Les Chaussures des Volontaires: A mixed methods inquiry into the factors that impact the recruitment, experience and retention of volunteers in an Australian faith-based organization in order to inform management practice

Bernadene Erasmus

BA, UEd, DipFJ, MLM

Thesis submitted in fulfilment of the requirements for the degree
Doctor of Philosophy

Principal Supervisor: Dr Peter J Morey
Associate Supervisor: Dr Peter Beamish

Avondale College of Higher Education

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CERTIFICATION

Statement of Original Authorship

I declare that the work contained in this thesis has not been submitted previously for a degree or diploma at this institution, an Australian or overseas university or any other institution of higher education. To the best of my knowledge and belief, this thesis contains no material previously published or written by another person except where due reference is made.

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ABSTRACT

The significant impact of an ageing population on civic services globally highlights the pivotal role of volunteers, highly represented in non-profit organizations, in meeting the growing needs of communities of the future. As governments look to non-profit organizations to assume responsibility for community needs, volunteers become increasingly critical to the success of this service delivery. Consequently, their recruitment and retention becomes crucial for management practice within the third sector. Limited understanding of areas of volunteer management practice often exacerbates the loss of volunteers. In addition, more traditional non-profit models are finding it increasingly challenging to survive in the complexity of a post secular environment. The quest to increase understanding of this phenomenon thus becomes imperative. The literature suggests that a tendency to measure volunteer motivation by survey items alone has the potential to restrain a more holistic understanding of the volunteering process. This study, therefore, adopts a mixed methods approach with a view to increasing an integrated understanding of the factors that impact the recruitment, experience and retention of volunteers. Participants were drawn from a hybrid faith-based organization in NSW, Australia. As a specific context this organization represented an innovative, dynamic and under-examined environment which incorporated tradition as a foundational strength with an innovative, flexible emerging model spanning both church-related and for profit business ventures under a single management strategy. Within this context, this study initially adopted a functional approach to examine the applicability of the Volunteer Functions Inventory (Clary et al., 1998) to the motivations of this sample of faith-based volunteers. This resulted in the development of a new measure relating to the initial motivations of faith-based volunteers (Faith-based Volunteer Motivation scale) which identified four primary initial motivating functions for volunteering in this context: values, enrichment, social and career. Further, two experiential outcomes of volunteering were examined using Structured Equation Modelling analyses. These results suggested complex direct and indirect pathways connecting volunteer experience with retention. The incorporation of the voice of the volunteer, accessed through semi-structured interviews, led to the emergence of seven principal themes which, in conjunction with the findings from the survey data, converged to suggest a meta-inference spanning both components of the research. Merged results from the convergent parallel design adopted, proposed a theoretical model with recommendations for enhancing effective faith-based volunteering management practice. Findings proposed that faith-based volunteers are more likely to be recruited, express satisfaction with the experience and indicate intention to remain if they stay connected to the volunteering process through an individualized and interrelated set of connecting pathways: Firstly, perpetuated connection with divine and meaningful human relationships and mission congruence. Secondly, continued perception of a supportive leadership style which fostered a structured autonomous environment encouraging growth and volition. Further, satisfaction with volunteering experience increased when volunteers experienced a sense of being valued incorporating both elements of acknowledgement and affirmation. The role of language and metaphor emerged as important underpinning elements of connection in all stages of the volunteering process. Overall results add fresh insights to foster effective faith-based volunteering management practice.

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A dwarf standing on the shoulders of a giant may see further……(Robert Burton, 1577-1640).

Family and friends, individually and corporately constitute the shoulder of the giant of love and support which enabled this researcher to see further into the world of those who selflessly give of their time and effort to serve others. The following names prove conclusively that there is no 'i' in research.

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Sophie kara
Poppy Potgieter
The Kent A Team

TECHNICAL CONNECTION
Savant Creative
Imaage Print-Copy-Sign
Elena Scifleet

ACADEMIC CONNECTION
Dr Peter Morey
Dr Peter Beamish
Prof Rob Stranger
Warrick Long
Peter Williams
Elna Hale
Lynelle Waring
Gaylene Heise
Avondale Library staff

IMPACT CONNECTION
Volunteers
Ps. Ian & Yvonne Zerner
Ps. Phil Newman
Ps Karen Ingram
Ps Jo Burgess
Ps Jesse & Vanessa Wark

DEDICATION

This work is dedicated to friends and family, our children Lauder and Kara and their families, and especially to my husband Pieter for his love, support and patient endurance.

In Memoriam

My parents, Prof Glyn Wessels, Lyn Morisson, Dr Paul van Dyk.

As a Legacy to

My grandchildren Benjamin, Eva Grace and Logan.

Strive always to advance your dreams but dream always of advancing others.

In Honour of

The countless men and women, the volunteers, who give selflessly of their time and talent for the benefit of others.

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ABBREVIATIONS

List of principal abbreviations in text

ABS	Australian Bureau of Standards
ANOVA	Analysis of Variance
CAPOV	Connect-Active Pathways of Volunteering
FBO	Faith-based organization
FVM	Faith-Based Volunteer Motivations (scale)
FGT	Formal Grounded Theory
GT	Grounded Theory
GTM	Grounded Theory Method
HRM	Human Resource Management
ISTR	International Society for Third Sector Research
ICNPO	International Classification of Nonprofit Organizations
KMO	Kaiser-Meyer-Olkin
MBI	Maslach Burnout Inventory
NPOs	Non-Profit Organizations
NGOs	Non-Governmental Organizations
NPIs	Non-Profit Institutions
NSW	New South Wales (Australia)
PCA	Principal Component Analysis
SEM	Structured Equation Modelling (analysis)
SDT	Self Determination Theory
SGT	Substantive Grounded Theory
TSE	Third Sector/Social Economy
VA	Volunteering Australia
VMI	Volunteer Motivations Inventory
VSTM	Volunteer Stages and Transitions Model
VSI	Volunteer Satisfaction Index
VFI	Volunteer Functions Inventory
WHO	World Health Organization

PUBLICATIONS AND CONFERENCE PRESENTIONS

Published Papers

Erasmus, B. & Morey, P.J. (2016). Faith-based volunteer motivation: Exploring the applicability of the volunteer functions inventory to the motivations and satisfaction levels of volunteers in an Australian faith-based organisation. *Voluntas, Vol. 2(3), 1343-1360.*

Published Works

Erasmus, B. (2008). *Raison d'etre: The Avalon story.* Tauranga, New Zealand: Savant.

Conference Poster Presentation

Erasmus, B. Valued in deed: Factors influencing the satisfaction levels of faith-based volunteers at a hybrid faith-based organisation in New South Wales, Australia. Presented at the National Volunteer Australia Conference, Canberra, April, 2016.

CHAPTER ONE
INTRODUCTION

1.1 RESEARCH CONTEXT

In a 21st Century environment where the developed world is characterized by self-orientation and self-directed survival, the selfless, other-orientated behaviour of individuals may be viewed with cynicism, analysed with patronising superiority or merely dismissed with indifference. Yet the consistent nature of prosocial behaviour is intriguing: What makes individuals - 6.1 million Australians (Australian Bureau of Statistics [ABS], (2010); 62.6 million Americans (American Labour Statistics [ALS], (2015) give of their time and service to others, often strangers, with no ostensible thought of reward? If a society is bereft of people who voluntarily fight fires, pluck drowning children from the sea or regularly drop meals to an octogenarian, will it be equipped to face the complex community service challenges of the future? These are not merely rhetorical, academic questions but key practical issues affecting the core of civil society.

In fact, at the Stockholm conference of the International Society for Third-Sector Research (ISTR) 2016, concern was expressed about the third sector becoming an endangered species. A call was made for research to focus on issues related to the third sector in order to provide solutions to current global challenges. Further, by constantly adopting a mode of adjustment to context, non-profits are at the brunt of criticism for resorting to more business-like models to ensure survival and thus having a question mark placed over their role in civil society (Zimmer, 2016). Closer home, more traditional models of volunteering are under threat particularly from marketization, a move to professionalism and regulation (Warburton, Oppenheimer, & Moore, 2014). The fight to sustain and empower the volunteer sector internationally is in reality the challenge to ensure that a needy citizen next door has access to essential services. These considerations are backed by sober statistics from a recent report issued by Volunteering Australia ([VA], 2016), which records 86% of volunteer organizations need more volunteers to deliver community services.

In a world of constant change, ageing constitutes one the few irrefutable certainties of human existence. It impacts not only the final stage of life's continuum but every level of living, extending across public and private spheres. Statistics released by the American National Institute of Ageing indicate that a global decline in birth rates, contrasted with an increase in life expectancy, will mean that population over the age of 65 years will constitute 2.5 times that of children aged between 0-4 by 2050. This means that in little more than three decades, one in five people globally will be over the age of 60 years (HelpAgeInternational, 2015, p. 148).

On the macro field developing countries are starting to come to grips with providing basic structural foundations to cope with the challenge of an ageing population. Reports generally indicate that current infrastructure may not support the opportunities longer life could create. In a recent release, the World Health Organization (WHO), calls on decision-makers, practitioners and researchers to increase focus on the challenges of global ageing in order to address the profound implications for individuals as well as society (Beard, Officer, & Cassels, 2016).

Data from the Australian Bureau of Statistics (ABS, 2014) mirror these global trends. In June 2014, some 15% of the total Australian population was aged 65 years and older. This sector is estimated to be between 11.5 million and 18.1 million by 2101, and the number of people 85 years and older will triple in less than 25 years. The ABS reports that of all the changes projected to affect the Australian population profile, ageing constitutes the most dramatic element.

The implications of these statistics are that, on the international and national fronts, governments are facing shrinking tax bases along with increasing community needs. In a quest to meet these escalating social service demands, the focus is becoming directed on service provision by non-profit organizations comprising large contingents of 'free' resource in the form of volunteers. The importance of non-profits as key players, seen distinct from for-profit organizations, is gaining momentum across countries as their potential contribution to society is recognized. (Briggs, Peterson, & Gregory, 2010; Cnaan & Curtis, 2013; Helmig, Jegers, & Lapsley, 2004). In the context of these escalating social needs, there is a growing

trend for non-profit organizations to provide services which were traditionally the responsibility of government (Dolnicar & Randle, 2007; Eisner, Grimm, Maynard, & Washburn, 2009; Gage & Thapa, 2012; Greenslade & White, 2005; Perotin 2001; Vantilborgh, Bidee, Pepermans, Willems, Huybrechts & Jegers, 2011). In fact, the literature shows how religious non-government organizations are stepping up to fill the vacuum created by inadequate social services (Saunders & Minako, 2012). Consequently, governments are increasingly having to factor in non-profit organizations in their sustainable workforce planning (Taghian, D'Souza, & Polonsky, 2012). The number of non-profit organizations worldwide has grown significantly in recent times, and in Australia alone an estimated 600,000 organizations were recorded in 2012, comprising about eight per cent of the total employment figure (Initiative, 2012).

The non-profit sector, however, is facing several critical challenges of its own. These are well documented in academic literature (Briggs et al., 2010; Dover & Lawrence, 2012; Hustinx & Lammertyn, 2003; Jager & Schroer, 2014; Vantilborgh et al., 2011) and in the practical arena as evidenced in views expressed at the 2016 National Volunteering Conference, Canberra, Australia, where the sustainability of non-profit organizations came under scrutiny. A major issue facing the sector as it establishes itself within a post-secular orientation, which sees many boundaries and concepts blurred, is one of definition and classification (Salamon & Anheier, 1992). This is influenced by significant developments, particularly over the past two decades, which include a move to professionalism, decreased government funding and a growing dependence on a voluntary work force (Briggs et al., 2010; Eisner et al., 2009; Gage & Thapa, 2012; Helmig et al., 2004).

Prior to the 1980's, volunteer management was regarded separately from that of the for-profit sector. In the eighties, however, a move to a more professional approach meant that management principles based on goodwill and informality - in a 'doing good is good enough' environment - underwent change, with more attention given to the disciplines of business and the bottom line (Drucker, 1990). Consequently, the sector faced radical changes in its working environment.

These developments have resulted in many non-profit organizations consisting of a diverse composition of workers ranging from full-time paid employees, part-time volunteer workers and non-paid volunteers. The increasing demand for their services, impacted further by the demands of an ageing community, makes imperative a focus on NGOs largest asset: volunteers (Wisner et al., 2005). In fact the literature suggests that non-profit organizations would struggle to operate without the volunteers (Wisner et al., 2005). Voluntary management of this diverse range of motivations and agendas on the part of its volunteers means that non-profit organizations will now not retain volunteers if they treat them as a homogenous, well-meaning group of amateurs. Leaders and coordinators need to incorporate awareness of diversity, including volunteering trends, generational and cultural differences and worker classification. The difference between paid and unpaid staff is significant (Hochstetler, 2013; Kreutzer & Jager, 2011; Phillips & Phillips, 2011; Studer & Von Schnurbein, 2013). A key distinction between paid and unpaid workers in non-profit organizations is that financial remuneration may be a primary motivating factor for the former, but not for the latter. This presents one of the difficulties faced by non-profit management: How can one identify which factors influence the recruitment and retention of individuals who are not motivated primarily by financial initiatives? It therefore becomes crucial for management to find what approaches are effective for people who give of their time freely and for mostly altruistic reasons.

In addition to highlighting the benefits of volunteering to society, it has been suggested that the potential positive impact which service has on the individual volunteer should be incorporated in the marketing of volunteers. The literature highlights the potential for several aspects of personal well-being for those who deliver prosocial service. These include happiness, life satisfaction, increased self-esteem, physical and mental health (Seligman, Steen, Park & Peterson, 2005). Although personal well-being is attractive across the generational spectrum, it may be of particular importance to mature volunteers (Fitzpatrick, Edgar, Remmer, & Leimanis, 2013). In fact, a study of older Australian volunteers provides evidence of substantial benefits to individual volunteer subjective quality of life (Taghian, D'Souza, & Polonsky, 2012). Further, research shows that the life satisfaction of volunteers, which relates positively to retention, is significantly impacted by personal well-being and spirituality (Veerasamy, Sambasivan, &Kumar, 2015). This

correlation may apply across the volunteering age brackets. Specific volunteering activities such as surf lifesaving offer attractive lifestyle aspects such as health/fitness, socialising and outdoor recreation, particularly attractive to younger volunteers (Hall & Innes, 2008).

Not only can the individual improve life satisfaction through volunteering activities but yet another benefit to volunteers is the potential for the acquisition of new skills and volunteering experience to increase the likelihood of employment. In analysing volunteerism, economists employ the investment model in which the individual is motivated by a desire to gain work related experience and skills in order to enhance employment skills (Forbes & Zampelli, 2012). There is evidence in the literature that younger volunteers consider volunteering as an important factor for career resume (Handy, Cnaan, Hustinx et al., 2010). On the contrary, career considerations and by implication employment opportunity as a motivation, was not indicated in studies on senior volunteers (Yoshioka, Brown, & Ashcraft, 2007).

The history of volunteering in Australia is strongly associated with its cultural and political British roots. The 19th century is generally regarded as a watershed of philanthropy, with the early 20th century marking the entrance of active state intervention and a decline in the importance of voluntary work. Despite encroaching bureaucracy during the 20th century, British philanthropy and voluntary work survived in a complex relationship often referred to as a 'moving frontier' (Oppenheimer, 2014).

The Australian colonies inherited the British culture of philanthropy and by 1913 almost fifty per cent of the Australian population was involved in some form of private charity (Oppenheimer & Warburton, 2014). The voluntary sector expanded during the war years. The post-war years saw a significant shift in the relationship between the voluntary sector and government and, despite the greying of boundaries, church-based and welfare organizations continued to thrive. Growth peaked in the 1970s which saw the origin of more than 30 per cent of Australian voluntary organizations, with diversification and extension of voluntary work into new areas, as a result of increased government funding (Oppenheimer, 2008). This expansion continued during the latter part of the 20th century with significant changes, however,

in the relationship between government and the voluntary sector, marked by increased trends to privatisation.

Despite a spike in optimism during the first part of the 21st century, prompted primarily by the 2000 Sydney Olympic Games and the 2001 United Nations International Year of Volunteers, the ensuing social coalition policy, of which volunteers constituted a key feature, saw a demise under the Gillard government in 2010. Consequently, the shrinking role of government in the moving frontier is now being described as a movement in reverse (Oppenheimer & Warburton, 2014). The expectation levied on the voluntary sector and business to fill the void is gaining momentum and with that the significant role of volunteers is once more a key consideration.

The current status of volunteering in Australia is documented in a report issued by Volunteering Australia (2015): Volunteering is distinguished between city and rural areas with 34% of volunteers representing urban volunteering. In 2010, the 6.1 million volunteers comprised 38% female and 34% male individuals aged 18 years and older. The highest ranking in the age category was represented by the 45-54 year-old volunteers. Of the overall volunteer population, 35% volunteered at least once a week contributing to a total of 713 million volunteering hours in 2006. Volunteering took place in diverse organizations including religious organizations (22%). The main reason given by adult volunteers for volunteering in Australia was to help others in the community.

The significance of volunteering in contemporary society is well documented in the literature, and volunteering has even been described as the mainstay of community life (Haski-Leventhal & Bargal, 2008; Musick & Wilson, 2008) and as ‘one of the most powerful mechanisms through which individuals build community’ (Nunn, 2002, p. 148). In fact it has been suggested that, given the operational structure of non-profit organizations, the majority would struggle to deliver effective service without the aid of volunteers (Wisner, Stringfellow, Youngdahl, & Parker, 2005). Consequently, the challenge to improve the sustainability of a strong volunteer work force gains momentum at a time when the impact of a worldwide ageing population has the potential to stretch this ‘free resource’ to its limits. Thus the need for

effective volunteer management is thrust to centre stage in an effort to stem the loss of significant numbers of volunteers. In this quest, all stages of the volunteer process come under the spotlight as the importance of recruitment (Clary et al., 1998; Haug & Gaskins, 2012; Stukas, Hoye, Nicholson, Brown, & Aisbett, 2016; Wilson, 2012) and retention of volunteers assume critical importance (Eisner et al., 2009; Grube & Piliavin, 2000; Penner, 2002; Phillips & Phillips, 2011).

1.2 RESEARCH MANAGERIAL CONTEXT

In order to stop the erosion of a motivated volunteer workforce, effective management practises are constantly under review. One element in relation to retention, is the proposed link between satisfaction with volunteering experience and the intention to remain; a link which is well established in research papers (Chacon, Vecina, & Davila, 2007; Fallon & Rice, 2011; Galindo-Kuhn & Guzley, 2002; Omoto & Snyder, 1995; Stukas et al., 2016; Van Der Westhuizen, Pacheco, & Webber, 2011). The problem is that, although the importance of understanding volunteering experience has been recognized, there is a dearth of literature on what elements make for volunteer satisfaction and indeed on volunteering experience in general (Galindo-Kuhn & Guzley, 2002; Wilson, 2012). Such a lack of insight impacts directly on volunteer management practice, set to cope with both the changing nature of non-profit organizations and the emerging of new trends in volunteering style.

Various solutions to this challenge have been implemented, including the direct transfer of Human Resource Management (HRM) practices to non-profit settings. The difficulty of transferring HRM practices which are widely variable, however, has been identified clearly, and the success of transferring highly formalised HRM models to non-profits has been questioned in the literature (Cuskelly, Taylor, Hoye, & Darcy, 2006; Studer & Von Schnurbein, 2013). Since leadership style and management practice are directly associated with positive volunteer experience, adroit management becomes a critical consideration in all aspects of the volunteer process. This constitutes a significant challenge for volunteer leaders and coordinators within a complex and emerging environment in which a ‘one size fits

all' organizational strategy is no longer relevant (Brinckerhoff, 1999; Eisner et al., 2009; Holmes & Lockstone-Binney, 2014; Hong, 2012).

Within this fluid environment, a diverse spectrum of non-profit organizations has emerged, each with special characteristics which calls for a nuanced understanding of volunteer management. Some of these, such as Faith-Based organizations (FBOs), are more likely to consist of a high percentage of volunteers (Bielefeld & Cleveland, 2013). A newer breed, hybrid FBOs, which carry out significant volunteering work, continue to be active in the delivery of social services (Bellamy & Leonard, 2015). Hybrid organizations essentially span both market and civil spheres. Specific definition, however, is complex owing to the complexity of the interface. A more comprehensive outline of hybrid FBOs will be discussed in chapter two. The link between religious orientated FBOs and charitable activities can be traced back for centuries, and these particular organizations have supplemented government services in critical roles. Voices from the literature propose that not only has religion not disappeared, despite narratives of secularization, but indeed public religion has currently become increasingly visible (Jones & Petersen, 2009). The significant representation of volunteers, coupled with a recent increase in interest in the role of religion in social service, has led to a new focus on FBOs (Bassous, 2015; Bielefeld & Cleveland, 2013; Ebaugh, Pipes, Chafetz, & Daniels, 2003; Pargament, 2013). The role of faith in volunteering, which adds complexity to the study, also accounts for certain unique characteristics (Brinckerhoff, 1999; Cnaan & Curtis, 2013; Gronlund, 2011; Hong, 2012; Netting, O'Connor, & Yancey, 2006). It follows that management strategies for faith-based volunteers will need to incorporate the element of spirituality, which has been identified as a distinctive motivating factor for faith-based volunteers (Okun, O'Rourke, Keller, Johnson, & Enders, 2016; Pargament, 2013). This leads to the conclusion that if faith-based volunteers are to be retained in service, there is a need for volunteer coordinators to understand the difference, if any, between the motivations of faith-based and other volunteers, to ensure effective management practice.

A further challenge comes from the confusion which arises when FBOs are regarded as a homogenous unit. The emergence of new hybrid FBOs not only blurs definition, but introduces new management challenges for the leaders and coordinators of these

volunteers (Dees, Emerson, & Economy, 2001; Studer & Von Schnurbein, 2013; Wilson, 2012). A reading of the literature suggests further that these new hybrid organizations are practically 'invisible' when it comes to known management practice (Hong, 2012, p. 146). The question thus arises: How is the disturbing loss of volunteers to be stemmed when so little is known about the modus operandi of these organizations and even less about volunteer experience in this context?

The current volunteering environment, as described by both academic researchers and practitioners, reveals a limited understanding of the volunteer experience in the non-profit sector, particularly in newly emerging hybrid organizations. This has critical implications for the recruitment, experience and retention of volunteers and challenges traditional thinking. These considerations suggest that a 'one size work boot' management approach will no longer constitute effective volunteer management practice, and this reality invites an increased understanding of volunteering experience in hybrid organizations. Volunteers may be seen less as a homogeneous army, marching as one, and more as individuals with diverse trajectories requiring different shoes for emerging contexts.

1.3 RESEARCH ORIENTATION

The problems sketched above have been addressed throughout the considered literature. Topics relating to the critical importance of recruitment in light of falling number of volunteers; the need to increase understanding of volunteer experience and fulfilment; and the problem of retention of volunteers, have received attention across a wide spectrum of disciplines. There are areas relating to volunteering, however, which have received less attention. Addressing these gaps in the literature may add valuable insight into specific contexts where current lack of knowledge may have critical implications for sustainability. A reading of the literature indicates that although non-profit organizations have been identified as distinct from for-profit organizations (Helmig et al., 2004), there is a lack of clear definition of the 'third sector', as well as ambiguity surrounding the understanding of the unique character and modus operandi of some of the emergent hybrid organizations. This has potential to impact the exploration of volunteering. By accessing both managerial and volunteer perception of the organization and its operation, this study adopts a mixed

methods approach, accessing both quantitative and qualitative research orientations, to contribute greater understanding of the volunteering experience in an emerging hybrid FBO.

Previous studies, relating particularly to the underlying psychological and social motivations of volunteers, have been predominantly quantitative. Although the value of reliable and valid instruments for measuring volunteering - such as Clary et al.'s (1998) Volunteer Functions Inventory (VFI) - are acknowledged, it is recognized that there are relevant categories such as religion which are not specifically covered in that paradigm (Bellamy & Leonard, 2015). Even when religious motives are taken into account, they have been considered predominantly via survey research, which may potentially oversimplify the analysis of complex phenomena such as spirituality. Voices in the literature have called for further studies employing a qualitative paradigm, to ensure richer and more in-depth insights by incorporating the voice of volunteer experience (Einolf, 2013; Holmes, 2009).

Although the literature includes studies from various disciplines, few single studies have incorporated cross-disciplinary perspectives (Studer & Von Schnurbein, 2013). It is the belief of this researcher that a holistic approach to volunteerism has the potential to increase understanding. Consequently, this study will include an awareness of orientations across the relevant disciplines of theology, economy, sociology, management practice, marketing and social psychology. Coupled with a multi-dimensional approach, this study aims to inform a diversity of stakeholders about factors which may enhance effective volunteer practice. It is hoped that its findings may add to the growing conversation on volunteerism in academic research by adding an integrated, in-depth understanding of several identified gaps in the literature. These results should also be of interest to those who adopt a theological perspective on volunteerism, because of the possibility of exploring its relationship with religion. In addition, this research ascribes to the Lewinian dictum that there is nothing so practical as good theory. Findings from this research thus aim to identify practical suggestions for enhancing effective volunteer management practice. Not only may the insights be advantageous to those in volunteer leadership, but understanding gained from this research is expected to be of value to volunteers themselves as their voice on the volunteer process emerges from the data. Lastly, this

research aims to highlight to community and government leaders the profile of volunteering, in an effort to shift perception from a patronizing, 'nice but not really necessary' view to a recognition of just how vital the third sector is to society's future well-being.

1.4 RESEARCH QUESTION

The role of the research question is seen as providing a focus for the study and as a direct link between its purpose and its design and methods. It aims to be sufficiently general to allow for flexibility but focused enough to define the boundaries. According to Teddlie and Tashakkori (2009), research questions in mixed methods research are focused more on what is *not* known about a specific area than what is known.

The literature proposes two models in respect of the role of the research question. In the first, ostensibly linear model, the research questions dictate method (Greene, 2007; Johnson & Onwuegbuzie, 2004). This model is considered particularly suited to a pragmatic orientation, because it relegates the researcher's worldview and methodological preference to second place, while concentrating on 'what works' and selecting methods appropriate to that (Tashakkori & Teddlie, 1998). By placing the emphasis on the research question instead of on the links between methods and paradigms, this model helps to minimize questions about paradigmatic mix.

The research process is acknowledged to be a complex and dynamic exercise in which original research questions may be modified or extended or even new questions emerge, and so an alternative model is proposed in the literature. The "hub" model relates the research question to four components: purposes, theories and beliefs, methods, and validity (Maxwell & Loomis, 2003). This model retains the central position of the research question but views it as interrelated to other components. The authors suggest two advantages of this model: better understanding of the integrated nature of mixed methods research, and a more responsive tool which considers context and practical process.

Both the above-mentioned models are considered as useful frameworks for mixed methods research, as they link the research questions to the rest of the process. Cognizance is taken of the suggestion that the linear model is more suited to a pragmatic approach, and this is the preferred orientation of this study. It is crucial to note that the current research adopts a pragmatic approach in which the main focus is the research question, more so than the method and paradigm. However, this study also acknowledges the influence of other components in formulating a research question, as well as the interplay across a diversity of components. It is noted that this suggested cross-play has the potential to foster a more nuanced understanding of the nature of mixed methods research.

In formulating the research question for the current study the following questions suggested by Plano Clark and Badiee (2010, p. 282) are considered:
What is known about the topic from studying the literature?
What is not known?
Is one type of question and method adequate for addressing the research problem?
What theories or conceptual frameworks inform thinking about the problem?

Response to these questions resulted in the following summary statement: Studies from the literature relating to volunteering have identified the significance of the volunteering process – specifically; recruitment, experience and retention - in relation to the sustainability of non-profit organizations. Statistics relating to the significant loss of volunteers in general, and a decline in the current recruitment numbers of those volunteering in specific areas, have called for an urgency in focussing on ways to attract new volunteers and to stem the outflow of active prosocial workers. The literature also suggests that volunteers do not constitute a homogenous group and that volunteer management needs to adapt to a diverse, ever-changing environment.

The research questions were strongly informed by the following considerations: If volunteers are not homogenous and uniform, what motivates volunteers within a specific context? What factors influence retention? What insights may be gained from exploring volunteer experience within a little-researched area such as a hybrid FBO in Australia? How might a lack of perspective from both volunteers and

volunteer management be addressed? How do the belief systems of volunteers within a specific context impact the volunteering process?

It becomes clear from this summary that some aspects of these questions may be addressed by employing a quantitative approach which employs a deductive perspective to test participant response to individual variables. Perceptions of volunteering experience from both a volunteer and management perspective, however, also call for an inductive approach to uncover fresh meaning about volunteering in this context. In-depth conversations are deemed necessary for this research if participant voice is to be given flexibility and freedom of expression. A holistic understanding commands the strengths of both quantitative and qualitative orientations. Both deductive and inductive perspectives are required to address the complex phenomena informing the research question.

These issues, broadly defined, give rise to the overarching research question:

> *What factors play a role in the recruitment, experience and retention of faith-based volunteers in an Australian hybrid FBO, and how may insights gained from the voice of these volunteers and from survey data inform effective volunteer management practice?*

The quantitative and qualitative components of the research are directed by the following sub-questions:

> *What are the underlying social and psychological motives of faith-based volunteers in an Australian community-centred organization as measured by the VFI of Clary et al. (1998)?*
>
> *What is the impact of other factors identified in the literature on the motivation of faith-based volunteers in this context?*
>
> *What factors impact volunteer experience outcomes such as satisfaction and burn-out?*
>
> *What factors influence intention to remain in faith-based volunteering?*

How may the voice of the volunteer and the views of leadership add to the understanding of why faith-based volunteers sign up, are satisfied with their task and intend to remain in service?

How may volunteer conversation inform management about the perception of effective management practice and supportive leadership style?

How may the perspectives of these volunteers help clarify often-ambiguous terms related to a faith-based context such as religiosity and spirituality?

These sub-questions feed into the main research question. However, it is also recognised from the literature that the research question in a mixed methods study is a relatively complex issue. (Creswell & Plano Clark, 2007; Onwuegbuzie & Johnson, 2006; Tashakkori & Creswell, 2007). The research question is formulated with the acknowledgement that, as a result of the complexity of mixed methods research and the choice of a Grounded Theory (GT) approach, it is conceivable that elements of the overall research question may be modified or expanded during the course of the study. Unexpected developments may emerge, and results may arise as the inductive nature of the qualitative phase of the research focuses attention on the question but does not prescribe the direction of the research (Ridenour & Newman, 2008).

1.5 ETHICAL CONSENT

Consent to conduct this research abiding by the guidelines for a social science approach was granted by the Avondale College of Higher Education Human Research Ethics Committee [APPENDIX A].

1.6 OVERVIEW

The intent of this mixed methods research study is to address an identified gap in the literature relating to the volunteer process of faith-based volunteers in a hybrid FBO in an Australian context. A convergent parallel mixed method design will be used as a best fit for addressing the research questions which have arisen from a consideration of the research problem. In this design, equal weight is given to both paradigms, and consequently, the quantitative and qualitative data will be collected simultaneously, analyzed separately and then merged. Quantitative data will be used to measure the underlying motivations to volunteer for faith-based participants in this context. The qualitative data analysed from in-depth, semi-structured interviews will explore the perception of the volunteering process, including both volunteer and volunteer management perspectives. The reason for collecting both quantitative and qualitative data is to complement each paradigmatic strength and to converge results for greater insight into the research problem. The research problem is essentially a practical one: What further insights can foster the recruitment, experience and retention of volunteers who constitute a vital element in supporting community services? The origin of the research is, however, directed to some degree by current scholarly writing combined with empirical insight into the phenomena of interest. In the following chapter a review of the literature provides a backdrop and identifies areas where further research exploration is needed.

CHAPTER TWO
LITERATURE REVIEW

2.1 INTRODUCTION

The burgeoning interest in research on volunteering during the past decades reflects the growing need for increasingly heterogeneous societies to find answers to critical challenges relating to social services and community cohesion (Conner, 1998; Hustinx, Von Essen, Haers, & Mels, 2015). This need is exacerbated by an ageing population across the board in industrialized countries. Figures quoted by the Australian Bureau of Statistics (ABS, 2010) predict that the 65+ age group is expected to increase to 7.2 million in Australia by 2051. In light of shrinking government resources and restrictions, non-profit organizations will increasingly be expected to shoulder traditional community services and this issue has resulted in increased research in the field (Dolnicar & Randle, 2007). In Australia, the government considers volunteering a "core contributor" to the strategy for a sustainable workforce (Taghian et al., 2012). Escalating responsibility for community needs is accompanied by a constant challenge for non-profit management to find innovative practises to accomplish their mission drive to ensure sustainability (Drucker, 1990). A United Nations Volunteers' Report (2011) indicates that internationally, volunteers make a significant contribution to economic and social development (Volunteers, 2011).

Historically, both public and private organizations across the spectrum have depended on the voluntary service of individuals who engage in prosocial activity for the common good of society without motivation of financial reward (Gage & Thapa, 2012). As we move into a post secular orientation (Von Essen, Hustinx, Haers, & Mels, 2015), the reliance on volunteers particularly by non-profit organizations intensifies, resulting in the role of voluntary workers being described as the spinal column of contemporary society (Haski-Leventhal & Bargal, 2008). The voluntary sector has been shaped through the decades by cultural, social and ideological factors (Perotin 2001) which include the historical role of religion (Salamon & Anheier, 1997).

The significant representation of volunteers in non-profit organizations makes individuals, who give freely of their time in the service of others without expectation of fiscal remuneration, an organization's most valuable asset (Bassous, 2015; Wisner et al., 2005). In many instances, volunteers are often better suited than paid workers to carry out services owing to their local knowledge of community life (Eisner et al., 2009). The heavy dependence of non-profit organizations on volunteers to carry out welfare services (Wisner et al., 2005), places an intense spotlight on volunteer management and particularly on the recruitment, experience and retention of voluntary workers (Fitzpatrick, Edgar, Remmer, & Leimanis, 2013; Stukas et al., 2016; Warburton et al., 2014). The literature documents limited research on effective volunteer change management (Nisbet & Wallace, 2007). The complexity of contemporary volunteer management practice thus necessitates that volunteer leadership adopt effective and appropriate responses if organizations are to flourish (Warburton et al., 2014). Given that volunteering is represented across all sectors of society and across socio-demographic boundaries (Gage & Thapa, 2012), and that it encompasses multi-dimensional disparate activities (Wilson, 2012), research of volunteering as a dynamic process becomes both relevant and imperative.

Although the ubiquitousness of volunteers is well understood, it is also documented that FBOs tend to have a high representation of faith-based volunteers on their service teams (Bielefeld & Cleveland, 2013). Further, research has found that 'churchgoers' are more likely to be involved in acts of charitable service (Wuthnow, 1991). In fact, Penner (2002) suggests that any study on the causes of volunteering should include some measure of religiosity. The literature suggests, however, that although religion is regarded as a key element in predicting volunteer participation, this relationship may not be strictly linear (Einolf, 2011). Further, although the relationship between religion and volunteering has been the focus of recent research, the multi-dimensionality of both religion and volunteering make a study of this phenomenon a complex exercise (Von Essen et al., 2015).

Wilson's (2012) proposal that a lack of consensus on what constitutes a theory of volunteering, reflects the multiplicity of approaches to the concept. Hustinx, Cnaan and Handy (2010) identify three major areas of challenge in respect of research in the

field of volunteering: definition, multi-disciplinarity and multi-dimensionality. This research will adopt this conceptual threefold framework as a broad frame of reference to discuss a reading of the literature relevant to the research question relating to faith-based volunteering in a post secular orientation.

2.2 DEFINITION

Individual experience is encapsulated in definition. Consensus of experiential facets form the basis of broad generic statements of concepts common to human experience. One of the challenges with defining a multi-dimensional, complex phenomenon such as volunteering is found in what arguably constitutes one of its basic strengths: diversity - which includes agent, content, context, culture, philosophy, field and type. This component of the literature review explores the apparent ambiguity which surrounds definition of terms related to volunteering. In the following discussion the definition of volunteering, organizational context, management terms, related classical concepts such as the altruism/egoism debate, the intrinsic/extrinsic conversation and the distinction between religiosity and spirituality will be considered.

The literature suggests that the definition of volunteering remains "extremely slippery" thus making the acquisition of data problematic (Oppenheimer & Warburton, 2014, p. 7). The emergence of new trends within the voluntary sector such as episodic volunteering, short-term mission volunteering (Hancock, 2015) volunteer tourism (Holmes, 2014), virtual volunteering and micro-volunteering, add a further dimension to the mix according to a 2012 Volunteering report (Henderson & associates, 2012). Voluntourism, for example, which has been described as a key development of contemporary volunteering, raises complexities surrounding definition particularly in relation to its association with commercialism (Holmes, 2014).

These considerations strongly suggest that the context of research study constitutes an important element of consideration. The current research, for example, is primarily placed within an urban context thus distinguishing the environment from that of a contemporary rural setting (Winterton, 2014). The organization at which the

study is based is an Australian hybrid FBO which sets it apart from other types of FBOs and NGOs. Consequently, the definition of context needs of necessity to be clearly stated. Context is defined as:

> *Structural conditions that shape the nature of situations, circumstances, or problems to which individuals respond by means of action/interaction/emotions. Contextual conditions range from the most macro to the micro. (Corbin & Strauss, 2008, p. 98)*

Complex phenomena such as volunteering need to be defined not only with reference to context (Penner, 2002) but also importantly to cultural diversity (Van Der Westhuizen et al., 2011). It is concluded then that the fact that volunteering is not clearly delineated and encompasses a wide-range of diversity with a general lack of consensus makes it a difficult concept to capture in definition (Hustinx et al., 2010; O'Dwyer, 2014; Perotin 2001).

The historically elusive search for a defining statement on volunteering (Van Til, 1995; Wilson, 2012) continues as contemporary experience of what volunteering is drives a quest for a new definition (Volunteering Australia, 2015). Hustinx et al. (2010) refer to the results of studies carried out reviewing more than 200 definitions of volunteering by Cnaan and Amrofell (1994) and Cnaan, Handy, and Wadsworth (1996). It is concluded that three common elements relate to volunteering: time, labour and expertise (Cnaan et al., 1996). These elements are centred on four axes: free will, availability and nature of remuneration, proximity, formal agency. Further analysis by these authors concludes, however, that even these outcomes are problematic.

Penner (2002, p. 448) suggests salient attributes relating to the above in his definition of volunteerism: longevity, planfulness, non-obligatory helping, and organizational context. His definition reads as follows:

> *Volunteerism can be defined as long-term, planned, prosocial behaviours that benefit strangers and occur within an organizational setting.*

A reading of the literature for this research suggests that the plethora of definition pertaining to volunteering and related concepts may be explained by the subtle slant introduced by the lens of the diverse discipline adopted. This concept will be illustrated further in the following section under multi-disciplinarity. Suffice to say here that the above two examples suggest that for a sociology lens, for example, free will, constitutes a salient element while for the second example, a psychology lens, prosocial behaviour, is a fundamental attribute (Finkelstein, 2009; Penner, 2002). In adopting a working definition on which to base a research study, therefore, an awareness of these multi-dimensional and multi-disciplinary slants in definition is deemed to be significantly related to the results of research study.

To date most definitions pertaining to volunteering have implied formal volunteering only. The latest definition offered by Volunteering Australia (2015), however, is inclusive of informal volunteering. The definition which seeks to be wide in its scope of inclusivity reads as follows:

> *Volunteering is time willingly given for the common good without financial gain.*

It is noted, however, that even a contemporary, broad, generic definition of volunteering as the above example exemplifies, is not without ambiguity. In a paper delivered at the 2016 National Volunteering Conference in Canberra, principal members of the research team (Ellis & Paull, 2016), responsible for collating the new definition, alluded to the on-going areas of consideration. In terms of free will, complexities surround perceived social pressure to volunteer. In terms of the concept of, for the common good, questions relating to multi-cultural terms such as the meaning of 'family' remain undefined. It is recorded in the literature that in certain cultures there is no exact word for 'volunteering' (Hustinx et al., 2010). Further, other religions too may have different interpretations for elements of definition. In Judaism, as an example, the term relating to service to others may fall under a different classification (Roos, 2015). The importance of considering cultural roots as mentioned is also emphasized in a study by Van Der Westhuizen et al. (2011). According to the authors of the Volunteering Australia definition (2015), the issue of financial gain, which replaces perceptions of financial reward, has complex

understanding in relation to concepts such as reimbursement and stipend. In addition, the definition of non-profit in this context has been broadened too to include diversity such as profit entities, emergency services and corporate volunteering. Trends such as mandatory student volunteering are considered as a pathway into volunteering.

The above discussion is not meant to be a comment on the new definition but rather offered as a further emphasis to highlight the complexity of the concept of volunteering as most of the ambiguities mentioned relate directly to faith-based volunteering in this study. Significantly for this research study is a closing comment in the presentation which suggests that the capacity and propensity to adopt a new definition will vary for different organizations. The new Volunteering Australia (2015) definition of volunteering is accepted as a broad, generic springboard for exploring this research. However, it is assumed that participant conversation will highlight particular elements of faith-based volunteering which will point to specific definition in this context. This is in line with the thinking of Cnaan and Curtis (2013) to the effect that general definitions are excellent but might not be sufficient to clearly distinguish organizations such as FBO hybrids from other non-religious groups.

In terms of this study, which is based at a hybrid FBO, further complications arise in defining a hybrid faith-based organization within the non-profit sector arena which itself struggles with clear definition as it engages in an ongoing "crisis of identity" (Salamon, Haddock, Sokolowski, & Tice, 2007). The authors of a re-conceptualization of the Third Sector state that, owing to extensive diversity of organizations and behaviours, the concept of a Third Sector comprises one of the most complex identities of recent scholarly discourse. In fact, recognition of the Third Sector as a distinctive entity is fairly recent, "and even then with grave misgivings" (Salamon & Sokolowski, 2016, p. 1515). In a study on the non-profit sector, Salamon and Anheier (1992) suggest definition of the non-profit sector internationally has been poor owing to the fact that the concepts depicting the boundaries of the sector are blurred and inexplicit. They propose five core structural and operational features to define the sector. A non-profit organization is one which is formally constituted; non-governmental in basic structure; self-governing, non-

profit distributing; and voluntary to some meaningful extent. Further, the authors suggest that abstract terms relating to the sector will be devoid of meaning without classification. They regard these two components, definition and classification, as contributing sectors of a related process. In light of this they propose the International Classification of Non-profit Organizations (ICNPO) which groups the non-profit sector into 12 major activity groups with a further 24 subdivisions.

Despite a general consensus that non-profit institutions and individual activities seem to share three common attributes that set them apart: they are private, serve some common good, and involve an element of free choice. Salamon and Sokolowski (2016, p. 1518) write that the conceptualization has come under fire in what they consider to be a somewhat "embryonic field" of research. The vast range of institutions that comprise the Third Sector and the emergence of twilight zones, including activities and behaviours, continue to plague consensus of classification. With every level of consensus reached, a wave of critics rise to point to further grey areas. In order to address this considered too narrow conceptualization, Salamon and Sokolowski (2016) developed a conceptually comprehensive definition of the third sector which they have entitled TSE; Third Sector/Social Economy. This conceptualization includes four distinct clusters: Non-profit organizations (NPOs); mutual and co-operatives; social enterprises; and human actions .They propose that the 'common core' be seen not as a definitive definition but as a broad, encompassing conceptualization of the Third Sector which moves beyond the confines of the traditional non-profit sector. Within this broad in-scope/out-of-scope institutional classification proposed by Salamon and Sokolowski (2016), religious and faith-based organizations as well as social enterprises are included in the potential in-scope third sector institutional unit listing.

Despite the recognized progress represented by the latest re-conceptualization, response has not escaped criticism (Defourney, Gronberg, Meijs, Nyssens, & Yamauchi, 2016). One area under the spotlight, specifically relevant to the current study of a hybrid FBO, relates to the suggestion of preference to multiple extensions of the single definition in order to accommodate units such as hybrid social enterprises (Yamauchi, 2016).

The definition of hybrid organizations also eludes. Billis (2010) refers to the broad approach to hybridity in the literature: a popular approach which sees hybrids on a continuum between the private, public and third sectors; the emphasis on a single sector; a minority view which adopts a separate sector approach. He describes the contemporary foray into hybridity as navigation without a map.

The definition of FBOs is not well specified in the literature either, adding further complexity to understanding conceptual context for this study (Bielefeld & Cleveland, 2013; Ebauch, Chafetz, & Pipes, 2006; Sider & Unruh, 2004). One explanation for the controversy relating to the definition of FBOs is ascribed by Kahlil (2015) to the often ambiguous link between FBOs and civil society organizations. He refers too to the problematic use of 'based' in the title resulting in the adoption in some quarters of the term 'faith-related' instead of 'faith-based'.

Ebauch et al. (2006) suggest that the recent focus on FBOs has made definition pertinent. Increased interest in these organizations is reiterated by Bassous (2015) who refers to Clarke's (2006) pillars of faith-based service: a conceptual-ideological pillar and a programmatic pillar. A literary review by Schneider (2013b), proposes that the structure and behaviour of FBOs are characterized by the following: national policy, historic structures, religious traditions, and the nature of the voluntary sector.

The re-entry of religious organizations into public debate in the United States with the introduction of the Charitable Choice provision (1999), resulted in an upswing in publications relating to faith-based organizations. The potential for confusion created by adopting the current term; 'faith-based' which has no clear definition, is alluded to in a study by Sider & Unruh (2004). An example of this confusion relates to the concept of congregation. Conversations pertaining to the definition of FBOs include a question mark being placed over the inclusion of congregations in that discussion, since faith-based service at times extends beyond the boundaries of congregations. In addition, research indicates that a strong religious identity in FBOs allow for blurring of religious and secular practices in programmes and management (Bielefeld & Cleveland, 2013).

Indeed, literature on religion and social service is said mostly to exclude congregations (Bielefeld & Cleveland, 2013). Thus although congregations may be viewed as organizational units, their diversity defies generalization. What makes them unique is their spiritual and religious element. Although heuristic definitions are useful, they are insufficient to distinguish religious congregations from non-religious and other religious orientated organizations (Cnaan & Curtis, 2013). In collating related literature, Schneider (2013) concludes that most articles reviewed defined FBOs as, "non-profits founded by religious institutions with a primary function separate from worship" (Schneider, 2013, p. 431). In this instance, congregation, as such, is not included although in a separate paper on comparing stewardship across FBOs, congregations are seen as key institutions traditionally considered as the primary vehicle for carrying out the faith mandate with or without centralized structure support (Schneider, 2013a).

In an earlier study, authors sought to clarify the difference between secular and faith-based organizations (Ebaugh et al., 2003). This distinction is important for this study in light of the high representation of volunteer workers in faith-based organizations (Bielefeld & Cleveland, 2013). Other studies, (Smith & Sosin, 2001), distinguish between agencies which are faith-related and those which are faith-based. In a further step, differentiation is made between organizational programmes which are faith-based/integrated and those which are faith-based/segmented (Monsma, 2004) referred to in Ebaugh et al. (2006). Netting et al. (2006) refer to the distinction between faith identity and faith culture suggesting that faith identity comprises not only historical religious connections and purposes but also motivation and mission. The mandate to pursue mission is regarded by Brinckerhoff (1999) as the point of communality between sub-groups of FBOs. He suggests that the synergy of mission purpose which constitutes both benefits for recipients and spiritual growth for those who volunteer, sets FBOs apart from other non-profit organizations.

In their study on faith-based organizations, Sider and Unruh (2004), identify six typologies relating to the religious characteristics of faith-based social service but note that these should be regarded as points on a continuum. While there is some support for conceptualizing religious organizations on a continuum, Ebaugh et al. (2006) conclude that a single continuum is too simple to convey the

multidimensional impact of religiosity in terms of faith-based organizations. In their work on FBOs, Bielefeld and Cleveland (2013) conclude that although the faith factor is traditionally seen as the distinguishing element between faith-based and non-faith-based providers, evaluation and identification of the faith factor needs further study and exploration. Indeed, a study by Jones and Petersen (2009) suggests that recent papers, particularly quantitative orientated ones, risk overlooking the heterogeneity of FBOs thus limiting understanding of what is meant by faith-based. The current study will respond to the call by Netting et al. (2006) which suggests that in order to study the effectiveness of FBOs, researchers need to explore the more subtle foundations and components that make these organizations unique.

Defining organizational context for the current research is further complicated by the fact that FBOs in this study may be considered as a hybrid with operational characteristics spanning more than one sector. In their study of the Third Sector, Salamon and Sokolowski (2016) note that social enterprises, comprising a mixture of social purpose with market methods, raise complex definitional challenges. Douglas (2015) points out that lack of conceptual clarity internationally has resulted in the adoption of blurred conceptual terms in respect of social entrepreneurship and social enterprise in Australian and New Zealand scholarly writing. She points to the need to differentiate between Social Entrepreneurship (activity) and Social Enterprise (organization) which, although they may share common boundaries, are not firmly attached to each other.

Jager and Schroer (2014) argue that a degree of hybridity is found in most traditional nonprofits and further that the logic of civil society is expressed in nonprofits. According to these authors, hybrid organizations differ from concepts such as social innovations and enterprising nonprofits in that they are strongly related both to civil society and the market.

The difficulty of exploring hybrid organizations of this kind, owing to the variation and complexity of definition, is highlighted in the literature (Hustinx & De Waele, 2015; Smith, 2010). Consequently, a call is made to engage in more systematic and context-specific empirical research of hybrid organizations (Wilson, 2012). Despite

the challenges relating to definition and theoretical conceptualization, the study of a hybrid faith-based organization emerging in an increasingly entrepreneurial form and offering innovative potential for management practice, remains an inviting proposition particularly in light of the challenge to increase understanding about these emerging contexts (Briggs et al., 2010) and for the need to explore more competent and effective management practice (Hong, 2012).

Ambiguity of conceptual circumscribing does not exclude concepts relating to management practice of volunteering. Terms associated with recruitment, orientation, retention and organization of volunteers are often blurred by lack of clear definition. In fact, the literature notes that terms relating to volunteer practice such as coordination, management and administration are often used interchangeably (Studer & Von Schnurbein, 2013). Thus in practice the term volunteer coordinator is often confused with volunteer manager and/or volunteer leader. In addition, the review points to the tension that arises as a result of semantic ambiguity relating to volunteer management. As an example they note the difference in perception between that of volunteer management and that of volunteers in respect of terms such as organizational identity.

Nor is the challenge of definition confined to the broader concepts of volunteering. Semantic ambiguity surrounds many of the associated concepts relating to volunteering (Douglas, 2015; Studer & Von Schnurbein, 2013). In their study on Australian church-going volunteers, (Bellamy & Leonard, 2015) suggest that any discussion on volunteering should include reference to the debates on classic arguments such as altruism/egoism, extrinsic/intrinsic motivation and free will within the volunteering process. However, there is ambiguity attached to these concepts as well. Studies refer to the perplexity in relation to the altruistic-egoism duality debate (Shye, 2010) which adds yet a further layer of complexity to definition in the volunteering research process

Altruism, which is generally regarded as a “deeply philosophical drive to serve humanity with little consideration to the self” (Johnson, 2007, in Bassous, 2015, p. 365) is traditionally placed in opposition to ego-directed motivation. In his study on the motivation to volunteer, Shye (2010), however, points to a blurred understanding

of the concepts in the literature leading to 'misgivings' about the proposed definitions of altruistic and egoistic motivation. The literature suggests that there is not of necessity a dichotomous antithesis between the concepts of altruism and egoism (Musick & Wilson, 2008). Indeed it is suggested that altruism/egoism be seen as a complex interplay (Hustinx et al., 2010) considered on a continuum where both altruism and self-directed motivations may be present (Brayley et al., 2014; Clary & Orenstein, 1991). In terms of volunteering, altruism is proposed to be more strongly associated with positive attitudes to prosocial behaviour. Some studies suggest that extrinsic reward may be in direct opposition to intrinsic motivation (Briggs & Coleman, 2007). Bassous (2015) agrees that altruism is strongly associated with intrinsic motivation. He concludes, however, that if effectively administered, extrinsic motivation may enhance intrinsic motivation. In addition he proposes that intrinsic motivation is closely related to personal faith in volunteering contexts.

The multi-dimensionality of faith-based volunteering in terms of religiosity and spirituality will be referenced several times in this review. Its significance to the discussion of definition, however, necessitates that it be noted here. Traditionally religiosity was defined in broad terms to include both subjective and objective concepts and generally implied the inclusion of spirituality (Henningsgaard & Arnau, 2008). Current definition of spirituality and religiosity vary extensively. The concept of spirituality underwent significant change in the latter half of the 20th Century when the boundaries between the central distinction of corporeal and spiritual became blurred. In the new emerging understanding, spirituality is now often juxta-positioned to the very category it was once linked; religiosity (Huss, 2014).

It is suggested in the literature that research, particularly psychology, has neglected spirituality as a motive in and of itself. The consequent tension between understanding the concepts has led to research seeking to resolve the conflict by conceptualizing spirituality as a distinctive motivation (Pargament, 2013). Other studies in this field conceptualize religiosity and spirituality as related but distinct constructs (Dy-Liacco, Piedmont, Murray-Swank, Rodgerson, & Sherman, 2009). In their study, however, elements of spirituality and religiosity appear at times to become blurred. This concurs with the view of Huss (2014) that the distinction has

become less compelling and suggests it be seen as a new cultural category. In a post secular orientation, Von Essen (2015) proposes that religion and modern ideologies cannot be separated easily into two distinct categories. A further call from the literature invites a grounded theory approach to confront this ambiguity by applying qualitative exploration into the experience of volunteers (Bielefeld & Cleveland, 2013).

In other studies, where a distinction is made between individual and collective religiosity, spirituality appears as a category of individual religiosity and is described in terms of interpersonal relationships (Van Tienen, Scheepers, & Reitsma, 2011). The complexity of defining spirituality may be a possible explanation for contrary literature results such as some studies proposing that spirituality is a negative predictor of volunteering (Okun et al., 2016), while others suggest a positive link between spirituality and volunteering (Musick & Wilson, 2008). Moreover, the majority of studies reviewed in this literature orientation have accessed survey measures as instrument to explore religion and spirituality. A call comes from literature to move beyond the collection of survey-based data to allow for interpretive studies accessing the meaning that people give to their experience (Green, 2004; Jones & Petersen, 2009).

This call adds further clear signal to the necessity of employing a mixed methods approach to address the research question of this study. As discussed in more detail in Chapter Three, the concept of mixed methods research does not escape definition challenge either. Despite the emergence of a basic nomenclature, ambiguity and interchangeability of related terminology have led to a "mushrooming of new terms" which in some cases cloud comprehension of academic writing (Tashakkori & Teddlie, 2010, p. 809).

Summary of definition: It can be seen from the above discussion that lack of conceptual clarity results in an ambiguity of terminology use to the extent that some pertinent terms are used interchangeably without clear definition. Such blurred boundaries have the potential to increase the challenge of an already complex research field. In fact the literature suggests that variance in results may be attributed to this disparity of definition (Lee, 2013). Further, the literature points to the

difficulty of meshing new conceptual language with existing academic terminology, given the association of nomenclature with specific fields (Meis, 2016). The challenge to this research, consequently, is to clearly understand and define terminology and concepts relating to faith-based volunteering within a specific context, in order to deliver consistent results and unambiguous discussion.

2.3 MULTI-DISCIPLINARITY

This faith-based volunteering research acknowledges the caution expressed in terms of cross disciplinary research studies but advances the thought that the research question which aims at a holistic approach is best served by remaining aware of inter-disciplinary orientations (Helmig et al., 2004). This is based on the assumption that human experience does not necessarily reside in clear cut fields but rather exists as a multi-component dynamic in which even the elements themselves are seen as complex entities. In fact the need for a multi-disciplinary approach is proposed by prominent authors such as Von Essen, Hustinx, Haers and Mels (2015) who write that volunteering is not clearly delineated and spans a range of organizations and sectors.

In their review of the literature, Studer and Von Schnurbein (2013) conclude that a multi-disciplinary approach has been shunned by academic research resulting in an urgent call for third sector research to continue to adopt an inter-disciplinary approach (Zimmer, 2016). Consequently this research appropriates the view that volunteering should be considered in the context of diverse understandings and not just a single orientation. It is suggested that this approach may serve to challenge existing assumptions and deepen understanding (Douglas, 2015). Related sectors deemed relevant for research orientation in this study include economics, business context, sociology, social psychology, and theology. A brief overview of these orientations from the literature follow in line with the view that these insights will enrich the current research (Wilson, 2012).

As non-profit organizations assume more business-like profiles, economic perspectives gain ground in the volunteering arena. Non-profits are seen as distinct

from for-profit organizations because they have no access to equity capital nor do they distribute resources to stakeholders (Helmig et al., 2004). Several economic models have become associated with the volunteer conversation (L Hustinx et al., 2010). Three principle models are forwarded in scholarly writing: the private benefits model; the consumption model and the public goods model (Dimaggio, 1995). Studies in this field identify a number of difficulties in relating an economic perspective to volunteer motivation. This includes the problem of empirically measuring unquantifiable elements of volunteer motivation. Economists, as an example, employ econometric approaches to explore traditionally difficult quantifiable concepts such as job satisfaction (Van Der Westhuizen et al., 2011). A further difficulty relates to the fundamental difference between the motivation of paid and unpaid workers (Phillips & Phillips, 2011). One aspect of this distinction has reference to volunteer systems of reward and acknowledgment. As time becomes an increasingly valuable resource, the volunteering sector in Australia calls for government recognition of the value of volunteering time (Volunteering Australia 2016). Historically a variety of methods have been engaged to gauge the value of volunteers' time with the wage replacement method considered the most commonly used strategy. Essentially it means that volunteering time should be valued at the equivalent paid labour cost. Using this method, based on the work of Ironmonger (1998), volunteering time in Australia was estimated at a value of approximately $100 billion for 2010 (O'Dwyer, 2014).

The challenge of placing a cost on volunteering time consequently is becoming a pertinent consideration in volunteering management. In the literature, studies on the value of volunteering have been launched to explore the cost and benefit of volunteering to the individual (Holmes, 2009). Attempts to transfer volunteering hours into financial cost and benefits terms, and seeing volunteers as a human resource in organizational management strategy, have resulted in the adoption of Human Resource Management (HRM) practice in many non-profit organizations. Few studies have explored the efficacy of this practice and then even these have shown mixed results (Studer & Von Schnurbein, 2013). The literature questions whether highly formalized HRM practices necessarily comprise a good fit with volunteer management practice (Cuskelly et al., 2006). Although the rational element offered by an economic perspective is acknowledged, the literature proposes that an

economic orientation per se fails to explain the microeconomic internal functioning of non-profit organizations (Helmig et al., 2004). In addition, attempts to measure volunteering remain thwarted by a lack of standardized definition and data (O'Dwyer, 2014).

The importance of seeing volunteering within the context of an organizational setting is prominent in the literature (Penner, 2002; Musick & Wilson, 2008; Chacon et al., 2007). The literature notes, nevertheless, that organizational context has been neglected (Grube & Piliavin, 2000; Wilson, 2012). As this study has volunteer experience as a principal focus and, in addition, as it is acknowledged that volunteering is indisputably impacted by organizational context (Wilson, 2012), consideration will be given to this interplay in this research. In their study on navigating theories of volunteering, Hustinx et al. (2010), distinguish between a micro-context (personal considerations); meso-context (organizational systems), and macro-context (larger socio-cultural context).

The meso-context deals with the distinctive principles of volunteer management and organizational structures and practices. The literature suggests that two distinct organizational variables impact volunteerism: volunteer perception of management, and the reputation and practice of volunteer management (Penner, 2002). Research proposes that perception of management as either "controlling" or "autonomy supportive" has a significant impact on volunteering experience (Haivas, Hofmans, & Pepermans, 2012). Indeed, the authors of this Romanian-based study concluded that volunteer autonomous motivation was positively impacted by volunteer leadership which created an "autonomy supportive" climate, described as one in which volunteers are offered choice, given positive feedback and encouraged to exercise initiative. Interestingly, it is suggested that a perception of leadership support also impacts volunteer burn-out (Lizano & Barak, 2015).

In addition, volunteer organizations are regarded as having community context as a backdrop (Omoto & Snyder, 2002). Community in this instance may be physically located or socially identified. Community context in a psychological sense includes an emphasis on mission and an emotional bond created by membership.

The lens for exploring volunteering from a sociological orientation differs from that of economics in relation to the concept of rationality. Sociology deals with the power and politics of rationality and social construct of meaning. In a review on volunteering research, Wilson (2012) indicates that the study of volunteerism has assumed a core position in the social sciences during the past two and a half decades. A sociological orientation takes into account personal resources and social structure in order to address the question of how people come to volunteer (Musick & Wilson, 2008). Thus sociologists focus primarily on social integration at the individual level (Hustinx et al., 2010). The antecedents of volunteering and the consequences, health benefits in particular, continue to attract attention from sociologists. The experience of volunteering, however, has received far less focus in the literature (Wilson, 2012). In addition the relationship between religion and prosocial behaviour has not only been neglected in research but in most instances, the measures employed have resulted in an oversimplification of results. Further, with few exceptions, the role of language in the relationship between religion and prosocial behaviour has been overlooked by sociologists (Einolf, 2011). On the other hand, the role of advocacy and activism in terms of volunteering, is gaining momentum in sociological volunteering conversation as clearly indicated at the Volunteering Australian 2016 conference. Political themes, such as the contribution of volunteering to democracy, constitute yet another aspect of the conversation (Perotin 2001).

The relationship between religion and volunteering has gained increasing focus in recent decades which has seen considerable growth in the field of volunteering research. In Australia, research generally has found a positive link between volunteering and religion (Bellamy & Leonard, 2015). Two main perspectives are identified in the literature: civil society activism, and the practical consequences of faith and religion in terms of volunteering (Von Essen et al., 2015). In addition there is now sufficient evidence to show that religious individuals, particularly those who attend places of worship, are more likely to engage in volunteering activities (Bellamy & Leonard, 2015; Cnaan & Curtis, 2013; Van Tienen et al., 2011). It is also suggested in the literature that religious organizations are potentially a valuable source of reliable volunteers (Okun et al., 2016). These indicators are strongly supportive of the rationale for undertaking the current study on faith-based volunteering in a hybrid FBO.

In considering the macro-context, the current research acknowledges the recent macro-structural changes which place this study in a post-secular perspective. Major changes in the social and cultural realms during the second half of the twentieth century have led to criticism of the demarcation of religion and secular society as defined by the theory of secularization (Huss, 2014). It is postulated that the term, secularization, has become ambiguous, and that it contains neither conceptual nor sound explanations for a perceived fading away of religion in contemporary society (Von Essen et al., 2015).

A post secular perspective refers to a changed attitude towards religion in which it is conceived as one phenomena amongst others, but also one in which religious heritage and its influence on society are recognized. The 'return of religion' is identified in the literature by three related processes: a revival of religious beliefs and communities; re-entrance into the public sphere; and a revitalization of religion in academic debate (Von Essen et al., 2015). Within this framework, contemporary spirituality is seen as a newly constituted and distinctive category which is not regarded as an expression of either religion or the secular (Huss, 2014). The placing of the current research within a post secular orientation which regards the relationship between religion and volunteering as differentiated and not univocal, answers a call within the literature to explore how changing conditions influence and define the relationship between religion and volunteering in a new dispensation.

If sociology focuses on the why of volunteering, then psychology may be seen as an avenue for offering explanations about what makes people volunteer (Musick & Wilson, 2008). Motivation to volunteer is said to be one of the most researched topics in the study of volunteering (Handy & Hustinx, 2009). Motivations to volunteer, however, have also been noted to be complex. (Taghian et al., 2012). Its significance is seen to relate to the importance of individual motivation, to the actualization and retention of volunteers, as well as to the sociological exploration of late-modern concepts related to volunteerism (Yeung, 2004). In relation to the management of volunteers, a thorough knowledge of the factors that motivate individuals to engage in prosocial service is critical for the recruitment and retention of volunteers (Bruyere & Rappe, 2007; Clary et al., 1998; Handy et al., 2010; Haski-

Leventhal & Bargal, 2008; Hustinx et al., 2010; Phillips & Phillips, 2011). Further, it is proposed that literature relating to individual motivation in a faith-based context is limited (Bassous, 2010).

A reading of the literature suggests that most contemporary research on motivation adopts a functional approach (Gage & Thapa, 2012). Although functionalism is viewed differently from diverse disciplinary approaches, contemporary philosophy generally accepts the concept to be understood as a view in which "mental states should be explained in terms of causal roles." (Concise Routledge encylopedia of philosophy, 2000, p. 300). Its chief protagonists include Emile Durkheim, Talcott Parsons and Robert Merton.

A functional approach to motivation is adopted in a seminal paper by Clary et al. (1998) in order to develop a measure in answer to the proposed question of what functions are served by volunteering. A basic tenet of functionalism reads that people may engage in the same actions for a diversity of underlying reasons (Clary et al., 1998). The authors identify six principle functions in the development of the Volunteer Functions Inventory (VFI) which has been described as one of the most frequently adopted concepts in recent volunteering motivational studies (Kim, Khang, & Connaughton, 2010). A reading of motivational literature for this study leads to the reasonable conclusion that in most quantitative orientated studies on motivation considered, Clary et al.'s work is represented in some form or other. The examples cited represent only a token bracket. (Akintola, 2008; Bassous, 2015; Brayley et al., 2014; Briggs et al., 2010; Finkelstein, 2006, 2008b, 2009; Finkelstein & Brannick, 2007; Fitzpatrick et al., 2013; Grube & Piliavin, 2000; Hall & Innes, 2008; Omoto & Snyder, 2002; Penner, 2002; Phillips & Phillips, 2011; Stukas et al., 2016).

In the concluding phase of their six study paper, Clary et al. (1998) state that in spite of the validity and reliability of the VFI, it is in essence of generic relevance and that further studies may well identify fewer or more functions. There are manifold examples of studies which have either adapted the VFI to include or exclude motivational functions. Only a few are mentioned here as example of the widespread application of the VFI. Penner (2002) adopts an interactionist approach to include

functional analysis and role identity theory. In a three stage model, the importance of role identity and organizational commitment in relation to volunteer experience and intention to remain, is outlined (Chacon et al., 2007). A Canadian study of cancer volunteers combines the VFI with other measures in a mixed methods approach (Fitzpatrick et al., 2013). In their study on role identity, Grube and Piliavin (2000) found possible similarities between three of their factors and corresponding VFI functions. The VFI has also been amended and expanded to form new instruments such as the Volunteer Motivations Inventory (VMI), (Esmond & Dunlop, 2004). Studies particularly focusing on mature volunteers, eliminate the VFI career function (Brayley et al., 2014; Yoshioka, Brown & Ashcraft, 2007). This correlates with findings from other studies where the career function is related more specifically to the initial motivation of younger volunteer (Briggs, 2010; Esmond & Dunlop, 2004). Stukas et al. (2009) conducted a study on the VFI and affordance; Kim et al. (2010) amended the VFI to develop a new measure for youth motivation in sport; Okun et al. (2016) use elements of the VFI in their study on motivation and its relationship with religiosity & spirituality. There are numerous examples too, illustrating a combination of functions: e.g., enhancement/protective (Brayley et al., 2014; Mayer, Fraccastoro, & McNary, 2007); and understanding/enhancement (Yoshioka et al., 2007).

A significant result from the study of Clary et al. (1994), indicates that functionally matched volunteer activities promote satisfaction with volunteering experience and intention to remain. In their study Stukas et al. (2016) found that VFI motivations to volunteer may be better predictors of successful volunteering outcomes, particularly if the task matches a functionally relevant volunteer motivation.

Despite the wide ranging application of the VFI and the concept of matching volunteer activities with underlying motivations, the VFI does not escape critique. The VFI has been criticized mostly for being eclectic, too narrow and subject to desirability bias (Greenslade & White, 2005; Shye, 2010a; Wilson, 2012). This view has relevance for the current study which takes note of the stance taken by Bellamy and Leonard (2015) that despite identifying a good range of motivational functions, none of those specified relate directly to religious motivation. In addition, the literature proposes that motivation is not the only way to determine why people

engage in personal behaviours (Musick & Wilson, 2008). From the above reading of the literature it seems clear that understanding why people volunteer offers important insight into the recruitment and retention of volunteers (Handy & Hustinx, 2009), but it must be remembered that motivation is a multi-dimensional and multi-layered concept (Musick & Wilson, 2008).

Summary of the multi-disciplinary perspective: An overview of a selection of the diversity traversed by the concept of volunteerism points to the complexity, and indeed the intrigue, of exploring the phenomenon with an awareness of the impact of various disciplines on its modus operandi. It is suggested by this research that an awareness of the need for a multi-disciplinary orientation will contribute to a more holistic understanding of faith-based volunteering as indeed is promoted in the literature.

2.4 MULTI-DIMENSIONAL

Not only does a holistic approach to volunteering research necessitate a multi-disciplinary awareness, but it requires an approach which recognizes its multi-dimensional nature (Von Essen et al., 2015). In fact, volunteering has been described as an "inherently multidimensional phenomenon" (Hustinx, Cnaan & Handy, 2010, p. 20). There is wide recognition in the literature of the multi-layered conceptualization of volunteering and the variety of motivations which fulfil both psychological and social goals (Clary & Snyder, 1999; Cnaan & Goldberg-Glen, 1991). The multi-dimensional nature of volunteering may be theoretically conceptualized as occurring on micro-, meso- and macro- planes. It becomes clear from the following discussion of the literature, however, that each of these planes constitutes elements which of themselves suggest multi-dimensional layers of understanding.

Several theoretical models to explore the dynamics of the volunteering process are advanced in the literature. An interactionist perspective, which includes both dispositional and organizational variables and their impact on volunteer sustainability, is proposed by Penner (2002). A three-stage model which expands on the influence of role identity to include commitment is suggested by Chacon et al.

(2007). A classic model representing the dynamics of the volunteering process was developed by Omoto and Snyder (2002). Scholars who consider this to be too linear in concept, developed more complex models such as the Volunteer Stages and Transitions Model, VSTM, (Haski-Leventhal & Bargal, 2008) and the Octagon Model of Volunteer Motivation (Yeung, 2004). Although these more complex models are essentially well suited to approaches such as sociology and will be taken into account in this study, and even though some studies suggest that elements of religiosity may be implied (Yeung, 2004), it is proposed that a more generic model such as the Omoto and Snyder model (2002) is regarded as a better fit as it emerged naturally from the data. This model is deemed to offer greater flexibility for the current study which seeks to incorporate other disciplinary orientations as well, in its holistic exploration. In this study it enabled the research to retain the essential focus on managerial practice by operationalizing the three stages of the Omoto and Snyder (2002) model as motivation, satisfaction and retention In his review on volunteering research, Wilson (2012, p. 117) describes the Omoto and Snyder model as a "logical way" to order data. In exploring the experience of voluntary oncology workers, Fitzpatrick et al. (2013) found the Omoto and Snyder model to be a useful means of understanding satisfaction with job activity.

Consequently, the volunteering process which is conceptualized as initial, experience, and consequences allows for a broad framework within which to consider faith-based volunteering in this study. The three stages of the volunteering process: initial, experience, and retention are well referenced and make overt and covert appearances in volunteering writing (Ramdianee, 2014). An overall reading of the literature indicates considerable weight is given to the initial or recruitment stage of the volunteering process. The importance of the initial stage is underlined by Wilson (2012) as follows: "The search for the antecedents of volunteerism is a search for the cause of volunteerism" (Wilson, 2012, p. 178).

Generally, the literature refers to two principal categories in respect of individual decision to volunteer: moral or social obligation (Wilson, 2000); and rational-choice theory. The concept of weighing the cost and benefits of volunteering is implied in Penner's (2002) inclusion of 'long term planning' as an essential element of defining volunteering. In their seminal work Clary et al. (1998) identified six factors related to

the initial underlying and psychological functions of volunteer motivation in the VFI: values, social, protective, enhancement, understanding, and career. They conclude, however, that the VFI is of generic relevance and not binding to the six functions. In a later paper the authors suggest that recruitment is most effective when identified motivations are matched with corresponding volunteering activities (Clary et al., 1994). Studies which have expanded and amended the VFI have been mentioned earlier in this chapter. It is noted in the literature, however, that motivations to volunteer are not only complex and multi-dimensional, but may also change over time (Ozorak, 2003; Musick & Wilson, 2008). In addition, there is strong evidence to suggest that personal invitation plays a significant role in individual decision to volunteer (Musick & Wilson, 2008). The extent of the complexity of variable play in the initial stage to volunteer is illustrated in Penner's (2002) interactionist approach. He suggests that the following variables are implicated in the initial stage: demographic, dispositional, volunteer-related motives, and organizational attributes.

In respect of volunteer management, it has been suggested that consideration of volunteer motivation should result in management recruitment practices which include a variety of diverse and practical elements. Results from a study on volunteer recruitment and retention show that recruitment drives should include elements of altruism (Haug & Gaskins, 2012). In their study, Omoto and Snyder (1995) suggest that volunteer management should include both other and self-orientated benefits as some motives to volunteer may contain both elements in a complex interplay (Clary & Orenstein, 1991; Clary & Snyder, 1999; Clary et al., 1998; Cnaan et al., 1996; Hustinx et al., 2015; Stukas et al., 2016).

Altruism has been coupled with the concept of volunteering since the late 19th century. Primary advocates of altruism include (Moore, 1985; Ross & Shillington, 1989; Story, 1992; Van Til, 1995). Although there is some scepticism in the literature (McCurley & Vineyard, 1988), altruism has been acknowledged widely to represent at least one component of volunteer motivation (Briggs et al., 2010). (Yoshioka et al., 2007; Omoto & Snyder, 2002). In fact the Australian study by Briggs et al. (2010) found that values and other-orientated (altruistic) motivations are much more influential on pro-social attitudes than self-directed motivations.

The altruism/egoism debate is an on-going conversation with particular relevance to this study on faith-based volunteers in Australia. Other-orientated motives are given as the primary reason for volunteering by Australian volunteers (Holmes, 2009). Further, another Australian study has found that volunteers who were primarily motivated by other-orientated motives, were more likely to report higher levels of satisfaction and intention to remain (Stukas et al., 2016). It has also been found that a reported personal relationship with God and attending places of worship have been linked to an increase in altruistic motivation to volunteer (Hustinx & De Waele, 2015).

In contemporary conversation the debate is taken up by Von Essen (2015) who adopts a theological framework to address the problem of goodness. His work brings the conversation into the realm of post secularization. A further dimension to the debate is added by essentially American psychological writing which distinguishes between 'truly' altruistic behaviour and prosocial behaviour that 'appears' to be altruistic (Cohen, Hall, Koenig, & Meador, 2005).

Altruism and egoism have been traditionally conceptualized as distinct constructs, where altruism was seen as any voluntary act aimed purposively for the benefit of others with no expectation of personal reward, and ego-directed motivations emphasize outcomes for self, but now, increasingly the literature suggests that altruism/egoism should be conceptualized on a continuum (Dolnicar & Randle, 2007). Indeed Musick and Wilson (2008) propose that there is not necessarily an antithesis between other- and self-directed motivation to volunteer and that acting selfishly should not be confused with acting selflessly. Self-fulfilment and volunteering may co-exist with many volunteering activities providing joint reward.

The question of reward in faith-based volunteering is particularly relevant and links this research not only to consideration of intrinsic/extrinsic reward but also to another classic conversation: intrinsic/extrinsic motivation. Extrinsic motivation is seen to comprise both personal and social benefits. Intrinsic motivation refers primarily to experiences which individuals enjoy and find interesting and which are engaged in without seeking external reward. Thus the experience itself is considered reward. The distinction and interrelatedness of extrinsic and intrinsic motivations is

complex and constitutes one of the most researched topics in the psychology of religion (Wenger & Yarbrough, 2005). In their study of goal pursuits, Deci and Ryan (2000) apply Self-Determination Theory (SDT) by which they identify three essential, innate needs related to human motivation: competence, relatedness and autonomy. Autonomy was found to be associated with intrinsic motivation and increased satisfaction and well-being. The authors refer to two strands of intrinsic motivation which they suggest are complementary: intrinsic motivation does not depend on reinforcement; intrinsic motivation is a function of basic psychological needs. Extrinsic rewards such as monetary incentives and tangible rewards are regarded as undermining intrinsic motivation. In a study on faith-based volunteering, the majority of participants identified with altruistic motivation which is strongly linked to intrinsic motivation (Bassous, 2015). This author did not find support for the arguments posed by cognitive psychologists that external rewards lead to the crowding-out of intrinsic motivation. In fact, the study concludes that if administered effectively, extrinsic reward could enhance intrinsic motivation. This is particularly true in the context of faith-based volunteering where the value base of the organization and the non-profit philosophy restricted monetary rewards. He promotes further study of this phenomenon in the light of the limited existing research on faith-based motivation.

Despite contemporary interpretation, it is suggested in the literature that a hangover of conceptualizing intrinsic motivation as ‘better’ than extrinsic motivation in that it’s essentially associated with non self-centred behaviour, still pervades some areas of scholarly thought (Cohen et al., 2005). In a cross-national examination of motivation to volunteer, Hustinx et al. (2015) suggest that within a religious context, there may be some resistance to the perception of gaining something from volunteering work.

Feeling satisfied and fulfilled by the volunteering experience, however, is a prime element of the volunteering experience (Fitzpatrick et al., 2013). If there is a gap in research on faith-based motivation, then comparatively there is a suggested hole in the study on the middle phase of the volunteering process: the experience of faith-based volunteering activity and many of its associated elements such as satisfaction (Bassous, 2015; Fitzpatrick et al., 2013; Galindo-Kuhn & Guzley, 2002; Wilson,

2012). In fact, Wilson (2012) says explicitly that the middle stage of volunteering in general has received minimum scrutiny and that more needs to be known about the volunteer experience itself. Indeed, the literature suggests that the impact of experience on volunteer motivation, within a volunteering organization, has been ignored to a great extent (Haivas et al., 2012).

The need for a measure of volunteer satisfaction with job experience led to the development of the Volunteer Satisfaction Index (VSI), whose reliability and validity is widely acknowledged. An item from the VSI is incorporated in the survey questions in this research. In their studies on volunteer motivation, Clary et al. (1994) suggest that satisfaction with volunteering experience may be increased by matching initial primary motivation with a corresponding volunteering activity. This is proposed by other studies, (Finkelstein, 2008a; Fitzpatrick et al., 2013; Stukas et al., 2016).

There are many factors influencing satisfaction with experience, including demographic considerations such as age. A study by Brayley et al. (2014) notes that the interests and expectations of older people, as an example, are changing and understanding these elements are essential for retaining mature volunteers. Mature volunteers are regarded as loyal members who tend to stay longer in volunteering and offer more hours of service (Warburton, 2014). Other studies with younger volunteers have brought out salient points specifically related to the management of youth volunteers (Handy et al., 2010). Satisfaction with job experience, consequently, is a complex phenomenon (Chacon et al., 2007) and the literature concedes that questions remain unanswered in terms of how to cultivate the links between volunteerism and satisfaction with experience (Fitzpatrick et al., 2013).

The link between satisfaction with volunteering experience and intention to remain in volunteering has been suggested extensively in the literature, making increased insight even more pertinent (Fitzpatrick et al., 2013; Galindo-Kuhn & Guzley, 2002; Omoto & Snyder, 2002; Wilson, 2012). In addition, it is proposed that satisfaction with volunteer experience is potentially increased if individual initial motivation is served by corresponding activities (Clary & Snyder, 1999). Indeed, it is suggested that job satisfaction is one of the most highly investigated topics in organizational

research particularly as it pertains to motivation and retention (Van Der Westhuizen et al., 2011). Although some studies have proposed a link between satisfaction and retention (Omoto & Snyder, 1995), other studies have failed to establish a unified link (Penner & Finkelstein, 1998). Further, a study of more than 4,000 Australian volunteers concludes that sustained prosocial behaviour represents only one element of positive volunteering service and that other benefits, such as physical and mental health, should also be considered. This has led to the conclusion by Musick and Wilson (2008), that although dissatisfaction could not be entirely discounted as impacting retention, the role of job satisfaction in commitment to remain in volunteering service, remains unclear. These arguments are of particular significance in light of the view that the major challenge faced by volunteer service management is not recruitment, but retention (Wong, Chui, & Kwok, 2010). As a consequence of the diverse views on satisfaction with volunteering experience and retention and its pivotal importance to volunteer management, this study will explore the role of satisfaction with faith-based volunteers.

Several previously discussed phenomena such as the altruism/egoism debate and intrinsic/extrinsic reward have been linked to retention in the literature (Bassous, 2010; Finkelstein, 2008a; Stukas et al., 2016). Other views, however, suggest that satisfaction more accurately predicts short-term volunteering and that role identity theory is more related to intention to remain in volunteering service (Chacon et al., 2007). A number of variables are associated with the level of volunteering experience in the literature. The following represent but a few examples relevant to this field of study: job meaningfulness (Fitzpatrick et al., 2013); job design (Millette & Gagne', 2008); motivational match (Clary et al., 1998; Finkelstein, 2008a); burn-out (Lizano & Barak, 2015; Stukas, Worth, Clary, & Snyder, 2009); organization (FBO), (Hong, 2012); personal faith (Ozorak, 2003); management practice (Eisner et al., 2009); autonomy (Haivas et al., 2012; Van Schie, Guntert, Oostlander, & Wehner, 2015); and leadership style and support (Bassous, 2010; Oostlander, Guntert, Van Schie, & Wehner, 2014). A number of other significantly relevant variables are linked to retention: autonomous supportive leadership (Oostlander et al., 2014); recognition (Fallon & Rice, 2011); feeling valued (Wisner et al., 2005); commitment (Haski-Leventhal & Bargal, 2008); family support and co-operation (Haug & Gaskins, 2012); role identification (Grube & Piliavin, 2000); motivational

match (Clary et al., 1998); and prosocial activity-altruism (Stukas et al. 2016); The literature suggests the need for further inquiry into a number of these variables, including burn-out.

Burn-out itself, however, is suggested as a multidimensional model rather than a uni-dimensional conception relating to stress in the workplace and includes individual response to job experience (Maslach, 2003). Some studies find that emotional exhaustion is negatively related to job satisfaction (Lizano & Barak, 2015). Other studies in the literature refute a linear link between burn-out and satisfaction (Stukas et al., 2009). The varying results in terms of burn-out and retention have been described to the unique nature and differences in job occupation (Lee, Lim, Yang, & Lee, 2011). The current study will explore the experience of faith-based volunteers and the potential for burn-out in order to shed further light on this phenomenon.

Several other barriers to volunteer sustainability have been identified in the literature and a voice of caution adds that despite management intervention, volunteers may leave for factors outside of organizational control (Millette & Gagne, 2008). An inquiry into the challenges of faith-based volunteers in this study hopes to throw further light on specific barriers faced in this context.

2.5 MANAGERIAL CONSIDERATIONS

It becomes evident from a reading of the literature thus far that a study of the volunteering process and in this case, faith-based volunteerism, should be considered in context. In fact, Penner (2002) suggests that more than any other form of helping and service, volunteering is more likely to take place in an organizational setting. Faith-based organizations are placed in the larger context of the non-profit sector. Non-profit organizations have become a major focus of research (Helmig et al., 2004) because, as its role in society grows (Brinckerhoff, 1999), the changing nature of volunteering brings on a number of challenges for the non-profit sector (Vantilborgh et al., 2011; Warburton et al., 2014).

The emergence of a more professional volunteer profile which differs from the traditional model in motives, desires and expectations has significant implications for

volunteer management. It is therefore critical for the successful delivery of the diverse range of services offered by non-profit organizations that effective volunteer management practices be implemented (Taghian et al., 2012). Yet despite its popularity and a growing trend to focus on management, less attention has been paid to the internal modus operandi of non-profits (Helmig et al., 2004). This has resulted in a call for further investigation into effective management practice in this context (Cuskelly et al., 2006). This invitation made by the authors for further research particularly adopting a holistic, interdisciplinary and multidisciplinary focus becomes the focus of the current study.

Given the complex challenges faced by the non-profit sector and the ongoing "crisis of identity" in respect of its broadest definition (Netting et al., 2006), considerations of faith-based organizations are placed in a multi-dimensional context, the nature of which is neither uniform nor simple. Not least amongst these considerations is the relationship between religion and volunteering organizations, as mentioned earlier in discussion. A reading of the literature highlights the role of religion in human services (Cnaan, & Milofsky, 1997; Van Tienen et al., 2011; Yeung, 2004). In Australia, research points significantly to a positive link between volunteering and religion (Bellamy & Leonard, 2015). In addition, it is likely that there will be more volunteers in FBOs, where they are employed in a comparatively greater range of roles, than in secular organizations (Bielefeld & Cleveland, 2013).

Scholars talk about the new role of faith-based organizations in meeting social service needs as FBOs grow particularly in the development field (Bassous, 2015). The literature suggests that a resurgence in interest is related to the view that small, informal and local contexts such as an FBO illustrate significant actions within the volunteering sector (Schneider, 2013b). Despite this surge in interest, it is noted that empirical measures on what defines faith-based organizations remain ambiguous (Ebauch et al., 2006). A number of conceptualizations are offered in scholarly writing all of which point to the multi-dimensional nature of faith-based volunteering. Religion itself when applied to FBOs is seen as multidimensional (Ebauch et al., 2006). This results in faith-based services spanning a wide diversity of types defying attempts to categorize these specific organizations within single line questions. Brinckerhoff (1999) describes FBOs as consisting of two sub-categories:

places of worship and community service organizations. Several typologies are offered such as that suggested by Sider and Unruh (2004), which distinguishes amongst: faith-permeated; faith-centred; faith-affiliated; faith-background; faith-secular partnership; and secular. Classification systems too are multi-dimensional, highlighting either organizational attributes or religious practice in programmes. In practice, an FBO may run several different programmes each falling into a different category. Not only may FBO services fall into different categories but new emerging hybrid FBOs may span more than one sector.

This further complexity of conceptualizing hybridity as a dual commitment to business and social functions, presents a unique challenge to those managing volunteers in a hybrid FBO environment (Douglas, 2015). Related to this is the before noted lack of clarity in respect of definition of key related terminology. Speaking to the concepts of social enterprise and social entrepreneurship as they relate to the hybrid context, Douglas (2015), points to the lack of definition clarity on the international level which translates into conceptual blurring in local context. In response contextual and empirical typologies have appeared on the research radar and some common elements have been identified, with a number of scholars suggesting that the concept should be regarded as an adoptive response to an unstable and flexible environment (Hustinx & De Waele, 2015). Despite the challenges and risks of this form of organization, hybrid FBOs are seen to be potentially more innovative than non-profits in dealing with more than one sector and the consequent pressures this entails. This is specifically said to be true of more entrepreneurial types of FBO hybridity, of which the organization studied in the current research is an example. In his review essay, Wilson (2012) suggests that further research in this area is necessary, noting that hybrid organizations create new challenges to volunteer management. This study takes cognizance of the view that hybridity research is a complex phenomenon, but at the same time it responds to the call for more systematic and context-specific understanding of volunteering and management in a hybrid FBO context.

Coupled to the multi-dimensionality of organizational context, is the multi-faceted nature of faith-based volunteer leadership and management within a hybrid FBO context. It is noted in the literature that although faith constitutes a primary element

of faith-based volunteering, it cannot be regarded as a panacea for all contemporary volunteer management and leadership challenges (Hong, 2012). Indeed, the faith factor, which is generally regarded as the distinguishing feature of FBOs, is said to be difficult to identify and evaluate and further study is needed to increase understanding (Bielefeld & Cleveland, 2013).

The challenge of moving to a more professional threshold and the difficulty experienced by transferring HRM practices to non-profit settings has already been noted earlier in this chapter. The emergence of new hybrid FBOs has resulted in a complex dynamic in terms of volunteer management as teams develop with divergent volunteer types including unpaid, paid, and part-time workers. A further dimension is introduced by the diversity in management approach needed for volunteer generational differences such as baby boomers, generations X and Y. Several papers explore various aspects of mature volunteer experience (Brayley et al., 2014; Yoshioka et al., 2007). Baby boomers, emerging as a distinctive group of volunteers, are attracting increasing attention in scholarly writing (Taghian, D'Souza, & Polonsky, 2012). The literature suggests that unless volunteer leadership exponentially grows the impact of the new developments and seizes new opportunities, rather than persisting in doing things the old way, they are likely to be left behind (Eisner et al., 2009; Warburton et al., 2014). The diversity of challenge and the comparatively greater representation of volunteers on FBO teams, has led to the following comment by Brinckerhoff (1999): More than any other part of the not-for-profit sector, the faith-based organizations rely on their ability to motivate, recruit, and retain volunteers to keep things running" (p.22).

In addition to these diverse multi-dimensional challenges, the management of faith-based volunteers needs to contend with the perception of service seen as a 'gift' or 'sacrifice', which increases the difficulty of managing volunteer best fit and incompetency (Dees et al., 2001). In the environment described, best practice is seen by Hong (2012) to necessitate holistic and inclusive leadership. Volunteer coordination which creates a supportive autonomous environment is advocated by several voices in the literature (Haivas et al., 2012; Oostlander et al., 2014). It is suggested that humanized leadership, sometimes used interchangeably in the literature with spiritual leadership, increases autonomy at all levels. Such leadership

demonstrates an awareness of the innate call of the individual volunteer to fulfil a Call from a higher being. This calling has been described in terms of theological tradition to have roots in Lutheran theology (Von Essen, 2015).

Service on behalf of others with no expectation of reward for self, when seen as a response to a Call from God, constitutes a significant additional level of understanding when exploring the experience of faith-based volunteers and this has important implications for volunteering management. There is evidence in the literature to show that faith-based volunteers describe their motives for volunteering in terms of a calling from God (Gronlund et al., 2011). This is in line with the view that spirituality is a distinct and dynamic human motivation that matures in diverse pathways over the course of an individual's lifespan (Pargament, 2013). He adds that this aspect - individuals may be motivated by spirituality as a distinctive function - has received very little scholarly attention despite being regarded as the 'heart and soul' of the psychology of religion. The interest in the spiritual dimension becomes more prominent in view of the post secular orientation which sees a blurring of categorical lines between religion and the secular (Huss, 2014). In fact, Huss proposes that contemporary spirituality be seen not as belonging to either category but to a separate constructed cultural category.

It becomes evident from the above reading of the literature that an exploration of faith-based volunteers calls for an awareness of the impact of spirituality on the process of volunteering and, by implication, on management practice. It is reiterated, however, that this consideration cannot be regarded as context free and must be seen in relation to the larger picture which incorporates religious, social and cultural elements.

The need to practice cultural sensitivity in the emerging diversity of the volunteer profile has become more vocal in recent times. The literature suggests, however, a dearth of research explaining the impact of cross-cultural and multi-dimensionality of volunteering (Handy et al., 2010). From an economic perspective, it is suggested that including cultural aspects in the consideration of participatory decision-making may be valuable in increasing understanding of the impact of cultural roots on employee behaviour. An awareness of cultural diversity has the potential to enhance

effective management, thus increasing the chances of job satisfaction (Van Der Westhuizen et al., 2011). The weight of these studies on cross-cultural influence lies on the quantitative paradigm, however, and it is suggested that qualitative exploration may shed further light on the impact of cultural diversity on volunteer satisfaction (Wong et al., 2010). In one cross-cultural study, results indicate that despite a level of shared meaning across cultures in respect of spirituality, there are statistically significant differences in faith maturity scale scores (Dy-Liacco et al., 2009). Further, in a study by Bassous (2010), faith-based participants indicate a significant correlation between volunteer motivation level and organizational culture. Indeed, the strength of organizational settings in providing the socio-political model regulating the expectations and potential for volunteering has been emphasized in a study by Gronlund et al. (2011). Using a wider lens it is ascertained that there are some cultures whose vocabulary does not include the term 'volunteer' (Hustinx et al., 2010). It becomes evident that regardless of whether culture is considered at a micro-, meso- or macro- level, its significance in relation to volunteering in general and specifically to faith-based, prosocial behaviour, cannot be overlooked.

2.6 SUMMARY

An overview of the reading of the literature pertaining to faith-based volunteering indicates that there is confirmation for the stance that volunteering is a complex, multi-disciplinary and multi-dimensional phenomenon. Further it is suggested that the relationship between religion and prosocial behaviour is not a linear one and that the prominence given to quantitative measures in academic study has potentially oversimplified analysis (Einolf, 2011b). Consequently, there is a need to consider factors such as values, ideas and language as social factors using a qualitative orientation. These arguments point directly to the need for a mixed methods approach.

Exploring the research question within this understanding entails engaging in study with an awareness of the complexity and ambiguity that surrounds significant terms associated with volunteering. This ambiguity ranges from the broadest concepts – Voluntary Sector and Volunteering for which no uniform definitions exits across nations and disciplines, to individual concepts relating to volunteering experience

such as altruism and spirituality. A reading of the literature has led to the view that a focus on language will allow for more uniform local definition enhancing understanding of faith-based volunteering concepts. As a starting point, however, this research acknowledges the latest definition of volunteering announced by Volunteering Australia (2015) as a broad, generic working definition:

> *Volunteering is time willingly given for the common good and without financial gain.*

From an academic perspective, the definition offered by Penner (2002) is acknowledged as incorporating most of the salient elements of motivation to volunteer:

> *Volunteerism can be defined as long-term, planned, prosocial behaviours that benefit strangers and occur within an organizational setting.* (Penner, 2002, p.448)

It is clear too that the structure and modus operandi of faith-based volunteerism are influenced by contextual considerations such as government policy, historic connections and religious traditions. Evidence from the literature indicates that every phase of the volunteering process: recruitment, experience, and retention, is significantly suggested in volunteering research. Inquiry into volunteering experience, particularly from a qualitative orientation, however, has been identified to be comparatively limited. As most quantitative studies measure subjective concepts such as religiosity in terms of a single item, it is suggested that a qualitative approach would increase understanding. The literature finds, however, that the latter are surprisingly rare. In fact there are few studies which focus on the motivations of values, feelings and identity (Einolf, 2011).

Since experience defines definition and as the research question incorporates exploration of faith-based volunteering in an emerging Australian hybrid FBO model, no definitive statement of this specific type and environment of volunteering in Australia was found in the literature. In line with the research objective which is to engage in a holistic, authentic inquiry, a defining statement relating to this

particular form of volunteering will be allowed to emerge from conversation with participants.

This research will also respond to the call from literature to incorporate multi-disciplinary views in inquiry. Although the specified field of inquiry is faith-based volunteer leadership and management, the research question calls for an awareness of multi-disciplines in order to avoid a narrow lens perspective. It is acknowledged that volunteerism spans a wide diversity of fields and there will be disciplines like the socio-political realm which lie beyond the direct relevance of this study. Consequently only fields directly impacting on the research question will be considered.

The nature of the research question consequently calls for a multi-dimensional approach which acknowledges varying levels of understanding and, in particular, the additional dimension of spirituality. This study is in agreement with the view of (Dimaggio, 1995) who refers to the need for good theory to be multidimensional and suggests that the best theories are hybrids which combine a diversity of approaches. The wide-angled lens adopted for this research necessitated an executive decision in terms of literature inclusion. Consequently, a body of work related to the research phenomena could not be included.

Several areas of faith-based volunteering experience have been identified as thinly explored in a reading of the literature. Consequently it is suggested that an inquiry into the experience of current faith-based volunteers at a hybrid FBO in Australia, explored with a validated and reliable measure and to which is added the authenticity of participant voice, may add valuable insights to a complex phenomenon within a post secular orientation. This is in response to a call from the literature to adopt a more holistic approach to ensure that the voice of the volunteer is not lost among statistical tests (Holmes, 2009) and points to the necessity of adopting insight from more than one strand of inquiry. Having identified the need for this research, the way in which this will be conducted, will be discussed in the following chapter on methodology.

CHAPTER THREE
METHODOLOGY

3.1 INTRODUCTION

In the preceding chapters, the nature of the research question has emerged as a complex phenomenon consisting of several compelling issues. Problems addressed by social research are generally accepted to be both dense and evolving. The intricacy of issues highlighted for inquiry in this study, imply that an enhanced understanding of faith-based volunteering in a specific context clearly signifies an approach which goes beyond the limitations of a single line of inquiry. Consequently, the adoption of a parallel convergent design within the mixed methods framework was deemed the best fit for addressing the research problem. This choice was made after a careful study of the limitations and challenges of this approach as outlined by Creswell and Plano Clark (2011, p.80) who state that "although this design is the most popular mixed methods design, it is also probably the most challenging of the major types of design." The potential for merged results to exceed that of a singular paradigm, however, was strength of argument forming the decision to pursue this avenue. The converged result is illustrated in Chapter Six: Point of Interface. In addition, this approach necessitates an acknowledgement that all research has a philosophical foundation which exercises subtle influence throughout the development of a research study. For this mixed methods research study, the role of philosophical assumption is incorporated in the methodological approach (Crotty, 1998).

3.1.1 Worldview

The research question which informs a quest to find practical solutions to an on-going contemporary problem, points to an epistemological approach that states that knowledge may be known through a multiple of ways. Pragmatism as an umbrella philosophy which disputes the traditional assumption of the incommensurability of paradigms and, while not totally dismissing philosophical traditions, places these at the behest of the inquiry problem, becomes a natural fit for this research study.

Traditionally an epistemological stance of pragmatic incommensurability between mechanistic and social ontology was adopted in social and behavioural research. The literature suggests, however, that contemporary thought, rather than representing methodological paradigms as incommensurable, tends to conceptualize them as broad, overlapping traditions.

Within the traditional viewpoint, proponents of mixed methods research argue for the combination of the quantitative and qualitative paradigms on grounds of complementary strength. A dichotomous view has been challenged by advocates of critical realism who question the view that quantitative and qualitative paradigms are epistemologically and ontologically distinct even though compatible (Maxwell & Mittapalli, 2010). They argue further against the assumption of the connection of these paradigms to specific methods. This perspective adopts an epistemological position which regards the paradigms more akin to tools in a toolkit; the applicability of which depends not on the consistency of axiomatic principle but on meeting the needs to get a job done (Abbot, 2001). Tools for the excavation of knowledge allow for a diversity of stances in mixed methods research including critical realism, transformative and feminist approaches.

The current research acknowledges the difference in philosophical stances adopted in approaches to mixed methods research and the framework they provide, for justifying choice of a particular stance for research inquiry. Directed by the research question, which calls for a quest to contribute additional, practical knowledge to an on-going world problem, this research adopts pragmatism as a philosophical stance. Although a pragmatic stance and a dialectic stance have consequentiality as a commonality, pragmatism differs from the latter in that it seeks actionable knowledge which will offer solutions to ‘real world’ problems.

Pragmatism is not, however, a unified concept. There are multiple approaches to this stance with its roots in American philosophy. Principal tenets of the philosophy have been synthesized in the literature. The main elements of the pragmatic stance relevant for the current study include: rejection of the traditional mind and matter dualism; a recognition of the fallibility of knowledge; belief that truth comes from experience; belief that inquiry is a problem-solving, action-focused process;

acceptance of warranted assertions; and commitment to the values of democracy, freedom, equality and progress .

In terms of the Lincoln and Guba (2000) adapted model in Tashakkori and Teddlie (2010), if the choice of interpretive framework is pragmatism, it follows that the ontological belief centres on what is useful - 'what works?' Epistemologically then, knowledge is known though many tools that reflect both deductive and inductive evidence (Lincoln & Guba, 2000). Pragmatism, particularly from a Deweyan perspective, which advocates an informative relationship between inquiry and practice, does not eschew philosophical traditions, but rather subjects these and multiple perspectives to the prescriptions of the research inquiry. This process is adopted in the current research with an awareness of an established pragmatic framework and mindful of inquirer's mental model and not as a "magical methodological solution" to a complex inquiry (Greene & Hall, 2010, p. 131). Cognizance is taken too, of Biesta's (2010) word of caution exercised against the use of Deweyan pragmatism as an automatic blanket assumption for all mixed methods research. He does, however, acknowledge the value of this epistemological stance in aiding mixed method researchers to: "Ask better and more precise questions about the philosophical implications and justifications of their design" (Biesta, 2010, p. 114).

Rationale for choosing a pragmatic approach for this research then is based on its stance against the incommensurability of paradigms, while still positioning inquiry within philosophical traditions and multiple perspectives to deal with the inquiry in question. It aligns with the stance in literature which suggests:

> Because of its epistemological and methodological flexibility, the popularity of and potential for pragmatism to become the paradigm of choice for mixed methods inquiry comes as no surprise (Greene & Hall, 2010, p. 131).

Adopting this approach, this research begins with attention to the research problem and uses pluralistic approaches to derive knowledge. It views the potential for inquiry with a pragmatic stance as an opportunity to engage in an active and iterative process with warranted assumptions ascribing to the values of democracy, freedom,

equality and progress. Such an approach suggests a design that goes beyond employing a single quantitative or qualitative approach.

3.1.2 Theoretical Lens

According to Creswell and Plano Clark (2011) a theoretical foundation in mixed methods research provides direction for the diversity of phases that constitute a mixed methods project. The purpose of the theoretical lens is to provide a presentation model in which research questions are posed and answered. In the current research, a model of the volunteering process as proposed by Omoto and Snyder (2002) and as discussed in the literature review, is adopted for both the quantitative and qualitative orientations of this research. The presentation model encompasses volunteer recruitment, volunteer experience and consequences of volunteering and emerged as a best fit for the natural progression of volunteering experience under discussion.

3.1.3 Methodological Approach

The term employed for a methodological approach which incorporates both quantitative and qualitative orientations adopted is mixed methods research. This term has assumed somewhat of a brand name in preference to other terms associated with a dual paradigmatic approach such as multi-method research, mixed methods, integrated research or blended research.

Mixed methods research as a new methodological approach has evolved from the argument that quantitative and qualitative approaches are not mutually exclusive. The formative period in which contemplation was given to the use of more than one method in research study began in the 1950s and continued to the 1980s. The seminal work of Campbell and Fiske (1959) formed the foundation for subsequent research using this approach. Mixed methods as a distinctive methodological approach, however, is generally regarded as emerging in the 1980s and early 1990s. Since then it has become widely accepted as a third methodological movement particularly due to the work of Tashakkori and Teddlie (1998). Several stages in the history of mixed methods research have been identified by Creswell and Plano Clark (2011): formative period; paradigm debate period; procedural development period; advocacy and expansion period; and reflective period.

The complexity of what has become known as the third methodological approach has not left it without criticism. The eruption of the so-called 'paradigm wars' resulted in challenges being made to mixed methods research and the associated philosophical assumptions (post positivism-quantitative; constructivism-qualitative) as opponents argued that research practice is more complex and diverse than that proposed by a paradigmatic stance. In response, the plurality of methodological views was deemed to be better addressed by a rejection of a dichotomy in favour of an interactive continuum (Ridenour & Newman, 2008). This continuum has been taken further by the generation of an elaborated multi-dimensional research framework (Teddlie & Tashakkori, 2009).

These and other developments are indicative of the unresolved issues that map the current field of mixed methods research. The past five to seven years have been labelled the Reflective period, which is characterized by future assessment and constructive criticism of the third methodological movement. Three broad themes encompassing current issues have been outlined by Creswell (2009): philosophical considerations, procedures, and the adoption and application. This research takes cognizance of these critiques and engages in a mixed methods approach with the awareness of specific on-going concerns such as commensurability and specialization (Small, 2011). The issue of commensurability has been described as the incompatibility of the respective logics of the paradigmatic approach. The problem of specialization highlights the practical consequences of an increased trend to specialization in mixed methods research, including methodological specialization.

The researcher is also aware of the debate between confirmation and complementarity as a motivation for choosing a mixed methods research approach. A justification for considering a complementarity approach is the view that a single source of inquiry has the potential to limit the depth and scope of knowledge acquired through research findings. Research points to a prolific use of complementarity as a motivation for mixed methods research in major sociological works during the 2000s (Small, 2011).

Despite critiques and challenges, the growth and interest in mixed methods research has accelerated in recent times. Evidence of a growing attraction for using mixed methods research across a diversity of disciplines is seen in a review by Ivankova and Kawamura (2010) which shows that scholars from more than 30 countries have employed the method between the years 2000-2008. In a concluding statement after an interview with early developers of mixed methods research it is conceded, however, that mixed methods research is an emerging field (Leech, 2010). Its popularity is ascribed amongst other things to its utility in applied research (Creswell & Plano Clark, 2007); its ability to address complex issues more comprehensively; and its potential to generate more valid meta-inferences (Tashakkori & Teddlie, 2010).

In order to position this research within this philosophical landscape, there is a need to pause to consider the complexity of definition. Leech (2010) in her study on significant early leaders of mixed methods research, identifies the following scholars: Julia Brannen, Alan Bryman, John Creswell, Jennifer Greene, David Morgan, and Janet Morse. There are significant distinctions in definition amongst these writers. Whereas Greene and Creswell include the word *philosophy* in their definition, Morse and Bryman do not. In terms of multiple forms of data, Bryman and Creswell support the use of both quantitative and qualitative orientations in mixed methods research, while Greene's definition implies multiple mixing at many levels. To add to the complexity, some writers change their definition indicative says Leech of the "possible change in trends in the field of mixed methods research" (Leech, 2010, p. 265).

This study proposes the following outline, as proposed by Creswell (2009), as a working definition which best fits the context of this research:

> Mixed methods research is an approach to inquiry that combines or associates both qualitative and quantitative forms. It involves philosophical assumptions, the use of qualitative and quantitative approaches, and the mixing of both approaches in the study. Thus, it is more than simply collecting and analysing both kinds of data; it also involves the use of both approaches in tandem so that

> the overall strength of the study is greater than either qualitative or quantitative research. (Creswell, 2009, p. 5)

Gorard (2010) suggests that the most serious mistake in mixed methods research currently is a lack of awareness of design, where methods become a matter of personal preference rather than a consequence of the research problem. Since this study adopts a stance whereby the design is dictated by the research problem, rather than ascribing to an artificial pre-structure and adopting a framework into which the data is poured, an approach is adopted in which the framework of both qualitative and quantitative orientations are recognized, but used as a philosophical springboard from where the design is naturally dictated by the nature of the problem. Adopting the outline by Creswell (2009), the researcher agrees that:
'Research designs are plans and procedures for research that span the decisions from broad assumptions to detailed methods of data collection and analysis' (Creswell, 2009, p.3).

It is suggested that the structure of a design should not be regarded as a restrictive 'off-the-shelf' model but as possibly evolving even as elements of research questions in practice change during the course of inquiry. At the outset of a study, knowledge of existing design is "intended to stimulate early awareness of the pitfalls and opportunities that will present themselves" (Gorard, 2010, p. 239).

3.2 RESEARCH DESIGN

The opportunities offered by a mixed methods research approach allows for the emergent choice of a research design based on several decisions guided by an overall direction informed by the research question. At the outset, consideration of the research question, particularly those sub-questions relating specifically to the quantitative and qualitative orientations, led to the conclusion that both orientations play an equally significant role in addressing the research question. It was consequently decided to give equal emphasis to both strands in the design phase. Consideration was then given to the interaction between the quantitative and qualitative strands and an independent level of interaction was chosen, by which the orientations are considered distinct and kept separate until the conclusive stage when

they could be merged for overall interpretation. Although data from the quantitative and qualitative strands were kept separate until the final phase of the research process, at the point of interface, data from both strands were collected and analysed within the same time frame. The temporal relationship between the strands was considered important, given the emergent nature of the organization studied and the need to assess both survey data results and interview perceptions in one time slice to ensure consistency of inference. It is important to note too, that although results from the quantitative and qualitative strands were presented separately, the analytic process of mixed methods research itself represented an iterative design. The design followed in this study is based broadly on a strategy suggested by Dahlberg, Wittink and Gallo (2010).

The multi-faceted nature of the research problem necessitated an understanding of faith-based volunteer perception, both through an internationally reliable and valid instrument to speak to underlying motivations to volunteer, and through the voice of the volunteers unfettered by the potential constraints of pre-determined instruments. The result of these deliberations, kept in direct reference to the research problem, led to the conclusion that a convergent parallel research design was best fitted to the current research. It proposes to enable different but complementary data to be obtained for the purpose of addressing the same research problem. It is suggested as a design of choice when the research is aimed at the triangulation of methods by direct comparison and of complementing data from both the quantitative and qualitative orientations.

As a principal aim of this research is to develop a more holistic understanding of the volunteering process, a design which allows for a synthesis of complementary quantitative and qualitative data is considered a best fit. The Convergent Parallel Design is recorded as a popular design of choice across disciplines even though it has traditionally been conceptualized in different terms. For the purposes of this study, the term and definition adopted is that suggested by Creswell and Plano Clark (2011):

> Regardless of the name, the convergent design occurs when the researcher collects and analyzes both quantitative and qualitative data during the same

> phase of the research process and then merges the two sets of results into an overall interpretation (Creswell & Plano Clark, 2011, p. 77).

The generally accepted notation for a convergent design in which the quantitative and qualitative strands are given equal status, analyzed separately and merged at the point of interface is: QUAN + QUAL. The capitals assigned to the equal number of letters on each side of the equation lends weight to the equal emphasis given theoretically to each strand as compared with other mixed method designs such as QUAN – qual, in which the two strands are implemented in a sequential manner.

This researcher acknowledges that several challenges are associated with the use of a convergent parallel design. Not least amongst these is the challenge of merging two sets of distinct and different data within one study. Several techniques, such as ensuring that both the quantitative and qualitative data sets address the same research problem and incorporating the same concepts in both strands, discussed earlier, were employed. In addition, the quantitative and qualitative strands were linked by the same philosophical underpinnings, which add consistency to a discussion at the point of interface.

Further questions may arise concerning unequal sample size and contradictory results at the point of interface. In terms of sample size, this study interviewed a comparatively greater number of participants to constitute a closer comparative sample set. Further, in this parallel mixed methods design the data sets are kept separate until point of interface. Consequently, the intent of the data collection remains separate: semi-structured interviews aim at in-depth understanding, while the quantitative strand is focused on transferability. The adoption of a design which asks parallel questions of both strands, however, enabled the results to be merged round a central concept. This research study expects some opposing results but considers these as indicative of a robust design and an opportunity for fresh insights about the phenomena to emerge. In the final decision, the overall strengths and corresponding intuitive fit of the convergent parallel design were deemed to outweigh the challenges and remained the design of choice.

One of the principal strengths of the design is the ability to collect and analyse both quantitative and qualitative strands separately. The foremost purpose of data collection in mixed methods research is to develop answers to the research question, and the convergent parallel design offers the opportunity to collect data from two principal independent sets: survey and semi-structured interviews. Data collection in this design is related to the research site, sampling type and size and the format of data collection. Although these elements are common to both orientations, the approach varies for each strand. In the section that follows, consideration will be given to the distinctive approach adopted for each orientation.

Despite the fact that data from the quantitative and qualitative strands are analyzed separately, so that the former is analyzed employing quantitative methods and the latter by using qualitative methods, analysis of both strands represent some commonalities. These are outlined by Creswell and Plano Clark (2011) as follows: data preparation, data exploration, data analysis and validating the data and interpretations. The analysis process differs essentially in that although the quantitative orientation generally follows a linear progression, qualitative data analysis is an iterative process characterized by constant comparison in a Grounded Theory (GT) approach.

Data from the two strands were only merged at the point of interface after results had been represented in a summary form. Once analysis had been completed, interpretation of merged results took place across both the quantitative and qualitative components with the aim of assessing how the merged findings addressed the questions posed by the research problem. It was from a consideration of merged data that inferences emerged. An understanding of the meaning of inference in mixed methods research is well defined by Creswell and Plano Clark (2011):

> Inferences in mixed methods research are conclusions or interpretations drawn from the separate quantitative and qualitative strands of a study as well as across the quantitative and qualitative strands, called ‘meta-inferences. (Creswell & Plano Clark, 2011, p.213)

The above description fits well too with the belief that the adoption of a QUAN + QUAL research design potentially opens the research not only to a combined benefit

of the findings from merging two data sets, but also in a conviction that merged inferences represent more than just the sum total of two different orientations. Thus it is suggested that giving equal emphasis to two different orientations resulted in a holistic understanding of the phenomena which may be notarized as (QUAN + QUAL) +, to indicate the plus factor accessed from this process of analysis. This view is in line with that of Creswell (2009), whose quotation at the start of this chapter hints at the overall strength of analyzing the data sets in tandem.

3.3 SITE

Data for both the quantitative and qualitative strands were collected from the same research site in line with the aim of the research question, which is to develop understanding of faith-based volunteering at a hybrid FBO in Australia. The organization selected for this research study was a single faith-based organization situated in NSW, Australia. The organization was chosen for ease of access, the relatively high percentage of volunteers, and as a result of a positive invitation to conduct the research process with willing participants. The FBO comprised a well-represented sample of urban volunteers across age and gender spectrums, who were involved in service in thirteen departments, both church connected and community orientated.

In view of a reading of the literature which identifies a paucity of study on smaller FBOs, ascribed in the main to difficulty of access owing to suspicion of researcher motive, the researcher of this study deems it fortunate to have been allowed access to a hybrid FBO which offers opportunity to explore a complex, emerging volunteer management structure. The researcher acknowledges prior experience with non-profit organizations and a faith-based background. The potential this may have for bias will be addressed by consciously being guided by empirical research, the keeping of reflection records and memo as well as constant supervision to identify issues of bias. The flipside of the researcher's positionality, however, made possible the development of trust and acceptance and open access to the organization and its people. The implementation of a rigorous statistical design further strengthens the anti-bias stance.

The organization was selected for this research study as it fulfilled the criteria for an emerging hybrid FBO spanning two service components, and comprising a pioneering entrepreneurial model of faith-based managerial practice. In addition, it embraces some of the main characteristics for this type of organization as outlined by Sider and Unruh (2004): connection with religious heritage is still integral to its on-going identity; the mission statement reflects this connection through explicit religious language; board and staff members are predominantly selected with the inclusion of religious criteria, whereas faith-secular partnerships do not necessarily have this requirement; and intentionally targets support to the faith community.

It is acknowledged by the researcher that the study of hybrid organizations is a complex exercise and that definition is often evasive (Hustinx & De Waele, 2015). The current hybrid FBO in this study comprises the common elements of existing definitions. It has a mixed sectoral and structural framework in which mission-related elements of faith-based service offered on the church campus and beyond, co-exist with profit orientated business service delivery. Leadership structure at the organization reflects this sectorial duality. While leadership oversight is given by senior and executive pastors in a family model, business managers act independently to run either secular business ventures or faith-based services on one campus. Merged meetings are held regularly, however, to support organizational planning. The overall operational business manager is not a member of the FBO. Business ventures include a keep-fit gym, children's day-care centre, medical centre and café. The faith-based services include services offered by the church to the community and these include aged care service, support services as well as short-term mission programmes. Volunteers are involved in a variety of activities ranging from aged care, child care, community support, maintenance, hospitality, youth ministry, overseas mission projects, music, administration, and volunteer co-ordinating. Despite the primary focus on belonging set within the overall framework of a family model, an innovative social enterprise model with a dual strategy was introduced: building bridges to the community; building self-generating finance. This strategy is based on a three-fold transferable principle: what are the greatest needs of the community? What are the needed resources? What constitutes the needed people resource? Actual needs of the community becomes the priority replacing a more traditional view of what the church perceived as community needs. According to the

senior pastor the new model allows for a flexibility with the potential to attract first-time volunteers.

The introduction of a hybrid model at the FBO realised the expectation of the emergence of diversity. At the time of conducting this research the organizations consisted of a range of staff: full-time volunteers, part-time volunteers, episodic volunteers, part-time paid volunteers, part-time paid staff and full-time staff. Both faith-based and non-faith-based individuals are represented on the advisory board. Leadership comprised paid positions, part-time paid employees and full-time volunteers. Even the paid positions require elements of voluntary contribution. Current challenges occur particularly in cross-over roles where non-paid volunteer and paid volunteer roles overlapped. Further, the emerging hybrid model has also necessitated introduction of new terms, such as Pastorpreneur, to help characterize concepts within the new dynamic of the organization. The adoption of the new terminology such as Pastorpreneur has been implemented to reflect the dual thrust of the FBO which retains its mission statement and pastoral role while at the same time engaging in entrepreneurial ventures characterised by a business focus.

3.4 GENERIC SAMPLE

The process of selecting a sampling design in mixed methods research is important in that it affects not only various steps in the research process but also the eventual meta-inferences and the degree to which inferences are transferable to other contexts. In terms of recommendations from the literature, participants for both the quantitative and qualitative samples were taken from the same source (Creswell, & Plano Clark, 2011). This is key to the centrality of the research question which aims to relate two sets of data results to inform the same phenomena. The population for this study consisted of faith-based volunteers currently involved in a wide spectrum of church-related activities at the FBO. The participants were all current members of the FBO ranging in age from 18 to 84 years old (with an approximately equal distribution across the age decades) who have been volunteering from six months to more than eight years. The relatively high percentage of volunteers from the sample who have volunteered for 8+ years (33.3%) added strength to the views on volunteer retention.

The sample included volunteers who received no remuneration and those who received part-time pay. It was inclusive of volunteers, volunteer managers and volunteer leadership, representing sub-groups within the population. There were some who were in part-time employment and others who served for no financial reward. Leadership and managers were representative of both gender and age categories.

The quantitative strand used a convenience sampling technique while the qualitative strand employed a purposive sampling strategy. The nature of mixed methods research enables sample size to differ between the quantitative and qualitative components. The quantitative sample which was collected from a survey instrument was larger than that of the qualitative sample which comprised semi-structured interviews. It may be of value to emphasize again that questions arising in relation to the merging of two sets of data emanating from varying sample size may be defended on the basis that in a parallel design, the data sets are kept separate until the point of interface and therefore the intent of the data collection remains separate. Also, the quantitative orientation aims at transferability while the qualitative orientation seeks to deepen understanding of the research phenomena. In addition, this challenge is addressed by ensuring that both orientations include parallel questions so that results may be merged around common research concepts. This aspect will also ensure validity of the qualitative strand of the research.

Data from both the quantitative and qualitative strands were stored in a secure facility within the research department. Both quantitative and qualitative data were analysed simultaneously in the research office. Access to the stored data was limited to the researcher. The research data will be stored for a period of five years after which the hard copy will be shredded in a research secure facility and all files and back-up files deleted.

In both the quantitative and qualitative initiatives, the researcher ensured that participants clearly understood the role of the researcher as an observer and not a participant. This positionality was re-inforced by the organization's management.

The ‘known’ aspect of the researcher, a faith-based member, allows for the initial rapport and trust, while the ‘unknown’ aspect, the research role, provides sufficient objectivity to maintain a professional environment.

3.5 QUANTITATIVE DESIGN

3.5.1 Introduction

The quantitative component of this study adopted an ex-post facto cross-sectional survey design. There are relatively few definitions of survey research in the literature (Hall, 2008). Creswell (2009), however, cites (Babbie, 1990) who describes survey research as “providing a quantitative or numeric description of trends, attitudes, or opinions of a population by studying a sample of that population” (Creswell, 2009, p.12).

Surveys are considered to be effective for determining scale values and descriptive relationships among scales at one point in time. A cross-sectional, self-report, survey was deemed the best fit for obtaining information about relationships among the underlying motivation factors of faith-based volunteers, factors impacting their satisfaction with volunteering experience, and their interaction with the organization in which they were volunteering.

The survey was completed on site during a regular weekend meeting at the faith-based organization at a time and date that suited leadership. It was facilitated by the researcher in collaboration with a volunteer co-ordinator. The survey was cross-sectional and self-administered. The advantage of this method is cost effectiveness, the probability of a higher response percentage and rapid turn round of information. The researcher as administrator was on hand to resolve issues arising at the time of response. No specific issues arose during the course of completing the survey. Response sheets were collected by the researcher and stored in a research secure environment. Although the survey is widely used in research studies, its vulnerabilities are not ignored. Criticisms of superficiality, non-response error and respondent errors are countered by the research design.

3.5.2 Site

The survey was conducted on site of the FBO situated in NSW, Australia at a regular weekend meeting. Quantitative and qualitative data were collected from the same site. The meeting at which the survey was conducted, was representative of a general assembly of the members of the FBO at weekends with open access to members and non-members. The auditorium in which the survey was conducted forms part of the FBO complex which houses non-profit and for-profit services.

3.5.3 Quantitative Sample

The research sample for the quantitative strand consisted of 110 current faith-based volunteers who have been volunteering from six months to eight and more years in diverse capacities at the FBO. In the quantitative component, convenience sampling was employed with a purposive approach in order to select a number of participants who were representative of the faith-based volunteering population. The sample was selected on a simple random basis at a general meeting enabling each person to have a free-will opportunity to participate in the survey process. The only criteria for participation were that individuals were above the age of 18 and currently volunteering in some capacity at the FBO. Volunteers representative of special categories such as disability were excluded from the general survey on grounds of ethical limitation. To ensure adequate sampling, the survey was scheduled for a weekly meeting in which volunteerism was highlighted to ensure that the greatest number of faith-based volunteers would be present to complete the survey.

Permission to administer the survey was gained from the executive leadership at the organization [Appendix B]. The option to participate in the survey was explained from the platform prior to handing out the survey questionnaires. Instructions relating to the completion of the survey questionnaire were included in the form. In order to avoid elitist bias, survey forms for both volunteers and non-volunteers were administered. The forms were colour coded to ensure ease of recognition. There were 46 useable survey questionnaires representing those who were not volunteering at the FBO. The inclusion of non-volunteers in the survey process also constituted an additional form of triangulation as views from members who were not currently volunteering could be ascertained. Completion of surveys was entirely optional and no pressure was implied in the instructions issued prior to the completion of the

forms. Further, an outline of the purpose of the research survey and its non-compulsory participation orientation preceded the actual exercise of completing the survey form. The questionnaire consisted of 40 close-ended items based on predetermined scales. Response to questions was based on a 4-point Likert scale, ranging on a continuum of negative to positive without a neutral option in order to preclude ambiguity. Of the 247 surveys administered, 110 useable forms representing current volunteers were collected. This sample size though relatively small, was considered sufficiently representative of the volunteers in the organization which is a small FBO comprising an estimated 300 members, including volunteers and non-volunteers. The purpose for gathering data through a survey method was to gather information specifically relevant to address questions pertaining to the research phenomena.

3.5.4 Survey Instrument

3.5.4.1 Survey Components

3.5.4.1.1 Initial Volunteering Motivators

Several theories on motivation, particularly work-related thought, form the background for a study on the motivation of faith-based volunteers. Indeed, early works in the 1900s began with a biology orientation and by the emergence of theories in the 1950s, volunteer motivation and paid worker motivation were mostly interrelated. According to Meneghetti (1995), theories on motivation may be divided into two broad categories: process-based theories and content-based theories. Reinforcement and instrumentality are examples of process-theories. In essence, reinforcement theory proposes that consequences influence behaviour. According to this theory, volunteer behaviour can be influenced by rewarding desired performance with positive reinforcements such as praise, recognition, time off and feedback (Hamner & Hamner, 1976). The instrumentality theories suggest that people will be motivated to act if they believe their action will result in something they value. Valence, instrumentality, and expectancy (VIE) are regarded as critical components of these theories (Landy & Trumbo, 1980).

Three content-based theories with varying degrees of background impact are Maslow's hierarchy of needs (1943); Herzberg's two-factor theory (1959); and

McClelland's needs theory (1962). One of the oldest and most widely recognized theories on human motivation is Maslow's hierarchy of needs with its assertion that people act systematically first to satisfy basic physiological needs and then move on to more complex self-actualization needs. Despite its intuitive application, Maslow's hierarchy has been criticized for its limitations and it has been suggested that it be regarded as a philosophical viewpoint rather than a scientific theory (Coon, 1991). Although Herzberg's two-factor theory was initially developed from surveys with accountants and engineers, the distinction it draws between satisfiers and dissatisfiers not only highlights the difference between the motivations of paid and unpaid workers, but focuses attention on the multi-dimensional aspect of volunteer motivation. As such it finds ongoing expression in the intrinsic/extrinsic motivational debate in the literature. In McClelland's needs theory, achievement, affiliation and power are identified as the three dominant forces impacting volunteer behaviour. The need for achievement is generally recognized as the most researched element, and it finds application in linking individuals with assignments based on specific needs. Individuals driven by affiliation motives are primarily concerned with relationship and emotional concerns. Links between McClelland's needs theory and functionalism now become evident.

Structural functionalism reached a climax in the 1940s and 1950s with special mention of the seminal paper by A.M. Turing (1950) and the Turing test - Can machines think? (Papineau, 2000). Functionalism started to decline in the 1960s and continued the slide in the following decade, with a principal criticism that it failed to account for change and conflict. Although functionalism and its fortunes are beyond the scope of this paper, it is interesting to note that there has been a revitalization of interest in the concept. The revised version of the Stanford Encyclopaedia of Philosophy (2004) states that functionalism, despite sophisticated criticism, particularly relating to mental causation, introspective knowledge and the qualitative character of experiential states, is still regarded as the dominant theory of mental state in the last part of the 20th Century. Papers in support begin with statements such as: "Functionalism is not dead" (Colomy, 1986). It is the criticism levelled at the functional approach, to characterize mental states exclusively in specifically causal terms, which becomes of interest to the current study, as it joins in asking whether there can be a conceptual analysis of qualitative concepts in purely functional terms.

Will an instrument, based on the functional approach be able to capture the *qualia* of experiential states such as perception and emotion? In exploring this question, it became evident that in seeking an answer to the question, 'What is it like to be a faith-based volunteer?' this study should consider whether a functionalist measure may be limited in capturing these qualities.

The core tenet of a functional approach in terms of motivation suggests that volunteers who engage in activities that may appear quite similar may do so for different psychological functions. The lack of a reliable and valid instrument to measure these underlying psychological and social functions resulted in the development of the Volunteer Functions Inventory (VFI), (Clary et al., 1998). The VFI which despite criticism, including a view that the VFI functions many not be clearly separable (Wilson, 2012) continues to be regarded as a reliable and valid instrument in volunteer research. Its presence in research is diverse and ubiquitous and the following references to the application of the VFI should be regarded only as token of its widespread use (Brayley et al., 2014; Briggs et al., 2010; Esmond & Dunlop, 2004; Finkelstein, 2008a; Fitzpatrick et al., 2013; Gronlund et al., 2011; Grube & Piliavin, 2000; Hall, 2008; Hochstetler, 2013; Omoto & Snyder, 2002; Stukas et al., 2016; Taghian et al., 2012; Yoshioka et al., 2007).

The VFI measures six underlying functions: values, social, enhancement, understanding, protective and career. The values function is related to the expression of altruistic and humanitarian activities (Clary et al., 1998). The literature suggests that volunteers with religious beliefs are more likely to be motivated by the values function (Musick & Wilson, 2008). The social function is primarily concerned with relationships to others. The relevance of this function is well documented in the literature, with writers such as Haski-Leventhal and Bargal (2008) underlining the importance of considering socialization as an ongoing process rather than confined primarily to the initial stages of volunteering. The understanding function offers an opportunity for volunteers to practice skills and abilities and to experience new learning. Results from a study by Bassous (2015) shows that some participants prefer motivations based on organizational opportunity for growth and learning. The enhancement function which fosters positive affect, is strongly supported in a study by Hochstetler (2013). The protective function centres on protecting the ego and

motivates individuals who volunteer primarily to deal with personal challenges. Musick and Wilson (2008) propose that the protective function is more highly rated by participants connected to a religious organization. The career function relates to individual motivation for potential career benefits. Several studies on mature volunteers have eliminated the career function from their motivational scale (Brayley et al., 2014; Yoshioka et al., 2007), while others show that the career function is more relevant for younger volunteers (Clary et al., 1998; Esmond & Dunlop, 2004).

It becomes evident from even this cursory glance at the literature that although the VFI is widely applied in motivational research, there may be considerable variation in the number of functions, particularly when applied to specific type and context. In fact, in their studies Clary et al. (1998) concluded that the VFI is essentially of generic relevance and that there may well be differences in the number of functions in different contexts and with different types of volunteering.

Consequent research has taken up the challenge and the literature has multiple examples of the application of the VFI to the exploration of the motivations to volunteer. The seminal work of Penner (2002) develops a conceptual model which expands on the VFI to include Role Identity Theory. Chacon et al.'s (2007) three-stage model suggests role identity and organizational commitment as predictors of medium and long-term volunteerism. The VFI is used as a measure in a study on volunteer motivation and well-being by Stukas et al. (2016).

In the mega study of volunteers in Western Australia mentioned previously, Esmond and Dunlop (2004) identified additional functions such as reciprocity, reactivity, and recognition. They consequently expanded on the six functions of the VFI to develop an amended Volunteer Motivation Inventory (VMI). While studies in addition to Esmond and Dunlop (2004) identify additional functions (e.g., Akintola, 2010; Brayley et al., 2014; Fitzpatrick et al., 2013), other studies have resulted in a combination of functions. A study by Yoshioka et al. (2007) fuses the understanding and enhancement functions and a study by Brayley et al. (2009) links the enhancement and protective functions. Although the necessity to fuse functions has been regarded as indicative of a limitation of the VFI (Wilson, 2012), there is a

suggestion in the literature that amalgamation of functions may reflect a logical step in viewing specific volunteer motivations (Brayley et al., 2009).

Despite the inclusion of religiosity in measurement tools in some quantitative studies, and indeed, writers suggested that some measure of religiosity should be included in any comprehensive study on volunteer motivation (Penner, 2002), there is limited understanding about the underlying psychological and social motivations of faith-based volunteers particularly in an Australian hybrid FBO. Consequently, there is a call to measure the impact of religion on volunteer motivational functions and also to further address the limited understanding of the dynamics of volunteer outcomes: satisfaction and burn-out.

3.5.4.1.2 Satisfaction with Volunteering Experience

A reading of the literature indicates there is a paucity of work on volunteer job satisfaction. A study by Galindo-Kuhn and Guzley (2002) reports that a review of current articles with a specific focus on volunteer job satisfaction shows a dearth of consistent and reliable measurement. Traditionally the most generally used measures of satisfaction, such as the Job Description Index; the Job Diagnostic Survey; and the Job Satisfaction Survey, focussed primarily on the paid work environment. The qualitative difference between paid and voluntary work resulted in the development by Galindo-Kuhn & Guzley (2002) of The Volunteer Satisfaction Index (VSI) which gauges the overall satisfaction levels of volunteers. With reference to the importance of satisfaction to volunteer experience and consequent retention, an element from the VSI is included in the survey instrument of the current study. There is general support in the literature for using a single item to measure satisfaction (Stukas et al., 2016; Stukas et al., 2009).

Since the functional approach is adopted as foundational, however, the view of Clary et al. (1998) on volunteer satisfaction is also tested in this study. This view proposes that an individual whose underlying motivations are served by a matching volunteer activity, should experience greater levels of satisfaction than someone whose primary motivations are not met by the volunteering activity. Consequently, this study explored whether faith-based volunteers who reported receiving more functionally related benefits, were experiencing higher levels of satisfaction than those who

perceived that the benefits they received were not functionally related to their volunteer activities.

There are several examples in the literature of studies where Clary et al.'s (1998) theory of matching motivations with volunteer activities is explored: Not least amongst these is the study by Clary and Snyder (1999) in which results show that, not only does successful recruitment of volunteers depend on the match between specific motivational functions and volunteer tasks, but that those volunteers who receive the greatest related motivational benefits are more likely to experience greater satisfaction and express the intention to remain in service. Matching initial motivations of the VFI in terms of satisfaction, is explored in the studies of Finkelstein (Finkelstein, 2008a; Finkelstein & Brannick, 2007). In a study of volunteers with cancer experience, Fitzpatrick et al. (2013) suggest that satisfaction may depend on matching volunteer motivations with specific related tasks. Results from an Australian study by Stukas et al. (2009), found that a match between important individual motivations and available affordances (potential action opportunities) in the volunteering environment, are likely to increase perceived volunteer satisfaction with experience and intention to remain.

Increasing the appreciation of volunteer satisfaction, particularly as it relates to retention, is consequently deemed a vital research area (Chacon et al., 2007; Clary et al., 1998; Fitzpatrick et al., 2013). The converse is borne out in the literature: "Common sense suggests that dissatisfied volunteers are most likely to quit and the research bears this out" (Wilson, 2012, p. 197). In a study of Australian volunteers, Stukas et al. (2016) report that generally Australian volunteers, primarily motivated by altruistic reasons, who recorded higher levels of satisfaction, were more likely to indicate intention to remain in service.

It becomes evident that additional understanding of the underlying motivations of volunteers and in this instance, faith-based prosocial behaviour, will make a contribution to insights on strategies to retain the service of workers who contribute of their time in service of others for no intended financial gain. If matching volunteer tasks to the primary underlying social and psychological motives of faith-based individuals indicates higher levels of satisfaction, this will result in practical

implications for faith-based volunteer management and leadership practice. By increasing the match between primary motivations and individual tasks, volunteer satisfaction with the experience may be fostered, potentially promoting volunteer intention to remain.

3.5.4.1.3 Volunteer Burn-out

Satisfaction with volunteering experience has been shown to be a complex and multi-factor phenomena. Just as there are many elements that contribute to a positive volunteering experience, so there are diverse factors that have the potential to negatively impact volunteering experience. One factor which is grounded in the reality of job experience is burn-out. The link between volunteer satisfaction and burn-out and the implications for volunteer retention have been noted in the literature (Lizano & Barak, 2015). Burn-out has been defined as a prolonged response to chronic emotional and interpersonal stressors in a job situation (Maslach, 2003). Given the finding in literature that volunteers face many similar stressors to those experienced by paid workers (Galindo-Kuhn & Guzley, 2002), a single item was introduced to the survey to test whether risk of burn-out was perceived by the participants to be relevant to their experience.

The item was taken from the Maslach Burnout Inventory (MBI), (Maslach & Jackson, 1986), primarily for the following reasons: the reliability and general applicability of the MBI; the conceptualization of burn-out as a multi-dimensional and not a uni-dimensional phenomena; and finally, the perception of burn-out, not as a derivation from scholarly theory, but as a real-life problem situated within a social context with a focus on interpersonal relationships. The placement of burn-out in grounded reality by Maslach (2003), is of particular relevance to this study which has adopted a pragmatic lens.

Further, the proposed link between volunteer burn-out and time perception (Wilson, 2012) strengthened the argument for including an item to test for perceptions of potential burn-out in this study. Of further significance to both the quantitative and qualitative strands of this study, is the view of Maslach (2003) that research studies on management intervention strategies to deal with volunteer burn-out have been

limited. It is proposed that the parallel findings gained from both paradigmatic strands may offer fresh insight into management of potential volunteer burn-out.

3.5.4.1.4 An Overview

Even though the VFI has been internationally verified and applied in various circumstances, it has not, in the review by this researcher, been identified as having been examined in the context of faith-based volunteers in a hybrid FBO in Australia. Therefore, this study was primarily designed to explore the applicability of the VFI within this context. Secondly, in this study the survey instrument was employed to go beyond the FVI in order to ascertain whether other functional motivators are in play for faith-based volunteers in relation to their decision to volunteer. Thirdly, this study explored volunteer experience relating to: satisfaction with their service; their experience of burn-out while volunteering; and their interaction with others, both personal and management.

3.5.4.2 Survey Structure

This cross-sectional survey (See Appendix D for a copy of the Survey Instrument) included an initial section on demographics measuring: gender, age, education level, marital status, employment, faith declaration, volunteering hours, length of travel and time spent volunteering. The second section within the survey instrument collected data relating to the initial underlying social and psychological motivations of faith-based volunteers. The third section collected data relating to the experience with volunteering. The penultimate section consisted of items relating to volunteering outcomes: volunteers' perceptions of satisfaction with volunteering experience, and the perceived degree of potential burn-out from their volunteering experience. The final section was developed in collaboration with volunteer leadership and management to gauge how volunteers rated management practice and leadership support at the FBO.

The initial section, intended to measure the underlying motivations of the faith-based volunteers in this study, consisted of 30 items from Clary et al.'s (1998) VFI comprising six motivational functions; two items from Esmond & Dunlop's (2004) VMI - reactivity and reciprocity; and one from Wright and Pandey (2008) - value congruence. The reactivity item tests for the degree to which individuals volunteer to

address issues from their own past and to help others who are facing similar challenges. The reciprocity item tests the degree to which individuals are motivated by a sense of 'what goes round, comes round'. The values congruence item tests for the synthesis between individual volunteer values and the values of the organization. Finally, one item, similar to that employed by Esmond and Dunlop (2004) was included to ascertain the degree to which religious beliefs impacted on participants' initial decision to volunteer.

Secondly, volunteering experience was tested by four items. One item was included to measure the extent to which volunteers identify with their volunteering role as adapted from Penner (2002). One item from Esmond and Dunlop's (2004) VMI, was included to measure the extent to which recognition impacts volunteering experience. Finally, two items to ascertain the impact of management practice and the perception of leadership support, collated in collaboration with the organization's administrators, were included.

The third section focussed on two outcomes of the volunteering experience: satisfaction and potential burn-out. The satisfaction item was adapted from Galunda-Kuhn and Guzley (2002) and the burn-out item was adapted from Maslach and Jackson's (1986) Burn-out Inventory.

3.5.5 Data Analysis

Each survey item was measured using a four point Likert scale and the data from the questionnaire were entered into the statistical software package IBM-SPSS-20.0 (IBM-SPSS for Windows, 2013). The values of each scale and sub scale were calculated and descriptive statistics for each scale were determined. Initial volunteer motivation factors, including the VFI factors, were determined for the overall group and respective sub groups. The t-tests and one-way analysis of variance (ANOVA) with post-hoc comparisons were run to locate any areas of significant difference between participant sub-groups.

Factor analysis was conducted to explore the applicability of the factor structure identified in previous research to this context. Internal reliability for each scale was evaluated and reported by the use of Cronbach's Alpha. In addition, linear regression

was used to explore the relationship between sets of individual variables and respective dependent variables; particularly satisfaction and burnout. Structured Equation Modelling analysis was adopted to explore the direct and indirect pathways between initial motivators, experience factors and the outcome variables: satisfaction and burn-out.

3.5.6 Validation and Reliability

The purpose of validity and reliability analyses in both strands of this mixed methods study was to check the quality of data collection, analysis and interpretation. Validity measures in a quantitative orientation differs somewhat from that applied to a qualitative approach (Creswell & Plano Clark, 2011). In the quantitative strand attention was given to both validity and reliability considerations. Validity here is defined as the accuracy of interpretations made on the basis of the survey instrument data, whereas reliability relates to the stability of the survey instrument scores over time (Johnson & Christensen, 2014). To enhance the validity and reliability of the quantitative strand of this study, the majority of the items selected for the survey instrument were from instruments whose results indicate high validity and reliability.

Further, as part of the process of checking for validity and reliability, a pilot meeting was held to test the instrument prior to the administration of the survey questionnaire at a general meeting. The purpose of the pilot meeting was to ensure that items were representative and comprehended. The pilot meeting was convened for the 19 May, 2013 and was held in the board room of the FBO. It was attended by five males and two females ranging in age from 18 – 65 + years old. Participants included volunteers, volunteer managers and volunteer leaders at the FBO. The aim of the exercise as stated was to test the validity and reliability, and in particular, the content validity of the VFI items within the instrument and to amend questions and/or format based on feedback. After completing the questionnaire, there was some discussion about the choice of the term ‘resume’ which was seen to represent essentially an American usage. It was suggested that in Australia, in general, the word ‘Curriculum Vitae’ (CV) is better understood. At the end of the discussion, however, there was general consensus to retain the original word as participants concluded the context was self-explanatory. Several other questions related to details pertaining to the demographic questions were raised and these were easily amended. Some

participants suggested that the survey include questions such as: Do you think, as a volunteer, you are doing too much? Is it fair go? After due consideration, the researcher considered these questions to be more suited to the semi-structured interviews which were aimed at gaining more in-depth understanding of the phenomena in question. Once all the suggestions had been considered and amendments made, the survey was deemed ready for application.

3.6 QUALITATIVE DESIGN

3.6.1 Introduction

As significant as the findings from the quantitative orientation may be, it is contested whether an instrument, no matter how valid and reliable, is able to capture all the in-depth nuances of individual views and values in changing contexts and environments characterized by specific experience. Questions posed by the research problem, particularly those relating to an understanding of the perception of volunteers, indicated the need for an additional orientation other than analysing features of life only through statistical numbers. The benefits of potentially uncovering more intricate understandings of the research problem, which would be difficult to access through a quantitative approach alone (Strauss & Corbin, 1990), became a strong argument for the use of a complementary design. Indeed, the complexity of the research problem strongly directed both deductive and inductive inquiry in a design that allowed for the simultaneous collection and analysis of data. An attempt to create inferences by fusing empirical evidence and abstract concepts, which could potentially develop fresh theory, gave consideration to the options presented by qualitative research. It was decided by the researcher that a complementary qualitative orientation would allow for a more holistic understanding of how faith-based individuals interpreted, understood and experienced volunteering at an Australian hybrid FBO. These thoughts were processed with mindfulness that research design in a qualitative orientation involves planning what you are going to ask; whom you are asking and why (Rubin & Thorelli, 1984).

3.6.2 Qualitative Site

The Qualitative phase of the study was conducted on the same site and in the same time frame as the Quantitative phase. This corresponds with a Concurrent Parallel

design. The hybrid FBO is situated in NSW, Australia and comprises an entrepreneurial management model while retaining its missions focus and which oversees a diversity of volunteers engaged in a wide spectrum of volunteering activities as described in the quantitative discussion of the sample. A gatekeeper at the organization allowed access for formal and informal conversation, so as to allow for exploration of the experiences and interactions among the various stakeholders. Formal and spontaneous conversation with volunteers, coordinators and volunteer leaders allowed for a growing understanding of the complexities and emerging model of management at the hybrid FBO, which consists of both non-profit and for-profit services. In order to extend initial conversations and gain further insight into the detail and context of faith-based volunteering at the FBO, it was decided to employ semi-structured individual interviews and focus group sessions and these were conducted principally on site.

3.6.3 Qualitative Sample

Sampling in Grounded Theory differed from the approach applied in the Quantitative orientation of this study in that the exact sample size could not be planned and determined before the research began. In GT, theoretical sampling is closely tied to theoretical sensitivity, so sampling continued until theoretical saturation of categories was reached (Strauss & Corbin, 1990). Theoretical sampling is described by the authors as one which is based on concepts which have proved theoretical relevance to the emerging theory, and is directed by three types of coding procedure: open sampling, relational and variational sampling, and discriminate sampling.

In the opening sampling stage, a purposeful sampling technique was employed to allow for the emergence of as broad a spectrum of categories as possible. Purposeful sampling enabled the researcher to intentionally choose participants who were experienced in the central research phenomenon (Creswell & Plano Clark, 2007). This sampling technique is widely employed in qualitative research as seen in the exploration of faith-based organizations by Bassous (2015). The main advantage of this approach is that it provided clear criteria to select participants in relation to the aims of the research question (Ezzy, 2002). It also provided maximum variation on a number of variables relevant to the research inquiry. Twelve females and four males representing an age spectrum from 18 years to 84 years, employed in a variety of

volunteer tasks in diverse capacities, were engaged in conversation in in-depth interviews lasting from 40 to 90 minutes. The sample represented a range of demographics representative of the research population. The diversity of volunteer opportunities offered in ten outreach programmes and thirteen church departments, were considered by the researcher to constitute an appropriate representation of volunteer service for this context. Participants were selected from as many different volunteer areas as allowed by their willingness to participate in the interview process. These included church-related activities such as aged care support, hospitality, child care, maintenance, administration, local and overseas episodic mission trips, team leadership, youth work and the creative team. The sample included volunteers, volunteer leaders and coordinators representing both those who were relatively new to the experience along with more experienced leaders (8+ years of service).

Participants who completed the survey forms were asked to indicate whether they would be willing to be interviewed on a one-on-one basis subsequent to the completion of the survey form. Potential participants were contacted by telephone and after the research process and participation rights were outlined, interview dates and times were convened to suit individual schedules. By the end of the interviewing process, eighteen interviews had been conducted with participants selected from the original survey sample ranging in age from 18 – 84 years old.

Initially in the open coding process, 12 females and four male participants were interviewed. In accordance with the constant comparison approach, however, it was decided at the conclusion of the interview process that perceptions representing one male group: age 23-34 years old, were underrepresented. In line with relational and variational sampling, the researcher felt that in order to maximize gender and age perception differences, not demographic equalization, further data were required. Consequently two more in-depth interviews were conducted with male participants in this age category and this added the density necessary to better gauge concepts relating to the perceptions of a young adult male volunteering category. In addition, the added interviews reflected a more accurate representation of the volunteer profile at the organization (Females-66%; Males-34%).

In the selective coding stage it was felt that there was a need to fill in a category that needed further development: cultural perspective. Consequently, in line with discriminate sampling, additional interviews were deliberately sought to ensure density in that specific category. Information from the data had indicated the significance of cross-cultural perspectives in understanding the concept of The Call for faith-based volunteering. Data from the completed interviews contained a few cross-cultural perspectives but not sufficient, in the view of the researcher, to reach theoretical saturation. Four additional interviews were conducted with cross-cultural volunteers in other faith-based contexts to test for possible variation. These interviews were also transcribed using the same method. Information from these additional data allowed for new depth of understanding in relation to the nature of The Call and when tested against the original data allowed for a sense of theoretical saturation. According to Strauss and Corbin (1990), theoretical saturation is reached when the researcher feels no more new, relevant data are forthcoming; there is an acceptable level of density in all categories; and the relationship between the categories is well established. The four deliberate additional interviews on cultural perspective were found to be consistent with the data from the original interviews but were not included in the final sample count for the following reasons: These additional interviews were conducted off-site and were specifically aimed at eliciting understanding of one category only and did not cover the entire spectrum of inquiry. The value of these contributions, however, is not under-estimated, particularly seen in the light of the view of Glaser (2007) who suggests that the more open the researcher is to integrative patterns beyond just the research site, the richer and more depth is added to the imagery of the theory.

The final sample size, 18 semi-structured interviews, was considered adequate and in line with the recommended number of interviews (15-20) for a grounded study research (Creswell & Plano Clark, 2007). As an integral part of the ethical requirements of research, informed consent was obtained from each participant prior to commencing the interview process. Participants were asked to sign a consent form after a verbal explanation of the purposes and requirements of the research was presented [APPENDIX C]. The research outline, which had been explained to them prior to completing the survey instrument, was briefly repeated with an added explanation of the interview process. By signing a consent form, individuals

confirmed they understood the parameters of the interviewing process, agreed to participate and understood the unconditional exit strategy. The researcher, who conducted all the interviews on a one-to-one basis, was confident that participants understood the reason and intended purpose of the research. A conscious effort was made to ensure that the interview environment was a safe space in which participants could express their views with confidentiality and anonymity and where they were given the option to withdraw at any stage of the proceedings.

The benefit of adopting a theoretical sampling approach which followed a method of data collection based on concepts derived from the data soon became apparent, as it allowed for a circular process of discovery led by questions derived from analysis. The practice followed in this research aligns with the view of Corbin and Strauss (2008, p. 144) who wrote:

> What makes theoretical sampling different from conventional methods of sampling is that it is responsive to the data rather than established before the research begins.

3.6.4 Data Collection

3.6.4.1 Semi-Structured Interviews

The essential characteristics of semi-structured interviews were considered by the researcher to constitute a best fit to explore the perceptions faith-based volunteers in this context. Semi-structured interviews are said to extend conversation scope and depth, increase insight into understanding participant experience and provide the opportunity to see meaning in context (Rubin & Rubin, 1995). The interpretive approach allowed by in-depth conversations allowed for meaning to grow through interaction. In addition, it allowed for the complexity of human experience to emerge amid the consideration of time and context.

In contrast with the closed-ended questions of a survey instrument, open-ended questions in the semi-structured interviews allowed for comparative freedom of expression and flexibility for questions to emerge from conversation response. Following a concurrent parallel design, there were some similarities in questions spanning both orientations. As an example in the Quantitative orientation, a question

measuring the social function in initial motivation in the VFI read: People I am close to want me to volunteer. Response to this question was recorded on a four point Likert scale. In the Qualitative orientation, an open-ended similar question exploring the same theme read: Who were the people who impacted your decision to volunteer? Response to the interview question opened up wider categories of people who influenced individual decision to volunteer. Further exploration of the idea that family members play an important role in initial decision to volunteer led eventually through an iterative process of constant comparison to an abstract concept of 'family' in relation to the volunteer process of these participants. This is a good example of how the simultaneous process of data analysis in a parallel convergent design complements and expands meaning. This result added rich conceptual understanding to the research phenomena.

Subscribing to the advantages of conducting semi-structured interviews does not mean, however, that the potential disadvantages of adopting this approach were overlooked. The amount of time and effort involved in semi-structured interviews as well as the relatively small population at the organization restricted the number of people who could be interviewed. The researcher acknowledges that this has implications for generalizability of results to other, similar populations but it must be countered by a reminder that an interpretive approach to qualitative research does not make claims to generalizability but aims rather at gaining understanding through patterns of meaning. Consequently, the aim of the qualitative strand of the current research is to enhance understanding of how faith-based volunteers perceive their experience and create shared meaning in order to offer practical suggestions for effective FBO volunteer management. There may well be concepts which have transfer potential to other similar contexts but this study does not claim that the results en bloc are generalizable to other hybrid FBO contexts.

Prospective participants were contacted by telephone from contact numbers supplied on the slip indicating their willingness to participate in further conversation. The interview process and length of time were discussed during the telephone conversation and venues chosen to suit individual participants. The interview process took place from October 2014 to June 2015. The majority of these interviews were held on the grounds of the FBO based on participant choice of convenience and with

permission from the gatekeeper at the organization. Two interviews took place at participants' private homes and a further two were conducted in quiet, secluded coffee bars selected by the participants. Prior to commencement of the interviews, participants signed a consent form [APPENDIX C]. The interviews lasted from 45-90 minutes and were audio-taped on two types of hand-held recorders to ensure back-up. Hand-written notes and comments were also completed during and after the interview process.

Once interviews were completed they were transported to the research centre in a secure brief case. Notes and recorders were stored in a research secure facility. Each interview was transcribed into Word documents verbatim in the research office by the researcher who believes that a significant part of the cognitive processing involved in transcription aids analysis of the data. Once interviews were transcribed, hard copies were printed and these were read and re-read singly and in conjunction with other interviews. Once interviews were transcribed, they were imported into a computer-assisted software programme, Nvivo8, for coding purposes.

The researcher is well aware of the caution sounded against the use of software programmes in GT. Attention has been given to these objections, particularly those to the effect that computer software may create barriers and hinder personal aspects of data collection (Corbin & Strauss, 2008). The researcher wishes to state, however, that the use of Nvivo8 was not introduced as a short-cut to analysis in this study, neither was it assigned a major portion of the qualitative data analysis process. The laborious, 'chaotic' process of sifting through information, formulating ideas and emerging concepts was in no way truncated by the aid of the software programme which was regarded merely as a tool of convenience to ensure verifiable data and to make sure no data was overlooked or went missing. Nvivo8 was used only for storing and open coding of data. The benefit of being able to store effectively data texts which could be retrieved easily and coded into visual groups which facilitated identification of interaction, is regarded by the researcher to have been a definite aid to analysis.

3.6.4.2 Focus Groups

In line with a GT approach, the constant comparison process led to a decision to hold a focus group at the end of the interviewing process with the explicit intention of moving beyond the level of individual meaning to explore the cultural context and shared meaning of a significant theme which emerged from the results. The group of 23 active volunteers, 9 males and 14 females, with an age range of 18-65+ years old, represented volunteers, volunteer managers and volunteer leaders at the FBO. As such they composed a relatively homogenous group and their combined voice added rich understanding to the concept of volunteer reward and recognition. The feedback from the group discussion allowed the researcher to gain a deeper grasp of the concept in a shared context and this added significantly to the elaboration of conceptual abstraction. The focus group was held on 22 February, 2016, and lasted for about two-and-a-half hours. Participants who attended responded to an open invitation by the researcher and organizational leadership. Observation and information were recorded in handwritten field notes. The meeting began with a few open-ended questions such as: 'How are volunteers recognized in this organization?' Attendees were encouraged to participate by adopting an interactive approach. Volunteers and volunteer managers were separated for group discussions in order to better ascertain differences in perception. As participants were known to one another, there was a congenial atmosphere from the start and this facilitated ease of response and willingness to voice opinion.

3.6.5 Data Analysis

3.6.5.1 Grounded Theory (GT)

3.6.5.1.1 Background perspective

Several interpretive approaches were considered before deciding that a Grounded Theory (GT) method represented an optimum fit in the quest to establish an understanding between research questions and the summary of findings from the data. Although GT is not considered by classical proponents to be the sole domain of a qualitative paradigm (Holton, 2007), the literature shows that Grounded Theory is currently used widely as a qualitative interpretative framework in social research. GT research is characterized by an inductive operation; in fact Strauss and Corbin (1990, p. 23) define GT as "one that is inductively derived from the study of the phenomenon it represents". Theory is developed by moving from the consideration

of the particular detail to more abstract concepts. The emphasis on abstracting concepts rather than interpretation of detail, allows for the generation of probability propositions which speak to the relationship between concepts. This is described as the development of a series of conceptual hypotheses from empirical data (Glaser, 1998).

According to Strauss and Corbin (1990), there are four essential central criteria for judging applicability of theory to the research phenomena: fit, understanding, generality, and control. In this study a conscious effort was made to ensure fit by developing theory from accurately induced data which was represented in a manner to promote understanding to all stakeholders. This research aimed at developing concepts which are abstract and broad enough to allow for possible transferability to other, similar contexts. Finally, it was hoped that the data relating to specific context could be used to propose practical application for fostering effective faith-based management practice.

Three principal considerations guided the choice of GT as a best fit for this research: Firstly, the conceptual linkage to Pragmatism is suited to the consistency approach adopted in this study, which adds to the validity of the study. Basic shared tenets of Pragmatism, particularly the Straussian GT approach, are exemplified in the stance that understanding is not built on a priori knowledge or pre-determined categories, and that the aim of analysis is almost always to arrive at a form of action addressing contemporary problems. Secondly, the aim of this study is consistent with the GT approach in that the purpose of data collection is not to test a specified hypothesis, but to seek understanding in an iterative process of asking broad questions pertaining particularly to faith-based volunteering in a hybrid FBO. Lastly, a GT approach was preferred as it acknowledges pre-existing theory but seeks to elicit dimensions of understanding not covered in existing theory. The argument in favour of GT for this study is concisely put by Bryant and Charmaz (2007) who state that, "Grounded Theory strategies allow for imaginative engagement with data that simple application of a string of procedures precludes" (Bryant & Charmaz, 2007, p.25).

Before launching into a discussion of the application of GT in this study, it is necessary to note that there is sometimes confusion in respect of terminology. Bryant

and Charmaz (2007) suggest that Grounded Theory Method (GTM) refers to the method, while Grounded Theory (GT) refers to the results of using GTM. In the literature there appears at times to be confusion in this regard but common usage favours the use of GT to imply both the method and results and it is this approach that will be taken in the current study.

3.6.5.1.2 Grounded Theory: Historical Perspective

It is generally accepted that GT as a concept had its origins in the work of Glaser and Strauss about half a century ago. It is their key work, The Discovery of Grounded Theory (1967), however, which is usually associated with the beginning of the conception of GT as a distinctive third approach. The consequent split between Glaser and Strauss which saw Strauss team up with Corbin in subsequent works has been attributed to a number of factors including epistemological differences (Strubing, 2007). Adopting a constructivist approach, Charmaz, added another view to an already complex methodology, leading some writers to describe GTM as a "family of methods" (Bryant & Charmaz, 2007, p. 11). A discussion of the complexities of GT and its proponents, some of which advocate up to 27 applications, is beyond the scope or necessity of this study. For the purposes of this research, the simplest level of identification is noted: Glasserian school of GTM; Strauss and Corbin application of GTM; and the Constructivist GTM with Charmaz as a principal advocate. Note is also taken of the caution to guard against adopting a 'cookbook approach' by selecting a predetermined 'recipe' for data analysis. In fact there are voices in the literature that suggest there are no mechanistic rules for GT and that "GTM is based around heuristics and guidelines rather than rules and prescriptions" (Bryant & Charmaz, 2007).

The cautionary notes mentioned above are recognized, yet there are distinctive characteristics of GT which, in the view of the researcher, serve the pragmatic aim of this study. It is adopted for this reason. The 'troublesome trinity' of GT is acknowledged as comprising three of the distinctive features of GT. They are: theoretical sampling, constant comparison of data to theoretical categories and a focus on developing theory via theoretical saturation of categories (Wiener, 2007). The centrality of data to GT is recognized, although it is noted that the literature mentions the interplay of other elements such as abduction and reflexivity.

3.6.5.3 Literature Review Perspective

The researcher observed that there is no consensus of opinion when it comes to the situation of the literature review in GT. There are protagonists for placing the literature review in the later phase of the research (Holton, 2007), while others support the traditional view of placing it in the beginning phase (Stern, 2007). This study aligns itself with the view of Glaser (1978) who suggests that pre-existing theory cannot be discounted, and although there may be difficulty in balancing emerging codes against the knowledge of pre-existing theory, the aim is not to discount pre-existing theory but to develop new understanding of the phenomenon (Glaser, 1998). An awareness of the danger that preconception may narrow or confine theory is advocated as a means to counter this challenge. Based on these considerations and in addition, mindful of the parallel convergent design adopted, the literature review in the main is placed near the beginning of the study. Reference to relevant studies in contemporary literature will be found throughout the text, however, in areas where this is deemed necessary for enhanced understanding. This will be particularly relevant in the discussion of the results of the qualitative orientation (chapter five) and the general discussion at the end of the study (chapter six).

3.6.5.2 Preferred Analytical Approach

Having considered the different approaches to GT and having acknowledged the diversity of strengths offered by these, it was decided to adopt as a basis for analytical procedure, the approach suggested by Strauss and Corbin (1990) in which coding is considered to be the central process from which theory emerges. The three principal types of coding: open coding, axial coding and selective coding, although separately defined are regarded by the authors to depend on context and not delineated by artificial lines.

3.6.5.2.1 Open Coding

The path to enhanced understanding is neither necessarily smooth nor simple. Despite the acknowledgement of pre-existing knowledge, essentially the researcher is required to approach analysis of qualitative data with no preconceived ideas of categories. She is asked to remain open to the possibility of initial ‘chaos’ as inquiry moves through an iterative process of analysis. In this study the process followed to develop a substantive theory in relation to the volunteering of faith-based individuals, encompassed a process of coding.

Coding is regarded in the literature as the core process of GT (Holton, 2007). By this process data is broken down and put together conceptually in different ways. It is through coding that conceptual abstraction of the data occurs. The first stage of coding in this study consisted of open coding. Open coding commenced from transcription of the first interview and continued to the completion of 18 semi-structured interviews involving a range of volunteers at the hybrid FBO in a purposive sampling technique described earlier in this section.

Open coding was executed through a line-by-line close scrutiny of the data, examining these in order to generate headings that led to the emergence of a set of categories pertaining to the phenomena. Thus a close examination of the text suggested patterns of thought that formed, facilitated by asking a series of questions relating to Who? What? When? Where? Why? In the initial stages of open coding, several threads connected to suggest areas of focus in other interviews. The use of systematic comparison early on in the analysis process as suggested by Strauss and Corbin (1990) proved to be valuable in challenging assumptions and uncovering new perspectives. This was particularly noted in participant conversation in relation to satisfaction with experience. Initial transcripts hinted at a link between satisfaction and reward following conversations explaining the kinds of benefits derived from volunteering and how participants felt about them. The exercise of constant comparison allowed for assumptions in terms of intrinsic reward, based primarily on experience and a reading of the literature, to be challenged when compared with other participant conversations so that new dimensions of satisfaction emerged. The exercise of constant comparison of data thus allowed eventually for abstract conceptualizing of the data to explore the relationship between intrinsic and extrinsic reward for this sample of faith-based volunteers.

3.6.5.2.2 Axial Coding

There appears to be a lack of consensus amongst the various approaches to GT in terms of the nature and value of axial coding (Ezzy, 2002). According to Glaser (1978) for example, axial coding restricts the nature of building grounded theory. As this study essentially followed the approach of Strauss and Corbin (1990) who

advocate the value of axial coding, it was adopted in this study with some reservation as to the paradigm model.

Although cognizance is taken of the coding paradigm suggested by Strauss and Corbin (1990) which includes conditions, context, action/interactional strategies and consequences, this research is also aware of the risks of imposing formalized dimensions on inductively derived data. While an awareness of the paradigm model was carried through the linking of sub categories to categories, in practice this process was allowed to follow a natural progression related to the dimensions but not dictated by the paradigm. Thus a sub-category entitled, reward, was linked to an emergent category, recognition, through the connections established from a reading of the data and constant comparison between conversations. Although it included the dimensions in the coding paradigm, the relationship between sub-categories and categories emerged not only through the dimensions of the paradigm, but through a natural progression of relating and comparing. If the process had followed a stipulated paradigm, there was potential risk of pre-empting a natural emergence of categories by following and ending with a fixed paradigm. Following this prescribed path may have truncated the saturation process.

It is the view of this researcher that although the axial coding paradigm has merit, it is worth noting the caution expressed by scholars who suggest the paradigm comprises a problem of coding procedure which introduces a needless level of complexity (Urquhart, 2007). In fact even Strauss and Corbin (1990) note that although open and axial coding are distinct analytical procedures, in practice the researcher may alternate between these two analytical modes. In a later work, Glaser (1998) advocates that the adoption of a single coding paradigm constitutes forcing the data, which is contrary to the very nature of GT.

This research accepts axial coding as meaning the identification of categories and their interrelationship which may include similarities and differences. It notes the dimensions of the paradigm model but did not follow a prescriptive, mechanic formula, which is similar to the arguments presented in the literature.

3.6.5.2.3 Selective Coding

Saturation of categories followed an iterative route, which meant in practice that category saturation did not happen at the same time. Some categories, such as 'church', reached a perceived level of saturation at a comparatively earlier stage, while others such as 'serve', which necessitated further abstraction and consequent additional consideration, required a relatively longer period of time.

Commencement of the next phase, selective coding, was delayed until all principal categories were deemed to have reached saturation. The point at which saturation was determined was facilitated by the simultaneous collection and analysis of data. As the iterative process developed, attention became more focused on a core category and those categories relating to it. In the light of an emerging theory based on an underlying uniformity, fewer principal categories were selected representing a higher level of conception. These themes determined the eventual analytical story line in which the core category and the principal related categories developed an emerging, interrelated, multi-dimensional model of faith-based volunteering. Once the researcher was satisfied with the integrity of the theoretical framework, categories were re-scrutinized for any potential gaps. When considering the key concept of, 'feeling valued', it was felt that a group perception of the concept would aid in conceptual specificity. Consequently, a focus group was convened to expand understanding of the concept of 'feeling valued' in faith-based volunteering experience in this context. This proved to be a valuable exercise in validating data from individual interviews.

3.6.5.2.4 Substantive Theory

Theory is defined as: "A statement or a set of statements about relationships between variables or concepts that focus on meanings and interpretations" (Ezzy, 2002, p. 5).

In GT the process of coding through an iterative and constant comparison method leads to the development of theory relating to the research phenomenon. GT is generally regarded as comprising two types of theory: substantive and formal. Although there are many definitions pertaining to the two types of theory, separation of the two concepts is by no means a simple exercise. Glaser and Strauss refer to the confusion created by the early definitions of substantive and formal theory in their classic work, The Discovery of Grounded Theory (1967). Glasser ends a paper

entitled, “Doing Formal Theory” (Glaser, 2007), by concluding that much of Formal Grounded Theory (FGT) and Substantive Grounded Theory (SGT) is tied together. Strauss and Corbin (1990) concede that the levels and types of theory are sometimes difficult to differentiate, but they suggest that it is not the level of conditions that make the difference, but the variety of situations studied.

In this study the emerging analytical story line led to the development of a substantive grounded theory. SGT in this study relates to theory developed for an empirical area of research inquiry. It is thus closely linked to the practice domain of faith-based volunteering management. This is in line with some of the essential requirements for theory outlined by Glaser and Strauss (1967) in which they state that theory must represent a best fit with the corresponding substantive area and should be represented in language and concept readily understandable to laymen.

3.6.6 Validation and Reliability

While both validation and reliability are considered of equal importance in the quantitative orientation design, architects of qualitative design suggest that greater emphasis is given to validity in this strand. Reliability in qualitative analysis is related particularly to team research and as such is not applicable to this study.

Although discussion of the language of quality is beyond the scope of this research, it is noted that there is often lack of consensus relating to the terminology of ‘quality’ in mixed methods research nomenclature. Although Creswell and Plano Clark (2011) refer to the checking of quality of data in both quantitative and qualitative orientations as ‘validity’, other researchers employ a number of other terms to denote quality in mixed methods research. Alternative terms such as ‘inference quality’ (Teddlie & Tashakkori, 2009) and ‘legitimation’ (Onwuegbuzie & Leech, 2006) have been proposed in an attempt to divorce the description of quality from quantitatively associated terminology. Corbin in particular expresses concern with equating both ‘validity’ and ‘reliability’ with qualitative research. She prefers the word ‘credibility’ (Corbin & Strauss, 2008). Conditions of credibility are seen to comprise three principle elements: methodological consistency, clarity of purpose and self-awareness.

For the purpose of consistency and ease of understanding, the term, 'validity', will be used in this study to denote the checking of quality in both the quantitative and qualitative strands, with the understanding that there is a difference in orientation.

In this research a series of strategies was adopted to ensure qualitative validity. This is primarily informed by assessing the accuracy and transparency of the information obtained through the process of qualitative data collection (Creswell & Plano Clark, 2011). One of the measures suggested to ensure validity is member checking in which transcripts are taken back to participants for accuracy feedback. As this study adopted an interactive approach, consideration was given to participant preference for informal member checking. The main reasons given by participants for rejecting formal consideration of transcribed text content were the following: tight time schedules did not allow for another round of interview checking; a lapse of up to 8 months meant that some participants had become somewhat distanced from the interviews; and thirdly, and most importantly, participants implied that they thought member checking was not to ensure researcher accuracy but was somehow related to questioning their credibility. Was the researcher checking on statements because she didn't believe what they said in the first place? Consequently, several participants were engaged in an informal checking process which involved verbal validation and this was carried out randomly and informally at times to suit participants. There was overall agreement from those who participated that the views stated in the interviews were valid and had been honestly represented.

Validation was also introduced by using information from other sources such as conferences, artefacts, interviews from faith-based volunteers at other sites and interviews with non-volunteer members at the organization. A further strategy employed to ensure validation is disconfirming evidence (Creswell & Plano Clark, 2011). This concept involves the inclusion of perspectives which are contrary to those indicated by most of the other participants. There were several examples of this in the data. One participant expressed a radically different view on the issue of recognition and reward compared to the other interviewees. According to Creswell and Plano Clark (2011), disconfirming evidence confirms the trustworthiness of the research data as real life experience is expected to consist of divergent views.

The faith background and steps to counter potential bias of the researcher have been discussed earlier. At this point it needs to be noted again that the researcher sees her role as one of increasing understanding of faith-based volunteering through the research process, in order to positively affect volunteer management practice. Although the researcher has a background and ongoing interest in prosocial behaviour and increasing the profile of volunteerism, there are no further biographical details included in this study. This declaration is important in view of Ezzy's (2002) suggestion that a lack of disclosure by the author jeopardizes the "ring of authenticity" (Ezzy, 2002, p.155).

3.7 CHAPTER SUMMARY

This chapter has discussed the methodological approach adopted for a mixed methods research study in which equal emphasis was given to both a quantitative and qualitative orientation. The need for a mixed method approach was demonstrated clearly by its relation to the research question in general and to the sub-questions in particular which suggested distinctive quantitative and qualitative orientations. A mixed methods design allowed the researcher to combine the strengths of both survey findings and interview perspectives of faith-based volunteers and volunteer management in a single study. Data analysis for each strand was conducted independently but concurrently.

By adopting a Grounded Theory approach, a substantive theory relating to the recruitment, experience and retention of faith-based volunteers at an Australian hybrid FBO was developed. Data from the independently analyzed data sets were converged after analysis of both sets were completed, and warranted inferences emerged in relation to faith-based volunteering in a specific context. The following two chapters will elaborate independently on the results of first the quantitative and then the qualitative orientations. This will be followed by a discussion of the merged findings at the point of interface in chapter six.

Discussion will demonstrate the benefits of using a mixed method approach in this study. The comprehensive findings show clearly that the complexity of the research problem stretched beyond a single orientation. Using more than one source of data

allowed the researcher to move beyond the restrictions of a single type of data collection associated with either the quantitative or qualitative strands. Adopting a pragmatic approach enabled a consistent paradigmatic umbrella to encompass both the quantitative and qualitative orientations of the research study. This added validity to the final substantive theory on faith-based volunteering, which offers practical implications for volunteer management practice and diverse ways of viewing the research phenomena.

CHAPTER FOUR
QUANTITATIVE COMPONENT RESULTS AND DISCUSSION

4.1 INTRODUCTION

v In this chapter the quantitative component is discussed. Quantitative approaches to research utilize the results of the analyses of the numerical data to document frequencies, explore relationships between items, scales, events, behaviours and search for variations across demographics. In this ex post facto cross-sectional study a survey instrument is employed to ascertain the functional motivations of faith-based volunteers in relation to their decision to volunteer, satisfaction with their volunteering experience and intention to remain in volunteering. In keeping with the broad framework of the Omoto and Snyder model (2002), the antecedent, experience and consequence concepts were operationalized in terms of motivation, satisfaction and retention in order to ensure that management focus remained the highest priority. These operational definitions provide a set of markers that can be presented in a form that enables data to be collected via questionnaire survey. Insights from these results which have the potential to impact volunteer management and leadership practices in a faith-based context, will be discussed in the qualitative component in chapter five. Sub-headings and visual models have been incorporated to act as “signposting” to aid understanding of the data analysis.

4.2 THE SURVEY INSTRUMENT

The survey instrument (See Appendix D) consisted of two sections: Section A included ten demographic items; Section B consisted of 40 items relating to determining the underlying psychological and social motivations of volunteers and factors impacting experience and intention to remain.

To explore the influences of the participants' demographics (Section A) on their responses to the survey items, ten demographic variables were included in the survey: Age bracket, gender, marital status, employment status, education, length of attendance, length of volunteering, hours per week volunteering, distance travelled per week for volunteering and a faith category.

Firstly, in section B, Clary et al.'s (1998) Volunteer Functions Inventory (VFI), which was detailed in the literature review as a universally verified and validated instrument, was used to measure the initial motivational functions of this sample of faith-based volunteers. The initial section of the survey instrument consisted of 30 items which explored the possibility of a relationship between faith-based volunteers' motivations and Clary et al.'s (1998) six independent functions proposed to test the underlying motivations of volunteers: values, social, protective, enhancement, understanding and career [Appendix D].

Secondly, in response to the literature which suggested further research into the possibility of additional initial motivational functions in specific contexts with a variety of sample participants, additional questions were added to explore this possibility. Three items from Esmond and Dunlop's (2004) amended Volunteer Motivation Inventory (VMI) were added to test for: reactivity, reciprocity and religiosity. Further, one item to test for value congruence was added (Wright & Pandey, 2008).

Finally, a number of items were added to the survey to gauge the impact of the volunteering experience on this sample. Two items relating to management practice and leadership support of the volunteers were generated in collaboration with the executive leadership of the organization. One item to investigate the impact of role identity on volunteering experience was added (Chacon et al. 2007). To measure the impact of recognition on the experience of volunteers, one item was added from

Esmond and Dunlop's VMI, (2004). Further, one item from Maslach and Jackson's Burnout Inventory (1986) and a single item to test for volunteer satisfaction (Galindo-Kuhn & Guzley, 2002) were included as outcome measures of the participants' volunteering experience. The 40 survey items [Appendix D] were not presented as predetermined scales, rather they were scrambled to ensure that the participants consider each item as a separate entity rather than as a member of a group of items.

The suitability of the survey instrument in this context was first tested in a pilot study at the FBO. Seven participants, representative of both gender and age categories, including volunteers, volunteer leaders and managers, completed the survey. It was speculated that some of the language in the 30 VFI items of this American based instrument might not be appropriate in an Australian setting. Discussion with participants after completion of the survey indicated that there was very little difficulty with comprehending the contents of the survey. In addition, they reported that the time taken to complete the survey was not onerous. They did feel, however, that the length of the survey should not be extended. Most of the participants of the pilot study questioned the relevance of a series of items that focus on motivations relating essentially to the functioning of the ego. As their perception of their service is principally altruistic, they expressed reservations about motivations implying help with their own personal problems (ego-directed motivations).

A review of the questions which were queried by participants revealed that the questions under consideration belong to Clary et al.'s (1998) protective function in the VFI. For these faith-based volunteers this concept appeared to be somewhat contrary to their belief system of service. As one participant stated, "I am not in this [volunteering] for me. I do this [volunteering] to serve others." Different participants responded to these protective function questions in different ways. Some responded with very low ratings, some gave it a moderate rating and some refrained from responding to the questions. It was difficult to determine a consistent response pattern to these protective function items because of the small size of the pilot study. It was then decided that, in an effort to keep the integrity of the VFI intact, the 30 items in the instrument testing six categories would remain unchanged. It was

proposed that the pilot study response to these protective function items would again be reviewed and assessed when factor analysis was carried out on the full data set.

Participants did not experience any difficulty with the additional ten items on the survey. There was, however, some discussion about the term 'religious beliefs' in question 40, but the majority of the participants chose to retain the phrase as opposed to substitution by another term such as spirituality. The researcher noted this distinction as a possible area of exploration in the qualitative strand.

4.3 DATA COLLECTION

The survey was administered to an FBO located in New South Wales, Australia, at a general community meeting. Completion of the surveys, undertaken by both volunteers and non-volunteers, was overseen by the researcher in collaboration with a team of research assistants appointed by the organization's volunteer co-ordinator. A total of 247 surveys were handed out by research assistants at this meeting resulting in 111 useable surveys. This was a return rate of 44.9%. The data from the questionnaire was entered into the statistical software package IBM-SPSS-20.0. Missing data were minimal (less than 2%) and randomly distributed and these were replaced using the series mean procedure in the SPSS missing values option.

4.4 SAMPLE

4.4.1 Gender

The sample of volunteers included 111 individuals of whom 63 (56.8%) were female and 44 (39.6%) males, with 4 (3.6%) individuals not responding to this question. This distribution reflects the gender distribution of all volunteers serving at the FBO.

4.4.2 Age category

Participants in this sample ranged in age from 18 years to 65+. This is deemed to incorporate the main body of volunteers at the FBO. Although there were some volunteers below the age of 18 years, these were not included in this study and may represent an avenue for future research in this context.

The age group of the sample was divided into three categories: Of the respondents, 40 (36.4%) fell into the first category of young adults aged 18-34 years. The second category classified as adult (35-54 years) was represented by 37 participants (33.6%). The mature adult category representing participants in the 55-65+ years bracket, consisted of 33 (30%) of the participants. This age categorization was deemed to represent an equitable distribution of volunteer age for this sample.

4.4.3 Employment category

Results from the survey indicate that the majority of the volunteer participants (36%) were in full-time employment; 21.6% of the volunteers were in part-time employment and a further 6.3% were in casual employment, while 7.2% of the participants were unemployed. Students represented 9% of the sample of volunteers. Results also showed that 18.9% of the volunteers at the FBO were retired.

4.4.4 Education level

According to the demographic results, 33.3% of the sample was graduates with a further 36.9% indicating another tertiary qualification such as TAFE. Of the sample, 27% completed secondary education. More than 70% of the participants in the survey had some tertiary qualification.

4.4.5 Attendance and volunteer record

A significant percentage of the volunteer sample (55%) attended the FBO for more than eight years. Those who have been part of the community for 3-5 years represent 23.4% of the sample while those who have been members for 6-7 years constitute 13.5%. Participants who have been part of the FBO for less than 2 years made up 7.2% of the sample.

4.4.6 Length of volunteering

In terms of length of service, those who have been volunteering for eight or more years represent 33.3% of the sample while those in the 3-5 year bracket account for 21.6% of the sample. Those who have been volunteering for 6-7 years represent 18.9% of the volunteers. Volunteers in this sample who have served for less than 2 years account for 26.1% of the total.

4.4.7 Volunteering hours

The number of hours spent by volunteers in service at the organization was represented as follows: 1-2 hours 47.7%; 3-5 hours 26.1%; 6-8 hours 6.3%: <8 hours 18.9%. These results indicated that the volunteer group serving between 1-2 hours per week made up the largest contingent and that volunteers who spent more than 8 hours in voluntary activities comprised the smallest group.

4.4.8 Travel

Volunteers who travelled up to nine kilometres to their volunteering activities comprised 42.3% of the sample. Those who travelled 10-20 km, represented the largest group in the sample (44.2%), while those who travelled more than 21 km to volunteer represented the smallest group (11.7%) of the sample. A small number of participants did not respond to this question (1.8%).

4.4.9 Marital Status

Married couples represented the largest group of volunteers in this sample (68.5%). Volunteers who indicated that they were single, constituted 25.2% of the sample, while 4.5% was represented in other categories and a further 1.8% did not respond.

4.4.10 Faith Orientation

All participants declared a Christian faith orientation.

4.5 ANALYSIS OF INITIAL MOTIVATORS

The first set of initial motivators to be explored was the six functions of Clary's (1998) VFI (values, social, protective, understanding, career, enhancement). These questions were considered separately to enable comparisons with other studies based on the VFI.

4.5.1 Applicability of the VFI Framework

4.5.1.1 Introduction

Even though the VFI has been internationally verified and applied in various contexts, a search of the literature to date indicated that the VFI had not been examined in the context of faith-based volunteers in a hybrid faith-based organization in Australia. Therefore, this component of the current study was designed to explore the structure of the VFI items within this context.

The survey data obtained for this study was near normal in its distribution and missing data were randomly distributed in the data-base. The missing data were replaced by using the SPSS 'Replace with mean' option.

4.5.1.2 Factor Analysis

In order to determine the structure of the VFI for volunteers within a faith-based context, Exploratory Factor Analysis was carried out.

Principal Component Analysis (PCA) was conducted on the 30 items of the VFI with Oblique Rotation and Kaiser Normalisation, to allow for some correlation among the factors. The Kaiser-Meyer-Olkin (KMO) was 0.750, which was greater than the minimum criterion of 0.5 (Hutcheson & Sofroniou, 1999) and consequently indicative of sampling adequacy. The KMO values for the individual items were all above the acceptable limit of 0.5 (Field, 2013). An initial analysis was run to obtain Eigenvalues for each factor in the data. The factors which had Eigenvalues over Kaiser's criterion of one, in combination, explain 69.04% of the variance. The scree plot, however, suggested a four factor model.

A review of the four factor model results (Figure 4.1) indicated that the five items relating to the VFI protective function, displayed either very low loadings (less than .4) or low and complex cross loadings and loaded on either factor one or factor two. This reflected the negative feedback to the protective function from the pilot study conducted on the six functions of the VFI. The participants in the pilot study were loathe to ascribe their initial motivation to volunteer to ego-related statements which form the basis of the VFI protective function items. This suggested a question mark over the applicability of this function for faith-based volunteers in this context. Consequently, the associated items of this function were withdrawn from the item set. One item from the enhancement function: 'Volunteering makes me feel important,' exhibited a very low loading (less than .4) and was also eliminated from the data set.

Table 4.1 Factor Loadings of initial Exploratory Factor Analysis of 30 VFI items

ITEM	VFI FUNCTION	Factor 1	Factor 2	Factor 3	Factor 4
I can explore my own Strengths	Understanding	.743			
Volunteering is a way to make friends	Enhancement	.683			
Volunteering lets me learn new things through direct, hands on experience	Understanding	.643			
I can learn to deal with a Variety of people	Understanding	.621			
No matter how bad I've been feeling, volunteering helps me to forget about it	Protective	.602			
Volunteering allows me to gain a new perspective	Understanding	.589			
Volunteering helps me feel better about myself	Enhancement	.586			
Volunteering makes me feel needed	Enhancement	.523			
Volunteering increases my self-esteem	Enhancement	.463			
I can learn more about the cause for which I am working	Understanding	.406			
Volunteering helps me work through some of my personal problems	Protective				
Volunteering can help me to get my foot in the door at a place where I would like to work	Career		-.751		
Volunteering helps me to explore different career options	Career		-.718		
Doing volunteer work relieves me of some of the guilt over being more fortunate than others	Protective		-.692		
I can make new contacts that might help my business or career	Career		-.635		
volunteering experience will look good on my resume'	Career		-.594		
Volunteering will help me to succeed in my	Career		-.520		

ITEM	VFI FUNCTION	Factor 1	Factor 2	Factor 3	Factor 4
chosen professions					
Volunteering is a good escape from my own troubles	Protective		-.440	-.417	
By volunteering I feel less lonely	Protective		-.434		
My friends volunteer	Social			.724	
Others with whom I am close place a high value on community service	Social			.636	
Volunteering is an important activity to the people I know best	Social			.582	
People I'm close to want me to volunteer	Social			.576	
People I know share an interest in community service	Social			.538	
Volunteering makes me feel important	Enhancement				
I feel compassion toward people in need	Values				.711
I am concerned about those less fortunate than myself	Values				.700
I am genuinely concerned about the particular group I'm serving	Values				.583
I feel it's important to help others	Values				.576
I can do something for a cause that is important to me	Values				.571

A second PCA was conducted on the remaining 24 items generating a four factor model with only one item exhibiting double loadings. This item on the understanding function, 'I can learn more about the cause for which I am working', had a loading of .440 on factor 2 and a loading of .417 on factor 3. This item was subsequently withdrawn and a final PCA conducted (Table 4.2).

Table 4.2 Factor loadings from final Exploratory Factor Analysis

ITEM	VFI FUNCTION	Factor 1	Factor 2	Factor 3	Factor 4
I can explore my own strengths	Understanding	.727			

ITEM	VFI FUNCTION	Factor 1	Factor 2	Factor 3	Factor 4
Volunteering is a way to make new friends	Enhancement	.693			
Volunteering lets me learn things through direct, hands on experience	Understanding	.673			
Volunteering allows me to gain a new perspective on things	Understanding	.634			
Volunteering helps me feel better about myself	Enhancement	.616			
Volunteering makes me feel needed	Enhancement	.595			
I can learn to deal with a variety of people	Understanding	.594			
Volunteering increases my self-esteem	Enhancement	.538			
Volunteering can help me to get my foot in the door at a place where I would like to work	Career		-.864		
Volunteering allows me to explore different career options	Career		-.795		
I can make new contacts that might help my business or career	Career		-.732		
Volunteering experience will look good on my resume'	Career		-.614		
Volunteering will help me to succeed in my chosen profession	Career		-.536		
Volunteering is an important activity to the people I know best	Social			.776	
Others with whom I am close place a high value on community service	Social			.711	
My friends volunteer	Social			.683	
People I know share an interest in community service	Social			.551	
People I'm close to want me to volunteer	Social			.519	
I feel compassion toward people in need	Values				.677
I can do something for	Values				.653

ITEM	VFI FUNCTION	Factor 1	Factor 2	Factor 3	Factor 4
a cause that is important to me					
I am concerned about those less fortunate than myself	Values				.624
I feel it's important to help others	Values				.614
I am genuinely concerned about the particular group I'm serving	Values				.594

In this final four factor model, factor one (n=8 items) consisted of a combination of items from the VFI understanding and the enhancement functions. The items from the understanding factor consisted of the following: 'I can explore my own strengths; Volunteering lets me learn things through direct, hands on experience; Volunteering allows me to gain a new perspective on things; I can learn how to deal with a variety of people.' Items which loaded on Factor one representing the enhancement function were the following: 'Volunteering is a way to make new friends; volunteering makes me feel better about myself; volunteering makes me feel needed; volunteering increases my self-esteem.' Factor one accounted for 26.45% of the variance of the data. As this combination reflected a perception for this sample of the inter-relationship between the items representative of the motivations relating to learning and self-development and those relating to individual growth and development, it was decided to designate a new category name to reflect this perception. After consideration was given to the content of this group of items, common concepts of learning and growth were identified. These concepts were then deemed to relate to a real-world construct of 'enrichment'. Consequently, factor one, determined from the factor analysis from the data obtained from this faith-based community was termed the enrichment function.

The second factor (n=5 items) accounted for 11.46% of the variance of the data and was identical to the VFI career factor. The items in factor three (n=5 items), accounted for 9.08% of the variance of the data and was identical to the VFI social factor. Finally, the fourth factor (n=5 items) accounted for 6.71% of the variance of the data and was identical to the VFI values factor.

In summary, the data indicated that three of the six functions in Clary et al.'s VFI (1998) applied to the underlying social and psychological motivations of faith-based volunteers in this context. Factor analysis indicated that there were four significant social and psychological functions for these faith-based volunteers. The four factor motivation model included three of Clary et al.'s (1998) VFI functions: values, social and career. The values and social functions of the VFI emerged as separate and distinct motivational categories for faith-based volunteers in this community. This result was consistent with other research on volunteering across a range of different participant groupings: youth sports volunteers (Kim et al., 2010); mature volunteers (Okun et al., 2016; Yoshioka et al., 2007); episodic, skilled volunteering by retirees (Brayley et al., 2014); Scouts and Guides organizations (Willems et al., 2012); and faith-based Aids volunteers (Akintola, 2008).

Clary et al.'s (1998) protective function was eliminated by the factor analysis. The fourth factor consisted of a combination of elements of Clary's enhancement and understanding functions. Analysis of the items suggested that the concepts inherent in these items relate to the real-world construct of personal enrichment, conceived of as learning and growing, and consequently this new factor was labelled as the enrichment function. The final four factor structure is considered reliable given that each factor has an allocation of five or more items with loadings greater than 0.5. The internal reliability of each of the factors, enrichment with a Chronbach alpha of 0.836, career 0.828, social 0.767 and values 0.640 were all above the recommended value of 0.6 (Nunnally & Bernstein, 1994).

Given the tested reliability of the final four factor structure for the underlying psychological and social motivations of faith-based volunteers, this new four factor instrument termed, the Faith-Based Volunteer Motivation (FVM) scale, best reflects motivations of faith-based volunteers in this context.

4.5.2 Faith-Based Four Factor Function Scales

A scale was generated for each of the four faith-based motivational functions derived from this study by calculating the mean of the respective items (Table 4.3). The items were all scored on a four point Likert scale where 1 represented strongly disagree, 2 disagree, 3 agree and 4 strongly agree, with a positive statement relating

to the degree of significance in their initial decision to volunteer. A scale mean of 2.5 or greater would indicate that a majority of this sample agreed or strongly agreed that the function was a strong motivator for their initial volunteering decision.

Table 4.3 Mean values of the function scales

Function Scale	Mean (M)	Standard Deviation (SD)
Values	3.374	0.446
Social	2.796	0.595
Career	2.269	0.695
Enrichment	3.078	0.473

The data indicated that for the majority of this group of faith-based volunteers, the values, social and enrichment functions were strong initial volunteer motivators. The values function represented the strongest motivational function for this sample of faith-based volunteers. The values function here represents personal values as outlined by Clary et al. (1998) and is expressive of altruistic and humanistic concern for others. The values function was followed by the enrichment function and the social function. For this group the career function, however, was only a strong motivator for a minority of the participants of this study.

4.5.2.1 FVM: Demographic Differences

In this section, the FVM differences across the respective demographics: gender, age, hours of volunteering, level of education, length of time volunteering, were explored.

4.5.2.1.1 Gender

The mean values of the male and female responses for the respective factors are shown in Table 4.4. t-Test analyses found no significant difference in mean scores for the values, career and enrichment scales for male and female participants. There was, however, a significant difference in the mean score for the social scale with the male participants registering a mean score of 2.940 (SD = 0.494) and the female participants registering a mean score of 2.685 (SD = 0.643), [$t(109) = 2.283$, $p = 0.024$]. Even though both males and females in this study registered scores that indicate that the majority of the participants agree or strongly agreed that social motivation was a significant driver in initial volunteering, it was the males for whom this was considerably stronger.

Table 4.4 Mean values of function scales (Gender)

Function Scale	Mean (M)	Standard Deviation (SD)
Values		
Male	3.364	0.426
Female	3.382	0.463
Social*		
Male	2.940	0.494
Female	2.685	0.643
Career		
Male	2.285	0.711
Female	2.256	0.688
Enrichment		
Male	3.069	0.470
Female	3.084	0.479

*significant at the .05 level

4.5.2.1.2 Age

The mean values of the age category responses for the respective function scales are shown in Table 4.5. Analysis of variance found no significant difference in the mean scores for the values, social and enrichment scales across the respective age categories (young adults, adults, mature adults). There was, however, a significant difference in the mean score for the career scale with the young adults registering a mean of 2.465 (SD = 0.673), adults registering 2.303 (SD = 0.715) and the mature adults registering 1.983 (SD = 0.109), [F (2,109) = 4.671, p = 0.109]. As expected, the younger the participants, the stronger the career function served as a motivating factor.

Table 4.5 Mean values of the age category responses for the respective function scales

Function Scale	Mean (M)	Standard Deviation (SD)
Values		
Young adults	3.345	0.424
Adults	3.405	0.433
Mature adults	3.369	0.499
Social		
Young adults	2.814	0.552
Adults	2.939	0.606
Mature adults	2.612	0.610
Career*		
Young adults	2.465	0.673
Adults	2.303	0.715
Mature adults	1.983	0.109
Enrichment		
Young adults	3.084	0.428
Adults	3.101	0.539
Mature adults	3.042	0.466

*significant at the .05 level

4.5.2.1.3 Hours of volunteering per week

The mean values of the hours of volunteering per week category responses for the respective function scales are shown in Table 4.6. Analysis of variance found no significant difference in the mean scores for all the factor scales. There was, however, a noticeable trend where those participants who are presently volunteering 6+ hours per week (highest level of involvement), were most often the participants who scored the highest in each of the four functions. This suggested that participants who scored highly across all four functions, were more likely to volunteer for a greater number of hours than the rest.

Table 4.6 Mean values of the hours of volunteering per week for the respective function scales

Function Scale	Mean (M)	Standard Deviation (SD)
Values		
1-2 hours	3.281	0.446
3-5 hours	3.509	0.433
6+ hours	3.430	0.424
Social		
1-2 hours	2.710	0.605
3-5 hours	2.777	0.639
6+ hours	2.990	0.500
Career		
1-2 hours	2.224	0.645
3-5 hours	2.230	0.796
6+ hours	2.381	0.699
Enrichment		
1-2 hours	2.997	0.428
3-5 hours	3.086	0.592
6+ hours	3.232	0.393

4.5.2.1.4 Level of Education

The mean values of the level of education category responses for the respective function scales are shown in Table 4.7. Analysis of variance found no significant difference in the mean scores for all the factor scales. There was, however, a noticeable trend in the career function where those participants with the highest level of education were found to be the least motivated for initial volunteering by career considerations.

Table 4.7 The mean values of level of education category responses for the respective functions

Function Scale	Mean (M)	Standard Deviation (SD)
Values		
Secondary	3.324	0.480
TAFE & other tertiary	3.372	0.468
Graduates	3.394	0.404
Social		
Secondary	2.726	0.456
TAFE & other tertiary	2.755	0.667
Graduates	2.891	0.634
Career		
Secondary	2.473	0.624
TAFE & other tertiary	2.221	0.690
Graduates	2.140	0.758
Enrichment		
Secondary	3.148	0.375
TAFE & other tertiary	3.026	0.533
Graduates	3.067	0.481

4.5.2.1.5 Length of time volunteering

The mean values of the length of time volunteering category responses for the respective function scales are shown in Table 4.8. Analysis of variance found no significant difference in the mean scores for the values and career scales across the respective length of time volunteering categories (0-2 yrs; 3-7 yrs; 8+ yrs). There was, however, a significant difference in the mean score for the social function scale with the 0-2 years category registering a mean of 2.625 (SD = 0.659), 3-7 years category registering 2.732 (SD = 0.583) and 8+ years category registering 3.007 (SD = 0.502), [F (2,110) = 3.980, p = 0.021]. The data indicated that participants who are significantly motivated by the social factor to initially volunteer were more likely to be long-term volunteers. There was also a significant difference in the mean score for the enrichment function with the 0-2 years category registering a mean of 3.182 (SD = 0.401), 3-7 years category registering 2.927 (SD = 0.556) and the 8+ years category registering a mean of 3.178 (SD = 0.366), [F (2,110) = 4.000, p = 0.021]. The data shows that participants in the 3-7 year category registered the lowest on the enrichment factor scale. The 8+ years volunteering category, however, registered the highest on this function scale and this suggests that this motivation was a strong indicator for sustained volunteering.

Table 4.8 The mean values for length of time volunteering for the respective functions

Function Scale	Mean (M)	Standard Deviation (SD)
Values		
0-2years	3.393	0.451
3-7 years	3.280	0.465
8+ years	3.474	0.402
Social*		
0-2 years	2.625	0.659
3-7 years	2.732	0.583
8+ years	3.00	0.502
Career		
0-2 years	2.149	0.689
3-7 years	2.262	0.805
8+ years	2.371	0.541
Enrichment*		
0-2 years	3.182	0.401
3-7 years	2.92	0.556
8+ years	3.178	0.366

*significant at the .05 level

4.5.2.1.6 FVM Demographics overview

For these participants, the males rated significantly higher than females on the social function scale. The younger participants rated the career function significantly higher than the rest of the participants. The greater the number of hours volunteered per week, the greater the rating on all of the FVM scale factors. Finally, those whose length of volunteering was greatest, scored the highest on the social and enrichment factors

4.5.2.2 FVM and Satisfaction

4.5.2.2.1 Introduction

Clary et al. (1998) suggest that the VFI is a reliable measure of the underlying motivations that influence initial intention to volunteer and satisfaction with the experience as well as intention to remain in volunteering service. The potential for increasing satisfaction with experience and intention to remain is enhanced by matching the principal initial motivators with the volunteering activity. Further, it is postulated that participants who score high on all six VFI factors are more likely to be satisfied with their volunteering experience than those who register low scores. These views will be explored in this study with faith-based volunteers using the FVM scale.

4.5.2.2.2 Summation of Function Scales

The scores for each of the four factors: values, enrichment, social and career, were added to determine the participants' perception of the importance of these motivational factors when considered together. These totals were then divided into three categories: top third, middle third, and bottom third. A t-Test analysis was conducted comparing the top third with the bottom third in terms of their satisfaction responses. This analysis indicated that there was a significant difference in their satisfaction responses between the top third and the bottom third of the participant groups. The top third registered a mean satisfaction score of 3.303 (SD = 0.636) and the bottom third registered a mean satisfaction score of 2.939, (SD = 0.609) [t (33) = 2.371, p = 0.021].

These results from faith-based volunteers supported the prediction that those participants who scored higher on all four factors are more likely to feel satisfied with their volunteering experience than those who registered low scores.

4.5.3 Additional Initial Motivators

4.5.3.1 Introduction

As discussed in the literature review, research suggested that in respect of volunteering, there might be initial motivating factors other than the six functions proposed by Clary et al. (1998). Indeed, Wilson (2012) in his review of volunteering research, indicated that one of the limitations of Clary et al.'s VFI was that the set of motivation factors outlined was neither exclusive nor exhaustive. In this survey of faith-based volunteers, four items were perceived to have particular relevance to this context. Three of Esmond and Dunlop's (2004) motivators from the VMI: reactivity, reciprocity, and religiosity were added to the survey. Reactivity outlines the response of volunteers to critical events in their past; reciprocity represents the desire of volunteers to give back to the community and religiosity attempts to measure the degree to which religious beliefs act as an initial motivator. Another motivator, value congruence (Wright & Pandey, 2008), was also included. Value congruence reflects the alignment of individual volunteer values with those of the organization.

4.5.3.2 Non FVM Initial Motivation Functions

A scale was generated for each of these four non FVM motivational functions by calculating the mean of the respective responses (Table 4.9). The scales were all scored on a four point Likert scale where, 1 represented strongly disagree, 2 disagree, 3 agree and 4 strongly agree, with a positive statement relating to the degree of significance in their initial decision to volunteer. A scale mean of 2.5 or greater would indicate that a majority of this sample agreed or strongly agreed that the function was a strong motivator for their initial volunteering decision.

Table 4.9 Mean values of the non FVM function scales

Function Scale	Mean (M)	Standard Deviation (SD)
Value congruence	3.2685	0.60537
Reactivity	2.9352	0.82341
Reciprocity	2.5234	0.93512
Religiosity	2.9533	0.84620

4.5.3.2.1 Distinct Motivation Factors: Non FVM scales

The correlation coefficients between the respective non FVM motivation factors were all below 0.287 (Table 4.10) which would suggest that these factors are distinct and relevant motivators for these faith-based volunteers.

Table 4.10 Correlation coefficients between non FVM initial motivational factors

Factor	Value Congruence	Reactivity	Reciprocity	Religiosity
Value Congruence	1.0	0.287	0.173	0.078
Reactivity	0.287	1.0	0.260	0.155
Reciprocity	0.173	0.260	1.0	0.089
Religiosity	0.078	0.155	0.089	1.0

4.5.3.2.2 Non FVM Demographic Differences

t-Tests and ANOVA analysis indicated that there was no significant difference in the four non FVM initial motivation factors across the respective demographic categories for the following characteristics: gender, age, education level, hours per week volunteering, length of time volunteering.

4.5.4 Combined Initial Motivation Factors Ranking

The mean of the FVM motivation factors and the additional initial motivation factors was determined and these means compared to generate a ranking of the respective initial motivating factors (Table 4.11).

Table 4.11 Ranking

Motivational functions	Scale Ranking	Male	Female
Values	1	1	1
Social	5	4	5
Careers	7	7	7
Enrichment	3	3	3
Values congruence	2	2	2
Reactivity	4	5	4
Reciprocity	6	6	6

The values (personal) motivation factor registered the highest ranking of all the motivation factors. The function, values (organizational) congruence registered the next highest ranking. The careers motivation factor ranked the lowest with the reciprocity factor rating second lowest. In terms of gender there were considerable similarities in motivational factor ranking. There was, however, a difference in the social factor with males ranking this factor higher than females. The males, on the other hand, ranked the reactivity factor lower than the female participants.

4.6 EXPERIENCE FACTORS

4.6.1 Introduction

Along with the initial motivation factors (distal, initial motivating factors), the participants responded to four items relating to their volunteer experience (proximal factors): role identity, recognition, management structure and leadership support.

4.6.2 Mean experience factors

The mean values of the four experience factors are shown in Table 4.12. The leadership and management structure factors registered the highest mean values, 2.966 and 2.868 respectively. The majority of the participants either agreed or strongly agreed that they were satisfied with leadership support and management structure. In addition, most of the participants agreed or strongly agreed that volunteering formed an important part of their sense of role identity. In contrast, the

majority of the participants disagreed or strongly disagreed that receiving recognition was an important element of their volunteering experience.

Table 4.12 mean value of experience factors

Factor	Mean	Std. deviation
Role Identity	2.759	0.785
Recognition	2.243	0.913
Management structure	2.868	0.634
Leadership support	2.906	30.733

4.6.3 Experience Factors: Demographic Differences

t-Tests and ANOVA analysis indicated there was no significant difference in the four experience factors across the respective demographic categories for the following characteristics: gender, age, education level, hours per week volunteering, length of time volunteering.

4.7 EXPERIENCE OUTCOME MEASURES

The study explored two experience outcome measures: satisfaction and burnout. The participants were asked to indicate the degree to which they felt satisfied with their volunteering experience. In addition, the participants were asked to indicate the degree to which they felt they were spending too much time doing their volunteering duties. This response was to ascertain their perception of the level of burn-out they experienced while engaged in volunteering activity. Satisfaction had a mean of 3.074 (SD=0.567). Burn-out had a mean of 1.710 (SD=0.647). These results indicate that the majority of the participants in this study experienced a high degree of satisfaction with management structure, leadership support at the organization and their overall volunteering activities. Most of the participants perceived a low level of burn-out with their volunteer experience. t-Test and One-way analysis of variance showed that for this participant group, there was no significant difference in both satisfaction and burn-out ratings across gender, age, education level, career category, length of time volunteering and volunteering hours per week. Correlation between the two outcome measures (satisfaction and burn-out) was non- significant with a value of -.144. This suggests that these are distinct non-linked factors of volunteer experience.

4.7.1 Satisfaction

Studies in the literature suggest that volunteer satisfaction with experience and its proposed link to intention to remain are promoted when individual initial motivating factors are matched with corresponding volunteering activity (Clary et al., 1998; Esmond & Dunlop, 2004; Finkelstein, 2008a). Further, experience factors such as role identity (Chacon et al., 2007; Grube & Piliavin, 2000), recognition (Esmond & Dunlop, 2004), and management structure and leadership support (Brinckerhoff, 1999; Drucker, 1999; Hong, 2012; Oostlander et al., 2014; Wilson, 2012) have also been linked with positive volunteering experience and job satisfaction. Finally, the literature acknowledges that there may be links between respective demographics and experience outcomes. These three elements suggest a theoretical model that may be adopted to gain greater understanding of satisfaction with volunteering experience.

This theoretical volunteer experience outcome model was adopted to explore the potential relationships between the participants' satisfaction with their volunteering experience and; the initial motivating factors, (FVM scales, non FVM scales), experience factors (role identity, recognition, management structure, leadership support); and demographic factors. In order to ascertain the nature of these relationships, regression analysis was carried out. Correlation analysis identified four initial motivators: two FVM scales (values, enrichment), and two non FVM scales (reactivity, values congruence) were significantly correlated with satisfaction with volunteering experience. Three experiential factors: role identity, management structure, and leadership support, were also shown to be significantly correlated with satisfaction with volunteering experience.

In terms of the participants' satisfaction scores (dependent variable) the first model for regression consisted of those factors which correlated significantly with satisfaction: values, enrichment, reactivity, value congruence, management structure, and leadership support. None of the demographic factors were significantly correlated with satisfaction and were therefore not included in this analysis. This first regression model accounted for 30.5% of the explained variance in volunteer satisfaction. Backward regression generated a three significant predictor regression

model for volunteer experience satisfaction and accounted for 28.7% of the total variance in volunteer experience satisfaction (Table 4.13).

Table 4.13 Multiple regression analysis for predictors of volunteer satisfaction with experience

Factor	R Square	Beta	t-Value	Sig
	0.287			
Value congruence*		.308	3.420	0.001
Management structure*		.246	2.779	0.006
Role Identity*		.182	2.158	0.033

*Significant at the 0.05 level

For these participants, the strongest predictor of satisfaction with volunteering experience was congruence between participants' personal values and the perceived values of the organization in which they were volunteering (p = 0.001). This was followed by the participants' perception of the quality and appropriateness of the management structure for the day to day volunteering practice (p = 0.006). The extent to which the volunteers internalized their specific role and the extent to which significant others identified them with this role, was the third significant predictor of volunteer satisfaction (p = 0.033).

4.7.1.1 Pathways to Volunteer Satisfaction with Experience

To explore both multiple and interrelated associations simultaneously, generating both direct and indirect pathways from model factors to volunteer experience satisfaction, structural equation modelling (SEM) analysis was used. SEM is a multivariate procedure that adopts a confirmatory approach in analysis. This form of analysis provides an efficient pathway for describing the latent structure in a set of observed variables and how these variables are related to one another (Byrne, 2010).

Adopting a job satisfaction theoretical model, satisfaction was postulated to be influenced by demographics, distal factors (initial functions) and proximal factors (volunteer experience elements). The selection of specific demographic factors, distal and proximal components was determined by identifying significant item to item and item to satisfaction correlation.

Correlation data indicated that most demographic factors had little or no interrelated association with the other model factors. The theoretical job satisfaction model then consisted of the distal factors (values, social, career, enrichment, value congruence, reactivity, reciprocity), which could be linked directly or indirectly through the proximal factors to satisfaction with volunteer experience. The proximal factors for this model were: role identity, recognition, management structure, and leadership support (Figure 4.1).

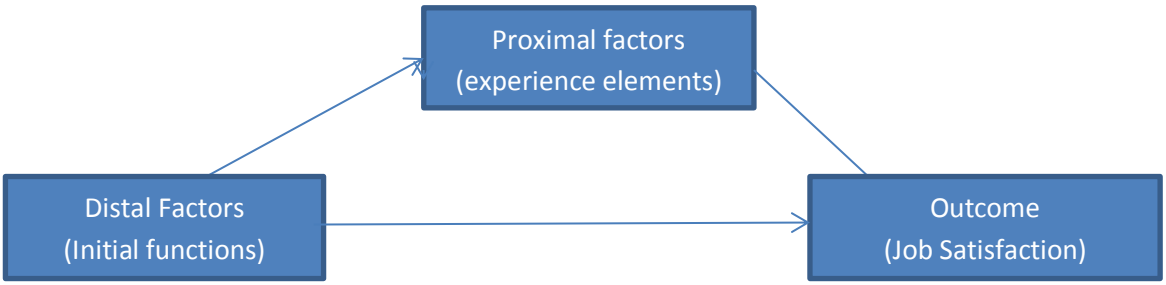


Figure 4.1 Job Satisfaction SEM Theoretical Model

Structured equation modelling analysis was applied to this job satisfaction model. An iterative process eliminated pathways whose path coefficients were not significant (Byrne, 2010; Joreskog & Sorbom, 1993) to generate a final model in which all pathways were significant at the .05 level (Figure 4.2). The Incremental Fit Measures demonstrated a good overall model fit: NFI = .98, RFI = .96, CFI = 1.00 and RMSEA = < .01 (Incremental Fit Measures greater than .90 and a RMSEA equal to or less than .08, Byrne, 2010). These data supported the theoretical model adopted for this analysis.

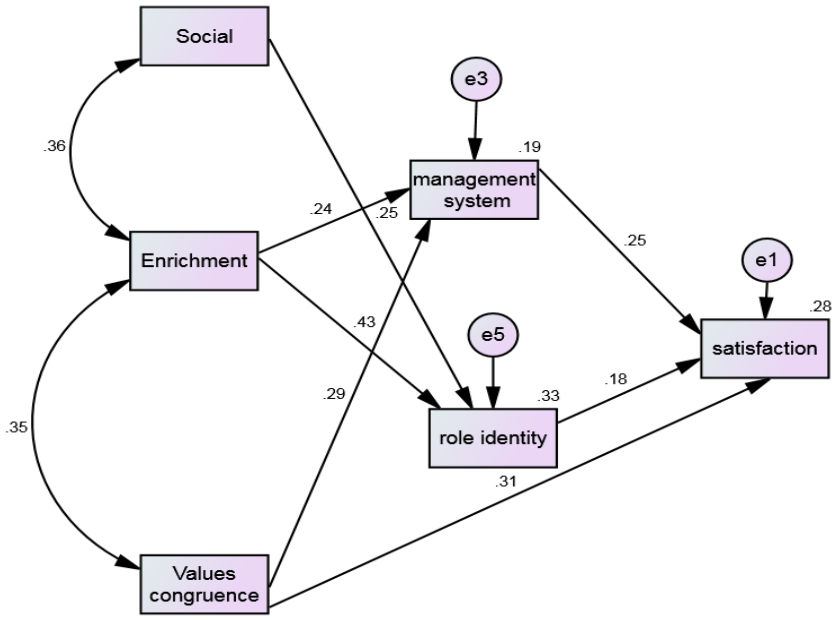


Figure 4.2 Pathway model linking distal and proximal factors with volunteer job

Firstly, based on standardized estimates (B's), value congruence had a considerable direct impact on satisfaction (B = .31), which suggested that those individuals who felt that their individual values were strongly aligned with those of the organization for which they volunteered, were more likely to report greater satisfaction with their volunteering experience. Secondly, the variable management system also had an important direct impact on satisfaction (B = .25). Participants who perceived that the volunteer management structure adequately met their needs and expectations were more likely to express satisfaction with their volunteering experience. Finally, role identity had a smaller but still significant direct impact on volunteer satisfaction (B = .18). Volunteers who strongly identified with their volunteer role and who perceived that significant others recognized their volunteering role, were more likely to say they felt satisfied with their volunteering experience.

The model also suggested several indirect pathways to volunteer job satisfaction. Both the social and enrichment factors had an indirect impact on satisfaction through the proximal factor, role identity (B= .05, B = .08). Value congruence and enrichment had an indirect impact on satisfaction through the proximal factor, management systems (B = .07, B = .06). These results suggested that an individual's perception of identification with role identity was influenced by interpersonal relationships (social) and a sense of self-worth (enrichment). Additionally, analysis indicated that for these volunteers, their evaluation of management practices was to some extent affected by their perception that the system afforded the potential for personal growth and enhancement (enrichment). Management practices were also somewhat impacted by a sense of sharing mutual value systems (value congruence).

Enrichment and value congruence factors accounted for 19% of the variance in the management system factor, while the social and enrichment factors accounted for 33% of the variance in the role identity factor. The overall model, based on significant distal and proximal factors, accounted for 28% of the variance in satisfaction with volunteering experience. Further, this model suggested that value congruence was the greatest single contributor to satisfaction with experience followed by management systems, role identity, enrichment and social factors.

4.7.2 Burn-out Potential

The literature identified a link between a volunteer's individual initial motivating factors and their volunteering experience (Clary et al., 1998, Esmond, 2004). Further, work-based factors (volunteer experience) were also associated with burn-out (Lizano & Barak, 2015; Maslach, 2003). In addition, the literature pointed to the potential relationship between respective demographics and experience outcomes (Penner, 2002). These three elements suggested a theoretical model that could be adopted to gain greater understanding of the volunteering experience of potential burn-out.

This theoretical volunteer experience outcome model was adopted to explore the potential relationships between the participants' perception of potential for burn-out in their volunteering experience and the initial motivating factors (FVM scales, non FVM scales), experience factors (role identity, recognition, management structure,

leadership support) and demographic factors. In order to ascertain the nature of these relationships, regression analysis was carried out.

Correlation analysis identified two initial motivators: one FVM scale: Career and one non FVM scale: Value congruence, which were significantly correlated with perception of burn-out in their volunteering experience. Three experiential factors: recognition, management structure, and leadership support, were also shown to be significantly correlated with potential for burn-out in volunteering experience for this sample. One demographic factor: length of volunteering service was shown to be significantly correlated to perceptions of potential for burn-out in volunteering experience.

In terms of the participants' burn-out scores, the first model for regression consisted of those factors which correlated significantly with burn-out perception ratings (independent variables): value congruence, career, recognition, management structure, leadership support and length of time volunteering. This first regression model accounted for 34.6% of the explained variance in volunteer perception of potential for burn-out. Backward regression generated a 3 significant predictor model for volunteer perception of potential for burn-out and this accounted for 34.5% of the total variance in volunteer perception of burn-out possibility (Table 4.14.

Table 4.14 Multiple regression analysis for predictors of volunteer perception of potential for burn-out.

Factor	R Square	Beta	t-Value	Sig
	0.345			
Value congruence*		-.218	-2.436	0.017
Leadership support*		-.188	-2.014	0.047
Recognition*		.326	3.610	<0.001
Career		.180	1.975	0.051
Length of time volunteering		.147	1.763	0.081

*Significant at the 0.05 level

For these participants, the strongest predictor of potential burn-out in volunteering experience was their perception of the importance of receiving recognition for their volunteering efforts ($p < 0.001$). This meant that the greater their sense of the importance of receiving recognition, the more likely they were to perceive that they

were spending too much time volunteering. For these participants, value congruence was the second significant predictor of volunteer perception of burn-out ($p = 0.017$). For this sample, the higher the level of congruence between individual values and that of the organization, the less likely they were likely to perceive themselves as spending too much time volunteering. This was followed by the participants' perception of leadership support ($p = 0.047$). This meant that the stronger their perception of support received from leadership, the less likely they were to think that they were spending too much time volunteering.

4.7.2.1 Burn-out Pathways

Structured equation modelling analysis was used to explore both multiple and interrelated associations simultaneously, generating both direct and indirect pathways from model factors to burn-out.

Adopting a burn-out theoretical model, potential for burn-out was postulated to be influenced by demographics, distal factors (initial functions) and proximal factors (volunteer experience elements). The selection of specific demographic factors, distal and proximal components was determined by identifying significant item to item and item to burn-out potential correlation.

Correlation data indicated that most demographic factors had little or no interrelated association with the other model factors. The theoretical burn-out model then consisted of the distal factors (value congruence, enrichment, career), which could be linked directly or indirectly through the proximal factors to burn-out. The proximal factors for this model were leadership support and recognition (Figure 4.3).

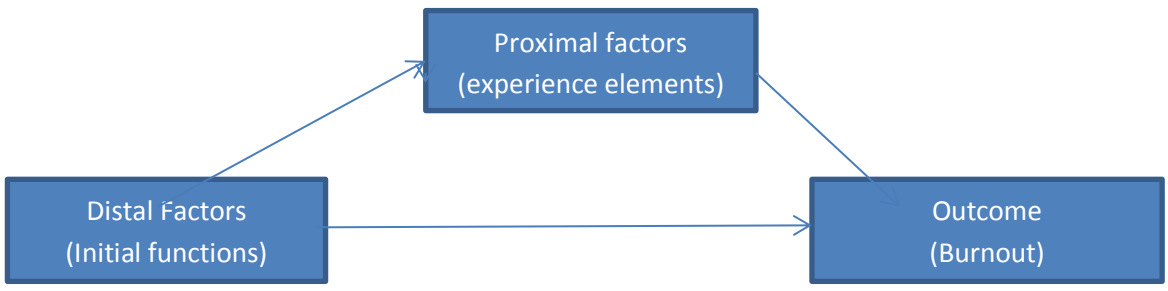


Figure 4.3 Potential for Burn-out SEM Theoretical Model

Structured equation modelling analysis was applied to this burn-out potential model. An iterative process eliminated pathways whose path coefficients were not significant (Joreskog & Sorbom, 1993) to generate a final model in which all the pathways were significant at the .05 level (Figure 4.4). The Incremental Fit Measures demonstrated a good overall model fit: NFI = .97, RFI = .84, CFI = 1.00 and RMSEA = < .01 (Incremental Fit Measures greater than .90 and an RMSEA equal to or less than .08 (Byrne, 2010). These data supported the theoretical model adopted for this analysis.

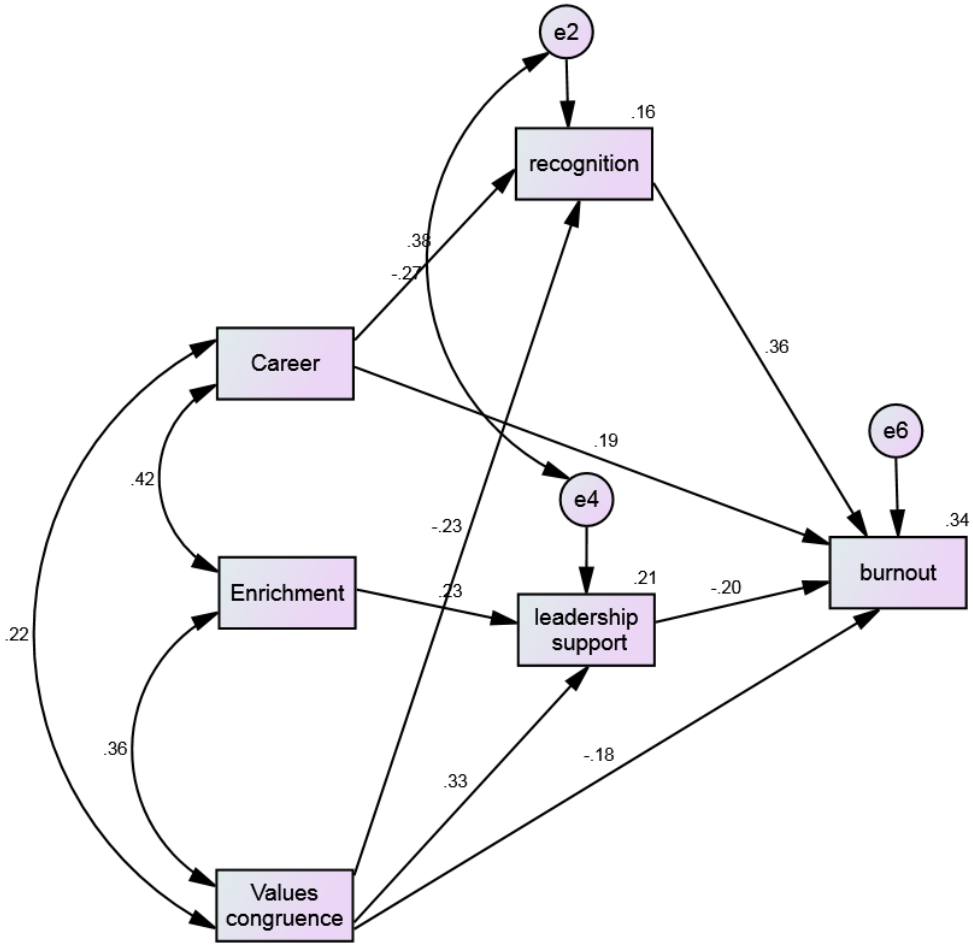


Figure 4.4 Pathway model linking distal and proximal factors with potential volunteer burnout satisfaction

Based on standardized estimates (B's), the career factor had a considerable direct impact on burn-out potential (B = .19), which suggested that those individuals whose initial motivation was strongly impacted by career considerations were more likely to perceive that they were susceptible to burn-out. Secondly, value congruence also had an important direct impact on potential burn-out although this was negatively correlated (B = -18). This suggested that individuals who were strongly motivated by value congruence in the initial phase were likely to experience less potential for burn-out if they perceived their values to be strongly aligned to that of the organization, and also, when they identified strongly with the mission statement of that organization.

The model also suggested several indirect pathways to burn-out. Both the value congruence and career factors had an indirect impact on potential for burn-out through the proximal factor, recognition (B= .08, B = .10). Value congruence and enrichment had an indirect impact on potential for burn-out through the proximal factor, leadership support (B =.07 B = .05). Results indicated that individuals for whom value congruence was high, had a lesser need for recognition and were less likely to perceive that they were spending too much time volunteering. Similarly, those for whom career was a significant factor in their volunteering and who did not feel a need for recognition for their volunteering, were less likely to feel they were spending too much time volunteering. Individuals for whom enrichment was an important factor in their volunteering and who perceived leadership support to be strong were unlikely to feel that they were heading for burn-out. Individuals who placed significant importance on value congruence and who had a perception of strong leadership support were less likely to perceive that they were spending too much time volunteering.

Career and value congruence factors accounted for 16% of the variance in the recognition factor, while the value congruence and enrichment factors accounted for 21% of the variance in the leadership support factor. The overall model based on significant distal and proximal factors accounted for 34% of the variance in potential burn-out with volunteering experience. Further, this model suggested that the following factors constituted the strongest potential deterrent to possible burn-out for this sample: value congruence, followed by a perception of considerable leadership

support, and then a sense of personal and social growth and development (enrichment). In contrast, the following factors contributed to volunteer sense of potential burn-out: the need for recognition of volunteering activities and the degree to which volunteering was undertaken to promote career opportunities.

4.8 DISCUSSION

This chapter adopted a quantitative orientation to investigate the underlying social and psychological motivations of a sample of faith-based volunteers within a hybrid Australian FBO. In particular, the applicability of the Volunteer Functions Inventory (VFI) to this context was explored in order to increase understanding of the initial motivations of faith-based volunteers and its implication for management. Further, this component studied the dynamics of the volunteer experience with particular attention to volunteer experience outcomes: satisfaction, and potential for burn-out. The central impact of management structure and leadership style on volunteer experience and outcomes were considered in the analysis.

A survey instrument was used to collect data from 110 faith-based volunteers at a hybrid FBO located in, NSW, Australia. The survey instrument consisted of four main elements: Demographics, initial motivators (distal), volunteer experience (proximal) and outcome measures. Factor analysis of the 30 VFI item responses from these faith-based volunteers resulted in the formulation of a four function structure (FVM) scale as a better fit for measuring the initial motivation functions for this sample rather than the six functions (VFI) originally suggested by Clary et al. (1998). The FVM scale consisted of the following functions: values, social, career, and enrichment. The first three functions corresponded with Clary et al.'s (1998) VFI functions. Clary's values function is defined as an expression of individual values relating to altruistic and humanitarian concerns for others. The social function is outlined as applying to relationships with others and the third, career, is seen as representing opportunity for career-related benefits. The final function consisted of some elements relating to both the VFI's understanding and enhancement functions. With reference to a real world construct, elements from the two functions were combined to form a new function, enrichment, which consisted of a combination of four items each from the understanding and enhancement VFI functions.

The items within this fourth factor, enrichment, highlighted learning and self-development as motivational functions of volunteering for this sample. These volunteers appeared to be motivated by activities that provide opportunities for continued learning and self-development. Similarly, in a study of mature volunteers, Yoshioka et al. (2007) combined items from the VFI understanding and enhancement categories to generate a single function. The explanation given for combining the two functions was conceptually similar, suggesting that the desire of senior volunteers to be enriched by the opportunity to learn and grow through volunteering constituted a motive to volunteer. Even though the current study included more items from each of these two VFI functions to create an enrichment category, the rationale for creating a single category bears similarity to the study by Yoshioka et al. (2007).

It is suggested, however, that an understanding of the enrichment function in this study is wider than simply a combination of Clary et al.'s (1998) two functions. In the context of faith-based volunteering, personal learning and growing might well include a spiritual dimension.

In this study, Clary et al.'s (1998), protective function, described as a means of addressing personal problems, was eliminated. There is suggestion in the literature that the protective function is a motivator for religious volunteers (Musick & Wilson, 2008). This was not indicated strongly in the data for this sample. A possible explanation for the result in this study is that participants' view their volunteering as essentially altruistic in nature. Consequently, reference to ego-directed motivation could be considered to be too self-focussed and inconsistent with their faith belief system.

Given the tested reliability of this final four factor structure of the underlying social and psychological motivations of faith-based volunteers, this new four factor instrument, the Faith-Based Volunteer Motivation scale (FVM), is deemed to best reflect the initial motivations of faith-based volunteers in this context. This is in line with Clary et al.'s (1998) suggestion that the six function structure of the VFI is of generic significance and that other contexts may well suggest more or fewer initial motivating functions. There are numerous examples of studies in the literature in

which the applicability of the VFI has been explored, to name but a few: (Akintola, 2010; Chacon et al., 2007; Clary, Snyder, & Ridge, 1992; Esmond & Dunlop, 2004a; Okun et al., 2016; Penner, 2002; Stukas et al., 2016; Yoshioka et al., 2007).

The data indicated that for this group of faith-based volunteers, Clary et al.'s (1998) values function represented the strongest initial motivating function. Similar results for the primary significance of this values function were also found in other studies (Clary et al., 1992; Esmond & Dunlop, 2004b; Omoto and Snyder, 2002; Yoshioka et al., 2007). For this sample, the Clary et al (1998) values function was followed secondly by the FVM enrichment function and thirdly by the Clary et al. social function. These were strong motivators for the majority of this participant group. The Clary et al career function, however, was only a strong motivator for a minority of these faith-based volunteers and in particular for younger volunteers. Demographic analysis showed that for this sample the higher the level of education recorded, the less likely they were to be motivated by the career function. These results are similar to other Australian studies which found the values function to be the strongest motivator and career to be of lesser importance as initial motivating functions for the samples in their studies. In a mega-study involving more than 2,400 volunteers from 15 different organizations in Western Australia, participants ranked values as the most significant motivator in an amended VMI (Esmond & Dunlop, 2004). Although the career function was regarded as less important, it was nevertheless a significant motivator for younger volunteers (Esmond & Dunlop, 2004b). In another Australian study which investigated motivations to volunteer and their association with volunteer well-being, more than 4,000 volunteers from the state of Victoria, ranging in age from 18-89 years old, were surveyed. Results indicate that value expression gained the highest ranking order while the career function was cited as the least important reason for volunteering (Stukas et al., 2016).

Further, the current study found that those participants who scored high on all four of the FVM scale functions were more likely to feel satisfied with their volunteering experience than those who registered low scores. These results were in line with Clary et al. (1998) stance that matching volunteer initial motivations with corresponding volunteering experience, potentially increased satisfaction and, by

implication, retention to remain in volunteering service. These results offer further support for the applicability of the FVM to this sample of faith-based volunteers.

For participants in this study, the males rated the social function as a significantly more important reason for volunteering than the females. A similar result was recorded in a study by Stukas et al. (2016) who found, however, that women rated all motivations higher except for the social function.

In the current study, the younger participants rated the career function significantly higher than other age groups. Several studies show this correlation between youth and the career function (Okun et al., 2003; Clary et al., 1996; Stukas, 2016). Conversely, a cross-cultural study by Handy et al. (2010) found that although resume-building may be strongly associated with initial motivation to volunteer, students were more likely to be influenced by benefits of altruism and social motivation. The literature proposes in general the career function is not supported by mature volunteers. In fact, studies with older volunteers eliminated the career function on this basis (Yoshioka et al., 2007).

Results also indicated that the greater the number of hours volunteered per week, the higher the rating on all the FVM scales. Those participants for whom the length of volunteering was the greatest, scored significantly higher ratings than the rest of the participants on the social and enrichment functions. This suggested the possibility that volunteers for whom the social and enrichment functions constituted significant initial motivators are more likely to remain in volunteering service.

Sequentially, the Non FVM scales were added to the FVM scales to investigate the combined ranking for initial motivators. Two Non FVM factors from Esmond and Dunlop's amended VMI (2004) were incorporated; reactivity and reciprocity. The VMI reactivity scale is described as volunteering out of a need to address personal hurts or experiences from the past. The reciprocity scale is outlined as offering individuals the chance to help others in the belief that this will bring about benefits for the volunteers themselves. This function is encapsulated in the popular saying, 'What goes around comes around.' The religiosity scale, which was dropped from

the final amended VMI, asks participants to rate the importance of religious beliefs as a reason to volunteer

Value congruence is regarded as a synergy of individual beliefs with those of the organization. When the initial motivators of value congruence, reactivity and reciprocity, (Non FVM), were combined with the FVM scale initial motivators, the values motivation function registered the highest ranking. Second highest ranking was assigned to value congruence, with enrichment registering the next highest ranking. The career function ranked the lowest and the reciprocity function the second lowest. This lower rating of the reciprocity function was in contrast to the results of the study by Esmond and Dunlop (2004) which ranked reciprocity as the second highest motivation. This difference in result could possibly be owing to the interpretation of reciprocity as an ego-directed motivation by these faith-based participants, whereas the Esmond and Dunlop (2004) term appeared more to imply elements of altruism.

When participants were asked to respond to items relating to volunteer experience in relation to management practice, the majority agreed they were mostly satisfied with leadership support and management structure in respect of volunteering activities at the organization. Most of the participants agreed that volunteering formed an important part of their sense of identity. Participants of this study disagreed, however, that receiving recognition for their volunteering experience was an important aspect of their volunteering experience. This finding was similar to results of a study with emergency volunteers which found that participants declaimed recognition in favour of free training and acknowledgement (Haug & Gaskins, 2012). This was an interesting result given that it is generally accepted that recognition in the workplace is desired by paid and unpaid workers. The result from this study was also in contrast to the results of Esmond and Dunlop's (2004) study in which participants rated recognition highly.

An additional aim of the current study was to explore a little researched domain identified in the literature: the dynamics of satisfaction with faith-based experience. Data from analysis to explore the relationship between satisfaction, the functions of the FVM scale and demographic elements indicated that demographic factors were

not a significant predictor of satisfaction with experience for this sample. Structured equation modelling (SEM) analysis results suggested that two variables: value congruence and management structure, had considerable direct impact on satisfaction with volunteering experience for this sample. Consequently, those faith-based volunteers who perceived a strong alignment between their personal values and those of the organization and who, in addition, felt that the current management structure adequately met their needs and expectations, were more likely to express satisfaction with their volunteering experience.

Although role identity represented a correspondingly smaller pathway, it still had a significant direct impact on the perceived satisfaction levels of this sample. It was suggested that volunteers who identified strongly with their volunteering role and who felt they were recognized by others as such, were more likely to feel satisfied with volunteering. In this study, however, it is possible that participant perception might encompass a broader perception than that of specific volunteer role identity as outlined by Chacon et al. (2007). It could be that these faith-based volunteers interpret identity in terms of their faith beliefs and results could consequently incorporate perception of specific characteristics of a faith-based volunteering.

In keeping with the overall conception in relation to the complex dynamics comprising volunteer satisfaction with experience, SEM analysis indicated several indirect pathways that influence volunteer satisfaction for this sample. These indirect pathways suggested that individual role identity was influenced by interpersonal relationships and a sense of learning and growing during that experience. This was in line with the view of Chacon et al. (2007) who suggested that the recognition of significant others constitutes an important element of role identity. In addition, it is proposed in this study that management structure, which was shown to have a strong direct pathway to satisfaction, could be indirectly influenced by a sense of value alignment with the organization and a perception that management structure allowed for the potential to learn and grow during the course of volunteering activities. This result calls for the awareness of management to ensure that organizational values and mission statements are consistently reinforced. The need to create an environment which fosters the opportunity for individual volunteers to learn and grow, both in physical skill sets and cognitively, was also reinforced by this result. These

suggestions from the results are important for management and leadership practice when it is considered that the model, consisting of significant distal and proximal factors, represent 28% of the variance in satisfaction with volunteering experience.

The second volunteer outcome phenomenon considered in this study was burn-out. Similarly, a theoretical model, incorporating distinctive distal and proximal factors as well as demographic features, indicated direct and indirect pathways to potential for burn-out in this study. Three significant direct pathways to burn-out potential were indicted: career, value congruence, and recognition.

Clary et al.'s (date?) career function emerged as the strongest direct pathway to potential volunteer burn-out. This result indicated that individuals in this sample, who are strongly motivated by career considerations in the initial phase of volunteering, were more likely to be susceptible to burn-out during the volunteering experience. The indirect link to potential burn-out through recognition could imply that the expectations adopted by an individual to enter a specific career path through the avenue of volunteering, could create intensified pressure which could potentially result in burn-out. This last view was based mainly on rational linking and should be subjected to further research study.

Value congruence was indicated as having an important direct impact on potential for volunteering burn-out, although this was negatively correlated (B = -18). This suggested that individuals who were strongly motivated by value congruence in the initial phase, would potentially experience less burn-out if they perceived their values to be strongly aligned with that of the organization The negative direct pathway to burn-out via value congruence suggested that individuals who were strongly motivated initially by a synthesis between social and individual values with organizational values, would potentially be less likely to experience burn-out. Value congruence, in conjunction with enrichment, influenced burn-out indirectly through leadership support. These results suggested that individuals who have a strong sense of values congruence and a lesser need for recognition, perceived less stress related to excessive volunteering hours. Overall results indicated that management practice incorporating steps to counter potential burn-out, through consistently emphasizing the synergy between individual and organizational values; showing consistent,

supportive leadership; and creating an environment which fosters opportunities for personal growth, were likely to lessen the potential impact of burn-out among volunteers in this context.

Contrary to expectation, perceptions of potential burn-out did not impact significantly on volunteer satisfaction with activities, despite an increased workload. This finding was somewhat contrary to those in other studies which suggested a link between burn-out and job satisfaction (Brewer & Clippard, 2002; Lee et al., 2011). A study by Lizano and Barak (2015), however, found a link between job satisfaction and rates of emotional exhaustion, but no direct link between job demands and job satisfaction. Their results were in line with the findings of the current study which showed that burn-out was a complex phenomenon, impacted by several direct and indirect pathways.

In summary it is proposed that for faith-based volunteers in this Australian hybrid FBO, initial underlying functions identified in the FVM scale were strong drivers in the antecedent phase of volunteering. The Clary et al. (1998) values function emerged as a principal motivational function for all participants, but it appeared that volunteer sustainability was impacted positively if the experience was matched with the social and enrichment functions.

The four functions of the FVM combined with the three Non FVM functions were shown to constitute a composite set of initial motivating factors for this sample of faith-based volunteers. Participants ranked the Clary et al. (1998) values function overall as the highest initial motivation function. This was followed by value congruence and the FVM enrichment function. There was no gender difference noted in the top three initial motivating functions for this sample. There were, however, gender differences for the functions following the initial three: Esmond and Dunlop's (2004) reactivity, and the Clary et al. (1998) social functions. Males in this study rated the social function higher than did the females while a reverse order was noted for Esmond and Dunlop's (2004) reactivity function which was rated more highly by the female sector of this sample. Esmond and Dunlop's reciprocity function and the Clary et al. career function received the lowest ranking in this study. In addition, no gender difference was noted for these lesser ranked initial motivating functions.

Overall results from the quantitative orientation hold significant implications for enhancing effective management practice in this context. An awareness of the initial motivating functions will enable recruitment drives to match the four FVM and the three Non FVM motivating functions with volunteering activities, thus increasing the potential for faith-based satisfaction with experience.

Value congruence was shown to have a strong direct impact on both satisfaction with experience and burn-out. Results suggested that the potential for burn-out may be countered by incorporating an awareness of value congruence, leadership support and the opportunity for personal growth into volunteer management strategies.

Results from the quantitative paradigm resulted in the development of a new measure, the FVM scale, which identified the initial underlying social and psychological motivations of faith-based volunteers at an Australian hybrid FBO. Additional functions were added, giving credence to Clary et al. (1998) suggestion that in further studies, other motivational functions in specific context and particular volunteering types, may well emerge. In addition, important direct and indirect pathways to volunteering outcomes, such as satisfaction and burn-out, emerged from SEM analyses. This suggested the necessity for appropriate management structure and leadership support. Several issues, critical for a more holistic understanding of faith-based volunteering in this context, have been raised in the quantitative discussion.

These results highlighted the necessity for seeking additional in-sights from in-depth conversation to extrapolate perceptions of both volunteers and volunteer leaders and management in order to understand more comprehensively the experience of faith-based volunteers in a hybrid FBO. This is the business of the next chapter.

CHAPTER FIVE
QUALITATIVE PARADIGM ANALYSIS RESULTS

5.1 INTRODUCTION

This chapter will discuss the results of the qualitative strand of the research. This strand adopted a convergent, parallel, mixed methods approach to explore factors that impact the volunteering process of faith-based volunteers in an Australian hybrid faith-based organization. Although the quantitative and qualitative strands are discussed separately, this is essentially to facilitate understanding. In practice the strands ran concurrently and data collection and analysis were undertaken simultaneously alongside theoretical sampling and a constant comparative method.

In the qualitative component, the research explored meaning through multiple perspectives of participants involved in faith-based volunteering. The results from the semi-structured interviews and focus groups were significant in addressing the problem posed by the research question and, in particular, the sub-questions. Allowing volunteers to voice their perspectives added valuable insights into the faith-based volunteering experience, and into ways of facilitating effective management practice.

This section will discuss the results of the procedures for analysis following a Grounded Theory (GT) approach broadly based on the classical outline of Strauss and Corbin (1990). Results will outline principal themes which emerged from categories identified from saturated lines of inquiry using the constant comparative approach. Although the analysis ascribes to the suggested structural procedures of a GT approach, the view of Ezzy (2002) is adopted whereby trustworthy and rigorous qualitative research does not depend on simply following correct procedures, but from the standpoint that interpretations and meanings are situated in the perceptions of the participants. The principle themes will then be discussed in terms of a presentation model of volunteering with reference to the literature. Finally the identification and relevance of the emergent themes will be reviewed in a summary statement.

5.2 SAMPLE

The qualitative sample was discussed comprehensively earlier in chapter three. By way of summary, salient points are reiterated to underscore the difference in sampling approach from that employed for the quantitative strand: principally it is reiterated that for qualitative analysis the final number of participants is not determined a priori. In the opening sampling stage, the purposeful sampling technique allowed for the representation of a wide spectrum of variables depicting faith-based volunteering for this population. Twelve females and four males were interviewed using a semi-structured interview process. The participants, ranging in age from 18 to 84 years, were selected from the same group which completed the research survey. In line with relational and variational sampling, two additional male participants, representing the 23-34 years old age category, were added to the sample. In the selective coding stage, discriminate sampling was employed to interview four additional volunteers in other faith-based contexts in order to saturate lines of inquiry. The information gleaned from these cross-cultural conversations added rich density and illumination to the concept of faith calling. These last four cross-cultural interviews were not added to the final sample tally on account of the deliberate choice that their interviews would specifically address only a single line of inquiry. The total number of interviews, adopting a semi-structured approach, was settled at 18 and this is regarded as adequate in terms of the recommended number of interviews for GT research (Creswell & Plano Clark, 2007).

There were no missing data as all participants started and completed the interview process and responded voluntarily and adequately to all questions. No ethical or safety issues arose during the course of the interview process. Each participant was allocated an identity letter as well as a gender and age category code, so to insure anonymity in the analysis process. Participant validation was carried out in post analysis by means of informal follow-up conversation.

5.3 VALIDATION AND RELIABILITY

The lack of consensus in respect to the issue of validity and quality in mixed methods research has been outlined in chapter three. As discussed, the unresolved differences and ongoing debate is acknowledged particularly as it relates to the nomenclature of mixed methods research validity.

Although discussion of the language of quality is beyond the scope of this research, it is noted that Creswell and Plano Clark (2011) refer to the checking of the quality of data in both quantitative and qualitative orientations as 'validity'. Alternative terms such as 'inference quality' (Teddlie & Tashakkori, 2009) and 'legitimation' (Onwuegbuzie & Leech, 2006) have been proposed in an attempt to divorce the description of qualitative from quantitatively associated terminology. For the purpose of consistency and ease of understanding, the term, 'validity', will be used to denote the checking of quality in both the quantitative and qualitative strands, with the understanding that there is a difference in orientation.

In the qualitative strand of this research a series of strategies was adopted to ensure qualitative validity. These measures have been discussed in detail in chapter three. In the qualitative component, validity is informed primarily by striving for the accuracy and transparency of the information obtained through the process of qualitative data collection (Creswell & Plano Clark, 2011). Multiple strategies to enhance qualitative validity are suggested by Creswell (2009). Several of these strategies were adopted in this study to ensure validity. These strategies included: member checking, triangulation, clarifying researcher bias, spending extensive time in the field, artefacts, conferences, and disconfirming evidence. A further form of verification suggested by Creswell (1998, p. 191) is the presence of "rich, thick description" which allowed the researcher to explore in-depth detail of the participants' experience. Displaying extracts from the primary text allowed the reader access to the perception of different voices, as well as offering an opportunity to take part in a collaborative exercise in accruing meaning about the research phenomena. Such rich data allows for the possible transfer of inferences to similar settings. Further, in this study, the stance advanced by Von Essen (2015) is adopted whereby participant voice is accepted as true to their perspective and any judgemental comment is

regarded as a third person perspective which would be contrary to the spirit of this research.

The researcher has declared the potential for bias at the start of this study being a new member of the organization with a history of faith-based membership. Although there may have been concerns about impartiality and participant relationship before the start of the research, in practice, an insight into the faith-based worldview and having a status of membership without history, worked to the advantage of participant relationships. Trust was established quickly on grounds of mutual faith-based membership ut without the concern of a priori knowledge of organizational dynamics. While strict boundaries of protocol were maintained, the researcher is confident to report that interviews were conducted in a relaxed atmosphere where every effort was made to ensure participant value. This approach represents a verification procedure described by Creswell (1998).

It is acknowledged by the researcher, however, that despite all efforts to the contrary, a neutral qualitative researcher is a fallacy and there is no denying the subtle influence of researcher identity and worldview (Ezzy, 2002). In line with a pragmatic underpinning it is also recognized that knowledge is provisional and that there is no one final analysis. Qualitative analysis does, however, allow for the emergence of patterns of human behaviour which provide valuable insight into research phenomena. As such the current qualitative findings add to the ongoing conversation about faith-based volunteering in a specific context.

5.4 PATHWAY TO EMERGENT THEMES

After completing 18 formal in-depth interviews supplemented by a number of informal conversations to add further understanding to certain aspects of the volunteering process, the researcher was satisfied that no further information in relation to the codes and emerging theory appeared to be forthcoming. It was therefore deemed that saturation had been reached on theoretical grounds based on the continuous collection and analysis of the data.

The interviews were audio-taped and transcribed into Word document from where they were imported into a computer-assisted qualitative data analysis software programme, NVivo8. After an overall review of the interviews, participants were allocated a code and the text was examined for salient cues in an inductive open coding exercise. Coding took place on a sentence by sentence basis, searching for common patterns across interviews in an essentially exploratory process. Care was taken to ensure that coding was undertaken with the potential of identifying more than one level: "A mindset for coding" (Darlington & Scott, 2002, p. 145) was adopted to make certain coding was carried out with a general orientation to the research question, avoiding predetermined schemata and allowing categories to emerge without stricture.

Using the constant comparative approach, the data was dimensionalized into categories which were identified as saturated when no further properties were considered directly relevant. The process of comparing for similarities and differences is regarded by Strauss and Corbin (1990) as integral to the analysis process. These categories were not predetermined prior to analysis but emerged from the analysis. In the axial coding stage, the categories were abstracted to a higher level by clustering round central concepts. As an example, a central concept, affirmation, was axially coded with other associated codes, including recognition and reward.

Content analysis was carried out on the principal categories. Once a set of categories was established, analysis proceeded by exploring the interrelationship between the various categories as will be illustrated in the following section. As themes emerged, core categories were re-visited and additional informal conversations held with participants to support and verify specific areas of enquiry.

In line with inductive analysis, categories seemed to be magnetized to central ideas so that fresh themes emerged which incorporated and moved beyond pre-existing theory (Ezzy, 2002). Seven dominant themes materialized from this process and these related significantly to the research question. These central themes operate on a multi-level, interrelated mode which are discussed separately only and essentially for conceptual clarification.

In the qualitative analysis process which employed a grounded theory approach of disassembling and consequently reassembling the data, the following central themes emerged relating to factors that impact the volunteering process of faith-based volunteers at an Australian hybrid FBO: Spirituality (God and the Call); Core Volunteering Beliefs (Giving and Growing); Relationships (Belonging and Community); Valued (Affirmation and Acknowledgement); Autonomy (Structure and Voice); Language (Metaphor and Meaning); and Roadblocks (Over or Out?). These themes were repeatedly re-visited with reference to the data and explored in conjunction with observation and memos.

5.5 EMERGENT THEMES

5.5.1 Spirituality: God and The Call

5.5.1.1 Introduction

Spirituality was identified in selective coding as a meta-theme on which analysis became focussed. Spirituality became one of the central facets from which a theory of faith-based volunteering emerged. Importantly, results showed that for this sample, spirituality was not embedded in faith-based volunteering, but that motivation to volunteer flowed from an expression of a relationship with God and in response to biblical example. The following extracts from conversations indicated that for these faith-based volunteers, spirituality and The Call is a distinctive motivating factor. This is in accord with the view of Pargament (2013) who proposes that considering spirituality as a distinctive motivation and process allows for theoretical, practical and empirical richness of inquiry. The distinctiveness is clearly defined in conversations in this study. A mature male participant in discussing his motivation for volunteering explained:

> *A motivation is to know that that's what God wants for you.*

An adult female volunteer responded:

> *I think it's just my love for God. I think I love God so much and I just want to serve His house and be a part of the bigger picture.*

A mature female participant added:

> *Well, I've always in the past volunteered in churches because of my love for God.*

A young female volunteer gave a youth perspective:

> *So, it's our love for God. It's kinda like our gift to God. For everything He blesses us with, we give our gifts and our talents back to Him.*

As one mature volunteer leader, who has served in a voluntary capacity for 45 years, said:

> *For me; it's because of who I am in Christ and who I know: I know my God.*

The above quotations indicated a strong distinction for this sample between religiosity and spirituality as a primary distinctive motivating factor; where the former is more generally associated with the public practices in religious institutions and the latter with an individual's relationship with the divine. This is an important result given the view aired in scholarly writing that, in the past, psychologists in general have neglected spirituality as a motive in and of itself (Pargament, 2013). It is noteworthy too given that in general use, the terms religiosity and spirituality, have been often confused and applied interchangeably.

Comprehension becomes more detailed when definitions of religion are clarified (Von Essen et al., 2015). In his study, Pargament (2013) suggests that conceptualizing spirituality as distinctive, helps to address the tension between the understanding of spirituality and religion which have become polarized concepts. In this study, the majority of participants reacted negatively to the term, religion, when it was associated with compliance to a set of rules. The use of the term, religion, was more favourably viewed when it was used to imply a wider context of faith. This might make a contribution to understanding too why the majority of these participants preferred the phrase; 'responding to God' rather than 'pleasing God' when discussing reasons for volunteering. The latter phrase was seen to relate to the term 'religiosity', which implied placating an austere, legalistic God. Consequently, the use of the term 'religious' was shunned by these participants when they described their reasons for volunteering. They preferred rather, the term 'spiritual'.

By analyzing the perceptions of spirituality for this sample, it became clear that spirituality was indeed a primary motivating force for faith-based volunteers in this study and that the voice of participants fostered a richer understanding of spirituality in faith-based volunteering. It helped to clarify too the seeming complexity of

concepts relating to free choice to serve and a traditional link to serving from religious obligation. Contrary to a traditional perception that faith-based volunteers sign up for volunteering as a result of a sense of obligation or duty, most participants in this research talked about their decision to volunteer as related to revelation. The following reply from an adult female participant echoed the view expressed by many of the participants in conversation:

> *I think probably the difference is revelation: understanding that – it's not because I have to or I should or I'm expected. But really because God's gifted me and enabled me and shaped me to play a part in the big picture that He has.*

5.5.1.2 Two dimensions: divine and human

Before examining focal facets of this multi-dimensional phenomenon, spirituality, it was essential firstly to take a step back in order for the compounded complexity of the qualitative results to crystallize into an overall view. The collective data informed a theoretical perspective which suggested that, for these faith-based participants, motivation to volunteer operates principally on two levels: the divine and the human. How these two elements intertwined and interrelated with each other and other themes, became the fascinating consideration of the following section in which results suggested, not only that faith-based motivation should be considered in the context of both relationship with the divine and human, but that it must be seen as a dynamic process. There was some similarity to the findings of a study by Netting et al. (2006) who proposed that while the guiding philosophies of faith-based service originated from and a divine source, they were developmentally internalized into worldviews by human participants.

It became evident from the data that, for these faith-based participants, although spirituality undergirds and spikes at every stage of the volunteering process, it is inextricably connected at each step to the human element. The duality of concept is implied in the title of the theme of spirituality identified from the data: God and the Call, where God refers to the divine element and the Call to the human operationalization and connection. The complexity of this phenomenon is in accordance with the view of Ozorak (2003, p. 287) who writes that, "the relationship between a person's sense of God and willingness to serve humanity is clearly

complex." The duality of strata was well illustrated in the comment from a young female who volunteers in the coffee shop at the FBO:

> *Yeah, it's to see God and to see someone get a cup of coffee but get God as well in that. It's just a coffee but it really does change someone's life if they have a bad day, you know.*

5.5.1.3 Volunteering and Serving

A relationship with the divine for this sample of faith-based volunteers inevitably led to a call to serve. In the course of conversation, it became clear that some participants used the terms 'volunteering' and 'serving' interchangeably. In some instances, participants specified a preference for describing their prosocial behaviour, not as 'volunteering, but as 'service'.' As one young male volunteer, speaking about his service to the organization, noted:

> *Whereas for me ……volunteering is……..Ah, I don't even see it as volunteering.*

An interesting view was offered by another young adult male volunteer who said that the term 'volunteering' was associated generally more with service to the community, while 'serving' was related principally to church volunteering activities.

Some other participants referred to their volunteering service as a ministry, thereby emphasizing the altruistic element of the spiritual aspect of faith-based prosocial behaviour. An adult male leader said:

> *I don't call it volunteering. I call it ministry…..So, I think for me, that is what keeps me interested: It's not about me. It's not about what I want to do. It's about what the church needs. That's why I serve.*

The significance of identifying conceptual understanding of terminology relating to faith-based volunteering, evident in this theme, will be more comprehensively discussed in the theme on language and meaning. Expanding on the definition of specific terms relevant to this theme led to important insights which added fresh understanding to faith-based volunteering. A prominent example related to participant perception of the difference between being spiritual and being religious. It resulted in fresh insight into a little discussed issue: volunteering and calling. The

rarity of discussion on religious calling and free choice which touches on similar themes, is noted by Von Essen et al. (2015).

5.5.1.4 The Call

5.5.1.4.1 Introduction

Within Western protestant communities, the concept of 'calling' has played a substantial and specific role. Calling in church history has been associated traditionally with a call to mission work or pastoral service. In terms of Calvinistic understanding, a differentiation was made between a general call to serve God and an individual call to a specific role. The call to serve transcends organizational missions and goals and is seen as externally derived from God (Netting et al., 2006).

For the majority of participants in this study, in all age groups, serving in a voluntary capacity in response to The Call was perceived as a natural expression of their faith. Contemporary definition, as evidenced by the participants in this research, had far wider application operating on different levels along complex trajectories. In scholarly writing, the term is conceptualized in broad terms embracing an indefinite range of service which may include secular service. While a diversity and range of definition might broaden comprehension, it might also have negative implications for research when there is no clear understanding of what the term means for participants and researcher (Zinnbauer et al., 1997). Consequently, one of the specific aims of this study was to seek clarification of pivotal terms in order to illuminate understanding and counter preconceived assumptions.

5.5.1.4.2 What God Wants

Analysis of the data indicated that for the majority of the participants, 'calling', was understood to mean what God wanted them to do. This was illustrated in the following extract offered by a female participant volunteer leader:

> *Really, I just felt that that was what God was calling me to do. That's what God was asking me to do.*

For faith-based volunteers who participated in this study, a sense of God's calling was operationalized in their volunteer service as a direct outflow from a relationship with God. One young male adult participant responded:

I just believe that serving is part of your relationship with God.

5.5.1.4.3 Semantically Complex

Volunteer leadership at the FBO offered interesting observations when asked for their view on how younger volunteers perceived a sense of The Call. Although the generalization of the reality of The Call was recognized, the management of the phenomenon for a younger generation was not uniform. One young adult male volunteer leader explained:

> *Ah, it's (The Call) always there. Yeah, and it's about balancing ...and again it's about different personalities for young people. I have young people who love hearing about The Call and it motivates them. But then I have young people who are so frightened of ever achieving something that they don't want to know about their call. So you just have to balance what that is and that only comes from knowing them and spending time with them.*

Although not all participants, particularly younger volunteers, specifically used the term, 'calling', when referring to their volunteering activities, it was implied in the spirit of their responses which generally contained phrases such as*: "What God wants me to do."*

A young female participant echoed these sentiments without specifically using the word 'call':

> *Um, without sounding too spiritual, I just feel that it's where God wants me, you know.*

Conversely, young cross-cultural adults identified strongly with the word, Call. A young female participant of Pacific Island descent, said:

> *I would definitely call that a Call. God called me to be a worship leader.*

An overview of the data, content analysis and information from informal conversations indicated that a sense of The Call pervaded faith-based volunteering in this study. The concept of 'calling' was conceptualized as having two dimensions: a collective call and an individual call. A universal collective call to serve others was perceived by the Western faith-based participants in this study to be an integral faith tenet. For cross-cultural faith-based volunteers, particularly those of Maori and Pacific Island descent, the collective call was also strongly rooted in cultural history.

It was essentially an individual sense of The Call, received directly through diverse pathways, however, that resulted in individuals engaging in some form of service to others. When this service aligned with what individuals felt God wanted them to do, it was strongly linked with satisfaction and positively impacted longevity of service.

5.5.1.4.4 Related to Spirituality

It was evident from the above and the following participant response that calling is strongly related to spirituality. Asked whether calling was a religious or spiritual concept, one participant, an adult female volunteer, replied:

> *I think it's…I think it's more spiritual and , you know, like for me it's spiritual because it's between me and God.*

Calling in this study, as mentioned previously, was conceptualized as having a divine source. Response to a Call was, however, the responsibility of the individual, based on the biblical teaching of free choice. A mature female participant explained:

> *I think ultimately God wants us to respond to the call that He has on our lives. We all have a part to play and, um, ultimately that would be God's heart for us that we would respond to The Call that He has for each one of us...But everyone has a call in some capacity.*

The above extract pointed to an interesting perception amongst these faith-based volunteers. In their view all humans have a call on their lives to serve others to some degree but for faith-based volunteers, service is a response to The Call. This distinction suggested that it was this element of spirituality that constituted one of the principal factors which differentiated faith-based service from secular volunteering.

5.5.1.4.5 Diverse Pathways

Although everyone was perceived to have a divine call, The Call could be received in diverse ways: For some participants the divine call came as an inner conviction. An adult female participant responded:

> *It's an inner conviction of that is what God wants you to do.*

Other participants explained their call through directives from scripture. As one female adult participant said:

But the scripture was basically saying, um: Do the work of the Lord as instructed; as has been given to you until the work of the Lord is done. So basically, that's the scripture I got.

Still other faith-based volunteers described receiving their call directly from the voice of God. As one adult male participant explained:

Well, I had a very distinct call…I had this call to ministry in the middle of a meeting when God said to me quite clearly: "I want you in full-time ministry".

Participants qualified the validity of the voice of God by citing examples of God's call being contrary to their natural human inclinations or desires. When he received God's call, one mature male participant thought:

This is something contrary to my nature. …So contrary to my feelings and natural inclination. Then everything that happened is God's doing and has nothing to do with me because I didn't have the capabilities.

A few participants described receiving The Call through significant others. One female adult volunteer outlined the experience of her teenage daughter who received a prophetic word from an evangelist:

He said to her- just picked her out of the crowd and said: "I see you working with children; and it's not necessarily going to be here, it's going to be overseas." Well, she's gone to Indonesia all those times.

It was evident from the data that the divine call, which might be received at any age or stage and personalized through diverse ways, was always directed to a higher purpose. When asked about the reason for responding to a call to serve, one participant said:

I think it's more for a higher purpose.

Volunteering for a higher purpose, for this sample of faith-based participants, was perceived of as serving God and people. Yet although the higher purpose was universal, the expression of the service took place in diverse pathways that could change through the course of a lifetime. A mature male participant with more than forty years of service said:

The Call is still there! It's just changed; the season and the type of ministry and it does all your life if you are open to it. Otherwise you get stuck in a rut doing the one thing when God is saying: "No, I want you to move over somewhere else and do it in a different way."

5.5.1.4.6 The Call Sustains

The operationalization of The Call might vary but participants were unanimous in stating that The Call itself did not have a lifespan. It was this consistency of The Call that participants believed to be the mainstay of their intention to remain in volunteering service no matter the vicissitudes of life. When asked what had sustained him through decades of volunteering service despite ill health and challenging seasons, one mature male participant replied:

> *It's the Call! It's the call! The Call is still there.*

5.5.1.4.7 Contextual Necessity

Although spirituality may be pursued beyond the limits of traditional religious boundaries, the concept of The Call in terms of a distinct motivator for faith-based volunteers cannot be conceived of as context free. It cannot be divorced from a bigger frame of reference encompassing religious, social, historical and cultural forces.

For participants in this research, a calling was generally expressed in some form of service related to a bigger picture. The bigger picture encompassed a call to serve God and others in line with universal humanitarian values, but with the addition of the God element. One female adult participant outlined her view as follows:

> *It's part of the greater picture, you know, that I'm doing what is right for me and my family and my life and for God and for others and...I just love serving I suppose.*

Within this bigger picture perspective, most participants in this study linked their volunteering primarily to the FBO, as illustrated by the view of an adult female participant:

> *And I think a lot of young people in our church and older people as well, they serve because of that: They are called to serve in God's house.*

Serving for faith-based volunteers was not restricted to religious institutions and missionary programmes, however, and might extend to other contexts depending on the nature of The Call. As one of the younger volunteers suggested:

You know if I was volunteering at the Red Cross or Surf Lifesaving, it would have to be because I knew that God was saying to do that.

As previously discussed, an informative result was recorded in response to a question as to whether volunteers outside of the faith-based context could be regarded as having a call. The majority of participants were of the opinion that calling was not restricted to faith-based volunteers. Anyone who responded to a need in the community from a sense of conviction and who served with passion and commitment, could be regarded as having a call. One participant saw it as follows:

I don't think there's any difference. No, because like….when you are passionate about something and when you feel that it just so sits right in your heart; whether you're a Christian or not.

Participants were unanimous in their view, however, that faith-based volunteering differed from volunteering in a secular context because of the additional dimension of spirituality. Participants ascribed the relationship volunteers have with their God to be pivotal to a positive volunteer experience and by implication, their retention. This is in line with the view of Hong (2012) who suggests that the faith element is responsible for satisfaction with experience and intention to remain in service. In the current study, the link between spirituality and retention was underscored in the comment of one young male volunteer leader:

But the difference in church volunteering is that we are becoming more like Christ….we can retain people, we can hold people because there's a motivation that passes what you get out of this; the motivation is deeper.

Although it is acknowledged that there are some suggestions in the literature that faith-based volunteers could feel constrained to respond to questions in a manner conforming to cultural pressure, consistency of response across interviews and content analysis did not suggest any apparent hypocrisy from the responses offered by these participants. The researcher reiterates that no third party stance is advocated in this research and that the views and perception of the participants are recorded without judgement or criticism.

5.5.1.4.8 Cross-Cultural Perspectives

The exploration of cultural diversity and its relevance to faith-based volunteerism in general, and the concept of The Call in particular, raised several fresh and surprising insights. Initial interviews included cross-cultural perspectives. Data suggested, however, that a wider exploration of this phenomenon was necessary to increase understanding of the complexity of cross-cultural views. In accordance with the view of Glaser and Strauss (1967), changing the scope of research resulted in a deeper appreciation of the role of culture in this context. The impact of historical and cultural elements of The Call was explored with cross-cultural participants at the research FBO. In accordance with theoretical sampling, these cross-cultural perspectives were supplemented with insight gained from additional cross-cultural conversations in other contexts.

The first rich insight to be gained from these conversations was the diverse cultural meaning ascribed to the concept of volunteering. Not only did the term, volunteering, have a range of nuanced meaning in different cultures, but for some cultures the word, volunteering, was not used in relation to service to others. One young Pacific Island adult female volunteer described it as follows:

> *To us it's not volunteering. To us it's like; something we love to do.*

For Maori and Pacific island faith-based volunteers, the concept of hospitality is strongly embedded in an understanding of volunteering. One young female participant discussed this in relation to her mother who served in church:

> *So, um, my mum loves the people, you know. She didn't care who they were. My mum would literally offer them food.*

This is a relevant example to use in highlighting the importance of cultural insight when engaging in volunteer management. Unless cultural concepts such as the integral role of hospitality in volunteering is incorporated into strategies for retaining cross-cultural volunteers, volunteer coordinators might fail to successfully retain volunteers from Pacific Island origin where the culture of hospitality is extended naturally to those who serve and to those who are being served. As a rational extension it could be suggested that insights into diverse meanings of other cultural

groups within the volunteering arena could facilitate strategies for retaining, and even increasing, the cross-cultural component in volunteering organizations.

It was evident from these cultural conversations, that spirituality cannot be divorced from an individual's social and cultural history. One Maori adult male participant explains:

> *So, I didn't realise my calling until I started to unpack my history.*

He went on to expound on his perception of serving and concluded: *"It's part of the culture."* This view concurred with that expressed by Polynesian faith-based volunteers at the FBO. A young female participant contributed the following perspective:

> *I think I grew up, especially in the island community…..you know….you just help. Not asking for anything in return. So, I think it's really embedded in me culture-wise.*

Three participants mentioned the divide between their traditional culture practised at home and that of the organization where they volunteered. The way they made sense of bi-cultural challenges was to refer to a 'third' culture, a God culture, which they perceived to override cultural difference. Said one young female volunteer:

> *Everyone has their own culture. So for us, it's like keeping an open mind that other people were not raised the way we were. You know, always keeping an open mind. But we still show love to them, you know. Our cultures may be different but we are all one in Christ. For me? It's like, my God is my culture.*

The above quote is deemed by the researcher to be an important perception and one which proposes a counter view to some of the perspectives discussed by Saroglou (2005), which imply a possible lack of prosociality towards out-groups or people of other cultures.

Cross-cultural participants were unanimous in expressing that effective and sustained volunteering service was significantly impacted by organizational culture. They expressed the view that volunteering should be seen as the norm of organizational life. This is reflected in the literature by Bassous (2010) who noted a significant

moderate positive relationship between the culture of an organization and the motivation of its non-profit workers.

All participants expressed the view that a faith-based organization should have a culture where volunteers are valued and serving others is a part of *"who you are".* Further, participants across cultures favoured an organizational strategy that allowed for volunteer participation in the decisions affecting their service. *"Everyone has to buy in, you know"* reiterated one of the volunteer participants.

In addition, participants expressed the need for organizational culture to include an element for potential personal growth. Although career considerations as a primary motivation was noted amongst the younger volunteers in this study, cross-cultural representation was insufficient to make any statement in respect of this phenomenon. Contextual reference and observation, however, hints at a concurrence with the view of Handy et al. (2012) that cross-culturally, younger volunteers were generally more influenced by altruistic and social considerations than career advancement.

5.5.1.5 Summary

Overall the data indicated that spirituality was a distinctive motivating factor for these participants. Serving others was the expression of a response to a divine call which emanated from a personal relationship with God, and which could have diverse sources, but did not have a lifespan. A call to serve was not limited to faith-based volunteers. These participants perceived that both faith-based and secular volunteers ascribed to the humanitarian values relating to the service of others. It was the spiritual element, however, that differentiated The Call from a call to serve. The Call was described in terms of historical, traditional and organizational context with diverse perspectives offered by cross-cultural conversation. Despite differences in cross-cultural perspectives, however, the majority of the participants indicated that living out The Call resulted in a sense of enjoyment and fulfilment implying a link between The Call and long-term commitment to volunteering.

5.5.2 Core Volunteering Beliefs: Giving and Growing

5.5.2.1 Introduction

If Spirituality is a distinctive motivating factor for these faith-based volunteers, then faith is the practising belief for this sample of volunteers. Faith for this sample is conceptualized as an individual's belief in God and the scriptures. For these participants, core volunteering beliefs are related to their faith beliefs. In terms of their faith, a core belief relates to service which benefits others and which is given with no thought of personal reward. Spiritual growth forms a basic tenet of this faith and service to others offers one of the pathways for transformation. It is from the relationship with the divine that the response to serve others emanates. Some participants referred to the teaching which says: "Faith without works is dead." As a basic tenet of faith teaching, service to others becomes an integral part of the individual's faith walk. In line with results in other themes in this study, the faith walk is two dimensional: God and man.

In terms of their faith, volunteering for this sample incorporates a core volunteering belief: giving and growing. Transformation of self occurs in the process of serving others (giving), while in the course of serving others, the one who serves does not remain unchanged (growing). This might go some way in offering an explanation for the conceptualization of the altruism/egoism debate on a continuum in faith-based volunteering. For these participants the growth comes as a natural consequence of giving rather than being an initial goal of volunteering. The majority of the participants explained their volunteering in altruistic terms. A similar trend was noted in another Australian study in which participants advocated other-orientated reasons for volunteering (Stukas et al., 2016).

5.5.2.1 Learning and Growing

Spiritual growth was held by these participants to be a core belief of their faith walk. In terms of the volunteering experience, participants described it as *"essential to growth."* In conversation about the necessity for organizational culture to incorporate potential for learning and growing, a young adult male participant said:

> *And a culture where you encourage growth as well. That's very important because I think if you become stale, you leave.*

The above quotation makes a significant link between growth and volunteer retention. In this respect this study complements the view of Ozorak (2003) that the potential for growth is more likely to affect long-term behaviour, than merely meeting a particular initial motivator such as career considerations.

Growth through volunteering experience was perceived by these participants to comprise three elements: skills growth, personal growth, and spiritual growth. According to several participants, volunteering at the FBO was perceived to offer opportunities to learn new skills and these had the potential to benefit individual career paths. One young female professional participant responded:

> *Just like with what I was doing with youth leadership gave me a lot of skills that I now use in teaching and [those skills] we don't learn in uni [university].*

Career considerations as an initial motivation to volunteer were indicated by this sample by only a few younger participants. One young female volunteer responded to a question about initial motivation to volunteer as follows:

> *So, originally it was: O.K. I'll work in the kids' industry because I need experience so that maybe later on down the track I can apply for jobs that are child-based.*

For most of the participants, however, volunteering as an inroad to a career path was not indicated as a primary motivator. The majority spoke about learning and growing in terms of skills needed for the volunteering activity, or as an experience for personal growth which would enable them to deliver a better service to others.

Several participants described how a diversity of volunteering experience at the FBO resulted in personal growth. This was evident from consistent responses with reference to personal growth while volunteering. An adult mature female participant said:

> *And I'll tell you what the growth thing is for me and it's just my personal growth.*

After an episodic missionary experience to Indonesia, one male adult volunteer responded:

Yeah, and see, it does make you stronger; very strong and appreciate what they haven't got and what we've got. This is life in the raw.

A mature female participant explained how volunteering experience can be a life-changing event:

Yeah, yeah, to let [us] see how the society or people within that society are different and not able to do anything for themselves or have difficulty doing things for themselves. They've got no money and things like that. And that, you know, that opens your eyes up; that does!

A mature male volunteer added the following:

You really get to know yourself there, yeah.

Nor is personal growth limited to episodic volunteering. Personal growth may also be related to skills needed for the volunteering role at the FBO itself as explained by a mature female volunteer:

Yeah, that's it and I'm accepting of all of that because I'm learning and growing in that area of what people really need.

Learning and growing was seen as a continuous process. A mature male volunteer leader aged 84 said:

So, this is a lifetime of training and how to…to...transform your mind.

For these participants, the prospect of personal growth was linked both to a sense of satisfaction and feeling good about seeing growth in others. The following extract infers both intrinsic reward and altruistic motivation. A young female volunteer leader explained:

Yeah, well, obviously it feels good to help others and it feels good to see others grow.

The perception of volunteering as presenting an opportunity to learn and grow not only in terms of skills and personal development but especially in the area of spiritual maturity was an important value for most of the participants. A number of participants alluded to volunteering as *"essential to growth",* while a mature female volunteer echoed several other participants when she said that volunteering enabled you to *"grow in God".*

Volunteer leaders and management at the FBO endorsed the importance of the potential afforded by volunteering for individual growth in terms of skills and development. A young youth leader affirms this:

> *A lot of them [youth volunteers] want to learn more. So they want to increase their skills, their leadership.*

Leadership considered it as a part of their responsibility to support volunteers during these stretching experiences. An adult female volunteer leader explained:

> *But if you get them and they want to go and they want to grow – which we did have a few on the last team, it's making sure you support them, encourage them.*

The recognition of the importance of providing a supportive environment for individual spiritual growth was reiterated by several leaders in comments like the following: *"You know, so that they can grow in God and be strong in the Lord."* Emphasis was placed by leadership on valuing growth in spiritual maturity to a place where divine affirmation supersedes the essential need for human validation. A young male volunteer leader outlined the process:

> *But like I said: the self-affirmation; looking to fulfil the parts of me that will be fulfilled by people - that has to die. We have to allow Jesus to fulfil those holes and then our motivation becomes about Him and not about ourselves.*

It is clear from the above extract that not only are motivations to volunteer multifaceted concepts but that in the process of volunteering, initial underlying motivations to serve could change with volunteering experience. There was evidence from several participants who recorded initial motivation to volunteer as a social function and who now described current motivation to serve in terms of primarily spiritual motivation as the above example illustrates.

5.5.2.2 Giving: For the joy of benefitting others

As noted, the majority of participants in this study outlined their volunteering service in altruistic terms; where altruism is perceived to be service to benefit others without expectation of reward. One mature male participant said:

> *It's part of my own feelings that I like doing things for other people, yeah.*

This belief was expressed by participants representing all age groups. A young adult male volunteer responded:

> *Yeah, giving up your time to help a cause or to help someone else. Yeah, that's what I believe.*

Asked what she expected to receive from her volunteering service, a mature female volunteer who has been in volunteering for more than four decades responded:

> *Funny, I've never thought of it my whole life. I've just done it out of a joy, a love, because I love people.*

In this respect, the results of this study complement the findings of Bassous (2015) suggesting a link between altruism and intrinsic motivation. This experience was in accord with the view of several other participants who related to an inner joy (intrinsic reward) which came from serving others (altruism). One female volunteer explained: *"It's a joy in you and that will probably be my reward; it's that joy."*

Linking service with satisfaction, described by participants as fulfilment, joy, being happy and feeling gratification, might seem like a logical step. There was evidence in the data, however, to the contrary as suggested by the following extract from a conversation with a young adult male volunteer:

> *I don't think I look at serving to get satisfaction out of it – if that makes sense? I just know that's what I do. It's what I'm meant to do. So, some days I will be like: "Ah, this is hard. This is boring. But I keep doing it because it's what I'm meant to be doing. Yeah, I don't really enjoy it as in: "Ah, this satisfies me and makes me happy!" – if that makes sense? I just know I'm meant to be doing it.*

This extract reiterated participant voice that personal satisfaction was not necessarily the ultimate goal of volunteering. There was some correspondence between this finding and the view of Musick and Wilson (2008) who propose that intrinsically motivated volunteers do not derive satisfaction from externally driven rewards. As in the above case, experiencing satisfaction was not always part and parcel of volunteering activity - giving. Volunteering, for these participants, was driven more directly by an intrinsic motivation to serve others. Although the extract might suggest an element of coercion, the participant was a young male volunteer and contextual evidence suggested that the younger faith-based volunteers at the FBO no longer

related to the view that service resulted from an obligation to serve. In other conversations terms like *"meant to be doing it"* referred to an inner conviction related to The Call, or to a personal free will response, rather than an outward coercion.

This does not suggest that perceptions of altruistic motivation were simple concepts illustrative of purely selfless acts of service. Evidence from the data suggested that altruistic and egoistic motivations existed in a complex continuum and that in some of the conversations held in relation to faith-based volunteerism, it was a case of 'both/and' rather than 'either/or.' The following comment from a female volunteer leader in women's ministry, illustrated this concept:

> *Even this morning I was learning a lot from what I shared and I think I said that a few times: "This is not just for you girls. I'm learning this myself."*

In conversation with a young adult youth leader, the complexity of this phenomenon was evident as she cited an example of a teenager who volunteers to work with children in order to help others (altruism), while at the same time volunteering some hours for youth work because of social motivation (ego-related). She explained:

> *I have a boy who serves in kids' church because he believes that's where he's called [altruism], but he also serves in youth because that's where his social group serves [ego-related]. So he serves in kids' church 'cause that's his calling, but he serves in youth because that's his social group. [brackets-researcher inserted].*

Yet although several participants described their volunteering in terms of a complex interaction on a continuum, these faith-based volunteers on the whole, believed that prosocial behaviour, in order to be a concept fit, was essentially a selfless act in which there should be little consideration of self.

One mature female volunteer expressed it as follows:

> *I believe that no matter what: everyone should volunteer. Because, because – it's a giving of self. You're, you're taking away your own selfishness; your own needs and giving, giving in (that) way.*

It was difficult to deduce from responses such as those above, whether the inclination to abnegate self when volunteering was linked in any way to an implication that an acknowledgement of self in serving had negative connotations. It might only be suggested that, as a basic tenet of faith-based teaching, service was seen not about self but essentially about others. This value could make faith-based volunteers hesitant to link any prosocial behaviour to ego-related motivations.

5.5.2.3 Mission Congruence

There was no hesitancy from this sample, however, in ascribing to implicit faith-based values pertaining to the service of others, such as benevolence, generosity, being non-judgemental, compassion, empathy and hospitality. These values were seen by participants to be imparted through the mission and goals of the organization which reflected a mutual faith belief. Participants responded with phrases such as: *"It sits right."*

Participants expressed a strong consensus of opinion relating to the significance of a synergy of value alignment. Several participants related the alignment of their personal values with the mission of the organization to a high sense of commitment. These findings are in line with the view reached by Craig-Lees et al. (2008). The following response from a young adult male participant expressed this view:

> *Of course. Of course. Because if you don't have the same values, or if your values aren't aligned with whatever cause you are working for, you are not going to give your 100%. That's the difference.*

The significance of mission congruence was reiterated by a young adult female participant who responded:

> *I think at the Centre, I would feel that my values align with exactly what's going on at the Centre, um, whereas if I went to Red Cross or Meals on Wheels or just a kids' centre or whatever, they may not, because there's not that common value between us.*

Participants expressed the view that an alignment between personal values and organizational mission statements constituted an easy step to volunteering as organizational values were communicated regularly and definitely in diverse formats: messages from the pulpit, music and drama, promotional material and visual

representations. Consequently signing up to volunteer at the organization, according to the participants, meant ascribing to the same core beliefs which had been internalized through consistently communicated mission values and goals. This finding was somewhat similar to that of Van Schie et al. (2015) who suggests that perceived value congruence was responsible for motivation to volunteer at an organization. Moreover, the clarity and consistent communication of organizational values incorporated in the mission statement of the FBO studied, played an important role in creating a strong identity with the organization. Talking about identity and vision, a young male participant said:

> *Yeah, I just know God has called us to be here, so vision wise?…it's a way forward for our church and I'm behind it because it's my church.*

This result finds similar sentiment in the work of Bielefeld and Cleveland (2013) who write that mission not only maintains organizational identity but is important in attracting and motivating volunteers.

A significant result from the data was the suggestion of a link between mission congruence and satisfaction with experience. In conversation a young adult male leader said:

> *But the vision and the mission are so important because if I didn't have my heart behind it, I wouldn't appreciate it. It would become a chore.*

This finding found similar expression in the results of Brown and Yoshioka (2003), who identified mission congruence as one of the principle broad areas useful for explaining why individuals intend to stay in volunteering service. In fact their work indicated that satisfaction and mission attachment were both positively associated with each other and with intention to stay.

The strength of mission congruence as a motivating factor for faith-based volunteers in this study was amplified by the integration of the organization's mission and goals into a 'meta-identity' (Kreutzer & Jager, 2011) on a global scale of faith-based communities. Participants expressed an awareness that their service formed part of a world vision and, as such, mission congruence at organizational level was embedded in a worldview of serving God and His people. Perception of being part of a greater picture suggested a commitment which extended beyond the organization to embrace

a universal mission alignment with positive impact. One adult volunteer expressed it as follows*: "Even if it's in my tiny little world, it's part of a greater picture."*
The above extracts constituted important pointers to the differentiation in concepts between the terms values congruence and mission congruence. The data, considered in conjunction with observation and informal discussion, suggest that values congruence was perceived by these participants to mean an alignment between individual values and beliefs and those advocated by the organization. Mission congruence, however, seemed to imply a wider understanding, not only of a synergy with organizational values, but identification with a 'bigger picture' mission which extended beyond the organization to embrace a worldwide mission to serve God and others.

An interesting view was offered by an adult female volunteer co-ordinator during a discussion on the experience of taking both faith-based and non-faith-based volunteers on short-term mission trips. She suggested that if both faith-based and non-faith-based volunteers on the team shared sufficient common humanitarian-based values, then the chances of running a successful mission trip were high, even though non faith-based volunteers might not share in the same missionary vision but have a more humanitarian focus. She cited as an example a recent medical aid trip with a team of both faith-based and non-faith-based volunteers. The missionary aim of the faith-based volunteers was to connect people in the villages with Jesus through the provision of medical service. The non-faith-based volunteers, on the other hand, didn't share this missionary goal. Their value goal was to do something significant in the community and by the same effort gain skill experience. Everyone in the team, however, shared a common view that helping people is a value they ascribed to. The volunteer leader concluded:

> *So, we actually have two different visions and goals to this but we have enough of line that marries with theirs to be able to get the job done; both of us – if that makes sense?*

The above experience and the insight gleaned from the volunteer leader could prove valuable in fostering management strategies for diversity in team composition. This will be discussed further in the section of leadership implications in chapter six. At this point it might be noted that this was an interesting comment on the motivation of

intrinsic values and its relationship to visions and goals. It implied that a commonly shared value may be a strong enough motivation to serve as a bridging factor for diversity of team make-up in mission projects. This might prove insightful for volunteer managers in charge of teams comprising faith-based and non-faith-based volunteers.

Initially the limited response elicited by questions relating to role identity was unexpected, particularly as literature relates it strongly to volunteer retention (Chacon et al., 2007; Penner, 2002). As conversation deepened, however, it became clear that for this sample of faith-based volunteers, their role identity was more strongly related to their faith and to their commitment to a meta-mission. Musick and Wilson, (2008) suggested that people have a strong identity when they refer to the role as 'who they really are.' One young female volunteer in this sample explained: "*I'm just like: I'm all for Christ. That's very much me".*

Another more mature volunteer concurred:

> *For me, it's because of who I am in Christ.*

As their understanding of the characteristics of Jesus becomes integrated into their self-concept, they were able to pick up and change roles without threat to their sense of identity, and consequently, to their intent to remain in volunteering. A young male volunteer leader who has served in different roles and has transitioned from youth leader to musician to executive leader said:

> *I've told my senior pastors: I just want to serve the house. And so, if you need me to be a youth pastor, I'll be a youth pastor and I'll be passionate about young people….and at the end of last year with a few transitions happening in the church for me to take that [music] role on.*

The ability to switch roles without threat to identity was seen as a more advanced stage in the maturation process. For those who had not attained this level of maturation, role identity could become so strongly integrated into self-concept that when the role is removed or switched, volunteers potentially walk away from volunteering and even from their faith. Although achieved identification may be related to commitment, the threat of losing a particular role could pose a crisis of

identity which might be avoided for the individual only by quitting. A female volunteer leader who has experience of this explained:

> *So, most of my volunteers that I lose have left the church.*

A male volunteer described the maturing process as follows:

> *There were a lot of people who were serving because of their role and I think that's ok for a season but it can't be a primary motivation.*

When role identity does become a strong primary motivator, the data suggested that individuals could have difficulty separating themselves from that role, and there was even evidence of rigidity and an element of power play. A volunteer leader related the following example:

> *Could you, Joe [fictitious name], over there, who puts out the chairs; could you actually come and help with the dishes? Answer: "No! I only do chairs."*

For the majority of participants, however, role identity was defined in terms of their faith identity. The internalization of the organization's values and strategies accounted for a strong identification with a sense of mission congruence.

5.5.2.4 Summary

Core volunteering beliefs in faith-based service formed an integral part of conversations with this sample of volunteers. For these participants the response to serve others constituted part of their core volunteering beliefs, and in so doing it was perceived that the individual also grew in three identified area: skills, personal, and spiritual.

The complexity of defining faith-based motivation in terms of altruism and/or egoism was explored and it is suggested from the results that for these participants, motivations to volunteer lie on a continuum of altruistic and ego-related inducements. Mission congruence is deemed by the majority of participants to be an important element in both the decision to volunteer and in commitment to organizational mission and goals. The mission congruence motive is enriched by the view that volunteering at a local faith-based organization forms part of a worldwide mission of service.

Valuable insights were gained in terms of managing cross-cultural, faith-based and non-faith-based team diversity on episodic volunteering projects. Volunteer project coordinators found that common universal altruistic beliefs comprised sufficient common ground for conducting successful episodic missions.

Although it is evident from the data that a relationship with the divine pervades every facet of volunteering service for the faith-based volunteers in this study, and that for them a desire to do what God wants presents the crux of their understanding of their pro-social behaviour, spirituality cannot be considered separate from the role human relationships play in all stages of the volunteering process. Consequently the following theme: Relationships: Belonging and Community, although discussed under a separate theme heading, forms an integral part of a holistic understanding of faith-based volunteering and will be considered next.

5.5.3 Relationships: Belonging and Community

5.5.3.1 Introduction

Meaningful relationships emerged as a prevalent theme which ran the entire spectrum of conversations held with faith-based volunteers in this study. Relationships: Belonging and Community, were seen to operate on more than one level simultaneously. It is this additional dimension which added richness to the understanding of a spiritually motivated phenomenon such as faith-based volunteering.

5.5.3.2 Divine Relationship

As discussed in the previous section, volunteering was initiated for the majority of participants principally as a result of a relationship with the divine. This relational aspect is illustrated in the following extract offered by a mature male volunteer:

> *I think, er, in order to hear The Call: I think you need to have a relationship with the One who calls.*

This view is expressed by both gender groups and by all age groups. The following response is from a female adult volunteer:

> *I do what I do because of my relationship with God and because I feel called to do it.*

5.5.3.3 Church Relationship

In this context 'relating' was used as a comprehensive term to incorporate concepts pertaining to the formal socialization of individuals into organizational culture, the fostering of informal social networks and intrapersonal relationships. Organizational socialization is a process in which individuals become acquainted with the values, behaviour and rites of the organization. For participants who had a lengthy association with the church, socialization into the church culture was often initiated by family tradition. This was illustrated by the response from a young adult female volunteer:

> *I have been volunteering for a long time since I've been in church since I was five. So, um, it was just a natural thing that you did back when I started…….It was partly because my brothers were involved and friends were involved in it and it's just what you did when you grew up in church.*

5.5.3.4 Metaphoric Relationship

It is proposed, however, that the data from semi-structured interviews, as well as that from observation and informal conversations in this study, suggested that participants' perception of relating went a step further to imply a deeper level of connectedness both in a divine and human sense. This is strongly suggested by the metaphoric undertone of familial relatedness which pervades virtually every aspect of organizational life at this FBO. A core organizational value, belonging, expresses member relationship in terms of being part of a 'family'. It was demonstrated further by the use of participants of familial terminology such as "home", "real relationships" and "trust". Consequently, the expectation of faith-based volunteers, to be considered, not just as valued non-paid workers, but as valued "family members", should be understood in terms of this underpinning metaphor of family relatedness. The sense of belonging to a church family is outlined by a young female volunteer:

> *I wanted to find a local church, yeah. Then I came here and within a week I was already connected and you know, getting to know everyone and literally sinking into the part where they became my family.*

Mindfulness of the metaphor underpinning the volunteering experience added nuance of meaning to understanding the contextual reference of faith-based volunteers in this study. The value of belonging to the church community regarded as 'family',

emerged as a strong motivation for many of the participants in this study. The concept was effectively outlined in a response from an adult female volunteer:

> *Well, I volunteer because it's my family. This is my home. This is where I am with friends. And where I care about people and where people care about me.*

5.5.3.5 Initial Relationships

Results from this research indicated that several relational threads intertwined to recruit an individual to a volunteering role. Although the call to service might come through divine revelation, actualization of service was more often initiated through mortal means: human invitation. As members of the church, some participants were already socialized into organizational norms and practices before deciding to volunteer. One young volunteer said:

> *So it was just what you did at church – you served.*

Although a few participants indicated that they signed up to volunteer of their own accord, the majority started volunteering as a direct result of personal invitation. A participant who currently plays a pivotal role in volunteer leadership said:

> *One day someone noticed that I had a good voice and said: "Why don't you come sing in church?" And so I did.*

The smaller group of participants who volunteered of their own accord, started to serve mainly in response to a felt need. In the following extract, a young mother, who volunteers in the children's church because of an identified need, explained:

> *So that's just because I've got my son and I was out there anyway and I could see there was a need. So I wanted to be involved in that and sort of be a solution to a problem that I saw rather than complain about it and walk away – that sort of thing- that's it.*

As this study explored the views of current volunteers only, there was no data giving voice to other potential groups such as those who were asked and declined or those who did not consider volunteering at all.

Volunteering service then, in most instances for this sample of volunteers, was operationalized through personal invitation. For some participants it was initiated by personal invitation from significant others. In the following extract, a participant

response from an adult female volunteer accentuated the significance of relationship and mission congruence in initial motivation to volunteer:

> *It's through relationship. It's pretty much – well, we knew pastors Jim and Sally [fictitious names] by meeting them, um, by sharing a vision that they wanted to see happen in the church that was similar to the vision that we worked on within our business anyway. So, it's through relationship.*

The majority of volunteer leaders had an awareness of the significance of personal invitation in volunteer recruitment strategy. One experienced adult volunteer leader responded:

> *Not a lot of people, I've found over the years, will come and say: "I'm going to volunteer in this area." Usually you have to cast the vision and be ready to identify them and connect them to the vision.*

Identifying potential volunteers for a volunteer role was also dependent on pre-established relationship. Leaders depended on team managers and volunteers on the ground at the organization to identify and make initial contact. A volunteer leader outlined putting together a new volunteer team for a specific project by asking team leaders to start initial conversation with identified potential volunteers. Volunteer leaders built on this opening as described by a volunteer leader:

> *So there's an inroad to say: "How are you doing? You might not know me really well but can we talk about what we're doing and would you like to be involved?"*

The complexity of factors that precede invitation to volunteer cannot be minimized. Not least amongst these, as indicated by a large number of responses, was the influence of family in all the stages of the volunteer process, including the decision to serve. This echoes the view of Musick and Wilson (2008, p. 527) who advocate the importance of understanding, "the inner dynamics of the household" in volunteer practice. Further, these results are similar to other studies which point to the importance of the role of family as an influencing factor in the decision to volunteer (Gage & Thapa, 2012). A young female participant attested to the positive influence of family on her decision to volunteer:

> *Mum and dad taught us that routine [to volunteer] and they planted that in us, you know. Yeah, yeah. I think it's just something in the family.*

Several participants were members of family with traditional links to faith-based volunteering. The impact of grandparents and parents was often cited as an inspiration to volunteer. One young adult female participant told how she was inspired to volunteer by her grandmother who still volunteered in her mid-eighties. Another young female volunteer responded:

> *So, I watched my parents and they lead by example.*

Yet another young participant said:

> *I think I watched them do it so passionately that it encouraged me to do it as well.*

Reference has been made to the role of cultural tradition in initial motivation. The following response from a young male participant refers to parental influence imbedded in cultural tradition:

> *So I think it's really embedded in me culture wise: to see my mum and dad do stuff like that. You could probably say it's volunteering but I never saw it as that. Just helping, helping out, yeah.*

5.5.3.6 Social Networks

Some participants, particularly young volunteers, were invited to join by peers. One young adult male volunteer leader described how he was invited to volunteer. His response brings attention too, to the importance of social motivation as an initial consideration for young volunteers:

> *When I came to church there was another girl on stage who was playing saxophone. I knew her outside of church from conservatory and jazz band. And so we ended up just having a chat and she said: "You should join Creative team". I didn't have many friends, so it was a good avenue for me to start building relationships.*

For other participants the invitation to volunteer came from existing social networks. A young male volunteer was asked to join the parking attendant team by a group of friends at the age of 12:

> *So I had a friend who was doing car park and I had a friend who was doing TV and it was relationship. It was friendship that's why I did it.*

The importance of social networks and social identity emerged as having a significant role, as emphasised by participant conversation in this study. Social motivation was particularly strong among younger participants, as one adult male volunteer recalled:

> *When I was a young person, I probably started serving when I first became a volunteer because there were girls in the team.*

Social motivation was not confined to the younger generation, however, as the following statement from a mature female volunteer illustrated:

> *I enjoy the people and the friends that I've made and making new friends all the time.*

Finding that social motivation was a strong factor for mature male volunteers was an unexpected result. For this sample, male friendships were generally forged in the process of task accomplishment. Said one mature male participant:

> *We have a working bee and have a BBQ and a bit of a social afterwards, you know, so they go down well.*

In general participants confirmed that the enjoyment of making new friends, the support received from established friendships and the sense of accomplishment achieved through group efforts, were strong considerations for positive volunteering experience, irrespective of age or gender. It held true for married couples as well as for singles. One married mature male volunteer agreed:

> *Since we've been here, we're making new friends. And, er, especially for my wife; she'd make friends with anybody!*

It was suggested by the data that the loss of social identity could result in the loss of connection as explained by one young adult:

> *Yeah, they are still on the Coast and that but it just seems like when people move away from the church [and volunteering], the friendship almost ends. You try and keep friendships but it doesn't work.*

Relating to recipients of community programs outside of organizational context was also cited as an important positive element. As a 75 year old male participant involved in aged care service put it:

> *I love it; the old people. The old ladies: I tell them: "How old are you?" So they answer: "85" and I say: "You don't look a day over 55!" So, you know…..*

Social networks in the initial phase were seen to represent varying levels of relationships. Findings identified pathways to volunteering through relating and belonging had much in common also with the community-based routes described by Omoto and Snyder (2002).

Data in this study indicated a link between a perception of belonging and satisfaction. This is somewhat similar to the results of a study by Stukas et al. (2016), which suggested that social connectedness was the strongest predictor of satisfaction, perceived support and intention to remain in volunteering service. Positive volunteering experience and the expression of intention to remain in volunteering, however, appeared for this sample to be dependent to a greater extent on what they perceived to be deeper, more meaningful relationships. Generally it might be assumed that female volunteers would have a greater propensity for deeper friendship connection, and there certainly were examples of this as illustrated by the following response from a young adult female volunteer. Asked whether meaningful friendships were forged at the organization, she replied:

> *Yeah, yeah, our best friends are all people that we have just connected with through the church.*

In this sample, however, similar expression came from mature male participants. Asked about the cultivation of close volunteer friendships, one mature male responded:

> *Yeah, ah, yeah. Friends, they're real friends. Not in the way of socializing but getting to know them and talking to them and things like that.*

A mature female volunteer leader emphasized that an element of trust was necessary for forging closer relationships:

We are here to support one another but you don't have to tell every Tom, Dick and Harry, you know what I mean. It's just like those that you trust and that you know are supporting you; they're lifting you up.

Although the notion of being supported by others was frequently referred to by participants, the motivation to volunteer, as a means of addressing personal loss or grief, was not significantly noted in this study. The protective factor as a motivator to address personal loss or grief (Clary et al., 1998) was alluded to by only one participant. Asked if volunteering helped deal with life crises, this participant replied:

Yes it does. Because what happens is that when you are busy with the things of God, and you're helping others, you take your mind and your emotions off your problems. So it's a healing process.

5.5.3.7 Leadership Relationships

Support from management was perceived by all participants to be a significant element in feeling good about volunteering experience, and was indicated in the expression of their intent to remain in service. The importance of relationship was expressed by a young adult female volunteer who suggested that management emphasis should be not on how much volunteers could give in terms of service, but on who they were as people:

Not on how much you can give. But as people. For example: If your mum has just died: How are you doing? Are you coping? How can we emotionally support you?

There was a general expectation among faith-based volunteers at the FBO that leadership and management should be in relationship with individuals, be prepared to sacrifice time and energy, be publically seen to volunteer themselves and to keep open lines of communication with all members. Having set the bar high, however, there was an acknowledgement that leadership was not infallible. A mature male participant put it this way:

In church life, leaders are imperfect, because we all are imperfect and [we should] not see it as a personal thing but just see it as a part of life and we don't take it on board.

Volunteer management at the FBO expressed an awareness of the significance of fostering relationship with individuals. One volunteer leader summed it up as follows:

> *Everything has to be done and spoken through relationship.*

Volunteer management ascribed an ability to successfully match initial motivators with volunteer tasks as dependent on relationship. A volunteer leader described setting up a new team, and said leadership depended on the relationships established by team leaders on the ground in order to make good fit decisions when allocating volunteer roles. She explained:

> *It's really important to match. And I'll often spend a lot of time on that, you know, thinking: "Is this what you [potential volunteer] should do?" I think it's important, otherwise people will do it for a week and then go: "Actually I don't like it", or, it can create problems. When you find the right person in the right spot – they'll fly!*

The concept of relationship emerged as pivotal for managing and leading youth volunteers at the organization. This was asserted by all the youth volunteer leaders interviewed in this study. Asked what they considered to be the primary motivator of young people, the unanimous reply was:

> *Ah, definitely relationship. If you don't have the personal relationship, it's a lot harder to motivate.*

Trust was regarded foundational for building this relationship with young faith-based volunteers. As one young adult male volunteer leader explained:

> *But if they trust you and they know you are not going to use them, they won't hold back. And that is why I think it's so important in youth ministry to have the right people in the right place because people can abuse that.*

The importance of having the right leader in a complex volunteer management situation was seen to be vital. The relationship between volunteers and leadership in an organization which had paid and unpaid workers on both the volunteering teams and team management, emerged as a complex phenomenon and deserves further exploration. Within the restrictions of this research, however, there was only scope to raise awareness of these complexities and suggest that this would be fertile ground

for future research. A significant area of this complexity related to the dynamics of managing unpaid and partly-paid volunteers on the same team. This issue can be compounded when a manager fulfils more than one role: as an unpaid volunteer, and as a part-time employed manager in the same area of the organization. The practical challenges presented was outlined by a young adult female volunteer leader who manages a play centre where all members of the staff are paid, and at the same time she assumes a leadership role where the majority of the same team members are volunteers. The consequent role overlap led to complex management practice as she explained:

> *So, for example……I had to be firm with a work situation and I've said before I started: "This conversation is boss to employee"…….and then at the end of the conversation, I said: "Now as your pastor: How are you feeling?" you know, and they laughed.*

She stressed that clarity of communication was vital in managing complex roles. She cited a further example:

> *I ask them to do something church related but they [do that] in the play centre for work. So there's often: "Well, am I getting paid for this or is this volunteer?"- so that's been a dynamic…..It's more been when I've asked somebody to volunteer there's that question of: "Is it paid or is it not paid?" Because my position is business and church, I have to be very careful – I'm asking you as a volunteer or I'm asking you as a manager.*

Within the complexities of contemporary volunteer management and the ongoing challenge of fostering positive relationships, both management and volunteers acceded to the importance of recognizing the concept of belonging as a vital link in the understanding of positive volunteer experience and intention to remain. All participants, volunteers, volunteer management, and leadership, made a distinction between belonging as a member of a club and the deeper connection of belonging to a 'family' of faith-based volunteers. Fostering the concept of belonging for the younger generation, however, could be more complex for management practice. One young male youth leader explained:

> *So, you know, a young person doesn't have to volunteer somewhere to belong. They can belong on an internet forum and they can get that on their iPhone. So there is no need to join a club whereas even in my parents' generation,*

belonging came from interaction and face-to-face interaction. Whereas I think we are looking at an age where interaction is not a necessity for young people to belong.

Asked how volunteer leadership saw a solution to this problem, the response was:

We have to get out of our religious mindset. And secondly, we have to create something that is real.

"Something real" according to volunteer management at the FBO, reflected back to meaningful relationship as described in the following extract:

You have got to give people what is real and that is getting your young people to really love Jesus and if they understand that, then what they get from church compared to what they get from volunteering somewhere else or not volunteering at all, is a real sense of belonging and a sense of accomplishment.

Volunteer management at the FBO considered the cultivation of a sense of belonging to be a vital part of management philosophy, despite the complexities created by social media. A young volunteer leader puts it succinctly:

Yeah, I think we are looking at, you know, the 3 B's of our church: Belong. Believe. Become. And I think we volunteer because we feel like we belong somewhere.

A core belief which is incorporated into the managing strategy at the FBO is that people need to belong before they believe. Core values are said by the leadership to be incorporated in the four belief outlines of the FBO: we are a church; we are a business; we are a community; we are a kingdom.

Participants on the whole expressed satisfaction with the leadership style and level of support they received. Their description of leadership style had much in common with transformational leadership as described by Bassous (2015), particularly the element of inspirational motivation. Transformational leadership is seen as distinct from a transactional leadership style where workers are motivated primarily through a reward and punishment system. Transformational leadership styles are characterized more by an individualistic, collaborative approach with an emphasis on linking the individual with the vision and mission of the organization and sustaining

connection with other members, family, organizational leaders, the community and their faith. In addition, participants appreciated a leadership style that created an environment which offered potential for mutual growth and service for the benefit of others. Transformational leadership style for these participants included a strong relational element expressed in a sense of valuing the volunteer as an individual, and not only for services rendered.

Volunteer participants who described meaningful relationships as a strong motivating factor in their intention to remain in volunteering, said that in their experience volunteers who had left the FBO, had done so because they had become disconnected from volunteering peers, leadership and management and from the organization in general. As none of these former volunteers could be interviewed, this input could not be confirmed. However, as it was mentioned in separate conversations at different times, it is deemed by the researcher to be worth reporting. A young adult female participant shared the experience of family members:

> *If you're not serving in some capacity, it's really difficult to feel connected. Um, since they left, they haven't really found a place that they belong so they haven't done much.*

5.5.3.8 Summary

In the participants' evaluation of their volunteering experience, the pivotal role played both by relationships and the concept of belonging, was clearly evidenced in the conversations held with this sample. An interwoven play of social network, family tradition and organizational relationships constructed an individualized pre-scene context to volunteerism. The Call which was most often divinely initiated, was operationalized generally through human agency. For this sample of faith-based volunteers, personal invitation, which came from diverse sources, was responsible for the majority of decision to volunteer. The potential for responding positively to an invitation to volunteer was strengthened further by a perception of mission congruence. Social motivation to volunteer was voiced by participants, representative of all age and gender groups, as a contributing element in their initial decision to volunteer.

Meaningful relationships were cited by the majority of participants as pivotal to positive volunteer experience and with intention to remain. The significance of fostering individual relationships was acknowledged by volunteer management at the FBO. A sense of meaningful relationships created by a perception of familial belonging was a strong element in volunteer perception of fulfilment and intent to remain. Disengagement resulted when there was no longer a sense of relational connection, and this was suggested as a direct cause of loss of volunteering service.

Disengagement and consequent loss of volunteers may be stemmed by the implementation of management investing in a diversity of individualized practices. The last insightful word on the significance of individual focus in management relationships was given by a young male youth volunteer leader:

> *Individual. Individual. You can't adopt a one size. And I think that is where a lot of youth ministries and a lot of people get stuck. They try and have this: one size fits all and it doesn't work anymore…..*

What does work for the faith-based participants in this study, however, was a perception of being valued and affirmed, not in a generic but in an individual, specific approach.

5.5.4 Valued: Affirmation and Acknowledgement

5.5.4.1 Introduction

A sense of being valued emerged as a significant theme in positive volunteering experience for this sample of faith-based volunteers. Being valued is interlinked with other themes identified in this study and, although it is discussed as a distinctive thread, it should be conceptualized as interwoven in the pattern of faith-based volunteering which emerged from this study. In the following discussion of the results from the data, participants voiced their perception of being valued and the prominent role it played in satisfaction and potential retention. It is evident from these conversations that participant satisfaction was most meaningful when a sense of being valued included both affirmation and acknowledgement. Affirmation of individual value was seen to emanate from both divine and human sources. Acknowledgement for volunteering service was perceived as including both reward and recognition. Both these elements were necessary for participants to experience a sense of being valued.

This interesting insight into the differentiation between affirmation and acknowledgement was highlighted during the course of conversation with an adult female volunteer leader:

> *And then I went back to her and said: 'The senior pastor loved the basket. Thank you so much.' So I'm re-affirming her.*

The above extract hinted at the distinction many participants made between the concepts of affirmation and acknowledgement (recognition and reward). Even though at times the participants used the terms interchangeably, it was suggested from multiple examples and confirmed through content analysis and observation that for these participants, affirmation was related to affirming the person per se (who I am as a person), while acknowledgement was explained in terms of skills, talents and job performance (what I have done). Subtle though the differentiation between affirmation and acknowledgement was, it was apparent that, for this sample of volunteers, a distinction was made between acknowledgement (recognition of volunteering skills and rewarding performance) on the one hand, and affirmation of the person per se on the other.

5.5.4.2 The Significance of Valued

Results from the data indicated clearly the significance of a sense of being valued for both meaningful satisfaction with volunteering experience and intention to remain in service. When asked what kept volunteers feeling satisfied with their volunteering activities, an adult female participant said:

> *They just want to feel, I guess, loved and feel valued.*

The same participant was asked how she thought volunteers could be retained. She replied:

> *In volunteering? Um, well, to be valued: To be loved and valued. Definitely.*

This view was echoed by a youth volunteer coordinator who was asked how she thought young volunteers could be retained. She said:

> *Yeah, relationship and appreciation. Knowing them: knowing that what they're doing is valued, um, [that] really makes a difference.*

5.5.4.3 Affirmation

Feelings of satisfaction and fulfilment with volunteering experience were strongly related to affirmation from both divine and human sources. Participants expressed the view that when they felt affirmed as individuals, this contributed to their sense of feeling valued. The meaningfulness of this sense of affirmation increased in significance when it was delivered through relationship. The importance of being affirmed through meaningful relationship with God and with humans was reported by the majority of participants in this study.

5.5.4.3.1 Divine Affirmation

The significance of divine affirmation is illustrated by the following examples. Four excerpts were selected to illustrate that this view was proposed across generations and gender categories. A mature female participant said:

> *I'm sitting under the Word and letting God affirm me.*

An adult female volunteer expressed the following view:

> *I need appreciation. I need acceptance. You know…..and recognition. And um often I don't get that. So I go to God. This is where the God factor comes in.*

A young adult male participant linked affirmation to a relationship with Jesus and interestingly with a growth in faith maturity. He noted:

> *Going after God affirms you. Like, volunteering? I don't think affirms you. I think it's just something that you do. Like I've been a Christian for ages; so if you are a pretty solid, long-term Christian, you just know that's what you do and that's a part of your life. It's not something you do to get a reward. So for me, affirmation comes when I get a connection with Jesus.*

An adult male volunteer leader described divine affirmation as stemming from his relationship with God. He made an interesting observation about spiritual maturity echoed by the previous participant when he said:

> *Why I serve is because of my relationship with God. It's not based on people and it can't be…..As a young person I was probably looking for validation and so God uses that but that also falls short because I'm not always going to be validated by people.*

This participant alluded to a well-supported view from the data in this study, that relying on divine affirmation was perceived to be part of growth in faith maturity.

The distinction between divine and human affirmation was not perceived as a distinctive dichotomous concept, but seen to be on an individual faith growth continuum.

5.5.4.3.2 Human Affirmation

Despite the strong focus on divine affirmation, participants did not deny the necessity for human affirmation. A young adult male participant recognized the importance of human affirmation:

> *When I'm worship leading, it's nice for someone to say: 'You sang nice today!*

Human affirmation could originate from diverse sources: peers, family, recipients in the community, or leadership. It was supportive leadership affirmation, however, which appeared to have the greatest impact. A mature female participant explained:

> *Just re-affirming……This is awesome what you're doing here. Thank you so much cause you know what? I couldn't do it without you.*

A young female volunteer made a telling statement:

> *I think it's more about follow-up- I guess on the person rather than what they can offer.*

This comment reiterated the view that, for these participants, being recognized for skill sets and job performance only, was equated to being regarded as a 'commodity.' In order to feel satisfied with volunteering, there needed to be an added element of communicating value for the individual.

5.5.4.4 Acknowledgement

Although participants perceived affirmation, both divine and human, to be a necessary component of being valued for volunteering activity, acknowledgement was also perceived to be an essential component of this perception. Acknowledgement for these participants was seen as comprising both recognition for volunteering efforts as well as reward for their prosocial activities.

5.5.4.4.1 Recognition

Recognition for these participants was described in terms of positive feedback for their skills, talents and job performance. Although conceptually they distinguished between recognition and affirmation, these terms were often used interchangeably in

conversation. Contextual consideration, however, made it clear which concept was implied by their text.

One participant describes how she completed a project and received only token verbal acknowledgement while another volunteer received the sought after affirmation. This incident left the volunteer in question feeling devalued and struggling with feelings of hurt as was evident in the following quotation:

> *I really had to go away and check my attitude because it really, really hurt me because I sort of think: There is no recognition [of me].*

The above extract constituted another example of the interchange of terminology relating to being valued as discussed before. Although the word "recognition" was used in this instance, contextual analysis suggested that the participant was referring to being affirmed. This pointed to the importance of contextual interpretation and the value of non-verbal communication in what might be termed theoretical sensitivity (Strauss & Corbin, 1990).

Acknowledgement through recognition, delivered through human agency, was regarded by these participants as coming from diverse sources, as the following extracts illustrate. An adult female volunteer talked about recognition from senior leaders:

> *So, ever so often, Pastor Jim [fictitious name] will come up and say: 'Thanks for all the help you've been doing over the while,' you know.*

Recognition relating to skills and job performance was illustrated in the response of a mature male volunteer who spoke with pride of being given a carpentry challenge:

> *And he [volunteer manager] says: "You can do them." And they happened to be heavy doors they left me to do; not the light doors. Anyway they were very pleased because I made a tradesman's job on them. So, yeah.*

An adult male participant agreed with recognition at leadership level but felt that peer recognition was equally important. He explained:

> *So feedback from whoever is actually running it. That's important. But I think feedback from their peers as well; from amongst their group. That's very important- to get that feedback.*

A few participants expressed the view that satisfaction with volunteering experience was encouraged by positive feedback from recipients in the community: A young female participant noted:

> *From the residents like: "Thank you for today." Like and that just, like that will drive me to the next step.*

Several participants referred to the positive encouragement received through recognition by family members. Recognition, delivered through diverse agents, was also recorded as being delivered through a variety of ways. Recognition was sometimes delivered from a public platform (collective) or at individual level, 'face-to-face'. Positive feedback was delivered in a number of ways including verbal encouragement, small token gifts, certificates, emails and letters. The use of a variety of rewards with little or no financial value is recognized in the literature (Phillips & Phillips, 2011). Several volunteers interviewed, however, placed a high premium on verbal recognition. An adult female participant agreed: "*I guess verbally is probably the biggest."*

There was agreement particularly from volunteer leaders in this study that all recognition should be considered in individual terms. A mature female volunteer leader agreed with the primary importance of verbal recognition, but added the need for this to be individually considered:

> *Ah, I think, definitely verbal. It's also figuring out what each person needs. Somebody you could give verbal encouragement to and it would mean a little bit but if you gave them a gift - that means a whole lot more. So, it's recognizing that everyone appreciates verbal encouragement, but some people value it more than others.*

This finding concurs with results in the literature that while reward systems need to be individualized, no single type of reward is consistently applicable across a groups of diverse volunteers (Phillips & Phillips, 2011).

An interesting phenomenon hinted at in the results, which falls beyond the scope of the current study, was an apparent gender difference in the way recognition was

received. This suggestion was noted in a responses from a male and a female participant. Although both related to verbal recognition, a subtle difference was discernible. When asked how he received recognition, the male volunteer said:

It would definitely be like: "Good job!" Pat on the back. Yeah. Yeah.

In turn, the female volunteer responded with emotion:

Yeah, just write me a letter. Tell me who I am to you….I'm just filled by that.

It is reiterated that this example does not imply generalization, but serves merely to point to an area of interest which arose from the study and which might be worth future investigation. The value of gender communication has been linked to enhancing effective management practice in a study by Wymer (2011).

5.5.4.4.2 Reward

The concept of reward for volunteering service for these participants was perceived in both extrinsic and intrinsic terms. Extrinsic reward was essentially related to tokens of appreciation such as gifts, awards, vouchers, partial payment, and fringe benefits. Intrinsic reward, however, to which the majority of these participants ascribed, was primarily related to experiences of joy, happiness, and fulfilment with the perception that their volunteering benefitted others.

The data indicated that participants did not negate the importance of external reward and indeed these were integral to a sense of satisfaction with volunteering. These findings have something in common with the results of other studies which suggest that reward, recognition from clients, and perceived leadership support, were linked to a positive organizational environment (Bennet, Ross, & Sunderland, 1996). Further, this view also related to the proposal of Von Essen (2015) that extrinsic reward was not necessarily perceived in conflict with altruistic motives as long as they were not manipulated or expected.

Yet, although volunteer participants on the whole noted the significance of these modes of feedback, there was a real sense in which extrinsic reward on its own, according to this sample, fell short of conveying a sense of being valued. This view was expressed by a young adult volunteer:

I recently won the BDZ (volunteer) award – so that you know you are appreciated and that type of thing. Which is nice, um, but….it's very….er….but there is no overwhelming sense that we love you or that type of thing.

The view that extrinsic rewards, while deemed necessary, were not regarded as sufficient for satisfaction with experience, concurs with the findings of Fitzpatrick et al. (2013).

These results were also confirmed in a focus group which was convened to explore further volunteers' perception of feeling valued. Feedback indicated that participants generally felt that tokens of appreciation such as gifts, vouchers, remuneration, and awards were meaningful only if these tokens *"make me feel valued*". Conversely, if they did not, most participants agreed with the following statement: *"I feel I'm not appreciated; not valued".*

Although discussed more extensively in the theme on Core Volunteering Beliefs, findings relating to intrinsic reward and its links to altruism are discussed here as a contextual necessity. Intrinsic reward, as it relates to faith-based values and belief systems, was indicated as having stronger meaning for this sample than extrinsic rewards. It was seen from these results that intrinsic motivation was linked to faith beliefs which were lived out in everyday experience such as volunteering. This corresponded in the main to a general definition of intrinsic motivation as behaviours which are not dependent on reinforcement and which are a function of basic psychological needs (Ryan & Deci, 2000). For these participants, however, intrinsic motivation is primarily linked to their faith beliefs. This is in line with the finding of Bassous (2010) that intrinsic motivation for faith-based non-profit workers was closely related to personal faith. The link between intrinsic reward and faith-based volunteering has been made in the literature, with a further correlation between intrinsic motivation and altruism proposed by Bassous (2015). In the current study, participants often referred to the fulfilment they experienced from intrinsic reward. A mature female participant said:

It's a joy in you and that will probably be my reward: it's that joy.

For many participants the experience of helping others was described in terms of happiness. One young female volunteer said:

I love how happy you are; the feeling you would get when you have made someone's day or made life easier for others, is amazing.

Participant conversations suggested that intrinsic reward offered a greater sense of fulfilment than extrinsic reward. The positive feelings associated with experiencing intrinsic reward were expressed by an adult female volunteer:

Seeing lives changed for God for the better and when you see that - it's a joy in you and that will probably be my reward; it's that joy.

This view was reiterated by a married couple who clearly linked intrinsic reward to a sense of satisfaction and happiness:

That's where our joy comes from because that's the inner joy and from the inner joy comes the outward happiness and expression.

Intrinsic reward for younger volunteers, however, could be more self- directed and linked to relational connectivity. An interesting view came from a young male volunteer leader who said that in a sense young people might not even care about *"doing good".* He went on to explain:

Because for them the definition of "good" is so wide in their world. They just want somewhere where they can belong. And if you give them a moral compass and you give them a culture of integrity, that enables them to grow……they want to connect with what gives them a sense of belonging and be happy in who they are in a culture that does good.

This extract raised several interesting questions which would need further investigation and lies beyond the scope of this inquiry. It did refer, however, to the pivotal importance of re-evaluating existing terms associated with volunteering. It also confirmed the significance of a focal study in which participants were invited to collate a specific definition of context. Results from this study will be discussed further in the section on language. This extract also brought focus to bear again on the pivotal necessity of sustaining connection.

Being happy and enjoying the experience of volunteering appears in several conversations. This thought was expressed across the generational and age group spectrum. A mature adult male volunteer said:

> *Just that I'm pretty good with my hands so I can do virtually anything to a degree and I enjoy it because I do it at home as well.*

A mature female participant responded:

> *Just like children. Playing with children. Yeah, overall, happy, um, I suppose; just helping.*

A young female Polynesian volunteer added that for her, serving is "something we love to do". A mature male volunteer who serves in a mentoring capacity said in his experience enjoyment with volunteering activity was key to volunteer retention. In his view, loss of enjoyment with volunteerism was a significant sign of potential volunteer loss. This view was echoed by participants who are in volunteer management. A young male participant confirmed the link between enjoyment and retention:

> *Find out what really engages them. What makes them happy? What are they happy to do for others? And finding that – I don't exactly know how you do it – but finding that then you are going to keep them there for the long stage. Because you know you've got guys, like for example, worship. They are in there, most of them are there for a very long time because they enjoy what they're doing.*

It would seem a plausible step to connect a sense of enjoyment and happiness with volunteer satisfaction with experience. Results from the data in this study suggested, however, that although there was a strong link between the multi-dimensional phenomena called 'being valued' and perceptions of positive experience, the connection is neither linear nor simple. At the outset, participants have intimated a complex semantic relationship with the word, satisfaction, as it relates to volunteer experience in a faith-based context. It was seldom used to describe a sense of fulfilment and contentment with experience and this made it difficult to interpret. From a combined consideration of data sources, it was suggested that the word, 'satisfaction' might have connotations of ego-related motivational drives and as such would not represent a good fit with their perception of serving based on altruistic

intent. When they did use the term in conversation, it was more generally related to the benefit of others as illustrated in the following response from a mature female participant:

> *I'm volunteering a cuddle and a hug and a talk and just the satisfaction that I'm there for someone.*

Another participant's response proposed similar meaning:

> *In one way volunteering….um…actually you're giving of yourself but the reward is the satisfaction of giving joy and happiness to somebody else.*

When dealing with the concept of personal satisfaction, most participants preferred using terminology such as joy, gratification, fulfilment and feeling blessed. When asked about satisfaction with experience one mature female participant said: *"I think it's more a fulfilling experience*." A volunteer manager talked about volunteer satisfaction in the following terms:

> *When they're in there, because of the results they see there with the kids, they get that gratification anyway.*

The reluctance to relate volunteer service to personal satisfaction which suggests a 'me' element was well depicted in the following extract from a young adult male volunteer:

> *I don't think it's about being satisfied for me. It's um, sometimes I'm not satisfied. It's more, um, I just have that knowledge that I need to contribute and have that, you know, you do what's in your hand to do and whatever door is open, walk through it, you know.*

Intrinsic reward was linked in several interviews to the service of others. It was also how they perceived adding value to the lives of others. As seen before, this sample of volunteers perceives their service to others predominantly in altruistic terms. One adult male participant described it as follows:

> *You don't know your own full value unless you can do something for someone else without expecting something in return.*

Divine relationship, as discussed, was a primary motivation for faith-based volunteers in this study. Service to others was seen as flowing directly from the relationship participants experience with the divine. Consequently the majority of

faith-based volunteers in this sample described their volunteering service in altruistic terms. They did not deny the human component in motivation and affirmation, but the divine factor was regarded as the principle source objective which was reached with a certain level of spiritual maturity. Seen in the light of their understanding of altruistic service, the reluctance of participants to describe positive volunteering experience as 'satisfaction', might to some extent be explained by participants' view that receiving character affirmation was somehow divorced from external reward, which might have a 'payback' connotation. This view on altruism which relates back to the theme on core beliefs, illustrates yet again that the pathways of impact in relation to volunteering are interrelated and should be seen as a complex interchange.

It was apparent that in the main, participants in this study adopted a more pragmatic approach to volunteering service and this extended to financial remuneration. This view was particularly prevalent amongst younger volunteers, who regarded receiving financial recompense for part of their volunteering service as enabling them to contribute more hours than would be the case without financial assistance. More mature volunteers were clear in their view that volunteering should not involve financial benefit. It could be suggested that for these mature volunteers, several of whom were retired, financial considerations might not be a significant deterrent to volunteering.

5.5.4.5 Leadership Perspectives

Further insight into the theme of valuing volunteers was gained by giving voice to volunteer management. As noted previously, volunteer management and leadership at the FBO in general ascribed to a strategy of management that communicated volunteer value. From their perspective, faith-based volunteers at the organization were affirmed as individuals and recognized for their contribution and given feedback. They referred to a conscious management principle which was to acknowledge and affirm volunteers through open lines of communication. One mature female volunteer leader talking about management practice said:

> *Ah, look, honestly, I just think loving on them; that's the greatest support. You know, just really showing interest in them. And I think also, it's just checking on them: Are you OK? Is everything good? And just re-affirming: What a great job you're doing……making them feel that their time is not wasted; that their*

volunteering is not wasted; that it is actually a valued time that they had spent helping us.

Leadership expressed awareness of the need to individualize the way volunteers were affirmed and acknowledged. This result concurs with the finding of Phillips and Phillips (2011) that personalized acknowledgement offers the greatest motivational impact for volunteers. An adult volunteer leader gave the following insight:

They need you to help them feel valued; to encourage them in their role; to support them; to do the journey and it's in varying degrees. Some people need [it] every day: "You are doing an amazing job!" Some people [need it] every month: "Top job!" So, it's….what's the word?...analysing: "What does that person need from me?" And giving it. And then there will be other people that you can just set up and [they] go.

Youth volunteer leaders, in particular, strongly supported the view that building meaningful relationships with individuals was the most effective way of communicating a sense of being affirmed. This process was seen as a strong strategy in combating the commodity mentality. A young adult female youth leader explained:

If you focus too much on the task, then that takes away that relationship I guess.

This view was repeated in some form or other during the course of several leadership participant conversations. When volunteers felt as though they were being used because their skills were needed in a volunteering process, they tended to feel devalued. When their skills were recognized through medium of real relationship and when they felt affirmed, however, they felt valued as individuals.

Both volunteers and volunteer leaders in this study were proponents of the view that positive meaningful relationships were related to a sense of feeling valued. In response a young adult volunteer leader replied:

Yeah, relationship and appreciation: Knowing them and knowing that what they're doing is valued, um, really makes a difference as well.

Several conversations emphasized the vital importance of the need for volunteer management to distinguish between - in their words: *"what a person does* (acknowledgement) *and who they are* (affirmation)". Volunteer participants, however, felt that from a leadership perspective there should be more investment in volunteers as people rather than just in what they can do. The following comment from a young female volunteer made an important contribution to the understanding of volunteer differentiation between feeling valued as an individual, or being seen as a commodity.

> *I think there isn't a lot of separation between, er, what a person does and who they are. I feel like a lot of connections are because you are involved….So, yeah, I do feel there needs to be more just from a leadership perspective, more of that, er, investing in volunteers as people rather than for what they can do.*

An example was given of volunteers who were unable temporarily to continue their service because of personal crisis. A perceived management expectation that volunteers should *"get over it and get back in"* resulted in the volunteers in question feeling devalued. In discussion round the phenomenon, one volunteer participant suggested:

> *Yeah, it's probably just that recognition that you are still valuable to us even though right now you don't have that capacity [to serve].*

Despite the fact that both volunteers and volunteer leaders at the FBO placed significance on the concept of being valued, several volunteer participants felt that in practice there was often insufficient acknowledgement of volunteer effort. A mature female participant said:

> *I think a lot of the stuff with the volunteers within the church which I actually heard, they don't get enough thanks for what they are doing, you know, so that's part of it. Some of them go: "Why am I doing all this?" Not enough thank you.*

Senior mentor volunteers expressed the view that a sense of not being valued led to disconnection and consequent exit of volunteer members. Volunteer leaders, conversely, expressed a conscious awareness of affirming individuals per se and not as commodity resources. Management strategies included ways to value individuals

through personal relationship building, diverse forms of recognition as well as formal and informal rewards. All participants, both volunteers and volunteer managers and leaders, were unanimous in their support for a diversity of approach which recognized individual differences and conveyed a sense of being valued. For some volunteers, however, there was perceived disparity between intention and practice.

5.5.4.6 Summary

Evidence from the data suggested a strong link between satisfaction with volunteering experience and a sense of being valued. Further, there was a suggested link between feeling valued and retention. For this sample, feeling valued resulted from a complex interlock of being affirmed and acknowledgement for volunteering service. In addition, results suggested that participants distinguished between acknowledgement of volunteering, recognition and reward of service on the one hand, and affirmation of the person on the other. Although the significance of extrinsic reward was recognized, satisfaction with volunteering experience was significantly increased when volunteers felt affirmed and particularly when this was expressed through meaningful relationships. Affirmation was conceptualized on two levels: divine and human. These levels were not perceived as dichotomous but rather on a continuum, the indicator depending on individual spiritual maturity.

Thus, while acknowledgement in the form of recognition and reward are necessary and sought, this was not perceived as being sufficient for satisfaction. Affirmation whether divinely or humanly sourced, was seen as significantly meaningful for satisfaction with volunteering experience and indicative of stronger links to retention. The strongest link to intention to remain, however, was identified when volunteers perceive a sense of being valued, expressed both by acknowledgement and affirmation.

The data indicated that participants in this study did not negate the importance of recognition and external reward. Moreover, diverse forms of external reward, and both public and individual recognition, contributed significantly to feeling satisfied /fulfilled with volunteer experience, if they were delivered with a sense of affirming the individual. Thus a small gift, a box of chocolates, as an example, would have less value if it formed part of a general acknowledgment of hundreds of boxes of

chocolates delivered with a generic computer generated letter. Rewards, such as the box of chocolates, assumed value when the individual volunteer perceived that time and effort had gone into the delivery of this token reward, for example, if it were accompanied by a hand-written, personalized note. This finding held some similarity with a view proposed in the literature that the motivational effectiveness of a reward depends on whether the recipient perceives it to have inherent value (Phillips & Phillips, 2011). The current study would add, however, that a specific reward holds potentially the greatest motivational impact if the volunteer perceives it as conveying a sense of being valued as an individual through meaningful relational connection.

Research suggested that external reward in the form of financial and tangible rewards may undermine intrinsic motivation. In their study on volunteerism, Musick and Wilson (2008) suggested that not only were intrinsically motivated volunteers indifferent to external reward, but that their altruistic endeavours might even be negatively impacted by this form of recognition. A study of faith-based volunteers by Bassous (2010), however, found that external reward did not lead to the crowding-out of intrinsic motivation in a faith-based context. In his study, external nonmonetary incentives such as recognition and job satisfaction could potentially enhance intrinsic motivation. Results from the current study were more aligned with the findings of Bassous (2010). A possible explanation for this result is that, as is the case for most non-profits, monetary reward at the FBO in this study, did not constitute a major incentive. This observation is in accordance with a view that the value-based structures of non-profits result in benefits that are mainly non-monetary in value, such as verbal and tangible rewards, and experiential outcomes, such as satisfaction and autonomy (Gagne & Deci, 2005).

Further, evidence from the data indicated that for these participants, financial recompense was not considered as a goal. For the younger adults in particular, part-time payment for some of the services rendered was considered as an enabling resource rather than an external reward. Overall it may be stated that although these faith-based volunteers were primarily intrinsically motivated, the sense of fulfilment and joy which resulted from their volunteering experience (intrinsic reward) was potentially enhanced by nonmonetary external rewards if effectively administered in terms of a resource, and not as a performance goal.

Overall the data indicated the significance for these participants of experiencing a sense of being valued as individuals while engaged in volunteering service. For these faith-based volunteers, a sense of being valued was most meaningful when it incorporated both affirmation (divine and human) of the person per se, and elements of acknowledgement (recognition and reward). This incorporated sense of being valued was perceived by these participants as having connection to satisfaction with experience. Further, these volunteers felt that if this sense of feeling valued as an individual volunteer was perpetuated, it would positively influence their sustainability.

5.5.5 Autonomy: Structure and Voice

5.5.5.1 Introduction

Participant voice at the FBO studied was analysed from responses to questions in the semi-structured interviews in order to gain further understanding of volunteering experience from both a volunteer and volunteer management perspective. The significance of perceptions of autonomy and organizational structure on faith-based volunteers satisfaction with their experience, are outlined in the following results.

5.5.5.2 Volunteers' Perspective

The volunteers at the FBO identified two significant components relating to their satisfaction with their experience in terms of autonomous management practice: a sense of volition and a need for some structure in which to volunteer. Although the majority of the participants expressed a positive experience relating to both their autonomy and the structure in which they volunteered, there were some participants who perceived limitations to the management structure in this respect.

5.5.5.2.1 Autonomy

The data indicated that the perception of autonomy for these participants was impacted by at least the following elements: potential to voice, potential to initiate ideas, potential to grow and challenge existing practice, as well as the potential to reduce negative outcomes. Participants, however, accepted that there were different levels of autonomy which were determined by a number of experience factors.

5.5.5.2.1.1 Potential to Voice

Volunteer participants were fairly unanimous in stating that they considered freedom of expression and the option to participate in decision-making processes to be an important component of "feeling happy" with their experience. This response from an adult female volunteer reflected the general feeling:

> *But I think it's important everyone does get a chance to contribute so they have that sense of ownership. Rather than just being told: "You have to do this". When someone helps decide what's being done, they have a vested interest in it.*

Conversations with participants showed that having the option to contribute and having a sense of ownership added to feelings of satisfaction with experience. In the following excerpt, a young adult female volunteer linked her perception of autonomy and feeling positive about volunteering to flexibility in terms of service:

> *Then I'm happier to do that sort of thing...tell me a week before, and let me plan and work out how I'm going to fit it into what else I have to do in my life.*

This was the experience too of a volunteer coordinator who noted:

> *So, there is that flexibility. I'll choose whether I'll go on a trip or not and they'll leave it up to me.*

The majority of participants felt that they were encouraged to voice ideas and have a say in decisions affecting everyday volunteer management. A younger female participant said:

> *I feel that I can go up to the leaders and I can actually say: "Look, this is what we need to do" – that sort of thing. So I think I can be as involved as I want to be, um, without being in control, if that makes sense? So I have an opportunity to voice my opinion and be heard.*

The above extracts suggested there was a sense in which volunteers at the centre expected to have some input into the management of their volunteering service. This was implied in several other conversations. When volunteer voices were heard and expectations of participatory decision-making were realised, the potential for retaining volunteers increased. Conversations with the volunteers pointed to an important association between autonomy and volunteer retention. This distinctive link was underscored by an adult volunteer participant:

But I think for longevity, a person should be feeling ownership.

5.5.5.2.1.2 Potential to Initiate

Analysis of the data indicated that there was a perception that level of connection was somewhat linked to the extent of volunteer involvement, and that the latter was directly linked to the level of potential autonomy in volunteer practice. According to one young adult participant, there were channels of opportunity for volunteers to forward ideas at the centre. Tension arose when the implementation of volunteer ideas was associated with having to provide solutions to those challenges. She explained:

> *If you want to have a say, you have to have more involvement. If I put my hand up and say, "I have an opinion here. I'd like to contribute in this", the response would more likely be: "OK, well why don't you join this leadership or this position," and I don't have the capacity at that point of time to do it.*

There were examples from the data, however, of volunteer ideas being offered and implemented by management. One mature male participant talked about his ideas for the men's group:

> *Now I suggested for the men's group just to have a barbeque breakfast one day and they had it and it was good.*

Some participants felt that new ideas had to be initiated by the volunteers themselves. One young female participant said:

> *I think it has to be initiated by me. At the moment it's mostly initiated by me. If I have something to say, I need to go and say it. It's not – there's not a lot of asking as to ideas about how things should be done better.*

A number of volunteers felt that a structure that more actively sought the volunteers' ideas would increase their sense of autonomy.

5.5.5.2.1.3 Potential to Alleviate Burn-out

An interesting result from the conversations with participants related to the perception of the value of autonomy in countering volunteer burn-out. One adult male participant explained that participatory decision-making probably saved his wife from burn-out. Asked whether as a couple they felt part of the decision-making process at the centre, he said:

Yes, she definitely is [part of the decision-making process]. You know, for example, when she said they needed to bring in new people, not let her do one week on, one week off, so that she can have a long break. So she definitely welcomed that but it came at a point when she was stressed and then things had to be done.

There was further evidence from volunteer conversations that management values an 'other' perspective. A sense of freedom to voice opinion was considered by these participants to be an important element in mitigating the potential for burn-out. A sense of frustration was countered by the ability to express dissatisfaction. This was illustrated by a mature female participant who said

If it's not working, I will go to them and say: "Look, why don't you try it this way?"

The majority of participants linked this freedom of expression and the confidence to challenge accepted practice, with a sense of satisfaction with their volunteering experience. Participants also expressed the view that autonomous practice potentially offered opportunity to grow in volunteering activity, as outlined by the following extract where an adult male participant talked about his wife running a volunteering activity:

Well, she's actually taken ownership of that. So, she's the one that has to basically check on the other volunteers. So, you know: "How are you going?"

5.5.5.2.1.4 Autonomy Level

There was some evidence that the level of autonomy experienced by the volunteers at the centre was related to a number of variables including age, department, leadership, and extent of involvement. An interesting result, suggested for future exploration, was the perceived difference in autonomy levels related to age categories. Some participants felt that more regard was given to the opinion of older volunteers, although leadership perception countered this perception. A mature male participant noted:

I feel that I can go up and talk to them but I think probably other people, especially the teenagers or whatever, they might see things or have great ideas

but they're not asked: So they may not be willing to step up and sort of have a voice.

In considering the suggestion of new ideas, it was deemed valuable to include a consideration of personality type. Some participants expressed a lack of confidence in putting forward suggestions. A mature male volunteer said:

So I haven't put much suggestions in because I don't think I was entitled to.

A younger female participant suggested a different perspective:

But then I'm not one to hold back… so, if I ever had a concern or a point of view, I always brought that forward anyway.

Some participants felt that the level of autonomy experienced was dependent on relationship with the "right people", and that this restricted the freedom to express ideas and participate in volunteer management. An adult female participant expanded:

I don't have relationship with the right people, maybe. Um, because everything...there's so many people on board that make so many decisions [and] I don't know them well enough.

5.5.5.2.1.5 Dissenting Voices

Despite the general consensus by volunteers that volunteer management at the centre promotes autonomy, there was at times a difference of opinion as to the level of volition. The presentation of contrary information, as a form of validation which advances accuracy of data analysis, is suggested by Creswell and Plano Clark (2011). Conversation with participants included some dissenting voices who felt that there were limitations to the system. According to one young adult female participant this, "drives me nuts!" She expressed her frustration as follows:

But there's no one around to go [to]; that I can go to and say: "Look, I really want to do this. What can I do?" - And for them to go: "Great! We're running this course; we've got this meeting going and you can learn all the nitty gritty stuff."

5.5.5.2.2 Structure

It appeared from the data that faith-based volunteers in this context were accepting of levels of structure relating to their management. An adult female participant said:

> *So I think I can be as involved as I want to be, um, without being in control, if that makes sense? So I have an opportunity to voice my opinion and be heard.*

The need for management structure in relation to the recruitment and retention of volunteers was reiterated by the following mature male participant:

> *You have to have a plan in structure how you bring them in and keep them.*

Most participants were comfortable with the form of management structure operating at the FBO, particularly as it represented a known model. In the following conversation, a young adult male volunteer was asked about his perception of autonomous practice. He pointed to the difference between a form of management structure and a potential 'free rein' practice:

> *And the way they are inclined, family wise. If there is a grasp of the family; who's in control, you're right but ….going at you everywhere – it's difficult.*

The above extract illustrates participant perception of structure as part of a metaphorical link with 'family' which strongly undergirds faith-based practice at the centre as discussed earlier. The underpinning metaphor of family at the FBO, suggested the presence of an overall mentoring presence which encouraged freedom of expression and invitation to initiate within broadly defined boundaries. This framework was not unlike traditional family models in which parents guide children and encourage growth through the expression and experience of individual ideas. Further, the family model at the FBO related too to a meta-family model; a spiritual concept of God as the Father, Jesus as His Son and faith-based followers as members of a faith family. Seen in this context, it was not surprising that volunteers appeared comfortable with a structure which had a family model in which leadership set a framework, but encouraged participation and initiative. Several participants linked the family structure, which they found acceptable, to familiar personal family models. An adult female participant explained:

> *I volunteer to contribute as part of a family, you know. It's just like a normal family at home functions, where everyone pulls their weight.*

5.5.5.3 Management Perspective

5.5.5.3.1 Introduction

Having considered the volunteer perspective at the FBO, it was now the turn of volunteer management at the organization to express their views on autonomy and structure. This was particularly insightful in view of the suggestion by Nisbet and Wallace (2007) that the perception of volunteer leaders was less prevalent in scholarly writing. Consequently, the views of leaders and managers were considered by the researcher to be vital to increase comprehensive understanding of the modus operandi of a structured autonomous environment for faith-based volunteers. Evidence from the data suggested that volunteer management and leadership endorsed a structured autonomous environment at the FBO. Practices concerning volunteer autonomy were conducted within a family structured model which aligned not only with the values and mission of the organization, but also with the underpinning metaphor of family in the spiritual realm.

5.5.5.3.2 Supporting voice

Evidence from the data suggested that volunteer management and leadership at the centre generally actively endorsed volunteer input. Volunteer leaders agreed with volunteer workers that giving volunteers a measure of autonomy increased volunteer satisfaction with experience. In conversation, volunteer leaders said they strove to maintain open channels of communication to encourage initiative, invite new ideas, promote potential, challenge growth, and give regular feedback. Indeed there was a general consensus among management and leaders that greater decision-making roles for volunteers should be encouraged.

It was evident too that a challenge to grow as an individual in terms of decision-making participation, was consciously built into the volunteering management practice at the FBO. An adult female volunteer said:

> *I feel as though someone is prompting me all the time to step out.*

There was evidence for this in the data, particularly in relation to youth volunteering. A young adult, female, youth leader explained:

> *Some of them [volunteers] do have set ideas but I guess [we] value that but we don't limit them to that role. So a lot of them want 'just as is', whereas we go: 'No, you're so much bigger than that.'*

Yet in the context of self-management, the right to take up a challenge was left to the individual volunteer. A young male youth volunteer leader explained:

> *Sometimes I have to challenge and let them grow and choose not to if they don't want to.*

This result pertaining to the positive impact of volunteer leadership which adopted a management practice fostering initiative, promoting growth, and giving positive feedback had some similarity with the "autonomy supportive" working climate described by Haivas et al. (2012). In their Romanian study, these authors concluded that an autonomy supportive climate created by volunteer coordinators had a strong positive impact on volunteer autonomous motivation.

5.5.5.3.3 Structured Management

Results indicated that volunteer autonomy was promoted within a set structure and a level of hierarchical management. This was illustrated in an example of programme management at the FBO. An adult female leader explained:

> *The team leader has, um, decision- making as to what aspect of the programme they would do. The co-ordinator writes the programme and decides what's going to be included and then me as the pastor, kind of, sets the topics and the tones and so in a sense, I guess, everyone does contribute to decision-making but their contributions are different.*

The incorporation of structure in volunteer management was particularly evident in the youth team, as a youth leader expanded:

> *Like you have to have those boundaries and structure but in our youth team we make very little decisions. We just have the end say. So they'll come up with an idea and we'll say: "That's not safe" or "Go for it!"- um, so that is ownership.*

Volunteer coordinators at the centre expressed the conviction that supporting volunteers within the structure formed a part of management practice. An adult female coordinator, in explaining the process of integrating volunteer team leaders, noted:

> *So that's like me giving her...the leadership, the ownership to go. Where she didn't feel comfortable, I'm happy to come and fill those gaps in.*

5.5.5.4 Summary

Perspectives from both individual faith-based volunteers and volunteer leadership and management at the organization contributed to a rich insight into the operationalization of the concept of autonomy and structure at the FBO. It was evident from a consideration of both perspectives that appropriate autonomy and structure were significantly associated with positive volunteer experience. This is somewhat in accordance with the view of Deci and Ryan (2000) who proposed that the experience and integration of autonomy is an essential aspect of healthy human functioning,

Faith-based volunteers interviewed at the FBO valued a sense of autonomy, although there was variance as to how this was perceived. The majority of participants expressed a positive response to questions on autonomy, but there were a few participants who felt frustration with the current management structures in relation to this concept.

Volunteer leaders and managers at the organization were strongly supportive of a structured autonomous volunteering environment. In practice, autonomy at the FBO was seen by management to exist in a tension balance between promoting self-management and maintaining a family structure. There is evidence in the literature to suggest that the existence of structure and hierarchy in an organization does not necessarily preclude autonomy and that, in some cases, volunteers may expect some degree of supervision. The model pursued at the FBO is in line with the view proposed by Kaufman et al. (2004) which suggests that a formal structure which creates a family atmosphere can be successful. This complements the suggestion that a lack of work structure impacts morale and the stress levels of volunteer workers (Wilson, 2012).

Overall volunteers perceived that they served in an environment in which autonomy was fostered within a set organizational structure. The leadership style proposed by this sample has much in common with that suggested by Haivas et al. (2012) in that the organizational climate created should be one that offers choice, acknowledges volunteer perspective, offers positive feedback and actively fosters initiative. In

addition, participants in this study expected supportive leadership which was essentially relational. There was a definite sense in which volunteers required some form of structure within which to serve. They were comfortable with the family model which was clearly defined, yet flexible. Acquiescence in accepting a management structure may be ascribed to the synchronizing of the family model with underlying metaphors which connected volunteers to core values.

Volunteers perceived the level of autonomy, particularly participation in decision-making processes, to be related to a set of variables. It became clear that for several participants, some aspects of a structured autonomous environment, which also acknowledged their perspectives and recognized their ideas, carried higher value than other elements such as the challenge to grow. The data hinted at a possible difference in age groups with younger volunteers potentially motivated more strongly by the challenge to grow than older groups. However, this aspect was not pursued in the current study and may be an opportunity for future research.

In summary it may be stated that the data indicated that an appropriate structured autonomous environment was linked to faith-based participants' sense of satisfaction with their volunteering activities. This is similar to conclusions reached by Van Der Westhuizen et al. (2011) to the effect that higher levels of participatory decision making were associated with higher levels of job satisfaction.

Results from the data showed that feeling valued through participatory voice within a form of autonomous structure, was significantly related to the family metaphor synchronization. However, failure to understand the significance of contextual metaphor and connected language constitutes a potential impediment to volunteer management, as will be discussed in the following section.

5.5.6 Language: Metaphor and Meaning

5.5.6.1 Introduction

The comparatively fewer direct references to the use of language in the interviewing process were deceptive in gauging the significance of this theme. Inferred reference to the importance of relevant communication pervaded the data. Observation and careful reading suggested that contemporary translation of volunteering terms played a pivotal role in all the stages of the volunteering process, but that, in this study, it had particularly important implications for cross-cultural volunteers and generational management of volunteers. The use of language and its contemporary translation is gaining increasing importance in the third sector, as is evidenced by the current re-definition of the term by Volunteering Australia (VA), (2015) discussed earlier in the section on definition. Extensive research led to the compilation of the following definition by VA:

> *Volunteering is time willingly given for the common good and without financial gain.*

The field of volunteering language is significant because the idiom that drives it will have direct bearing on motivational outcomes. The literature supports the view that the analysis of language can give further insight into the conceptual structure that underlies thought (Cameron & Maslen, 2010). The purpose of using relevant language is to facilitate understanding and to get the outcomes needed by using communication that is appropriate cross-generationally, and which incorporates diversity. Results from this research indicated the vital importance of language sensitivity for leaders and volunteer managers.

5.5.6.2 The Call as Metaphor

The use of metaphors is more generally used in contexts where conventional words fail to fully express the nuance of meaning. The complexity of metaphor analysis is well documented in the literature and is acknowledged by this research. The occurrence of metaphor was indicated by the data with the emergence of concepts such as ‘calling’ and ‘family’.

As data collection and analysis occurred simultaneously, it became apparent from several early transcriptions that the concept of calling was a significant theme. Further consideration lead to the understanding that calling constituted a conceptual metaphor which had different meanings in different texts. This complied with the view of Cameron and Maslen (2010) that verbal metaphors are expressions of underlying conceptual metaphors, and are best understood in contextual and relational context. In the context of essentially Western Christian culture, the concept of the call emerged from a traditionally narrower interpretation to a contemporary understanding which is wider and more abstract in its conceptualization, as was mentioned earlier in the theme on spirituality.

A distinct advantage for the researcher was that a faith-based background facilitated insight into the complexity of metaphor in this context. Understanding that metaphorically, The Call, significantly undergirded the concept of faith-based volunteering in this study, facilitated the interpretation of the word in different contexts as explained in the following extracts:
Analysis of the concept indicated that for this group, calling, was inextricably linked to a divine call as illustrated by the following participant response:

> *"God called me to be a worship leader".*

In cross-cultural contexts, the call was embedded in historical tradition and cognizance of this fact is an important consideration for diversity volunteer management. As one Polynesian participant explained:

> *I firmly believe if we unpack our history, then we understand who we are and why we feel passionate about going forward in terms of calling.*

Understanding of the metaphorical context facilitated identification of the concept in implied reference. Although some participants, particularly younger volunteers, did not always specifically refer to their volunteering as a direct response to a call, it remained the subjacent element of spiritual service. In response to a question on The Call and youth motivation, a young adult male volunteer leader said: *"It's always there".*

A call was not restricted, however, to faith-based organizations nor was it owned primarily by faith-based volunteers. Non faith-based volunteers could also be called

to service, although a humanitarian, not spiritual, dimension may be the emphasis. For faith-based volunteers in this sample, however, the essential purpose of The Call was to serve God and serve His purposes, and in so doing fulfil individual life mission.

5.5.6.3 The Family as Metaphor

In addition to calling, insight into metaphorical context aided insight into the significance of a number of other terms relating to volunteering at the FBO. Family as a metaphorical concept had a cluster of semantic referencing which, when understood, have the potential to hold meaningful practical implications for volunteer management. The concept of family for faith-based volunteers needed to be considered conceptually in several concentric circles. The inner circle is comprised of personal family relationships, which operates within the circle of a sense of church family seen in context of a community of faith-based servers. This, in turn, relates to the outer circle of a global faith family. On a macro level these varying circles of family was seen within the context of divine family as explicated by the use of familial terms such as 'Father' and 'Son" to depict the relationship between members of the divinity. Participants frequently referred to faith members as 'sons and daughters' of God. There were several references to faith-based volunteering as being service as part of the bigger family of God.

The identification of participants with volunteering as a family concept was illustrated in the following response from a young female volunteer. She said:

> *It's connecting as a family through Christ.*

Another adult female participant elaborated:

> *I volunteer to contribute as part of a family. You know, I feel that it's my responsibility…it's just like a normal family at home functions; where everyone pulls their weight.*

The meaning of family appeared to have two aspects as illustrated in the extract above. The role of personal family was discussed in the theme on Relationships but is mentioned here in respect of its conceptual connection to members of a faith-based community and indeed wider, in relation to a national and international 'family' of faith-based believers. Once this significance is grasped, it goes a long to explaining

both some of the apparent ambiguity in terminology and the more subtle nuances of understanding.

5.5.6.4 Mixed Meaning

Understanding of contextual metaphor aided significantly in analysis of the word, volunteering, in this faith-based context. It became apparent that for the majority of participants there was a stronger relationship between prosocial behaviour and the term, 'serving', rather than with the term, 'volunteering'. In light of the metaphorical context of family, it grew evident that the idea of 'serving' one's family was preferred to 'volunteering' when describing prosocial behaviour. This view was emphatically expressed by a younger volunteer participant:

> *To us it's not volunteering. To us it's like; something we love to do.*

When asked how younger volunteers would define, "volunteering", a young youth volunteer leader replied:

> *I guess they would say….that's tricky, um, I guess none of them would call it, "volunteering." They would say it was "serving": serving people and serving God.*

This insight was of particular importance for volunteer management as it explained the subtle nuance needed for compiling questions leading to volunteer recruitment in a faith-based context. As an example, this understanding would explain the difference between posing a question like: *"Would you like to volunteer in kids' ministry?"* as opposed to: *"Would you like to serve in kids' ministry?"*

Nor was this preference restricted to the younger age group. Analysis of the data suggested that more mature volunteers in this faith-based context were also more likely to relate to the word 'serve', as expressed by the following response from a female adult volunteer which drew attention too, to the role of organizational culture:

> *So it was just what you did at church – you served.*

Insight into contextual metaphor then, facilitated the use of relevant language which is a powerful pathway to crossing inter-generational and cross-cultural boundaries. For younger volunteers much of the traditional terminology associated with volunteer management, appeared to be less relevant. The complexity of leading faith-

based youth volunteers in this context and the necessity of gaining insight into contemporary translation of youth norms and values was clearly outlined in the explanation given by a young adult male youth leader:

> *I never use the word, "volunteer" with young people – ever! And not because it has a bad connotation. It's just not really a young person word. Um, I would also not really use the word "serve" much. I try not to define for them what volunteering and serving is: I just try to make a culture where volunteering and serving is the norm.*

In the view of the researcher, the above extract is a powerful comment on the vital importance of bringing attention to the role of language when considering volunteers in general, and faith-based volunteering in particular. It raised the question as to whether this calls for revisiting the definition, not only of faith-based volunteering, but of several of the other terms assumed to be relevant to the current world of volunteering.

5.5.6.5 Focused Meaning

In view of the above results, a focus group was convened to explore further the meaning of conceptually relevant words in this context. The aim of the meeting was to add group perspective to individual perception of essential volunteering terms in general, and volunteering definition in particular. Participants represented both volunteers and volunteer leaders and managers who responded to an open invitation to attend. The majority of the participants had taken part in the interview process and were asked to comment on several existing definitions of volunteering before compile a definition specific to their context. Several definitive words were offered as salient elements of faith-based volunteering at the organization. These included: God, others, belong, helping, vision, believe, kingdom, and become. These words were incorporated into several of the definitions suggested by participants. The definitions offered by participants were considered by the researcher as significant in underscoring yet again the importance of definition in giving meaning to experience. Although several specific definitions were proposed, the following definition of faith-based volunteering at the organization was considered representative of general consensus:

Volunteering here is: helping, supporting and building the vision of God in line with leadership to help others and to extend the kingdom of God.

It was clear from the above example of participant definitions that pivotal concepts relating to faith-based volunteering, such as mission congruence, were included. The concept of considering the both/and elements of the altruism/egoism debate were evident in several of the participant definitions. The following is an example:

Faith-based volunteering is making ourselves available to help, grow and equip others and ourselves.

An interesting observation from the results of the focus group definition exercise was the difference between faith-based volunteering definitions proposed by the different generational groups. Definitions suggested by young adults placed a stronger emphasis on social and skills elements, while adults and more mature adults gave greater focus to concepts such as helping others. Although the group was too small to call this representative, the result underlined yet again the vital importance of considering relevant vocabulary when dealing with diverse generational groups.

The focus group proved to be a valuable contribution to further understanding of the meaning of faith-based volunteering for this sample. By giving voice to this group of volunteers, it became clear that although participants ascribed to the general definition of volunteering proposed by Volunteering Australia as noted above, they related more strongly to specific definition when describing their faith-based experience.

5.5.6.6 Summary

The above results accentuated the primary importance of including a discussion on contextual metaphor, and its expression in relevant language, for understanding essential concepts relating to faith-based volunteering. In this respect, the declared faith-based background of the researcher was deemed particularly beneficial in understanding concepts and framing meaningful questions. This thought resonates with the view of Rubin and Rubin (1995) who state that: “Sharing a language is a powerful way of crossing the boundary between insiders and outsiders” (Rubin & Rubin, 1995, p.172).

The discussion on metaphor and meaning constituted a positive contribution to attempts to illuminate potential ambiguity of language associated with a number of volunteering terms discussed previously. In this respect this study was in support of the view proposed by Einolf (2011):

> Taking ideas and language seriously allows for a broader and more accurate understanding of the connection between religion and helping, and allows researchers to connect the inner world of the mind with the external world of social discourse. (Einolf, 2011, p.436)

For leaders and managers of faith-based volunteers this view brought weight to bear on the pivotal necessity of understanding contemporary metaphor, along with translating that insight into relevant recruitment and retention volunteer practice management nomenclature. For volunteer leaders and co-ordinators at the FBO, recruitment and retention of faith-based volunteers were perceived to be operationalized through relationship, and relationships were fostered essentially through relevant language. It is this choice of appropriate language which distinguished between volunteers being regarded as valued contributors or, conversely, as commodities. The last word was given to a young adult volunteer leader who said:

> *If you focus too much on the task, then that takes away that relationship, I guess, so the language has to make everything about them [volunteers]*

Making everything about volunteers implied adopting a holistic approach to faith-based volunteer management. Having considered a number of key elements implicated in faith-based volunteering experience, it is suggested that just as negative space sharpens perception in the domain of painting landscape, so enhancement of insight into the concept of volunteerism necessitated an exploration of the flip side: What are the potential barriers to continued faith-based volunteering?

5.5.7 Roadblocks: Over or Out?

5.5.7.1 Introduction

Besides insufficient autonomy being perceived by participants as a potential obstacle to satisfaction with experience, several other hurdles to helping emerged from consideration of the data. Elements constituting challenge, including factors impacting on satisfaction and retention, merged to frame a distinctive theme described as Roadblocks, which described potential impediments to retention. Primary amongst these categories identified by participants were: time constraints, work/life balance, family constraints, financial pressure, burn-out, criminal record, and health challenges.

5.5.7.2 Primary Roadblocks

5.5.7.2.1 Time Constraints

Time was noted as one of the most significant barriers to faith-based volunteering for this sample. This was clearly spelt out by the following volunteering participant:

> *The biggest barrier? Just the time...*

The same thoughts were echoed by volunteer leadership. When asked about the biggest hurdle to volunteering, one young female adult volunteer leader who was a prominent player at the FBO responded:

> *Time, probably time! Time would be the biggest. Sometimes I feel like I don't have time to get everything done. So I have to prioritize. Time...time management is a big thing and sometimes I have to prioritize what I really need to get done and what can wait.*

Just the constant challenge of finding enough hours to volunteer, when individuals are already faced with increasing demands of work/life balance, was a barrier for many. One young male professional volunteer explained:

> *Yeah, for sure. It's not always easy, you know, particularly working full-time and then you do this on top of that.*

The notability of this barrier for some volunteers in this study became even more striking as details emerged. One participant who volunteered 4-5 hours a week, also worked 60 hours a week in full-time employment. Another faith-based volunteer

with more than 15 years of volunteering service, was employed for 40 hours a week and volunteered on average between 20-25 hours per week. Asked how it was possible to balance volunteering with these tight schedules and maintain healthy work/life ratios with family and small children, participants offered the following off sets: involving the entire family in volunteering, flexible working hours, enjoying mutual support from family members and leadership, as well seeing volunteering not as a chore but as a ministry to be enjoyed. One young male adult volunteer leader responded:

> *You know what? Keeping the family thing is that, really, because we are a unit and we do this together. My children don't see this as something that takes their father away from them. So on a Sunday when I play guitar and hang out, I get my kids to rehearse and to help me pack up. They are a part of the journey.*

For participants who did not enjoy flexible working hours, however, time pressure represented a real barrier to volunteering. One adult female volunteer explained:

> *Business causes us to be with people outside of their working hours. So that's the difficult thing right now.*

Time as a real deterrent to volunteering, was underscored by the response to a questionnaire completed by members who are not currently volunteering. In this survey completed by non-volunteers at the FBO, time constraints were rated amongst the top three reasons for not responding to an invitation to volunteer.

5.5.7.2.2 Family Constraints

Family considerations emerged as another barrier to volunteering in some instances, particularly when conflicting roles put pressure on volunteers to make a choice. An adult female participant explained:

> *The other thing is being a mother of teenagers. I felt like I needed to be there: so something had to give and, unfortunately, it was my volunteering that had to give.*

One way suggested by participants in this study to address the challenge of balancing family and volunteering in the face of time pressure was to maintain strict

boundaries. A young adult female volunteer with a family of small children, who worked part-time and volunteered the rest of the days of the week at the FBO said:

> *I have to be very wise with my time management and I do a lot of work at night as well.*

It might appear from the above extracts that time constraints in relation to volunteering was associated mainly with younger adults or adults in working age categories in this study. This was not supported by the data, however, which suggested that mature volunteers and the baby boomer category in particular, also faced time pressures. Many mature individuals played an active role in child care on behalf of their adult children. Others saw this season as one in which travelling took priority. One mature male volunteer explained how he tried to recruit peers:

> *Twist their arm...they're always too busy. 'Cause the trouble is, you know, they have grandkids. Mum and dad have to work; [they're] baby-sitting. So, a lot of them have grandchildren 'cause parents are working, you see.*

5.5.7.2.3 Financial Constraints

Parents work to support families or pay off mortgages so, consequently, financial constraints constituted another hurdle to helping for this sample of volunteers. One of the implications of this, was that certain volunteering roles might not be filled by the best fit individuals. For example, an individual in their mid-twenties who would be a valuable technical support officer was too busy building a career and supporting a family, so could not afford to volunteer. A mature volunteer leader highlighted the financial pressure some volunteers faced as follows:

> *They have to make their way financially…and the pressure once they get married that the only way you can have a house is for both of you to be at work. So, there are these pressures that don't give them time to do much volunteering.*

Not only did the financial cost of family life become a hurdle to helping, but in general, episodic volunteering programmes were self-funded and relatively costly. For parents with one or more children involved in mission trips, the cost could be prohibitive. One father confirmed this in conversation:

> *The children's youth going over to Indonesia and doing gospel work and things like that. The only trouble is; it's expensive.*

One pathway to addressing financial challenge was to offer volunteers payment for a part of their service. Volunteers who received a small wage to supplement their main source of income said they would not be able to volunteer to the extent that they were, if they did not receive payment for some of their volunteering duties:

> *Um, it helps because I feel like I can give more because I've got that, um, little financial support.*

Two streams of thought emerged: One stream, which tended to be younger volunteers, saw being paid for some of their volunteering hours as God's way of supporting them while they were doing His work. The other stream, mainly mature volunteers, was adamant that volunteering meant receiving no payment but the reward of seeing the difference their work made to the lives of others. One explanation for this difference, suggested by the data and context considerations, was the difference in generation perception in terms of reward for service. It appeared that the younger volunteers in this category adopted a more pragmatic approach, while the more mature volunteers held more entrenched traditional views on financial reward for volunteering activities.

There were examples in this study of older volunteers who served, not only for no financial gain, but who even made a financial contribution to their volunteer project. An example of this was a couple who ran a coffee shop and a bookshop supplemented by their own funds.

5.5.7.2.4 Burn-out

The compounded effect of time and financial pressures, interrelated with family considerations, coupled with the expectations of volunteering management and of volunteers themselves, had the potential to lead to a state of physical and emotional fatigue. One adult volunteer described it as follows:

It has been leading to more days and more hours and more responsibility.

And another young female participant added:

> *But I was getting through that so I work and work and work and then I can't take it anymore; have a bit of a burn-out; like I just needed to stop; gain composure and then start again.*

It appeared from the interviews that burn-out occurred when expectations exceeded what volunteers were able to deliver. One participant said:

> *Well, I think that people who volunteer can end up with their leaders just presuming that that is what they are going to do and there's an expectation arises of you which then, if you don't fulfil the expectation, they're disappointed and upset and then there's bad feeling and the volunteer says: "Well, I'm not going to be bothered with this anymore."*

A mature female participant concurred:

> *Well the only thing about it is that a lot of people who volunteer carry on volunteering even when they are disgruntled, upset, because they feel that that's what's expected and in the end they don't know how to deal with it and they just walk away and you don't see them again.*

One participant expressed the classic view that when something needs to be done, the busy people [volunteers] are asked, resulting in the proverbial bottleneck. Her hyperbolical expression in no way negated the impact of meaning:

> *Everyone has a job to do and they have to do it properly and you can't do it properly if you're doing 15 million other things as well. [It's] finding the right person for the right job: to do one job well, not 400 jobs o.k. Releasing them to do that...because there are some people who are serving on 2 or 3 teams, so they are [already stretched].*

Other participants have voiced the view that the responsibility for setting boundaries rests with the individual:

> *You just have to say where your boundaries are and what you can do and what you can't do.*

Several other participants, however, said that leaders and mentors watched for signs of burn-out in volunteers and then advised pull back. One young male volunteer who was serving almost every weekend had experience of this and said:

> *I didn't stop because I was burnt out but my pastors stopped me because I could've burnt out.*

Another added:

> *We've got good leaders who have said to us: "You're getting tired." Undoubtedly they are always watching out.*

Not only leaders, but also senior volunteers were given the task of watching over younger volunteers to guard against burn-out. One mature male mentor with more than 30 years of volunteering service said that he learnt early in the piece to guard against overload:

> *You can say 'yes' to too many things. As soon as enjoyment gives way to 'chore', you have to step back and reassess.*

This participant regarded it as part of his role to advise younger volunteers to guard against burn-out. As a mentor he had to make sure they did not take on too much responsibility. He had experience of people who left the church and volunteering because they were burnt-out. He was therefore adamant that younger volunteers needed someone to keep an eye on them.

Taking personal responsibility for maintaining healthy boundaries and appointing mentors to act as watch dogs against burn-out, particularly in younger volunteers, were considered as positive general strategies to counter burn-out. For the faith-based volunteers in this study, however, the additional element of spiritual coping, as previously discussed, presented a distinctive component to sustainability. This held true for potential burn-out.

An adult participant described spiritual coping as follows:

> *Keeping a close check on myself and releasing things to God all the time so I'm not carrying it all the time.*

Nor did this spiritual pathway pertain only to mature participants. When asked whether spiritual coping was relevant to challenging times, a young female volunteer said:

> *Ah, definitely! Every time I think of God, immediately I'm like: This situation is not even that big.*

Several volunteers attested to the value of spiritual coping methods when countering physical and emotional fatigue. One mature female volunteer shared her experience:

> *I just know that that's what God wants me to do even though sometimes I'm tired and I don't want to do it. And it's not because I'm not interested in doing that. It's energy levels. It's physical, you know. You just think: "Ah, God, I don't know. I can't keep this up." But God says: "Yes you can because I'm not going to give you any more than you can handle."*

5.5.7.2.5 Health Constraints

Finding that health issues presented a hurdle to helping in this study was not a surprise. Nor were the results indicating that health challenges were particularly related to age, unexpected. What was of interest, however, was the finding that major health conditions such as cancer did not deter some individuals from wanting to continue their volunteering activities. One mature male volunteer who was involved in maintenance tasks and aged care activities said:

> *I do have a couple of illnesses. I've got cancer of the bone marrow and I've got crook kidneys.*

This result ties in with discussion on volunteering and well-being at the start of this study. The example cited here confers that well-being is associated with prosocial behaviour and may present despite the challenge of ill health.

It is acknowledged by the researcher that there might well be other impediments to volunteering at the organization such as criminal record, mentioned by one participant, disability, transport difficulties, and the effect of mental health which is documented as having a significantly negative effect on volunteering (Musick & Wilson, 2008). These considerations lie outside the scope of this study but suggest interesting avenues for future research.

5.5.7.3 Spiritual Coping

Potential hurdles to helping identified by this sample were not dissimilar to those experienced by volunteers in general. What differentiated faith-based volunteers from more general volunteering lay in the distinctive pathways to coping with these hurdles. Participants in this study attested to the fact that life had challenges for everyone. One young female participant said:

> *Being a Christian is not an easy road for anyone. Just like as it is for being a Non-Christian. It's not an easy road…so, yeah, for me as a Christian? Yes, there are battles in my life and, yes, I have overcome them every time.*

The manner in which faith-based volunteers overcome life challenges is described as "spiritual coping" (Pargament, 2013). The author described this as a method of support for the hardships of life which is rooted in a relationship with the divine. This pathway to coping was similar to the way participants in this study described overcoming obstacles to volunteering. This sample was clear in stating that being a

faith-based volunteer did not exclude individuals from the general challenges of life and volunteering. This transparency added credence to the unique element of coping outlined in the following extract:

> *And there are times like with me, with the condition I battle with: I quite often think: I don't want to go. I don't want to go. But God says: "Get your act together and get in there. It's about people, not about you." So God blesses me out of that and I just know that's what God wants me to do even though sometimes I'm tired and I don't want to do it.*

It was suggested by the above extract that persistence in the face of challenge was driven by a strong altruistic element but sustained by divine relationship. Results indicated that for this sample of faith-based volunteers, crises and hurdles to volunteerism were met to a large degree by a strong spiritual motivation and the reminder that their service was about others. A younger female volunteer added:

> *So even if you have a bad day...in the end it comes back to why I'm doing it: 'Cause I love God and I love people and so it doesn't matter how frustrated I get; in the end I'm not doing it for me.*

5.5.7.4 Management Challenges

Attention was given in conversations with managers and leaders to management strategies in dealing with challenges to volunteer retention. As the literature noted that the views of volunteer leaders were under explored, specific attention was given in this study to the voice of volunteer leaders at the organization. The following issues were highlighted and strategies to address these challenges were offered by the volunteer leaders and coordinators.

5.5.7.4.1 Burn-out Management

From the data it was not possible to gauge exactly how much volunteering constitutes burn-out because one individual's too much will lead to overload, while another will cope comfortably with the same load. Several leaders expressed the belief that the solution to volunteer burn-out lay in establishing a relationship with each volunteer so that leaders were able to gauge the limits and capacity of every individual. In the words of one volunteer co-ordinator:

> *It's knowing your team. Knowing your team. Knowing them as individuals*.

Results from data considering burn-out found similarity with the view of Lee et al. (2011) to the effect that knowledge of the individual volunteer's capacity should also include insight into the specific nature of individual volunteer tasks.

5.5.7.4.2 Time Challenge

Given the time constraints faced by most of the volunteer leaders themselves in this study, "knowing your team" might be the sincere intention of volunteer management, but in practice finding the time constituted a practical hurdle. There was a strong sense of awareness amongst volunteer leaders, however, of the value of finding that time. One young adult volunteer leader explained:

> *But if you spend time and give them time, then they are so much, um, not easier, so much more willing to give more of their time.*

Consequently, finding the time to build relationship with individual volunteers emerged as both a necessity and a challenge to volunteer management at the FBO. Volunteer leaders and managers were often time strapped themselves and faced other challenges common to general management practices. Appointing senior volunteers as mentors to identify potential burn-out symptoms, particularly amongst young volunteers, was seen to be a successful strategy in countering volunteer loss through burn-out.

5.5.7.4.3 Contemporary Complexity

Hurdles faced by volunteer leadership and management in this study included some of the impediments discussed in relation to volunteer participants. There were obviously additional challenges which were specifically related to leadership and management which will be addressed. An emerging challenge resulted from contemporary complex volunteering management environments, which potentially comprised a diversity of workers including full-time and part-time employees, partly paid volunteers and volunteers who received no financial recompense. This scenario was complicated further when a volunteer manager fulfilled dual roles as a part-time employer and volunteer leader. The complexity of managing this diversity was discussed in the theme on Relationships but is worth noting again at this point. A young adult volunteer leader pointed to some of the challenges:

> *The biggest dynamic that we've [volunteer management] had to work through; that I've had to work through with my play centre staff is: I have to ask them to*

do something church related [volunteer] but that they would do in the play centre for work [employed]. So there's often: "Am I getting paid for this or is this volunteer?"

Besides the complexity of managing a diverse volunteer force, volunteer leaders spoke too about the difficulty of meeting goals and deadlines with volunteers who worked without pay and could therefore not be managed as paid employees. Although there was an overall respect for the value of volunteer time, there were practical implications with the potential for frustration as illustrated in the following example:

One of the barriers is like: we might be working on something and we need like ten hours to work on it and they'll [volunteers] come like an hour to volunteer.

Another challenge which could generally be experienced by all organizations whether for profit or non-profit, was the problem of losing skilled and experienced volunteers after spending considerable time and effort on their training. Asked how this was managed at this organization, a volunteer leader said:

Yeah, so I think it depends on the leader who has the oversight. Some will talk them into staying: "You're amazing at this. Please rethink." Some might give a time frame: "Will you give me three months while I raise somebody up?" I'm more inclined to fish a bit: "What has led you to this decision? Is there anything that you think needs changing?" If not, that's fine.

5.5.7.4.4 Good Fit

All the volunteer leaders interviewed recognized the value and the challenge of matching volunteers with the right fit activity. An oft stated volunteer management strategy at the organization was to make sure there were no square pegs in round holes. Securing a good fit for volunteers, according to management, constituted more than just matching strengths. A very insightful example was given by a volunteer leader who used two professional volunteers as an example to show that matching volunteer work with a professional career might not always be the best fit. A young school teacher, who was thriving as a volunteer musician at weekends, would leave if she were allocated to kids' church on Sundays. A young professional male who worked in IT as a paid employee during the week was very happy, however, to

replicate what he did in the week during his weekend volunteering activities. The volunteer leader explained:

> *So, if you put her in kids' church, she would never come back, you know. Like, she's a school teacher and it's the last place she'd want to be. But put her in Creative [music band] and she loves that; happy to do that.*

The need for good fit extended to episodic missionary trips as diversity grows into a prominent element of successful volunteering management. A volunteer co-ordinator explained how episodic trips are now constructed on single focus. Instead of taking a mixed team of volunteers including medical professionals, tradesmen and ministry workers on single mission trips, the composite team was split into single focus teams with successful outcome. This was an interesting view given the current focus on diversity teams.

5.5.7.4.5 Relationship Key

The general consensus amongst the volunteer leaders and managers interviewed at the FBO in this study was that establishing and maintaining individual relationships constituted an effective strategy to counter challenges and roadblocks experienced by all volunteers. The value of relationship was expressed by an adult female volunteer leader as follows:

> *Relationship, real relationship that on Sunday whether they are on your team or whether they are working for you or not; you still go: "Hey, Joe [fictitious name], how are you going?"*

It was also the view of a young male adult volunteer leader who added that relationships are built on trust:

> *If they don't trust you, they won't give of their life. But if they trust you and they know you are not going to use them, they won't hold back.*

The challenge of ensuring that volunteers were valued as people, and not seen as commodities, was recognized by the volunteer leaders in this study. A volunteer youth leader, attesting to the importance of this view, quoted a young male volunteer who gave this as his reason for volunteering:

> *I had people who wanted to connect with me. I wasn't a commodity.*

The data suggested that connection for both volunteers and volunteer management in this study was strongly related to a sense of meaningful relationships.

5.5.7.5 Summary

From the discussion of the above theme, Roadblocks, it was apparent that faith-based volunteers faced a number of challenges with the potential to negatively impact retention. Several barriers with the potential to affect adversely every phase of the volunteering experience were identified and, in the main, these roadblocks were not dissimilar to those experienced by volunteers in general. Primary amongst the challenges faced by this sample were: time and family constraints, financial pressure, work/life balance, management issues, burn-out, and physical impairment. The majority of these impediments to prosocial behaviour were related to volunteering in general in the literature. The difference for faith-based volunteers was the finding that even though these hurdles presented significant challenge, there was no direction from the data to suggest a direct link between several of the major hurdles and dissatisfaction with volunteer experience. As an example, a few volunteers and volunteer leaders who presented with signs of potential burn-out, still expressed a sense of satisfaction and fulfilment with volunteering activity and intended to remain in service. There appeared to be support in this study for the view of Bassous (2010) who proposed that task enjoyment increased intrinsic motivation and could act as a counter to burn-out.

Additional challenges specific to volunteer management were also discussed. These too contained challenge elements shared by organizational management in general. The difference in faith-based volunteering, however, lay in the additional strata of spirituality and a distinct pathway to coping. The strength of spiritual coping became evident in examples where participants continued to volunteer and expressed the intention to remain in service indefinitely, despite facing one or more of the major barriers to volunteering mentioned in discussion. In addition to spiritual coping, there was implied in several interviews, the view that potential burn-out was also countered by perceptions of being affirmed and supported, not only by family and friends, but particularly by volunteer leadership in a structured autonomous environment. This observation is similar to that suggested in the literature by Wilson (2012). Several volunteer leaders at the FBO expressed the belief that potential hurdles to serving and burn-out in particular might be countered by fostering

relationship so that leaders were able to gauge the limits and capacity of individual volunteers.

5.6 DISCUSSION

5.6.1 Introduction

Volunteering is conceptualized as a process that evolves over time within specific context and constituting multiple levels (Omoto & Snyder, 2002). The employment of a presentation model to facilitate understanding of the complex phenomena of faith-based volunteering was considered by the researcher to be a useful tool for this study. The emergent themes identified in this study constituted elements representative of all the stages of the volunteering process: recruitment, experience and retention. Although the Omoto and Snyder (2002) framework: antecedent, satisfaction and consequences underlies the entire study, these concepts were not tightly defined in order for participation response to operationalize these terms. This is in keeping with a Grounded Theory approach which does not employ an a priori stance.

The three stage model of the volunteering process, and its three levels of analysis, as outlined by Omoto and Snyder (2002), was the preferred model for the discussion of the analysis for this study as it forms a natural basis of fit for the thematic analysis, particularly with reference to its emphasis on the dynamic properties of volunteerism. This broad model was adopted to facilitate understanding and not as a linear container into which results were constrained. In fact, the volunteering model bears resemblance to the universal concept of beginning, middle, end, which as a natural life progression does not constitute an artificial framework.

The Omoto and Snyder (2002) model of the volunteering process is separated into three stages: antecedent, experience, and consequences, with the levels of analysis discussed in terms of the individual, the organization, and the community. The flexibility of the model, which enables the consideration of management practice in various stages of the volunteering life-cycle, was considered by the researcher to be a useful tool for discussing the enhancement of effective management practice. As a model for the volunteering process, the three stages: initial, experience, and

consequences, enabled a tracking of the multi-level, complex pathways of volunteers in action. The initial stage which deals with recruitment is focussed on exploring why individuals decide to volunteer. Once a positive decision has been made, individuals engage in volunteering activities and this constitutes the volunteer experience stage. It is during the process of actual engagement that a significant property of experience, satisfaction with current volunteering activities, comes into play. Although there are many elements of satisfaction, a complex and multi-dimensional phenomena, potential links between satisfaction and the third stage, consequences, makes insights into elements contributing towards a positive volunteering experience, vital for potential volunteer retention.

The three stage process of volunteering is referred to in the seminal work of Clary et al. (1998) in which they develop the Volunteer Functions Inventory (VFI). In discussing the underlying social and psychological motivations of the individual to volunteer, they describe the three critical stages of volunteering:

> Specifically, volunteer service organizations are faced with the task of recruiting volunteers, promoting satisfying experiences for their volunteers, and fostering longer term commitments to volunteer service (Clary et al., 1998, p.1522).

This natural division of the volunteer process into three stages: initial, experience, retention, is adopted by this study and used to present the analyses of both the quantitative and qualitative data. In adopting the classic three stage model, it is emphasized that the apparent simplicity of this outline should in no way minimize the reality of the complexity of the concept, nor underestimate the need for intermeshing the elements that cluster round these foundational points.

5.6.2 Initial Stage

5.6.2.1 Introduction

In contrast to one-off, spontaneous acts of prosocial behaviour, long-term volunteering involves varying degrees of thoughtful consideration prior to commitment. It is this thoughtful deliberation, set within a specific context of personal and societal elements, and generally related to the influence of an organization of focus, that constitutes the antecedent phase of volunteering. As a

consequence of its direct impact on volunteer recruitment, it continues to attract a significant body of research interest. This study joined the unrelenting quest to increase understanding of the primary underlying motivations that drive the decision to volunteer. In the words of Penner (2002): "The search for the antecedents of volunteerism is a search for the cause of volunteerism" (Penner, 2002, p.41).

5.6.2.2 Thematic Application

Spirituality emerged as a distinctive motivating factor for this sample of faith-based volunteers. This was in line with the findings of Pargament (2013) who proposed that spirituality was distinctive in considering volunteer motivation and process. Indeed he expounded on this view to say:

> Undoubtedly people become involved in religion for a number of reasons, but to overlook the spiritual function of religion is to miss the most salient motivating force for those who are deeply faithful (Pargament, 2013, p. 278).

Although researchers such as Akintola (2010) identified religion as a distinct function, it appeared from his discussion that the concept of religion in his study incorporated both elements of religiosity and spirituality. Pargament (2013), however, suggested that conceptualizing spirituality as a distinct motivating factor, offered a way to relieve the tension between the meaning of spirituality and religion. Based on results from the data, this study is in agreement with Pargament (2013), although it was acknowledged that elements of spirituality and religiosity may overlap in empirical evidence. Cognizance was also taken of the widely reported link between religious attendance and formal volunteering, and of the additional finding by Van Tienen et al. (2011) that the effect of spirituality on volunteering was strongly correlated to religious attendance. All participants in this study were active members of the FBO and the majority indicated a strong identification with spirituality.

Spirituality was defined by faith-based participants in this study as primarily centred on their experience of a relationship with God. For the sample in this study, it constituted the divine element in underlying motivations to volunteer. Further, a personal relationship with the divine emerged as the primary source of The Call to serve which was operationalized in diverse pathways in the initial phase. The divine

call to serve, perceived as a universal tenet of faith teaching, was individualized through a personal call to respond to service in a particular area. This goes some way in explaining the seeming ambiguity which might arise from the use of terms employed by participants to describe the response to service, as discussed earlier in the theme on Language. For example, this sheds light on the perception that both non-faith based and faith-based prosocial behaviour may be explained in terms of "a call" based on a universally perceived humanitarian value base. For the faith-based participants in this study, however, "The Call", which represents the divine element, is essentially a God directed invocation which is strongly correlated to the initial phase of the volunteering experience.

Although this study agrees that membership of an organization and in this respect, a religious congregation, may imply antecedent social pressure to volunteer, which Penner, (2002, p. 460), indicates as a "potent determinant" for deciding to volunteer, it is suggested that for this sample of faith-based volunteers social pressure is a lesser cause for deciding to volunteer in preference to social network (Ozorak, 2003), and more particularly interpersonal relationships. This is suggested by the data which shows that the majority of participants in this sample responded positively to an individual invitation to volunteer and that in general, most of the invitations initiated from either significant others, family members, or friends and were representative of relational significance. A consideration to volunteer occurred for some participants after a call to volunteer was made from the podium during a weekend meeting, but a positive response was more likely to follow as a direct result of the personal connection, and far less as a result of social pressure.

Cognizance is taken of the categories of potential volunteers alluded to by Musick and Wilson (2008): conformists (individuals who are asked and agree); rejectors (individuals who are asked and decline); altruists (individuals who volunteer without being asked); and the disengaged (individuals who are not asked and who do not volunteer). Results from the data of this study would suggest, however, that other considerations, such as dispositional variables, may have additional play in characterizing groups of respondents. An example of this would be that an individual who is classified as 'disengaged' may be of a more introvert and retiring nature, and may well decide to volunteer if sought out and invited in an individualistic approach

and potentially matched with dispositional-sensitive volunteer activity. It is further suggested that for this sample of faith-based volunteers, some of the titles of the categories may have negative connotations. The title, "conformist," for instance, which includes in definition, complying with rules or general custom, may be perceived by this sample as having implications of serving from a sense of obligation or religious duty, which view has been rejected in the data by the majority of participants. The use of the category title, "altruists" may be ambiguous and should be clarified as not meaning respondents who perceived their volunteering motivation to be characterized by purely altruism.

A more appropriate re-classification of potential respondents with a better fit for this sample is therefore suggested in this study. A modified set of categories intended to characterize groups of potential faith-based volunteers may include: those who are asked and agree (affirmatists); those who are asked and postpone until circumstances change (intentionalists); those who volunteer of their own accord (spontaneitists); those who ask and decline (unintentionalists); those who are not asked and do not volunteer (outliers); and those who are not asked but who may volunteer if invitation is tailored (specialists). The majority of the participants in this study fall into the first category (affirmatists). A few participants started volunteering of their own accord (spontaneitists). It is proposed that there are representatives of the remaining categories at the FBO as suggested by informal discussion, but as only active volunteers were targeted in this sample, this cannot be ascertained and falls outside the scope of this study. It may be interesting to test these proposed categories in other contexts of study.

The data shows that having social ties to members of an organization where volunteering is part of the culture is a strong influence in the initial decision to volunteer. This is in keeping with the literature (Wilson, 2012), and particularly with the view that the nature of the social ties is an important consideration in the antecedent stage. The influence of social networks, as well as organizational relationship, is supported by Haivas et al. (2012).

In addition to the role of organizational culture in the initial phase of the volunteering process, the data shows that an awareness of the diversity of cross-cultural tradition,

along with the adoption of language sensitive to cultural tradition, may foster the recruitment of cross-cultural volunteers.

The role played by the understanding of the organization as a 'family' has been discussed and concurs with the view of Musick and Wilson (2008) who state that: "being a member of a congregation is thus in many respects like being a member of an extended family" (Musick & Wilsonn, 2008, p.309).

The significance of biological family as an inducement to volunteer must be mentioned here again in relation to the initial stage of volunteering. Data shows the significant role of family, and parents in particular, in influencing the decision to volunteer. A few other participants spoke of the impact of siblings and grandparents on their decision to serve. Understanding "the inner dynamics of the household" (Musick & Wilson, 2008, p. 527) thus becomes an important consideration when considering the initial motivations to volunteer.

For some participants, particularly the younger set of volunteers, however, the relationship with peers presented a stronger initial motivational factor than that of either family or demographics. In addition to the role played by social networks, the influence of family and the impact of peers, the alliance of personal values with that of the organization is indicated by the data as a significant indicator of potential decision to volunteer for the faith-based participants in this study. The importance of mission congruence as an antecedent is somewhat similar to the view expressed in a study by Van Schie et al. (2015).

It is suggested by the above discussion that three principle themes: Spirituality, Relationships, and Core Volunteering Beliefs, were very strongly clustered to the initial stage of decision to volunteer. Additional themes: Language and Valued, emerged as having an indirect impact on the decision to volunteer. In the view of the researcher, insufficient attention has been paid to the relevance of language in the recruitment of volunteers. This relates not only to employing a language to match underlying motivations (Clary et al, 1998), but to the mindfulness of the relevance of the meaning of traditional volunteering terms in a contemporary environment. Data from this study suggest that this is particularly pertinent in relation to generational

and cultural diversity. Conversation with faith-based participants, both volunteers and leadership/management, indicated that recruitment language for potential youth volunteers is best couched in relational terms. Recruitment language for all volunteers irrespective of age and gender will have a more powerful positive outcome when emphasis is placed on the value of the volunteer as an individual, and not only on the potential contribution of volunteer skills and abilities to meet a need.

5.6.2.3 Summary

In summarizing thematic clustering for the initial stage of the volunteering process, the view of Wilson (2010) quoted earlier, is reiterated: the exploration of the antecedents of volunteering is indeed a search for the primary inducements to volunteer. To this is added the view of Penner (2002) who calls for an interactionist approach to the determinants of the initial decision to volunteer. Although elements of the analysis are discussed separately, it is apparent from the data that thematic components intertwine and it is this interplay that constitutes a composite understanding of the initial phase of the volunteering process. The decision to volunteer for faith-based participants in this study comprises a complex interfusion of divine and human elements. A personal relationship with God (spirituality) is the primary invoker of prosocial behaviour (volunteering) for this sample. The decision to volunteer is perceived as an integral outflow of faith belief and a direct response to the divine call to serve. Human agency, however, plays a pivotal role in actualizing the decision to volunteer. An antecedent cluster of social network, family influence, organizational and diversity culture, peer input and individual dispositional variables (Penner, 2002) may motivate faith-based individuals to volunteer their services. In this study, however, a significant element of the initial phase of the volunteering process was that the majority of participants activated their volunteering after a personal invitation which focused on the value of the volunteer, as well as the contribution of skills and abilities for a specific need.

5.6.3 Volunteer Experience

5.6.3.1 Introduction

As discussed in the literature, the second stage of the volunteering process - the experience of volunteering - has received comparatively less attention in research in comparison with the two other components: antecedent and retention (Wilson, 2012).

Consequently a primary focus of this study has been to explore the experience of faith-based volunteering both from the perception of volunteers as well as from that of volunteer management.

It was seen that there is a strong association in the literature between volunteer experience and the potential to feel satisfied with that experience. Results from the data indicate that this association cannot be considered with a mono-dimensional lens. Satisfaction with volunteering, even from a semantic perspective, has been shown to be a complex phenomenon. This view found agreement in the literature (Chacon et al., 2007). Despite the undisputed link between satisfaction and the volunteer experience, complex and contested as it is, understanding the role of satisfaction in this respect is limited (Wilson, 2012). In their study, Galindo-Kuhn and Guzley (2002), responsible for developing the Volunteer Satisfaction Index (VSI), point to the qualitative difference between satisfaction with paid work and volunteer work. They refer, too, to a paucity of literature on volunteer job satisfaction. Consequently, one focus of this study was to explore and deepen insight into the concept of satisfaction with the volunteering experience with this sample of faith-based volunteers, by giving voice to individual perception.

5.6.3.2 Thematic Application

Five principal themes indicated strong direct pathways to the middle stage of the presentation process, the volunteer experience. These were: Spirituality and The Call; Relationships; Valued; Autonomy; and Core Volunteering Beliefs. A further theme, Language, showed implicit indirect influence on the second stage through elements of the other major themes. Elements of these themes, which are discussed separately to facilitate comprehension, were inextricably interwoven in the volunteering experience of faith-based participants in this study.

Results from this study indicated a link between faith and volunteer satisfaction with experience, and this complemented findings reported by Hong (2012). Satisfaction is defined by the Oxford Dictionary as including terms such as gratification, enjoyment, joy, and happiness. An interesting finding from the qualitative data was that participants preferred to refer to their volunteering experience in these synonymous terms instead of a direct reference to “satisfaction”. When satisfaction was pointedly

used in questions relating to experience, with the specific aim of increasing understanding, participants mostly employed the term in relation to helping others reinforcing that from the volunteers' perspective, prosocial behaviour was regarded in altruistic terms.

Preference was shown for describing feedback from their experience in terms such as joy, fulfilling, enjoyment, feeling blessed, and feeling good. A possible explanation for this phenomenon, which could make a contribution to clarity, was that, given the context of scriptural teaching, participants were reluctant to describe their motivation to volunteer in terms of ego-directed terms (the Clary et al. 1998, protective function). There was some evidence to support the view that these participants perceived the term "satisfaction" to contain similar ego-centred connotations, and consequently there was a preference for the use of other terms to describe positive volunteering experience.

Fulfilment with volunteering experience for many of the participants was directly related to divine affirmation. Indeed, spiritual maturity for this sample signified a growth beyond the need for human affirmation to a state where divine feedback primarily was sufficient to sustain a rich and meaningful volunteering experience. But even for the spiritually mature, human affirmation and acknowledgment were recognized as necessary for feeling valued as a volunteer. An interesting distinction was made by participants between their perception of affirmation and acknowledgement. It was suggested that the former related more specifically to the affirmation of the individual per se, while the latter was seen principally as an acknowledgement of volunteer skills and abilities. Regardless of the form of expression, the key ingredient for enjoyment and fulfilment with the experience for faith-based volunteers in this study was the need to feel valued as an individual, and this was experienced when they felt that both elements of affirmation and acknowledgement were included.

Being valued as an individual for these participants was dependent more on the source of the affirmation and acknowledgement (meaningful and significant others, including the divine) than on the diverse formal and informal expressions of recognition available to volunteers at the FBO. While the value of extrinsic reward

was acknowledged by participants, several referred to the meaningfulness of intrinsic rewards of volunteering. In this respect these findings complemented the study by Dees (2012) who wrote: "The reward of charity happens in the act of giving" (Dees, 2012, p.330). The experience of seeing the lives of others impacted through volunteering service was quoted by many of the participants as significant to their feeling rewarded for their contribution.

Through the experience of seeing lives of others impacted for good, faith-based volunteers in this study, themselves experienced an enriching sense of growth. Self-development through the volunteering experience was a source of enrichment which related to positive volunteering experience. Although further exploration was beyond the scope of this study, it was hinted at that younger volunteers' motivational needs were more strongly met by a challenge to grow than other age groups in the study. Younger volunteers were also more strongly linked to considerations of career as an initial motivation as discussed earlier.

There was evidence for the value of selecting senior volunteers to act as mentors for younger members in the volunteering experience. This was regarded as a win –win strategy. Not only were younger volunteers supported and encouraged through senior mentorship, but the mentors themselves were enriched through the experience. This result complemented other studies in the literature (e.g. Nisbet & Wallace, 2007) who proposed that mentoring increased the satisfaction experience of the mentors. Growth through volunteering experience was perceived by all participants to have both a divine (spiritual) and a human (skills, experiential) element. Participants described how they were changed and positively influenced by volunteering. The suggestion that volunteering has potential for powerful transformational effects on the individual, echoes findings in the literature (Ozorak, 2003).

Perceptions of being happy with the volunteering experience were also related to feeling that the volunteering activity matched individual motivation. There were several references to this view in the literature as discussed earlier: Volunteer outcomes such as satisfaction with volunteer experience are directly related to a match between motivations of the individual and the volunteering activity (Clary et al., 1998; Finkelstein, 2008b; Stukas et al., 2009). A study by Eisner (2009),

promoted the matching of volunteer activity with professional skills. Results from the data of this study added a cautionary word about the direct application of matching volunteer activity with career paths. An example was cited in which a young professional volunteer selected a volunteering activity unrelated to career path. These results were echoed in a report on Western Australian volunteers in which it was found that 58.6% of volunteers preferred to be involved in volunteering roles which differed from their career paths (2011).

Giving voice to volunteers, not only in deciding on good fit for activity, but also in general decision-making affecting volunteer management, emerged as a significant factor in fostering positive volunteering experience. In his review of volunteerism, Wilson (2012) pointed to a strong correlation between volunteer job satisfaction and autonomy. There was some similarity too in the current study with the link between participatory decision making and satisfaction with job experience as indicated by Van der Westhuizen et al. (2012).

In their study Van Schie et al. (2015) with reference to the Hackman and Oldham model (1976), defined autonomy as "the extent to which a job allows freedom, independence, and discretion to schedule work, make decisions, and chose the methods used to perform tasks"(Van Schie et al., 2015, p.1575). Results from the data for this sample showed similarity with these elements considered important for promoting satisfaction with experience. Some elements, such as offering ideas or suggestions relating to volunteering, and the value of input into job design such as flexibility in terms of working schedules, were more often mentioned in discussion in the current study.

A structured autonomous context for the volunteers in this study, endorsed by the leadership and management at the organization, was regarded as a significant element in promoting positive volunteering experience. Creating an environment where volunteers felt they had ownership of volunteering processes and perceived that their voice carried weight in innovation and/or modification of management strategy, increased the positive experience of volunteering. For this sample, a structured autonomous environment was acceptably operationalized within a structure modelled on a concept of family. The successful fit of a family model was

based on the underpinning metaphorical synchronization of family, conceptualized in concentric circles of connection from the micro - personal family; the meso - local faith-based community; the macro - national and international faith family to the super concept of a divine family.

The difference between the intention of creating a climate of supportive autonomy, however, and the practical considerations of implementation was dependent on a number of variables. The manner in which this implementation was perceived by volunteers could determine volunteer perception of the extent of that autonomy, and consequently impact on their level of satisfaction. It was suggested by the data, as an example, that individual disposition may influence perception of the freedom of volition. Further, a perceived difference in autonomy levels relating to age categories was hinted at in the data and might constitute worthwhile future exploration.

In addition to contentment and fulfilment, enjoyment was cited by participants as a further element in a positive experience of volunteering. Enjoyment for many faith-based participants in this study was strongly related not only to a good fit between motives and activity, but to intrinsic reward inherent in service to others. Enjoyment was also contingent on feeling connected with meaningful others.

Further, a perception of ongoing synergy between individual values and the mission of the FBO was linked by the data to a sense of fulfilment with volunteering experience. Although value congruence was associated primarily with the initial phase of the volunteering process, there was evidence to suggest that a continued sense of mission congruence with the FBO played a role in commitment to and satisfaction with volunteering and an intention to remain in volunteering service.
A very interesting result from an analysis of the qualitative data related to the role of potential burn-out in the experience of this sample. Although burn-out has been discussed more comprehensively in the section on Roadblocks, it is mentioned here again particularly as it pertains to satisfaction. This underscores yet again, the interrelatedness of themes pertaining to the experience of faith-based volunteers in this study. Although there was evidence in the literature for a link between job satisfaction and burn-out, the results of this study were more in line with the view of Maslach (2003) in that burn-out emerged as is a multi-dimensional, not a uni-

dimensional concept. She stated, for example, that "the fact that exhaustion is a necessary criterion for defining burnout does not mean it is sufficient" (Maslach, 2003, p.190). There were several participants in this sample, representative of both volunteers and volunteer management, who were aware of symptoms of potential burn-out such as exhaustion, work overload and frustration with lack of resources. Despite the potential for burn-out, all the participants who exhibited these symptoms expressed the intention to continue in their volunteering service in the future even though some reported lower levels of satisfaction.

Other studies in the literature have suggested a link between emotional exhaustion and lower levels of job satisfaction (Lizano & Barak, 2015). There is inconsistency in the literature in respect of the relationship between burn-out and retention with varying suggestions, such as the impact of professional differences, attributed to the disparity (Lee et al., 2011). Findings from this study, however, suggested that despite this proposed link, the potential for burn-out did not affect the resolve of participants interviewed to continue volunteering. In discussion, participants suggested several potential strategies to counter burn-out and these will be outlined in the section on recommendations to volunteer management in chapter six. Suffice to say here that, for this sample of faith-based volunteers, the effect of potential burn-out was countered primarily through a phenomenon identified as spiritual coping. Spiritual coping as a means of overcoming obstacles was discussed extensively in the section on Roadblocks.

The discussion on burn-out highlighted another interesting aspect in relation to findings on the participatory decision-making process. Results suggested that, in the experience of this sample of faith-based volunteers, a sense of autonomy mitigated the potential for debilitating burn-out. The perception that participants had a voice in decision-making, particularly in respect of flexibility and job design, when promoted by an inclusive leadership style, potentially averted the escalation of burn-out in volunteering experience. These results have significant implications for volunteer management practice and will be expounded more fully in chapter six.

5.6.3.3 Summary

Conversation with faith-based volunteers in this sample resulted in rich insight into the salient elements that build positive volunteer experience in this context. Not least amongst these was the significance of divine affirmation, perceived as assurance that individual volunteers were walking the Call. For the spiritually mature in particular, divine affirmation took precedence over human affirmation. Meaningful human relationships both with peers and leadership/management were seen from the results, however, to act concurrently with the divine element in creating perceptions of feeling affirmed. The prominence given by participants to the perception of support, both from peers and leadership, emerged from several conversations. Leadership support within a family-based structured autonomous environment was seen as conducive to satisfaction with volunteering experience. The importance of an autonomous environment, endorsed by leadership is somewhat similar to the findings of Van Schie et al. (2015) and Haivas et al. (2012).

Although the majority of the participants perceived that they were intrinsically motivated and gave preference to intrinsic reward, expressed in terms of joy and feelings of fulfilment, this did not mean, however, that no significance was placed on external reward. Most participants regarded external recognition and reward as an expression of acknowledgement of their contribution. External reward, which could take diverse forms, was seen to be most effective when it was individualized. In addition, affirmation (divine and human) was regarded by participants as an essential element for feeling satisfied with their experience. In order for the participants to experience a sense of being valued, however, elements of both acknowledgement and affirmation were needed.

For these participants, the experience of serving offered a potential spin off with the opportunity for individual transformation and growth, which added perceptions of fulfilment and enrichment to the volunteering journey. Feeling satisfied with the volunteering experience was also related to a perception that volunteer activity is matched with individual motivation. Best fit was fostered by management insight into individual motives to volunteer and the freedom of volunteers to have a say in this match. This finding compliments the link between empowerment and satisfaction proposed by Wisner et al. (2005).

It becomes evident from considering the thematic clustering round the second stage of volunteering that, for this sample, satisfaction with volunteering experience was a multi-dimensional phenomena. Data from the qualitative results added rich insight into the volunteering experience and also into the dynamic and complex role of satisfaction with volunteering experience, thus adding further understanding of a lesser understood phenomenon (Wilson, 2012).

5.6.4 Retention

5.6.4.1 Introduction

In exploring the role of satisfaction with experience for these participants (expressed by participants as fulfilment, enjoyment, feeling blessed, or gratified), it became clear that elements of the phenomena were linked to intentions to remain in volunteering in the future. In their studies on volunteer motivation, Clary et al. (1998) concluded that satisfaction with experience, which they proposed as contingent on receiving functionally relevant benefits, predicted intention to continue in volunteering service. Chacon et al. (2007) suggested that although satisfaction was considered important for all the stages of volunteering, it was better for predicting short-term intention to remain. In fact the authors refer to studies which indicate that satisfaction did not predict retention. In the current study, there was evidence that some participants who at the time of interview were not experiencing high levels of satisfaction, still indicated an intention to remain in volunteering service in the future despite exhibiting some signs of burn-out. They gave as an explanation for this intention, their belief that their volunteering service was based directly on The Call (God's specific directive to serve) and not on personal satisfaction.

5.6.4.2 Thematic Application

Findings from the qualitative component of this study indicated that all major themes to emerge from the analysis were linked directly or indirectly to the intention of volunteers to remain in active service. The following section will refer to the impact of Spirituality and The Call; Relationships; Core Volunteering Beliefs; Autonomy; Valued; and Roadblocks. Results suggested that a further theme, Language, pervaded considerations of volunteer retention.

A primary theme of the qualitative paradigm results, Spirituality: God and The Call, was strongly indicated in the third stage of the volunteering process; intention to remain. The views expressed by participants in this study complement a study by Netting et al., (2006) who proposed that the call to mission work was related to a commitment to long-term service. In addition, the call to serve for these faith-based volunteers was perceived to be somewhat independent of circumstance and context and constituted the principal motivation for continued service.

This did not mean, however, that challenges and external circumstances beyond the control of the individual and the organization could not and did not potentially derail temporary or permanent engagement in volunteering activity. Neither did it imply that faith-based volunteers were immune to the impact of obstacles and hindrances which are part and parcel of the volunteering experience generally. Indeed it was seen in discussion in this section that these roadblocks could and did result in the exit of faith-based volunteers. What was suggested by the participants was that as a primary, distinctive motive to volunteering, spirituality was potentially a powerfully sufficient drive for sustaining service despite dissatisfaction or adverse circumstance. Although the challenges facing this sample of faith-based volunteers might be similar to those experienced by volunteers in general, what differentiated faith-based volunteers were the pathways of coping referred to as "spiritual coping" by Pargament (2013).

Although faith-based volunteers might be sustained primarily by their relationship with God and their dedication to humanitarian service, the impact of human support from diverse interpersonal relationships, including, in particular, leadership and management support, as well as the connection with meaningful others, cannot be underestimated. Several participants in this study alluded to the loss of former volunteers and attributed their exit to detachment from the organization and their peers. For this sample, developing meaningful relationships with friends and peers, maintaining strong family ties, and receiving support from leadership and management were all perceived to be strong connecting elements of volunteer retention. This result complements the view of Netting et al. (2006) who emphasized the value of being connected to a religious community that had an existing structure and a cadre of committed people. Consequently, it became evident that another

primary theme, Relationships, was strongly magnetized to the third phase of volunteerism: retention.

A synthesis between individual values and those of the organization (values congruence) was indicated as a significant primary motivator for this sample, yet results indicated that mission congruence was the stronger motivation for long-term volunteering. In addition, the potential for continued opportunity to learn and grow from volunteering activity was shown to be an important player in volunteer intention to remain in service.

As far as the researcher is aware, very little exploration exists on the impact of language on sustainable volunteerism in a post structural Australian faith-based context. A reading of the current data suggested that consideration of relevant and age-appropriate nomenclature expressed through the direct and indirect pathways to retention, played a significant if generally underestimated role in the process of volunteerism. In this study, relevant terminology and relational language based on the pertaining metaphors of 'The Call' and 'family' were suggested as powerful tools in conveying to volunteers a sense of being valued.

Individual value expression, particularly based on contemporary metaphor, is proposed as an underrated player in the quest to stem the loss of volunteers. In this study relational language was regarded as pertinent for the retention of youth volunteers in particular. While the use of more traditional volunteer terminology might be appropriate for more mature volunteers, retention language for younger age groups might need to find alternative expression in order to be relevant. A variance in gender language fostering connection was also hinted at in this study but evidence was insufficient to justify a statement in this respect, so it is noted here expressly with the suggestion that future study on volunteer experience may explore this interesting avenue.

Although Autonomy was associated most strongly with the second phase, volunteering experience, it was indicated as exerting indirect influence on retention through pathways to satisfaction. A structured autonomous climate, which was found to foster satisfaction with experience, consequently suggested links as a positive

contributor to increasing the likelihood of volunteer retention. Results indicated that a collaborative approach, seen here particularly in youth volunteer management, as well as an overall supportive leadership style adopted by the organization, fostered the perception of a supportive autonomous environment for volunteering participants. It was suggested that if perception is strengthened by experience, there was potential for freedom of voice to have a positive impact on volunteer retention. Although autonomy might operate successfully within a hierarchical organizational structure (Kaufman et al., 2004), and in this case volunteers did expect some form of supervision, the level of autonomy was dependent on a set of variables such as department, age, relationship and level of responsibility. Consequent variance had an impact on volunteer perception, and subsequently, potentially on volunteer retention.

A sense of being valued through affirmation and acknowledgement was discussed essentially as relating to the second phase: volunteer experience. It was suggested by the data, however, that a continued sense of being valued, expressed in individualized, diverse manners, could, in this context, contribute strongly to volunteer retention. This was in alliance with a strong theme emerging from the data in general, to the effect that volunteer management in the future would be advised to incorporate as a principal tenet, the lesson learnt from the voice of faith-based volunteers in this study: volunteers expect to be valued as individuals and that a one size fits all approach was considered to be as dead as the proverbial dodo.

Results from a study by Penner (2002) suggested that role identity was a salient predictor of longer term volunteer retention. He bases his definition of role identity on the work of Grube and Piliavin (2000) and describes it as "the extent to which a person identifies with and internalizes the role of being a volunteer" (Penner, 2002, p.463). There was clarity for the majority of the participants in this study in describing their particular volunteer role within the organization, but general ambiguity was found in expressing thoughts on volunteer identity. From further exploration it emerged that the ambiguity could possibly be explained in terms of understanding that volunteers in this study identified more strongly with one of the Gronlund (2010) role identity categories, faith-based identity, than with individual role cast. Identity for these faith-based volunteers was more strongly immersed in their personal faith identity as a Christian, the faith identity of the organization as

similarly suggested by Netting et al. (2006), and a broader identity with faith-based communities nationally and universally. Using this lens facilitates the view that faith-based identity is significantly associated with long-term commitment. This insight goes some way in throwing further light on a phenomenon which emerged from this study to the effect that role switch, even when identification with that role was strong, did not necessarily indent identity for individuals in this sample. Consequently, loss of a particular role did not negatively influence their decision to remain in volunteering. This was particularly evident for the group termed, spiritually mature. For those who did identify strongly with a volunteer role as part of their self-concept, however, loss of a specific role might affect levels of fulfilment and by implication volunteer retention.

Initially, results from the data relating to organizational commitment appeared thin compared to the significance afforded to this concept in the literature. The constant comparative approach which allowed for theoretical sampling in Grounded Theory, led to a possible explanation for the lack of emphasis given to organizational commitment by this sample. Directed conversations, supplemented by further informal conversations, resulted in supportive evidence for the view that for these participants organizational commitment was secondary to their faith commitment. Thus commitment to God's Call received pre-eminence and while commitment to organization was acknowledged, it appeared to be almost subsumed by a commitment to the work and call of God.

Despite the salient sustaining role of faith identity, characterized by strong connecting elements of relationships and a commitment to the call, impediments, common to most forms of volunteering, could terminate faith-based volunteering activity despite an expressed intention to remain in service. Volunteer sustainability for this sample could be challenged by several hurdles including time constraints, work/life balance, family conflict, financial restrictions, burn-out, criminal record, and physical impairment. Chief amongst these roadblocks, according to most of the participants in this sample, was time. Time constraints, particularly for working age groups, was named by participants as the biggest barrier to volunteering. Further analysis showed, however, that being time poor constituted a significant constraint to other groups in the sample as well: retirees who were committed to child care duties

as grandparents and students whose study obligations limited free time to volunteer. For some participants in full- or part-time employment, time considerations were compounded by work/life balance, financial constraints and the demands of family life. Participants in this study who were best able to manage these compounded expectations and remain in long-term service were generally couples who were both involved in volunteering, whose children were similarly incorporated into the volunteering arena and who adhered to strict time boundaries. Younger volunteers with accountability to senior mentors could avoid burn-out by counsel from these appointed watchdogs. The significance of the challenge presented by time constraints emerged from both volunteer and volunteer leadership perspective.

Maintaining flexibility of volunteering hours and schedules presented an on-going challenge to volunteer management. Increasingly during the course of conversation it became evident that the potential for burn-out was significantly associated with time pressure. There were some volunteers, including volunteer leaders, who exhibited strong skill sets and an unwavering commitment to The Call, who were subject to increased expectations and potentially drawn into the burn-out arena as they adopted more responsibility and assumed diverse roles. It became evident that the challenge of time management could play an increasingly critical role in the management of faith-based volunteer retention in the future.

The impact of an existing criminal record on the retention of faith-based volunteers who serve with specified restrictions lies beyond the scope of this study. It was suggested that this could present an interesting area for future exploration, both from the perspective of the volunteer and volunteer management who are faced with implementing volunteering restrictions on this specific group. In this study only one case was recorded.

The issue of health and disability challenges on volunteer retention might seem an obvious result. What was perceived by the researcher to be of particular interest, however, was the intention expressed by several participants in this category to continue volunteering indefinitely despite severe health challenges. Since disability fell outside the focus of this study, only one volunteer with disability at the FBO was engaged in informal conversation in order to supplement views on diversity. This

particular volunteer spoke of intention to continue volunteering at the organization as a result of feeling valued and of being included in social engagements. Several mature faith-based volunteers with failing health or severe medical conditions spoke of intending to continue their service in whatever way their diminishing ability allowed. The explanation offered was that commitment to The Call to serve did not end with failing health or disability. This phenomenon, mentioned earlier as spiritual coping, was named in most conversations on roadblocks, as a principle element in facing the challenges presented by volunteering experience and in being able to sustain service in the future. As suggested in the literature and discussed earlier in the study, most participants agreed that volunteering increased their sense of well-being.

5.6.4.3 Summary

Volunteer retention, which formed a major part of inquiry into volunteer management in the literature, delivered several informative insights in this study. As most of the faith-based participants in this sample were currently still volunteering at the FBO, ascertained by informal follow-up one year later, it is proposed that the views they offered on sustainability could be regarded as relevant for consideration in this context. In discussion on intention to remain in service, all participants, bar one who placed a question mark on future volunteering, expressed the desire to continue serving in a voluntary capacity at the organization in the future.

All major themes that emerged from the analysis of the qualitative data were indicated in volunteering retention in varying degrees of salience. Pre-eminent of the indicated themes in relation to retention was Spirituality: God and The Call. For faith-based participants in this study, the distinctive motivation of spirituality remained the sustained underlying reason for continuing service to others. The strength of their personal relationship with God and their commitment to The Call were seen by the participants as paramount to all other considerations in their intention to volunteer. Sustained, meaningful connection with significant others, including family, friends, peers and leadership, however, emerged as a significant element in contributing to the sustainability of faith-based volunteers. In addition, their commitment to long-term service was strongly impacted by an on-going connection with the mission values and goals (local and global) of the faith-based organization. Meaningful connection and a perceived experience of being valued,

emerged as an ongoing prerequisite for expressing the intention to remain in service for the foreseeable future.

Future service, according to the view of the participants in this study, was also impacted by a continued perception of the value and influence of their voice, particularly in decision-making processes regarding volunteering. Acknowledgement by management of the right of volunteers to voice their view and contribute to practical aspects such as job design had a direct, positive impact on feeling valued and strengthened a sense of connection to the organization and its goals. Data indicated that it was the perception of participants of the potential to "*have a say*", even more so than the actual implementation, that constituted the strongest influence on their intention to remain in volunteering service. For retention, participants in this sample expressed the need for a perception that the organization would maintain a structured autonomous environment.

The significance of relevant language and metaphorical alliance was stressed by the results of this research. Results from the data implied that relevant language was indicated, not only in the invitation and experience of faith-based volunteers, but also in retention by constant re-evaluation of terminology and assessment of appropriateness of language relating to volunteering service.

It was evident from results that faith-based volunteerism was not exempt from the challenges which are identified with volunteering in general. The complexity of these roadblocks, particularly time constraints, was seen to relate not only to the working age, child-rearing, family group which faces extensive work/life and financial impediments but to retirees too, many of whom were acting as child minders on behalf of their adult children. Faith-based volunteers faced other potential barriers to service, not dissimilar to those faced by volunteers in general. The difference in retention implication for this community was rooted in an identified pathway to addressing these challenges: spiritual coping.

5.7 OVERVIEW

This chapter discussed the findings from the qualitative strand of the convergent parallel mixed methods approach adopted for this study. In the initial section of this chapter attention was given to sample, verification and bias. This was followed by an outline of the main emergent themes suggested by a parallel analysis of the data from 18 semi-structured interviews. The main themes were identified as: Spirituality, Relationships, Valued, Autonomy, Core Volunteering Beliefs, Language, and Roadblocks. These themes were then discussed in terms of the three stages of the volunteering process: initial, experience, and retention. Although each theme was characterized by unique elements, they could not be regarded as isolated and mutually exclusive entities, but rather as interrelated and interactive components of the multi-faceted phenomena of the volunteering process.

Analysis of the qualitative data suggested that individual themes tended to cluster naturally round specific stages within the framework. As an example, the theme, Autonomy, was found to be strongly identified with the second stage of the process, volunteer experience. It became evident, however, that these pathways were not linear but intricately interactive with diverse impact, creating a dynamic roadmap of the volunteering process, illustrated in Figure 5.1. As will become clear from the following discussion, an awareness of these dynamic pathways will have significant implications for volunteer leadership and management.

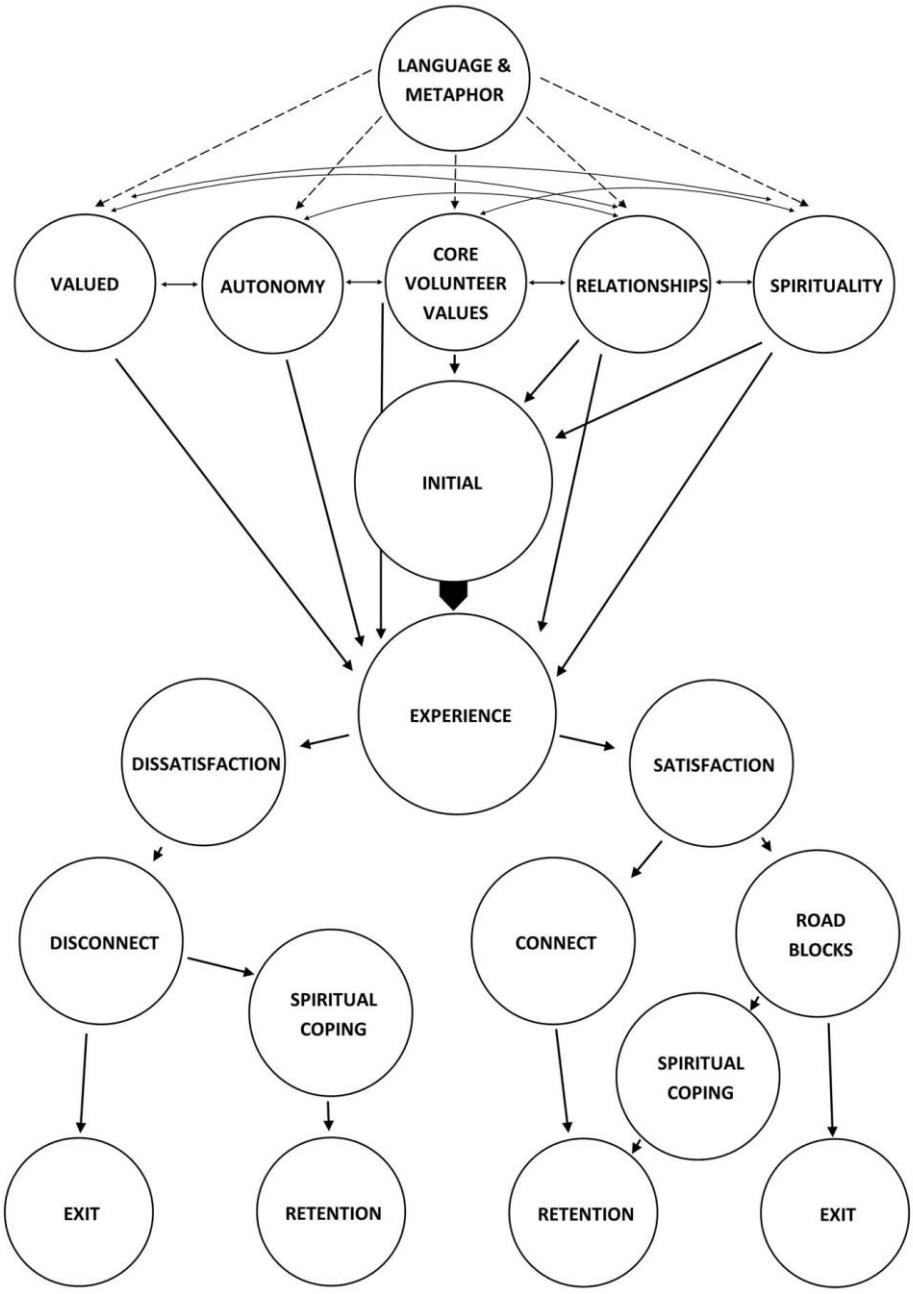


Figure 5.1 Pathways of Impact

The initial stage of the volunteering process which includes recruitment strategies, was noted as having received considerable attention in the literature. Wilson (2012) suggested that the pre-eminence given in the literature to the initial stage of volunteering could be attributed to the conundrum which continues to surround initial decision to volunteer. While there appeared to be less mystery surrounding the

reasons for individuals to seek paid employment, the answers to the question as to why individuals decide to volunteer, tends to remain open ended (Hustinx et al., 2010).

Results from the qualitative data in this study illuminated dynamic pathways suggestive of distinctive answers relating to the research question which explores the experience of faith-based volunteers at a hybrid FBO. As illustrated in Figure 5.1, two principal themes were very strongly directed to the initial stage of the volunteering process: Spirituality and Relationships. A third theme, Core Volunteering Beliefs, exercised a strong influence on the decision to volunteer. An element of Core Volunteering Beliefs, mission congruence, constituted the alignment of personal values with the mission of the organization. There was some similarity with the suggestion by Van Schie et al. (2015) that mission congruence was found to be an antecedent motivating factor.

Spirituality as a distinctive motivating factor (Pargament, 2013) and its personal directive, The Call, were cited by the majority of participants in this study to be a primary influence for volunteering. Belief that God had a divine purpose for individuals and that this purpose was operationalized through service to others was reiterated during participant interviews. During the course of these conversations the dynamic link between initial themes, Spirituality and Relationships, became evident. Relationships as a distinctive pathway to the initial decision to volunteer formed a very strong connection. An emphasis on the importance of the divine relationship constituted a distinctive feature of faith-based volunteering in this study.

The significance of a sense of belonging which emerged from participant conversations was somewhat similar to the view of Omoto and Snyder (2002), who proposed that social networks are embedded in a sense of community whose psychological benefits were not confined to physical descriptors. They suggested that a psychological sense of community included feelings of belonging and connection. This was evidenced in this study where participants experienced not only support from relationships within the FBO, but related to a sense of belonging to a wider faith-based community. Evidence from the data associated with the theme of relating and belonging complemented the view proposed by Musick and Wilson (2208):

> More than any other voluntary association, religious congregations aspire to be a community for their members that meet their need not only for spiritual sustenance but sociability as well. (Musick & Wilson, 2008, p.283)

The divine connection, expressed in terms of a personal relationship with God, and the human connection comprising interpersonal relationships which often results in a personal invitation to volunteer, constituted a powerful interrelated pathway to initial volunteering. In addition, this spirituality was shown to have a definite link to the valued theme and might be explained by the view participants expressed of the divine affirmation they experienced when they received a personal call. The valued theme with its sub-sequence qualifier, affirmation and acknowledgement, is not to be confused with the motivational function of values (Clary et al., 1998). In this study, valued is ascribed to the perception volunteers feel of being valued through avenues of acknowledgement and affirmation. Further, the moderate link between initial decision to volunteer and growth, for this sample of faith-based volunteers, is primarily related to younger volunteers and specifically to career considerations.

A surprising and very interesting result from the analysis emerged in relation to the importance of language, overtly and covertly, to all stages of the volunteering process. In terms of the initial stage of volunteering, metaphor pertaining to faith-based concepts such as 'family' and 'The Call' played a significant role in connecting potential volunteers to faith-based service. Volunteer management awareness of the importance of consistently employing metaphorically relevant initiating messages should be emphasized in all recruitment training.
The significance of mission congruence, particularly in the initial phase, suggested that individuals who were strongly motivated by a values function - indicated by analysis to be particularly true for this sample - would respond positively to language which reflected these values and beliefs. From this study, the pivotal importance of employing relational language to engage potential youth volunteers in particular, cannot be overstated. Although the focus of this study was on faith-based volunteers, it is suggested that investigation into the recruitment of youth volunteering in general might possibly show similar results. Youth idiom currently differs distinctively from that of other generational groups such as the baby boomers and diversification of

recruitment strategy should include an awareness of language relevancy by volunteer management leaders.

The moderate pathway, from the potential to learn and grow through experience to decision to volunteer, primarily involved youth volunteers in this sample of faith-based participants, particularly when related to skill achievement and potential career path. Language indirectly impacted on the initial stage of volunteering for that group of younger volunteers, who regarded volunteering as an inroad to career paths. It is therefore suggested that volunteer recruitment language directed at potential youth volunteers should include career-orientated terminology.

There was some evidence in this study for the finding that matching initial motivation with corresponding skills increased the likelihood of potential recruitment. This concurred with the view of Clary et al. (1998) who suggested that linking task with underlying motivations increased the likelihood of individuals making a positive decision to serve others, and also increased the likelihood of satisfaction with service. The current study suggested that in addition to the matching of motive to task, appropriate language which focused on the specific identified benefits of volunteering should be employed in marketing strategies by management. Further, the results offered a cautionary note in respect of matching career paths with volunteering activity. Management should not assume that matching volunteer career paths with volunteer activity is necessarily a good fit.

The second stage of the volunteering process which pertained to volunteering experience was perhaps the most intriguing and complex of the volunteer lifecycle. This stage, which essentially comprised an individual's actual involvement in prosocial activity, inevitably led to consideration of satisfaction with experience. Findings allocated significant space to this phenomena and this was important, as the literature suggested there is relatively less understanding of the role satisfaction plays in volunteer dynamics (Wilson, 2012). Results of this current study were in agreement with the view of Chacon et al. (2007) that satisfaction with volunteering experience should be seen as multi-dimensional.

Five major themes in this study formed direct pathways to volunteer experience: Spirituality, Relationships, Valued, Autonomy and Core Volunteering Beliefs. It may be seen from Figure 5.1 that although these themes formed distinctive and unique pathways to volunteering experience, they were interrelated with multiple connectivity in dynamic interface.

Spirituality, found to have a very strong influence on the initial stage of volunteering, emerged as a strong connection to the second stage: volunteering experience. It must be noted again at this stage that participants in this study preferred terms such as fulfilment, joy, and being blessed instead of satisfaction when discussing their volunteering experience. For ease of reference to the literature and because satisfaction contains synonymous elements which incorporate these phrases, 'satisfaction' is employed in this discussion to refer to these synonymous terms. The relationship between spirituality and 'satisfaction' with volunteering experience was evident in participant conversation relating to divine affirmation of the individual's current involvement in prosocial behaviour. During the experiential stage, the individual call which was received as a directive in the initial stage, was enacted in service and confirmed by divine affirmation in the second stage.

The dynamic interplay of thematic impact was clearly illustrated by the interconnection of the themes, Spirituality, Relationships, and Valued in volunteer experience. Satisfaction with prosocial activity was related to the perception of fulfilling the divine call and receiving divine affirmation through the connection of a personal relationship with God. Interpersonal relationships and a strong sense of belonging were very significant pathways to satisfaction with experience. This view found similarity with other studies noted by Wilson (2012).

The perception of a sense of connection created through the ongoing support of friends, family and particularly leadership and management, emerged as a critical element in describing volunteering experience in positive terms. This confirmed the direct interconnection between the identified themes of Relationships and Valued. A sense of being valued as an individual and not as a commodity, created through meaningful relationships both human and divine, was identified by participants as a very significant element of feeling satisfied with volunteering activity.

Further, satisfaction with experience was enhanced for these participants by serving in a structured autonomous environment. The strong pathway between Autonomy and volunteer experience as illustrated in Figure 5.1, suggests a primary connection between Autonomy and Valued and a secondary interrelatedness to Spirituality and Relationships. This illustrates the dynamic interface of volunteer experience, which is not only related to five distinctive themes as discussed before, but is further impacted by the dynamic interaction between the themes themselves. This view found similar voice in the literature which warns against making simple connections between phenomena such as identity and religious development (Leak, 2009). Thus in the current study, Core Volunteering Beliefs with its subjunctive, growing, which has a very strong pathway to volunteer experience, may be influenced by the level of freedom to participate in volunteering management decision-making. Furthermore, the level of autonomy may be perceived by volunteers as indicative of the recognition afforded by management for their volunteering efforts, which in turn may be connected to interpersonal relationships. The significant pathway between volunteer perception of their freedom to participate in decision-making processes relating to volunteering and job satisfaction, shown in Figure 5.1, is echoed in the literature (Van der Westhuizen et al., 2011; Wilson, 2012).

Intertwined with all these considerations is the impact, in a variety of ways and levels of significance, of language on the activity pathways of faith-based volunteering as can be traced in Figure 5.1. Thus one possible positive pathway of volunteering for some volunteers may result from appropriately termed, individualized affirmation expressed by a significant other (peer, manager, leader) with whom the individual has a meaningful connection. Conversely, dissatisfaction with volunteering experience may result when 'commodity' language results in an individual volunteer feeling de-valued and having little say in decision-making process, which potentially leads to disconnection from the team and the organization with a strong possibility of subsequent exit from volunteering service. This concurs with the results of a study by Wisner et al. (2005), although the current study would suggest that the link between empowerment and satisfaction may be strengthened by the choice of appropriately relevant language. Thus the 'language of empowerment' delivered in a structured autonomous management environment, is suggested by the data to play a significant

role in strengthening the potential for satisfaction with volunteering experience. The takeaway message for volunteer management at this point is the importance of becoming aware of the important link between volunteer autonomy and the employment of empowerment language to strengthen satisfaction with volunteering experience.

Although the third stage of volunteering, retention, follows the timeline directly after the second stage, volunteering experience, this does not imply a linear connection between satisfaction and retention. Some studies suggest a positive relationship between volunteer satisfaction and intention to remain (Wisner et al., 2005) but even the developers of the reliable and constructually valid Volunteer Satisfaction Index (VSI), Galindo-Kuhn and Guzley (2002), admit that there is a "hole in our knowledge" when it comes to volunteer satisfaction (Galindo-Kuhn & Guzley, 2002, p. 65). The initiators of the Three-Stage Model of Volunteers' Duration of Service (Chacon et al., 2008) conclude that although satisfaction should be regarded as important for all stages of the volunteering process, it is at best a predictor of short-term duration of service. In fact, there is suggestion in the literature that satisfaction does not predict persistence (Davis, Hall, & Meyer, 2003). It is to this gap in understanding that this study specifically addresses attention. Although the current research focuses on faith-based volunteers in particular, it is suggested that a consideration of the pathways in Figure 5.1, raises awareness that satisfaction is an imperfect construct for predicting retention and that, just as in this context other elements come into play, so in studies with other contexts it may be found that retention is related to a complexity of pathways. This is not to deny that satisfaction with current volunteering experience may be related to intention to remain. In considering volunteer retention, however, management needs to be aware of the diversity and complexity of pathways which may secure retention.

Several proposals to facilitate management of volunteers have been raised in this chapter and further recommendations will be offered at the point of intersection in chapter six. In terms of volunteer retention at this point, however, it is deemed significant that management acknowledges the diversity of roadblocks which may impact on volunteer satisfaction and ultimately potentially lead to volunteer exit. Of these roadblocks discussed earlier in the chapter under the theme with the same

name, some may be ameliorated by leadership intervention. Implementing strategies such as schedule flexibility, adopting a supportive and collaborative leadership style and introducing senior mentorship are but a few suggestions which may make a positive contribution to volunteer retention. Other impediments, however, may be owing to external factors beyond the control of volunteer management (health, change in financial situations, translocation). This should be factored into strategic planning. In practice some volunteers will leave due to unforeseen external circumstances. Suggestions of how volunteer management may intervene to reduce the impact of roadblocks such as time constraints and burn-out will be fleshed out fully later in the recommendation section of the general discussion in chapter six.

A unique and interesting result pertaining to faith-based volunteers in this context relates to the correlation between satisfaction, retention, and spiritual coping. Spiritual coping was earlier defined as the particular pathway followed by faith-based volunteers to address challenge by means of a personal relationship with God and the strength and resilience gained from prayer and relational support. Primary to this consideration is the significance of The Call as clearly indicated by the distinct radius pointing from the focal point of Spirituality to spiritual coping in Figure 5.1. Data from semi-structured interviews with faith-based participants in this study pointed to a general consensus that faith-based volunteers did not perceive themselves to be exempt from general life challenges which potentially impede volunteering sustainability. The significant difference from their point of view, however, is the potential of spiritual coping to overcome these challenges.

The introduction of spiritual coping as a pathway to retention leads to important insight into satisfaction and dissatisfaction with experience for faith-based volunteers in this study. It suggests that when spiritual coping is taken into consideration, dissatisfaction may not necessarily lead to the loss of volunteer service. Participants who were less than satisfied with current volunteering experience, expressed the intention to remain in service aided by spiritual coping. Some said that they were able to cope with challenges through prayer and peer support. Others said that The Call was the strongest sustaining element in their decision to remain, despite elements of dissatisfaction. An intriguing extension of this phenomenon is that a few volunteers who demonstrated signs of burn-out were undeterred in their commitment

to continue their volunteering service, and still described their experience in terms of satisfaction. This suggests that, for this sample of faith-based volunteers, there is not a direct causal link between satisfaction and burn-out. The data, however, did indicate a strong direct pathway between dissatisfaction and exit implying that despite the availability of spiritual coping and management intervention, there is still a group of volunteers whose services will be lost owing to individual experience of dissatisfaction with volunteering experience.

There was insufficient evidence in the data to construct a separate pathway entitled 'commitment' in the model on faith-based volunteering. It is suggested that this is not due to the absence of commitment from the concept, but may be explained in terms of participant view that their faith is the focus of their commitment rather than the organization per se. The organization embodies values and beliefs pertaining to faith-based living but is regarded as secondary to their primary commitment to their faith. The commitment to The Call received as a directive from God constitutes a very strong pathway to retention. This finding suggests a parallel result in the literature (Netting et al., 2006) but differs somewhat from the view of Chacon et al., (2007) that organizational commitment and role identity are more significantly related to long-term duration of service. For the participants in this study, retention is more pivotally geared to their spiritual commitment and to their identity as a member of the regional and global faith-based community. There is similarity for this finding in a study by Einolf (2011) who suggested that religion is to be considered as a central part of the faith-based sense of identity. The current study, however, differs somewhat in that the concepts of religion, religiosity, and spirituality are defined distinctively by the participants in this study.

An additional important consideration relating to volunteer retention for management is the role of retention language in satisfaction with experience. This complex pathway is suggested in Figure 5.1. Satisfaction with experience, which is strongly linked to divine affirmation expressed in faith-related language, is also impacted by appropriate word choice by management: a faith-based volunteer's perception of feeling fulfilled and happy with volunteering experience will be very strongly affected by their impression of being valued. Being valued is, in turn, strongly dependent on the appropriate vocabulary employed by those who have oversight of

volunteering management. Words that convey recognition for the skills a volunteer brings to the activity but which do not express an accompanying element of value for the individual per se, may fall short in retaining the services of that individual. Language that expresses meaningful connection and implies strong affirmation of the value of the individual volunteer is suggested by the data as a powerful pathway to securing more long-term intention to remain in volunteering service. This sends a strong message to volunteer management re the obsoleteness of a one size fits all management strategy, and, consequently, the need to evolve an individualized approach in spite of restricted human resource.

The descriptive qualitative data from this study, which explored the experience of a sample of volunteers in a faith-based organization, generated seven major themes. Analysis of these themes and their application to three-stages of the volunteering process, led to the emergence of an interactive and interrelated model of the pathways to faith-based volunteering (Figure 5.1). Pathways generated by the model trace the volunteer process from initial decision to volunteer, through volunteer experience to factors influencing volunteer retention. The temporally based model starts with the decision to volunteer and suggests that Spirituality and Relationship are very strong primary pathways, while Core Volunteering Beliefs is a strong pathway in the initial stage. While these themes are presented separately, the model illustrates the interrelatedness of thematic interface.

The complexity of pathways of impact relating to the second stage, volunteer experience, is indicated by a network that converges on positive volunteer experience. Five themes are primarily indicated, while language has an overall influence on all elements of satisfaction with experience. Results from the analysis refute linear associations between elements such as satisfaction and retention. Faith-based volunteers may indicate intention to remain despite levels of dissatisfaction and potential burn-out. Impediments to retention, roadblocks, and dissatisfaction, are addressed by faith-based volunteers with the aid of spiritual coping. Spiritual coping is perceived by this sample to provide a way to overcome impediments and ensure sustainability. Some external obstacles may prove too insurmountable without spiritual coping, and despite management intervention, will lead inevitably to volunteer exit. Retention may be fostered by divine and human connection expressed

in valuing the individual through affirmation and acknowledgement. An element of this value is included in perceptions of autonomy and the opportunity to learn and grow through the experience of volunteering. It is proposed that the model with its dynamic interface of pathways constituting the volunteer process can serve as a practical tool to facilitate management practise for faith-based volunteers. It suggests too that there may be some transferability to the volunteering conversation in general, in so far as results from this study throw further light on volunteer experience and particularly on the complexity of the concept of satisfaction with volunteering activity.

These overall findings from the qualitative orientation of the research study will be synthesized with the quantitative results at a point of interface in the following chapter.

CHAPTER SIX
POINT OF INTERFACE

6.1 INTRODUCTION

In this chapter the results from both the quantitative and qualitative data analyses will be discussed, based on a merged model of factors impacting faith-based volunteering derived from the concurrent analysis of both components relating to a meta-inference: Connect-Actual. Prior to this discussion, results from the quantitative component were analysed and discussed in chapter four. Results from the qualitative data were collected, analysed and considered simultaneously but separately from that of the quantitative component in chapter five. Results from both data bases were discussed in the corresponding chapters prior to the point of interface, in order to facilitate understanding of the merged findings. Data from both independent components related to a central concept, Connect-Actual which, when merged and abstracted to a higher level, suggested contextually interrelated connections (actuators) impacting the faith-based volunteering process. Thus actuators are defined as potential distal and proximal factors which, when facilitated by management practice, impact recruitment, volunteer experience and have the potential to perpetuate connection. These actuators were employed to develop the Connect-Actual Pathways of Volunteering (CAPOV) model to enhance the understanding of recruitment (initial), positive experience and retention of faith-based volunteers. The specific pathways within the CAPOV model are outlined in section 6.2.1.3 and are illustrated in Figure 6.2.

The analyses were conducted concurrently in order to merge the results from the two data bases at a point of interface, with the aim of formulating a substantive theory in relation to the research question. Merging of the data occurred during the final stage of the research process once the results from both strands had been separately analysed. This provided enriched data for addressing the research question and sub-questions. At the stage of integration, merged results are discussed to show how data from both sets converge, diverge and interrelate to create a more holistic understanding of the complex phenomena of volunteering and faith-based volunteering in particular. The result from the integration is supportive of the view

that merged findings from both components represent more than the sum of two parts: “the purpose of mixing is to produce understandings that go beyond the knowledge that is generated by the separate components of the study.” (O'Cathain, 2010, p. 588)

In addition to merging the data in the final research stage, this study adopted an overall process model as part of the research design in order to foster coherent understanding and support validation as results are synthesized in discussion. Although the three stages of the volunteering process: initial, experience and intention to remain, still underpin the discussion in this chapter, interpretation will now focus on a merged model centred on the connect - actual pathways (actuators) of the CAPOV model. Interpretation of the CAPOV model will indicate the significance of sustaining connection between volunteers and actuators as well as pointing to the potential for volunteer loss if disconnection results.

Discussion of the interrelated data will focus on answering key questions about the convergence and divergence of results and how these conclusions inform a better understanding of faith-based volunteering in a hybrid Australian FBO. Interpretations drawn from across the merged results of the quantitative and qualitative components resulted in inferences which interrelated to suggest a meta-inference: Connect-Actual. As noted earlier, the combined insights are presented in a comprehensive merged model of principal interrelated pathways (CAPOV) suggesting how the complex and multi-dimensional elements identified in the essential stages of volunteering: initial, experience and retention, are connected in visual form. The CAPOV model which emerged from the combined results is regarded by the researcher as an aid to displaying both types of inferences simultaneously, thus enabling the reader to visually access the strength of an integrated approach to themes pertaining to the research problem. The graphical display of direct and indirect pathways influencing the principal stages of volunteering is deemed to be of particular practical value to the practitioner, for whom the comprehension of large amounts of complex data may be facilitated by visualization. Thus, contrary to some views in the literature which propose that graphical representation is a lazy option, this study is in agreement with the view of Dickinson (2010):

> Visualization of research findings provides a pragmatic way to share mixed methods research in a way that is orientated both to the problem and to the real world. (Dickinson, 2010, p.491)

6.2 RESULTS INFORMING RESEARCH QUESTIONS

The CAPOV model indicates that the findings of the quantitative and qualitative data were complementary in extending understanding of the research problem, which sought enlightenment as to factors influencing the recruitment, experience and retention of faith-based volunteers in an Australian hybrid FBO. The research question posed in chapter one was formulated as follows:

> What factors play a role in the recruitment, experience and retention of faith-based volunteers in an Australian hybrid FBO, and how may the insights gained from the voice of these volunteers and from survey data, enhance management practise?

Discussion of the results indicated that all stages of the volunteering process were informed in both the quantitative and qualitative components of the research, thus directly addressing the overarching research question. In this chapter, factors playing a role in the recruitment, experience and retention of faith-based volunteers in this specific context are outlined with the aid of the visual tool, the CAPOV model, in order to inform management practice

Merged results from both data bases were also relevant in addressing the sub-questions suggested by the overarching research problem. Research sub-questions, pertaining to the quantitative orientated research problem, were related to an exploration of the applicability of the Volunteer Functions Inventory (VFI) to a sample of faith-based volunteers. Survey results were analysed and a four factor instrument, the Faith-based Volunteer Motivations (FVM) scale, was proposed as a more appropriate measure of the underlying social and psychological functions for this sample of volunteers. In addition, results from the quantitative component suggested that there were additional factors implicated in the complex strands influencing the initial stage of volunteering. Three additional non FVM functions were added, thus giving credence to the suggestion by Clary et al. (1998) that additional functions may well be evident in other contexts.

Results from qualitative themes were significant in introducing spirituality as a distinctive initial motivating factor. In addition, participant conversation underscored the view that motivation to volunteer may change over time. Some participants, who were strongly motivated by the social function in the initial stage, described spirituality as the sustaining motivation of later service, thus strengthening the view that although the volunteering process may be discussed in terms of stages, the actuators of influence may span the phases and be implicated in one, two or all of the volunteering stages.

The second phase of the process model, volunteering experience, was explored in the quantitative strand in terms of two outcome experiences: satisfaction with volunteering activity and potential burn-out. Findings from SEM (Structured Equation Modelling) analysis emerged to underscore the complexity of the concept of satisfaction with experience, and, furthermore, this result converged with the perceptions of volunteers offered in the semi-structured interviews. Consideration of this supplementary information added illumination to insights into faith-based volunteering experience, throwing new light on general views in the literature such as a proposed, direct link between burn-out and satisfaction with volunteering experience. These results will be discussed more comprehensively later in this chapter.

Data from the interview process which focused on volunteering experience, highlighted and expanded insight into elements which promoted positive connection and, by implication, satisfaction with volunteering experience. Principal actuators indicated in volunteering experience from emerging themes were as follows: Spiritual Connect, Vision Connect, Relational Connect (Divine and human), Core Connect (Volunteer Beliefs), Management Impact Connect, Valued Connect, and Communication Connect. The identification of these themes posed connect-actual answers to sub-question five, relating to how the voice of the volunteer may add understanding to volunteer satisfaction with task. Indeed, perceptions offered by volunteers during the interview process were pivotal in gaining an actual view into current management practice, thus enabling the researcher to offer practical recommendations for increasing effective faith-based volunteering management practices.

Retention of volunteers constitutes a major managerial challenge as suggested by empirical evidence and a reading of the literature, and this problem formed a principal part of the current research question. Results from the survey indicated that the FBO studied had a relatively high volunteer retention rate, and that, in general, volunteers expressed overall satisfaction with leadership support and management practice. This suggested that a more comprehensive understanding of current practice of this organization may offer clues to volunteer retention strategies. Results from the interview process delivered significant evidence which enriched the findings of the quantitative measures in relation to retention. Combined consideration of factors influencing volunteer retention proposed several practical recommendations to effectively stem the potential loss of valuable volunteering service in FBO environments. These recommendations will be given attention in a separate section later in the discussion.

An overview of the results at the point of intersection of the two data sets clearly validated the decision to select a mixed methods approach for this research question. The adoption of the VFI as an initial instrument of measure provided the ground work for the emergence of a new faith-based volunteering measure, the FVM scale. Quantitative analysis enabled the identification of additional non FVM factors impacting, particularly, on the initial stage of volunteering. In addition, from the SEM analysis results volunteer outcomes, satisfaction and potential for burn-out, emerged as complex, converging and secondary pathways of impact. The adoption of a Grounded Theory (GT) approach in the qualitative component resulted in the emergence of seven principal themes, which converged with findings from the quantitative strand to strengthen the identification of the emergence of a meta-inference: Connect-Actual. It will be seen from the following discussion that the meta-inference suggested by this concept, not only established the relationship between major codes, but systematically tied this central theme to subsidiary themes at a higher level of abstraction.

This chapter will now turn to a detailed discussion of the findings of the merged data from the quantitative and qualitative components relating to the research questions, using the merged CAPOV model. This model, representing the essential connecting elements of faith-based volunteering (actuators), illustrates the complex and multi-dimensional influences that interrelate in dynamic pathways to impact the

volunteering process. Interpretations of these findings, which led to the emergence of a substantive theory, will consequently address and suggest recommendations to the research questions posed.

This study adopts a strategy suggested by Tashakorri and Teddlie (2010) in which the inclusion of sub-headings is seen to facilitate discussion without interrupting conceptual links. The following section deals with a discussion of the connect-actual pathways of faith-based volunteering and applies the sub-heading approach. The chapter ends with practical suggestions for increasing volunteer recruitment, satisfaction with experience and retention.

6.2.1 CONNECT-ACTUAL PATHWAYS

6.2.1.1 Introduction

The merged results from both sets of data, as they pertain to the stages of the volunteering process, will be discussed with reference to principal themes which emerged from the findings, under an overarching theme: Connect-Actual. Interpretation will illustrate the significance of the interrelation between elements of themes, as well as the interconnection between themes themselves. Actuators are discussed individually with reference to the model, only to facilitate interpretation. In practice these actuators co-exist in a multi-dimensional, complex interplay impacting on faith-based volunteering as illustrated by the Connection Actuators model (Figure 6.1).

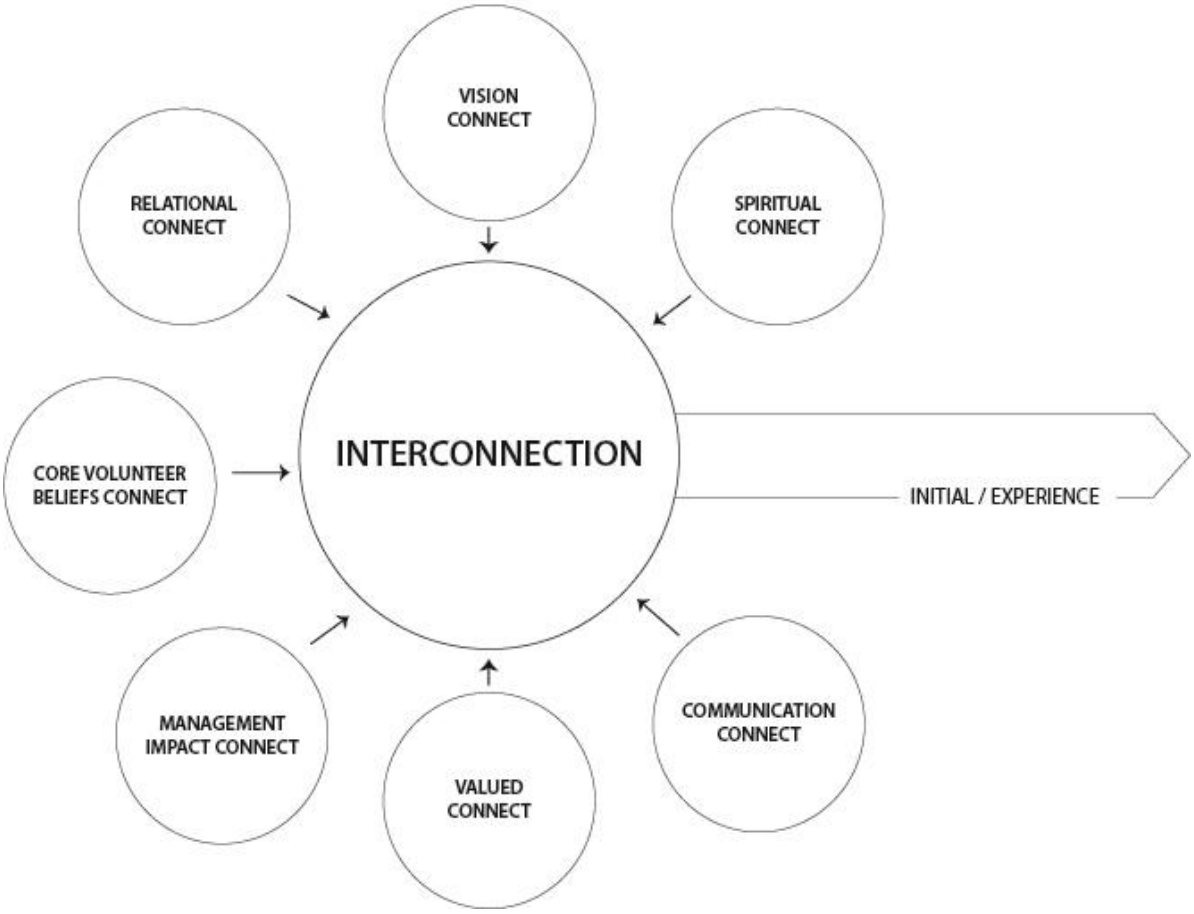


Figure 6.1 Connection Actuators

6.2.1.2 Actuators

6.2.1.2.1 Spiritual Connect

Spirituality, as a distinctive motivating factor for faith-based volunteers in this sample, emerged strongly from participant interviews. The insight gained into the role of spirituality, indicated in all stages of the volunteering process, contributed significantly towards a better understanding of faith-based volunteering. The importance of the spiritual function finds complement in the view of Pargament (2013), who proposes that the spiritual function is the most salient motivating factor for faith-based individuals. For this sample, an insight into the perception of the spiritual concept emerged as an important key to understanding the initial decision to volunteer, as well as a sense of fulfilment with the experience and their intention to remain in volunteering service.

Spirituality, for this sample of faith-based volunteers, was described essentially as centred on their experience of a relationship with the divine. This was clearly distinguished by the participants from their perception of religiosity, which they related primarily to concepts of legality. A personal relationship with God emerged as the primary source of a call to serve others in a voluntary capacity. The Call to serve, perceived as a universal tenet of faith teaching, was individualized through personal directive. Participants referred to this as 'The Call' and ascribed "answering a call" (putting it into practice), as a response to a revelation based on relationship, and not as a result of divine obligation. The Call of God was operationalized in diverse ways and agents through the course of a personal lifespan. Although The Call might be to a variety of roles in diverse environments through undulating circumstance, participants ascribed an ongoing connection to The Call as the mainstay of volunteer sustainability.

An in-depth understanding of the role of spirituality in the initial stage of the volunteering process, which emerged from the qualitative strand, became pivotal to widening understanding of the prominence of the Clary et al. (1998) values function, as it was rated in the survey as the top initial motivating factor for this sample of volunteers. Similar priority is given to the values function in a study of skilled retirees by Brayley et al. (2014), while a study of cancer-experienced volunteers rated the values function as the top motivating factor in the work of Fitzpatrick et al. (2013). Still other studies showed results indicating the primary significance of the Clary et al. (1998) values function: (Esmond & Dunlop, 2004; Omoto & Snyder, 2002; Yoshioka et al., 2007).

The Clary et al. (1998) values function expresses individual values relating to altruism and humanistic concern for others. This reference to altruism in the quantitative component links directly with the findings in the qualitative strand: serving others as a value is related to altruistic motivation. Participants in this study described their reason for serving as wanting to do something for others with no expectation of reward. The majority of this sample described the reward they received from volunteering in terms of an "inner joy", thus implying that for these participants intrinsic reward was regarded more as a natural outcome from serving others, rather than a pursued goal. Consequently, these faith-based volunteers aligned their prosocial behaviour essentially with an intrinsic motivation to serve. These

results were somewhat complementary to the view of Bassous (2015) who found that intrinsic motivation was closely related to personal faith and values.

A consideration of the merged data from both strands indicated that a connection between individual faith-based volunteers and their spirituality, constituted the primary link with the actualization of the call to volunteer. The significance of understanding what elements influence the decision to volunteer, and how a thorough grasp of these factors might benefit effective volunteer recruitment strategies, have been highlighted in preceding chapters. In fact, Wilson's (2012) view might be a useful reminder at this stage: the quest for factors impacting the initial stage of volunteering constitutes a search for the cause of volunteering. Further, the combined results from the current study concur with the view of Penner (2002) that volunteer recruitment strategies would benefit from identifying the specific factors pertaining to a target group, and explicitly incorporating these definitive elements in recruitment practice. It is evident from the data from this study that a vibrant and personal relationship with God, described by this sample as spirituality, and its associated elements, form a crucial element in the initial stage of faith-based volunteering.

Spirituality as an actuator was not restricted to the initial phase. Data from interviews, in particular, indicated that spirituality was indicated in factors influencing positive volunteer experience, as well as intention to remain. A sense of enjoyment and satisfaction with the volunteering experience was enhanced, for these participants, by a sense of divine affirmation of their volunteering service. Further, divine affirmation of a personal call to serve others, was not only cited as an important element in feeling fulfilled and happy with volunteering experience, but spiritual coping, which constituted a connection with a divine relationship, was strongly indicated in volunteer retention. Although faith-based volunteers in this study acknowledged that, principally they faced the same challenges as their non-faith-based counterparts, their way of potentially overcoming these challenges was described as being rooted in a personal relationship with God who supports them through crises and provides a way out. A sense of being connected to a divine source of help in times of challenge was seen, by this sample, to be a significant sustaining factor.

An interesting finding was that although initial motivation for some participants may have been social (survey and interview data), it was the spiritual motivation that was described as the main sustaining actuator. This is complementary to the proposal by Ozorak (2003) that initial motivations are not necessarily the ones that sustain volunteering over the course of time. Volunteer management consequently cannot assume that initial motivations remain unchanged.

6.2.1.2.2 Vision Connect

Personal beliefs and values were found to be closely aligned to mission congruence in the qualitative component, while value congruence with the organization emerged as a strong initial motivating factor in the quantitative data. The complementary consideration of data from both strands of analyses extended understanding of this core initial non FVM function: value congruence. The alignment of personal values with those of the organization was perceived by these participants, to frame an important element in the initial decision to volunteer at an organization. The significance of this results was somewhat similar to the findings of Van Schie et al. (2015) who sourced the same sample item as did this survey. Their results supported a link between perceived value congruence and organization-focused, self-determined motivation. In the current study, the concept of mission congruence was somewhat distinctive from value congruence in that it contained a divine element. It was not, however, mutually exclusive from the latter. Findings from the converged consideration of this phenomenon did, nonetheless, add further understanding to the distinction made by this sample between value congruence and mission congruence. While value congruence was seen principally as an alignment between individual values and those of the organization, mission congruence implied a wider perception which incorporated vision, and extended to a meta-identity with a worldwide mission of serving God and people.

It has been noted that service to others for no expected reward was regarded by these participants to constitute a primary faith principle. The mission statement of the FBO studied incorporated similar principles, and these beliefs were constantly communicated through diverse verbal and non-verbal avenues. Consequently, participants felt there was a natural alignment between their personal values and those of the FBO, and that this played an important role in their initial decision

regarding the organization of choice. This result was somewhat complementary to that proposed by Bielefeld and Cleveland (2013) who suggested that mission attracts volunteers.

In addition, SEM analysis from the quantitative component indicated a strong direct link between value congruence and satisfaction with volunteering experience. This result suggests that volunteers who continued to receive reinforcement of the uniform connection between their personal values and those of the organization, were more likely to feel satisfied with their volunteering experience. Data from both strands were congruent in identifying that a perceived synergy between personal values and those of the FBO, outlined in the mission statement, were significant in both the recruitment and experience stages of the volunteering process. Moreover, a perpetuated connection with these values was implicit in participants' expression of intention to remain in service.

In this study participants perceived that they were aligned, not only with the values of the organization, but indeed with a meta-vision of faith-believers universally incorporated in the mission statement of the FBO where they were serving. It was this view of belonging to a meta-vision that principally impacted their sense of commitment to the service of others. This insight brought some illumination to the fact that these participants placed relatively less emphasis on organizational commitment. Initially this result appeared incongruent given the importance of this phenomenon in the literature (Chacon et al., 2007). When considered in light of the significance of participants' primary commitment to personal faith and to a meta-vision, this result, when seen in context, was less surprising. Thus what sustains volunteering for this sample of faith-based volunteers, is not only a commitment to the organization in which they serve, but more so to a strong link with their personal faith call and a connection with a worldwide mission. This sense of commitment to a universal vision, a bigger picture, was suggested as an important consideration in sustaining connection and, by implication, impacting positively on intention to remain in service.

Nor was organizational commitment the only concept to be enlightened by a joint consideration of the data bases. The relatively low ranking given by these participants to a question on religious beliefs in the quantitative survey was clarified,

to a considerable extent, by consideration of data from the qualitative component. It became evident from analysis of the qualitative interviews, that these participants made a clear distinction between the concept of spirituality and religiosity. The former, as discussed earlier, was associated with a personal relationship with God from whom The Call to serve emanated, and to which they responded in terms of choice. Religiosity was perceived by these participants as obedience to a set of outdated rules and regulations in which service to others was related to a sense of obligation and perceived social pressure. Participants thought of religiosity as associated with legalism and consequently preferred to describe their prosocial activities in terms of spirituality, which they perceived by way of divine relationship. Valuable insights like this example, served significantly in bringing light to bear on ambiguous terminology relating to faith-based volunteering, thus addressing the research sub-question on clarity of definition.

6.2.1.2.3 Relational Connect

Merged data results from both research components endorsed the finding that, while spirituality played a primary role in the volunteering process for this sample, the role of human agency could not be discounted. In fact meaningful human relations emerged as a pivotal player throughout all three stages of the volunteering process. In the survey results, participants returned a high rating for the initial motivation of the VFI social function, which is described as essentially concerning relationships with others and endorsement by significant others. Data from the interview process confirmed the significant role of human agency in faith-based volunteering. While the call to serve originated from divine directive, the actualization of prosocial service was more often than not the result of personal invitation.

The antecedent phase of volunteering consisted of a composition of diverse actuators including the following: divine connection; family connection; church connection; community connection; cultural connection; value connection; peer connection; and metaphoric connection. These elements were discussed extensively in the preceding chapters. An overview statement proposes that the connection of individuals to a personal relationship with the divine, as well as meaningful relationships with a diversity of human agencies, could be regarded as representing the principal pivotal actuators in engaging potential volunteer recruits.

Further, data from the interview process in particular, supported a strong direct ongoing link between divine and human connection and satisfaction with volunteering experience. In a lesser pathway in SEM analysis, positive experience with volunteering was indirectly linked with the social function through role identity. Conversation with the participants revealed that this social connection was essentially perceived as comprising meaningful interpersonal relationships, and no mention was made of social pressure.

Results from the survey analysis which indicated a link between role identity and satisfaction, were somewhat similar to the view of Chacon et al. (2007). Analyses of the data from both strands in this study, however, brought further enlightenment to a consideration of role identity for these participants. Although there was an acceptance of the importance of a clear understanding of the role identity associated with volunteering, participants in this study appeared to identify more strongly with a faith-based role. Views from youth volunteering suggested that younger members identified more strongly with a culture of doing good, rather than with a specific volunteering role. This insight made some contribution to understanding that commitment and satisfaction, while linked to role identity, should be interpreted in the context of participant perception. For these faith-based volunteers, serving others is connected primarily to identification with the role model of Jesus, and their commitment is centred more strongly on their faith beliefs. This finding has some link with the conclusion reached by Ysseldyk (2011) in respect of the benefits of identification with a religious identity.

Combined interpretation of data from both components show that even though strong links exist between volunteering phenomena, these proposed links should not be considered in isolation from other multi-dimensional actuators in either the distal or proximal phases of the volunteering process. Thus, although role identity was indicated in SEM analysis as having a smaller but still significant impact on volunteering satisfaction, it should be considered in light of the influence of indirect elements, in this case, social and enrichment and, interrelatedly, value congruence. Consequently, although role identity may be linked to satisfaction with volunteering experience, it should be considered in light of the impact of interpersonal relationships (social), perception of growth and self-esteem (enrichment) and the interrelated influence that value congruence has on these indirect elements.

The multi-actuator concept is illustrated further by a continued consideration of the social function. In this case it is seen that, although the social function is suggested as a strong initial motivator in the survey questionnaire, it's relatedness to satisfaction follows several indirect pathways (SEM). This view is expanded in perceptions of volunteers in conversations relating to human connection and volunteering experience. In conversation, the majority of participants referred to the importance of human connection in fostering positive volunteering experience. Numerous times mention was made of enjoying new and existing friendships; the value of support from friends, family and leadership; and an ensuing sense of satisfaction from accomplishing tasks which benefited others individually and in groups.

The importance relegated to the development and maintenance of meaningful personal relationships emerged from the data for all gender and age categories. The value attached to individual connection for females in this study was not a surprise, given that the preference given by female volunteers to relational roles has been documented in the literature (Wymer, 2011). What was somewhat surprising, however, was the relatively high rating given by males to the social function, not only as an initial motivator in the survey, but also as an ongoing source of enjoyment and fulfilment, particularly as indicated by mature male volunteers who spoke of the importance of the "bloke connection" in task accomplishment. A link between males and the social function was also noted in a study by Stukas et al. (2016). Further, the sustained support of and engagement with human relationships were perceived by these participants to be significant elements for promoting volunteer sustainability. This result strengthened the basic tenet of the substantive theory relating to the vital significance of fostering ongoing volunteer interpersonal connection.

Data from items in the survey indicated that the majority of faith-based volunteers in this study were mostly satisfied with management practices and leadership support. Further, direct and indirect pathways to satisfaction with experience and, by implication, intention to remain, were indicated through SEM analysis to include management practices. This was an important finding given that in interviews with participants, the significance of leadership support and the perception of effective management structures were linked to intention to remain.

Thus far a composite view from the merged data suggests that faith-based volunteers in this context were more likely to remain in service if they experienced a strong ongoing connection with God and their fellow man (family, peers, significant others, managers and leaders), and, in particular, volunteer leaders who ensured interactive, relationally-based management practices. The prospect for retention was potentially enhanced by these supportive volunteer leaders and managers when they also focussed on retaining a synthesis between individual volunteer values and the mission goals of the organization. Consequently, establishing vision congruence was important, but not sufficient, for promoting sustainability. Volunteer management practice is advised to continually ensure that volunteers are connected to the wider mission statement of the FBO.

The theme comprising divine and human relationships and a sense of belonging inherently implies the strongest contrary indicator of the Connect-Actual substantive theory: a sense of disconnect from divine and human relationships emerged as a definitive player in potential disengagement from volunteering activity. This flip-side finding amplified the view that, for this sample, the impact of human and divine relationships plays a vital role in all stages of the volunteering process. In other words, dynamic relationships (divine and human) keep these faith-based volunteers connected to service, while relational disconnect more often than not leads to detachment and inevitable exit from volunteering activities.

6.2.1.2.4 Core Connect

The potential for volunteering experience to offer opportunities to serve others, as well as to boost personal learning and growth (core volunteer values), and to enhance life experience and self-concept (FVM enrichment), emerged from the combined data as a strong connective pathway to all stages of the volunteering process, particularly to the experience and retention stage. In this respect, this finding complements a study by Fitzpatrick et al. (2013) who propose that prime components of volunteering include personal growth and learning. Motivation, based on organizational opportunities for growth and learning, was also noted in a study by Bassous (2015). For the current sample of faith-based volunteers, the potential to learn and grow was essentially expressed in relation to the development of skills, knowledge, broadening world experience and spiritual maturation. The opportunity

to learn and develop skills was particularly relevant to younger participants. Data from participant conversations pointed to a link between these perceived opportunities for growing and learning and satisfaction with their volunteering activities.

Insight from both strands of data, informing the importance of the concept of learning and growing for this sample, allowed for significant connective pathways to enhance understanding of a core value for these participants: altruistic service. The concept of personal growth seen in the context of faith-based volunteering sheds light on the understanding that, for the majority of this sample, learning and growing is regarded, not as self-directed, selfish ambition, but as a means of improving self for the service to others. The exception to this view was advocated by some younger volunteers for whom career advancement formed a primary initial motivation.

The generally held perception of participants, that the essence of volunteering service is aimed at positive impact on the lives of others, is illustrative of their perception of volunteering in altruistic terms. These views were prominent in interviews and in the high ratings given to the non FVM motivations: reactivity (helping others because of personal difficult experiences) and reciprocity (helping for mutual benefit). The opportunity to "do good" and give back to the community through service, was regarded by this sample as a decisive reason for deciding to volunteer. This view was complemented and expanded in the qualitative data to include an understanding of these initial motivations in the context of participants' perception of spirituality. In conversation with participants, reciprocity was described not only in terms of giving back to people but also to God, as evidenced in the words of one female adult participant:

> *Giving back to God after all he has given to me.*

Contextual analysis of the result from both components of data, was useful in facilitating understanding of the protective function, which is primarily related to ego-directed motivation. The Clary et al. (1998) protective function was eliminated from factor analysis of the VFI, while only one participant in the interview process alluded to the role of the protective function in initial decision to volunteer. These findings have to be considered in context of the perception of the majority of participants that volunteering is essentially an altruistic phenomenon. The ego-

directed orientation in which they perceived the protective function may suggest that, for them, this function constituted a selfish reason for volunteering and explain its non-significant status. Recurrent phrases such as, "for others" and, "for the benefit of people", were evident in conversation with these faith-based volunteers, suggesting that they understood their service in altruistic terms. This view is evidenced in the literature and is in line with the results of Bassous (2010) who found that most faith-based participants in his study associated with the concept of altruism. It also concurs with the finding that Australian volunteers serve primarily for other-orientated reasons (Stukas et al. 2016).

In the light of the above discussion there is no suggested ambiguity with the finding that these participants, who promoted altruistic service, also accepted some apparent ego-directed benefits such as learning and growing, along with acknowledgement, as part of their volunteering experience. Indeed, it is accepted in the literature that volunteering and self-interest are not necessarily antitheses (Musick & Wilson, 2008). Data from this study echoes the findings of other studies which suggest that motives to volunteer constitute a complex interplay of both altruistic and self-directed elements (Brayley et al., 2014; Clary & Orenstein, 1991; Hustinx et al., 2015). In the view of this researcher, this result adds authenticity to the voice of the participants. It suggests some evidence against suggestions of 'naïve altruism' in explaining faith-based volunteering. Indeed, faith-based volunteers in this study recognized the need for acknowledgement and affirmation and did not make sole claim to altruism, but ascribed non faith-based prosocial behaviour to altruism as well. Analysis of the data from both strands proposes placing this sample of faith-based volunteers on a continuum in the altruism/egoism debate.

Attempts to address the ongoing altruism/egoism debate in terms of a continuum have been contested by authors such as Von Essen (2015), however, who suggests this does not solve the "problem of goodness." Instead Von Essen (2015) in his study of Swedish non-religious volunteers proposes a theological Lutheran framework to explain the dilemma. Although the current study concurs with some of the findings in the Von Essen study (2015), such as the importance of non-calculating intention in volunteering service, and the perception that intention to benefit others is not only a motive but has inherent conceptual significance, it deviates from the explanation of the problem of goodness in terms of a Lutheran dichotomy of a "sincere self" and an

"ordinary person." There was no hint of this dichotomy in any of the interviews in the current study. Furthermore, there might be some explanation for this in terms of the Pentecostal orientation of these faith-based participants. These participants explained the role of external acknowledgement and their perception of other-based service on a continuum, not only of altruism/egoism, but also in terms of a continuous individualized faith maturation process. Although comprehensive social and theological discussion about religion and volunteering falls outside the scope of this study, an understanding of faith-based perception of altruism impacts significantly on the way in which external reward and recognition strategies are structured by volunteer management, and it is this element that forms an important part of the current conversation.

Despite altruistic motivations being cited by the majority of the participants in relation to their volunteering, there were some younger volunteers, in particular, for whom primary reasons to volunteer were more self-directed. In the initial stage, the importance of a potential to increase skill levels accompanied by a career motivation (the Clary et al. VFI career function, 1998) was noted particularly by younger volunteers. Data from survey analysis indicated that the career motive was a strong motivator for only a minority of the participants in this study and these were, as indicated, mainly representative of younger individuals. Complementing this study, data from the qualitative component endorsed the result that the likelihood of increasing skills, related to potential career opportunities, was a strong initial motivator for the younger participants. As an example, a young adult participant described her positive volunteering experience in terms of being given the choice to volunteer in the cafeteria where she could be trained as a barista, which was in line with her aspirations to work in that career path. This is not an unusual result as several studies have explored a link between career motivation and youth volunteers (Finkelstein, 2009; Hall & Innes, 2008; Handy et al., 2010). In fact, studies with older volunteers have removed the career function as a motivational scale (Brayley et al., 2014; Yoshioka et al., 2007). There were also hints from the current study, although numbers were too small for representation, to the effect that different results may be found in cross-cultural volunteer motivation for younger individuals in terms of career motivations.

Despite the finding that career aspirations were essentially associated with youth volunteers, opportunities to grow in skills linked to the volunteering activity itself were recorded by adult and mature volunteers in this study as a positive consideration in their volunteering experience. In addition, the value of personal growth in terms of increased understanding of other cultures and societies was mentioned in several conversations with both male and female, adult and mature participants. The potential to grow in spiritual maturity, however, was rated highly across gender and age spectrums. This included the opportunity to grow in faith maturity in terms of a ministry related to The Call and in relation to individual spiritual maturity. As such, for this sample of faith-based volunteers, the potential to learn and grow through the volunteering experience represents a strong connection with feeling fulfilled. This suggests that perceptions of ongoing opportunity for personal growth plays a role not only in the experiential stage but, by implication, potentially also in volunteer longevity. Further, given the indirect pathways linking enrichment to satisfaction in SEM analysis through several other portals, including the social function, value congruence, management systems and role identity, the link between the potential for individual growth and retention is strengthened.

The data from both components suggest that the probability of retaining volunteers increases if growth opportunities match individual initial motivations for volunteering. This finding echoes the results of studies by Clary et al. (1998), which indicated that matching benefits with motives increases the likelihood of individual satisfaction with volunteering activities. The current study extends this view by proposing that potential for feeling fulfilled and satisfied with volunteering activities will be enhanced by creating opportunities for growth in the particular matched activity. During the interview process, participants talked about the positive effect of having opportunities to enrich their lives by volunteering. The growth opportunities were seen to include a potential for self-improvement in the area of skills, the potential to increase cultural and societal understanding, and potential to grow in spiritual maturity.

6.2.1.2.5 Management Impact Connect

Data from the interview process indicated that a management strategy of building opportunities for volunteers to grow and develop in the course of their service enhances satisfaction with volunteering experience. This is particularly true when this potential is created in the form of a structured environment which fosters opportunities for engagement in autonomous practices. Response to survey items indicated that the majority of participants in this study were, in the main, satisfied with existing management practice and leadership support at the FBO.

Given the innovative model adopted by this hybrid FBO, it was interesting that, despite the changes brought about by the emerging model, this study did not find any strong evidence of volunteer resistance. This was an interesting finding in view of Warburton et al. (2014) who found that in the case of a more traditional model, there was evidence of strong volunteer resistance to change. A possible explanation for the result of this study could be that the structured autonomous environment built on a traditional family model, provides sufficient stability to accommodate change without threat. In addition, in contrast with the more mature age bracket of the Warburton et al. (2014) study, the volunteers at the FBO in this study constituted a more even age distribution. The potential positive role implied by matching management practice with an underpinning metaphor, makes an important contribution to the limited research on change management for volunteers (Nisbet & Wallace, 2007).

In interview conversations participants, both volunteers and management supported, in principle, an environment where change, growth, the suggestion of new ideas and participation in decisions affecting volunteer management, were encouraged. Although volunteers wanted the freedom to voice opinion and have a measure of self-governance, they expected the FBO management to provide some form of structure in which to operate this choice. Moreover, there was an expectation that this structure should include the potential for volunteers to voice ideas. Participants indicated that they were happy with autonomous practices within a form of structure based on a family model. In this model leadership assumed the role of mentors, similar in concept to that of positive parental guidance, rather than authoritarian voice. The perception that they were members of a family, not unpaid workers,

meant there was variance in the way these volunteers expected the structure to function. Further, it was this particular status as 'family members' that influenced their perception of volition. This view was responsible for interesting dynamics in how management negotiates these varying expectations. This issue is touched on in this study but needs further investigation to increase insight.

The connection between volunteers and the family metaphor constitutes an important paradigm shift, in that participants appeared to identify more strongly with being a member of the faith 'family', than of a particular organization. Based on the underpinning family metaphor, volunteers who feel connected as valued members of a family of faith-based volunteers are more likely to express fulfilment with that experience, and to commit to long-term involvement. In addition, it appeared that it was essentially a perception of the potential to voice, rather than the actual exercise of the right of say, that constituted the vital positive element in this connect-actual pathway for these participants.

The practice of autonomy within a structure based on a family model indicates connect-actual ties with the underpinning metaphor of family, as noted, and this connection pervades the daily operations at the FBO. The data strongly suggests that it is the link with the underlying metaphor of family which enhances volunteer experience through the synergistic connection with individual values, vision congruence and interpersonal relationships, including individual association with leadership and management. The strong connection between relationships and perceived autonomous volunteer management structure suggested in this study complements the view of Deci and Ryan (2000), that being autonomous is associated with more positive and meaningful personal relationships. Further, these authors attribute misinterpretation to a view that defines autonomy essentially as detachment or independence, and which considers autonomy and relatedness to be antithetical.

6.2.1.2.6 Valued Connect

In addition to the significance ascribed to feeling valued by God, participants in this study perceived positive personal relationships with leaders and managers to be the primary source from which emanated a sense of being valued as a volunteer. For this sample, a perception of being acknowledged, not only for the skills and service offered, but also of being affirmed as individuals per se, were significant ingredients for promoting satisfaction with volunteering experience.

Data indicated that acknowledgment of volunteering efforts was expressed through diverse forms of recognition and reward, and these could be delivered through a variety of human agents including family, friends, peers, members of the community and in volunteering experience, particularly through the agency of leadership and management. Cultivating a culture where volunteers experience a high level of meaningful value, expressed essentially through corroborative connection with leadership, posed the strongest counter strategy to a 'commodity' perception in which volunteers felt valued only for services rendered, and not as individuals per se.

In summary, consideration of participants' view indicates that, for them, the most meaningful perception of a sense of feeling valued included elements of both affirmation and acknowledgement. It was this inclusive perception that was regarded as the most meaningful for fostering satisfaction with experience. Further, and of significant importance, was the strong link which emerged between a sense of being valued, which incorporated both acknowledgement and affirmation, and intention to remain. This actuating pathway has important implications for effective management practice and will be noted again in the section on managerial recommendations

Although the majority of the participants placed primary importance on intrinsic reward, they did not discount the need for extrinsic reward in the form of small tokens of appreciation. Further, there was no evidence to support the view that the expressed need for acknowledgement suggested any 'crowding out' effect for this sample. This is in line with the findings of Bassous (2015) that intrinsic motivation, which is closely aligned to personal faith, may be enhanced by external factors if extrinsic reward is effectively administered. For this sample, effective management of volunteer acknowledgement and affirmation was enhanced by individualized strategies based on connective relationships, and an understanding that these tokens

were regarded as non-calculating bonuses aimed at expressing a sense of being valued, and not as ego-enhancing rewards.

These considerations go some way in explaining the relatively low rating given to recognition by participants in the survey item. This is in contrast to the findings of the study by Esmond and Dunlop (2004) in which recognition was highly rated. Insightful meaning gained from interviews from the current study, threw light on participants' view that recognition is shunned by this sample when it is perceived in terms of an ego-directed goal for volunteering. When recognition is regarded in context of being valued as an individual, however, there is no hesitancy in accepting appreciation for being acknowledged through expressions of recognition and reward. Consequently, participants expressed the view that they were recognized for their volunteering, as opposed to volunteering for recognition.

6.2.1.2.7 Communication Connect

As discussed, several thematic pathways have been seen to pervade all stages of the volunteering process, yet the one that has been given the least attention in the literature surveyed is the impact of metaphor and meaning. The role of relevant, appropriate language in the recruitment of volunteers, in enhancing volunteer experience and in strengthening future commitment, emerged from the consideration of a combination of both data components as having significant subjacent impact on the volunteering process.

The importance of language was hinted at even in the first focus meeting which preceded both the survey and the semi-structured interview processes. It became clear from feedback at this meeting, held to test the survey item, that understanding of terms such as 'religious' and 'resume' had the potential to impact on volunteer perception. The awareness raised from this meeting led to an iterative exploration of metaphor and language in the volunteering experience of these faith-based volunteers. Initial results, particularly in relation to the theme of feeling valued, led directly to a second focus group meeting to collect further information and deepen insight on participant perception of acknowledgement and affirmation. The expanded insight into the thematic understanding of feeling valued emerged from contributions by both strands of data.

During the process of analysis, it became apparent that, for this sample, the underpinning metaphor of family constituted a strong underlying connection with the entire spectrum of faith-based volunteering experience. Metaphorically relevant terms were incorporated in initial language of introduction; familial terminology connected recruits to the faith community and the larger meta-community; and relevant relational conversation kept volunteers connected, particularly to volunteer leadership. In addition, the potential for perpetuating volunteer perception of being connected to a faith family was suggested by the participants as important for intention to remain. Asked to define volunteering in this context, one young female volunteer described serving others in a faith-based context as; "*connecting as a family through Christ*."

Relational language was shown in the data to be of significance in connecting and maintaining a sense of social cohesion for all participants, but particularly for younger volunteers in this sample. In conversation, volunteer youth leadership at the FBO stressed that connection with youth *"had to be relational*." Not only was an awareness of metaphorical relatedness important, but, for youth volunteers, there needed to be a constant assessment of traditionally relevant volunteering terminology. Considered in context, it emerged that in some instances 'volunteering' was referenced to community work, while 'service' was perceived to be connected to church-related volunteering activities. One youth leader advised that for younger members in his team, the word 'volunteer' was *"just not a young person word*." Overall results suggested that volunteer management can no longer assume the relevance of traditional terminology related to volunteering. .

Further, it was noted that these participants mostly used the word, "leadership," in relation to volunteer leaders, managers and coordinators. When referring to volunteer management, they usually employed the term, administration. This result bore some similarity to findings in the literature concerning some instances in which words relating to volunteer managers and coordinators were used interchangeably.

These findings directed further exploration of volunteer terminology associated with volunteer experience and intention to remain. Questions raised in both the quantitative and qualitative data analysis necessitated specific definition of traditional nomenclature relating to volunteering, such as 'satisfaction' and

'recognition and reward'. Survey data complemented feedback from conversation at the focus meeting to clarify the preference for using terms such as "fulfilment, joy, happy" instead of "satisfaction" when it applied to personal benefit from volunteering. When the term "satisfaction" was used by participants, it seemed always to imply satisfaction in terms of serving others; an altruistic slant. This fresh information expanded on data from preceding analysis of both components to enhance understanding, for this sample, of affirmation and acknowledgement.

Feedback from participants indicated a general acceptance of current generic definitions of volunteering. Participants felt, however, that a generic definition such as the 2015 Volunteer Australia version, fell short of incorporating salient elements of specific volunteering type, such as faith-based volunteering. According to participants in this study, generic definition of this type impacted on identification. Participants suggested that words such as: "God, vision, helping and belonging", be incorporated, and when collated in specific definition, they felt it would strengthen identification and foster connection. The following definition compiled by participants reflects this view:

> *Faith-based volunteering is helping, supporting and building the vision of God together and in line with leadership to extend the kingdom of God.*

Another definition offered by participants confirms the converged findings from the data that volunteering, for these participants, includes both altruistic and ego-associated elements:

> *Faith-based volunteering is having the heart to be used by God to touch others and being blessed by God along the way.*

Given that metaphor and meaning permeated all stages of the volunteering process, and that this was evidenced in both data analyses processes, it is recommended that volunteer management and leadership develop an awareness of language relevance in volunteer management strategies to ensure continued connection between volunteer nomenclature and volunteer experience. The data from this study complements strongly the view of Sider and Unruh (2004) to the effect that a "one-size-fits-all language yields one-size-fits-all policies" (Sider & Unruh, 2004, p.110). Data from the current research has indicated clearly that a one-size-fits-all management policy

was given the thumbs down by participants, in favour of management diversity based on connect-actual relational links established through contemporary relevant language.

6.2.1.3 Experience Outcomes

Thus far, discussion of the results of the two strands of data at point of interface has focussed on the actuators indicated in the meta-theme to emerge from analysis of the data: Connect-Actual. Facilitated by the visual tool, the CAPOV model (Figure 6.2) depicted the interrelated and multi-faceted connecting elements impacting on the stages of the volunteering process: recruitment, experience, and retention. Attention now turns to consideration of what elements impact on pivotal outcomes of the volunteering experience for this sample of faith-based volunteers. As indicated in the CAPOV model, two essential outcomes associated with volunteering experience are discussed: satisfaction and dissatisfaction.

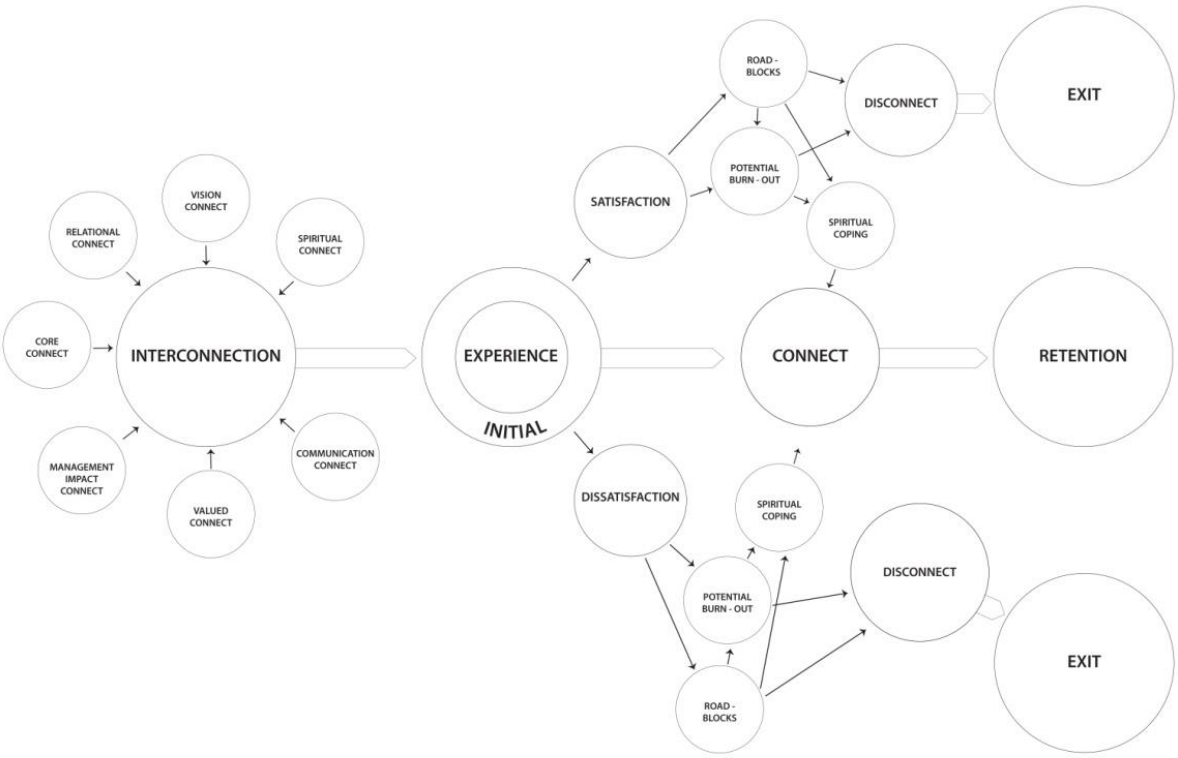


Figure 6.2 Connect-Active Pathways of Volunteering (CAPOV) model

As noted repeatedly from data analyses in previous chapters and in the literature review, satisfaction with volunteering experience is a multi-faceted, complex and often under-examined phenomenon in research study. Data from both components of this study have thrown light on elements that influence satisfaction with volunteering for this sample of faith-based volunteers. Data from participant conversation found agreement with Chacon et al. (2007), that the volunteers' own declaration of intention to remain is the strongest predictor of retention. The value of converging survey findings on satisfaction ratings with data from the interview process, was evidenced in merged results which offered some counter to the suggestion of possible 'reciprocity talk' (Millette & Gagne', 2008). Several participants expressed the view that they were not always satisfied with their volunteering experience, but that neither was this seen as a goal of volunteering service. Interpretation of direct and indirect pathways illustrated in SEM analysis, coupled with extended insight from the interview process, have added rich specific suggestions relating to satisfaction with volunteering experience applicable to this

faith-based context. Principal elements impacting on volunteer satisfaction to emerge from the data will be discussed in the following section, with acknowledgement that limits of this research restrict discussion to the major elements and that some minor actuators may either remain implied or unaddressed. Mention is made again, however, of the preference given by this sample for describing personal satisfaction with volunteering in terms such as fulfilment, joy, happiness, and the inclination for relegating the word, "satisfaction", primarily to an altruistic interpretation of prosocial service. Thus the term, satisfaction with experience, when used in this context, should be understood in terms of participant understanding.

Analysis of the survey data showed that participants who scored high on all four Faith-Based Volunteer Motivation (FVM) scales (values, social, enrichment, career) were more satisfied with their volunteering experience than those with lower scores (Erasmus & Morey, 2016).This result was in similar vein to studies by Clary et al. (1998) which showed that volunteers who scored high on initial VFI scales, and who received functionally relevant benefits, were more satisfied with their volunteering experience than other volunteers. Complementary data from interviews in this study reinforced this result, thus strengthening the link, for this sample, between initial FVM motivation factors and satisfaction. In addition, data indicated that volunteers who scored high on all four FVM scales were more likely to volunteer longer hours of service.

A desire to serve others and make a difference was significantly linked to faith values, which, in turn, had a strong connection to participants' spirituality from whence The Call to serve mostly originated. For these participants, a sense of answering a personal call from God constituted a strong perception of fulfilment. In addition, participant conversation suggested that perceived, sustained, meaningful interpersonal connections fostered satisfaction with faith-based volunteering experience. This finding reinforced and expanded on the prominence given to the Clary et al. (1998) social function in the survey. The connection between the social function and intent to remain, which is suggested in this study, found echo in other studies in the literature (Finkelstein, 2008b).

Moreover, for this sample, a sense of satisfaction was enhanced when a perception of structured autonomous management practices and leadership support were added to

social connections. Data from both strands supported a strong link between meaningful relationships (divine and human) in which volunteers felt valued, and satisfaction with volunteering service. Further, when leadership support and management practices operated in a structured autonomous environment, fostering opportunities for growth and, when that structure was based on a model connected to the underpinning metaphor of family, volunteer satisfaction with their service went up another notch. The link between personal growth, challenge, reciprocity, and satisfaction finds similarity in the results of a study by Fitzpatrick et al. (2013).

For these faith-based volunteers, positive, meaningful relationships, the primary source of human affirmation, when coupled with divine affirmation, comprised a necessary element for satisfaction with experience. The need for affirmation did not discount a perceived necessity for acknowledgement (recognition and reward), however, and when elements of both affirmation and acknowledgement were part of the volunteering experience, these participants felt the greatest sense of being valued. It was to this perception of being valued as individuals, not regarded as contributing commodities - often the result of an emphasis on recognition and reward without the affirmation element - that this sample ascribed the most meaningful satisfaction with their volunteering experience.

Although it constituted a relatively minor pathway, role identity was found to have a significant direct influence on volunteer satisfaction with experience. As discussed, participant perception of role identity encompassed a broader definition which incorporates specific characteristics of faith-based volunteering. Role identity also constituted an indirect portal to satisfaction for social and enrichment factors.

Moreover, the influence of an initial and continued synthesis between individual values and the values expressed in the mission of the FBO, emerged as a strong influence on satisfaction for these participants. In SEM analysis in which distal and proximal factors accounted for 28% of the variance in satisfaction with volunteering experience, value congruence emerged as the greatest single contributor to satisfaction with volunteering experience. This significance was mirrored in data from the interviewing process in which participants endorsed the role of mission congruence in feeling satisfied with their volunteering experience. These participant conversations focussed more strongly on identification with mission congruence,

which was perceived as having a wider understanding incorporating a global mission focus. It became apparent that an important element of volunteer management, to ensure experience satisfaction, related to fostering a constant and clear connection between, not only organizational values, but with the meta-identity of the global mission and faith vision.

Data from interviews complemented this result, with participants expressing the view that synergy with the values expressed in the FBO mission statement was responsible, not only for influencing the decision to volunteer, but also for feeling happy to give 100% to the volunteering effort. In fact, data from interviews and observation indicated that several participants in this sample appeared to be giving 100% plus effort to their volunteering service, and in doing so were exhibiting signs of overload.

Evidence from both the quantitative and qualitative results from this study indicated a link between volunteering experience (satisfaction and dissatisfaction) and burn-out. Results from both components suggested that burn-out is best conceptualized as a multi-dimensional element. This finding resonates with the view of Maslach (2003) that burn-out is not a uni-dimensional concept, but constitutes various elements: exhaustion (work overload), cynicism (social conflict), and ineffectiveness (lack of resources). The quantitative theoretical model indicated three direct pathways to potential burn-out: lack of value congruence, need for recognition, and career orientation. Burn-out was found to exhibit interrelated thematic connection in both the quantitative and qualitative strands. Although linked primarily with the second stage of volunteering experience, it emerged as a strong element in roadblocks to volunteer sustainability, in the qualitative component.

Based on standardized estimates in SEM analysis, the career factor, which was strongly associated with younger volunteers in both data strands, exhibited a significant direct impact on potential burn-out. Results suggested that individuals whose initial motivations were strongly impacted by career considerations were more likely to be susceptible to burn-out in volunteering activities, as increased expectation and a need to be recognized exacerbated potential burn-out.

For this sample of faith-based volunteers, the alignment of individual values with organizational values was rated highly as an initial motivation factor. The

significance of value congruence was reiterated in the survey results and its influence extended in understanding potential for burn-out. Results from SEM analysis proposed that individuals who were strongly motivated by value congruence in the initial phase, were less likely to experience burn-out when they expressed a connection with the mission statement and vision of the organization. In addition, survey data indicated that individuals for whom value congruence was important, were less likely to feel the need for recognition and, consequently, less likely to think they were spending too much time volunteering. This finding was complemented by data from interviews in which participants, who sought recognition particularly from volunteer leadership, exhibited signs of exhaustion and overload.

The impact of potential burn-out on volunteering in this context has highlighted the significance of this element on satisfaction with experience and intent to remain. For this sample of faith-based volunteers, satisfaction with experience and potential for burn-out emerged as two distinctive factors. For participants in this study, perceived levels of satisfaction were not necessarily directly linked to potential burn-out. Several faith-based volunteers who exhibited symptoms of burn-out and talked about overload in interviews, still felt satisfied with their volunteering activities to varying degrees. Even those participants who expressed lower levels of satisfaction owing to signs of burn-out, voiced their intention to remain in volunteering service. These results linked somewhat to suggestion in the literature that while over-involvement is significantly related to burn-out, it was unrelated to job satisfaction (Koeske & Kelly, 1995). This finding suggests that any link between volunteer satisfaction with experience and potential retention should be considered with caution, as data from this study indicate that, despite still expressing varying levels of satisfaction with volunteering service, loss of volunteers was a reality if elements such as burn-out were not addressed. Further, the link between obstacles to retention, which challenged volunteer sustainability and satisfaction with experience, was neither direct nor strongly implicated in this study. The conclusion from the current study that satisfaction is important, but insufficient to explain retention, is echoed in other studies (Jimenez, Fuertes & Abad, 2010).

A significant outcome from these results poses the necessity, in this context, for the collation of effective management strategies to counter potential burn-out and, by implication, loss of volunteers. Practical recommendations are particularly pertinent

in view of Maslach's (2003) statement that research on burn-out intervention is limited. In addition, her study suggests that organizational factors play a greater role in burn-out than do individual considerations. In light of this view, the following management practice insights, aimed at mitigating potential burn-out in this faith-based context, were compiled by collating results from both data components.

First, potential burn-out was less likely when volunteers felt supported by friends and family, but they were least likely to perceive potential burn-out if, in addition, they perceived strong leadership support.

Second, support through the medium of senior mentors was seen to be particularly beneficial to those younger volunteers who indicated that career considerations were an important factor in initial volunteering. In fact, SEM analysis in the quantitative component underscored a strong direct pathway between career and burn-out, confirming that individuals who were strongly motivated by career opportunities were more susceptible to burn-out. This result offers a practical red flag to the management of youth volunteers who indicate strong career aspirations.

Third, when supportive leadership operated in a structured autonomous environment, volunteers were more likely to perceive volition, and less likely to feel there was potential for burn-out.

Fourth, possibility for burn-out was further alleviated if volunteers perceived opportunities for personal growth and skill development in their place of volunteering. Burn-out was potentially countered in an environment where motivations matched activities which enhanced the potential for growth and enjoyment with volunteering tasks.

Fifth, the management of realistic expectations and the establishment of boundaries were considered by these participants to counter potential burn-out. These strategies were enhanced when management acknowledged the importance of building individual relationships in order to accurately gauge volunteer capacity.

Finally, time management exerted a strong influence on volunteer burn-out in this study. A structured autonomous environment with opportunity to participate in decisions affecting flexible time schedules and time out strategies, were suggested by these participants as strong counters to potential volunteer burn-out.

The management practices described here constituted essential ingredients to volunteers' perception of feeling valued. These results were in keeping with the conclusion reached by Kulik (2007) that volunteers who felt that they were valued as individuals were less likely to experience burn-out.

The significance of these results is emphasized by the fact that SEM analysis accounted for 34% of the variance in potential burn-out, thus complementing the importance allotted by data from the interview process, of the potential for burn-out to terminate volunteering service. The strongest antidote to burn-out for these participants, however, was the adoption of spiritual coping. An adult female volunteer explained how she depended on God as a resource and said:

> *But if I'm doing it out of my own capacity, I'll burn-out very, very quickly.*

6.2.1.4 Retention and Implications

Data analysis at the point of interface suggested that volunteer sustainability would be enhanced by perpetuating the connection between volunteers and identified actuators represented in the CAPOV model. The data suggest that if the individualized connection between the volunteer and salient identified actuators is perpetuated, these participants are more likely to indicate their intention to remain in volunteering service.

The role of spirituality as a prime actuator in perpetuating volunteer service emerged from the data, which also identified links with the initial and experiential stages of volunteering. Volunteer leadership at the FBO attributed the relatively high retention rates of volunteers at the organization essentially to spiritual motivation. An adult male volunteer leader explained:

> *We can retain people; we can hold people because there's a motivation that passes what you get out of this; the motivation is deeper.*

For many of these participants, the deeper motivation was based in a response to The Call, which was described as a principal sustaining factor in their volunteering service. The Call to serve embodied personal faith values which were inclusive of the Clary et al. (1998) values function, but implied an extended meaning incorporating specific faith values. Thus The Call, which was strongly representative of faith-based values, remained consistent and somewhat independent of circumstance and context.

For these participants, The Call, always implied an element of action. The aim of this action, for this sample, was to serve others with little thought of personal reward. The strong altruistic tone of their description of volunteering actions formed a link with identified core beliefs. A perpetuation of synergy between the values identified in individual core beliefs and those emphasized in the mission statement of the organization, indicated a well-substantiated connection with volunteer intention to remain in service. This result found resonance in other studies in the literature (Brown & Yoshioka, 2003). These authors proposed a link between mission congruence, volunteer satisfaction and intention to remain.

However impacting the spiritual element for this faith-based sample might be, the influence of human agency, as signified in the initial and experiential stages, also played a pivotal role in the third stage of the volunteering process: retention. The strong support given to social motivation (Clary et al., 1998) in the initial stage, was reinforced as integral to volunteer experience by participant conversations in the qualitative interviews. Volunteer connection with meaningful relationships across the spectrum from biological family to faith family, were considered by this sample to be pivotal to the volunteering experience, and the potential for these human relationships to be perpetuated in the future constituted a significant element in their intention to remain in volunteering service. Of these relationships, perceived continued leadership support and individualized management connection were considered to be substantial elements in retention consideration.

Further, deeply-felt individual connection to volunteer leadership and coordinators coupled with divine connection, through which spiritual coping was accessed, were suggested as the strongest countermeasures to most of the obstacles encountered in the volunteering experience. Challenges which could potentially derail volunteering service were in the main similar to those encountered by volunteers in general: time and financial constraints; health issues; inadequate management practice; family and role conflict; as well as relational disconnect. For these participants there was also a possible link between disconnect from the faith-based community and loss of their faith. Consequently, retention for these participants was strongly related to perpetuating both their faith connection and meaningful interpersonal relationships. These measures, divine and human, were seen to safeguard against roadblocks to retention. Participants acknowledged the fallibility of volunteer leadership, and the

possibility that factors beyond the control of volunteer management could lead to volunteer exit.

A supportive leadership style, which adopted a collaborative approach fostering a perception of a structured autonomous environment and embraced a visionary synergy, had the potential to promote longevity, particularly when opportunities to grow and challenge were built into management practice. The adopted practice of a family model in a supportive management structure resonated with participants' identification with and commitment to both a meso (organizational) and meta-(international) faith family. This identification fostered intention to stay in long-term volunteering. Interestingly, the data suggested that, for these participants, the potential for having freedom of voice appeared in some way to be even stronger than the actual exercise of autonomy.

Volunteer perception that they had the potential to participate in decision-making processes and that their volunteer voice was appreciated, appeared as important elements of volunteer perception of being valued. Further, the data indicated that a sense of being valued was linked to volunteer intention to remain in service, and that this was enhanced when their sense of being valued included both affirmation and acknowledgement. This finding resonates with the view of Esmond (2005) that not feeling valued constitutes the number one reason why people leave volunteering. Further, creating an environment where volunteers feel valued is critical when viewed in context of the State of Volunteering Report for Australia (2016) in which a key finding states that despite the rhetoric, volunteers continue to feel undervalued when compared to paid staff. Data from the current study indicate that when participants experienced a loss of a perception of being valued, there was a stronger potential for these individuals to feel dissatisfied with their volunteering experience. In context of the complex connection between satisfaction and retention, the potential pathway to volunteer loss through a sense of being devalued was more essentially connected to a series of relational disconnect.

The majority of participants in this study could define their volunteering role with clarity. Role identity has been found in the literature to be directly and strongly linked to retention (Chacon et al., 2007; Grube & Piliavin, 2000; Penner, 2002). Yet, although these participants acknowledged the function of volunteer role identity, the

majority appeared to relate more strongly to an identity based on their faith beliefs. This understanding gained from participant interviews, convergent with results pertaining to identity in the survey, makes a contribution to explaining why, in some instances, individuals were able to swap volunteer roles without this affecting their self-concept or their commitment or intention to remain. Thus, in order to foster retention, volunteer management should ensure that faith-based volunteers remain firmly connected, not only to volunteer roles, but also to their faith identity.

Further, the potential to learn and grow and so enrich life experience, which formed part of the participants set of core volunteering beliefs, was established in the survey questionnaire as an important initial motivation. Congruent results from both strands, underscored that the potential to learn and grow was indicated, not only in the initial stage of the volunteering process, but more strongly as a perpetuated expectation with impact on volunteer retention. A culture embracing volunteer learning and growing was advocated by the participants, who emphasized the necessity for personal enrichment with statements like: "*Otherwise you grow stale and leave*." This implies that experiencing opportunities to grow and learn increases enjoyment of participants' volunteering activity. Enjoyment was seen to be linked to retention, but satisfaction was not necessary a goal of faith-based volunteering; nor was satisfaction unequivocally linked to retention.

When participants perceived that volunteering offered opportunities for enrichment, and when these opportunities were matched in practice with their initial motivations (FVM motivations), the likelihood of positive intention to remain was enhanced. This finding was somewhat similar to that of Clary et al. (1998) that functionally matched motivations predicted future behaviour. However, the current study added a cautionary caveat against automatically matching volunteer activity with career pathways.

The role of language in fostering volunteer retention has been discussed extensively. Suffice is to note, by way of summary, that perpetuation of the connection between underpinning metaphor and management practice is necessary for promoting volunteer retention. In addition, relevant and contemporary expression plays an important role in sustaining the connection between volunteers and volunteer management. Thus, updating contemporary definition of terms relating to

volunteering should be considered regularly by management, so as to ensure concept congruency.

6.3 LIMITATIONS

A mixed methods research study, based on a single organization, focusing on a specific volunteering type, has acknowledged limitations. The approach of this research and its design emerged from the nature of the research question and the problem it addresses. The choice of mixed methods research and a convergent parallel design was regarded as the best fit to conduct an efficient, multi-faceted inquiry into a complex phenomenon. Despite the suitability of this fit, the researcher is conscious of the limitations arising from the merging of two different data sets. Consequently, conscious effort was made to give equal weight to both quantitative and qualitative components of the research. In order to meet the challenge of merging two sets of different data and their results, the study design specifically incorporated common concepts in both components. The factors influencing volunteering recruitment, experience and retention formed the broad platform for both the quantitative and qualitative research components. This enabled congruent merging, resulting in rich description of the faith-based volunteering phenomena.

A significant limitation of the current research is the size of the study, and hence the limitations on its transferability. The relatively small number of participants was all from one specific organization. Although participants were purposefully selected from a single FBO as best design fit, this sets definite limits of generalizability beyond specific context. It should be reiterated that the aim of this research, however, was not generalizability but an endeavour to gain further understanding of the patterns of behaviour associated with faith-based volunteering. Despite this limitation, it is suggested that certain inferences, particularly those pertaining to general management practice, may well be transferable if this is tested in further study.

The study was conducted as a cross-sectional inquiry and it is acknowledged that motivational drives may alter with time. A longitudinal study may provide more insight into the changing motivational drives of volunteers. It is also suggested that

the perspective of volunteers who have left the organization would present a fertile resource of volunteer perception, particularly with comments on satisfaction as proposed by Galindo-Kuhn and Guzley (2002). Further, it is suggested that a longitudinal study would be beneficial in following a cohort to test whether the findings, particularly those relating to volunteer satisfaction and retention, are valid post survey testing at a specific time slot. The volunteers and workers in this study were considered as one cohort and further study is required to determine whether the application of the CAPOV model indicates a difference between non-paid volunteers and paid volunteers within a specific context. Although inherent bias has been linked to self-reported information gathered from survey results, the complementary data from the qualitative interviews, observations and focus groups are presented as a neutralizing strategy in this mixed methods study.

It is acknowledged that the researcher's prior experience with volunteering in a non-profit organization and her alignment to an evangelical faith-based organization have potential for researcher's positionality to bias the study (Marshall & Rossman, 2006). A conscious decision to be guided by existing theory and empirical research, as well as the selection of triangulation, represents strategies for countering bias. The addition of memo notes based on journalist training striving for objectivity, along with constant supervision for accountability ,were adopted further to address issues of bias. It is suggested, however, that connection with, and interest in, a particular research question may not be all bad and may be more likely to ensure sustained research effort.

Although volunteer management at the FBO was representative of the complex dynamic associated with a social enterprise, incorporating a diversity of paid and volunteer workers, this sample represented essentially long-term, urban, European, middle class volunteers, and as such the impact of contemporary categories of volunteering such as mandatory volunteering, rural, micro-volunteering and welfare-recipient volunteers were excluded from consideration. The important element of cultural diversity is recognized by this research study, and is touched on in respect of the impact of culture on aspects of volunteering such as The Call. Owing to the relatively small number of cross-cultural volunteers represented in the sample,

however, this aspect of volunteering is under represented and offers rich opportunity for future inquiry.

One of the strengths of this study also posed a potential limitation. By pursuing the perception of both volunteers and volunteer leaders simultaneously in order to elicit a holistic representation of faith-based volunteering, it became difficult at times to differentiate between the voice of the volunteer and that of management when the individual interviewed wore both hats simultaneously. Potential ambiguity was addressed by the participants themselves to some extent when they had a very clear view of their respective roles.

As with all research, it is suggested that the limitations posed by the answers proffered by this study offer a fertile field of future research exploring the many further questions raised by the current answers. Inherent issues such as power and civic impact may have been alluded to in discussion, but were not significantly indicated in the data. The unfolding dynamic of the underlying forces that constitute the emergence of the current relationship between religion and social policy, although proposed as a needed area of inquiry (Saunders & Minako, 2012), lies beyond the scope of the current study. Other proposed areas of potential future inquiry are related to exploration of generational and gender differences in respect of forms of acknowledgement; distinctive managerial approaches for generational groups such as baby boomer and generations X & Y in a faith-based context; and the diversity of volunteering management of specific groups, such as volunteers with criminal records and volunteers with disabilities. Further interesting studies could be conducted to explore the characteristics of newly coined terms relating to faith-based organizations such as “Pastorpreneur.”

A final comment finds alignment with the view of Ezzy (2002), in that the ‘crisis of representation’ is countered in this research by stating that results from the merged data sets do not claim to represent a one, true, absolute account of the phenomena. Instead, the aim of the current study was to highlight salient features of volunteering in a faith-based context in order to offer recommendations for enhancing effective volunteer management practice.

6.4 PRAGMATISM AND THE EMERGENCE OF A SUBSTANTIVE THEORY

The application of Grounded Theory (GT) research implies the emergence of substantive theory as a distinctive feature of its methodological style. This study adopted a GT approach based on the work of Strauss and Corbin (1990), and as such acknowledges Strauss's pragmatic stance, which refutes a tabula rasa approach in favour of giving cognizance to pre-known theoretical concepts. Although the researcher is mindful of this view, emphasis in this study is given to the tenet of pragmatism which does not categorically differentiate between the practical solutions to research problems and theoretical considerations. This researcher sees the real test of the pragmatic overview in the usefulness of the emergent substantive theory in addressing the research problem. Thus the initial quest of this study to further knowledge is confirmed by the substantive theory and its potential to offer solutions to the research problem of recruiting and retaining faith-based volunteers. Further, the adoption of a mixed methods approach to explore the complex phenomenon of the volunteering process has been justified by the value of the in-depth results which emerged from the convergence of both sets of data. The synthesis of survey statistical data with perceptions of faith-based volunteer understanding of their experience, allowed for an extension of knowledge greater than that which would be produced by a single data component.

Although it has been acknowledged that a small-scale, slice in time research study, which focussed on a single organization, is challenged by generalizability, it is suggested that the following substantive theory incorporates elements which may hold true for volunteering in general. This potential transferability needs to be tested in future study with diverse contexts before its value is established. Teddlie and Tashakkori (2009) propose four types of transferability which may be adopted to future testing of the current research: ecological (to other faith-based contexts); population (to other groups and individuals); temporal (longitudinal studies); and theoretical (employing other methods for measuring human behaviour).

For this sample of faith-based volunteers within a hybrid FBO in NSW, Australia, the following inferences were collated from a combined interpretation of quantitative and qualitative connect-actual pathways impacting on the volunteer process. The

concluding substantive theory, drawn from inferences which emerged from themes and patterns within the specific context of faith-based volunteering, aims to both further the ongoing theoretical discussion on faith-based volunteering in academic literature, and add to practical recommendations for effective volunteer management practice.

In direct response to the research question, the following substantive theory is offered:

> Faith-based volunteers are more likely to be recruited, express satisfaction and fulfilment with volunteering experience, be less likely to burn-out, and indicate intention to remain in volunteering service if they remain connected to the volunteering process. Firstly, through a divine call, meaningful human relationships and a perception that there is alignment between their values and the mission values of the organization. Secondly, if they perceive that the organization fosters a structured autonomous environment with supportive leadership style in which individual growth is encouraged and contemporary, appropriate language is used to communicate that the volunteer is valued. Consequently, volunteer management needs to be aware of the significance of individual perception if volunteers are to remain connected to the volunteering process.

6.5 RECOMMENDATIONS

6.5.1 Introduction

In line with the overarching paradigm of pragmatism adopted by this study, findings from this research suggested practical recommendations for enhancing effective management practice for faith-based volunteers in this specific context. This result supports a basic tenet of pragmatism: to seek actionable knowledge which offers 'real world' recommendations of practical value to everyday problems. Further, it supports a basic assumption of this research, adopting the Lewinian dictum that there is nothing so practical as good theory. Consequently, this study suggests practical directives for facilitating effective recruitment strategies, for enhancing actual volunteer experience and for introducing intervention practices to stem the loss of faith-based volunteers from service.

Findings from the data suggest that the overarching theme, Connect-Actual, proposes specific actual recommendations for enhancing the effective management practice for faith-based volunteers. The overall message to emerge from participant perception, is that volunteers who are facilitated to remain connected to significantly relevant identified actuators are more likely to express their intention to remain in volunteering service. Conversely, if volunteers become disengaged from connective pathways, they are more likely to become detached and leave. To facilitate practical management application, the recommendations will be discussed in terms of the volunteer process model adopted for this research: recruitment, experience, retention.

6.5.2 Recruitment

- Recruitment strategies should recognize the pivotal role of spiritual motivation for faith-based volunteers.
- Volunteer management should acknowledge the impact of The Call on faith-based decision to volunteer. Identification of individual Call may facilitate in matching volunteering activities with volunteer motivation.
- Measures should be put into place to identify individual initial motivations to volunteer in order that these motivations are matched with volunteer activity from the start. As an example, recruitment strategies should include questions pertaining to specific motivations and if, per chance, the social function emerges as a pivotal initial motivator, then volunteering activity should include opportunity for relational connection.
- Decisions to volunteer stem primarily from personal invitation delivered by pre-established contact. To potentially improve the possibility of recruiting new members, volunteer management should therefore foster social contact and enhance existing social connection prior to extending a personal invitation to volunteer.
- Recruitment strategies should be tailored to allow for individual circumstances.
- Volunteer expectations in terms of opportunity to learn and grow, and so enrich their lives and the lives of others, should be incorporated into recruitment drives.

- Volunteer management should actively facilitate synergy between individual values of potential volunteers and the values of the organization, in order to foster value congruence.
- Time and effort should be spent on both identifying the underpinning metaphor of specific organizations, and on ensuring that the terminology used in mission statements is sufficiently wide and appropriate to accommodate all volunteers on the spectrum of potential recruits.
- Recognition should be given in recruitment drives to the different emphasis required for different age groups. Younger volunteers are more likely to be recruited through career focussed strategies, while more mature individuals are more likely to be motivated by opportunities to serve others and grow as individuals. For all age groups, however, the relational connection is significant in the recruitment phase.
- Cross-cultural diversity necessitates the inclusion of leaders who are culturally aware of the definition of specific volunteering terms in different cultures, to ensure that the meaning of these concepts are clearly communicated in recruitment language.
- Where possible, management should incorporate family packages in their recruitment drives.

6.5.3 Positive Experience

The overall message to volunteer leaders and management relating to the creation of a positive volunteering experience is that volunteers who feel connected to identified actuators are more likely to express satisfaction with their volunteering service. These actuators are context specific and management should invest time in identifying specific pathways of impact. The recommendations may be encapsulated in the phrase, connect-individual. Participants made it clear that a one-size-fits-all management system has been superseded in preference to an individualistic approach.

- Faith-based volunteer management differs from other types of volunteering in that spirituality is considered a distinctive motivating factor. Coordinators should monitor and strengthen the connection between volunteers and their

sense of calling. Volunteers who feel they are living out their call in their volunteering are more likely to feel fulfilled and satisfied with the experience.

- Volunteer satisfaction with their experience will be enhanced if initial individual motivations are linked with subsequent volunteering activities and monitored for sustainability. For example, if a volunteer is strongly driven by the values actuator, ensure they are engaged in projects where they will perceive they are making a difference in the lives of others and introduce new opportunities that continue to incorporate this element.
- Volunteer management should not assume, however, that volunteers will feel happy with their experience if their volunteering activity is matched with their career path. Career orientations may differ from motivations to volunteer.
- Positive volunteering experience will be enhanced by ensuring that volunteers perceive that they are growing in one or all of three areas: skills, personal development and spiritual maturity.
- Volunteer management should ensure clearly defined volunteering roles which are developed in conjunction with volunteer input.
- Role identity is an important consideration, particularly for younger members on the spiritual maturity scale. Although recognition of the volunteering role is important to faith-based volunteers, management should be aware that, for the majority of these volunteers, identity is primarily connected to their faith belief and to a world mission. This informed view will necessitate a constant and clear communication of organizational values, goals and mission in order to forge perpetuated connection.
- Volunteer management should devise creative ways to ensure that individualized forms of acknowledgement (recognition and reward) are delivered in a manner which conveys a sense of value to the volunteer.
- It should be noted that affirmation (divine and human) of the individual per se and particularly by leadership and managers, constitutes a strong element in volunteer satisfaction with experience. Despite the challenge of time constraints, volunteer leaders should seek out opportunities to affirm volunteers in an individualized manner.

- Satisfaction with volunteering experience will be potentially the greatest, however, when an environment is created where volunteers feel valued by incorporating both elements of acknowledgement (recognition and reward) as well as affirmation.
- Volunteer leaders should ensure a collaborative approach in which volunteers feel encouraged to voice opinion and offer suggestions.
- It is important to note that although volunteers expect a supportive autonomous environment, they need some form of management structure in order to function optimally.
- The autonomous structure adopted by volunteer management should be congruent with the underpinning metaphor of that specific organization. In this faith-based organization, the family model is both relevant and functional. Other volunteering contexts may have similar or other metaphorical foundations. These metaphors should be identified and congruent with volunteering experience.
- The perception of connection with significant others, particularly leadership, through meaningful relationship, constitutes a vital element in volunteer satisfaction with experience. Volunteer management should devise creative ways to perpetuate a sense of relational connection.
- Relational language, particularly pertinent for younger volunteers, should be deliberately contemporary and definition relevant. Volunteer management should seek to identify contemporary definition in specific environments.

6.5.4 Retention

If the catch phrase for positive volunteer experience is “connect”, then the key threat to volunteer retention in relation to sustainable volunteer management practice is “disconnect”. Consequently, the fundamental tenet for promoting effective volunteer retention management practice suggested by the findings of this research is: identify and counter potential threats to volunteer disconnection. Data from this study has shown that disconnection is related to volunteer disengagement, and that the subsequent detachment is related to volunteer loss. Potential volunteer loss in this context may thus be stemmed by perpetuating meaningful connection with the following actuators: spiritual, relational, core beliefs, organizational mission, structured autonomous management practices, leadership support, contemporary

appropriate terminology and a sense of being valued. Practical recommendations, encompassing this diversity, are offered as follows:

- Volunteer management should be aware that spiritual coping is perceived by faith-based volunteers to be a principal pathway for overcoming potential obstacles to continued service. It is suggested that this awareness be featured into strategies for sustaining faith-based volunteering.
- Despite time restrictions faced by management at all levels, effort should be made to foster specific engagement with and maintenance of meaningful relationships with individuals.
- It is suggested that strategies which include all members of the family in volunteering activity are likely to foster volunteer engagement and retention.
- The employment of contemporary, definition appropriate, language is suggested as an important strategy to sustain relationships, particularly with younger volunteers.
- It is recommended that volunteer management perpetuate opportunities for volunteers to give and grow while engaged in volunteering service by introducing fresh challenges and options into volunteering activities.
- Organizational beliefs and goals as depicted in the mission statement should be regularly and clearly communicated to volunteers in order to monitor sustained connection.
- Creating and maintaining a structured autonomous environment, in which supportive leaders invite input from volunteers in decisions affecting every day volunteering activities, will foster volunteer intention to remain.
- Volunteers are more likely to be retained in an environment where they perceive that the potential for volition is on-going.
- Volunteer management should be aware that the creation and perpetuation of a structured autonomous environment will mitigate potential impediments to volunteer retention such as burn-out.
- Ongoing leadership support, seen by volunteers to be based on individual relational connection, is significant in promoting volunteer expression of being happy with their volunteering and wanting to remain in service.

- Feedback from volunteers should be sought regularly to monitor volunteer experience. Volunteers who enjoy their activities are more likely to express an intention to remain in volunteering service.
- Volunteer management is advised to devise creative and diverse ways to ensure volunteers keep feeling valued by including both acknowledgement and affirmation in validating measures, and constantly reviewing these measures for relevance.
- While it is acknowledged that spiritual coping presents a significant pathway to addressing volunteering roadblocks, it should not be regarded as the panacea of faith-based challenge. In addition, human support is necessary for overcoming potential obstacles to volunteering. Volunteer management should still identify and address potential roadblocks to volunteer retention.
- Time constraints were noted by potential volunteers as one of the top three deterrents of volunteering. Current volunteers also reported being time-strapped as the principal challenge to volunteer sustainability. Volunteer management is advised to collaborate with volunteers to develop flexible and time appropriate schedules in order to accommodate volunteer time most effectively. The researcher recognizes that volunteer leaders and managers themselves face time challenges and measures should be taken to guard against leadership burn-out.
- Participants in this study strongly endorsed the implementation of senior volunteer mentors to act as watchdogs, particularly to foster the sustainability of younger volunteers.
- Experienced mentors are valuable resources who provide feedback in relation to potential retention threats such as work-life balance, financial constraints, leadership support perceptions and health considerations.
- Mentors may also potentially play a role in ascertaining whether initial individual motivations to volunteer have changed with time.
- Volunteer managers and leaders should be aware that expressions of satisfaction with volunteering activities do not necessarily imply retention. Volunteers should be monitored continuously for early identification of potential impediments to sustainability.

- There may be obstacles to retention that remain insurmountable and some volunteers will leave despite the best efforts of management and leadership. Volunteer leaders and managers should remain aware of this and avoid the 'blame game', ensuring that environments sustain leadership and management well-being as well as that of the volunteers.

6.5.5 Summary

The overall message to emerge from this research is that faith-based volunteers strongly endorse an individualized approach to volunteer management in which meaningful relationships (divine and human) serve to convey a sense of being valued. A one-size-fits-all management strategy is no longer an option. Notwithstanding the challenge of time constraints, volunteer managers and leaders should constantly devise creative and diverse management practices to enhance connection, through engaging the individual in meaningful relationships and activities. Despite the complexities of contemporary volunteer management, the emerging hybrid model adopted by the FBO in this study resulting in some encouraging findings: By stepping out of known territory to embrace the risk of change, non-profit organizations have the potential to capitalize on the opportunities offered by the contemporary environment if they remain flexible and in touch with their volunteers.

6.6 CONCLUSION: RESEARCH CONTEXT

A reading of the literature in chapter two highlighted three essential areas of challenge represented by exploring volunteering in research study. In the process of seeking answers to the research question, results suggested insights into each of these areas of challenge: the question of definition of volunteering terms; a multi-disciplinary approach; and the multi-dimensional nature of volunteering. These findings are in concert with the pragmatic approach adopted by this research, and in alignment with the view of Tashakkori and Teddlie (1998) that pragmatism begins with a focus on the research problem and then uses pluralistic approaches to derive knowledge.

The challenge of definition in the volunteering arena remains a persistent quest. Indeed, in the last decade, the volunteering debate has been increasingly dominated

by definition inquiry (Oppenheimer & Warburton, 2014) with the literature suggesting that a lack of standardized definition continues to hamper research (O'Dwyer, 2014). The recent national review of the definition of volunteering includes both academic and community input into the question of what constitutes volunteering in contemporary Australia. The result issued by Volunteering Australia reads:

> Volunteering is time willingly given for the common good and without financial gain (2015).

Data from this research suggested that although faith-based volunteers identified with this generic definition of volunteering, they felt that their specific volunteering context called for a particular definition which incorporated the essential elements of their experience, particularly the spiritual dimension.

Further, this study added valuable insight into often ambiguous terminology related to faith-based volunteering by offering definitions of concepts such as religiosity and spirituality based on participant perception. As participants in this study expressed explicit views pertaining to the distinctiveness of religiosity, religion and spirituality, these terminologies were defined in terms of participant perception, and kept separate. This is contrary to the suggestion of Zinnbauer et al. (1997) who suggest the employment of a broadband use of religion as a defining term.

An overall view of the experience of these participants, expressing the views of both volunteers and management, has brought further detail to the understanding of an Australian hybrid faith-based organization, thus answering a call from the literature to conduct a more systematic and context specific exploration of hybrid faith-based organizations in order to aid specific definition. Consideration was given to the potential of including the hybrid FBO under discussion in the criteria for in-scope institutions suggested by Salamon and Sokolowski (2016), who proposed a re-conceptualization of the third sector based on three conceptual features: privateness, public purpose, and free choice. Although there is general acknowledgment for the progress of moving beyond boundaries defining traditional third sector organizations in the work of the authors, some criticism has been levelled at the “core fuzziness” of the Third Sector/Social Economy (TSE) model (Defourney et al., 2016). Data from the current study is more in line with the suggestion that the criteria needs to be

extended and tested in local context. Further, definitions proposed by participants in this study, added strength to voices in the literature, that definition of volunteering as a phenomenon incorporates subtle contextual slant and that cultural roots are an unavoidable component of such definition.

Further, this research study answered the call from the literature to adopt a multi-disciplinary approach to volunteering research (Hustinx & De Waele, 2015). By appropriating a more holistic approach in this research, insight was gained into various disciplinary influences impacting on faith-based volunteering, suggesting that human experience cannot be considered in clear cut fields but in a dynamic of diverse orientations. Thus further knowledge into the recruitment, experience and retention of faith-based volunteering as a research question necessitated an approach which incorporated an awareness of a diversity of fields impacting volunteering:

The impact of an increasing trend to offer remuneration for volunteering service was raised in discussion relating to the complexity of managing diverse teams of part-time paid and unpaid voluntary workers. The data suggested that the problem with calculating faith-based volunteering in monetary terms lay in the potential of using replacement theory which might result in reducing prosocial behaviour to a commodity, cost-benefit category. The predicament of placing an economic cost on volunteering time was touched on in terms of the challenge of quantifying volunteering experience, particularly in relation to volunteer perception of value. In this context, economic theories appeared to suggest a too narrow lens thus missing the wider aspect of recognizing the societal benefit of individual prosocial behaviour. The issue was not examined comprehensively nor was it the intention, however, and it remains for future research to explore this further in terms of complexity relating to physical, human and social capital.

Data from both strands of analyses incorporated sociological aspects, including social networks and the significance of relationships, to the various stages of volunteering. Faith-based volunteering in this study adopted a natural course; volunteer recruitment, volunteer experience and volunteer retention. This bore resemblance to the volunteer process model suggested by Omoto and Snyder (2002).

The quest to find answers to the research question led inevitably to probing the reasons for volunteering. Exploration of the applicability of the VFI resulted in the

development of a new measure of initial motivations for faith-based volunteers, the FVM scale, while additional functions were identified for this sample, applicable to a faith-based context. Insights from participant conversations added depth of understanding to ongoing theoretical deliberations related to concepts such as the altruism/egoism debate and the intrinsic/extrinsic reward conversation. These insights addressed an expressed need in the literature for more qualitative exploration of the multi-dimensionality of the research phenomena.

The current return of interest to the conversation of religion and volunteering in a post secular orientation, makes this research a timely discourse which adds insight into currently debated issues related to this phenomena. Findings from perceptions of current faith-based volunteers add grist to the mill of social discussion, by further enlightening views from connect-actual pathways which impact contemporary faith-based volunteering experience. Further, these insights are pertinent too for considering theological debates relating to religion and volunteering. Interview contributions from this sample add valuable perspective to theological deliberations on issues relating to volunteering such as freedom of choice and 'the problem of goodness' (Von Essen, 2015).

The most significant finding of this research in relation to the multi-dimensionality of the volunteering phenomenon was that faith-based volunteering should be considered within the context of both a divine and a human dimension. Although spirituality emerged as a pervasive factor in all stages of the volunteering process, the human element as an actual connective should be seen as a parallel dimension in faith-based volunteering. Further, the necessity for connectivity to be maintained with the principal actuators in the CAPOV model implies a multi-dimensional process on the micro and meta levels of conception This view applied both to the adoption of the VFI to test for initial motivation to volunteer, and to the quest to explore faith-based volunteering experience beyond motive to interrelatedness with connect-actual macro links. Results conferred with the view of Hustinx et al. (2015) that the relationship between religion and volunteering is a complex, multi-dimensional, social phenomenon. Furthermore, data from the current study indicated that these participants perceived their lives as an integrated wholeness and not as a dichotomy. This result complements the view that individuals who cited spirituality as a principal motivation did not separate their lives into categories of religion,

personal life and helping activities (Perry, Jeffrey, Brudney, Coursey, & Littlepage, 2008).

It was mentioned at the start of this research study in chapter one that the ageing population globally poses critical questions regarding the sustainability of community services. As recently as the National Volunteering Conference: Build the future, Canberra, Australia, (2016), delegates and speakers voiced the opinion that volunteering as such is still not recognized by the government and society as an increasingly strongly impacting force. It is hoped that this research will add a further component to understanding faith-based volunteering and indeed contribute to elevating the profile of volunteering in general. Volunteers, who already constitute a significant slice of the answer to meeting community needs, pose an even greater potential for addressing future challenge - but only if their value is recognized and operationalized in effective management practice. If the implementation of the suggested recommendations in this study facilitates volunteer management practice and helps stem the outflow of voluntary workers, then this research would have realised its aim: to add value to the effective management of volunteers. In a global ageing society, thirsty for the quenching aid of social services, the pool of volunteers, willingly giving the proverbial cup of water, is contracting. Replenishing the flow will only become a reality when academic research, civic and government bodies and non-profit organizations combine in a continuous effort to seek further understanding of factors impacting the recruitment, experience and retention of volunteers.

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APPENDIX A: Avondale Human Research Ethics Approval

Avondale
COLLEGE OF HIGHER EDUCATION

Human Research Ethics Committee
Telephone: 02 4980 2121
Fax: 02 4980 2117
Email: research.ethics@avondale.edu.au

11 August 2014

Bernadene Erasmus
C/- Faculty of Education, Business & Science
Avondale College of Higher Education
PO Box 19
COORANBONG NSW 2265

Dear Bernadene,

I am pleased to advise that the Faculty of Education, Business & Science Research Committee approved your low-risk project: *VOLUNTEER MOTIVATION. Les Chaussures des Voluntaire: An integrated inquiry into the underlying social and psychological motivations of faith-based volunteers in an Australian community-centred organization incorporating the voice of the volunteer to expand on a conceptualization of functionalism* [2014:29].

Your project approval is listed with the Avondale Human Research Ethics Committee and approval is granted for the duration of your project to 31 December 2017, project number [2014:29].

These additional standard conditions will continue to apply:

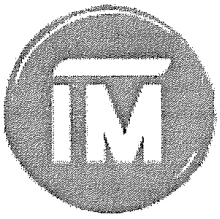
1. That you notify the Avondale Human Research Ethics Committee of any changes to circumstances or research design, which might require a review of the ethics approval.
2. That you provide an annual interim report of your progress to the Avondale Human Research Ethics Committee, and a final report once this project is completed. The first report will be due twelve months from the date you commence the research.

We wish you well in this valuable research endeavour.

Sincerely

Roberta Matai
Secretary
Avondale Human Research Ethics Committee

APPENDIX B: Impact Centre Research Approval



Avondale College Human Research Ethics Committee
PO Box 19
Cooranbong
NSW 2265

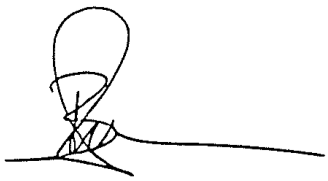
Friday, 20 June 2014

To Whom it May Concern,

I write to formally invite Bernadene Erasmus to conduct a research study on volunteer motivation at Impact Centre and Church. I approve her to conduct the required surveys, undergo field observation and interview members of Impact (both paid and volunteer)
I understand this to be collaborative process with Bernadene providing our organisation's leaders with regular updates and progress reports.

I am excited for the study and look forward to productive and helpful findings.

Kind Regards,



Phil Newman
Executive - Impact
0414 639 625

APPENDIX C: Individual Informed Consent Letter

Participant Consent

Participation in an interview process for a research study on volunteering at Impact Centre.

I have read the information sheet and have had the details of the research study explained to me. My questions have been answered to my satisfaction and I understand that I may ask any further questions at any time.

I agree to have the interview recorded in order that it may be an accurate record of proceedings.

I understand that the information from the interview process will form part of a doctoral thesis and may be included in future publications and anonymity will be maintained.

I agree to participate in this study under the conditions set out in the information sheet.

Signature _____

Date _____

Full name of the participant (printed)

_____

APPENDIX D: Survey Instrument

IMPACT

VOLUNTEERS

SECTION A

At Impact we value our volunteer team and we are constantly looking at ways of improving your service experience. Your feedback to this survey will be a valuable resource in helping us to address areas of improvement both at the organisational and personal level. In this section you are asked some questions about yourself. The survey is anonymous and at no stage will personal details be divulged to any other party. Participation is entirely voluntary. At the end of the session, surveys will be collected by designated research assistants and stored in a research secure environment. Thank you for volunteering your time. We appreciate your help.

DEMOGRAPHICS

Please **circle** the appropriate number in the box with answers provided. Please fill in only one response per question and please answer all questions. If you make an error, mark it with an 'x' and then **circle** the right response.

AGE

1. Under 18	2. 18-22	3. 23-27	4. 28-34
5. 35-44	6. 45-54	7. 55-64	8. 65+

GENDER

Male	Female

MARITAL STATUS

Single	Married	Widowed	Separated

CURRENT EMPLOYMENT

Full time – paid	Part time – paid	Part time – casual	Retired	Student	Not working

EDUCATION

Secondary School	TAFE	Graduate	Other

HOW LONG HAVE YOU ATTENDED IMPACT?

0-6 months	7 months – 2 yrs	3-5 yrs	6-7 yrs	8+ yrs

HOW LONG HAVE YOU BEEN VOLUNTEERING AT IMPACT?

0-6 months	7 months – 2 yrs	3-5 yrs	`6-7 yrs	8+ yrs

ARE YOU PRESENTLY VOLUNTEERING AT IMPACT

Yes	No

IF YES, HOW MANY HOURS ARE YOU VOLUNTEERING PER WEEK?

1-2	3-5	6-8	8+

HOW MANY KLMS DO YOU TRAVEL TO VOLUNTEER?

0-4	5-9	10-14	15-20	21-30	30+

FAITH

Christian	Other faith	No religion

Section B

1 = strongly disagree; 2 = disagree, 3 = agree, 4 = strongly agree

1.	I volunteer because I am concerned about those less fortunate than myself.	1	2	3	4
2.	I volunteer because my friends volunteer.	1	2	3	4
3.	I volunteer because it makes me feel important.	1	2	3	4
4.	Volunteering can help me get my foot in the door at a place where I would like to work.	1	2	3	4
5.	No matter how bad I've been feeling, volunteering helps me forget about it.	1	2	3	4
6.	I volunteer because it helps me feel less lonely	1	2	3	4
7.	I volunteer because I am genuinely concerned about the particular group I'm serving.	1	2	3	4
8.	I volunteer because people I'm close to want me to volunteer.	1	2	3	4
9.	I volunteer because volunteer work relieves me of some of the guilt over being more fortunate than others.	1	2	3	4
10.	I volunteer because it gives me the opportunity to make new contacts that might help with my business or career.	1	2	3	4
11.	I volunteer because people I know share an interest in community service.	1	2	3	4
12.	I volunteer because I can learn more about the cause for which I am working.	1	2	3	4
13.	I volunteer because volunteering increases my self esteem.	1	2	3	4
14.	I volunteer because volunteering allows me to gain a new perspective of things	1	2	3	4
15.	I volunteer because volunteering allows me to explore different career options.	1	2	3	4
16.	I volunteer because I feel compassion for people in need.	1	2	3	4
17.	I volunteer because others with whom I am close place a high value on community service	1	2	3	4
18.	Volunteering lets me learn things through direct, hands on experience.	1	2	3	4
19.	I volunteer because I feel it's important to help others.	1	2	3	4
20.	I volunteer because volunteering helps me work through some of my personal problems	1	2	3	4
21.	I volunteer because volunteering will help me succeed in my chosen profession.	1	2	3	4
22.	I volunteer because I can do something for a cause that is important to me.	1	2	3	4
23.	Volunteering is an important activity to the people I know best.	1	2	3	4
24.	I volunteer because volunteering is a good escape from my own troubles.	1	2	3	4
25.	I volunteer because I can learn how to deal with a variety of people.	1	2	3	4
26.	I volunteer because volunteering makes me feel needed.	1	2	3	4
27.	I volunteer because volunteering makes me feel better about myself.	1	2	3	4
28.	I volunteer because I can explore my own strengths.	1	2	3	4
29.	Volunteering is a way to make new friends.	1	2	3	4
30.	I volunteer because volunteering will look good on my resume'/CV.	1	2	3	4
31.	Volunteering is an important part of my identity.	1	2	3	4
32.	Overall I am satisfied with my volunteering experience.	1	2	3	4
33.	I find that my values and those of the Impact Centre are similar.	1	2	3	4
34.	I like to help people because I have been in difficult situations myself.	1	2	3	4

35. I volunteer because I believe what goes round comes round.	1	2	3	4
36. I feel that I spend too much time doing my volunteer duties.	1	2	3	4
37. I feel it's important to receive recognition for volunteering work.	1	2	3	4
38. I am satisfied with the way volunteers are managed at the Impact Centre.	1	2	3	4
39. I am satisfied with the general support I receive from leadership oversight at all levels.	1	2	3	4
40. I volunteer because volunteering fits with my religious beliefs.	1	2	3	4

APPENDIX E: Volunteer Functions Inventory (VFI)

VOLUNTEER FUNCTIONS INVENTORY (VFI)

Reference:

Clary, E. G., Snyder, M., Ridge, R. D., Copeland, J., Stukas, A. A., Haugen, J., & Meine, P. (1998). Understanding and assessing the motivations of volunteers: A functional approach. *Journal of Personality and Social Psychology, 74*, 1516-1530.

Description of Measure:

A 30-item measure of motivations to volunteer. The authors use a functionalist approach to volunteering, examining the functional motives individuals have for choosing to volunteer. The scale is divided into 6 separate functional motives (i.e., factors):

1.) Protective Motives – a way of protecting the ego from the difficulties of life.
2.) Values – a way to express ones altruistic and humanitarian values.
3.) Career –a way to improve career prospects.
4.) Social –a way to develop and strengthen social ties.
5.) Understanding –a way to gain knowledge, skills, and abilities.
6.) Enhancement –a way to help the ego grow and develop.

For each item, respondents are to indicate "How important or accurate each of the 30 possible reasons for volunteering were for you in doing volunteer work."

Respondents answer each item on a 7-point scale ranging from 1 (not at all important/accurate) to 7 (extremely important/accurate).

Abstracts of Selected Related Articles:

Clary, E. G. & Snyder, M. (2002). The motivations to volunteer: Theoretical and practical considerations. *Current Directions in Psychological Science, 8*, 156-159.

> Why do significant numbers of people engage in the unpaid helping activities known as volunteerism? Drawing on functional theorizing about the reasons, purposes, and motivations underlying human behavior, we have identified six personal and social functions potentially served by volunteering. In addition to developing an inventory to assess these motivational functions, our program of research has explored the role of motivation in the processes of volunteerism, especially decisions about becoming a volunteer in the first place and decisions about continuing to volunteer.

Penner, L. A. (2002). Dispositional and organizational influences on sustained volunteerism: An interactionist perspective. *Journal of Social Issues, 58*, 447-467.

> Community service often involves sustained prosocial actions by individuals. This article focuses on one kind of such actions, volunteerism. Volunteerism involves long–term, planned, prosocial behaviors that benefit strangers, and usually occur in an organizational

setting. A selective review of the literature on the correlates of volunteerism is presented. One part of the review concerns the relationship between dispositional variables and volunteerism; it includes new data from an on–line survey that show significant relationships among personality traits, religiosity, and volunteer activities. The other part concerns how organizational variables, alone and in combination with dispositional variables, are related to volunteerism. A theoretical model of the causes of sustained volunteerism is presented and the practical implications of this model are discussed.

Stukas, A. A, Snyder, M., & Clary, E. G. (2002). The effects of "Mandatory Volunteerism" on intentions to volunteer. *Psychological Science, 10*, 59-64.

Abstract—With the widespread emergence of required community-service programs comes a new opportunity to examine the effects of requirements on future behavioral intentions. To investigate the consequences of such "mandatory volunteerism" programs, we followed students who were required to volunteer in order to graduate from college. Results demonstrated that stronger perceptions of external control eliminated an otherwise positive relation between prior volunteer experience and future intentions to volunteer. A second study experimentally compared mandates and choices to serve and included a premeasured assessment of whether students felt external control was necessary to get them to volunteer. After being required or choosing to serve, students reported their future intentions. Students who initially felt it unlikely that they would freely volunteer had significantly lower intentions after being required to serve than after being given a choice. Those who initially felt more likely to freely volunteer were relatively unaffected by a mandate to serve as compared with a choice. Theoretical and practical implications for understanding the effects of requirements and constraints on intentions and behavior are discussed.

Scale

Please indicate how important or accurate each of the 30 possible reasons for volunteering were for you in doing volunteer work.
(1 = not at all important/accurate; 7 = extremely important/accurate.

1. Volunteering can help me to get my foot in the door at a place where I would 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
	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 or 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 things 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 by own personal problems.	1	2	3	4	5	6	7
21. Volunteering will help me to 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 rrsum&	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

Scoring:
Items 7, 9, 11, 20, 24 make up the Protective factor.
Items 3, 8, 16, 19, 22 make up the Values factor.
Items 1, 10, 15, 21, 28 make up the Career factor.
Items 2, 4, 6, 17, 23 make up the Social factor.
Items 12, 14, 18, 25, 30 make up the Understanding factor
Items 5, 13, 26, 27, 29 make up the Enhancement factor.
Scoring is kept at the factor level and kept continuous.