self-concept. Thus, with the development of a volunteer identity, helping becomes not so much what one does, but who one is and is recognized as being. Grube and Piliavin (2000) found that role identity predicted the number of hours worked and the degree of intention to remain a volunteer.

Penner’s (2002) description of the volunteer process included the prosocial personality as an antecedent to sustained helping. As measured by the Prosocial Personality Battery, PSB (Penner et al. 1995), the prosocial personality comprises two dimensions:

1. other-oriented empathy (the tendency to feel empathy and responsibility for others; altruistic feelings) – this measures the cognitive and affective components of the prosocial personality.
2. helpfulness (the propensity for engaging in prosocial behaviours) - this measures behaviour.



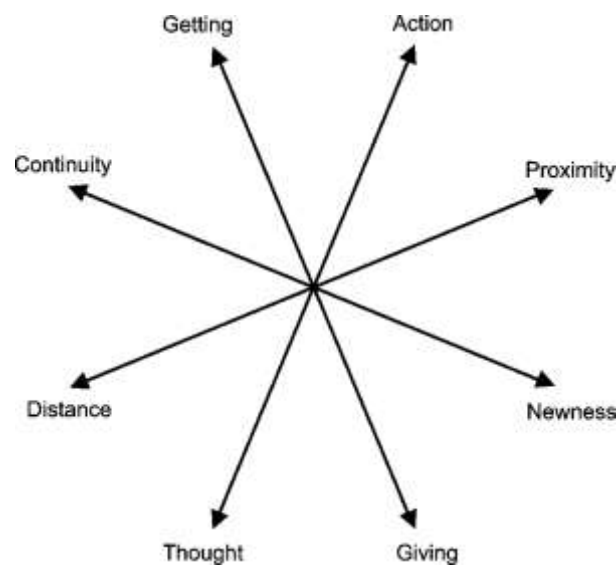
Penner and colleagues (1995), examined the relationship between each of the factors above and the “big five” personality traits as proposed by McCrae and Costa (1987). Other-oriented empathy correlated strongly with ‘agreeableness’ while helpfulness was related to measures of ‘self-confidence’ and ‘assertiveness’.

Results linking the PSB to volunteerism are mixed. Other-oriented empathy and helpfulness were correlated with time spent volunteering and length of service in a variety of organizations (Penner 2002), (Penner and Finkelstein 1998). Lee and Chang (2007), reported a positive association between empathy and likelihood of volunteering. However, Finkelstein (2005), found no correlation between either dimension of the PSB and volunteer time or tenure. Similarly, Davis, Hall, and Meyer, (2003), reported that dispositional empathy was unrelated to amount of involvement or longevity of service.

Yeung (2004b) proposed an Octagon model for Volunteer Motivation. She used the phenomenological approach in her research, convinced that it is needed in order to comprehend the nature of volunteer motivation more holistically—to know how people experience volunteering, what it means to them, and what motivates them to remain committed. Yeung identified four dimensions incorporating eight poles as follows:

- getting–giving,
- continuity–newness,
- distance–proximity, and
- thought–action

Her Octagon Model is pictured below:



*Figure 7: Yeung's Octagon Model of Volunteer Motivation*

Yeung's Octagon model is based on a phenomenological study of 18 church-based volunteers in Finland, and thus raises questions about its generalizability. The model is also a bit abstract and less intuitive to be easily implemented by volunteer organisations in their day-to-day running.

More recently, Shye proposed 3 causes of volunteering (Shye 2010):

1. Demographic antecedents: personal resources and assets one must have in order to be able to volunteer
2. Motivations: these are more specific, and are necessary for the person to want to volunteer
3. Circumstances: these are triggers and opportunities which prompt and facilitate volunteering in practice, and are required in order for volunteering to actually take place

This is an interesting model, which actually separates out 'motivation' as a category. And can prove to be useful for practical applications by volunteer organisations.

Indeed, it can be argued that knowing the specific motives of why people volunteer might not be as important for the recruitment and retention of volunteers. Potentially all people might be volunteering for one or more of a list of core motives. And it might be demographic antecedents and circumstances that prove more effective for volunteer recruitment and retention.

This is supported by Coursey et al (2011), who argued that motivations alone may be important, but not extremely powerful, given a host of other explanations for volunteer behaviour. For example, personal values may have more to do with what volunteering means to an individual than why they decide to contribute. Musick and Wilson (2008) found that friendships and social networks encourage volunteering, regardless of value systems.

One item missing from Shye's model though, is personality antecedents. Aspects such as innate desire to help others, concern for others, are not clearly represented in the model. Indeed Penner's (2005) work on prosocial personality suggests that it plays an important role in volunteering.

Akintola (2011), did a qualitative study on motivation with AIDS volunteers in South Africa, and found that consistent with functional theorizing, most of the volunteers reported having more than one motive for enrolling as volunteers. The following categories of motivations were found:

1. altruistic concerns for others and community,
2. employment or career benefits
3. a desire by the unemployed to avoid idleness
4. an opportunity to learn caring skills or to put their own skills to good use

5. for personal growth
6. to attract good things to themselves
7. heeding a religious call,
8. hoping to gain community recognition,
9. dealing with a devastating experience of AIDS in the family
10. motivated for social reasons.

Out of those 10 reasons, 9 had been mentioned by researchers before; some as stand-alone motivations, others as sub-categories of 2 Factor models. The only new insight provided by Akintola is ‘dealing with the devastating experience of AIDS in the family’. That is, some people have been spurred to become AIDS volunteers because they have come face to face with it and its impact in their own family first. This is an important new insight. Life experiences indeed play a big role in our choices. It begs one question though: is life experiences the reason why people become a volunteer? Or is it a moderator as to which organisation to volunteer for? Can ‘life experiences’ be an example of the ‘Circumstances’ factor proposed by Shye (2010)?

Indeed one of the major insight from the literature indicates that volunteer motivation is context-specific (Stewart and Weinstein 1997), (Smith 1994), (Wymer 1997). This means that variables such as the goal of the organisation, its culture (Wilson and Pimm 1996), (Mitchell and Taylor 1997), its operational structure (Robinson 1994), (Courtney 1994), its leadership (Nichols, Shibli, and Taylor 1998), the location (eg country, city, town, village) (Nelson 1998), the activities that volunteers get involved in, the life experiences that fosters volunteering, are crucial moderators. Services and goals provide discernible setting distinctions that influence who will be attracted and

their expectations for involvement (Callow 2004), (Wilson and Pimm 1996), (Yavas and Riecken 1985). The role opportunities, quality of relationships and the nature of engagement in relation to volunteers' expectations may be major influences on the level and quality of motivations for continued participation (Hobson et al. 1996), (Okun and Eisenberg 1992), (Omoto and Snyder 1995), (Wright, Larsen, and Higgs 1995), (Rubin and Thorelli 1984).

Thus the power of the cause, i.e. the purpose of the volunteer organisation, is seen as a prime motivator, by some researchers (Unger 1991), (Wilson and Pimm 1996), (Wright, Larsen, and Higgs 1995). The argument is that the altruistic mission of the organisation should be enough to inspire and motivate volunteers to dedicate time and effort to reaching it (Cnaan and Goldberg-Glen 1991). This is linked to the Altruism factor as well, whereby it is suggested that to be considered a volunteer, altruism must be the central motive where the reward is intrinsic to the act of volunteering (Bussell and Forbes 2002). There is a school of thought that contends that once a person joins an organisation as a volunteer, he/she would participate in its activities and would get more involved without needing further motivation. It is believed that this behaviour is the essence of volunteering (Davis Smith 1999), (Sheard 1995).

Another school of thought sees the need to provide a structure and support that will ensure that volunteers have information, opportunities and enthusiasm to get more involved in the activities of the organisation (Wright, Larsen, and Higgs 1995), (Thippayanuruksakul 1989), (Okun 1994). The argument is that the 'cause' itself is not a sufficient motivator. Research has shown that some people volunteer for more egoistic motives (Cnaan and Goldberg-Glen 1991), (Wilson and Pimm 1996); like

social networking (Nichols and King 1998); skills development (Gora and Nemerowicz 1991), (Riecken, Babakus, and Yavas 1994); a sense of belonging (Anderson and Moore 1978); the need to feel useful or productive (Okun and Eisenberg 1992).

This brings us back to the 2-Factor theory of Altruism and Egoism. And also to the proposal that there are likely to be several motives that drive an individual to volunteer, and to the possibility that motives vary over time. This is supported by the Self-Determination Theory.

Self-determination theory (SDT) postulates that sustained psychological engagement in an activity require that the activity be associated with more than just meaning or positive feelings; the activity must be integrated into the self. According to SDT, psychological engagement varies as a function of how much a person has internalized the goals of the activity (Ryan & Deci, 2000). As an individual comes to internalize the goals of an activity, his or her motivation becomes more self-determined, and psychological engagement becomes stronger. And when individuals become identified with an activity and its goals, they experience more ownership of the activity and investment in its outcomes. Research shows that people whose connection to an activity is more internalized are more likely to engage at a deeper level and demonstrate more resilient engagement (Ryan & Connell, 1989). Dawes and Larson's (2011) research suggests that youth do not have to enter programs already motivated by the program's activities. Psychological engagement can emerge from youth's experiences. Encouragement from parents, incentives, and the desire to affiliate with peers may be valuable means to get some youth in the door; but these extrinsic incentives do not preclude youth from developing deeper, more sustained engagement

in program activities. This finding has special relevance to the ongoing debate on mandatory service requirements in schools.

Finkelstein (2010) provided a fresh look at the motivation of volunteers, by focussing on their cultural background, i.e. whether they come from an Individualist or a Collectivist culture. Individualists and collectivists differ, not in their willingness to volunteer, but in why they choose to volunteer. Individualists focus on autonomy and self-fulfilment, and favour personal goals over group goals, and personal attitudes over group norms. In contrast, collectivists define themselves in terms of their group membership, and will submerge personal goals over the good of the whole. Their focus is on relationships and group needs.

Collectivist-based motivations include:

- Help others
- Give back
- Make a difference
- Contribute
- Reduce suffering

Individualistic-based motivations include:

- Put on CV
- Gain new skills
- Networking
- Leave a legacy
- Profile/recognition

Output or outcome for the volunteer organisation might or might not be the same. One might contend that collectivism driven individuals are more committed, more engaged with the cause and more caring, and thus will produce more output and benefit to the organisation. On the other hand, it can be argued that individualistic-driven volunteers are more self-motivated, more driven and would thus achieve more for the organisation.

The case whether collectivists show longer volunteer tenure than individualist is yet to be proven. Finkelstein (2010) postulates that perhaps fulfilling altruistic motives spurs continued volunteering, while fulfilment of career objectives obviates the needs for further volunteer service. She is planning a longitudinal study to explore this aspect.

Dawes and Lawson (2011) focused on the engagement of youths in Youth programs in some parts of the US. They found that personal connections with the endeavour played the biggest role in their motivation to continue to participate. They found the following sub-themes within personal connection:

1. learning for the future
2. developing competence
3. pursuing a purpose

The role of purpose for many youth suggests that motivational change can be driven by goals that transcend self-needs. These findings suggest that youth need not enter programs intrinsically engaged—motivation can be fostered—and that programs should be creative in helping youth explore ways to form authentic connections to



program activities. Dawes and Lawson's findings applies to Youth and Youth programs, and can help to get more youths involved in community programs, thereby nurturing the volunteers of the future. The new insight they have provided to the wider theory of motivation, is the role of purpose. Some people are very purpose driven and if their personal purpose can be aligned to the purpose of a volunteer organisation, then there will be a purpose fit that can provide for long-term volunteering commitment. The impact here will be on volunteer recruitment and retention, and this is explored in a separate section ahead.

Dawes and Lawson's findings also echo the findings of Piliavin and colleagues (Piliavin 2002), (Grube and Piliavin 2000), (Callero, Howard, and Piliavin 1987), described earlier, about Role Identity theory and volunteering, namely the fact that volunteers get closer to their roles, as they take on the Identity of the volunteer. And this might or might not have been the reason/s they joined initially.

## **Research on Volunteering in Australia**

Several studies on volunteering in Australia has been conducted and reported on, in the last fifteen years. Research has been conducted in the states of Victoria, New South Wales, Queensland and Western Australia. Researched topics included: definitions of volunteering, motivational drives, volunteers in the tourism industry, recruitment in the not-for-profit sector, volunteers in the health sector, and the age demographic of volunteers. The findings of these studies will be described in the following section.

Anderson and Shaw (1999) conducted research on volunteering in the tourism industry in Victoria. They carried out a comparative evaluation of qualitative data analytic techniques, and found convergence of results from these techniques. Three factors were found to be significant drivers of volunteering. These were: service to others, social connections and goals of the organisation.

Esmond and Dunlop (2004) carried out a comprehensive quantitative research on volunteering in Western Australia. It comprised of 3 studies, broken down into 5 phases, and involved 2,444 volunteers across 15 different organisations. They used a Volunteer Motivation Inventory, which was refined after each phase, and then combined with Clary's VFI for the fifth phase. The results loaded up onto 10 Categories, which included the six from Clary's VFI. The 4 new categories that emerged were: Reciprocity (karma), recognition, self-esteem and reactivity (heal the past). 'Values' was found to be the most important factor, followed by 'Reciprocity', with 'Recognition' in third place.

Green and Blackett (2004) carried out a qualitative study of volunteers in the health service in Sydney, NSW. They focused on whether motivations to volunteer change over time. Their findings suggest that life-stage transitions play an important role, and can be a focus for recruitment of volunteers. Different factors such as time availability,

activity type (includes commitment duration, eg project work) and organisational support comes into play during each of the different life transitions.

Greenslade and White (2005), in their study on the older generation of volunteers, found support for both the theory of planned behaviour, and the functional approach to volunteering. Anderson and Cairncross (2005) came up with two significant findings from their research in volunteering in the tourism industry in regional NSW. Volunteers are driven by: opportunities to permit new learning experiences, and opportunities to use skills/knowledge that would otherwise go unpractised.

Petriwskyj and Warburton (2007) focused on redefining volunteering for the global context, and proposed a typology of volunteering, which incorporated the definitions of volunteering from the United Nations (2001) and the International Association for Volunteer Efforts (2005). It is summarised in the form of matrix of formal & informal volunteering on one axis, and group & individual volunteering on the other axis.

Green and Dalton (2007) investigated the executive recruitment in the not-for-profit sector in New South Wales. They found that surprisingly, 'values' received little attention in the advertisements; and that like their for-profit counterparts, the focus was on qualifications and experience.

Rama, Edwards, Dalton and Green (2010) looked into the aged care industry, with the entry of for-profit organisations, where previously services were provided exclusively by not-for-profit agencies. Their results suggest significant negative implications in the quality of service provision. Volunteers have a higher care factor, whilst for-profit organisations will be focused on reducing costs of service provision.

## **Management of Volunteers**

Paull, Holloway and Burnett (2010) carried out a comparative study on the management of volunteers in Western Australia. This was a time comparison study, whereby the practices identified in a study in 1994, were compared to the findings of a study in 2009. The conclusion can be separated out into two components: practices that are still similar from the two time periods, and practices that have evolved.

Similar practices include:

- ‘Word of mouth’ is still the biggest source of volunteers
- Performance management and dismissals are still areas of concern
- Grievance processes and their communication to volunteers still need attention

Practices that have evolved:

- Volunteering WA, and Volunteer Resource Centres are a growing source of volunteers
- Importance of training is more recognised
- Job descriptions have been developed to help clarify duties and expectations

From a ‘management of volunteers’ perspective, Anderson and Cairncross (2005) suggested that Clary’s VFI can be used by managers to understand volunteers and help with retention. They also emphasised the need to keep volunteers in the loop with respect to decision-making.

**On volunteer recruitment and retention.**

Functional Theory suggests that people choose activities based on their perception of how well the work matches their personal motives. It argues that people act, or volunteer, with the expectation that the activity fulfils some psychological function (Snyder, Clary, and Stukas 2000). Functional-fit theory argues that individuals choose organisations based on how well they think the agency provides opportunities related to their motivations (Coursey et al. 2011). Unlike paid employment, volunteers have far greater freedom of choice (Wuthnow 1995), thereby having a big impact on retention. In other words, volunteers who find that an organisation is not fulfilling their motivational needs can more easily exit than employees (Wilson and Musick 1999). Actual organisation-specific measures are likely more relevant to their job satisfaction and retention (Coursey et al. 2011), (McCurley and Lynch 2005). Attrition will occur when volunteers find that an organisation is failing to meet their values (Stukas et al. 2009). Skoglund (2006), in her study of volunteer turnover, found that the first 6 months were critical for retention. This was linked to orientation and training, and the feelings of belonging that can be fostered during that time.

How organisations market themselves by promoting their work and mission, as meeting presumed motivations of their target volunteer population is a very important consideration (Stukas et al. 2009). This is in line with Vroom's Expectancy Theory. And is also supported by military recruitment studies evaluating marketing effectiveness which found that tailoring messages to the needs and values of potential recruits is important (Lovell and Morey 1991), (Hanssens and Levien 1983).

Another key plank for recruiting and retaining volunteers is in the crucial role of the Volunteer Coordinator (Govekar 2004). Some of the crucial functions of this role are:

- Links the organisation to the outside world (prospective volunteers)
- Sets their expectations (prior to recruitment and during on-boarding)
- Organises the induction, training & mentoring
- Facilitates the on-boarding
- Looks after the well-being, the motivation of the volunteers

To be successful in this role, a person must have the following skills/character:

- a. Passion, enthusiasm, communications, interpersonal
- b. Welcoming, open, desire to support, enable

Another important aspect to consider is that the motives that initially influence people to volunteer may differ from those that influence their decision to continue to volunteer (Cnaan and Goldberg-Glen 1991), (Gidron 1984). This is one of the areas that need further investigation in the future, and is one of the objectives of this research.

## **Nature versus Nurture**

People differ in the extent to which they see their behaviours as generally intrinsically or extrinsically motivated. The idea of intrinsic and extrinsic tendencies as predominantly trait- rather than state-determined does not preclude environmental influences on them. Rather, the social environment is thought to modify inherent tendencies.

That motivational orientation may be more dispositional than contextual offers a different perspective on the volunteer process. A key component of functional analysis is the recognition that people engage in the same volunteer work for very different reasons (Clary et al. 1998), and these variations in motive may reflect individual differences in motivational orientation. In fact, Clary's objectives are separable into two broad categories analogous to the intrinsic/extrinsic distinction. For five of the six motives (all but career), the individual may find fulfilment in the volunteer work itself.

Can societal trends and individual values actually be separated? There is mutual influence here: societal trends influences individual values, and individual values shape societal trends. The ever-lasting Nature v Nurture debate is indeed alive and well. Piliavin puts it nicely when she wrote "Biology is not destiny. Environmental and social influences impact behaviour as well" (Piliavin 2009).

### **Gaps in the Research so far**

Despite the wealth of research and articles as evidenced by the preceding literature review, several gaps are identified. These can be classified into three themes:

- geographical,
- methodological and
- area of focus.

From a geographical point of view, most of the published research was carried out in North America (Zoepf 2003), (Liao-Troth and Dunn 1999), (Schondel and Boehm 2000), and Europe, (Yeung 2004a), (Hibbert 2003), (Cox 2000) and comparatively, only a few in Australia (Warburton and Crosier 2001), (Elshaug and Metzger 2001), (Green and Dalton 2007).

From a methodological perspective, at the time (2004) of the initiation of this research, most of the research was of a quantitative nature, with very few qualitative studies (Yeung 2004b), (Globerman and Bogo 2003), (Allison, Okun, and Dutridge 2002). Since then, more qualitative research have been carried out and published.



Finally, the focus of published studies covered areas such as demographics (Callow 2004), (Wymer 1998), (Mutchler, Burr, and Caro 2003), sports volunteering (Strigas and Jackson Jr 2003), religious (Yeung 2004a), and health-related volunteering (Davis, Hall, and Meyer 2003), (Wymer and Starnes 1999), (Omoto and Snyder 1990).

It can be seen that research on volunteering in Australia is relatively limited; whilst research on volunteering in ‘organisations supporting children with life-threatening illnesses’ is even more scarce. Thus, this qualitative research on volunteering within organisations supporting children with life-threatening illnesses in Western Australia fills that very defined and particular geographical (focus on Western Australia), methodological (using a qualitative approach) and area of focus (children with life-threatening illnesses) gap.

Apart from filling the defined gap above, the significance of the research is in its practical implication for local organisations. Apart from intuitive emergent and theoretical models, a ‘practical implications’ section provides readily useable advice and recommendations for not-for-profit organisations. The three-ring model of the volunteering life-cycle provides further area of research, including its confirmation as a generalizable theoretical model through quantitative research, in different parts of Australia and other countries.

## Summary of Literature Review

As can be seen from this literature review, different researchers have come up with different number of factors in the structure of volunteer motivation. Two factor models, three factor models, and complex models with more than 3 factors have been discussed. In 1991, after a review of the different models available at the time and after carrying out an empirical survey, Cnaan & Goldberg-Glen (1991), found that all 28 factors they were focussing on, could in fact be grouped together on one factor. Under their uni-dimensional theory, they conclude that volunteers are both altruistic and egoistic; that is, volunteers do not distinguish between types of motives; rather they act on both. Volunteers act not from a single motive or a category of motives but from a combination of motives that can be described overall as 'a rewarding experience'. They not only give, but get back some type of satisfaction and/or reward.

As part of this summary, it was thought useful to list all the major motives discovered by researchers so far. This is obviously not an exhaustive list, and for the sake of clarity, similar constructs have been combined into one.

1. Values: satisfying humanitarian obligation to help others/showing empathy for others;
2. Community: concern for and worry about community;
3. Career: seeking career-related benefits/connections, skills or experience;
4. Protective: reducing negative feelings about oneself;
5. Understanding: desire to better understand how to help others in society or exercise skills that are unused;

6. Enhancement: desire to feel better about oneself or be needed by others, use of time;
7. Reciprocity: attracting good things to oneself;
8. Recognition: needing recognition of one's skills and contribution;
9. Reactivity: addressing own current or past issues; and
10. Social: meeting the expectation of or getting the approval of significant others.
11. Belonging: desire to feel part of a group
12. Path to paid employment and career advancement

Research on volunteer motivation can be carried out for a varied number of reasons. One driving scientific reason is to come up with a generalised Theory of Motivation applicable to any area of volunteering and anywhere in the world. Another, more practical reason is to help more localised (either geographical or area of service or both) volunteer organisations in the recruitment, management and retention of their volunteers. The focus of this research is slanted towards the latter category.

Corbin (2008) puts it in those words "I want to develop knowledge that will guide practice". Other aims of qualitative research mentioned by Corbin and Straus (2008) are description and conceptual ordering. They also talk about building 'formal' or 'substantive' theory, where they describe the former as the generalised theory applicable in multiple contexts, and the latter as more confined to a specific context. The scope of this research puts it in the latter category.

## Chapter 3: Methodology

This chapter provides insights into the choice of philosophy, sociology, ontology and epistemology of the research. It details the methodology and research design, and provides an in-depth account of the data collection, coding and analysis. This is further supported through a walk-through of live examples. Details are also provided of how rigour was reinforced in the research.

### Objectives

The research aimed to gain important insight into what motivates volunteers in organisations supporting children with life-threatening illnesses in Western Australia. It sought to identify the factors that make a volunteer commit to an organisation. The objectives of the research were to determine:

- what motivates volunteers to join a specific volunteer organisation,
- what motivates volunteers to stay committed to that organisation, and
- what factors contribute to volunteers leaving the organisation.

### Research questions

The questions that were addressed in this research are:

- Why do people volunteer for organisations supporting children with life-threatening illnesses?
- What motivates volunteers to put in time and effort into its activities?
- What motivates volunteers to step up to extra duties and responsibilities?
- How do the 'lived experiences' impact on ongoing commitment?
- What demotivates volunteers?
- What causes volunteers to leave the organisation?

## **Research Method**

This section elaborates on the rationale behind the choice of philosophy, sociology, ontology, epistemology and methodology of the research.

## **Research Paradigm**

Volunteer groups are dynamic organisations, with new volunteers joining up and existing ones leaving, in an irregular, but observable life-cycle. Recruitment of new volunteers is ongoing to replace those who leave for a variety of reasons. Volunteers have a range of opportunities to get involved and interact with the organisation. There are fund-raising activities and public relations functions to support the core cause-related activities of the organisation. All these activities are crucial to the organisation and need the efforts and time of volunteers, to be successful. Volunteers perceive each of these activities differently, and have varying preferences for each type of activity. The results and thus the impact of each of these activities vary widely as well; for example a successful wish-granting experience, compared to a less than successful raffle drive. Each of those results will be perceived differently by each volunteer, based on the effort put in and their respective expectations. Each volunteer will thus have their own world view of their volunteering experience and their motivation to volunteer and drive to continue. Hence the philosophy that underpinned this research is one of 'becoming' (Corbin and Strauss 2008).

This research explored the lived experiences of the volunteers as they participate in the various activities of the organisation. The primary sociological perspective of this research is, phenomenology (Denzin and Lincoln 2011). As such, it was a study of perception as it relates to those factors that shape and produce what people actually

experience (Mitchell 1978). Individual differences, experiences and perceptions, influence how people personally engage or disengage, given their experiences of psychological meaningfulness, safety, and accessibility in specific situations (Kahn 1990).

Volunteer groups also have social rules and norms and there is regular feedback (or expectations) from volunteer efforts. Individual symbolism derived from interacting with these norms is likely to impact on the motivational level of the volunteer. The meaning that each person gives to each of their volunteer experience will also impact their motivation. Symbolic interaction was thus the secondary sociological perspective (Denzin and Lincoln 2011).

People construct their own reality based on current events and their life experiences (Corbin and Strauss 2008). This is the constructivist view of the world, and is applicable in this research setting. Individual volunteers indeed react differently to events and their lived experiences, and thus project different meanings to them. Lincoln, Lynham and Guba (2011) propose that the nature of reality in a constructivist paradigm is dependent on the individuals holding the constructions. Thus multiple realities exist, and for the qualitative researcher, the reality is that constructed by the individuals in the research setting.

With a constructivist ontology driving this research, the appropriate epistemology is Interpretive. In a context where people are creating their own reality, there is a need to capture the richness of the individual experience. To find meaning in an action, or to understand what a particular action means, requires that one interprets what the actors

are doing (Schwandt 2000). Gubrium and Holstein (2000) state that “interpretive practice is the constellation of procedures, conditions, and resources through which reality is apprehended, understood, organised, and conveyed in everyday life”. Danermark, Ekstrom, Jakobsen and Karlsson (2002) describe society as being made up of feeling, thinking human beings and that their interpretations of the world are to be studied.

Methodology selection is bound by the choice of philosophy, sociology, ontology and epistemology. Based on earlier decisions driven by the objectives of the research, the appropriate methodology must be one that will enable the voices of the respondents to be heard (Charmaz 2000), (Whiteley 2000). Hence a qualitative approach was used in this study. Nelson, Treichler and Grossberg (1992) state this decision as “The choice of research practices depends upon the questions being asked”.

The table below summarises the Research Paradigm which guided this research:

Philosophy	<b>Becoming</b> Volunteer motivation changes over time
Sociology	<b>Phenomenology</b> Focus on the lived experiences of the individual
Ontology	<b>Constructivism</b> Multiple realities constructed and changed by the volunteers as they interact with the organisation
Epistemology	<b>Interpretive</b> Bring to light the different realities of the volunteers
Methodology	<b>Qualitative</b> Open-mind approach to capture richness of multiple realities; through semi-structured interviews and an iterative approach

## Research Design

This section describes the design of the research, which was made up of a familiarisation exercise, data collection primarily in the form of semi-structured interviews, coding and analysis. The iterative approach to data collection and analysis is also described along with the sampling approach and the different tools and techniques to enhance the rigour of the research.

The researcher was sensitive to the need for bracketing (described in the Rigour section) and adopted a flexible approach, with an open mind to follow the directions of the respondents. Thus an iterative approach was necessary to explore possibilities and to fine-tune and confirm findings. A recursive approach allowed the research to either go back to respondents, or to interview further respondents to clarify or confirm emerging patterns (Whiteley 2000).

The main components of the research design were as follows:

- Familiarisation exercise
- Iterative cycle of:
  - Data collection
  - Coding
  - Analysis
  - Theoretical Sampling
- Emergent modelling



## **Familiarisation Exercise**

Prior to actual data collection, a familiarisation exercise was undertaken by the researcher to get an initial insight into the language, behaviours and protocols of the target organisations, and to observe the interactions of the volunteers.

This took the form of attending meetings, and reading reports and minutes of meetings. The researcher attended two monthly branch meetings of the Make-A-Wish Foundation, and read the minutes and accompanying reports of those two meetings.

Whiteley and Whiteley (2005) contend that the principle of social interaction identifies the familiarisation study as a critical component to the success of subsequent fieldwork. Such an exercise provided material for enhanced reflexive preparation, which led to a better capture of the voice of the respondents. This is supported by Charmaz (2000), who stresses the ideal of “intimate familiarity with respondents and their worlds” with the idea of looking for “views and values as well as acts and facts”.

## Data Collection

A multi-method approach was required to capture the richness of the volunteer lived experiences, and to unearth the meaning they attach to these. Thus data collection methods that were used in this study include:

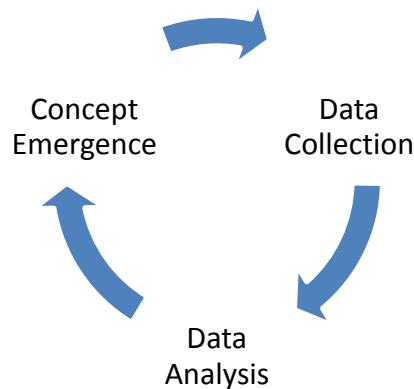
- Observation of meetings, and organised events: the researcher attended volunteer meetings, fundraising and wish-granting events to observe proceedings, and gain a feel for volunteer interactions and experiences within the organisation.
- Focus groups: two focus groups comprising of 5 volunteers each, were organised to gain initial insights into the topic of volunteer motivation in the area of supporting children with life-threatening illnesses in Western Australia, to learn more about the language of the potential interviewees, and to help formulate initial interview questions.
- Semi-structured, in depth interviews: this was the main data collection technique and involved the use of an interview guide, recording and transcribing interview proceedings, thus making data available for coding and analysis. 32 interviews were conducted in total.
- Story-telling to capture lived experiences: the semi-structured interviews included an element of storytelling, whereby participants were asked to describe some specific moments of their volunteer experience.

## **Theoretical Sampling**

This term was coined by Glaser and Strauss (1967) and refers to the process of choosing the next participant/s from whom to gather data. It can also be used to guide as to which concepts to explore in subsequent data collection. Theoretical sampling is very much central to the iterative nature of Grounded Theory. Corbin and Strauss (2008) describe a researcher doing theoretical sampling as a detective, following leads from one interview to another, never quite certain where they will lead, but always open to what could be uncovered. In this research for example, the researcher started off aiming to interview volunteers and ex-volunteers, based on the research objectives and questions. After analysis of the very first interview itself, it became clear that there were more than two segments of volunteers, and the lived experiences of each are undoubtedly different and needed to be discovered. Given the insights gained, the following segments of volunteers were identified and interviewed: New volunteers, ordinary volunteers, Officer bearers, New Office bearers, ex-volunteers. The definitions of these segments are provided in the next section. Theoretical sampling means being open to be guided by research findings as to the selection of further respondents. Thus volunteer responses could lead the researcher to interview other volunteers, paid staff in the volunteer organisations, policy makers, and sponsors of the organisation or service recipients. In this research, it led to the segmentation of volunteers into specific groups. In other words, the responses of the volunteers interviewed did not lead the researcher to interview paid staff or policy makers, rather, they alerted the researcher to the existence of different segments of volunteers (eg regular volunteers, office bearers, new volunteers, etc), and that the voices of all segment groups had to be heard.

Theoretical sampling and the concurrent nature of the analysis, allowed for the inclusion into subsequent interviews, of concepts such as Societal Pressure, Personality, Family Values, uncovered from the analysis of previous interviews. This is documented in the Audit Trail section, where the evolution of the interview guide is described.

Grounded research (described in the Coding section) can be viewed as a circular process of data collection, data analysis and concept emergence, which raises questions which in turn drives the next stage of data collection. This is depicted in figure 8:



*Figure 8: The Iterative nature of Grounded Research*

This iterative and layering technique continues until saturation is reached (Flick 2002), (Silverman 2004). Morse (1995) defines saturation as data adequacy, and operationalized as collecting data until no new information is obtained.

Data collection thus never gets too far ahead of analysis because the focus of subsequent data collection is based on what is discovered in the previous analysis (Corbin and Strauss 2008). Ideally, analysis should be carried out after each interview and before the next interview. This was not always possible in this research, due to factors such as time constraints and availability of respondents. The research never got more than 3 interviews ahead of data analysis.

Interviews were the primary data collection method. The following section describes and compares the types of interview techniques, and expands on the one used in this research.

### **Interview Techniques**

Patton (2002) describes four types of interviews:

1. Informal, conversational interview: whereby there are no pre-determined questions, so as to be completely open and adaptable, and where the researcher 'goes with the flow'.
2. Interview guide approach: this is intended to ensure that the same general areas of information are collected from each interviewee. It provides more focus than the conversational approach, but is still flexible to allow clarification of answers, follow-up and probing.
3. Standardised open-ended interview: the same open-ended questions are asked to all interviewees. This is a more restricted version of the interview guide approach. It facilitates faster interviews and potentially easier coding and analysis.
4. Closed, fixed-response interview: whereby all interviewees are asked the exact same questions and asked to choose their answers from the same set of alternatives. These interviews are often a direct replacement for self-filled survey questionnaires; so instead of sending the survey questionnaires to respondents to fill, an interviewer walks them through it, and fills it for them based on their answers. Often this is done over the phone.

The first two techniques described above are typical of qualitative interviews, which tell us that the researcher is involved in an informal conversation with the respondent, thus he or she must maintain a 'friendly' chat while trying to remain close to the guidelines of the topic of inquiry (Denzin and Lincoln 1998). The researcher begins by 'breaking the ice' with general questions and gradually moves to more specific ones, while also, as inconspicuously as possible, asking questions intended to check the veracity of statements made by the respondent. This can take the form of re-phrasing a question asked earlier in the interview. This can be viewed as one element of triangulation, which is the qualitative equivalent of data validation (Flick 2002).

According to the traditional, quantitative interview techniques, in the fourth technique described by Patton (2002), the researcher should avoid getting involved in a 'real' conversation in which he or she answers questions or provide personal opinions on matters discussed. Traditional interview techniques are based on strictly following a structured questionnaire (Sampson 1996). No deviations are allowed, and very often an actual script is to be adhered to. The outcome is a very robotic and one-directional exchange. There is no room for clarification of answers, and to avoid ambiguous answers, the questions are most often closed-ended, either yes-no answers, or multiple choice. If the respondent does not understand a question or the available answers in the multiple choice, there is most often no room for clarification either.

Enlightened qualitative research on the other hand, understands the nature of lived experiences that are in a continuous process of creation and evolution. Thus the qualitative researcher must reject the precepts of those out-dated interview techniques and 'come down' to the level of the respondent and engage in a 'real' conversation

with ‘give and take’ and emphatic understanding. This makes the interview more honest, morally sound, and reliable, because it treats the respondent as an equal, allows him or her to express personal feelings and therefore present a more ‘realistic’ picture than can be uncovered using traditional interview methods, where the process is likely to result in a stilted, one-way conversation, without deep engagement from the respondents. Care must of course be exercised by the interviewer to stay neutral and to avoid asking leading questions. Review of the wordings in the interview guide and practice interviews before the actual interviews are tools to prepare the interviewer to collect high-quality data. An experienced interviewer will be able to help individuals represent their personal experiences fairly well. They will be able to encourage respondents to tell stories about the area of interest, and seek detailed and rich accounts of their experiences. Facts, behaviours, opinions and feelings will be sought out.

Unstructured conversation, mere chitchat, listening to others without taking notes or trying to direct the conversation is also important to establish rapport and immerse oneself in the situation, while getting a feel for the lived experiences of the respondent. It also allows the interview process to dissipate in the background and allows the respondents to relax and be thus more likely to free-flow their experiences, thoughts and feelings. Thus, the engaged, conversation-like qualitative interview allows deep and rich data to be captured. The interview guide lies almost unnoticed by either party, yet it allows the interviewer to maintain a focus in the conversation, and to ensure all areas of interest are covered. This was the approach used in this research, whereby most of the interviews were conducted in a selected quiet Café, over coffee, and conversation about volunteering flowed freely. The interview guide and the voice recorder were the only clues as to this conversation being a data collection process.

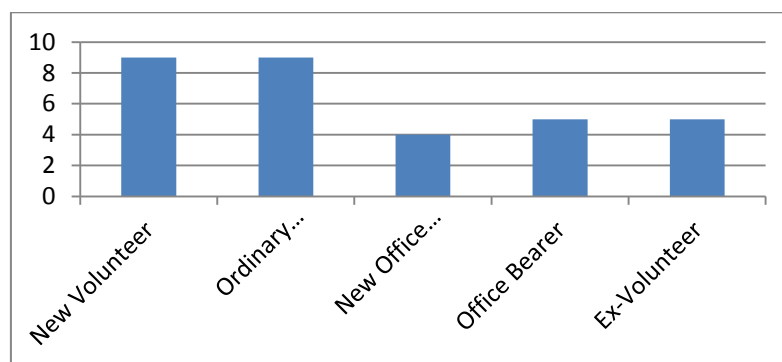
## Descriptive Statistics of Participants

To provide some context, the following section provides the definition of each of the classification of volunteers, as well as some basic statistics on the participants in the research. These statistics were collected through a short demographic questionnaire that the participants filled in at the interview. This is shown in Appendix II.

For the purpose of this research, volunteers were classified as follows:

1. **New volunteers:** persons who have recently (less than 6 months) joined an organisation
2. **Ordinary volunteers:** persons who have been volunteers for more than six months, and have not taken up any higher duties
3. **New Office Bearers:** volunteers in their first year of higher duties. Higher duties include taking up roles such as President, Vice-President, Volunteer Coordinator, Fundraising Coordinator, Secretary and Treasurer.
4. **Office Bearers:** volunteers who have been in higher duties for more than 1 year
5. **Ex-volunteers:** volunteers who have left the organisation

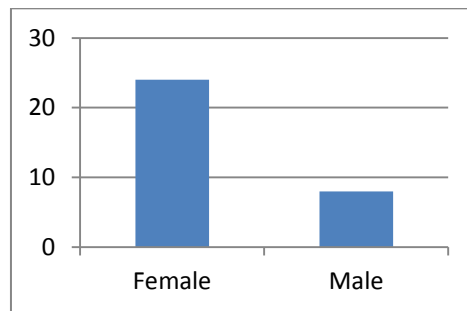
The spread of interviewees is as per the graph below:



*Figure 9: Graph of Types of Volunteers Interviewed*



From a gender perspective, the spread is as per the graph below:

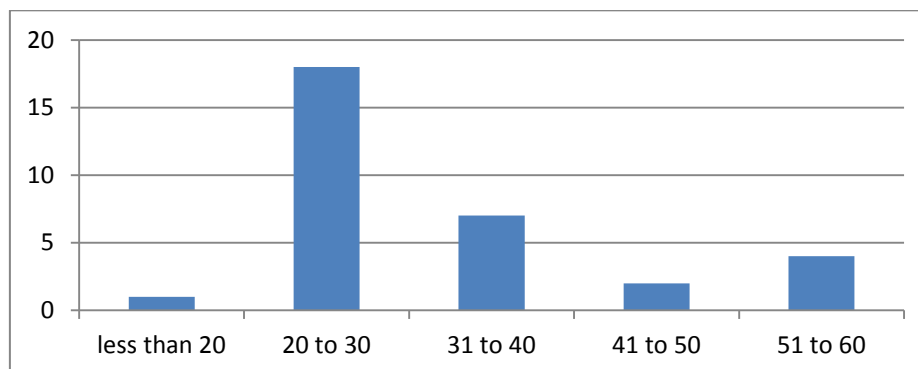


*Figure 10: Graph of Gender of Volunteers Interviewed*

The ratio of female to male is 3:1, and this is representative of the spread of volunteers within the organisations which provided the respondents. This might seem at odds with the 9/8 gender spread as per the ABS statistics, (ABS 2009).

It might just be representative of the area of supporting children with life-threatening illnesses; or it could be a Perth-specific trait. Other areas such as surf-living, or fire & rescue might be more skewed towards male participants, thereby providing that overall national ratio.

The age spread of the volunteers interviewed is as per the graph below:



*Figure 11: Graph of Age of Volunteers Interviewed*

This is also a fair representation of the volunteers in those organisations supporting children with life-threatening illnesses in Perth. The 20-40 age brackets forms the bulk of the volunteers in Make-A-Wish, Camp Quality and Starlight Foundation in Perth, during the data collection phase of this research. This is also at odds with the ABS statistics, whereby seniors are seen to volunteer the most, (ABS 2009). Again, this might be more representative of the area of supporting children with life-threatening illnesses in Perth.

Using the research objectives and questions, along with the results of the familiarisation process, an interview guide was constructed to provide the backbone of the semi-structured interview. Some interviews provided insights and feedback that led to the modification of the interview guide; these are detailed in the Audit Trail section and in Appendix V. The final interview guide is shown overleaf:

**INTERVIEW GUIDE****Opening Section:**

<ul style="list-style-type: none"> <li>• Thank participant for their time</li> <li>• Explain purpose of research</li> <li>• Explain about confidentiality, privacy, and their rights to stop at anytime</li> </ul>	<ul style="list-style-type: none"> <li>• Explain about the need to tape-record the interview</li> <li>• Give them informed consent sheet to sign</li> <li>• Give them demographics questionnaire to fill-in.</li> </ul>
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**The Interview:**

- Tell me a little about how you got into volunteering
  - Why did you select this organisation?
  - Have you volunteered (do you volunteer) for other orgs?
- What activities have you got involved in?
  - Why did you get involved with those?
  - Any activities you did not participate in?
    - Why not? Any other reasons?
- What do you get out of volunteering?
- Why did you become a volunteer? Follow the answer with another why. And maybe yet another why. Dig into the deeper motives
- What is your happiest memories of your involvement? Why?
- Can you recall any moment when you felt really motivated to give even more to the organisation? What brought that on? Did you do anymore? If not, why not?
- Any frustrating moments? Why?
- Anything that demotivates you at this Org.?
- Is there anything that stops you from being a happy contributor at this Org?
- Have you taken up higher duties? Why or why not?
- Plans for ongoing involvement with the organisation?
- Can you tell me about your first contact with this Org?
  - Who did you talk to? What was the experience like?
  - What sort of expectations did they create about your involvement?
  - Was it clear what you would be doing? What was expected of you?
  - What were your impressions after your first branch meeting?
- Thinking back, were those expectations met? Please explain.
- Have you noticed that there is a small group of volunteers who are always helping out, while others don't do much. Why do think that is?
- What can be done to get the others more involved?
- Do you think people become volunteers because of internal personality traits?
- Or because of the values and upbringing from their parents and/or grandparents?
- What do you think of the comments that people join an organisation because of its cause, but stay involved because of the enjoyment and positive interactions with the organisation and its members. Are you staying because of the cause, or because you are enjoying your experience at the moment?
- What are your thoughts on the comment: 'People join volunteer organisation to find meaning in their life – as they are not finding intrinsic value in their work'
- How big a role do you think historical or proximity events (eg sick child in family) play in someone joining such an organisation.
- Do you think there is pressure from society to do volunteering? - Develop skills / build CV?
- How about the need for belonging, could that be a reason to join a volunteer organization?
- And in your case, which of the elements above (personality traits, upbringing, historical event, meaning in life) is the biggest contributor for you being part of this Org?

**Closing Section:**

- Open-ended question – if they have anything to add that we haven't covered
- Thank volunteer for their participation
- Explain that if I need clarification on some of their answers I might ring

**End of Interview Guide**

## Coding

Data was transcribed verbatim, from taped recordings of interviews and meetings, and from field notes. Transcribed data was stored in Atlas Ti, a flexible computer software that facilitates manipulation and retrieval. It allows for open coding, and caters for a hierarchy of categories and sub-categories. Software such as Atlas Ti, allows constructs to be specified and linked into a network of relationships. Such software also allows the researcher to quickly retrieve the constructs, drill down into their details, re-classify them, link and de-link them, and manipulate them in a myriad of ways, all of which aids in sense-making.

Data Analysis was carried out along the principles of grounded research, which leads to concept emergence (Whiteley 2000). This is a variation of Grounded Theory as proposed by Glaser and Strauss (1967), which is both a method of inquiry and a product of enquiry (Charmaz 2008). However, researchers commonly use the term to mean a specific mode of analysis (Charmaz 2003), as is the case with this research. Grounded research was used instead of Grounded Theory because of the pre-existence of constructs, frameworks, and institutionalised structures within the chosen area of research that would limit the required emergence necessary for Grounded Theory (Whiteley 2004). Grounded research ensured that the findings were very much 'grounded' in the data collected, and the voice of the respondent was duly respected.

The core principle is one of simultaneous data collection and analysis, (as shown in Figure 8 earlier), with each informing and focussing the other throughout the research process. Thus coding and analysis is started very early, typically after the first interview itself, as was done in this research. This helps to guide and focus data collection. This cyclical process helps in the seeking out of specific respondents and

their stories, to fill out, refine and check the emerging conceptual categories. A grounded approach encourages and helps researchers to remain close to their studied worlds and to develop an integrated set of concepts from their empirical materials (Denzin and Lincoln 2008).

In this research, the transcripts were content analysed with a focus of identifying meaning within utterances. The driving principle in this stage of the research provided focus on the ‘voice of the respondent’. Data analysis using grounded research principles facilitated the emergence of concepts derived from the respondent words, and through theoretical sensitivity, provided the setting to tell the respondents’ story in a reflexive style. ‘Sensitising concepts’ (Ragin 1994), produce theories grounded in empirical data, and these are kept relevant through continual return to the evidence (Blumer 1969).

“The goal of qualitative research is to produce high quality, meaningful and relevant data such that it is possible to emerge valuable insights within a social context” (Whiteley 2002), therefore a conscious and transparent effort to achieve rigour is necessary (Britten and Fisher 1993). Thus, every step in this research was taken with due consideration to rigour. A fully documented audit trail was used to provide ‘credibility’, ‘trustworthiness’ and authenticity of the research; see the Rigour section later in the document.

## **Construct formation through constant comparison and combination**

The first stage of the coding involved identifying units of meanings from the transcribed answers, one interview at a time. At this stage open coding was carried out. This means that the exact words used by the respondent became the label of the first stage constructs. This is known as ‘invivo’ coding,

Listed below are some examples that will be used in this chapter; to describe the ‘constant comparison and combination process towards higher level constructs’, as used in this research.

First level units of meaning, invivo from the transcripts:

- *Seeing the smile on the kids’ faces*
- *Seeing the changes on the kids’ faces when they get their wish*
- *Having that child still able to smile after all they’ve gone through*
- *Some kids were smiling*
- *Just the way she was reacting, . . . wow! she was really excited*
- *To actually see the result, how happy they were*

The next stage was to then review and compare all those first level units of meaning, and look for those that capture the same or similar essence, and to then combine them into a second level construct. The units of meanings listed above, along with others were combined into a construct labelled ‘Kids reaction’.

The process of comparison and combination started after the fifth interview was transcribed and coded. From then on, when coding further interviews, responses that fitted any of the existing 2<sup>nd</sup> level constructs were coded as such. And any new material was coded ‘invivo’.

After the tenth interview was transcribed and coded, another round of comparison and combination was carried out on all the new first-level units of meaning. This was repeated again after the fifteenth interview. Examples of second level constructs include:

- Kids reaction
- Making a difference (to somebody's life)
- Feeling useful

At this stage, comparison of the second level constructs was also carried out, looking for connections to build a higher level construct. The second level constructs listed above were combined into a third level construct labelled 'Making a Difference'. Immersion into the first level utterances of these constructs led to the selection of 'Making a Difference' as the label for this third level construct. It 'felt' right, and does seem to capture the essence of the utterances that it represents, eg '*Seeing the smile on the kids' faces*', '*doing something useful with my time*', '*you are making a difference to people you don't know.*', '*Knowing that you can bring . . . even if it is seconds of joy, to a child that's been sick for . . . you know . . . a long time.*'

Juliet Corbin rightly points out that the labelling of the higher level constructs is where the researcher's experience, and the intuition derived from deep and prolonged immersion in the data comes into play (Corbin and Strauss 2008). It is probable that other researchers could have come up with different labels for these higher level constructs.

This process of constant comparison and combination, producing first, second and third level constructs is one of the core principles of Grounded Theory. Charmaz (2008) describes it as a comparative method in which the researcher compares data with data, data with categories and categories with categories. This process was carried out after every fifth interview till the 25<sup>th</sup> interview. After that, it was after every interview; with one incidence of two interviews being coded and analysed back to back. This was due to time constraints and respondent availability. The 29<sup>th</sup> interview did not reveal any new 2<sup>nd</sup> or 3<sup>rd</sup> level constructs. And none emerged either after the 30<sup>th</sup> interview. This is a sign that saturation is near. To confirm this, two further interviews were carried out, and when these did not produce any new 2<sup>nd</sup> or 3<sup>rd</sup> level constructs, it was deemed that saturation was achieved. Saturation was operationalized as collecting data until no new information was obtained (Morse 1995).

Then, another series of comparison and combination was carried out to determine if even higher level constructs could be identified. This was an iterative process of comparing, combining, and then comparing the results and combining again to form higher and higher level constructs. One example of such a construct is, ‘Sense of contribution’. This was the result of combining the following lower level constructs:

- Making a difference
- Contributing something
- Leaving a legacy
- Satisfaction of doing (something worthwhile)
- Positive outcomes
- Recognition of contribution

As mentioned earlier on in this chapter, the actual labelling of the higher level constructs and the categories very much depend on the experience and the level of data



immersion of the researcher. ‘Sense of Contribution’ felt right in terms of capturing the essence of the high-level constructs listed above, and in terms of representing the low-level utterances as captured verbatim from the participant volunteers.

The following table summarises this process, with the examples used so far. It also allows the clarification of terms such as x-level constructs and categories.

<b>Terminology</b>	<b>Example</b>
Category (highest level)	Sense of Contribution
3 <sup>rd</sup> level Construct	Making a Difference, Contributing Something
2 <sup>nd</sup> level Construct	Kids reaction, Feeling useful
1 <sup>st</sup> level units of meaning (or Utterances)	<i>Seeing the smile on kids' faces, doing something useful with my time, making a difference to people you don't know</i>

This process is made easier through a network diagram, whereby constructs can be linked to each other and moved around in a very visual way. Atlas Ti allows such network diagrams to be built. A reduced version (for the sake of clarity) of the network diagram for ‘Sense of Contribution’ is shown overleaf:

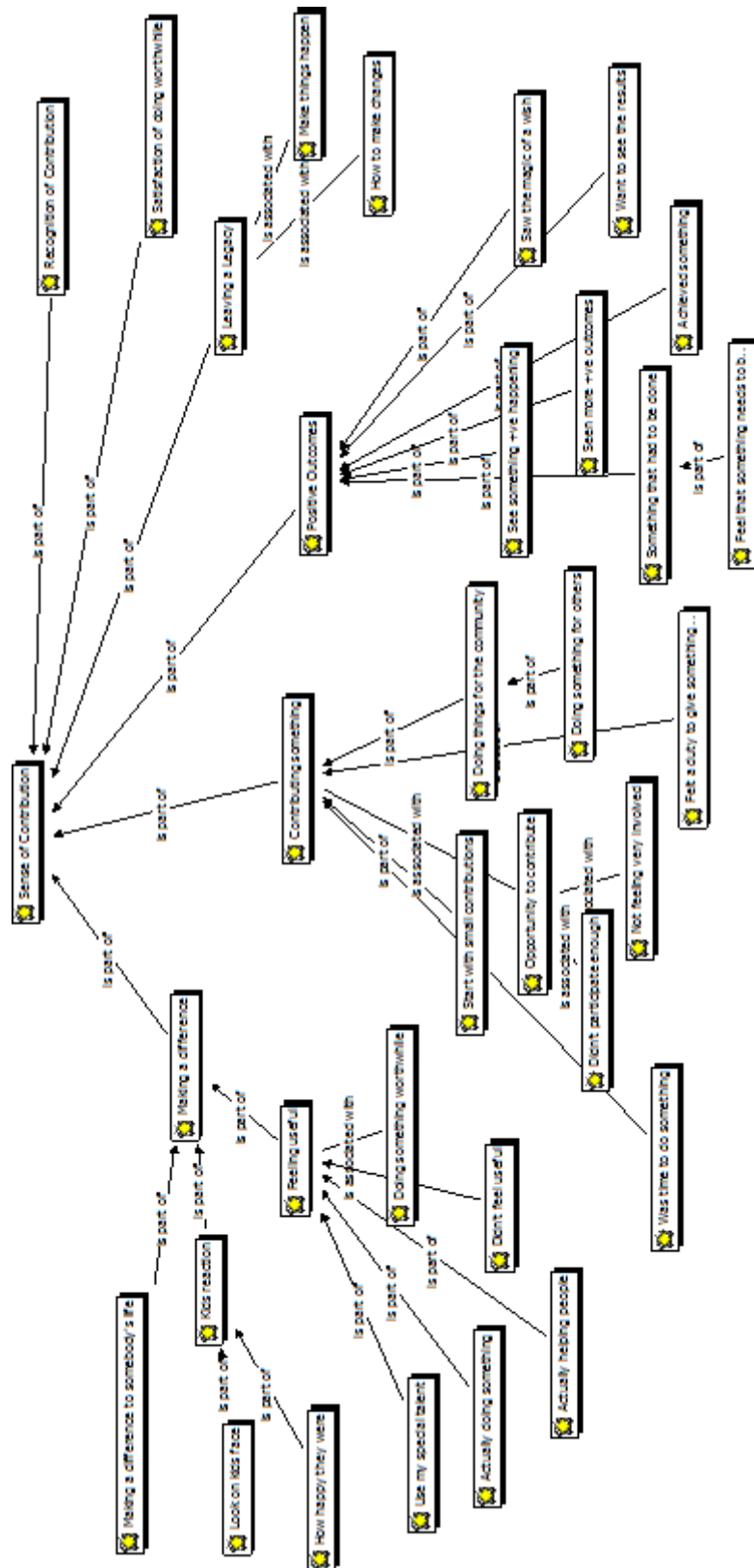


Figure 12: Network diagram for construct 'Sense of Contribution'

## Rigour in the Research

This section provides details about the different measures taken in this research to ensure rigour, thereby providing credibility and trustworthiness of the findings.

Charmaz (2008) discussed four dimensions to evaluate grounded studies. These are:

- Credibility, which can be assessed by asking questions such as:
  - Was there intimate familiarity with the topic and the data?
  - Was the data sufficient to merit the claims?
  - Was there evidence of systematic comparisons between data and categories?
- Originality, which can be judged by the following questions:
  - Was there fresh categories added to the body of knowledge?
  - Was there new conceptual rendering of the data?
  - What is the social and theoretical significance of the work?
  - Does the work challenge, extend, refine current thinking?
- Resonance, which can be determined by the following:
  - Do categories portray fullness of studied experience?
  - Do analytic interpretations make sense to members?
- Usefulness, which can be gauged by these questions:
  - What are the practical applications?
  - Does it spark further research?
  - Does it contribute to making a better society?

Corbin and Strauss (2008) lists the following measures for bringing rigour into the research:

- Methodological coherence
- Investigator responsiveness through alert theoretical sampling
- Sampling adequacy through saturation
- An active analytical stance

Creswell identifies eight different procedures to achieve rigour (Creswell and Miller 2000), (Creswell 1998). These are:

- Prolonged engagement and persistent observation in the field
- Triangulation
- Using peer review or debriefing
- Negative case analysis
- Clarifying researcher bias
- In member checks
- Rich descriptions
- External audits

Chioritti and Piran (2003) offers the following strategies to achieve rigour in Grounded Theory:

- Let participants guide the process
- Check theoretical construction against participants meaning
- Use participants actual words
- Articulate researcher's personal views and insights
- Specify researcher's thinking and participant selection

The following section describes how some of the strategies and measures described above have been applied in this research.

Theoretical sampling, described in the Data Collection chapter, is one of the main thrust of allowing the participants to guide the process, especially in terms of who to interview next (eg. led to the segmentation and interviews of different 'types' of volunteers), and which new topics to discuss (ie themes emerged from previous interviews are included in subsequent interviews, eg societal pressure). Investigator responsiveness also came to the fore during the interviews where the researcher was alert to any new themes (through being involved in all the concurrent analysis), and pursued them rather than blindly following the interview guide. The method used to

determine saturation is also described in that chapter, and also provides confidence that enough data has been captured to provide credible findings.

Coding was carried out ‘invivo’, ie using the actual words of the respondents. Many of these actual words carried through to the level of ‘Category’, and were thus included in the Emergent Model (described in the Discussion chapter). The Coding chapter has also provided insights into the researcher’s thinking and constant comparison and combination process, with a detailed example of how the ‘Category’ pyramid is carefully constructed, from a solid base of respondents’ actual utterances. Review of the Emergent Model is thus made easier, and provides for checking the theoretical construction against the participants meaning. Feedback on the Emergent Model was also obtained from a handful of volunteers, and they acknowledged resonance with their views of volunteer motivation, and the new insights it provided them.

The data collection, coding and analysis process described in earlier sections provide the necessary details to judge whether an active analytical stance was implemented by the researcher. The Audit Trail (described in a section further down) provides further insights into the thinking and decisions made by the researcher through the research process. It covers topics such as changes to the interview guide and personal experiences of the researcher. The researcher’s personal views, insights and bias are described in the Effective Bracketing section further down.

There has been prolonged involvement of the researcher in the lives of the volunteers, through regular involvement in the activities of the Make-A-Wish Foundation. The researcher was an active volunteer prior to conducting the research, and stepped back

during the data collection phase of the research. As such, the researcher has attended activities such as volunteer meetings, fundraising activities, volunteer training workshops, and wish-granting events. Thus, there was exposure to a whole range of diverse lived experiences of the volunteer. The researcher has also personally carried out all the interviews, all the transcriptions, all the coding and all the analysis thereby providing the deep immersion which often produces very insightful and resonant conceptual models.

Triangulation took several forms during the research. One of them was during the interviews, where similar questions were worded differently and asked at different times. This provided for cross-checking the consistency of participants' answers and views. Getting volunteers' feedback on the findings was another triangulation process. External audit was two-pronged. The first was the use of uninvolved third parties to check the accuracy of the interview transcription. The supervisor of this research provided the second external audit, reviewing every step of the process; thereby ensuring the methodological coherence of the research as well.

Evaluating qualitative research is not an easy task. Flick (2002) even goes as far as stating that "the problem of how to assess qualitative research has not yet been solved". Even though this statement was made almost 10 years ago, it still rings true today, as the range of dimensions, and the wealth of strategies described in the previous paragraphs attest to. Seale (2002) wrote that "quality is elusive, hard to specify, but we often feel we know it, when we see it". The researcher considers (and hopes) that he has provided enough details of the research process to allow the reader to judge for themselves the quality of this research and its findings.

In terms of the ‘Credibility’ dimension, the researcher believes that he has shown intimate familiarity with the research topic, the research process, and the collected data. Methodological coherence can be evidenced through the detailed descriptions of all the steps of the research process, along with the thinking and rationale of decisions explained in this chapter. The comprehensive portrayal of the constant comparison and combination process through an actual example, along with how theoretical sampling guided data collection through to saturation provides the final credibility ‘leg’ for the research to stand on.

The ‘Originality’ of the research comes from shedding new light on volunteer motivation factors, and how they apply within the context of organisations supporting children with life-threatening illnesses in Western Australia. The Emergent model and the Theoretical model presented in the Discussion chapter extend and refine current thinking on volunteer motivation. A three stage model with the three critical volunteering stages of Joining, Staying and Leaving is indeed new ground in this area. It does have ‘Resonance’ with volunteers to whom it was presented, and does have a ‘from cradle to grave’ approach to volunteering life.

‘Usefulness’ of the research is two-prong. The first is the practical implications for volunteer organisations, in the form of an easy to use framework of motives, along with advice for practice. Contribution to general volunteer theory is in the form of a 3-stage model of volunteering, along with several ideas for further research.

The following table summarises the strategies and measures that can be used to achieve rigour in qualitative research, and a (✓) identifies those that have been used in this research:

<b>Strategy/Measure</b>	<b>Used in this research?</b>
Credibility	✓
Originality	✓
Resonance	✓
Usefulness	✓
Methodological coherence	✓
Alert theoretical sampling – let participants guide process	✓
Sampling adequacy through saturation	✓
An active analytical stance	✓
Prolonged engagement	✓
Triangulation	✓
Peer reviews	
Negative case analysis	
Clarifying researcher bias, personal views and insights, ie Bracketing	✓
In member checks	
Rich descriptions	
External Audits	✓
Check theoretical constructions against participants meaning	✓
Use participants actual words	✓
Specify researcher's thinking, ie Audit Trail	✓
Accuracy of Transcription	✓



The following sections expand on Bracketing, Accuracy of Transcription and provide the Audit Trail for this research.

### **Effective Bracketing**

Bracketing has been described as a process in which a researcher suspends or holds in abeyance his or her presuppositions, biases, assumptions, theories or previous experiences to see and describe the phenomenon s/he is studying (Gearing 2004).

Disclosure of preconceptions and effective bracketing helps with increased rigour, in terms of ensuring the true voice of the respondents is allowed to breakthrough. Hycner (1985) and Kvale (1983) contend that recognising and explicitly stating preconceptions is an essential step in the process of phenomenological analysis of interview data.

To help with clearly understanding and sensitising myself to my preconceptions and assumptions, I made a conscious effort to identify them and they include:

1. The level of volunteer motivation fluctuates through time based on their experiences and interactions with the not-for-profit organisation
2. The cause of the organisation is a major attraction as to why people join
3. But continued or increased involvement in the activities of the organisation is driven by the 'fun' factor.
4. There is a dormant volunteer in each of us; just waiting for the right circumstances (eg organisation, spare time, opportunities to contribute, invitation to join, etc), to come out.

This explicit statement of preconceptions was the first step in helping to achieve effective bracketing.

Other steps included:

- Careful wording, review and testing of the questionnaire. Attention was focussed on ensuring that there were no ‘leading’ questions, i.e questions which suggested answers, and leading the respondent to that answer. The research supervisor provided the first level of review on the questions. And feedback from two ‘test’ respondents provided further feedback.
- Reading the interview guide prior to actual interviews to ensure the focus was firmly on gathering the lived experiences of the respondent, and to avoid phrasing the questions into leading statements.
- Bracketing during transcription was achieved through focus on accuracy of transcription, and use of third-parties to cross-check the transcripts.
- A selection of respondents were also provided with the transcripts of their interviews for cross-checking purposes.
- Bracketing during coding was achieved through a strict discipline of using actual ‘utterances’ of respondents as titles of emergent themes.
- This same discipline was applied during the constant comparison and merging of themes, to form higher level constructs

### **Accuracy of Transcription**

Ensuring accuracy of transcription is yet another measure to ensure rigour in the research (Corbin and Strauss 2008). Feedback loops were used to cross-check transcription. These were carried out at three levels: the researcher himself cross-checking the transcripts, some respondents were given their transcripts to cross-check, and a sample of transcripts were cross-checked by uninvolved third-parties. The process was as follows:

- a) The recorded interviews were transcribed by the researcher within a few days after the interview at the most. Some were carried out on the same day as the interview. Typically, a week after the transcription is completed, a full review is then undertaken, where the transcript is read while listening to the recording. Any discrepancies are corrected. An accuracy of 99.6% was observed.
- b) Accuracy was calculated as the number of incorrect words as a percentage of the total number of words.
- c) For the first 3 interviews, the transcripts were then given to the participants to review. Two transcripts received an accuracy of 100%, and one was 99.8% accurate.
- d) Four transcripts were selected at random for third party reviews. Two separate third party reviewers checked the accuracy of two scripts each. The process involved listening to the recorded interview and reading the transcript at the same time. The 'track changes' feature of MS Word was used to mark identified inaccuracies. The combined accuracy rate was 99.8%.

## **Ethics**

This research followed the ethical standards and guidelines of the Curtin University of Technology. Special attention was paid to the following:

- **Information and permission**

Participants were approached with an information-consent letter (see Appendix II) requesting their contribution to this research. The letter contained details about the objectives of the research, the nature of their contribution, and their rights as a participant. They were asked to sign the consent form, and all of them did.

Their permission was sought prior to any data collection and audio recordings were conducted only with their express permission. They all agreed to be recorded.

Permission was also sought from the leaders of the organisations before approaching any of their members. They were sent a letter (see Appendix I), along with a copy of the consent form that their volunteers were asked to sign if agreeing to participate.

- **Privacy and Confidentiality**

Participants were made aware of their rights to be anonymous. The informed-consent letter outlined the privacy policy of this research.

All participants were assigned a random code (eg VP154), and only the codes were linked to their interview transcription, thus maintaining anonymity of the responses. The Audit Trail only referred to participants by their assigned code. The list of participants and assigned codes were stored in a password protected spreadsheet.

## Audit Trail

### Changes to Interview Guide

In true spirit of the Qualitative approach, the interview guide was allowed to be influenced by the respondents. This took the form of findings from the analysis from one interview leading to the modifications and additions of questions to the guide. Some questions were removed as well. The evolution of the Interview Guide is depicted in Appendix V. Some of the main changes were:

1. The idea of getting volunteers to write a couple of paragraphs of their journey and experience as a volunteer was abandoned. This was planned to happen at the end of the interview – but after two interviews, I felt that the participants had already given a lot through the interview, and did not have much left to write about.
2. I added a question at the end as a summary and start of the closure phase, whereby I asked the participant to state the factor/s that motivates her/him as a volunteer. This might bring up some new constructs not captured before, and could also be used to check for congruence with earlier answers (an element of triangulation).
3. One area I have decided to explore more explicitly came out of the interview. This is directly asking participants views of why people join a volunteer organisation, but then doesn't become actively involved.
4. To provide a better closure to the above question, I have also included a potential follow-up question in the form of “what do you think can be done to get these volunteers more involved?”
5. A question about the expectations was added. It included exploring expectations before joining, and then whether those expectations were met.

### **Personal experiences during interviews**

When interviewing Make-A-Wish volunteers; some of their answers were ‘testing’ in terms of their view of the organisation, eg. some of the information they said they never had, and when I knew those were sent to them, or that they could have asked if they were really interested. Thus, I had to stay alert and focussed, and not defend the organisation or ask probing questions like ‘you could have asked someone about this if you were really interested, why didn’t you?’ as the participant could then become very self-conscious of their answers, and filter them for the rest of the interview.

What about the impact of the interview on the volunteer? Could the deeper probes bring to the surface the ‘real’ reasons of involvement, which could then have two possible effects: a) volunteer gets more committed or b) volunteer leaves organisation. It was observed in a couple of the interviewees that, in the weeks following the interview, there was increased enthusiasm and involvement. This may or may not be a result of the interview. If it was the case, it is in line with the ontology of becoming, whereby realities are constantly being created. Thus a two-way qualitative interview will impact on both the researcher and the respondent, with new realities being created for each (Fontana and Frey 2008). Kvale (1996) stated that the knowledge obtained is produced through the interpersonal interaction in the interview. The active interview leads to a contextually bound and mutually created story (Holstein and Gubrium 1995). Here the interviewing skills of the researcher is important in terms of not leading the respondent. Questions need to be asked objectively. In the case of this research, the interview guide helped in this process, with careful wording of the questions. Prior to each interview, the researcher also performed a mental bracketing exercise of reading the statement of preconceptions and the interview guide, and firmly anchoring the goal of allowing the voice of the respondent to be heard.

## Chapter 4: Findings

As mentioned earlier, Atlas Ti was the software used to aid in the analysis of the interview transcripts. This software tool allows for an interactive approach to data analysis, and greatly aids for data manipulation and retrieval in qualitative data analysis. This chapter presents the findings of the study, in its original format; a true presentation of the voice of the respondent.

The process of iterative comparison and combination of constructs, following the principles of grounded research, led to the emergence of the following categories:

- Personality
- Family values
- Religion
- Life experiences
- Societal pressure
- Cause of the organisation
- Looking for meaning in life
- Need for belonging
- Sense of contribution
- Pride in the organisation
- Enjoyment
- Expectations
- Time Constraints
- Changed life circumstances

These categories will now be presented alongside their source quotes from the interview transcripts. These are presented verbatim, as said by the respondents. They are the raw data gathered from the research, the actual voice of the respondents. They are shown in italics and the symbol ‘/’, is used to separate utterances of different participants.

## Personality

This category emerged from one of the main research questions, namely ‘why do people volunteer (for the child-focused sector)?’ It is made up of the following 3<sup>rd</sup>-level constructs which emerged from the constant comparison and aggregation process.

- Like to give personality:

*/ I think in fact that it's a personality trait - that I like to give; I'm a very giving person in other areas of my life as well. And I think that's a probably a personality trait that you need to have, to be a volunteer worker. If you weren't a giving person, you wouldn't be doing that / I mean, you find that some people are very giving and like to give, just generally / That's probably my motivation, that I like giving / that's just the person who you are. Just the type of personality / I like to help people, I like to see people happy / In my case, it's the personality trait that is the biggest driver / I think it might still pretty much be the internal traits of the person as well / In my case, it was definitely the internal driver / yeah, I think only certain people volunteer; people just wouldn't, I know I've spoken to some people, and they're like . . . oh . . . there is just no way that they'll ever volunteer a day out of their life or . . . I mean they just wouldn't do it. So I understand . . . I think it does come down to personality; certain people are willing to give up things, others just will not no matter what, self-absorbed, they don't want to contribute anything, or help out.*

- Helping others:

*/ I guess it's sort of personal satisfaction out of doing something that assists other people / getting involved and helping out / Probably the fact that you are doing something for someone other than yourself / To help out people that are less fortunate than yourselves. For me, that's probably the overall thing / and I felt fantastic having done something for other people /*



- A desire to give back to the community:

*/ I suppose the desire to do something more . . . more for the community /  
And then over the years, you start to become more in touch with the  
welfare side. And we think more about other people / and thought that that  
was an important issue and I could probably help in some way / It sounded  
interesting, and at the time I was looking at different things to do for my  
community service / I get satisfaction that I'm actually giving something  
back to the community / I've always felt a duty to give something back /  
doing things for the community / I suppose the desire to do something  
more . . . more for the community /*

### **Family Values**

This category emerged from the following:

*/ When I was 15, my godmother, she works for Activ, and she sort of said  
'why don't you come along?', to one of the Saturday day services, so I went  
to one session, and then I went to a couple, and helped out and stuff like  
that / Yeah, definitely I got those values . . . in terms of doing things for  
others, from my parents. / Yeah . . . that's the way that we were raised. Yeah  
definitely /*

### **Religion**

*/What really prompted me was that . . . I'm a very spiritual person, / And it  
reminds you that life . . . you can just . . . karma . . . what goes around  
comes around. / And partly religious as well . . . because I'm a big believer  
of you should help others as much as you can. So partly religious  
motivation, / I have a Christian faith. And my family . . . I've grown up in a  
Christian family, and my parents are very very involved in the church. So, I  
guess that's how I . . . I got involved in the church as well. / but it's also  
down to culture, religion, lifestyle. Take the muslims for example . . . I  
think one of the five pillars require them to be charitable. From what you  
earn, you take what you need, and then you gotta give to the poor. And  
then there is the Protestant ethics - they have to be frugal. They only take*

*what they need, and put the rest back into production / religion is a big part of it. Spiritual aspect. /*

## **Life Experiences**

- personal life experiences; connection with past event:

*/ I think it's definitely . . . they're reasons why people join. Hmmm . . . I think . . . like Michelle, she wanted to donate back for it pretty much. And she's given her time and effort, because we helped her at that time. So pretty much they are doing for the person that's been in that situation. So, yes this plays a role in people joining, if they had experienced it first hand, or someone in the family or a friend of a friend. That type of thing, if you know of it, you'll help out / I'd say that it has huuuuuge role. For me, when mum used to look after the sick children, and hmmm . . my nephew got epilepsy, so he's in hospital a lot, you know, you see all the other children / In my case, I think the personal experiences is the biggest contributor /*

- Someone in the family had cancer:

*/ Recently we had people in the family had cancer and stuff / Some people had a niece or a nephew who had cancer and passed away. It's usually cancer related / My son had cancer and got a wish granted / I had cancer when I was a kid and got a wish granted / I saw a friend's kid get his wish granted /*

- to heal my past:

*/ so I'm probably trying to right the wrongs of the past / So, I guess I was trying to heal my past / Some people just do it to make themselves feel better / I found out that for most people, it was a historical link / Some people go into the field because of their past /*

## Looking for meaning in life

- to find meaning in my life:

*/ And I guess I wasn't really feeling much value in what I was doing for a job, in the sense of giving something worthwhile. So, I was probably looking outside of that to do something else in my life, that would give me that feeling / I enjoy doing something different from my work; you know what I mean, like there's something different / And part of the reason for joining was to do something different from the day to day role / there was something lacking in my life that made me wanna make some sort of contribution / Gives you a purpose . . like say you hate your job, or things aren't so good, you'd want to do something like this, it gives you a purpose, a meaning, something to make you feel good after you've done it. Yeah, it would be something really good to do / In my case, the biggest contributor . . . . to find meaning. Like I mentioned earlier, help me find perspective in life. Hmmm . . . yeah I guess it is 'meaning' . . . yeah I think that's predominantly the reason /*

## Cause of the organisation

- Wanted to do something for kids:

*/ I had heard of it, and I knew it was kids based, and everything else that I was involved with wasn't. So, that was the main reason / And I'm definitely driven by wanting to make a difference in their lives / It was primarily the desire to work with kids / The interaction with the kids was the thing that attracted me to it / it was the interaction with the children that attracted me to MAW /*

- Granting wishes for kids:

*/ Granting wishes for kids was the important criteria for selecting MAW / Yeah . . and they do fantastic work - I mean they grant wishes. / so if I had more wishes allocated to me, it would be more in context. / You really want to follow through and make the wish happen / I prefer to see the end products - the wishes for the kids. / others just want to do wishes /*

## Sense of contribution

- Satisfaction of doing something worthwhile:

*/ the satisfaction that you are doing something worthwhile . . . that you are helping . . . just rewarding seeing the smile on the kids faces or . . . and even on the parents / A sense of satisfaction I suppose. You have to . . . it makes me feel a little bit better, doing something useful with my time /*

- Seeing the results of their efforts:

*/ it would be wish-granting, that's my favourite part of it / Yeah . . . and they do fantastic work - I mean they grant wishes / Probably the actual time spent with the wish children and their family / But when you actually see it yourself, it is actually more rewarding / I prefer to see the end products - the wishes for the kids / so luckily I got sent on a wish / And then, once you go on a wish, it's such a buzz afterwards / I love going into children's houses, doing the wishes, doing presentations / It would have to be that wish grant at Aqua. Yeah. The girl I think has cerebral palsy, just the way she was reacting, was . . . wow ! She was really excited... you could see it. And that I thought was the best bit. The actual wish grant event itself /*

- Interaction with kids:

*/ Just the interaction with kids, seeing their excitement / Probably the actual time spent with the wish children and their family / It's seeing kids on the wards, giving them colouring and things like that. Interacting with the kids / It was primarily the desire to work with kids / Having that child being able to smile, after enduring whatever they've been through, is a pretty awesome experience / Just seeing how happy the kids were /*

## Enjoyment

Enjoyment of the activities is crucial for people to stay involved. The cause of the Org is a key driver in people joining, and is then often secondary in the life-cycle of the volunteer. Enjoying the activities becomes one of the primary drivers for staying.

*/ The cause itself is not enough to keep you there, the element of fun is crucial. 'Cause there are a lot of good causes out there too. There are other foundations like Starlight, who do the same thing / if the activities were not fun, then I'm not likely to stay / The cause will not stop being a contributor . . . I guess you'll see what you were doing is . . . is like helping . . . getting something done. Yeah, if the people were not nice, or the activities were not enjoyable, I'd go somewhere else. Go to a different organization / no-one is going to keep doing something if they are not enjoying it, are they? / if I wasn't enjoying the activities, I wouldn't stay involved /*

## Societal Pressure

*/ Society expectations. Especially you see it at Uni a lot. You speak to people and everyone is doing something. You know, like everyone is involved in something at Uni. And hmmm.... I know going into Uni, you get pushed upon you all these volunteering sort of pathways. Hmmm . . . whether you like or not sort of thing. And the impression that I got, when I was going into Uni is that, everyone does it, so you might as well do something. So, society in effect is pushing people to volunteering. / But the majority and the impression that most people get, hmmm is that most people do volunteer for something. / But yeah, I think society does influence it a lot. Especially in Australia, rather than a different country. / And you see it in the younger generations, I think it's a generation thing as well. / A lot of people gives back because they feel that they may be judged, that a very basic interpretation. Yeah, fear of judgment./ I personally didn't feel like there was pressure . . . but maybe some people*

*might feel that in terms of . . . if they are exposed to volunteers a lot, and then if they are the only one in the circle who's not involved . . . Actually I do have a lot of friends who are involved with things as well, but I didn't feel pressured. But when I hear about some of the activities, I felt like those are some of the stuff I'd like to do too. I've got one friend who has recently been to an orphanage in Thailand, which I'm hoping to go with her next year maybe /*

### **Pride in the organisation**

*/ That's a motivator for me, people know that I'm involved with MAW / when you hear people, speak about the power of a wish, which is kind-of a slogan, that we use within MAW, when you hear people talk about that, and when you watch the video of a child's experience about being a wish kid. That motivates me a lot to not only continue doing volunteer work with MAW, but to do more for it, to talk to more people about it, to get involved more in behind the scenes activities / Yeah, I think there is an element of image associated with volunteering / the only thing I would do is probably a bit more publicity. ... perhaps TV advertising. / And yes, I've been a volunteer for about 5 years now, so yeah . . . it's giving me something that I value. I guess I'd be 50 and still doing MAW - 'cause I love it that much. / watching the videos on the power of a wish, that sort of stuff, they would be the times in my volunteer experience that have made me consciously think about how I can do more as a volunteer to spread the word, and to spread the good news about MAW does / I think it's when you see articles . . . for me, it's when it's put in the media or when you hear about it more /*

### **Need for belonging**

*/ Yeah, there is a deep human need to belong. Even for people who don't volunteer, they belong to something. Whether it's the school P&C, it's a form of volunteering, even going down to the local skate park, it's a common group of people, with a purpose and they go there regularly. And get to know the people there. It's not volunteering, but it's bonding, it's*

*belonging. So, it's very important that volunteer organizations provide that sense of belonging, to help satisfy that deep human need. / And the sense of community that they get from it. Yeah, so I think that workplaces are also a source of a sense of belonging. If you can foster that sense of belonging, people will stay longer. / Yeah, I think there is a bit of that. Community living in the city is on the decrease, and worklife is getting more and more transcendent, so people do look for some bonding with some sort of a group. / I'd strongly agree with the people needing to belong, feel part of something. When you look at documentaries of other communities, and how they are so tight as a group, it makes you feel like, you'd want more of that in our society / was primarily because I felt welcome, and I got along with the other volunteers there, and they just made me feel as part of the team / Maybe with the new volunteers, if we make them feel part of . . . I hate to get all touchy-feely . . . if we make them feel part of the family, / that make them feel part of an overall team. 'cause I know that's what worked for me. /*

### **Time Constraints**

Time constraints seem to be a very common reason of why people don't do more volunteering.

*/ the only thing I'd say it's more my personal circumstances, so being flat out at work and everything, so it's actually restriction of time. Yeah . . . time is a constraint for me, definitely / The reason I didn't do more, is because we went away after my shift on Monday night. We were away for a week, otherwise I would have done more / I thought ooh, I gotta go to Uni, I did one camp, and also worked in the office 1 day a week, I didn't really continue much, I didn't want to bite more than I could chew / Again, time constraints these days, don't give me that much time to do, as much as I would like to contribute; Uni was a nightmare 'cause I didn't have a life . . . / Time has been the biggest constraints definitely. / Time has always been the constraint. In terms of personal reason not wanting to do something - never been a concern. / but whilst I've got these time*

*constraints . . . and if I feel I can't give 100%, I don't take it on / there might have been a couple of fundraising events that I have missed out on, because of work or other commitments, / And at the time I gave it away, again it was because of my work commitment. / Time and family might be some of the hurdles that delays or stops this. / Hmmm . . . only in the sense that I can't do more; like I wanna do so much more, and can't because of time restraints. Yeah, time is the factor. 'Cause when it comes to me still having to work and look after my husband who can't work, and still run a house, then yeah . . . time becomes a big thing. Yeah, so that's the only frustrating thing. 'Cause I wanna do more and just can't. / And the other thing is that I don't have the time anymore, to commit to it /*

### **Changed life circumstances**

*/ Paula and I were thinking, pretty much decided we were gonna have a child, and I just didn't want to commit for the next 12 months, 'cause I knew the next 12 months was gonna be pretty much full on if Paula got pregnant, which she ultimately did. So, that was the main reason that I left, 'cause I wanted to devote my time to Paula and the child. / Don't know . . . probably start my own family soon, I'm getting old. (laughs) Don't know how that will work with volunteering and work . . . but we'll see. / the time that I am available to spend on wish-granting I think will probably decrease a little bit, 'cause I have quite a lot of work commitment at the moment. Hmmm .... And I don't see that slowing down anytime soon. / Oh, I had something happen at work, which might prevent me from doing so. So, yeah, time will be a bit of a concern for me. / And then I need to break, cause I changed . . . the guy I used to work for had moved into his own firm. So, we were doing long hours and I wasn't gonna be able to commit. /*



## Expectations

This category proved to be very strong, with heavy grounding from the data. In the 'Emergent model', the category is then split into two components, because of the impact each component has on the ongoing involvement of the volunteers. The component 'Expectations met' is linked to 'Staying Involved'. And the component 'Expectations not met' leads to 'Stop Involvement'. The 'Expectations' category was originally made up of the following sub-categories:

- Expectations before joining:

*/ So my expectations were quite high to start with; but once you get in, you understand the organization better / Other than that, I think we should have more sharing of stories, not just the wish granting, but even the home visits. Just hear what other people are going through, and if you are going through the same / the best thing you can do as a new person . . . straight up is go out on a wish and see kids and the outcome. / People are joining to give something, they have to . . . they obviously want to get something out as well. / Other than that, I thought we would be a bit more organized / I thought that when I joined . . . that we would have more contact with PMH. Like when I started, I thought that we would be there more often. / . . expectation was that you would be treated well by the other volunteers. That your time would be acknowledged, appreciated . . yeah . . and understanding that you have other commitments and might not make it all the time./*

- Expectations v Reality:

*/ The expectations are high, but we shouldn't really have such expectations. It's all volunteers at the end of the day. / So, if the activities I was being asked to do and was getting involved in were not enjoyable, then no I wouldn't stay / . . coming to the meetings, didn't hear much, there wasn't any discussions about the fundraising events . . . . I think more discussions would be good / I think part of the problem is, people may not feel that they are being included / Yeah,*

*delegation skills is something that office bearers need to develop. I understand that they might have delegated before and been burnt, hence their low trust behaviour. / I only want volunteers who are dedicated, know what is happening, to go in for wishes / What makes it hard is when people don't get along, and you're trying to work together, to do things. / Probably I had the wrong expectations. I maybe didn't ask enough questions or the right questions when I was joining in. / I thought there was gonna be a full workshop, full training, like in a new job. I expected that, and didn't get it. I understand why I didn't get it, it's a volunteer-led branch, and there are no paid people putting on the training and workshop/ My perception (of what I would get to do) is different from reality perhaps. I wanted more contacts with the kids - and am not sure that that is even the role of MAW. I just perceived it to be when I joined. / With your probation and things, it takes a while to do all that, and I probably didn't realize all that at the start. /*

- Expectations met:

*/ I think we should get involved in an organization because of what the objective is. And the objective of MAW is exactly like what I thought / As long as the communication is always there and the people know that they can ask anything, or if they are upset to talk to anybody within the group, then I think you'll keep it together. / it's the positive experiences that keep them, otherwise they are more likely to leave / Getting along with the other volunteers is quite important as well. 'Cause you feel that everyone is working towards the same goal, that's good teamwork / Radio Lollipop was very much what I thought I would be doing. / Yes, they have. I guess the first year it was a bit harder. I got put on wishes fairly quickly. I also got put on wishes with energetic people like Dean and Lisa. That was good. / I also liked the look of MAW, because it was . . . basically just to commit to 3 events per year, but obviously there is so much more to do if you've got the time. I felt that it was a good one to be involved in as well, cause it wasn't too demanding. So, it met all my expectations in terms of the time and effort you can put into things. . . . and they are the sort of events that I thought I would be getting involved in. / Oh, absolutely. I mean I didn't have a clear set of expectations in my head . . . but,*

*in terms of expectations I had, it exceeded it, absolutely. / I can't believe it's been a year already. It's been really good / I guess I knew a little bit about them before I joined, and yeah . . . I had expectations . . . and yeah they delivered. /*

- Expectations not met:

*/ So, they nearly lost me at a point. But you learn by that. If you don't keep volunteers interested, they'll walk. / I think that new volunteers must be kept in the loop and babysat for their first 3 months at least, otherwise those people won't stay / If you are not given the tasks or jobs that you joined for, you'll walk / You don't give them wishes, they're not motivated. What's the point of staying, they might as well go to another charity / So, they will move to another charity that can provide them with that instant . . . instant kick I suppose. / if they are bored, they will go. If they're not doing what they expect to do, like granting wishes, they'll walk / Once we attract them, trying to keep them, I think, it's the whole group aspect, the meeting takes place, and there's not so much information for the new people. They come in, they sit in and they sort of figure out for themselves . . . they might not stick around. / prepared to utilize volunteers to the best of what they can . . . And I think, they don't . . . it's almost like they don't wanna move with the times. And I just feel like MAW, has got a lot of young people, a lot of fresh eyes, you know, new blood; listen to what they want, you know, and they might have some amazing opportunities, and it might not have been done before, but that doesn't mean that it's not a good opportunity or something / you need to make sure that you walk the line of your goals. / But also, people who have tried to make a difference, have found themselves burnt out, as they don't get the support that they really need from the rest of the crew. / I honestly thought that if I get more involved, I would get more out of it. I was already thinking that it wasn't doing much for me, personally I wasn't feeling very involved /*

## **Links between categories**

### Life experiences and Cause of the organisation:

For some people, internal personality trait is seen as the main driver of becoming a volunteer, with life experiences strongly influencing the choice of which organization to volunteer in.

*/ In my case, it is definitely the internal trait that is the main driver, and the life experience helped channel the direction of the volunteering. The life experience does influence it a lot. / before such life experiences, I already had the drive for volunteering. It is a very broad thing, the life experience just guided the direction./*

### Changed life circumstances and Time Constraints:

Changed life circumstances have often led to time constraints, and this has led to people resigning, or having reduced contributions.

*/ I was in my final year and just the workload just piled up / Just with that and work and other things I do on the side, unfortunately the volunteering had to go by the wayside / because I took on a bit more this year, as fundraising coordinator, plus working full time and doing the graphics side of things, I gotta sort of slow down a bit. And just try to fit everything in, and not take too much on /*

### Enjoyment and Expectations:

*/ If I was really not having any fun, I'd probably look for a different group to be a volunteer for. Where it was something, a cause I wanted to be involved in to help, plus it was going to give some enjoyment during the work / if the activities were not fun, then I'm not likely to stay /*

Links such as these, will be clearly shown and explained in the Emergent Model presented in the next chapter.

## Chapter 5: Discussion

The emerged categories described in the Findings chapter, when looked at from their context (for example ‘Time Constraints’ emerged from the answers of ex-volunteers, when asked for the reasons why they left), led to the formulation of an ‘emergent model’ as shown below:

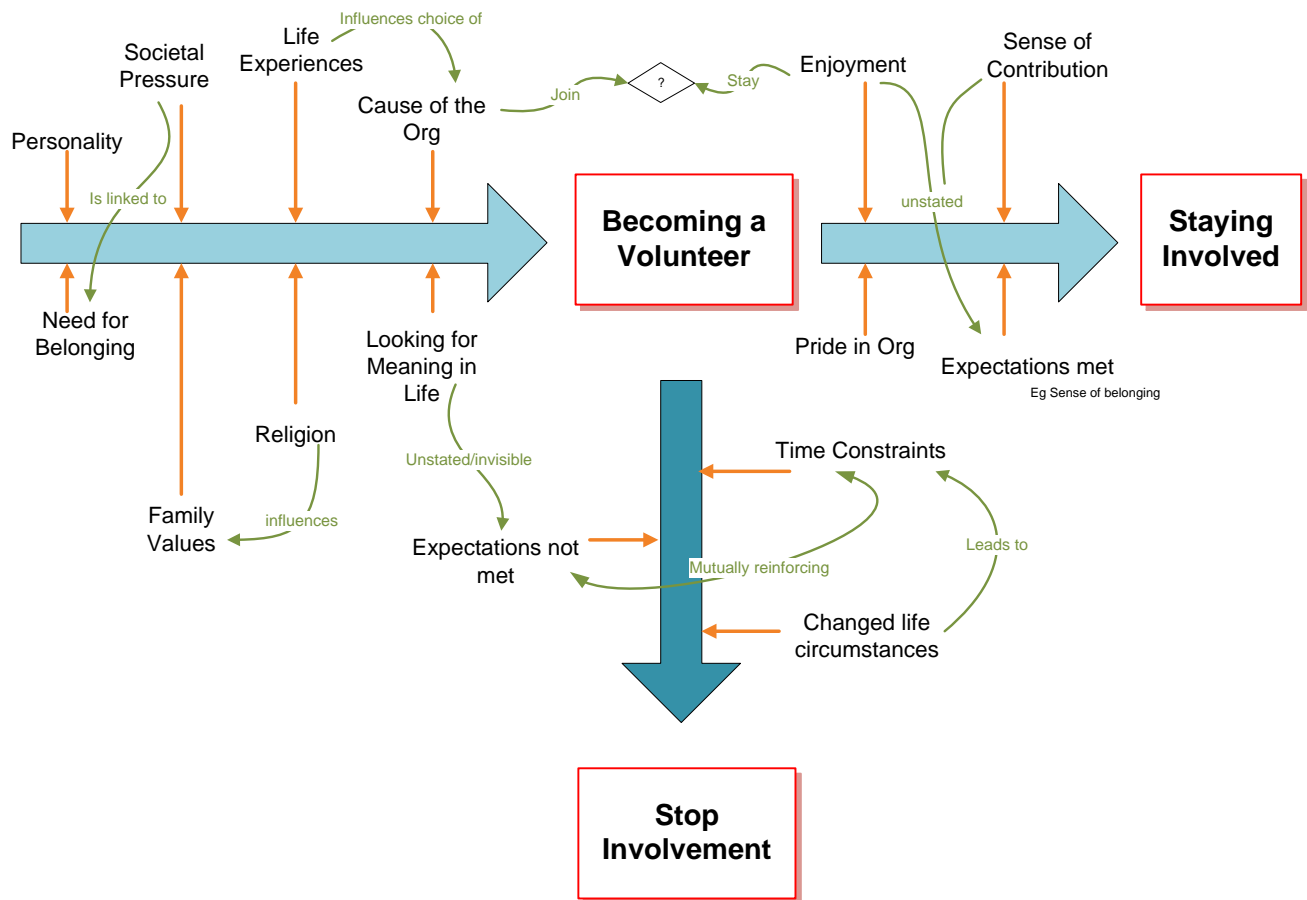


Figure 13: Emergent Model

The Emergent Model is made up of three parts; each represents a set of categories that emerged from the responses to questions that related to the three research objectives.

The three parts include:

- what motivates volunteers to join a specific child-focused volunteer organisation, ('Becoming a Volunteer' box in the Emergent Model)
- what motivates volunteers to stay committed to that organisation, (Staying Involved), and
- what factors contribute to volunteers leaving the organisation (Stop Involvement).

The following sections present and describe the three parts of the Emergent Model in greater detail.

### Why people become volunteers

This section focuses on the categories that related to 'why people become volunteers':

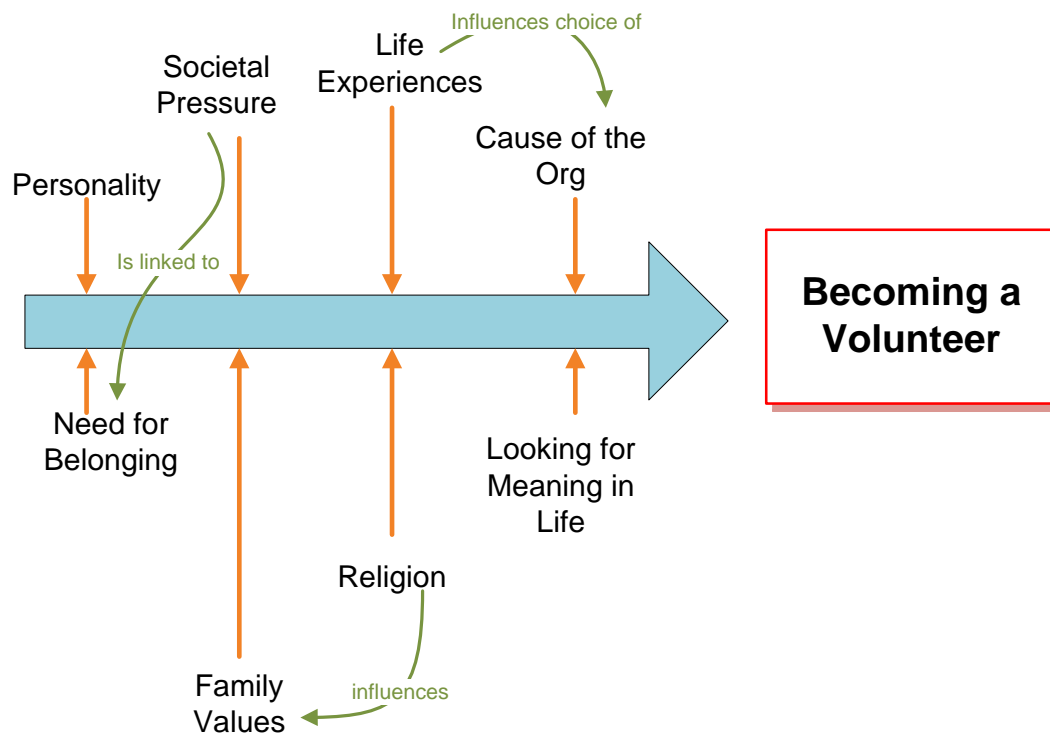


Figure 14: Why people become volunteers

Emerging from responses to the questions pertaining to why they became volunteers, were the following categories:

- **Personality:** this category is about the internal traits of people such as a ‘helping disposition’ and ‘like to give’. These are the characteristics which nature has endowed individuals with. ‘I was born like that’ is a representative statement. This category is on the ‘nature’ side of the nature v nurture debate described earlier in this document. It represents verbatim respondent utterances such as *‘I’m a very giving person in other areas of my life as well / If you weren’t a giving person, you wouldn’t be doing that / I mean, you find that some people are very giving and like to give / I felt fantastic having done something for other people / I get satisfaction that I’m actually giving something back to the community.* A broader selection of utterances was provided in the ‘Findings’ chapter.

Volunteer motivation literature is filled with the word ‘altruism’, and it is used to describe the personality trait of a desire to help others just for the sake of it. An altruistic person is thus a person who is purely motivated to help others, without thoughts of personal gain. Evidence of altruism has been found by researchers such as (Coke, Batson, and McDavis 1978; Dovidio, Allen, and Schroeder 1990; Batson 1991; Krebs 1975).

Other researchers have argued that altruism does not exist, because the feelings of relief, joy and pleasure that people derive from their ‘altruistic’ activities, are personal gains and thus the activities are egoistic rather than altruistic (Cialdini et al. 1997; Maner and Gaillot 2007; Simon, Sturmer, and Steffens 2000). The debate between egoism and altruism had two main protagonists in the 1970’s and 1980’s;

Robert Cialdini focused on negative state relief as the basis for self-interested actions, whilst Daniel Batson highlighted the existence of empathy-based altruism to explain why some people helped some of the time. The debate was put to rest when in 1990, Jack Dovidio and colleagues, supporters of Cialdini's position, stumbled across the existence of altruism whilst trying to prove egoism (Dovidio, Allen, and Schroeder 1990).

It must be noted however that many of the research that concluded against altruism were conducted on the cases of helping in a specific situation, eg will a stranger stop and help a person sitting on the side-walk injured. These were mostly in the form of ingenious laboratory experiments. Volunteering in a not-for-profit organization is different in the sense that it is usually not a spur-of-the-moment decision, and involves some thinking and research, and then seeking out the organization. And research into this type of prosocial behavior has revealed the existence of Altruism.

David Dunning (2011) argues that the pleasure obtained can be just a consequence and not the ultimate goal; that is, the main motivation is to help others, and feeling good from it, is just a side-effect. Thus altruism does exist. Stocks, Lishner and Decker (2009) describe those pleasurable feelings or egoistic outcomes as unintended consequences.

Another attack on the existence of altruism comes in the form of 'social desirability'. This is a common concern in survey research in general, and in volunteer motivation research in particular. The problem is that respondents may



tend to report motivations that would make them look better, (Shye 2010). Pearce (1993) believes that in volunteer motivation research this phenomenon would tend to strengthen the weight of altruistic motivations in volunteer responses. Volunteers can also provide answers to questions of motivations, in line with societal expectations at the time. Tsang (2002) describes humans as being very adept at moral rationalisation; that is, humans will find a moral reason for their actions. Thirty years ago, Smith (1981) wrote about how people like to attribute their volunteer work to socially assumed reasons of prosocial orientation, and that the answers given may not have been the individuals actual motives.

Some researchers (Francies 1982; Gidron 1984; Smith 1976) have termed this phenomenon as ‘altruistic deception’, whereby volunteers socially construct their volunteer work as having been motivated by altruistic purposes, regardless of any other actual reason for engaging in the activity.

The impact of this phenomenon is not likely to be significant in this research, as the breadth of the findings (15 Categories), means that ‘altruism’ or potentially ‘altruistic deception’ is a very small part indeed. It is potentially affecting just this one category, ‘personality’. Many egoistic (ie non-altruistic) categories such as ‘Need for belonging’, ‘Looking for meaning in life’, ‘Societal Pressure’, ‘Enjoyment’ and ‘Expectations not met’ have emerged from the responses. Thus it can be inferred that respondents were open as to their motivations, and did not respond in a ‘socially desirable’ way. All categories are described further down.

Another potential issue is that sometimes, responding volunteers might not be fully aware of their motivations. Indeed, motivation is a subconscious force, and might not have been brought to the conscious level in many volunteers. Gillespie and King's (1985) view is that if we do not ask people what motivates them to volunteer, we will never know the answer. On the other hand, Mackay's (2010) view is that as soon as you ask that question, the respondent will feel the pressure of coming up with the 'right' answer.

This is likely to be more of an issue in quantitative research, where questions with multiple choice answers, might prompt the respondents as to potential motives, and does not leave room for any clarification. In this qualitative research, using a semi-structured interview, attempts were made to ferret out the real motives, with follow-up questions, and with 'triangulation' questions towards the end of the interview to cross-check earlier answers. And the fact that many egoistic motives emerged from the responses show that, respondents did not try to come up a 'right' answer, but rather were open and allowed their true motivations to be known.

Evidence of an altruistic personality has been found by Oliner and Oliner (1988) and Piliavin and Chang (1990). Other researchers such as Hoffman (1981), Allen and Rushton (1983) and Rohs (1986), have identified 'Personality' as an important contributor to volunteering. Snyder (1993) has also found evidence of a 'functionalist' personality. Functionalist theorizing posits that "people will seek out volunteering opportunities to the extent that they believe that volunteering will fulfill certain motives or help them to meet specific goals". Piliavin and Callero (1991) found evidence of the development of an altruistic identity in blood donors.

Carlo, Okun, Knight and De Guzman (2005) also found that personality characteristics play an important role in volunteering, especially the traits of agreeableness and extraversion. In his 2005 study of student volunteers, Liao-Troth (2005) also found empirical evidence for the role of agreeableness.

Matsuba, Hart and Atkins (2007) reported that 'personality' is a predictor of volunteering. A helping identity, along with social opportunities led to contribution to others. They concluded that there were psychological and socio-structural influences on the commitment to volunteering.

In terms of the motivational theories reviewed earlier in this document, the most pertinent in relation to this category, is McGregor's Theory Y, which he described as the integration of goals, whereby people will exercise self-direction and self-control in the service of objectives to which they are committed (McGregor 1960). This category is undoubtedly the most covered in literature about volunteer motivation, with lots of findings for and against 'altruism' as cited earlier in this section, and in the literature review section. In relation to the Volunteer Functions Inventory, this category would fall under the 'values' factor, which refers to human needs to express their values, such as 'concern for others'.

- **Societal Pressure:** in the context of this research, societal pressure can be described as the pressure felt by individuals to get involved in volunteering. The pressure takes the form of perceived expectations from employers, watching peers being involved, and stories in the media. This category represents utterances such as *‘Society expectations. Especially you see it at Uni a lot. You speak to people and everyone is doing something / the impression that most people get, hmmm is that most people do volunteer for something. / But yeah, I think society does influence it a lot. Especially in Australia, rather than a different country. / A broader selection of utterances was provided in the ‘Findings’ chapter.*

Leary and Allen (2011) identified ‘conformance to group norms’ as a strong social motivator. Thus there is perceived ‘pressure’ from our peers and society to behave as to their expectations. This is linked to the ‘need for belonging’, another emerged category which explains why people volunteer (described further on). In other words, people conform to group norms in order to feel part of the group. Correll and Park (2005) believe that people derive part of their self-worth from being accepted by relationship partners and groups. And they achieve this by adopting interests similar to those of their socially significant others. Such evidence was found in this research, in the form of relatives of volunteers also being involved in the volunteer organisations; there are several examples of husbands and wives, mother and daughter, and close friends, volunteering together in Make-A-Wish and Camp Quality, Perth. There are examples of friends getting other friends to join, wife getting husband to join, and husband and wife joining at the same time.

Harris (1998) found that people acquire their attitudes, interests, motivation, and their very identity, largely through their peer groups. Thus the influence or perceived pressure from peer groups can lead to volunteering. Snyder and Omoto (2007) believes that one reason why volunteerism is so prominent today is because society views it positively. Individuals who volunteer are often regarded as altruistic, compassionate and generous human beings. Society indeed encourages volunteerism and the values it represents. Ellermers and Boezeman (2010) wrote about non-material concerns such as subjective valuation of group-based identities and status evaluation and their influence on volunteering. Harrison (1995) found evidence that individuals consider perceived social expectations when they form voluntarism intentions. Furthermore, Jacobson, Mortensen and Cialdini (2011) have provided experimental evidence of how social norms exert a pressure for behaviour to conform.

This category can potentially be viewed as a ‘Hygiene’ factor in Herzberg’s theory of motivation, whereby it encapsulates items such as ‘status’ and ‘relationships with others’. It can also be regarded as a ‘self-esteem’ or a ‘belonging’ need in Maslow’s Hierarchy of Needs. It is linked to the emerged category ‘need for belonging’ (described further on), in the sense that the ‘need for belonging’ is the cornerstone of ‘societal pressure’. In relation to the Volunteer Functions Inventory, this category would fall under the ‘social’ factor, which incorporates a definition of ‘being viewed positively by others’.

- **Life experiences:** This category relates to those life experiences that are relevant to volunteering, and the causes being pursued by the volunteer organisations. Many respondents reported a life experience as being a major catalyst in them becoming volunteers. For example, seeing the positive outcomes of the work of volunteers first hand, led them to volunteering, or having someone in the family, or in the neighbourhood with cancer, sensitised them to these circumstances, and prompted them to volunteer in the cancer area. Examples of utterances are: *this plays a role in people joining, if they had experienced it first hand, or someone in the family or a friend of a friend. / I'd say that it has huuuuuge role. For me, when mum used to look after the sick children, and hmmm . . . my nephew got epilepsy, so he's in hospital a lot, you know, you see all the other children / In my case, I think the personal experiences is the biggest contributor / Recently we had people in the family had cancer and stuff / My son had cancer and got a wish granted / I saw a friend's kid get his wish granted / I guess I was trying to heal my past /*

Astin and Sax (1998) found that adolescent volunteering habits carry into adulthood, ie people who have been involved in volunteering in their teenage years are more likely to become volunteers in their adult years. A US Independent Sector Survey (1999) has also found that adults who began volunteering in youth are twice likely to volunteer. Adults learn to be more prosocial through identity development, that leads to long-term commitment to altruistic action (Stryker 1980). This learning no doubt takes place through life experiences. Many volunteers give their time and effort to a cause having some personal meaning, whether it is to save a threatened bay, alleviating poverty, or supporting the arts (Pearce 1993).

Hardill, Baines and Perry (2007) provides further evidence of the influence of life experiences in the decision to volunteer. They report numerous cases of respondents joining a charity to help others who are in a similar situation that they themselves had faced in the past. Indeed, in Make-A-Wish Perth itself, one volunteer was a recipient of a wish 15 years prior, whilst another became a volunteer when her son was granted a wish.

In a US study on likelihood of volunteering, Olberding (2012) found that exposure to volunteering at school led to greater likelihood of volunteering in adulthood. The likelihood was higher than national averages. Hence earlier life experiences of volunteering influence choice years later.

This category is potentially equivalent to 'circumstances', the third of Shye's Three Causes of Volunteering described in the Literature review section (Shye 2010). Shye describe it as triggers and opportunities which prompt and facilitate volunteering. Several respondents in this research have actually become volunteers through triggers such as events which brought them into direct contact with the volunteer organisation. With respect to the Volunteer Functions Inventory, this category would be part of the 'protective' factor, which is concerned about looking after the ego, especially with utterances like *'healing my past'*. Unger (1991) concurs when she states that 'Volunteering is therapeutic'.

- **Cause of the organisation:** this is a major magnet as to why people volunteer, in the sense that the cause of the organisation captures their heart. In the case of Make-A-Wish Foundation for example, the cause or objective of the organisation is to grant wishes for children suffering from life-threatening illnesses. Most respondents have alluded to this cause being the most significant factor as to why they joined or chose this organisation. Verbatim examples of respondent answers are as follows: *It was primarily the desire to work with kids / The interaction with the kids was the thing that attracted me to it / For me, it was the interaction with the children that attracted me to MAW / Granting wishes for kids was the important criteria for selecting MAW /*

Cnaan and Cascio (1999) found that morality concerns regarding the mission of the organisation is a central element in volunteer motivation, whilst Levinson (2003) wrote that self-motivation occurs when individual needs and organisational goals and requirements converge. Schaubroeck and Ganster (1991) found that the purpose of the organisation is a determinant of the likelihood of volunteers taking part in activities.

Pearce (1993) reported that people joined as volunteers to promote the goals of the voluntary organisations. This is further supported by Haas (2000) who also found that the purpose of the organisation was the main reason why people volunteered for environmental watch organisations. Stunkel and Grady (2011) found that one of the motivations for people to participate in research such as clinical trials, was the objective of the research, and their desire to contribute to that objective; Hence, driven by the 'cause'.



The cause of the volunteer organisation would link to the 'values' factor of the Volunteer Functions Inventory, whereby people are driven by their personal values. Thus if their personal values were in tune with the cause or mission of a specific organisation, they will be attracted to volunteer for that organisation.

- **Need for belonging:** this category relates to the inherent human need to belong to a group. It starts very early in life, where belonging to a ‘family’ ensures survival, and continues through groups at school, college, university, and at work. And outside of those, people still seek other groups to belong to, such as sports clubs, hobbies and volunteering interests. Examples of utterances follow: *Yeah, there is a deep human need to belong. Even for people who don't volunteer, they belong to something / If you can foster that sense of belonging, people will stay longer. / was primarily because I felt welcome / they just made me feel as part of the team /*

David Dunning (2011) talks of the ‘need to belong’ as one of the three basic human needs. The strength of this need is seen in human’s energy and time spent in the number and variety of relationships that is pursued, and in the effort to being noticed, valued and appreciated. Leary and Allen (2011) describe the ‘quest for belonging’ as a fundamental need that exerts a strong influence in virtually every domain of social behaviour. They believe that much of human behaviour is enacted in the service of promoting acceptance and lowering the probability of being ignored, devalued or rejected. Indeed, Sleebos, Ellemers and De Guilder (2006) have reported the influence of ‘acceptance anxiety’ as a driver to join an organisation as a volunteer.

Prouteau and Wolff (2008) conducted a study on the relational motive for volunteer work in France. They found that people do volunteer with the motive of meeting other people and seeking to make friends. They also emphasised that the quality of social interaction is crucial for the retention of these volunteers.

Several researchers (McMillan 1996; Colombo and Senatore 2005; Sarason 1974) have found that a sense of community is an important factor for involvement and helping. A feeling of belonging and connection to others can also increase people's feelings of responsibility and obligation. Social integration of volunteers within the organisation was found to be a contributor to volunteer satisfaction (Galindo-Kuhn and Guzley 2001). Haslam and Ellemers (2005) have written about the social identity of volunteers, and this translate into belonging needs driving the motivation to volunteer.

This category is a direct match to the 'Need for belonging' in Maslow's Hierarchy of Needs, and to the 'Affiliation' drive in McClelland's Drivers of Human Behaviour. In relation to the Volunteer Functions Inventory, this category would fall under the 'social' factor, which incorporates a definition of 'building relationships with others'.

- **Family values:** this represents the influences during upbringing, and in most cases comes from the parents. Also included in this influencing circle are the extended family (grandparents, uncles and aunts), family friends and neighbours. The values of the parents and extended family get passed on to the children; for example, if whilst growing up, a child sees his/her parents or grandparents involved in volunteering, this becomes part of his/her sets of values, leading to a greater chance of volunteering in adulthood. Respondents testimonies were as follows: *Yeah, definitely I got those values . . . in terms of doing things for others, from my parents./ Grandma, she sort of said 'why don't you come along?', to one of the Saturday day services, so I went to one session, and then I went to a couple / that's the way that we were raised /*

Wilson (2005) reported that parents take their children with them to share the experience of volunteering. And that in order to fully understand the practice of volunteering we must take into account the inner dynamics of the household. This is supported by actual observed evidence during this research, whereby volunteers would bring along their children and grandchildren, and spouses to help at fundraising events. Some of these relatives eventually became fully-fledged volunteers themselves, whilst others just came and helped now and then, and these were classed as 'Helpers' by the volunteer organisations. The reasons why these volunteers brought their relatives along, was not fully explored in this research. It could have been that there were not enough people to help out on the day, or that the event was seen as a social family day out. Or it could be that they wanted to provide their relatives with exposure to the joy of volunteering.

Bekkers (2007) conducted a study on intergenerational transmission of volunteering in the Netherlands, and found significant relations between current volunteering and parental volunteering in the past.

Moen (1997) reported that those who have a previous spell of volunteering have a higher rate of becoming volunteers, and a lower rate of leaving volunteer roles. Individuals who have been socialised to take pleasure from helping others should thus feel better when they help (Piliavin 2005), and will be more likely to volunteer and help others.

People are most likely to volunteer if they are specifically invited or asked to do so by someone they count as a friend, a colleague or at least an acquaintance (Davis Smith 1995). Roberts and Devine (2004) concluded that volunteering take roots when it is situated within a network of informal support, especially family, neighbours and friends. Freeman (1997) found that spouses encourage each other to volunteer and often volunteer together. And indeed in Make-A-Wish Perth, there are three couples as volunteers.

This category is a direct match to the 'values' factor of the Volunteer Functions Inventory, whereby people decisions and actions are driven by their personal values. And upbringing plays a major role in the development of personal values.

- **Religion:** most religions have an element of serving others, and this has a strong influence on religious people doing some sort of volunteering. The influence of religion was reported as follows: *I have a Christian faith. And my family . . . I've grown up in a Christian family, and my parents are very very involved in the church. So, I guess that's how I . . . I got involved in the church as well. / What really prompted me was that . . . I'm a very spiritual person, / And it reminds you that life . . . you can just . . . karma . . . what goes around comes around. / And partly religious as well . . . because I'm a big believer of you should help others as much as you can. So partly religious motivation, / religion is a big part of it. Spiritual aspect. /*

In their study of the relationship between religion and volunteering in 53 countries, Ruiters and De Graaf (2006) found that indeed frequent churchgoers are more active in volunteer work, and this included volunteering in non-religious organisations.

Many other researchers have also found evidence that Church members are generally more involved in voluntary organisation than non-members (Lam 2006; Hodgkinson 2003; Becker and Dhingra 2001; Curtis, Baer, and Grabb 2001; Wilson and Janoski 1995). A 2011 survey of Iranian blood donors found that religious beliefs was one of their main motivators (Maghsudlu and Nasizadeh 2011). Giving blood is a prosocial behaviour and motivations to give blood are frequently cited in volunteer research.

In terms of motivation to volunteering, religion is only second to personality. This is reflected in the number of research and peer-reviewed articles found in the literature. Some researchers have isolated 'religion' as a separate factor, whilst others have incorporated into a 'values' factor. Religion indeed has a strong

influence on a religious person's values. As such, this category is linked to the emerged category of 'family values', described earlier.

- **Looking for meaning in life:** this category emerged from utterances relating to the human need to have significance in life; some higher meaning, higher purpose, beyond merely 'living'. The changing nature of jobs, and shortening life cycle with an employer has likely led to careers providing less and less of that higher meaning, and hence the pursuit of it, in out-of-work activities. Example testimonies as follows: *And I guess I wasn't really feeling much value in what I was doing for a job, in the sense of giving something worthwhile. So, I was probably looking outside of that to do something else in my life, that would give me that feeling / there was something lacking in my life that made me wanna make some sort of contribution / Gives you a purpose . . . like say you hate your job, or things aren't so good, you'd want to do something like this, it gives you a purpose, a meaning, / help me find perspective in life /*

Indeed, Rossi (2001) found that people volunteer to compensate for what they lack in their jobs. Previous research had also concluded that some people tend to see volunteer work as a potential source of self-fulfilment; a way of compensating for inadequate (or lack of) fulfilment in their full-time work (Anderson and Moore 1978). Piliavin (2005) contends that roles can deliver identities that can provide meaning and purpose, and that adding roles such as volunteering should enhance psychological well-being. This is supported by Keyes (1998), who found that, indeed, the number of voluntary social roles predicted higher levels of social and psychological well-being whereas the number of obligatory roles did not. Forty-five years prior to that, Seeman (1959) wrote that volunteering can facilitate the development of 'psychological resources' such as 'a sense of purpose to their lives'. An enduring driver indeed.



Stukas, Clary and Snyder (1999) in their research in child development, found that service learning can positively affect personal efficacy, self-esteem and confidence, whilst Newman, Vasudev and Onawola (1985) in their research on elderly volunteers, found that volunteering contributed to improved life satisfaction, better feelings about themselves and improved mental health. Thoits and Hewitt (2001) found that volunteering had significant impact of life satisfaction and feelings of mastery.

This category relates to the 'self-actualisation' needs of Maslow's Hierarchy of Needs, and to McClelland's 'Achievement' drive, described in the Literature Review section. And it could fall under the 'Understanding' factor of the Volunteer Functions Inventory, as it relates to the use of knowledge, skills and abilities.

## Why people stay involved?

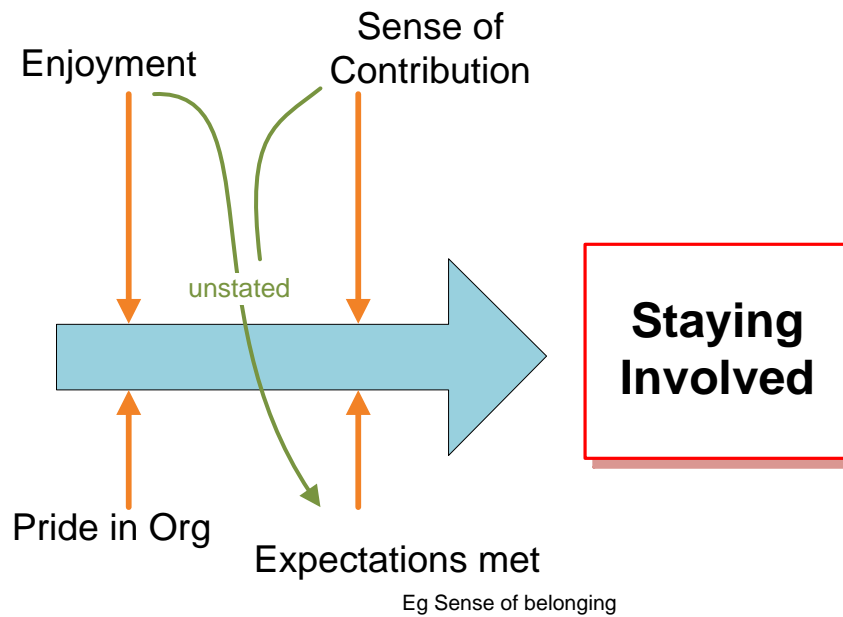


Figure 15: Why people stay involved

This section focuses on the categories that related to ‘why they stayed involved in volunteering’:

- **Enjoyment:** this category relates to the elements of fun, and positive interactions that the volunteer feels through participating in the activities of the organisation. Enjoying the activities of the organisation seems to be a crucial reason as to why people do stay as volunteers. This is exemplified by utterances such as: *The cause itself is not enough to keep you there, the element of fun is crucial. / if the activities were not fun, then I'm not likely to stay / no-one is going to keep doing something if they are not enjoying it, are they? / if I wasn't enjoying the activities, I wouldn't stay involved /*

The term 'emphatic joy' has been used by Hoffman (1981) to describe the feeling experienced by a volunteer, which would then lead to further volunteering. Thus the feelings that would arise from 'seeing the smile on a kids face', can be a powerful motivator for that volunteer to do this activity again, so as to experience a similar feeling.

The link between volunteering and mood enhancement has also been documented by other researchers (Cialdini, Darby, and Vincent 1973; Isen and Levin 1972; Wegener and Petty 1994). In other words, feelings of enjoyment resulting from volunteering activities, have led to further volunteering. Enjoyment as a reason for volunteering has also been reported by Gidron (1976), Chapman (1980) and Jenner (1981). Ryan and Deci (2001) have written about the bi-directional link between happiness and volunteering, whilst Thompson and Bono (1992) reported that US volunteer fire-fighters frequently cite the inherent excitement of the activity as a strong source of motivation. It has also been found that the role of enjoyment of volunteer work as a motivation to stay involved, increases over time (Sundeen 1992). Karl, Peluchette and Hall (2008) investigated whether the concept of 'fun at work' would appeal to volunteers, and found that volunteers had positive attitudes towards fun and experiencing 'fun at work' was associated with higher job satisfaction and lower turnover intentions.

This category is one of those 'intrinsic' motivational factors reported by Finkelstein (2009), and described in the Literature Review section. It can also be described as an 'Egoistic' motive in terms of the pleasure that it provides to the volunteer.

- **Sense of contribution:** this category refers to feelings such as being useful, giving back to the community, helping out strangers, and contributing to a better world. Typical utterances are: *the satisfaction that you are doing something worthwhile . . . that you are helping / A sense of satisfaction I suppose. You have to . . . it makes me feel a little bit better, doing something useful with my time / But when you actually see it yourself, it is actually more rewarding / Having that child being able to smile, after enduring whatever they've been through, is a pretty awesome experience /*

S.J. Ellis (2002) found evidence that ‘involving oneself in the greater community is a natural human need’. She mentions ‘giving of oneself’ as a human need, and that being seen by others as ‘resource’ can be a very important motivator for volunteering. Wolcott et al (2008) reported that volunteers of environmental watch groups, stated ‘contribution to the conservation effort’ as one of their main satisfactions from their volunteering efforts. Florin, Jones and Wandersman (1986) found that making a contribution and helping others were more important than self-interest or personal gains. Volunteering is seen as a way to help others, to be of service to the community (Gora and Nemerowicz 1985), and to assist the less fortunate. Thompson and Bono (1992) found that 87% of the respondents of their survey of US volunteer fire-fighters stated that “making a real contribution to an important activity” was a very important motivational factor.

This category relates to the ‘self-actualisation’ needs of Maslow’s Hierarchy of Needs, and to McClelland’s ‘Achievement’ drive, described in the Literature Review section.

- **Pride in the organisation:** This category represents utterances such as: *That's a motivator for me, people know that I'm involved with MAW / Yeah, I think there is an element of image associated with volunteering / the only thing I would do is probably a bit more publicity. ... perhaps TV advertising / I think it's when you see articles . . . for me, it's when it's put in the media or when you hear about it more /*

It relates to positive feelings of being associated with an organisation that is being lauded in the public space, and whose work is being recognised as a positive contributor to the world. Tyler and Blader (2000) reported that the organisation can be a source of positive self-evaluation, and thereby ensuring continued involvement. Fuller et al (2006) found that public visibility of the organisation and its success fuels pride in the volunteers and fosters their longevity in the organisation. Ellemers and Boezeman (2010) have found that, perceived importance of volunteer work is a reliable source of pride, which then contributes to satisfaction, and thus to ongoing involvement. Collective pride and self-esteem, resulting from a collective identity have also been found to promote ongoing engagement (Sturmer, Simon, and Loewy 2008). Sleebos, Ellemers and De Guilder (2006) found that affective commitment was a good predictor for discretionary efforts by group members. This is supported by Jenner (1981), Miller, Powell and Seltzer (1990), Allen and Meyer (1990) and Dawley, Stephens and Stephens (2005), Farmer and Fedor (1999).

Ellemers and Boezeman (2010) stated that “when volunteers perceive their work as important to their clientele, they feel proud, and this causes them to feel committed to the organisation”. Grube and Piliavin (2000) have found that organisational factors such as prestige and cause integrity can predict the strength of role identity which is positively related to hours spent in volunteering, and intention to stay.

- **Expectations met:** This category provides a key insight into why people stay involved. Most people join volunteer organisations with some sort of expectations; expectations of how they will become part of the organisation, expectations of what activities they will be involved in, expectations of what contributions they can make, and expectations about the processes of the organisation. Most of the time, these expectations are not verbalised or recognised, and lie just beneath the surface. And the degree to which the organisation meets or does not meet these stated and unstated expectations, plays a crucial role in whether the person stays involved or not. Typical utterances were: *So my expectations were quite high to start with; but once you get in, you understand the organization better / in terms of expectations I had, it exceeded it, absolutely / I guess I knew a little bit about them before I joined, and yeah . . . I had expectations . . . and yeah they delivered. /*

Omoto and Snyder (1995) have found that initial motives for becoming a volunteer shapes the nature and quality of volunteer experiences, as well as their satisfaction with the work. Thus their expectations being met or not, plays an influential role on their longevity with the volunteer organisation. “To the extent that an individual’s volunteer experience satisfies his or her motivational concerns, that individual will gain greater satisfaction from his or her time spent helping others and express greater commitment to continued service as a volunteer” (Snyder, Clary, and Stukas 2000). Garner and Garner (2010) found relationships between participants’ satisfaction, motivation and their responses to problems. Being ‘given a voice’, was found to be a key determinant for volunteer retention. This is in line with this research, which found that ‘opportunity for feedback’ was one of the expectations that volunteers carried with them.

Ehrhart and Ziegert (2005) acknowledge the existence of volunteer expectations, and state that non-members would create an impression of what it will be like to be a member of an organisation by using any information that they have, as signals of organisational characteristics. Thus volunteers would go into an organisation with pre-conceived ideas or 'expectations' about the experiences they will have with that organisation.

Houle, Sagarin and Kaplan (2005) found that volunteers would engage in tasks that matched their motives. In other words, volunteers come to organisation with some expectations, and would only participate in those activities that meet those expectations. Wilson and Musick (1999) reported that people continue to volunteer if performance of the role is satisfying and rewarding to them. And that, satisfaction is more or less in relation to their expectations. Davis (2005) refers to it as "anticipated satisfaction plays a large role in affecting the situational choices that the individual makes". The Female Community Health Volunteer Programme in Nepal attributes their low attrition rate to alignment of organisational and volunteer context-specific expectations (Glenton 2010). Emotional expectations (i.e., sympathy, satisfaction) were positively associated with intentions to continue volunteering, identification with the volunteer role, and predicted volunteer persistence 6 months later, for new volunteers (Barraza 2011).

## Why people stop volunteering?

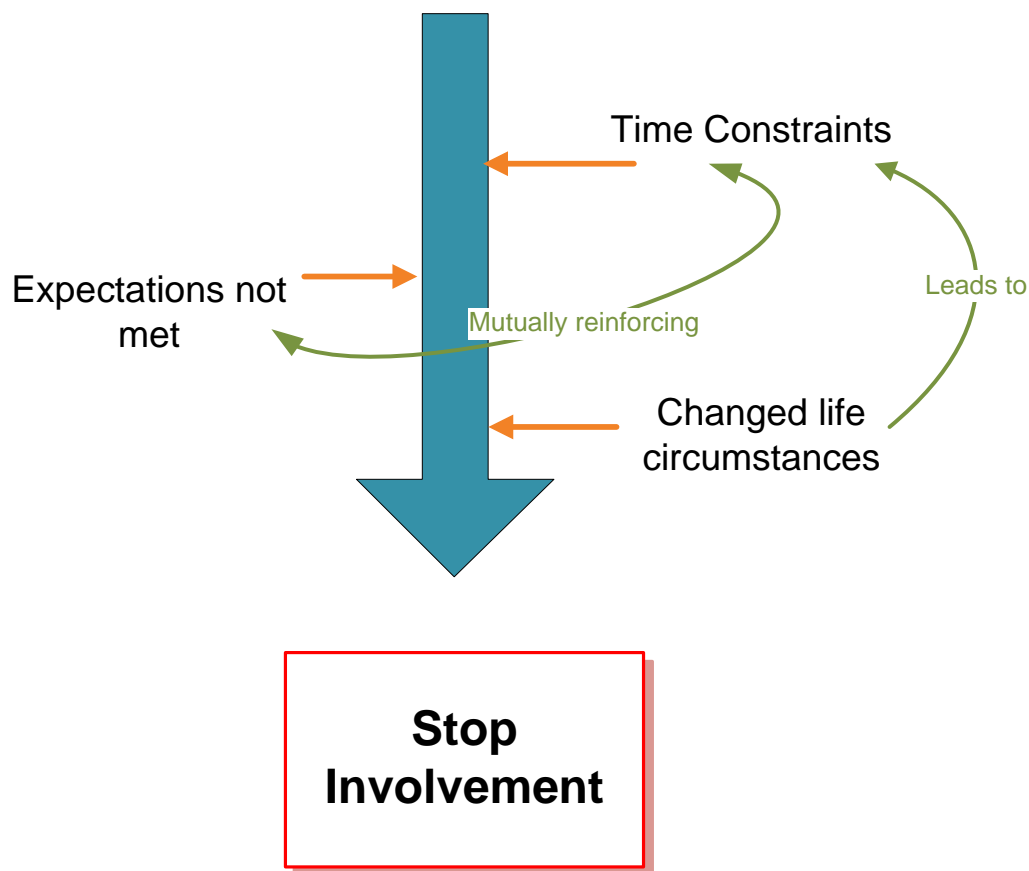


Figure 16: Why people quit volunteering

In the analysis as to why people quit volunteering, the following emerged:

- **Expectations not met:** This category is the flipside of the last category described in the previous section. People stop their volunteer involvement once they realise that expectations they had prior to joining are not being met, and are not likely to be met. Utterances that explain this are: *they nearly lost me at a point. But you learn by that. If you don't keep volunteers interested, they'll walk. / I think that new volunteers must be kept in the loop and babysat for their first 3 months at least, otherwise those people won't stay / If you are not given the tasks or jobs that you joined for, you'll walk / You don't give them wishes, they're not motivated. What's*



*the point of staying, they might as well go to another charity / if they are bored, they will go. If they're not doing what they expect to do, like granting wishes, they'll walk / But also, people who have tried to make a difference, have found themselves burnt out, as they don't get the support that they really need from the rest of the crew. / I honestly thought that if I get more involved, I would get more out of it. I was already thinking that it wasn't doing much for me; personally I wasn't feeling very involved /*

Flick, Bittman and Doyle (2002) found that failure to meet expectations associated with initial reasons for volunteering and a lack of satisfaction gained from volunteering leads to volunteer disengagement and withdrawal from projects. Haas (2000) also concluded that volunteers left the organisation when their expectations were not met.

Low volunteer attrition rates have been linked with meeting the expectations of volunteers (Glenton 2010); hence it can be inferred that not meeting their expectations could lead to volunteers leaving the organisation. Hustinx (2008) approached the issue of volunteer attrition from a change of reference perspective, whereby “today’s volunteers are capable of articulating their own views and preferences and asserting themselves as autonomous and self-conscious actors—hereby challenging traditional organizational structures”. Her findings suggest that a biographical (mis-)match, functioned as a precondition for the nature of the volunteer experience. Thus if their expectations are not met, volunteers will leave the organisation. Farmer and Fedor (1999) wrote about the establishment of a psychological contract between volunteers and the organisation, and that participation was influenced on whether expectations were met or not.

In a longitudinal study of 250 Spanish volunteers, comparing the difference between volunteers who stay to those who leave, Jimenez et al (2010) found that those who stayed were achieving higher levels of satisfaction from their tasks than those who left. Satisfaction is closely linked to expectations.

One aspect of expectations to be highlighted here is that quite often expectations are unstated, and thereby almost invisible to the actual person. They are unaware that they are going into the volunteering situation with some expectations. And when those invisible expectations are unfulfilled, it produces an unease and dissatisfaction that will lead to leaving the organisation. Volunteer satisfaction and thus ongoing involvement has been linked to their expectations (Chacon, Vecina, and Davila 2007). Omoto and Snyder (1995) found clear evidence that linked volunteers' satisfaction with their intentions to quit and their actual behaviour of leaving the organisation.

In a research into volunteers for Meals on Wheels in New South Wales, it was found that there is a group of volunteers who come in with expectations of being listened to, being appreciated, being given authority and choice whereas another group had expectations of intrinsic reward in helping others (Deloitte Touche Tohmatsu 2009). And that the well-being and longevity of either group depended on their respective expectations being met.

Linking back to Vroom's Expectation theory, whether this was a conscious calculation or an unconscious one will still lead to the same outcome, in that if they are not receiving their stated or unstated expected benefits (extrinsic or intrinsic) from their efforts, volunteers will leave the organisation.

- **Time Constraints:** This category describes the lack of time, or more accurately, the reduction in available time, as the reason for some people to have stopped volunteering. In their own words: *time constraints these days, don't give me that much time to do as much as I would like to contribute / Time has been the biggest constraint definitely. / Time has always been the constraint. In terms of personal reason not wanting to do something - never been a concern. / but whilst I've got these time constraints . . . and if I feel I can't give 100%, I don't take it on / I don't have the time anymore, to commit to it /*

This is supported by Davis, Hall and Meyer (2003) who have found that time conflicts is the biggest reason why volunteers leave the organisation. Bowlby and Evans (2011) also found that time constraints impacted on people's ability to volunteer. DeVoe and Pfeffer (2010), in their research on professionals who charge by the hour, for example lawyers, found that the behaviour of having to account for their time, negatively impacted their willingness to volunteer.

In a 2008 survey of Australian volunteers in an environmental watch organisation, respondents have cited time commitments as a major factor behind possible future decision to cease volunteering (Wolcott et al. 2008). Devine (2003), identified a need for further research to explore the issue of time and voluntary action, specifically how volunteers juggle voluntary action along with other commitments. Newton (1995) reported that limitations on volunteers' time and energies are one of the main reasons why volunteers become inactive.

Taniguchi (2012) analysed the data from the 2009 US Time Use Survey, and found that volunteering is affected from time constraints stemming from paid work and domestic workload. The highest time givers were found to be people over the age of 65.

- **Changed life circumstances:** Another reason as to why people stop volunteering is that the circumstances of their life have changed. Examples given by respondents included: moving to a different location, having a baby, a new and more demanding job. This category represents utterances such as: */Paula and I were thinking, pretty much decided we were gonna have a child, and I just didn't want to commit for the next 12 months / probably start my own family soon, I'm getting old. (laughs) Don't know how that will work with volunteering and work /*

Haas (2000) reported that altered life circumstances was one of the main reasons why volunteers reduced their hours or dropped off volunteering altogether. These were described as situational variables such as moving to a different region and getting married. Wandersman et al (1987) found that increased family and work obligations were the determining factors why people stopped volunteering.

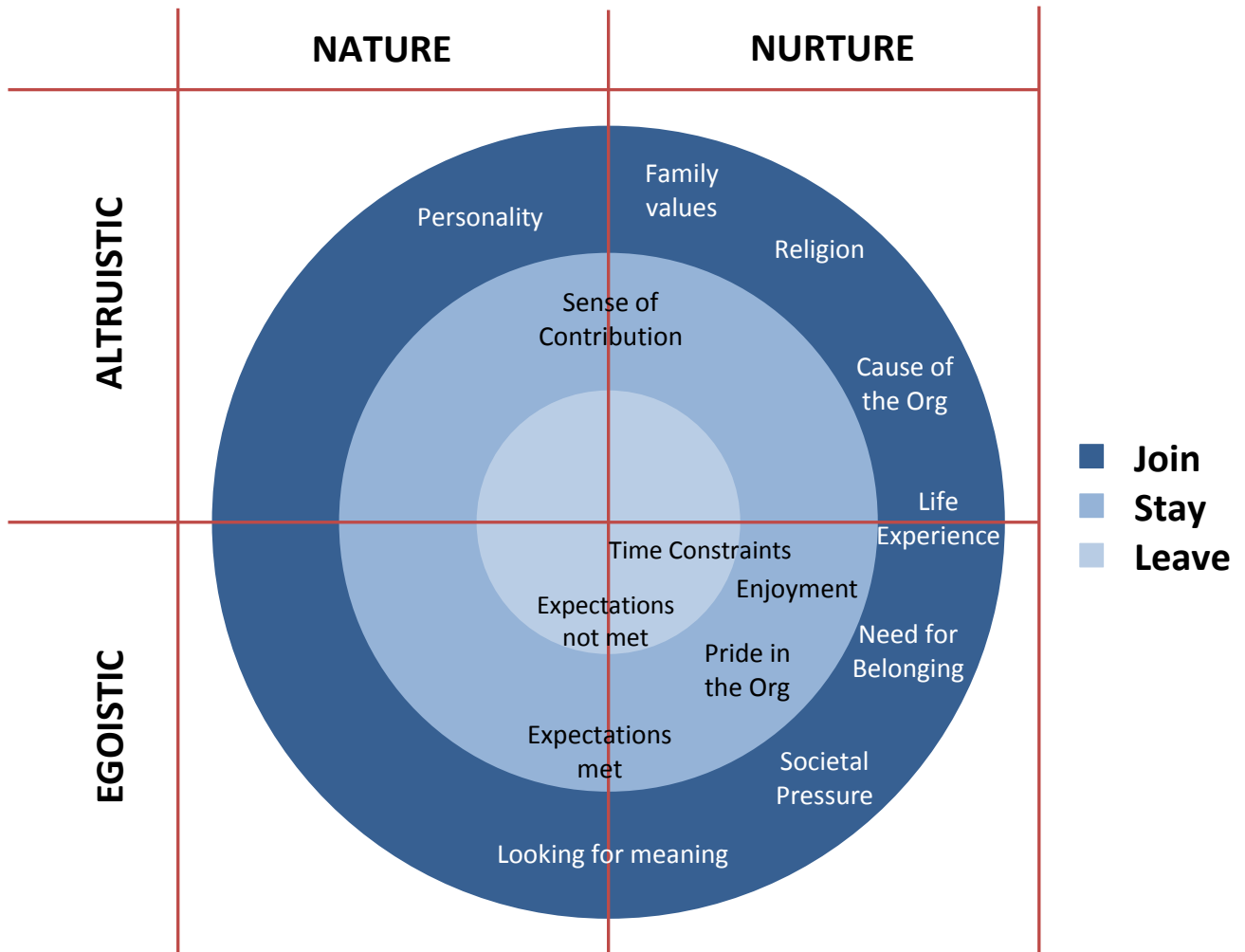
Wolcott et al (2008) reported that elderly volunteers stated that a changed health status is the most likely reason why they would stop volunteering in the future. Neumann (2010) also found that health issues led to volunteers leaving the organisation. She also reported other factors such as: 'moving away', 'burn out' and 'compassion fatigue'. Some of these factors can easily be grouped under the heading of 'Changed Circumstances'.

On the other hand, Green and Blackett (2004) found that 'Changed life circumstances', such as retirement and redundancy actually contributed to the 'impetus' or desire for volunteering.

Undoubtedly, ‘changed life circumstances’ is linked to ‘time’; ‘time availability’ can lead to becoming a volunteer, whilst ‘time constraints’ leads to reduced time for volunteering, which can then lead to leaving the organisation. A case can be made for this category to be absorbed into the ‘Time Constraints’ category. However, it was felt that leaving it as a separate category provides for a richer and more informative model. Too much abstraction can render a model less useful.

Indeed, the Emergent Model presented in the previous sections is aimed at contributing to the practice of volunteer management, and has as such, focused on the details that identified the categories that impacted on volunteering. The next section re-represents the emergent model to a higher level of abstraction in an attempt to provide new insights that could contribute towards volunteer theory.

This new level of abstraction overlays the various categories of the emergent model onto a two-dimensional matrix of nature, nurture, altruistic and egoistic labels. Figure 17 below depicts this model, labelled ‘the three ring model of volunteering life cycle’:



*Figure 17: The three ring model of volunteering life cycle*

The three ring model of volunteering life cycle, provides a perspective that could be more appealing to theorists and researchers, whilst the Emergent Model described earlier, is easier to read and more intuitive, and likely to resonate with volunteer organisations in terms of practical applications.

The three concentric circles represent the three key stages of volunteering, namely Join, Stay and Leave. These are the three parts of the Emergent Model described in the previous sections.

The vertical dimensions represent the Nature/Nurture tags where

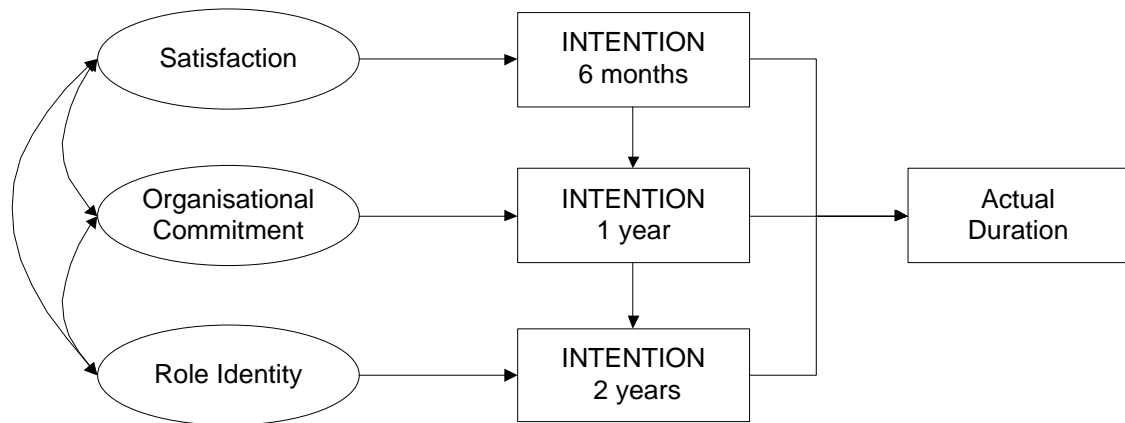
- Nature encapsulates the qualities, character traits, talents, pre-dispositions and instincts that a person is born with. For example, some people are born with strong empathy or concern for others, and
- Nurture encapsulates the skills, the habits, the knowledge, the beliefs and the behaviour that a person acquires through their upbringing, their education, their experiences and the environment they live in.

The horizontal dimensions represent the Altruistic/Egoistic extents where

- Altruistic classifies a motivational driver as being for the good of others.
- Egoistic classifies a motivational driver as being for the good of the self. For example, ‘need for belonging’ is an egoistic driver for volunteering, in the sense that a person driven by this motive to volunteer, is thus doing it for personal gains.

The emerged categories from this research were placed on the three ring model based on their characteristics of whether they were a nature or nurture factor, and whether they were altruistic or egoistic. These were superimposed within the appropriate zone in the model determined by them being drivers for joining, staying or leaving a volunteer organisation. ‘Join’, ‘Stay’ and ‘Leave’ are represented by the concentric circles in the model, with the outer circle in dark grey being the ‘Join’ stage, and the inner circle in light grey being the ‘Leave’ stage.

The closest model to the three ring model of volunteering life cycle, identified from the volunteer literature is a 3 stage model of volunteer's duration of service proposed by Chacon, Vecina and Davila (2007). This is depicted in the diagram below:

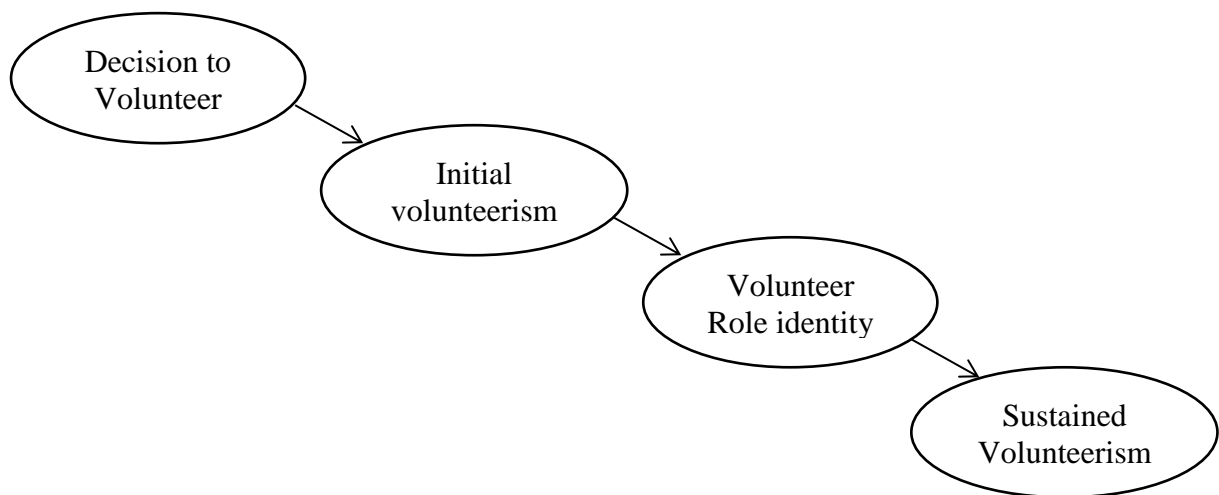


*Figure 18: 3 stage model of volunteer's duration of service*

The three stages depict the progression of a volunteer through the organisation, whereby the first stage is the initial few months of the volunteer, where it is satisfaction of functional motives that drives the volunteer, eg desire to contribute or need for belonging. This is in line with Clary's Volunteer Functions Inventory. Ongoing involvement leads to socialisation with the organisation and its members and breeds organisational commitment which is the second stage. Prolonged involvement then leads to the volunteer identity becoming ingrained as one of the roles within the individual; as per the Role Identity Theory discussed in the Literature Review, individuals take on different roles in life, such as mother, sister, daughter, manager, neighbour and friend. Parental modelling of volunteer behaviour, perceived expectations of others and personal experiences of volunteer activities lead to the 'volunteer role' becoming merged into the identity of a person (Lee, Piliavin, and Call 1999), which then increases their commitment to volunteering.



It is also relevant to discuss Penner's 4 stage model of volunteering, (Penner 2002). In his study of volunteering in the US, he identified personal dispositional factors, and organisational influences on volunteering. He identified four stages of volunteering, and where each of those influences is at play. A simplified diagram, showing just the four stages, is shown below:



*Figure 19: Penner's 4 stages of volunteering*

Neither Chacon's 3 Stage model, nor Penner's 4 Stage model caters for the 'Leave' stage of volunteering. In Chacon's model, it might be implied from the duration of service in the sense that when someone intends to stay for 1 year, it is likely that they will then leave after 1 year. However, Chacon's model does not elaborate on the factors that contribute to someone stopping their volunteering efforts. The proposed three ring model of volunteering lifecycle of this research includes the important stage of a volunteer leaving the organisation. Knowing the reasons why people stop volunteering is very important if steps are to be taken to reduce the attrition rate of volunteers, and to reduce the impact of the revolving door effect of volunteers entering and leaving the organisation. Penner's 4 stages can be looked at as sub-stages of the 'Join' stage of volunteering.

MacNeela (2008) carried out a study on health and social care volunteers in Ireland, which is comparable in size and nature to this research. She concluded that motivations to volunteer changes over time, and that the initial motives to volunteer such as values, career and life experiences, are different to the motives for staying involved such as enjoyment, satisfaction and achievement of motives. She also touched on what she termed “Challenges from volunteering”, which included burnout, time constraints, and ageing. This Category can be directly co-related to the ‘Leave’ phase of the 3-Ring model. MacNeela’s findings thus echo the results of this research, which went one step further in terms of formulating a model, which captures the three key stages, and their underlying factors.

Hence the three important stages of volunteering identified and focussed on, in this research are: Join, Stay and Leave. It can be argued that this model is a more complete encapsulation of the volunteering lifecycle.

## **Orphaned Themes**

The key categories that contributed towards the development of the emergent model were presented in Figure 13. Several other utterances were analysed, but were either ‘not grounded’ (ie only 1 or 2 volunteers mentioned them), or were isolated. This is typical of this type of Qualitative research, whereby some utterances cannot be linked to others, and remain as outliers or orphans. Two are worth mentioning: ‘put on my CV’, and ‘develop my skills’. There were not enough utterances to form socially stable constructs for these themes. Both are mentioned by researchers on volunteer motivation. In fact, in Clary’s Volunteer Functions Inventory, they are actually components of the same factor, ‘Career’.

Although both items were included in the interviews after their emergence, they did not find support with the subsequent volunteer respondents. It is possible that the effect of ‘social desirability’ described earlier, was at play, thereby masking these themes in some respondents. It could also implied that career motives are not as strong for volunteering in Western Australia, potentially due to the booming nature of its current economy.

Although these themes are of some importance, they have been treated as presage variables in this study for the reasons cited above.

## Chapter 6: Conclusion

Although the work of the voluntary sector is growing, the number of people volunteering is not increasing at a comparable rate, (Bussell and Forbes 2002), (Johnson-Coffey 1997), (Davis Smith 1998).

Volunteering is seen to be both altruistic and somehow above paid work, while at the same time viewed as 'not as important as paid work' in terms of comparative organisational support and infrastructure that it receives. This in turn leads to the lower status of volunteering in organisations, and the lack of support and status afforded managers of volunteers and their programmes, (Paull 2009a). Such lack of support and status means that at times managers of volunteers are ill-equipped to pro-actively invest time and effort in the recruitment of the 'right' volunteers for that organisation, in the training, management and retention of those volunteers. The expression 'volunteers work for free but good volunteer management is not without cost' is an important concept recently explored by the task force which reported to the federal government on the rising costs of volunteering in Australia (Taskforce 2006).

From 2007 to 2009, the Australian Government funded another research into volunteering, looking for answers to questions such as 'is volunteering a doomed activity?', 'where will the volunteers of the future come from?' and 'what will motivate them' (Deloitte Touche Tohmatsu 2009). They found that despite indications that the volunteer sector was under stress, there were enormous levels of goodwill amongst volunteers, and about the value and importance of volunteering. However, they also found that the high-levels of long-term and frequent volunteering, combined with the age distribution of the volunteers, raises serious questions about its sustainability into the future.

Volunteer organisations are faced with the tasks of recruiting volunteers, providing satisfying experiences for their volunteers, and fostering longer term commitments to volunteer service. Each of these tasks engages the motivations underlying volunteerism. Satisfaction with volunteer activity, depend on the match between an individual's motivational goals and the fulfilment of those goals, (Clary et al. 1998). The tenuous nature of the relationship between an organisation and its volunteers, based primarily on a psychological contract, means that volunteer management and satisfaction is crucial for the sustainability of that organisation.

People come with needs and motives important to them and volunteer service tasks do or do not afford opportunities to fulfil 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.

This research set out to discover the reasons why people volunteered, why they kept on volunteering, and why some people leave. Those were the research objectives that framed how this research was carried out. It was a qualitative research, with semi-structured interviews, a grounded research approach, with 'invivo' coding. The findings were as follows:

- 1) Reasons why people volunteered:
  - a) Personality
  - b) Societal Pressure
  - c) Life experiences
  - d) Cause of the organisation
  - e) Need for belonging
  - f) Family Values
  - g) Religion
  - h) Looking for meaning in life
- 2) Reasons why people stayed with volunteer organisations
  - a) Enjoyment
  - b) Sense of contribution
  - c) Pride in the organisation
  - d) Expectations met
- 3) Reasons why people stopped volunteering
  - a) Expectations not met
  - b) Time Constraints
  - c) Changed life circumstances

Each of the above categories was described and discussed in full in Chapter 5.

The contribution of this research to the practice of volunteer management is two-fold. One is an easy-to-read, intuitive framework that can guide volunteer organisations in terms of what to focus on with each of the stages of volunteering, so as to maximise the outcomes and the effectiveness of the partnership between the organisation and its volunteers. The second, is a more detailed practical implications and recommendations, described in the next section.

The author believes that this research has also contributed towards volunteer theory in general; in the form of the three ring model of volunteering life cycle. This model is

unique in 2 ways, which can be leveraged to increase the effectiveness of organisations.

1. It includes all three of the important stages of volunteering,  
ie. Join, Stay and Leave.
2. Motivational factors impacting each of these stages are identified and classified as to whether they are altruistic or egoistic, and whether they are nature-based (ie born with) or nurture-based (through upbringing and environment).

## **Practical Implications for Volunteer Organisations**

This section provides practical advice for volunteer organisations, based on the insights gathered through this research. It is divided into several sub-sections, such as Volunteer Role Identity, Recruitment of Volunteers, Retention of Volunteers, and the Role of the Volunteer Coordinator.

### **1. Volunteer Role Identity**

Role Identity Theory, as described in Chapter 2, Literature Review, asserts that, with involved/continued service, the individual establishes a 'volunteer role' identity, which then drives further participation as the individual strives to behave in concert with the changed self-concept. After all, 'congruence' is a powerful force. So, how can we accelerate this 'role identity' concept in new volunteers?

- Cultivate a culture of participation. It is important that volunteers are immersed in the organisation, from their very first day. Organisations should ensure that new volunteers have opportunities and are encouraged to participate in activities in their first few weeks.
- Design volunteer induction and training to equip them with the necessary knowledge and skills to be able to participate as early as possible. The prompt scheduling of the induction and training is very important. One volunteer respondent mentioned that she received her first training session eight months after joining the organisation.
- The first 3 months is crucial in the development of the volunteer, as people tend to develop behavioural patterns and habits in that time window. So, close monitoring, support and encouragement in this critical phase is required to ensure that the habit of active participation is developed.



- A mentoring or buddy system can be very valuable for the on-boarding of new volunteers. By pairing new volunteers with experienced ones, it provides an express-way into the network of volunteers and helping build relationships quicker. Experienced volunteers are also a source of knowledge about processes and procedures, and are often culture carriers, all of which they can pass on to the new volunteers.

## **2. Who to recruit as your volunteers?**

It is important to identify and understand the type of volunteer who will fit in and succeed in your organisation. Volunteers can be segmented in many ways, eg. by generation (Baby Boomer, Gen X, Y, Z), by life stage (student, married, retired), by gender, by profession, by their motives or by their expectations; and it is unlikely that all volunteer segments will be equally at home in your organisation.

- ‘Profile’ the ‘right’ volunteer for your organisation. Based on the culture of your organisation, how it is structured and the activities that volunteers can participate in, certain type of volunteers will fit better and last longer than others. For example, there are some volunteers who just want to do administrative work, whilst others just want to be involved in the delivery of the services. Some volunteers want ongoing involvement, whilst others are more event-based. So, having a very clear idea of what your organisation offers, and then ‘profiling’ the type of volunteers who match your offer, will help recruit and more importantly retain active volunteers.
- Those with life experiences in your area of service, eg cancer in the family. One of the findings in this research is that ‘life experiences’, was a strong influence in people joining specific organisation. Thus, people become aware

of your organisation and services by becoming directly or indirectly exposed to the area in which you operate. This provides opportunities in terms of where to advertise and recruit new volunteers.

- Those who are already volunteering, eg in a professional body, in a religious body. These are people who have already formed the self-concept or identity of a volunteer. Many of them are likely to be looking for further opportunities to fully live this identity, and are thus relatively easy recruits. And if they match your volunteer profile, they are very likely to be long-lasting volunteers.

### **3. How to recruit?**

This sub-section provides advice about the actual recruitment process, and covers topics such as targeted messaging and setting the right expectations early on. The tips provided will help increase the efficiency of recruitment efforts.

- Targeted messaging based on your 'profiles'

Knowing as much as possible about the ideal volunteer for your organisation will help you tailor the message for maximum effectiveness, with clear descriptions of what you are offering, along with intrinsic and extrinsic benefits. Knowledge of your target demographic will also help in the appropriate choice of media (eg newspaper articles, posters, emails, information booths), timing (eg. school holidays, Christmas time, end of financial year) and location (eg hospitals, schools, retirement homes), to ensure maximum efficiency of your recruitment efforts.

- Research has found that matching recruitment messages to motivations, enhances persuasive impact (Clary et al. 1994), (Cnaan and Goldberg-Glen 1991), (Debono 1987), (Snyder and Debono 1987), (Hanssens and Levien

1983). Thus knowing the motivations of the ‘ideal’ volunteer for your organisation, and ensuring that this is reflected in your recruitment messages will produce better results.

- Assess the motivations of potential volunteers, or groups of potential volunteers, and then use this information to strategically promote your organization in ways that speak to the abiding concerns of the volunteers you seek to recruit. Omoto and Snyder (1990) advised that “organizations may do well to consider targeting their recruitment efforts at the particular motivations of selected sets of potential volunteers” and implied that the selection of those volunteers will depend on the organizational, social, and task-related context of volunteering.
- Setting the right expectations, is crucial if volunteers are to stay for the longer haul, and to ensure the cost of recruitment and training of volunteers is fully leveraged through the sustained and long term service of those volunteers. The unfortunate reality of many volunteer organisations today, is the constant revolving door of volunteers coming in, and not lasting long in the organisation, leading to the need for ongoing recruitment and training. Volunteer retention hinges on understanding the expectations of volunteers, and ensuring that only those whose expectations can be met are recruited and trained. Recruiting everybody who wishes to be a volunteer will inevitably lead to a waste of valuable and scarce resources of not-for-profit organisations.

#### 4. How to screen volunteers?

To ensure that you recruit the right volunteers as per earlier identified profiles and volunteers who are more likely to stay longer, the following tips are offered:

- Find out about their expectations.

Review the process of informing prospective volunteers, and your application form if you have one. And review your interview questions if you carry out interviews of prospective volunteers; if not, you should think about implementing an interview process. Knowing the expectations of volunteers is crucial to their retention. Asking them directly about their expectations is probably the best strategy. Ask them about what they imagine their life as a volunteer would be like and what activities do they think they would be doing.

- Will you be able to match those expectations?

Having captured the expectations of the prospective volunteers, and knowing what your organisation offers in terms of activities, experience, and benefits, you can then gauge whether the expectations of those volunteers will be met. If their expectations are not likely to be met now or in the future, then it is best to be open and honest with them, explain the situation, and maybe recommend that they might like to look for volunteer opportunities elsewhere.

- Do they match the profile of the typical volunteer for your organisation?

Compare the profile of the applicants (as gathered from the application form or through the interview) with the identified profile of the 'right' volunteer for your organisation. If there are serious doubts about the potential success or longevity of that applicant, it is recommended to have a conversation with them, and explore the possible issues before deciding on whether to proceed or not.

## 5. How to retain volunteers?

Volunteer retention is important, especially if significant resources are spent in the recruitment and training of volunteers. Thus, if the volunteer stays for longer, it provides for better efficiency in the use of those resources. And more importantly, it eases the pressure to spend more resources to recruit and train more volunteers.

The following advice is proffered to help with volunteer retention:

- Ensure that volunteers have positive interactions with the organisation and other volunteers. Obtain regular feedback from volunteers on how they are fitting into the organisation, how they are enjoying the activities they are getting involved in, and how their relationships with other volunteers is going. This can be in the form of conversations, informal feedback channels, observations, or regular formal surveys.
- Social activities for volunteer bonding are very important and can often be neglected as it is not seen as part of the core activities of the organisation. Ensure that there are regular opportunities for the social mingling of the volunteers, which will contribute to team building and positive interactions. This can take the form of coffee or drinks after the regular meetings, Christmas get-togethers, quarterly bowling nights, or the odd working lunches or dinners.
- Ensure their identified expectations are being managed. Again, knowing the expectations up front, and getting regular feedback will help in this endeavour.
- Maximize the extent to which you provide volunteer opportunities that afford benefits matched to the volunteers' motivations and, in so doing, perhaps lessen the rate of turnover in the volunteer labour force (Millette and Gagne 2008), (Borzaga and Tortia 2006).

- Increase the chance of volunteers coming back for more through designing the activities of your organisation to be fun and rewarding for your volunteers. Ensure that event debriefs become part of your event coordination culture, and always include a volunteer feedback component in that debrief.
- Recognise the volunteer's contribution. First of all, cross-check that they feel they are making a valuable contribution to the objectives of your organisation. Again, informal or formal feedback mechanisms will help. Then, ensure that the contributions of the volunteers are recognised. This can take the form of prizes for top 3 ticket sellers, thank you certificates, years of service badges, public acknowledgement of special efforts, box of chocolates and flowers. Liaise with other organisations to find out how they recognise their volunteers.

## **5. The Volunteer Coordinator:**

This is one of the most crucial roles in your organisation; performing the following critical tasks:

- a. Facilitates the on-boarding of new recruits, which is vital for their stay
  - b. Links the organisation to the outside world (prospective volunteers)
  - c. Looks after the well-being, the motivation of the volunteers
  - d. Organises the induction, training & mentoring
  - e. Sets their expectations (especially during on-boarding)
  - f. The following skills/character traits are thus required for this role:
    - a. Passion, enthusiasm, communications, interpersonal skills
    - b. Welcoming, open, desire to support, enable
    - c. Organisational, people management and public speaking skills
- Hence, you must ensure that you have the right person in this role, and that they have been properly trained.

## Final Words

In his study of volunteers in Oxfam, Bales (1996) identified three stages to volunteering:

- 1) the predisposition to volunteer,
- 2) making the decision to volunteer, and
- 3) finally volunteering.

Targeting recruitment messages to each of these specific stages might be a great strategy towards increasing the effectiveness of the recruiting efforts, and increasing the number of volunteers. Different stakeholders can actually take ownership of the different stages, e.g. government departments can develop and implement programs that target the pre-disposition to volunteer and aim to increase the likelihood of volunteering amongst their population. Specific volunteer organisations can then help with the decision-making process, through providing purpose alignment messages and more importantly opportunities to volunteer.

Haski-Leventhal and Bargal (2008) completed an ethnographic study of Israeli volunteers and identified 5 different stages in the organisational socialisation of volunteers. These were: nominee, newcomer, emotional involvement, established volunteering and retiring. They focused on how volunteers learn their job, internalise the values and how they become effective and involved. Hustinx (2010) conducted a study on the 'decision to quit' amongst Red Cross volunteers in Belgium. Her findings support the factors identified in the 'Leave' stage of the three-ring model. She found that time pressures, negative experiences and dissatisfaction led to the decision to quit. She has also identified a basic shift from habitual and dedicated involvement towards more episodic, non-committal and self-oriented type of participation.

## **Limitations of the Study**

This section identifies some of the limitations of this study, namely its limited scope and generalizability. This research is specific to not-for-profit organisations supporting children with life-threatening illnesses in Western Australia. As such, inferences from its findings should be limited to contexts that are relevantly similar. This is very much in line with expectations from a qualitative research. The nature of typical research in this paradigm is the focus on depth of knowledge from a smaller pool of participants, rather than breadth of knowledge from a large pool of participants. Thus limiting the generalizability of research findings. This was a known and accepted consequence prior to the start of the research. The choice of paradigm was driven by the philosophy, sociology, ontology and epistemology of the research objectives and setting.

However, the practical implications discussed in the previous section can be used as an audit tool to ensure that volunteer management activities are at their optimum. Finally the framework and model presented in this document can be used as a starting point and a base roadmap towards developing your own pathways for the long-term sustainability and success of your volunteer organisation.



## Further Research

In this research, the factors that contribute to people becoming volunteers, staying involved and stopping volunteering have been identified, discussed and arranged into a theoretical model. As it is an exploratory study into volunteering in the child-focused sector in Western Australia, it paves the way for the following possible further research to gain deeper understanding into this important area:

- A quantitative study to test the emergent model, and expanding the scope to the whole of Australia and to all types of volunteer organisations. Thus an Australian model of volunteer motivation can be established and leveraged by the multitude of non-for-profit organisations operating in this country.
- A comparative study to see if there are significant differences in motivational factors between Australian residents in urban and rural areas. Anecdotal evidence suggests that people in the country are closer knit and are more involved in community activities.
- A cross-cultural study to compare and contrast the strength of the motivational forces in Australia to those in our Asian neighbours. This will shed further light on the motivational forces in individualistic and collectivistic societies.
- A longitudinal study to see if and how motivations vary over time, ie. Does the driver for involvement change over time? One volunteer did mention that when he joined it was all about the cause of the organisation and helping it achieve it in a direct way. But now, he is more driven by mentoring new recruits, and to help build tomorrow's leadership. Volunteers' experience modifies their initial motivations, their support network, and their own self-concept (Jimenez, Fuertes, and Abad 2010).

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## Appendices

### Appendix I: Letter to Volunteer Organisation

The President  
Make-A-Wish Foundation  
Perth Branch

Dear Ms Rehling,

My name is Rambo Ramdianee, and I am graduate student with the Graduate Business School of Curtin University. I am currently doing my doctoral studies, and my thesis is titled 'Motivation of Volunteers in not-for-profit organisations supporting children with life-threatening illnesses in Western Australia'.

Results from the research will be of help to such organisations as yours in terms of the recruitment, motivation and retention of volunteers.

I seek your support and authorisation for the data collection phase of this research. It is a qualitative study, and thus I will need to ask some of your volunteers some questions on a one-on-one basis. I will need between 30 to 45 minutes with 10 - 15 of your volunteers. I would also like to attend and observe a volunteer meeting and an event organised by your group.

This research is being conducted with the approval of the Curtin University's ethics committee; as such, you can be assured of the proper protocols of confidentiality and privacy of the data collected. The research findings and thesis will be written in such a way that it cannot be traced back to any individual; only aggregated information will be reported upon.

The conclusion of the research will be made available to all organisations who participate.

If you could send me your consent to interview your volunteers, and talk to them about helping me out, that would be great. I would then need the names and contact details of all volunteers willing to participate. I will then approach them as and when needed, explain the purpose of the research and the format of the interview. I will also stress the fact that their participation is completely voluntary and that they can choose to stop participating at any time. All volunteers who agree to participate will be asked to sign a consent form. I have attached a copy for your kind perusal.

I look forward to your positive response and help.

Regards,

Rambo Ramdianee  
[rambo@pienetworks.com](mailto:rambo@pienetworks.com)  
mob: 0402 447 492



## Appendix II: Consent Form

Research on  
‘The Motivation of Volunteers in not-for-profit,  
child welfare organisations in Western Australia’

### Participant Consent

This research is being conducted as part of a doctoral study at the Graduate Business School, Curtin University of Technology. As such, it has obtained the approval of the University’s Ethics Committee, which will ensure the protection of research participants, the community at large, the researcher, the research community, and the University.

One of the ethical requirements of the research is that participants:

1. be fully informed of the aims of the research,
2. be fully briefed of the nature and extent of their involvement
3. be made aware of the privacy and confidentiality provisions made
4. be informed of their rights as a research participant
5. formally provide their consent to participate

To enable you to make an informed decision with respect to your involvement in this research, the following details are provided:

1. The researcher is myself, Rambo Ramdianee, a doctoral student at Curtin University. My supervisor for this research is Associate Professor Des Klass ([klassd@gsb.curtin.edu.au](mailto:klassd@gsb.curtin.edu.au)). The aim of the research is to gain deeper insights into what motivates volunteers. Results from the research will help volunteer organisations in areas of volunteer recruitment, motivation and retention.
2. Your help is sought in the data collection phase; in the form of a one-on-one interview, which will last between 30 to 45 minutes. It will be a semi-structured interview, with open-ended questions that will allow you to elaborate on your experiences as a volunteer.
3. The interview will be treated in strict confidence. Although it will be recorded and transcribed as raw data; these will not refer to you by name. Results from the research will only be reported as aggregated findings from the many interviews conducted, without any names.
4. The decision to participate in this research is voluntary and entirely yours. And you always keep the right to stop at any point in time; including part-way through the interview if you so decide.

5. **Consent:**

I, \_\_\_\_\_ of  
\_\_\_\_\_,

having been informed of the aims of this research, along with the nature of my participation, and my rights as a participant, agree to take part in the interview session.

Signature: \_\_\_\_\_

Date : \_\_\_\_\_

## Appendix III: Demographic Questionnaire

Participant Code: \_\_\_\_\_

# Motivating Volunteers in WA

## Participant Demographics

Volunteer Organisation: \_\_\_\_\_

Any other: \_\_\_\_\_

Length of service with current organisation:

- 1 yr or less       1 – 2 yrs       3 – 5 yrs  
 5 – 10 yrs       10+ yrs

Length of service as a volunteer:

- 1 yr or less       1 – 2 yrs       3 – 5 yrs  
 5 – 10 yrs       10+ yrs

Gender:       Female       Male       other

Age:       less than 20       20 – 30       31 – 40

41 – 50       51 – 60       greater than 60

Education:       Y12 or less       TAFE or equiv       Uni. Degree

Masters       Doctoral       Other: .....

Work:       10 hpw or less       11 – 20 hpw       21 – 30 hpw

31 – 40 hpw       Greater than 40 hpw

Do you currently help with looking after any kids?

- Yes       No

## Appendix IV: The first Interview Guide

### Interview Guide

#### Opening Section:

- Thank participant for their time
- Explain purpose of research
- Explain about confidentiality, privacy, and their rights to stop at anytime
- Explain about the need to tape-record the interview
- Give them informed consent sheet to sign
- Give them demographics questionnaire to fill-in.
  - For quick and accurate capture of data like; name, gender, age, education, work status, name of volunteer organisation (ORG), length of service with this ORG, total length of service as volunteer.
  - This data might be very helpful later on, painting a richer picture, and possibly telling a story or showing potential impact of specific demography on volunteer motivation

#### The Interview:

- Tell me a little about how you got into volunteering
  - Why did you select this organisation?
  - Have you volunteered (do you volunteer) for other orgs?
- What activities have you got involved in?
  - Why did you get involved with those?
    - Any activities you did not participate in?
      - Why not?
      - Any other reasons?
- What do you get out of volunteering?
- Why did you become a volunteer? Follow the answer with another why. And maybe yet another why. Dig into the deeper motives
- What is your happiest memories of your involvement? Why?
- Can you recall any moment when you felt really motivated to give even more to the organisation? What brought that on?
  - Did you do anymore? If not, why not?
- Any frustrating moments? Why?
- Have you taken up higher duties? Why or why not?
- Plans for ongoing involvement with the organisation?
- Can you tell me about your first contact with MAW?
  - Who did you talk to? What was the experience like?
  - What sort of expectations did they create about your involvement?
  - Was it clear what you would be doing? What was expected of you?
  - What were your impressions after your first branch meeting?
- Thinking back, were those expectations met? Please explain.
- You have surely noticed that there is a small group of volunteers who are always helping out, while others don't do much. Why do think that is?
- What can be done to get the others more involved?

#### Closing Section:

- Open-ended question – if they have anything to add that we haven't covered during the interview.
- Thank volunteer for their participation
- Explain that if I need clarification on some of their answers I might ring

## **Appendix V: Changes to the Interview Guide**

As a result of the VP127 interview, the guide was modified as follows:

1. I abandoned the idea of getting volunteers to write a couple of paragraphs of their journey and experience as a volunteer. This was planned to happen at the end of the interview – but I felt that the participant had already given a lot through the interview, and might not have much left to write about. I was also keeping an eye on the time, and was already hitting the 1 hr mark.
2. I added a question at the end as a summary and start of the closure phase, whereby I asked the participant to state the factor/s that motivates her as a volunteer. This might bring up some new constructs not captured before, and could also be used to check for congruence with earlier answers.
3. One area I have decided to explore more explicitly came out of the interview. This is directly asking participants views of why people join a volunteer organisation, but then doesn't become actively involved.
4. To provide a better closure to the above question, I have also included a potential follow-up question in the form of “what do you think can be done to get these volunteers more involved?”
5. Keep audio recorder running after the interview has officially ended. The informal conversation afterwards provided a lot of new information.

As a result of the VP147 interview, the guide was modified as follows:

Add a question about the expectations that was set, when the volunteer first joined in.

- Can you tell me about your first contact with MAW?
  - Who did you talk to? What was the experience like?
  - What sort of expectations did they create about your involvement?
  - Was it clear what you would be doing? What was expected of you?
  - What were your impressions after your first branch meeting?
- Thinking back, were those expectations met? Please explain.

As a result of the VP349 interview, the following questions were added:

- You have surely noticed that there is a small group of volunteers who are always helping out, while others don't do much. Why do think that is?
- What can be done to get the others more involved?

As a result of the VP1325 interview, the following question was added:

- Do you think people become volunteers because of internal personality traits?

As a result of the VP245 interview, the following question was added:

- Or because of the values and upbringing from their parents and/or grandparents?

As a result of the VP894 interview, the following question was added:

- Would you agree with the comments that people join an organisation because of its cause, but stay involved because of the enjoyment and positive interactions with the organisation and its members.

As a result of code analysis while focussing on orphans, the following area seemed promising and the following question was added.

- What are your thoughts on the comment: 'People join volunteer organisation to find meaning in their life – as they are not finding intrinsic value in their work'

As a result of the VP1547 interview, the following question was added:

- What do you think of the comments: 'Volunteers don't need to be motivated, they have their own motivation'