

katholieke hogeschool
associatie KU Leuven



VIVES studiegebied sociaal-agogisch werk
Doorniksesteenweg 145 - B-8500 Kortrijk
Tel.: 056 26 41 50 Fax: 056 21 58 03

VOLUNTEERING FOR A JEWISH CHARITY IN NORTH LONDON

An act of altruism or egoism

Weber Rachel

Opleiding:
BACHELOR TOEGEPASTE
PSYCHOLOGIE
Afstudeerrichting
Arbeids- en organisatiepsychologie

Academiejaar 2015-2016

katholieke hogeschool
associatie KU Leuven



VIVES studiegebied sociaal-agogisch werk
Doorniksesteenweg 145 - B-8500 Kortrijk
Tel.: 056 26 41 50 Fax: 056 21 58 03

VOLUNTEERING FOR A JEWISH CHARITY IN NORTH LONDON

An act of altruism or egoism

Weber Rachel

Opleiding:
BACHELOR TOEGEPASTE
PSYCHOLOGIE
Afstudeerrichting
Arbeids- en organisatiepsychologie

Academiejaar 2015-2016

ABSTRACT



Charities in north London rely on their volunteer workers now more than ever. With UK governmental budget cuts and additional pending cuts in the social sector, these unpaid workers are of extreme importance. In addition, we have the recent Brexit developments that raises the question what impact this will have on the economy and indirectly on private donations for charities.

This study is aimed at outlining the motivations for individuals to volunteer for a Jewish charity in North London. This is in line with the literature that suggests in order to recruit and maintain volunteers, it has to be discovered primarily what the motivation factor is for that person (Bussell & Forbes, 2002). The results can then be used to develop a strategy of recruitment that will promote a fit or match between organizations and volunteer, which is the key to successful long-term recruiting and maintenance of volunteers (Clary et al., 1998).

In Part I of this study there is an in-depth literature study. We have a closer look at the concepts volunteer and voluntary work. In the next stage we discuss the six motives from Clary and Snyder (1999) and the Volunteer Functions Inventory (VFI) instrument to assess the motivator. Religion and the motivation factor values are then linked, and the causality between the two are discussed.

Part II of this study is the practical research in detail. It was decided to use a quantitative approach and a questionnaire was designed and made accessible for the sample group of volunteers for a Jewish charity in North London.

The questionnaire is designed with two sections. Section A will collect demographic and religious practice details. In section B the Volunteer Functions Inventory will assess the motivations of individuals to volunteer for a Jewish charity in North London.



Volunteering for a Jewish charity in North London

An act of altruism or egoism

INTRODUCTION

This research attempts to assess the motivations of individuals to volunteer for a Jewish charity in North London. Based on the functional theory of Clary and Snyder (1998), there is at least one and up to six motivation factors as defined by Clary et al. We add the factor religion to the existing factor 'values' by Clary et al., the starting point for this is the possible causality between religion and the factor values. We challenge this causality by comparing averages from a religious affiliated sample group and a non-affiliated sample group.

METHOD

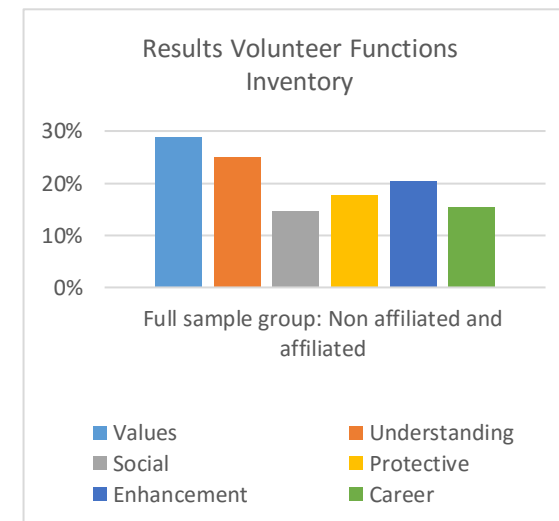
- Quantitative method via a questionnaire that consists of three sections;
 - *Section A:* Demographic/Religious practice details
 - *Section B:* Volunteer Functions Inventory, a questionnaire by Clary and Snyder (1998).
 - Calculating averages for scoring.
- Additional qualitative method via focus group interview.
 - more detailed information on the topic of religion.

RESULT

From the results we see that it is by far the affiliated females who volunteer for a Jewish charity in North London (90%).

The factor values has the highest score with an average of 28.66% for the full sample group. The largest group (35.7%) of participants are 55+.

The difference in results for the factor values within the sub groups affiliated (28.69%) and non-affiliated (28.42%) seem minimal.



CONCLUSION

When analysing the results, it seems that the factor values is prevalent in all sample groups of this study. Charities can exploit this motive for drawing, engaging and maintaining volunteers, by including in the recruitment messages a guarantee that the organisation will meet and satisfy the motivational need. More research is needed on the topic and results should not be generalised or taken at face value.

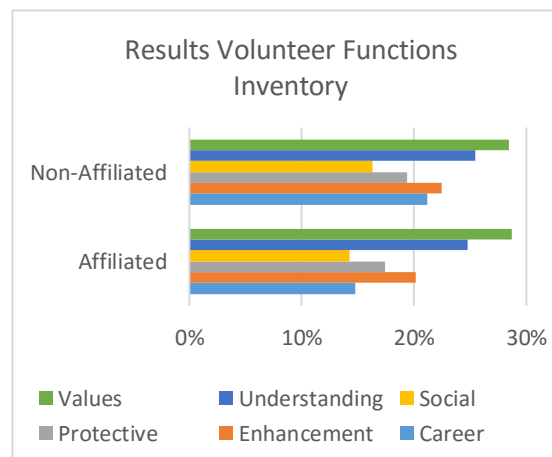


Table of Contents

Preface	1
List of abbreviations	2
List of tables/Figures/Charts	3
Background of internship placement	4
Introduction	5
PART I: THEORETICAL FRAMEWORK	7
CHAPTER 1: VOLUNTARY WORK AND VOLUNTEER WORKERS	7
<u>1.1 Definition: voluntary work</u>	7
1.1.1 Formal volunteer work	8
1.1.2 Formal volunteering work in the UK	8
<u>1.2 Types of volunteer</u>	9
1.2.1 The short-term volunteer	9
1.2.2 The long-term volunteer	9
<u>1.3 Fit between volunteer and organisation</u>	10
<u>1.4 Demographics of a volunteer</u>	10
1.4.1 Gender	10
1.4.2 Age	10
1.4.3 Household income	10
1.4.4 Level of education	11
1.4.5 Family background	11
1.4.6 Social contact	11
CHAPTER 2: MOTIVATION FACTORS FOR VOLUNTEERING	13
<u>2.1 Altruistic motives redefined</u>	13
2.1.1 Motivation factors by Clary and Snyder	14
2.1.1.1 <i>Enhancement</i>	14
2.1.1.2 <i>Social</i>	14
2.1.1.3 <i>Understanding</i>	14
2.1.1.4 <i>Career</i>	14
2.1.1.5 <i>Protective</i>	14
2.1.1.6 <i>Values</i>	15
<u>2.2 The factor religion</u>	15
2.2.1 Definition religion	17
2.2.2 Measures of religious practice	19
PART II: PRACTICAL STUDY REPORT	21
CHAPTER 3: RESEARCH FRAMEWORK	21

<u>3.1</u>	<u>Problem definition</u>	21
<u>3.2</u>	<u>Research questions</u>	21
<u>3.3</u>	<u>Conceptual model and hypotheses</u>	22
<u>3.4</u>	<u>Data collection</u>	23
3.4.1	Respondents	23
3.4.2	Instrument for measure	25
3.4.2.1	<i>Choice of instrument</i>	25
3.4.2.2	<i>Instrument design</i>	25
<u>3.5</u>	<u>Data analysis</u>	27
<u>3.6</u>	<u>Results</u>	28
3.6.1	Number of respondents	28
3.6.2	Expected results of study	28
3.6.3	Actual results demographic and religion	29
3.6.4	Results volunteer function inventory	30
3.6.5	Results interpretation	32
3.6.5.1	<i>Demographics</i>	32
3.6.5.2	<i>Religious practice</i>	32
3.6.5.3	<i>Volunteer Functions Inventory</i>	33
CHAPTER 4: CONCLUSIONS AND REFLECTIONS		36
<u>4.1</u>	<u>Main findings</u>	36
<u>4.2</u>	<u>Recommendations for future research</u>	36
<u>4.3</u>	<u>Recommendations for practice</u>	37
<u>4.4</u>	<u>Critical reflection</u>	38
<u>References</u>		40

Appendix

- Appendix 1: Introductory letter to charity
- Appendix 2: Participating charities
- Appendix 3: Introductory letter to volunteer
- Appendix 4: Questionnaire
- Appendix 5: Original questionnaire
- Appendix 6: Questions for semi-structured interview regarding religious practice.
- Appendix 7: Item 7, open-ended question responses

Preface

This paper is the final challenge before I graduate with a Bachelor in Applied Psychology with specialization in Work and Organisational Psychology.

Hereby I would like to thank the people who made this paper materialise.

Firstly, I would like to thank Tine Zutterman who helped tremendously with this research and helped defining and structuring the different concepts.

Other people I owe great thanks to are Eveline Le Roy, Ine Debo and Steven Mestdagh for supporting me and allowing me to do an international internship. Also, I would like to extend my gratitude to Langdon for accepting me as a foreign intern into their organisation. I am very thankful to Kwaku Amponsah, my internship mentor for sharing with me his valuable time and infinite amount of knowledge and patience.

A very special thanks goes to Arnold Levin who is a full time volunteer for Langdon and the inspiration behind this research concept. Arnold read, proofread and advised on this research.

And last but not least, a big thank you to Ilanit, my friend and volunteering role model. Thank you for listening, encouraging, proofreading and endless supporting of me.

List of Abbreviations

VFI Volunteer Functions Inventory

List of Tables/Figures/Charts

TABLES

Table 1. *Functions served by volunteering and their assessment on the Volunteer Functions Inventory*

Table 2. *VFI Scoring*

Table 3. *Respondents Sample Group*

Table 4. *Results Volunteer Functions Inventory*

FIGURES

Figure 1. *Conceptual Model*

CHARTS

Chart 1. *Results Gender*

Chart 2: *Results Age Group*

Chart 3. *Results Affiliation*

Chart 4. *Results Religion*

Chart 5. *Results Attending Services*

Chart 6. *Results Importance of God and Religion*

Chart 7. *Results Volunteer Functions Inventory (Sample sub-Groups)*

Chart 8. *Results Volunteer Functions Inventory (Full Sample Groups)*

Background of internship placement

Langdon, a registered U.K Jewish charity founded in 1992 in Manchester and has in recent years established a major element of its work in North West London suburbs where there is a growing Jewish population, has been growing since 1992, the seeds of Langdon were planted by parents whose children had learning difficulties, to create educational opportunities for their children once they were 16 years old as there was a definite gap in provision evident once children with learning difficulties reached this age. These parents founded Langdon College in Manchester and then London. Langdon developed into providing residential and supported living services helping promote equality and empowerment for young Jewish adults with learning difficulties striving to live independently, many of whom needed support to break down barriers to inclusion in wider society which many of us take for granted.

Langdon is an organisation with a strong Jewish ethos. Its members are supported and encouraged to attend Jewish events and observe Jewish practices to the extent of their personal choosing in their private settings such as going to their local synagogue on the Jewish Shabbat and High Holy Days. Whilst in the Langdon communal premises a kosher kitchen is provided in line with Jewish dietary laws so that the most observant members' needs are respected and catered for.

For the past four years Langdon has run New Chapters. This is a project that provides their members work in a sheltered environment and job support if needed. New Chapters collects used books from private donations and largely from a supportive Jewish charity that runs a number of charity shops in North London, and then sells them on line through Amazon. The project is operated by Langdon members. New Chapters is the brainstorm and work of a retired school teacher that now volunteers full time for New Chapters and has inspired and motivated other individuals to volunteer with his project. Alas, though, Langdon continually experiences both a shortage and high turnover of staff.

This ongoing issue concerning retention and recruitment of its volunteers kindled the request from the internship place to research volunteer recruitment and management.

Introduction

The topic for this dissertation started at the place of my internship, Langdon, as initiated by the employment team line manager who proposed to do research concerning volunteer recruitment and management.

This issue was brought forward by Langdon due to the ongoing UK government cuts in funding of the social care sector which subsequently caused a lot of organizational structure changes and budgeting alterations that have contributed to creating both instability and staffing crisis in this sector (Conway, Kiefer, Hartley & Briner, 2014). With the Brexit developments, numerous minimum wage vacancies that are currently filled by immigrants will soon struggle to be filled since it has been shown that UK natives are far less willing to work for the minimal wage. As a result, the social care industry will be left with thousands of unfilled vacancies (Campbell, Brindle & Butler, 2016). In addition, the implications of Brexit are likely to cause inflation and economic instability (BBC, 2016), which will be a significant blow for the social care charities who greatly rely on private donations. These developments in the social sector puts volunteers in very high demand as they not only perform valuable roles within their organisations but since they are working for free, they are huge cost savers.

Since volunteers are that much desired by organisations and will be even more so in the near future, it is essential that volunteers are shown to be and feel highly valued and treated with extreme care and gratitude. This demonstration of appreciation and value might serve to satisfy the volunteer and transform the individual into a long-term volunteer (Clary et al., 1998). For this, organisations require a proper and efficient strategy regarding volunteer recruitment and management. Interestingly, however, when I was enquiring into various charities about volunteer management it seemed that investment in volunteer management and recruitment is often neglected within charities. Reasons for this is mainly because of lack of funds or simply because of ignorance on this subject. Another difficulty I learned during my internship at Langdon is the struggle in recruiting the right match for a volunteer job, and also they confirm, long-term maintaining of the volunteers is their dream but unfortunately for them not the reality.

This study is relevant on several levels. It is aimed at outlining the motivations for volunteering for specifically a Jewish charity in North London. This is in line with the literature that suggests in order to recruit and maintain volunteers, it has to be discovered primarily what the motivation factor is for that person (Bussell & Forbes, 2002). The results can then be used to develop a strategy of recruitment that will promote a fit or match between organizations and volunteer, which is the key to

successful long-term recruiting and maintenance of volunteers (Clary et al., 1998). This premise also can be applied to paid workers, as found in the literature that individuals in a paid work setting care more about the underlying motives being satisfied rather than the satisfaction of the job content (Lăzăroiu, 2015). We find it fair to make the assumption that if it is important to paid workers, even more so will it apply to non-paid workers, i.e. volunteers, as they cannot derive satisfaction from the remuneration of their job and are fully reliant on other factors for satisfaction.

Before the start of the actual research there will be in Part I an in-depth literature study. We will have a closer look at the concepts volunteer and voluntary work. In the next stage we will discuss the six motives from Clary and Snyder (1999) and the VFI to assess the motivator. Religion and the motivation factor values are then linked, and the causality between the two are discussed.

In Part II of this study you will find the practical research in detail. This study involves the motivations for people to volunteer for a Jewish charity in North London.

The study seeks an answer to the following central questions:

- Is the FVI an appropriate scale in the context of volunteers for a Jewish charity in North London?
- What is the most common motivator for individuals to volunteer for a Jewish charity in North London?
- Is there an obvious positive correlation between religion and the factor values within the group of affiliated (religious) respondents?

Because of the large size of the sample group it is decided to use a quantitative measure instrument, a questionnaire. The basis and starting point for this questionnaire is the theory and existing instrument from Clary and Snyder (1999), the two leading social scientists on the subject of motivations for volunteering. There is an additional small scale focus group interview to gather more in depth information regarding religion and religious practice.

PART I: THEORETICAL FRAMEWORK

CHAPTER 1: VOLUNTARY WORK AND VOLUNTEER WORKERS

Since this chapter is going to discuss the motivation for volunteer work it is appropriate to first designate some thought on defining the terms volunteer and voluntary work. After that we will examine the different types and demographics of a volunteer.

1.1 Definition: voluntary work

Since this paper is going to research volunteers and their work, the term of voluntary work must be examined first. Below is a selection of definitions for volunteering found in the literature;

"Volunteerism involves long-term, planned, prosocial behaviours that benefit strangers, and usually occur in an organizational setting." (Penner, 2002)

"... an individual who offers him/herself to a service without an expectation of monetary compensation" (Sampson, 2006)

"Individuals who spend time, unpaid, doing something that benefits the environment or individuals or groups other than (or in addition to) close relatives" (McCurley & Lynch, 1998)

It seems a clear definition of voluntary work in the literature is not evident to find. Also, the term 'volunteer' takes on a different meaning in different cultures and countries (Engel & Georgeou, 2011; Handy et al., 2000). Also when taking into consideration the person who performs the volunteering work can change the perception of the value of the time given by the volunteer. Because after all, there is a difference between a doctor, whose time is expensive, volunteering in a soup kitchen and a teenager volunteering in a soup kitchen (Handy et al., 2000).

Nevertheless, there is an identifiable red line running through the definitions, consequently, a definition of voluntary work always consists of the following four components (Handy et al., 2000);

- a. All activities carried out on a voluntary basis
- b. without financial compensation (except for possible expenses)
- c. in an organizational context

- d. with a social purpose and for other individuals or groups that you previously did not know

On the basis of those four components we can now easily differentiate between formal and informal volunteering. For instance, helping an older parent or acquaintance is informal voluntary work because you knew the person from before and it is not performed in an organisational context. The same is with accompanying a sick friend to the doctor or sorting out the household of a widowed neighbour. These examples miss some of the four components mentioned above. Formal volunteering must have *all* of the four requirements to be classified as such (Brudney & Lee, 2012).

1.1.1 Formal volunteer work

Formal voluntary work comes with the required bureaucracy and scrutiny just as paid work does. This type of voluntary work comes with a binding legal contract to both the organization and the volunteer. There are clear expectations and rules on both parties (Van Harlem, 2015).

Social care organizations will have clear expectations of the volunteers regarding legal matters like privacy, confidentiality and background checks. It is understandable that the volunteer must agree to the policies and conduct of the organization where the individual chooses to volunteer. Likewise, the organization has to treat the volunteer with respect and provide a variety of non-monetary remuneration according to the organization's capacity and resources, like personal attention for the volunteers' personal life and special occasions (Van Harlem, 2015).

1.1.2 Formal volunteering work in the UK

Most non-profit organizations, public and government services would not be able to exist without the unpaid formal volunteer workers (Sampson, 2005). Since there has been serious cutting back on funding from the government, volunteering is crucial for the society (Bussell & Forbes, 2002). The change in demographics with the ageing of the population and increasing strife for independency and individuality by this group plays a factor in the increasing demand for volunteers by social care services (Bussell & Forbes, 2002).

From 2014 to 2015 69% in the UK are said to have volunteered at least once in the past 12 months (Cabinet Office, 2015), which according to the UK's National Council for

Voluntary Organisations translates in 14.2 million people formally volunteering at least once a month in 2014/15 (UK Civil Society Almanec, 2016).

Volunteer work is greatly encouraged by the UK government with their website "Do-it", a database of over a million volunteering opportunities in the UK. In addition, the government encourages youth aged sixteen and seventeen through the National Citizen Service scheme to do voluntary work (Cabinet Office & Hurd, 2013) because occupying youth with voluntary work can positively correlate with keeping them off the streets and away from drugs (Wilson, 2000).

From this point this research will focus on formal volunteering only, when reading "volunteer", or "voluntary work" the reader can assume the paper is referring to formal volunteer work.

1.2 Types of volunteer

Volunteering comes in great variety. In the literature we find two types of volunteer workers (McCurley & Lynch, 1998);

1.2.1 The short-term volunteer

The short-term volunteer may have a mild general interest in the organization or cause. The individual chooses a particular organization and volunteer opportunity because of the (previously clearly defined) job content and not necessarily the organization and what it stands for. Typically, these types of volunteers are recruited at a social event or activity. This volunteer will stay in the organization for limited period of time (McCurley & Lynch, 1998).

1.2.2 The long-term volunteer

Contrary to the short-term volunteer the long-term volunteer will be very dedicated to the cause or organization of choice, with a deep conviction. The volunteer will have a strong sense of affiliation with the organization of interest that will increase even more with time. This volunteer will typically not be recruited externally but rather on the initiative of the individual's personal choice/preference. The volunteer will invest mentally and physically in the volunteer role and do everything explicitly required or considered to be necessary even if it means extending the boundaries of the prescribed job content with probable less exiting or rewarding job content (McCurley & Lynch, 1998).

1.3 Fit between volunteer and organisation

The right “fit” between an organisation and a volunteer is recognised as imperative by the organisation and individuals alike in order for employees to continue to be satisfied and stay on to be productive members of a team. To achieve the right fit there needs to be a link between the values and norms of an organisation and the potential volunteer. Because any inconsistency between what is valued and expected by the employer and what is valued and expected by the volunteer can contribute to a bad fit with subsequent negative repercussions for both sides, which can lead to an inconsistent team (May, 2007).

1.4 Demographics of a volunteer

1.4.1 Gender

In the literature one finds repeatedly that women tend to be more actively involved with volunteering (Brudney & Lee, 2012; Stowe, 2013). The reason for that is amongst others that women have stronger feelings to empathy and care for the vulnerable person. Women are also believed to be more flexible and have more time to volunteer (Brudney & Lee, 2012).

1.4.2 Age

The literature strongly suggests that volunteer work escalates with age (Bussell & Forbes, 2002). Some researchers say that volunteering is at its peak at middle age (Musick, Wilson & Bynum, 2000). Bussell and Forbes (2002) amongst others claim that over 40% of volunteers are adults age 60 and over. The reason for that Bussell and Forbes continue is because older people need a sense of belonging and being of use. This is also the reason for the trend to start volunteering upon retiring (Pavlova & Silbereisen, 2014).

1.4.3 Household income

There is a positive association between household income and volunteering. People of higher and stable income tend to volunteer more (Pavlova & Silbereisen, 2014). In the literature we find as a general rule that it is from the middle class that the majority of volunteers stem. It is also this class of people who have the right connections coming from their positions in businesses and organisations, which gives them access to volunteering positions (Musick et al., 2000) and professionals are in high demand for

volunteering roles (Brudney & Lee, 2012). While people with little or no social network might never be asked to volunteer and do not get the support from their community to do so (Musick et al., 2000).

Studies show that social connections are even more important than the actual skills and means of the individual, this is called the all-important 'Social Capital' by Coleman (Brudney & Lee, 2012). Social connections are also a direct result from being employed. Thus studies show that people who are employed or who have been employed, are more likely to volunteer (Brudney & Lee, 2012).

1.4.4 Level of education

Volunteering in previous generations was a simple call and act for help. This has changed over the years. Organisations are recruiting individuals with high levels of education because of their professional skills (Brudney & Lee, 2012). Professionals in all fields like finance, marketing, law and accountancy are very much sought after (Brudney & Lee, 2012), and are likely to volunteer in higher management roles like chairing or partaking in a meeting (Wilson, 2000). This increase of demand in professionalism has made access to volunteering similar to paid job searching and applying, giving the person with lower educational attainments a much lesser chance of volunteering (Brudney & Lee, 2012).

1.4.5 Family background

Families where parents are actively involved with volunteering will have children who are more likely to volunteer as well than children who have not seen their parents involved with volunteering. The parents are role models to the children and teach them this moral way of life (Weerts, Cabrera & Sanford, 2010). People who live with a partner or spouse are more likely to do voluntary work, and if they have children, even more so (Brudney & Lee, 2012).

1.4.6 Social contact

People who have been approached by people they value or admire are more likely to volunteer. Also, if they have friends or family already volunteering in an organization they have tendency to do likewise (Bussell & Forbes, 2002).

Much of the above can be summed up in a concept Coleman defines as 'human capital'. These are the resources that the person needs to have in order to be able to volunteer. Items like time, money, communication skills, professional skills and social connections are essential, without these the individual can have lots of intention but cannot realise his intentions unless he has the human capital. In addition, Coleman reasons, human capital is nothing without the 'ideological resources'. These are the moral feelings of obligation to give something back to society and feelings of empathy (Musick et al., 2000).

CHAPTER 2: MOTIVATION FACTORS FOR VOLUNTEERING

In this chapter we will first define the motivations for volunteering as defined by the leading social scientists Clary and Snyder, followed by the Volunteer Functions Inventory, the instrument to measure these motivations (1999). Then we add the factor of religion, which is believed to possibly being the driving force of the factor values (Wilson & Janoski, 1995) and a great influence for the intention of doing volunteer work. Lastly we explore possible ways of measuring religion.

2.1 Altruistic motives redefined

The very first thing that comes to mind when writing about volunteering is the altruistic nature of the volunteers. These are people from all kinds of backgrounds giving away time, energy and skill for the sole benefit of the other person and the organisation for which they are volunteering, with no monetary reward. Social scientists explain that their altruism is extracted by pure, genuine feelings of empathy when seeing other people's suffering (May, 2011).

The concept of pure altruistic motives is greatly disputed by psychologists and researchers. This group of thought claims that it is feelings of empathy that cause distress and discomfort for the individual and by volunteering the person suppresses all unpleasant feelings of guilt and unease, which turns their volunteering into an act of egoism (Tiemeijer, 2010). Many social scientists support this theory (Musick et al., 2000; Handy et al., 2000, Clary et al., 1999).

Clary and Snyder (1999) are the leading social scientists in theories for volunteering motivations. These two scientists boil it all down to six main motives (Finkelstein, 2008). Hereunder there is a clear overview of the six core motives (Clary & Snyder 1999). Every individual volunteer will have different motives and it is possible for one individual to have multiple motives (Hustinx, Van Rossem, Handy & Cnaan, 2015).

Clary and Snyder (1998) designed a measure to assess these six factors that motivate people to volunteer called the Volunteer Function Inventory (VFI), an instrument in the form of a questionnaire to measure these motivations. The VFI was tested and retested in various studies, across national identity and culture and found reliable (Asghar, 2015). However, when researching the literature for this study it is interesting to note that the VFI was found by the researcher to be tested primarily in Western culture and within a Christian or Muslim framework. Few have been addressed within a UK Jewish framework.

2.1.1 Motivation factors by Clary and Snyder

2.1.1.1 *Enhancement*

A sense of belonging, affiliation, self-respect, productivity are all items that help a person express his or her identity (Brudney & Lee, 2012). The feeling of being needed by others and getting gratitude, recognition and appreciation (Akintola, 2011). Especially older people feel the need to still be useful (Bussell & Forbes, 2002).

2.1.1.2 *Social*

Social status and reputation also play an important motivator for volunteering, as well as benefits like social interaction and sense of satisfaction. (Handy et al., 2000). Impressing significant others may play a role in a decision to volunteer (Akintola, 2011).

2.1.1.3 *Understanding*

With this we understand any type of new learning experience or use of skills that would otherwise go unused (Finkelstein, 2008).

2.1.1.4 *Career*

Career related goals involves any experience that will influence career advancement (Finkelstein, 2008). Unemployed people or young people with no work experience are often encouraged by the UK government to volunteer, as this will work in favour of finding themselves a paid position (Bussell & Forbes, 2002) because of skill development that is likely to increase by voluntary work (Sampson, 2006). Hence, volunteer work will look good on the CV of the individual looking for paid labour (Pavlova & Silbereisen, 2014).

2.1.1.5 *Protective*

This included the overall mental wellbeing. Allan Luks researched volunteers and their mental wellbeing versus non volunteers and their mental wellbeing. The results of the research were significant. People who regularly -once a week- volunteer have less stress, are unlikely to get a burn-out and report greater feelings of self-worth and self-esteem

(Luks, 2001). Protective motives also included a cover-up for feelings of guilt by unemployment or a general feeling of guilt towards the lesser fortunate (Akintola, 2011).

2.1.1.6 Values

Altruistic values, public spirit and humanitarian concern (Handy et al., 2000) and showing compassion (Akintola, 2011) are important indicators for volunteering.

Table 1. Functions served by volunteering and their assessment on the Volunteer Functions Inventory.

Function	Conceptual definition	Sample VFI item
Enhancement	Once can grow and develop psychologically through volunteer activities.	Volunteering makes me feel better about myself.
Social	Volunteering allows an individual to strengthen his or her social relationships.	People I know share an interest in community service.
Understanding	The volunteer is seeking to learn more about the world or exercise skills that are often unused.	Volunteering lets me learn through direct, hands-on experience.
Career	The volunteer has the goal of gaining career-related experience through volunteering.	Volunteering can help me to get my foot in the door at a place where I would like to work.
Protective	The individual uses volunteering to reduce negative feelings, such as guilt, or to address personal problems.	Volunteering is a good escape from my own troubles.
Values	The individual volunteers in order to express or act on important values like humanitarianism.	I feel it is important to help others.

(Clary & Snyder 1999)

2.2 The factor religion

The factor religion was not directly included in the six motives by Clary, however we find in the literature that the factor 'Values' may stem largely from religion (Wilson & Janoski, 1995). Since creation religion was a value system and has played a very big role in the existence of mankind. Religion has influenced individuals and the public at large and

identified their basic role in society. As much as religions differ greatly from each other regarding very important factors like afterlife or general worldviews (Gainous & Radunovich, 2005), most religions share an emphasis on altruistic behaviour and moral values (Wilson & Janoski, 1995). Individuals with high religious convictions will integrate their religion and its teachings in their everyday life (Wighting & Liu, 2009). It is therefore not surprising that in a study by Sibley and Bulbulia (2014) research was done after the suggested causal relation between religion and values, and the causality confirmed.

In the three Semitic religions it is an obligation for people to help their fellow person unconditionally, Christianity talks about it, and the same goes for Judaism and the Koran (Von Essen, Hustinx, Haers & Mels, 2015). Altruism and volunteer work is important in the different religions (Wilson & Janoski, 1995).

Therefore, it is hardly a wonder that multiple studies proved religion to be a primary motivator for volunteer work (Akintola, 2011; Penner, 2002; Von Essen et al., 2015; Bellamy & Leonard, 2015).

Individuals with strong religious convictions will see volunteering as a fulfilment of their perceived religious obligation (Akintola, 2011). An example is a study by Wuthnow that concluded that Jews who are affiliated are more likely to volunteer than Jews who are not affiliated (Wilson & Janoski 1995). An interesting discovery is that within the group of religious people there is a variety of levels for volunteering. People who have a higher level of practicing religion are more likely to volunteer than people who are religious but less practicing (Wilson & Janoski, 1995). Penner (2002) and other researchers established that there is a significant positive correlation between religion and volunteering. The stronger people felt about their religious beliefs, the more and longer they worked as a volunteer (Weerts et al., 2010).

An explanation can be that involvement in their religious community is likely to influence a person to volunteer because of the social norms existing in the congregation (Wilson & Janoski 1995).

In a study conducted by Penner (2002) on volunteering the results were clear about the religious identity of the volunteers:

"About 60 percent self-identified as Protestant or Catholic; another 25 percent said they belonged to other religions; and the remaining 15 percent said they were not members of any organized religion. Overall, 45 percent of the respondents described themselves as "very" or "extremely" religious." (Penner, 2002).

A number of studies so far have concluded that religion influences moral and ethical values, not just regarding volunteering but in other areas like business and trade (Conroy & Emerson, 2004). However further review of literature reveals that these findings are not absolute and might be more complex and therefore beyond the scope of this study (Sibley & Bulbulia, 2014). An example of a rejection for causality between religion and values is one such study that argues that the younger generation is secular and modern and detached from religion. This group of people has other interests in volunteering and is not related to religious behaviour (Hustinx, Van Rossem, Handy & Cnaan, 2015). It is also a fact that being a member of a faith does not guarantee the individual to behave like the religion expects (Maclean, Walker & Matsuba, 2004), therefore a person can officially be religiously affiliated but his actions are not in line with his religion. Other studies find only a moderate or correlation between religion and values (Einolf, 2011), and other studies find none (Littlepage, Perry, Brudney & Goff, 2007).

The definition of religion and religious affiliation will be analysed in paragraph 2.2.1

2.2.1 *Definition religion*

The term religion origins from the Latin word *religare*, which means to bind, and in this context indicates a form of connection between a human being and a Divine Being (Pajević, inanović & Hasanović, 2005).

Lord Denning, who was an English lawyer and judge denied the Church of Scientology the right to proclaim their ideology as an official religion, because they do not have a belief in or worship a supernatural divinity (Lorenzo, 2014) like the Semitic religions; Islam, Christianity and Judaism (De Ley, n.d). But this criterion for religion by Lord Denning, the importance of belief and worship of a supernatural divinity is put in jeopardy when taking into account religions like Hinduism, Jainism or Buddhism where the concept of monotheism - a belief in one God - is not central (Lorenzo, 2014). In fact, in Hinduism there is freedom of choice to believe in one God, no God or many different Gods, because there is not one great founder or prophet (De Ley, n.d). These religions made it hard for Lord Denning to stand by his definition (Lorenzo, 2014).

Therefore, it is not surprising that this ruling was later overruled by the UK Court, as they held that Scientology is indeed a religion. This view was supported and largely accepted (Lorenzo, 2014).

Also, it is important not to ignore the section of society who identify themselves as spiritual rather than religious. Such is the humanist who is very careful about dignity and

morals, and the devoted yoga practitioner and meditator. Practitioners of yoga and reiki base their practices on ancient religious texts and can easily define themselves as religious (Ammerman, 2013), and the humanist can identify himself as religious for of his morals and values even though they are void of religion.

The above examples are people who embrace the innate values that this spirituality brings rather than reflecting on religiosity. Although they may not practise any religion, they may indeed feel close to G-d or some higher spiritual being which drives them to fulfil acts of kindness and perform good deeds for the benefit of others (Littlepage et al., 2007).

We can therefore conclude that religion is by no means easy to define or describe (Crippen, 1992) and that there is certainly some overlap between spirituality and religion (Ammerman, 2013).

Houston Smith, the well-known religious studies scholar explains it in a simple manner during an interview where he said that religion is institutionalized spirituality (Snell, 1997).

Priest and psychotherapist David Moss states that religion consists of three dimensions; ritual, organization, and doctrine (Moss, 2011). Even the simplest form of religion would include some type of ritual such as prayer, offerings and dances for which religious material structures like temples, churches, altars, and synagogues are built (De Ley, n.d). Religion operates by definition in a group, a community and it therefore also requires an organization. Usually, the religious organisation has a social significance (De Ley, n.d). The doctrine systematically assembles and organises all the important mythological and symbolic teachings of faith and rituals to give them an intellectual dimension (De Ley, n.d).

In the literature we find two main streams of religious practice; the internal and external practice (Einolf, 2011);

While internal practice refers to individual internalized spiritual values and attitudes that give meaning to every aspect of life (Baltazar, Helm, McBride, Hopkins & Stevens, 2010), the term external religious practice speaks of an individual's measurable amount of acts related to their religion including attending prayer services and other rituals (Marsiglia, Ayers & Hoffman, 2011). Internal and external religious practice does not necessarily go together. A person can have a tradition of religious practice without actually believing in the religious background or philosophy of the traditions, and the opposite is true as well, a person can have the belief system without practicing the commands, rituals and traditions (Maclean, Walker & Matsuba, 2004).

2.2.2 *Measures of religious practice*

Measure for religion is complex and diverse. First and foremost, there is the social attitude that religion is a private matter and for many people not open for discussion, especially minority groups have difficulty being open about their religious beliefs and practices (McAndrew & Voas, 2011). This symptom was demonstrated in the following study; UK law instructs the affiliation or ethnic background question to be optional for a person to answer in any kind of governmental or private form. The non-response for this question in large Jewish populated areas was higher than average (McAndrew & Voas, 2011).

Moreover, because of all the different levels and modern interpretations of religion, it is extremely difficult to measure religious practice of individuals (Ammerman, 2013). The different dimensions internal and external religion make it even more complicated to design one universal measure for religion. Especially the internal religiosity which is personal attitudes and convictions towards religion is extremely difficult to operationalise (McAndrew & Voas, 2011).

Another important remark is that lots of research concerning definition and measures of religion have been done by anthropologists who were themselves influenced by Christianity which resulted in studies within a Christian context (Norman, 2011). The problem with this is, that in such studies, the respondents were asked on their beliefs concerning God's mission, Jesus's teachings and Christ's sacrifice (Einolf, 2011). The same happens in studies exploring the measures for religiosity with Muslim participants. The Muslims were asked about the Prophet's teachings and actions and the prohibition of drinking alcohol (Tiliouine & Belgoumidi, 2009). These are concepts people of different faiths cannot necessarily relate to and makes these measures unfit for universal or intercultural use (McAndrew & Voas, 2011).

In addition, has research shown in multiple studies that the link between religion and volunteering work is the link with religious practice as opposed to religious beliefs (Hustinx et al., 2015) Therefore, we can understand why according to Wilson and Janoski (1995) the best measure to evaluate religious practice is to assess if the person attends weekly services.

Though according to other scientists the above is not enough and there is some disagreeing on the topic. Nevertheless, recent studies regard the fundamental facets of religion on which to focus to be belief, practice and affiliation (McAndrew & Voas, 2011).

Indeed, multiple studies stay close to the three core characteristics of religion. This was the case in an Israeli study in 2013 that used measures originating from a previous study by the International Social Survey Programme (Levin, 2013). Respondents were asked about their subjective 'religious practice, belief in the supernatural, certainty of God, frequency of prayer and synagogue attendance' (Levin, 2013).

A similar measure was found in a New Zealand study that defined measures for identity in questions like "Do you identify with a religion and/or spiritual group?" The respondents that answered yes on this question could then identify which group that is, and the next question was "How important is your religion to how you see yourself?" (Sibley & Bulbulia, 2014).

These are just two examples out of hundreds of different approaches and measures of religion, and scientists have agreed that because of its multidimensional nature there is no universal way to measure religion.

Except for two scientists, Clayton and Gladden, who say that "*religiosity is primarily a commitment to an ideology and the other so-called dimensions are merely expressions of the strength of that core commitment*" (Küçükcan, 2000).

PART II: PRACTICAL STUDY REPORT

CHAPTER 3: RESEARCH FRAMEWORK

We will start this chapter with briefly stating the problem definition and research questions. After that we will discuss the method of data collection for this research, the choice of organisations and the response which will be followed by the results and conclusion.

3.1 Problem definition

The Langdon management initiated research involving volunteer recruitment and management because with continuous government budget cuts in the social sector (Conway et al., 2014) and the pending Brexit after-effects that might lead to economic weakness and instability, UK charities are more than ever depending on volunteers to fill in vacancies and to save costs (Campbell, Brindle & Butler, 2016).

Jewish Charities in North London indicate that recruiting the right volunteer and the long-term maintaining of that volunteer is challenging.

For this reason, this study is of multiple interests. Firstly, this study will examine the motives of individuals to volunteer for a Jewish charity in North London. These results can in turn contribute to the designing of a manual for efficient volunteer recruitment. As is suggested in the literature that the key to successful volunteer recruiting is in the first place identifying the motivations of the individual for volunteering, because when the motive is known, the recruiter can focus on satisfying this need when placing the volunteer (Clary et al., 1998).

Once there is a good fit between volunteer and organisation (Clary et al., 1998) and the individual had a satisfactory volunteering experience, with efficient management this can eventually lead to long-term volunteering (Clary et al., 1998; Bussell & Forbes, 2002) because the better the motivator is satisfied, the more satisfied the volunteer will be in his/her placement (Clary et al., 1998; Lăzăroiu, 2015).

This study is also unique because it focuses on volunteers for Jewish charities in North London. As far as the knowledge and the done research for this study goes, it appears the VFI has never yet been applied in this sample group.

3.2 Research questions

The goal of this study is to examine the motivations of individuals to volunteer for a Jewish charity in North London. Most charities have existing volunteer recruitment manuals; the question is whether they are designed correctly to address the motivations their target group finds important.

The answer to that would be to verify which motivators are important for individuals to volunteer for a Jewish charity in North London. This results in the first research question. The most common motivator among will then be highlighted, which brings us to the second research question.

Since this study happens in a Jewish context it is interesting to bring the Jewish faith in this research. And because in the literature we find causality between religion and values (Sibley & Bulbulia, 2014) we establish the hypothesis that there will be an obvious positive correlation between religion and the factor values within the group of affiliated (religious) respondents. This brings us to the third research question.

To summarize, this study focuses on three research questions:

- Is the FVI an appropriate scale in the context of volunteers for a Jewish charity in North London?
- What is the most common motivator for individuals to volunteer for a Jewish charity in North London?
- Is there an obvious positive correlation between religion and the factor values within the group of affiliated (religious) respondents?

3.3 Conceptual model and hypothesises

From the literature in part 1 we can draw the following hypothesises:

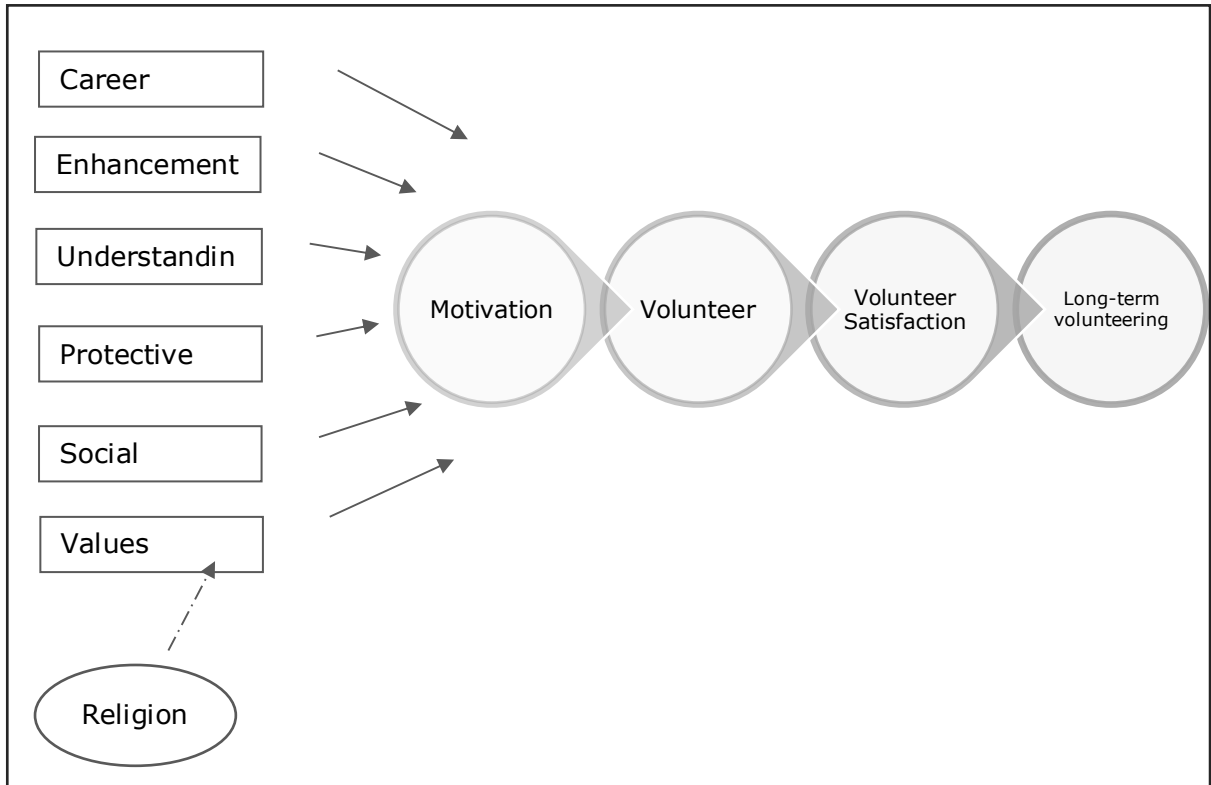
Hypothesis 1: The VFI was tested cross cultural and universal, therefore the VFI is an appropriate scale in the context of volunteers for a Jewish charity in North London.

Hypothesis 2: Mostly Jewish people will volunteer for a Jewish charity. Because the moral mechanism is very important within Judaism, individuals will score the highest on the function Values.

Hypothesis 3: Because of causality between religion and values, the correlation within the sample groups affiliated and the factor values will be stronger than the correlation

within the sample group non-affiliated and values and will result in a higher score for the factor values in the sample group affiliated.

Figure 1. Conceptual Model



3.4 Data collection

3.4.1 Respondents

Langdon volunteers are from this point excluded in the research because of an obstacle presented by the Langdon higher management.

This research wanted to reach all types of charitable organizations. Handy distinguishes three different types of organizations. First there is the mutual support organization, this charity drives the people to get together, to share a pleasant experience. Second there is the service providing charity that thrives for low cost, professional care. Last there is the charity that campaigns for a specific cause (Bussell & Forbes, 2002).

With this in mind 32 potential charities were selected where the three typologies would be equally represented. These charities were contacted through an introductory email to be found in Appendix 1. Seven charities showed an interest and three decided to fully

cooperate with the study. The three participating charities were Kisharon, JW3 and Goods for Good. Find more background information on the participating charities in Appendix 2.

Charities that declined participation with the study indicated several reasons. Some were in the final stages of preparing their own survey, others were hesitant to probe their volunteers for personal questions, most were apprehensive to question their volunteers with the religious factor as they perceived this information of very sensitive nature, others simply stated that they are grateful for their volunteers and do not want to inconvenience them with anything at all. This attitude and apprehensiveness that religion is perceived as a sensitive and personal issue especially for minority groups is mirrored from literature (McAndrew & Voas, 2011).

A draft questionnaire was filled in by two individuals, native English speakers to test the questionnaire and to time the minutes spent on filling in the questionnaire. After reviewing a few grammatical and vocabulary changes were done to exclude any ambiguous items.

To protect the confidentiality of their volunteers the distributing of the questionnaire had to be at random, via the volunteer manager at the charities who sent the invite and questionnaire link out by email to their database. The digital link was online for 14 days. The invitation email to volunteers is to be found at Appendix 3, for the questionnaire visit Appendix 4.

The introductory letter included the estimated time it takes to fill out the questionnaire and the deadline for returning the questionnaire. The online medium was selected as the most accessible form for participation. However, it was also clearly stated in the introductory letter how and where hard copies of the questionnaire were attainable. One individual requested a hard copy of the questionnaire and participated that way. The introduction letter clearly advised that the recipient is free to deny participation and that the data would be anonymous.

In total the invitation email to the study was sent out to 522 volunteers. Even though the organization types were equally represented in the study, the amount of volunteers at the organizations differed greatly and so the questionnaire was not equally spread out between types of organisations.

The first charity sent the questionnaire out to 88 volunteers on their database and the other charity sent the invite for participating in the study out to 428 volunteers on their

database. The third charity is a small start-up and have a handful of volunteers on their database. They sent the questionnaire out to 6 individuals.

3.4.2 *Instrument for measure*

3.4.2.1 *Choice of instrument*

This research could be assessed as both a quantitative study, through a questionnaire as well as a qualitative study, through an interview. Because the number of participants reached a total figure of 522 individuals, the quantitative method was chosen, because of its efficiency and time saving nature. In addition, a quantitative study makes statistical analyses and comparisons easier between items such as age, gender, affiliation, etc. than a qualitative study.

The most common and reliable instrument the researcher found to measure motivations for volunteering is the VFI from Clary and Snyder (1998). In addition to be proven valid and reliable by the scientist makers (Clary et al., 1998) this instrument has been tested and retested and every time proven valid and reliable cross national and intercultural (Asghar, 2015). We also add a few items in the questionnaire that will gather the religious affiliation and behaviour of volunteers and the demographic background of the volunteer.

A small scale complementary qualitative method was afterwards added in addition to the quantitative questionnaire. A mixed method study is encouraged and justified in this case because it seemed some clarification and elaboration was desired on certain concepts (Bryman, 2006) namely, the concept of religion and religious practice. This information was obtained by a focus group interview with 4 participants.

A focus group interview was established for the start-up charity volunteers since they were so small in numbers they were easy to assemble on their day of volunteering. The focus group interview seemed the best approach because the content of the interview would be of sensitive material as indicated by organizations when first contacted. The researcher wanted the participants to be comfortable in their natural surroundings as is advised in the literature (Krueger & Casey, 2014).

3.4.2.2 *Instrument design*

QUANTITATIVE STUDY-QUESTIONNAIRE

The questionnaire was divided into two sections and is a combination of an existing and a self-made questionnaire.

Section A queried about the demographic items and religious practice. Demographic details are important to identify because they could be of good use when recruiting volunteers, as they would help charities identify their target audience (Asgar, 2015).

Demographics

The original questionnaire had 11 items on demographic and personal information. On request of the organisations these questions had to be significantly shortened (see paragraph 2.4.1). This resulted in the limited items below:

Item 1 asks about the gender, and gives the options to tick off male or female.

Item 2 asks about the age group. Participants could choose from the following age groups; 18-24, 25-34, 35-44, 45-54, 55+.

Religious practice

The measure for religious practice was adapted from an Israeli study in 2013 that asked about respondents' subjective religious practice, with an evocation of the supernatural, a staunch and unwavering faith in all that G-d stands for, attending the synagogue and regular prayer (Levin, 2013). This section was at least 11 questions. A draft questionnaire was then sent out to the participating charity volunteer managers for review and approval. After the review the questionnaire had to be significantly changed and simplified by the managers' explicit request to keep it short, basic, simple and void of any sensitive and personal questions especially of a religious nature. The original draft questionnaire can be found in Appendix 5.

The questionnaire was then revised and simplified to entail only the three important items that are included in every questionnaire that attempts to measure religious practice. These items relate to religious behaviour, attitudes, and affiliations (Levin, 2013).

Affiliation:

Item 3 asked about a possible affiliation with a religious denomination. This was a yes or no answer.

Item 4 was for participants who answered yes for item 3. It asked which religious denomination the person is affiliated with, and possible answers were the three major Semitic religions; Christian, Muslim, Jewish or other.

Behaviour:

Item 5 asked about frequency of attending services in an organised place of worship. Participants could choose from never, once a week, more than once a week and for important religious holidays.

Attitude:

Item 6 asked how important God is in the everyday life of the participant. Answers were not important at all, somewhat important and very important.

Since religious practice is a subjective perception (Küçükcan, 2000) the above questions could be ambiguous, therefore item 7 was added.

Item 7 was an open-ended question, non-mandatory, for people who desired to elaborate on the subject of religion.

Section B assessed the main motivations for volunteering amongst the sample group the study used the well-known Volunteer Functions Inventory from Clary. This consists of 30 statements that the participants have to value on a 7 point Likert Scale where 1 is entirely disagree/inaccurate, 2 mostly disagree/accurate, 3 somewhat disagree/accurate, 4 neither agree nor disagree/neither accurate nor inaccurate, 5 somewhat agree/accurate, 6 mostly agree/accurate, 7 entirely agree/accurate.

Some examples of items are *volunteering can help me get my foot in the door at a place where I'd like to work* and *volunteering makes me feel important and people I know share an interest in community service* and *by volunteering, I feel less lonely*. For the full questionnaire see appendix 4.

QUALITATIVE STUDY

A focus group interview was held with four volunteers of the charity Goods for Good. The information was obtained in a semi structured interview, in order for the interviewer to be able to keep some structure and not derail off topic. The information derived from this interview was used to formulate the interpretations and conclusions in chapter 4 of this research. For the semi-structured interview questions see appendix 6.

3.5 Data analysis

To assess which of the six factors is the most common motivator for individuals to volunteer for a Jewish charity in North London, the VFI from Clary (1998) was used.

Besides that the questionnaire is easy and swift to fill in, the scoring is straightforward too. A fixed group of items correspond to a motivation as defined by Clary and Snyder (1999). The score per factor is anywhere between 5 and 35. The scores per item are added up and the final sum to be divided by the number of participants, which gets the average per factor. The factor with the highest average will be the most common motivator for volunteering within this sample.

Below is an overview of the grouped items that make up the respective motivation factors:

Motivation factor	Item number
Protective	7, 9, 11, 20, 24
Values	3, 8, 16, 19, 22
Career	1, 10, 15, 21, 28
Social	2, 4, 6, 17, 23
Understanding	12, 14, 18, 25, 30
Enhancement	5, 13, 26, 27, 29

3.6 Results

3.6.1 Number of respondents

Kisharon sent the questionnaire out to 88 volunteers, 17 individuals returned their filled in questionnaire. JW3 sent the questionnaire out to 428 volunteers, 39 responded. Goods for good sent the questionnaire out to 6 volunteers, 0 responded. This makes up a response rate of 10, 70%.

Organization	Invitees	Respondents
Kisharon	88	17
JW3	428	39
Goods for Good	6	0

3.6.2 Expected results of study

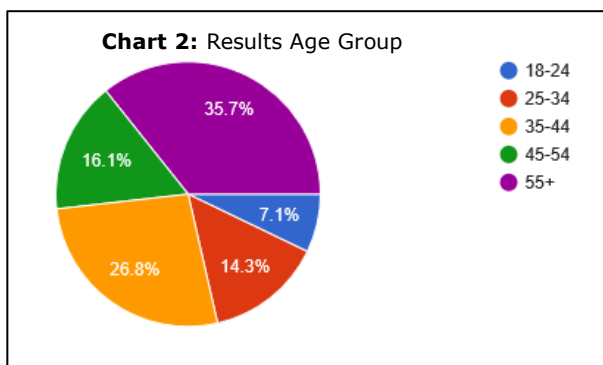
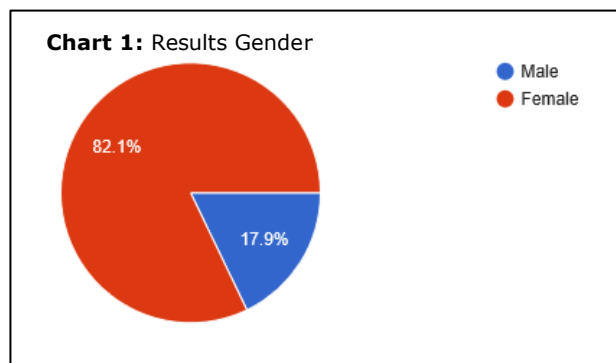
The VFI was used in studies collecting data in Western, Asian and Middle Eastern countries, cultures and religions (Asghar, 2015). It is thus anticipated to be an appropriate scale for use in a Jewish context in North London. As the VFI will assess the

motivations for individuals to volunteer for a Jewish charity in North London, it is estimated that most volunteers in the sample group will be of Jewish ethnicity, because as the literature explains, people find it important to volunteer for a charity that is in line with their own values and belief system (May, 2007). An argument that was confirmed during the qualitative focus group interview. The moral mechanism within the Jewish faith is extremely important, and more than by other religions does it influence and predict everyday lives (Ben-Avie, Ives & Loewenthal, 2016), and because the majority of respondents is predicted to be Jewish we consequently assume that the full sample group will score the highest on the factor values. Yet, since the participating charities and assumingly participating volunteers represent different sectors within the Jewish spectrum it is expected that there will be a diverse level of religious practice among participating volunteers. This difference will be registered in sub groups Jewish affiliated and non-affiliated, presumably the groups will be fairly equally represented. The affiliated sample group is likely to score higher on the factor values than the non-affiliated because of their religious convictions and will consequently confirm the hypothesis stated earlier that the motivation factor values positively correlates within religion.

3.6.3 Actual results demographics and religion

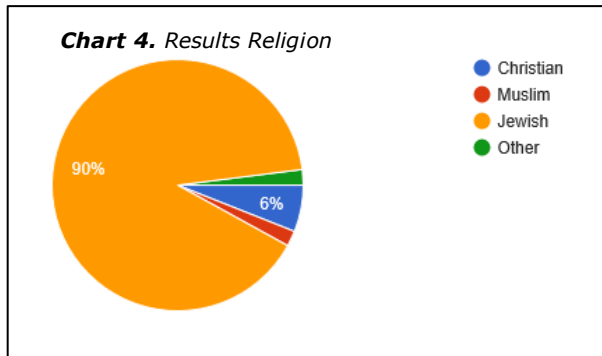
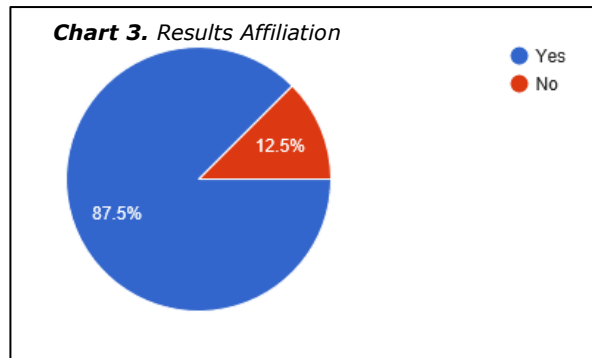
The results below are based on the 57 participants that filled in and returned the questionnaire:

Of the participants 82.10% are female and 17.9% are male.



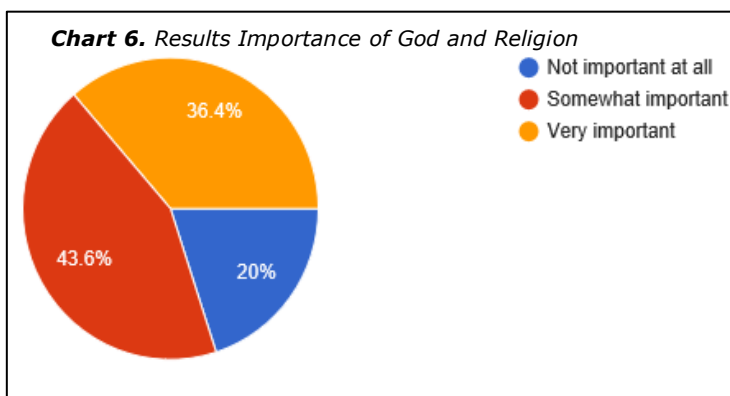
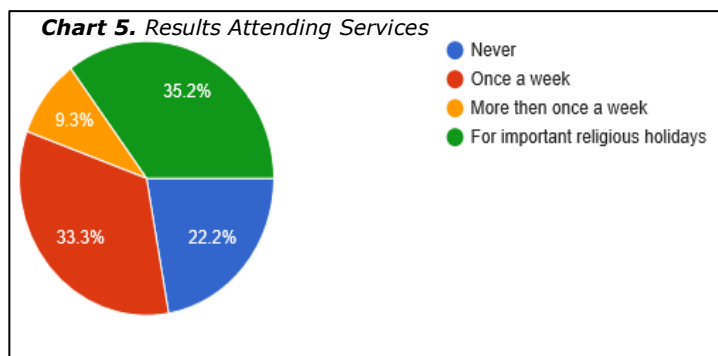
The responding age groups were as follows 7.1% were from the age group 18-24, 14.3% were from the age group 25-34, 26.8% were from the age group 35-44, 16.1% were from the age group 45-54 and 35.7% were from the age group 55+.

For the question whether respondents were affiliated 87.5% answered positive, while 12.5% answered not to be affiliated.



Of the 87.5% that are affiliated, 90% indicated to be Jewish, 6% Christian, 2% Muslim and 2% Other.

On the question how often the participant attends a service in a place of worship answers were for 22.2% never, 33.3% once a week, 9.3% more than once a week and 35.2% for important religious holidays.



How important God and religion is in the participant's everyday life answers varied from 20% not important at all, 43.6% somewhat important and 36.4% very important.

For open-ended question on the concept of religion, 16 participants responded. Answers are very diverse and can loosely be grouped in spiritual, orthodox, traditional and non-believing Jewish people. For the full length answers visit Appendix 7.

3.6.4 Results volunteer function inventory

The results of the VFI calculated from the *full sample* were the averages in ascending order for the factor social 14.5%, factor career 15.58%, factor protective 17.67%, factor enhancement 20.44%, factor understanding 24.98% and factor values 28.66%.

The results of the VFI calculated from sub-sample groups affiliated and non-affiliated were for the *non-affiliated* in ascending order is for factor social 16.28%, factor protective 19.42%, career 21.14%, enhancement 22.42%, understanding 25.42% and values 28.42%.

The results for the *affiliated* in ascending order factor social 14.24%, factor career 14.79%, factor protective 17.42%, factor enhancement 20.16%, factor understanding 24.73% and factor values 28.69%.

Find a clear overview in the table and charts below of all the results taken from the VFI.

Table 4. Results Volunteer Functions Inventory

	Values	Understanding	Social	Protective	Enhancement	Career
Full sample group	28.66%	24.98%	14.5%	17.67%	20.44%	15.58%
Affiliated	28.69%	24.73%	14.24%	17.42%	20.16%	14.79%
Non-Affiliated	28.42%	25.42%	16.28%	19.42%	22.42%	21.14%

Chart 7. Results Volunteer Functions Inventory (Sample sub-Groups)

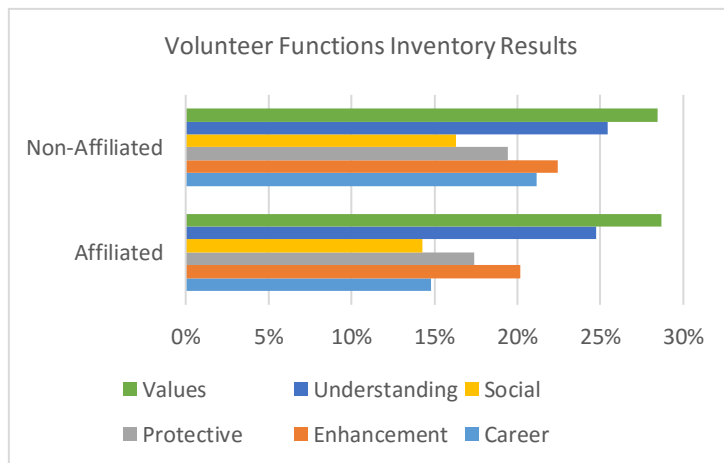
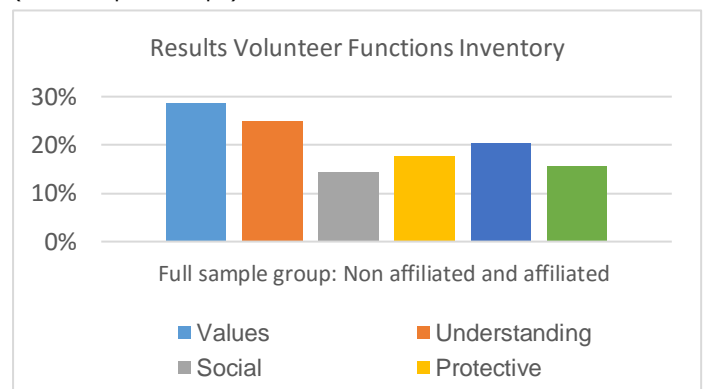


Chart 8. Results Volunteer Functions Inventory (Full Sample Groups)



3.6.5 Results interpretation

3.6.5.1 Demographics

82.1% of the participants are female and 17.9% are male. This result is in line with the literature that states that women tend to volunteer more than men (Brudney & Lee 2012; Stowe 2013). The largest group of participants make up 35.7% and is the age group of 55+. This result affirms the literature that suggest that people who reached the middle age or those that are retired tend to volunteer more than their younger peers (Bussell & Forbes, 2002).

3.6.5.2 *Religious practice*

Concerning religious affiliation 87.5% claimed to be affiliated which is in stark contrast to 12.5% who proclaim to be non-affiliated. This result is not as diverse as predicted, but rather ill proportioned with a large majority being affiliated. This result can be explained with the results of the next question. Of the affiliated group 90% are Jewish. Jewish identity differs from other faiths because it is not decided solely by belief or practice but rather through lineage or conversion (Roos, 2015). It is arguable that when respondents were asked the question of whether they are affiliated or not, they simply answered yes because being born Jewish would be enough for them to say they are affiliated.

This reasoning can also easily explain the results of the next two questions, which are about frequency in attendance of services in a place of worship where the answers range from never (22.2%), once a week (33.3%), more than once a week (9.3%) and important religious holidays (35.2%). As is known to the researcher and confirmed with the focus group interviewees in addition to the item 7 open-ended question in the questionnaire, a Jewish person can be affiliated and never or rarely go to synagogue. Some people are members of a synagogue purely because they know their membership covers payment of their burial services after they have passed away, while others are members for the social status. Within Judaism being officially affiliated does not necessarily reflect a high or low level of religiosity. This can be substantiated by looking at the majority of Jewish ultra-orthodox men who attend synagogue three times a day, without ever paying membership or being officially affiliated. Another way of explaining these results is by making the link with the female representatives in this survey. If they were religious and affiliated, they do not necessarily attend services in synagogue. Quite the opposite is true with ultra-orthodox and orthodox women. This group of people tend to have relatively large families and do not necessarily go to synagogue (McAndrew & Voas, 2011). Regarding the importance of God in everyday life it is fair to say that these

results are in line with the predicted results being that 20% responded that G-d is not important at all in everyday life, 43.6% stated G-d is somewhat important in everyday life, whilst 36.4% believed G-d to be very important in everyday life. The three participating organisations have different perceptions of Jewish identity and religious practice, which results in a variety of opinions relating to the importance of God.

3.6.5.3 Volunteer Functions Inventory

Between the full sample group and the affiliated sample group the smallest difference in the average outcome is for the factor values a difference of 0.03% and the largest for the factor career with a difference in average of 0.79%. Presumably the reason for the seemingly very small differences in results is because the affiliated group is prominently overrepresented in the full sample group with 87.5% of the participants being affiliated versus 12.5% being non-affiliated, in addition 90% of the affiliated respondents are Jewish. These elements will visibly influence and be the basis of the below interpretations.

Factor Values

The most common motivator for the full sample group of individuals to volunteer for a charity in North London is the factor values with a score of 28.66%, which is exactly what the hypothesis predicted. The majority of participants will be Jewish, and because morality is extremely important in Jewish life, and influences decision and behaviours in their everyday life (Ben Avie, Ives & Loewenthal, 2016), people will feel that their moral values obligate them to do volunteer work.

It is also the factor *values* that is the most common when calculated within the sub groups affiliated and non-affiliated with the average for affiliated being 28.69% and for non-affiliated 28.42%. The difference in the respective averages seem minimal and rejects the hypothesis that there is an obvious positive correlation between religion and values. It could be that the similar score is because in this century many people have rejected the idea of religion, but have embraced the concepts of morality and humanity, which has given them the values and moral obligation to help out in society and do volunteer work.

Factor Social

The lowest score for the full sample group and the affiliated sample group is the factor *social* with a score of respectively 14.50% and 14.24%. In the Jewish culture and especially for Jewish people who are affiliated, family life and community life is very

important. Every Saturday, the Jewish Sabbath, is a day for celebration, also other milestones and significant days are celebrated communally, in the synagogue, and/or at home in the presence of family and friends. It is likely that this group of people have satisfying social lives even without volunteering. This factor scores the lowest in the group non-affiliated with a score of 16.28%. The higher score for this group might be the absence of community life, a void that voluntary work might fill.

Factor Career

Career scores next to the lowest with a score of 15.58% for the full sample group and 14.79% for the affiliated group, which can easily be explained with the majority (35.7%) being 55+. Career prospects at this point in life for this group significantly drops, with many likely to be retired or heading towards retirement. In addition, this age group are less likely to have small and dependent children to care for, therefore they may have the time previously lacking before to volunteer. In addition, volunteering gives them the possibility to feel useful and productive and a chance to contribute to their community with voluntary work. Another aspect that comes to mind with this score is the 82.1% female rate of participants. This could influence the factor career, as the generally traditional Jewish woman is by far more family oriented than career oriented. In a Jewish traditional family, the head of the household and primary bread winner would usually be the man, whilst the woman focuses more on the upkeep of the house and caring for the children. This can explain the third lowest score of 21.14% for career in the non-affiliated group. This score difference of 6.35% between non-affiliated and affiliated could be for this reason; the modern woman of 2016, free of affiliation, religion and traditions is living in an age of feminist emancipation and can be as career oriented as her male colleagues, she will do what it takes to get her up the ladder of success, including volunteering.

Factor Protective

For the factor *protective* the score is the third lowest in the findings with 17.67% for the full sample group and 17.42% for the affiliated group. For the non-affiliated group protective is second lowest with a score of 19.42%. Of the six motivations assessed in the questionnaire the factor protective has arguably the most negative associations to it and could be regarded as items of a problematic nature by the participants. Two examples of such items are; *by volunteering I feel less lonely* and *volunteering is a good escape from my own troubles*. It could very well be that participants suffered from the social desirability bias when filling in this questionnaire which resulted in a relatively low score for the factor protective. For example, a person may be both reticent and embarrassed to acknowledge to others their overriding motivations to volunteer for a

personal reason is to get away from isolation and feelings of despondency as a result of bereavement. For this reason, the findings concerning factor protective may not be an accurate reflection. However, the difference of score being 2% between non-affiliated and affiliated is recognizable. It could be argued that the affiliated people do volunteering as a direct obligation and religious commandment and therefore would feel ashamed to have an obvious personal interest in volunteering as opposed to answering to a higher calling, while the non-affiliated will have no such feelings of guilt as they have no such feelings of obligations.

Factor Enhancement

The factor *enhancement* is the third most important factor for the full sample group with a score of 20.44% 20.16% for the affiliated group. The score can be interpreted with the following logic and supported by the theory that older people would need to feel productive and useful and will crave for a sense of belonging and identity (Brudney & Lee, 2012; Akintola, 2011; Bussell & Forbes, 2002). The majority (35.7%) of participants in this study are 55+. They want to be as useful and productive as possible. We do see a seemingly big difference in scores between 20.16% for the group affiliated and 22.42% for the non-affiliated group. This can again be clarified by the very important family and community life within the Jewish tradition. People who belong to the affiliated group have a defined identity and quality, but people who are not part of anything, desire affiliation and belonging especially when they are older (Brudney & Lee, 2012; Bussell & Forbes, 2002).

Factor Understanding

The factor *understanding* is the second important in the row for all sample groups with 24.98% for the full sample group, 24.73% for the affiliated group and 25.42% for the non-affiliated group. It is understandable that after a life of working and family responsibilities the majority (35.7%) of participants who are 55+ have now the time to explore new avenues and learn new skills. This is especially applicable in this century with the increase of an ageing population who remain young at heart.

CHAPTER 4: CONCLUSIONS AND REFLECTIONS

In this last chapter we attempt to summarize the main findings of this study and reflect on the research findings providing pointers to the central research questions. We close with limitations and recommendations for the future and for the practice.

4.1 Main findings

The starting point for this research was to assess the motivations for individuals to volunteer for a Jewish charity in North London, which is the key to efficient volunteer recruitment and retention (Clary et al., 1998). We used the VFI as a measure for motivations and confirmed that the VFI is an appropriate and relevant instrument in the context of researching volunteers for a Jewish charity in North London. This finding confirms our first hypothesis that the VFI is appropriate in this context. In addition, this finding is of unique nature because to our knowledge and from extensive research the VFI has not been tested before on this type of study.

Despite the suggested correlation between religion and values derived from the literature (Sibley & Bulbulia, 2014), the results of the VFI in this study show no such obvious correlation, and so rejects the hypothesis that this study will find such obvious correlation.

The result for the most common motivator to volunteer for a Jewish charity in North London was found to be the factor values. As the majority (90%) of participants in this study were Jewish affiliated this finding confirms the hypothesis that values will be prevalent.

4.2 Recommendations for future research

This research is only the drop in a sea of possibilities to further this interesting study. It is of great importance that expansion on this research should allow more elaboration and detail in a questionnaire on the Jewish religion and culture, demographic background and motivations of the volunteer, possibly with open-ended questions in a quantitative measure or integrated in the VFI. This will allow the research to derive and deduce significant evaluations, assessments and associated information. This further in-depth approach should enable detailed differentiation between the types of volunteers and their choices of charities and the opportunities offered by different charities. This research

should enable further understanding about what makes one individual choose to work directly with disabled people whilst another prefers not to engage with individuals to any extent but to assist in material provisions.

The next recommendation for further research relates to the geographic location of this study which is in North London, a densely-populated suburban area containing the largest concentration of the Jewish minority in the UK. The Borough of Barnet in North West London has approximately 15% Jewish residents. Carrying out similar research in a different geographic location would be interesting and of value to analyse if there was an influence in volunteering for a Jewish charity based on residential location. Such research could be founded on in-depth analyses focussing on mandatory postcodes included in the questionnaire.

Another recommendation for further research would be to assess the satisfaction rate of volunteering for a Jewish charity in North London, as this is an important factor of how a volunteer placement develops and may turn long-term even a full-time occupation for the volunteer. For this it would be advisable to use the instrument by Clary and Snyder (1998), an additional 17 items to the VFI that measures volunteer outcomes.

Another recommendation is to measure the reasons why people choose *not* to volunteer. This can give organisations the insight into developing a strategy of outreach to transform this of non-volunteering people to volunteering people. This could be measured with a quantitative questionnaire exploring the state of affairs of participants and their daily lives including obligations like family, work and hobbies.

The last recommendation would be to start with an equal number of sub-sample groups, in order to be able to make cross-sectional calculations and for resulting data to be reliable. In this study the affiliated individuals were overrepresented and the non-affiliated under-represented and therefore findings may need to be regarded as incomplete and as a starting point towards more conclusive and extended study.

4.3 Recommendations for practice

The results of this research are applicable to volunteer management in Jewish charities in North London. The results can now be used by organisations who target this audience group as guidelines when recruiting volunteers, as is suggested in the literature, that knowing the motive of the volunteer is the key to successful volunteer recruitment and management (Clary et al., 1998). As the results of this study confirmed that the vast

majority of volunteer respondents were Jewish affiliated females, it is advisable for organisations to emphasise that they will always respect the need for volunteers to prioritise their personal needs and responsibilities such as caring for children, grandchildren and elderly relatives when volunteering. Also, for this target group it is crucial that Jewish organisations ensure that volunteers are aware that they will not be expected to participate as volunteers on or approaching Jewish festivals and the weekly Shabbat, which might be a violation of their beliefs and tradition.

4.4 Critical reflection

Assessing the motives for volunteering is of great importance for organisations as they exploit these motives for attracting, engaging and maintaining volunteers into their charity. They can draw a potential volunteer in by communicating with a specifically designed recruitment message to their target audience that the volunteering activity will meet their needs. For engaging the individual in volunteering activity it is of central importance that the right fit between volunteer motivation and activity be found. A person whose main motivation for volunteering is the social factor will not thrive and not be satisfied in an isolated volunteer environment. For long-term management the motivations can be assessed sporadically because as people grow in their volunteering activity and time goes on situations might change and consequently motivational needs might change. The volunteer management must be aware of such changes to adapt its strategy.

However, it must be noted that the motivations for volunteering is important but rather complex and multidimensional, as Clary and Snyder (1999) point out in their research: *"...people's motivations for performing actions as diverse, complex and sustained as volunteerism are very likely to be multifaceted"* (Clary & Snyder, 1999). Therefore, results obtained by the VFI should be in combination with other theories and tools.

This research has a few limitations and need to be considered when interpreting the findings and generalizing the results. The first limitation that comes to mind is the ill proportioned group of participants. With 90% being Jewish affiliated, this group is overrepresented in the study and possibly influences the results a great deal.

Furthermore, it must be noted that religion in general and Judaism in particular is complex and analysis of this is beyond the scope of this study. Especially since the participating charities demanded exclusion of sensitive and personal questions regarding religion, the assembling of religious details was very minimal and general.

Some researchers claim that the results of a questionnaire are inaccurate because of the low response rate, in addition to some responses being false or inaccurate (Blair, 2016) or subject to social desirability bias (McAndrew & Voas, 2011). Because this is a study by a Jewish researcher in a Jewish context, for instance people might exaggerate their religious practice when filling in the questionnaire, which can explain the extreme number of affiliated participants.

References

- Akintola, O. (2011). What Motivates People to Volunteer? The Case of Volunteer AIDS Caregivers in Faith-Based Organizations in KwaZulu-Natal, South Africa. *Health Policy and Planning* 26, nr. 1, 53–62. doi:10.1093/heapol/czq019
- Ammerman, N.T. (2013). Spiritual but Not Religious? Beyond Binary Choices in the Study of Religion. *Journal for the Scientific Study of Religion* 52, no. 2: 258–78. doi:10.1111/jssr.12024
- Asghar, H. (2015). The volunteer functions inventory: examination of dimension, scale reliability and correlates. *International Journal of Innovative and Applied Research* Volume 3, Issue 4: 52-64. Retrieved from http://journalijar.com/uploads/2015-05-03_022927_315.pdf
- Baltazar, A., Helm, H.W., McBride, D., Hopkins, G. & Stevens J.V. (2010). Internet Pornography Use in the Context of External and Internal Religiosity. *Journal of Psychology & Theology* 38, no. 1: 32–40. Retrieved from <http://search.ebscohost.com>
- BBC News (2016). Reality Check: What has Brexit done to the economy? Retrieved from <http://www.bbc.co.uk/news/uk-politics-eu-referendum-36661918>
- Ben Avie, M., Ives, Y. & Loewenthal, K. (2016). Applied Jewish Values in Social Sciences and Psychology. *Springer International Publishing Chapter 1* page 1-17. doi:10.1007/978-3-319-21933-2
- Blaire, L. (2016). *Writing a graduate thesis or dissertation*. doi:10.1007/978-94-6300-426-8
- Bryman, A. (2006). Integrating quantitative and qualitative research: how is it done? *Thousand Oaks, CA and New Delhi* vol. 6(1) 97–113. doi:10.1177/1468794106058877
- Bussell, H. & Forbes, D. (2002). Understanding the volunteer market: The what, where, who and why of volunteering. *International Journal of Non-profit and Voluntary Sector Marketing*, 7 (3), pp.244-257. doi: <http://dx.doi.org/10.1002/nvsm.183>
- Cabinet Office (2016). Community Life Survey 2014 to 2015. *Statistical Analysis Publications UK Government*. Retrieved on 5 May 2016 from

<https://www.gov.uk/government/publications/community-life-survey-2014-to-2015-statistical-analysis>

- Campbell, D., Brindle, D. & Butler, P. (2016). What would Brexit mean for the NHS, social care and disabled people? *The Guardian*. Retrieved from <https://www.theguardian.com/society/2016/jun/14/brexit-nhs-health-social-care-disabled-people-eu-referendum>
- Clary et Al. (1998) Personality processes and individual differences. *Journal of Personality and Social Psychology* Vol. 74, No. 6, 1516-1530. Retrieved from [http://users.comm.umn.edu/~akoerner/courses/5431-S13/Clary%20et%20al.%20\(1998\).pdf](http://users.comm.umn.edu/~akoerner/courses/5431-S13/Clary%20et%20al.%20(1998).pdf)
- Clary, E.G. & Snyder, M. (1999). The Motivations to Volunteer: Theoretical and Practical Considerations. *Current Directions in Psychological Science (Wiley-Blackwell)* 8, nr. 5: 156–59. Retrieved from <http://search.ebscohost.com>
- Conroy, S.J. & Emerson, T.L.N. (2004). Business Ethics and Religion: Religiosity as a Predictor of Ethical Awareness among Students. *Journal of Business Ethics* 50, no. 4: 383–96. Retrieved from <http://search.ebscohost.com>
- Conway, N., Kiefer, T., Hartley, J. & Briner, R.B. (2014). Doing More with Less? Employee Reactions to Psychological Contract Breach via Target Similarity or Spillover during Public Sector Organizational Change. *British Journal of Management* 25, no. 4: 737–54. doi:10.1111/1467-8551.12041
- Crippen, T. (1992). Further Notes on Religious Transformation. *Social Forces* 71, no. 1 219–23. Retrieved from <http://search.ebscohost.com>
- De Ley, H. (n.d). Wat Is Religie? Een Inleiding. *Syllabusmateriaal*. Retrieved on 3 July 2016 from http://www.cie.ugent.be/RUG/deley19.htm#_ftnref2
- Einolf, C.J. (2011). The Link between Religion and Helping Others: The Role of Values, Ideas, and Language. *Sociology of Religion* 72, no.4: 435–55. Retrieved from <http://search.ebscohost.com>
- Engel, S. & Georgeou, N. (2011). The Impact of Neoliberalism and New Managerialism on Development Volunteering: An Australian Case Study. *Australian Journal of Political Science* 46, nr. 2, 297–311. doi:10.1080/10361146.2011.567970

- Finkelstein, M.A. (2008). Volunteer Satisfaction and Volunteer Action: A Functional Approach. *Social Behaviour & Personality: an international journal* 36, nr. 1: 9–17. Retrieved from <http://search.ebscohost.com>
- Gainous, J. & Radunovich, B. (2005). Religion and Core Values: A Reformulation of the Funnel of Causality. *Politics & Policy* 33, no. 1: 154–80. doi:10.1111/j.1747-1346.2005.tb00213.x
- Handy, F., Cnaan, R.A., Brudney, J.L., Ascoli, U., Meijs, L.C.M.P. & Ranade, S. (2000). Public Perception of 'Who is a Volunteer': An Examination of the Net-Cost Approach from a Cross-Cultural Perspective. *Voluntas: International Journal of Voluntary & Nonprofit Organizations* 11, nr. 1, 45–65. Retrieved from <http://search.ebscohost.com>
- Hurd, MP. & Cabinet Office (2013). *It all starts with yes*. Retrieved from <https://www.gov.uk/government/publications/national-citizen-service-leaflet>
- Hustinx, L., Van Rossem, R., Handy, F. & Cnaan, R.A. (2015). A Cross-National Examination of the Motivation to Volunteer. *In Religion and Volunteering* 97–120. doi: 10.1007/978-3-319-04585-6_6
- Krueger, R. A. & Casey, M.A. (2014). Focus Groups: A Practical Guide for Applied Research. *SAGE Publications, 2014*. Retrieved from <https://books.google.co.uk>
- Küçükcan, T. (2000). Can Religiosity Be Measured? Dimensions of Religious Commitment. Theories Revisited. Retrieved from dergipark.ulakbim.gov.tr/uluifd/article/download/5000018100/5000018390
- Lăzăroiu, G. (2015). Work Motivation and Organizational Behaviour. *Contemporary Readings in Law & Social Justice* 7,nr.2:66–75. Retrieved from <http://search.ebscohost.com>
- Levin, J. (2013). Religion and Happiness among Israeli Jews: Findings from the ISSP Religion III Survey. *Journal of Happiness Studies* 15, no. 3: 593–611. doi:10.1007/s10902-013-9437-8
- Littlepage, L., Perry, J.L., Brudney, J.L. & Goff, P.K. (2007). Exemplary Volunteers: What Is the Role of Faith? *The international journal of volunteer administration* Volume 24, nr 5. Retrieved from http://www.indiana.edu/~jlpweb/papers/Exemplary%20Volunteers_What%20is%20the%20Role%20of%20Faith_IJoVA_July_2007.pdf

- Lorenzo, Z. (2014). A New Legal Definition of Religion? *King's Law Journal* 25, no. 1, 5–7. doi:10.5235/09615768.25.1.5
- Luks, A. (2001). What satisfies us today? *Western Journal of Medicine* 174, nr. 1: 78. Retrieved from <http://www.ncbi.nlm.nih.gov>
- Maclean, A.M., Walker, L.J. & Matsuba, M.K. (2004). Transcendence and the Moral Self: Identity Integration, Religion, and Moral Life. *Journal for the Scientific Study of Religion* 43, no. 3: 429–37. Doi:10.1111/j.1468-5906.2004.00245.x
- Marsiglia, F.F., Ayers, S.L. & Hoffman, S. (2011). Religiosity and Adolescent Substance Use in Central Mexico: Exploring the Influence of Internal and External Religiosity on Cigarette and Alcohol Use. *American Journal of Community Psychology* 49, no. 1–2: 87–97. doi:10.1007/s10464-011-9439-9
- May, J. (2011). Egoism, Empathy, and Self–Other Merging. *The Southern Journal of Philosophy* 49: 25–39. doi:10.1111/j.2041-6962.2011.00055.x
- May, K., Packianathan, C., Galen, T.T. (2007). A Model of Volunteer Retention in Youth Sport. *Journal of Sport Management* 21, no. 2: 151–71. Retrieved from <http://search.ebscohost.com>
- McAndrew, S. & Voas, D. (2011). Measuring Religiosity using Surveys. *University of Manchester*. Retrieved from http://surveynet.ac.uk/sqb/topics/religion/sqb_religion_mcandrew_voas.pdf
- McCurley, S. & Lynch, R. (1998). *Essential volunteer management*. USA: Directory of Social Change.
- Moss, D.M. (2011). Cultic Observations-Responses to J. P. Healy's Involvement in a New Religious Movement. *Journal of Spirituality in Mental Health* 13, no. 1, 22–26. doi:10.1080/19349637.2011.547127
- Musick, M.A., Wilson, J. & Bynum, W.B. (2000). Race and Formal Volunteering: The Differential Effects of Class and Religion. *Social Forces* 78, nr. 4: 1539–70. Retrieved from <http://ebscohost.com>
- Norman, A. (2011). Contemporary Western Ethnography and the Definition of Religion. *Journal of Religious History* 35: 133–34. doi:10.1111/j.1467-9809.2010.00951.x
- Pajević, I., Sinanović, O. & Hasanović, M. (2005). Religiosity and Mental Health. *Psychiatria Danubina*, Vol. 17, No. 1–2, pp 84–89. Doi: 10.2466/PR0.85.7.1088-1088

- Pavlova, M.K. & Silbereisen, R.K. (2014). Coping with occupational uncertainty and formal volunteering across the life span. *Journal of Vocational Behavior* 85, nr. 1, 93–105. doi:10.1016/j.jvb.2014.05.005
- Penner, L.A. (2002). Dispositional and Organizational Influences on Sustained Volunteerism: An Interactionist Perspective. *Journal of Social Issues* 58, nr. 3: 447–67. <http://search.ebscohost.com>
- Roos, L. (2015). If I Am Only for Myself, Who Am I? *Religion and Volunteering, Nonprofit and Civil Society Studies*. Springer International Publishing. Chapter 3, 41-57 doi:10.1007/978-3-319-04585-6_3
- Sampson, S.E. (2006). Optimization of volunteer labour assignments. *Journal of Operations Management, Operations Management in Not-For-Profit, Government and Public Services: Innovative Applications and Case Studies*, 24, nr. 4: 363–77. Retrieved from <http://www.sciencedirect.com>
- Sibley, C.G. & Bulbulia, J.A. (2014). How Do Religious Identities and Basic Value Orientations Affect Each Other Over Time? *International Journal for the Psychology of Religion* 24, no.1:64–76. doi:10.1080/10508619.2013.771600
- Snell, M. (1997). The World of Religion according to Huston Smith (Cover Story). *Mother Jones* 22, no.6:40. Retrieved from <http://search.ebscohost.com>
- Stowe, S (2013). Volunteer work and informal learning: Major international and Canadian trends. *Volume 1 of the series The Knowledge Economy and Education* pp 37-61. Retrieved from www.springerlink.com
- Tiliouine, H. & Belgoumidi, A. (2009). An Exploratory Study of Religiosity, Meaning in Life and Subjective Wellbeing in Muslim Students from Algeria. *Applied Research in Quality of Life* Volume 4, Issue 1, pp 109-127. doi:10.1007/s11482-009-9076-8
- UK Civil Society Almanac. (2016). Volunteering rates and overview. Retrieved from <https://data.ncvo.org.uk/a/almanac16/volunteer-overview>
- Von Essen, J., Hustinx, L., Haers, J. & Mels, S. (2015). *Religion and Volunteering. Nonprofit and Civil Society Studies*. Springer International Publishing. Chapter 2, 23-40 doi: 10.1007/978-3-319-04585-6_2
- Weerts, D., Cabrera, A. & Sanford, T. (2010). Beyond Giving: Political Advocacy and Volunteer Behaviors of Public University Alumni. *Research in Higher Education* 51, nr. 4, 346–65. doi:10.1007/s11162-009-9158-3

- Wetenschappelijke Raad voor het Regeringsbeleid, Tiemeijer, W.L. (2010). Hoe mensen keuzes maken: De psychologie van het beslissen. *Amsterdam University Press*. Retrieved from <http://www.oapen.org/search?identifier=401762>
- Wighting, M.J. & Liu.J. (2009). Relationships between Sense of School Community and Sense of Religious Commitment among Christian High School Students. *Journal of Research on Christian Education* 18, no.1: 56–68. doi:10.1080/10656210902751834
- Wilson, J. (2000). Volunteering. *Annual Review of Sociology* 26:215–40. Retrieved from <http://search.ebscohost.com>
- Young-Joo,L. & Brudney, J.L. (2012). Participation in formal and informal volunteering: Implications for volunteer recruitment. *Non-profit Management & Leadership* 23, nr.2, 159–80. doi:10.1002/nml.21060

APPENDIX

Appendix 1: Introductory letter to charity	2
Appendix 2: Participating charities	3
Appendix 3: Introductory letter to volunteer	4
Appendix 4: Questionnaire	5
Appendix 5: Original questionnaire	9
Appendix 6: Questions for semi-structured interview regarding religious practice	14
Appendix 7: Item 7, open-ended question responses	15

Appendix 1: Introductory letter to charity

Dear Volunteer Manager,

Re: Invitation to participate in research study concerning motivating factors in volunteering for a Jewish Charity

My name is Rachel Weber, I am an applied psychology student at Vives College in Belgium and I am currently in London for an international internship. For my final project, I am examining the motives of individuals who volunteer for a Jewish charity organization in North London.

I am pleased to inform you that your organization fits the criteria of the study's target audience. I would therefore like to invite your charity to be one of the participants in this research study.

Your task would be to email my introduction letter including a link to an online questionnaire to your database of volunteers. The survey will take no more than 3-4 minutes for volunteers to complete. Participation is entirely optional and volunteers may refuse to participate. All the gathered data will be treated confidentially with anonymity assured.

The results of this study will be accessible to you and give constructive insights on efficient volunteer recruitment and retention, as scientists teach us that the key to a good strategy for volunteer management is to know the motive behind the volunteering.

This project is being constructed under the supervision of my college instructor Mrs Tine Zutterman.

Kindly let me know if you will be able to facilitate my request and if you have any concerns or queries please do not hesitate to contact me.

I would like to thank you in advance for taking the time to assist me in my educational endeavours.

Sincerely,

Rachel Weber

rachel.weber@student.vives.be

tine.zutterman@vives.be

Appendix 2: Participating charities

Kisharon

Kisharon is a Jewish organisation which challenges discrimination, promoting the rights of those with learning difficulties, helping ensure they have the same life opportunities as everybody else. They have a holistic, person centred approach recognising each individual as unique with their own skills and attributes which with support can be honed and developed. Through their educational, employment, residential and supported living establishments they help both children and adults with disabilities achieve their potential. Each mile stone its clients reach are celebrated, whether it be a small child with profound learning to use a fork for the first time or a young adult making a transition into semi-independent living accommodation. Users of Kisharon have their Jewish identity realised through the practice of Jewish observance and instilling Jewish education, values and practices in a supportive environment. Kisharon is a service providing charity that lends professional care for their clients (Bussell & Forbes, 2002).

JW3

The JW3 is an innovative Jewish Community and Arts Centre, the first of its kind in London, committed to being first and foremost a venue "accessible to the widest range of people". It has a full range of day and evening activities, including films, art and cookery workshops as well as speakers who talk about topics of great diversity such as politics and history as well as those with a Jewish theme. It also hosts events specific for either adults, children or families. The JW3'S vision is to create and unify the diverse, vibrant Jewish community whatever their level of religiosity, promoting accessibility and inclusion and integration as well as an appreciation and understanding of other faiths and cultures. JW3 falls in the category of mutual support type. People get together at JW3 to live and breathe art and culture (Bussell & Forbes, 2002).

Goods for good

Although Goods for good is founded by a Jewish person and most of its staff and volunteers are Jewish the website does not make reference to its Jewish identity but does embrace the Jewish value of Tikun Olam –Helping fix the world bit by bit. Its work is geared towards helping non-Jewish vulnerable communities and individuals around the world who are in dire need of help such as The Philippines and Ukraine by providing goods such as blankets, clothing and medicine which have been donated by businesses and individuals. Goods for Good no doubt falls into a charity that campaigns for a specific cause trying to fix the world by giving disadvantaged people a better way of life (Bussell & Forbes, 2002).

Appendix 3: Introductory letter to volunteer

Dear Volunteer,

Re: Invitation to participate in research study concerning motivating factors in volunteering for a Jewish Charity in North London

My name is Rachel Weber and I am an applied psychologist student at Vives College in Courtray, Belgium. I am currently in London for an international internship with Langdon in Edgware. For my final project, I am examining the motives of individuals to volunteer for a Jewish organisation in North West London. The results of this study will greatly benefit the organisation's volunteer recruitment and management.

This project is being constructed under the supervision of my college instructor Mrs Tine Zutterman.

You fit the criteria of an individual volunteering for a Jewish organisation therefore I would like to invite you to participate in this important research study by clicking on the link below and completing the questionnaire. Please when filling out the questionnaire, remember that there are no right or wrong answers and that all data will be treated confidentially and anonymity is guaranteed.

The enclosed questionnaire will require no more than 3-4 minutes to complete. Participation is entirely optional and you may refuse to participate. Completion and return of the questionnaire will indicate your willingness to participate in this study.

Kindly return the form by 13th of June 2016.

If you have any questions or need assistance filling out the form, or if you require a paper copy of the questionnaire, please do not hesitate to contact me using the contact details below.

I would like to thank you in advance for taking the time to assist me in my educational endeavours.

Sincerely,

Rachel Weber

Email: rachel.weber@student.vives.be

Appendix 4: Questionnaire

Questionnaire About Your Volunteering

Dear Volunteer,

It is important that you know that there is no right or wrong answer. To ensure a quality conclusion of this study it is important that you answer as accurate as possible.

This questionnaire is fully anonymous.

For any additional questions or queries regarding this questionnaire, please contact me
rachel.weber@student.vives.be or/and 07471 352 458

Thank you for your time!

Section A: Demographic and religious background

1. Gender

- Male Female

2. Age Group

- 18-24
 25-34
 35-44
 45-54
 55+

3. Are you affiliated with any religious denomination?

- Yes No

4. If yes, which one?

- Muslim
 Christian
 Jewish
 Other

5. How often do you attend services in an organised place of worship?

- Never
 Once a week
 More than once a week
 For important religious holidays

6. How important is God and religion in your everyday life?

- Not important at all
- Somewhat important
- Very important

7. If you wish to elaborate on the subject of religion, comment below.

Section B: About your volunteering

Reasons for Volunteering

Using the 7-point scale below, please indicate how important or accurate each of the following possible reasons for volunteering is for you in doing volunteer work at your organization. Please click one number that describes your answer best in the box at the far end of each question.

Not at all important to you - 1 2 3 4 5 6 7 - extremely important to you

1. Volunteering can help me get my foot in the door at a place where I'd like to work
 1 2 3 4 5 6 7
2. My friends volunteer.
 1 2 3 4 5 6 7
3. I am concerned about those less fortunate than myself.
 1 2 3 4 5 6 7
4. People I'm close to want me to volunteer.
 1 2 3 4 5 6 7
5. Volunteering makes me feel important
 1 2 3 4 5 6 7
6. People I know share an interest in community service.
 1 2 3 4 5 6 7
7. No matter how bad I've been feeling, volunteering helps me to forget about it.
 1 2 3 4 5 6 7
8. I am genuinely concerned about the particular group I am serving.
 1 2 3 4 5 6 7
9. By volunteering, I feel less lonely.
 1 2 3 4 5 6 7
10. I can make new contacts that might help my business career.

1 2 3 4 5 6 7

11. Doing volunteer work relieves me of some of the guilt over being more fortunate than others.

1 2 3 4 5 6 7

12. I can learn more about the cause for which I am working.

1 2 3 4 5 6 7

13. Volunteering increases my self-esteem.

1 2 3 4 5 6 7

14. Volunteering allows me to gain a new perspective on things.

1 2 3 4 5 6 7

15. Volunteering allows me to explore different career options.

1 2 3 4 5 6 7

16. I feel compassion toward people in need.

1 2 3 4 5 6 7

17. Others with whom I am close, place a high value on community service.

1 2 3 4 5 6 7

18. Volunteering lets me learn through direct "hands on" experience.

1 2 3 4 5 6 7

19. I feel it is important to help others.

1 2 3 4 5 6 7

20. Volunteering helps me work through my own personal problems.

1 2 3 4 5 6 7

21. Volunteering will help me succeed in my chosen profession.

1 2 3 4 5 6 7

22. I can do something for a cause that is important to me.

1 2 3 4 5 6 7

23. Volunteering is an important activity to the people I know best.

1 2 3 4 5 6 7

24. Volunteering is a good escape from my own troubles.

1 2 3 4 5 6 7

25. I can learn how to deal with a variety of people.

1 2 3 4 5 6 7

26. Volunteering makes me feel needed.

1 2 3 4 5 6 7

27. Volunteering makes me feel better about myself.

1 2 3 4 5 6 7

28. Volunteering experience will look good on my resume.

1 2 3 4 5 6 7

29. Volunteering is a way to make new friends.

1 2 3 4 5 6 7

30. I can explore my own strengths.

1 2 3 4 5 6 7

THANK YOU FOR YOUR TIME AND PARTICIPATION WITH THIS STUDY.

Appendix 5: Original questionnaire

VOLUNTEERISM QUESTIONNAIRE

The first part of this questionnaire will ask you about your demographic characteristics. On the following pages are two sets of items that concern your experiences as a volunteer with your organization. The first part of this questionnaire will attempt to disclose any religious values or beliefs. The second set, reasons for volunteering, presents 30 reasons that people volunteer and asks that you indicate how important each reason is for you for your volunteering at this organization. You do not need to put your name on the questionnaire. To ensure a quality research, complete this questionnaire with the truth only. There is no right or wrong answer.

Section A: About yourself

1. Indicate the right age group
 10-19 20-29 23-39 40-49 50-59 60-69 70+

2. Indicate the right gender
 Male Female

3. Place of birth

4. What is your level of education
 Primary school (age 6-13)
 Lower secondary school (13-16)
 Upper secondary school including vocational school (age 16-20)
 College/University
 Other
 None

5. State your marital status
 Single
 Widow
 Married
 Divorced
 Common law (*living together with permanent partner*)

6. Do you have children?
 Yes No (*continue to question number 7*)

If yes, how many?
How old is the youngest child?

7. What is your occupation?
 Self employed
 Full time employed
 Part time employed
 Housewife/man

- Student
- Unemployed
- Retired
- Other (specify)

8. What is the occupation of your partner? *(If not applicable continue to question number 9)*

- Self-employed
- Full time employed
- Part time employed
- Housewife/man
- Student
- Unemployed
- Retired
- Other (specify)

9. What is your yearly income?

- Less than £ 20,000
- £ 20,000 - £ 29,000
- £ 29,000 - £ 40,000
- £40,000 or more

10. What is your partner's income? *(If not applicable continue with question number 11)*

- Less than £ 20,000
- £ 20,000 - £ 29,000
- £ 29,000 - £ 40,000
- £40,000 or more

11. One year from now, will you be: *(please circle your best guess as of today)*

- Volunteering at this organization.
- Volunteering at another organization
- Not volunteering at all.

Section B: About your volunteering

Reasons for Volunteering

Using the 7-point scale below, please indicate how important or accurate each of the following possible reasons for volunteering is for you in doing volunteer work at your organization. Please click one number that describes your answer best in the box at the far end of each question.

Not at all important to you - 1 2 3 4 5 6 7 - extremely important to you

31. Volunteering can help me get my foot in the door at a place where I'd like to work

- 1
- 2
- 3
- 4
- 5
- 6
- 7

32. My friends volunteer.

- 1
- 2
- 3
- 4
- 5
- 6
- 7

33. I am concerned about those less fortunate than myself.

- 1
- 2
- 3
- 4
- 5
- 6
- 7

34. People I'm close to want me to volunteer.
 1 2 3 4 5 6 7
35. Volunteering makes me feel important
 1 2 3 4 5 6 7
36. People I know share an interest in community service.
 1 2 3 4 5 6 7
37. No matter how bad I've been feeling, volunteering helps me to forget about it.
 1 2 3 4 5 6 7
38. I am genuinely concerned about the particular group I am serving.
 1 2 3 4 5 6 7
39. By volunteering, I feel less lonely.
 1 2 3 4 5 6 7
40. I can make new contacts that might help my business career.
 1 2 3 4 5 6 7
41. Doing volunteer work relieves me of some of the guilt over being more fortunate than others.
 1 2 3 4 5 6 7
42. I can learn more about the cause for which I am working.
 1 2 3 4 5 6 7
43. Volunteering increases my self-esteem.
 1 2 3 4 5 6 7
44. Volunteering allows me to gain a new perspective on things.
 1 2 3 4 5 6 7
45. Volunteering allows me to explore different career options.
 1 2 3 4 5 6 7
46. I feel compassion toward people in need.
 1 2 3 4 5 6 7
47. Others with whom I am close, place a high value on community service.
 1 2 3 4 5 6 7
48. Volunteering lets me learn through direct "hands on" experience.
 1 2 3 4 5 6 7
49. I feel it is important to help others.
 1 2 3 4 5 6 7

50. Volunteering helps me work through my own personal problems.

1 2 3 4 5 6 7

51. Volunteering will help me succeed in my chosen profession.

1 2 3 4 5 6 7

52. I can do something for a cause that is important to me.

1 2 3 4 5 6 7

53. Volunteering is an important activity to the people I know best.

1 2 3 4 5 6 7

54. Volunteering is a good escape from my own troubles.

1 2 3 4 5 6 7

55. I can learn how to deal with a variety of people.

1 2 3 4 5 6 7

56. Volunteering makes me feel needed.

1 2 3 4 5 6 7

57. Volunteering makes me feel better about myself.

1 2 3 4 5 6 7

58. Volunteering experience will look good on my resume.

1 2 3 4 5 6 7

59. Volunteering is a way to make new friends.

1 2 3 4 5 6 7

60. I can explore my own strengths.

1 2 3 4 5 6 7

Section C: About religious awareness

1. When you grew up, were you or your parents affiliated with any religion/religious institution/religious doctrine?

Yes No

2. Do you currently consider yourself affiliated with one of the below religions?

Christian Jewish

Islam Hindu

Not affiliated

Other Specify |

3. Which statement best applies to you: My religion influences my daily life
- always
 - sometimes
 - never
4. How important are practicing the laws and rituals of your religion to you?
- Very important
 - Somewhat important
 - Not important
5. How often do you attend religious services?
- Every day
 - A few times a week
 - Once a week
 - Occasionally
 - Important religious holidays
 - Never
 - Other Specify
-
6. An important reason why I attend services is because:
- One is supposed to go to service
 - By attending service I learn new things
 - Attending services gives me the possibility to socialize
 - My religion and my environment will disapprove of anyone not attending services
7. How often do you study religious texts and/or doctrine?
- Often
 - Sometimes
 - Never
8. Do you participate in other activities other than worship sessions at your religious institution?
- yes no
 - there are no other activities at my religious institution
9. Do you make financial donations at your religious institution?
- yes no
10. Does the organization you volunteer for have a clear vision/mission/values?
- yes no
11. If yes, does this vision/mission/values match with your own personal convictions?
- yes
 - no
 - somewhat

Thank you for your time and cooperation to fill out this questionnaire.

Appendix 6: *Questions for semi-structured interview regarding religious practice.*

Questions for semi-structured interview regarding religious practice.

What is your religion? Did you grow up in a religious household?

If it were up to you, would you have chosen a different religion or no religion?

What does this religion mean to you? How does it affect your life?

How would your life be without religion?

What makes you stay faithful to your religion?

What is required of you as a devotee?

Have you had any kind of personal supernatural experiences that have reaffirmed your faith? Or do you ever question your faith?

How involved are you in your religion?

Do you feel it is important to attend worship service? Is this of equal importance/unimportance for women and men?

What is the role of women in your religion?

How strict and how important is the moral code within your religion?

Do you practice your religion on a daily/weekly basis? In what ways?

Do you ever study religious texts?

Can you tell me about some of the rituals/traditions of your religion and explain why they are important?

What does family life mean in your religion?

Appendix 7: Item 7, open-ended question responses

Item 7, open-ended question responses

1. I try to be an Orthodox Jew.
2. I am a great believer in God, I pray twice a day but I am very moderate in following the religious traditions.
3. Proud to be involved with the London Jewish community.
4. Doubt there is a God...Look at all the evil in the world.
5. I know who I am and therefore enjoy being Jewish to my own level.
6. Spiritual/non-denominational (more affiliated with mindfulness practice/mediation).
7. I am not religious but spiritual and believe in God spiritually.
8. Traditional Judaism.
9. The community aspect of Judaism is very important.
10. Not enough options in the question of attending a service. I go most weeks but not at all and on all High Holidays, taking unpaid leave from work.
11. God but not religion.
12. God in every vibration of the Earth.
13. Judaism is a way of life. For an observant person it governs most things.
14. Only go to Synagogue when invited, so rarely, a few times a year.
15. It's something special to me and I do something every day to celebrate it.
16. My identity as a Jew is very important to me.