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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

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ABSTRACT

Increasingly, studies on volunteer motivation are exploring the process stages of volunteerism with particular attention to the recruitment and retention. Volunteer experience and its dynamic association to satisfaction, however, remain under-examined particularly in faith-based contexts. This study uses a functional approach to explore the applicability of the Volunteer Functions Inventory (Clary et al. 1998) to a sample of volunteers in an Australian faith-based organization. Factor analysis was supportive of a four factor solution with the elimination of the Protective function and the emergence of a new function, Enrichment. The validity of a new structure, The Faith-Based Volunteer Motivation Scale is tested against levels of volunteer satisfaction for this sample. Results concur with Clary et al.'s correlation between high level motive fulfilment and degrees of satisfaction.

INTRODUCTION

Virtually every sector of society is threaded to varying degrees by the service of volunteers whose prosocial behaviour, offered freely and deliberately to others, mostly without financial benefit, is increasingly coming into focus. The significance of the volunteering body with its economic benefits is gaining momentum as a crucial element of social service delivery. As the world faces the impact of an ageing population, nonprofit organizations with significant volunteering components, will be called upon increasingly to ease the labour burdens of governments in the social service arena.

Yet although recognition of the role of volunteering is growing and research particularly in the past two decades has grown exponentially, nonprofits continue to face critical challenges in recruiting and retaining the volunteer workforce. Shortage in the volunteering sector is

expected to impact directly on the ability of nonprofit organizations to meet the growing social service needs in the community. Understanding why people sign up to volunteer, remain satisfied with the experience and decide to leave thus becomes a vital area for further exploration. Studies on the antecedent and retention phases of the volunteering process are increasing but research into volunteer experience particularly as it relates to the dynamics of its association with satisfaction, remain under-examined (Wilson, 2012).

Definition

Definitions of volunteering vary considerably as contemporary understanding adds complexity to its dimensions. A review by Volunteering Australia has resulted in the issue of a new definition of volunteering as Australia joins a world-wide quest to re-define the terms that constitute the concept of volunteerism. The 2015 definition which has sought to be more inclusive and reflective of diversity reads:

Volunteering is the time willingly given for the common good without financial gain.
(<http://www.volunteeringaustralia.org/policy-and-practise/definition> of volunteering).

For the purpose of this paper, two definitions are recognized as foundational for considering volunteer motivation. Omoto & Snyder (2002) define volunteering work as:

Freely chosen and deliberate helping activities that extend over time, are engaged in without expectation of reward or other compensation and often through formal organizations, and that are performed on behalf of causes or individuals who desire assistance (p3).

Penner (2000) defines volunteering as:

Long-term, planned prosocial behaviours that benefit strangers, and usually occurs in an organizational setting (p 448).

Both definitions capture the essential components of volunteering relevant for this study: longevity, deliberateness, non obligatory help, on behalf of others for no expected reward and organizational context.

FAITH-BASED CONTEXT

Conceptually it is generally the norm to perceive of volunteers as active within an organizational context. Nonprofit organizations traditionally constitute the highest number of volunteer workers (Bielefeld et al, 2013). Within this context the role of faith-based organizations as human service providers has long been recognized but only recently returned to the public eye (Netting et al., 2006). Although faith-based organizations share similar characteristics with nonprofit organizations, they are differentiated from the latter by several distinctive features. Bassous (2010) describes these value-expressive characteristics as consisting of two basic elements: moral imperative to serve and faith -based practice of human service programmes.

Thus the organizational culture of faith-based organizations is also characterized by distinctive elements such as the mission imperative (Brown & Yoshioka, 2003); nonmonetary rewards (Musick & Wilson, 2008), social support (Haski-Leventhal & Bargal, 2008) and definitive elements implicit in the model of recruitment and retention (Pargament, 2013). The faith-based organization in this study introduces an additional dimension: In its shift to a hybrid social enterprise model, the organization embraces a more business-like approach in order to meet changing social needs. What motivates volunteers within this specific faith-based, community service organizational context is a fascinating but little discussed phenomenon in the literature and is explored in this study, particularly as several studies identify the link between religion and helping (Einolf, 2011).

RELEVANT THEORIES

Several theories on motivation, particularly work-related thought, form the background for a study on the motivation of faith-based volunteers. These include Maslow's Needs Theory, Vroom's Expectancy Theory, Herzberg's Two-factor motivational model and Hackman & Oldham's Job Characteristic Model. Relevant for this study is the on-going conversation between Extrinsic / Intrinsic motivators and the Altruism/Egoism debate which has led this study to the consideration of functionalism as a foundational springboard.

THE FUNCTIONAL APPROACH

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 the development of the Volunteer Functions Inventory (VFI), (Clary et al., 1998). The VFI which despite criticism continues to be regarded as a reliable and valid instrument in volunteer research (Wilson, 2010) 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 & 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 (2010) show 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 which in several studies is related essentially to younger generation volunteers (Esmond, 2004) is dropped in a number of studies which focus on mature volunteers (Yoshioka et al., 2007).

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. This concurs with Clary et al.'s (1998) conclusion that the VFI is essentially of generic relevance and that there may well be differences in the number of functions in future research.

VFI VARIATIONS

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. Chacon et al.'s (2007) three-stage model suggests the addition of role identity and organizational commitment as predictors of long-term volunteerism. The VFI is used as a measure in a study on volunteer motivation and well-being by Stukas et al. (2014).

Several studies on mature volunteers have eliminated the Career function from their motivational scale (Yoshioka et al., 2007; Brayley et al., 2009), while others suggest that the Career function is relevant for younger volunteers (Clary et al., 1998). In a mega study of volunteers in Western Australia, Esmond & Dunlop (2004) identified additional functions such as Reciprocity, Reactivity and Recognition expanding on the six functions of the VFI to

develop an amended Volunteer Motivation Inventory. While studies in addition to Esmond (2004) identifies additional functions (Akintola,2010; Fitzpatrick et al.,2013; Brayley et al.,2014) , 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 there are quantitative studies that include religiosity in measurement tools and writers suggest 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 a new hybrid model of community service. Consequently, there is a call to measure the impact of religion on volunteer motivational functions and further to address the limited understanding of the dynamics of volunteer satisfaction (Wilson, 2012). This has led to the initiation of this exploratory study which forms part of a larger mixed method research project on faith-based volunteer motivation.

SATISFACTION: A MATCH

A study of the literature indicates there is a paucity of work on volunteer job satisfaction. A study by Galindo-Kuhn & 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 are focussed primarily on the work environment. The qualitative difference between paid and voluntary work resulted in the development of The Volunteer Satisfaction Index (VSI) which gauges the overall satisfaction levels of volunteers. An element from the VSI is included in the survey instrument of this study.

Since the functional approach is adopted as foundational, however, the view of Clary et al. (1998) on volunteer satisfaction is tested in this study. The 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 will explore whether faith-based volunteers who report receiving more functionally related benefits are experiencing higher levels of satisfaction than those who perceive that the benefits they receive are not functionally related to their volunteer activities.

MATCHING STUDIES

There are several examples in the literature of studies where Clary et al.'s 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.

The most prolific application of the VFI in terms of satisfaction by one researcher is reflected in the studies of Finkelstein (2007, 2008). Fitzpatrick et al. (2013) in their study on volunteers with cancer experience, also suggest that satisfaction may depend on matching volunteer motivations with specific related tasks. In their study, Stukas et al. (2009) match volunteer motivations with environmental affordances.

Increasing the appreciation of volunteer satisfaction with experience is deemed a vital research area, particularly as it relates to the retention of volunteer service (Clary et al., 1998; Fitzpatrick et al., 2013; Chacon et al., 2007). The converse is true as 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. (2014) report that generally Australian volunteers, primarily motivated by other-orientated reasons, recorded higher levels of satisfaction and were more likely to indicate intention to remain in service.

It becomes evident then 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 volunteer management and leadership insight. By increasing the match between primary motivations and individual tasks, volunteer satisfaction with the experience may be fostered, promoting volunteer intention to remain

STUDY ORIENTATION

Even though the VFI has been internationally verified and applied in various circumstances, the VFI has not been examined in the context of faith-based volunteers in a hybrid social enterprise organization in Australia. Therefore this study was designed to explore the applicability of the VFI within this context. In this study a survey instrument is employed to ascertain the functional motivations of faith-based volunteers in relation to their decision to volunteer, their satisfaction with their service and intention to remain in volunteering.

METHODOLOGY

The Survey Instrument

The survey instrument comprises two sections. Section A consists of 11 demographic items. Section B consists of 34 items: 30 items from Clary et al.'s (1998) Volunteer Functions Inventory relating to determining the underlying psychological and social motivations of volunteers; one item from the Volunteer Satisfaction Index (Galindo-Kuhn & Guzley, 2002) and one item from Maslach & Jackson (1986) to test for burn-out. Two items on volunteer management proposed by the executive leadership of the organization are included as part of the collaborative approach of this research study.

The applicability of the survey instrument in this context was first tested by a pilot study at the community centre. It was speculated that some of the language of a North American based study may not be appropriate in an Australian setting. Initial informal conversation

prior to the study raised concerns particularly about the term, resume. It appears that the general term used in contemporary organizational and business context in Australia, is CV (Curriculum Vitae). In the course of discussion in the pilot session, however, participants chose to retain the term, resume, the rationale being that the context enables understanding of the term even if the word itself is relatively foreign.

Seven participants completed the survey. Discussion with participants after completion of the survey indicated that there was very little difficulty with comprehending the contents of the survey and they reported that the time taken to complete the survey was not onerous. 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 had reservations about motivations that would help them with their own personal problems. In their view, motivation is not about self but service to others.

A review of the questions which were queried by participants, highlighted that these questions belong to the protection of ego from the negative effects of self which is represented by Clary et al.'s (1998) Protective Function in the VFI. For these faith-based volunteers this concept was 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 6 categories would remain unchanged. It was decided that the pilot study

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

The Sample

The survey was administered to a faith-based volunteer community located on the Central Coast, New South Wales at a general community meeting. Completion of the surveys 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%.

Of 111 participants 63 (56.8%) were female and 44 (39.6%) males with 4 (3.6%) individuals unregistered. This distribution represents an equitable demographic profile of the gender distribution of this sample of volunteers. 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.

The majority of the volunteer participants, (36%) are in full-time employment. 21.6% of the volunteers are in part-time employment and a further 6.3% are in part-time or casual employment. 7.2% of the participants are unemployed. Students represented 9% of the sample of volunteers, and 18.9% are retired people. More than 70% of the participants in the survey have some tertiary qualification.

In terms of length of service, those who have been volunteering for eight or more years represent 33.3% of the sample 6-7 years represent 18.9%, while those in the 3-5 year bracket

account for 21.6% of the sample. Those who have been volunteering for 7 months to 2 years represent 18.9% of the volunteers while those who have served for less than 7 months account for 7.2% of the total.

RESULTS

The data from the questionnaire were entered into the statistical software package IBM SPSS Statistics-21.0. 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.

Factor Analysis

Principal Component Analysis was conducted on the 30 items of the VFI with Oblimin with Kaiser Normalisation rotation, to allow for some correlation among the factors. The overall Kaiser-Meyer-Olkin value ($KMO=.750$), which is greater than the minimum criterion of .5 (Hutcheson & Sofroniou), is indicative of sampling adequacy. The KMO values for the individual items were all above the acceptable limit of .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 suggested a four factor model.

A review of the four factor model 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 confirmed 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 loathed to ascribe motivation to ego-related statements which forms the basis of the VFI Protective function items. This suggested a question mark over the applicability of this function for faith-based volunteers. Consequently, the associated items of this function were withdrawn from the item set. One item from the

Enhancement function i.e. 'Volunteering makes me feel important,' exhibited a very low loading (less than .4) and was also eliminated from the data set. A second PCA was conducted on the remaining 24 items generating a four factor model with no items exhibiting double loadings with the exception of one item on the Understanding function i.e. 'I can learn more about the cause for which I am working' which had a loading of .417. This item was subsequently withdrawn and a final PCA conducted (Table 4.1).

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 Enhancement 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 from 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 variability 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 the ego's 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 themes of learning and growth were identified. These themes 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.

For this context four factors emerged as significant underlying social and psychological motivators for volunteering. The four factor motivation model that emerged included three of Clary's VFI functions: Values, Social and Career. Clary's Protective function was eliminated by the factor analysis. The fourth factor consists of a combination of elements of Clary's Enhancement and Understanding functions. Analysis of the items suggested that the themes inherent in these items relates to the real-world construct of enrichment and consequently this new factor was labelled as the Enrichment function. The final four factor structure for faith-based volunteer motivational functions is considered reliable given that each factor has an allocation of five or more items with loadings greater than .5 and internal reliabilities of 0.836 (Enrichment), 0.828 (Career), 0.767 (Social) and 0.640 (Values).

Table 4.1. Factor loadings from final Exploratory Factor Analysis

Items	O.Function	Factor1	Factor2	Factor3	Factor4	
I can explore my own strengths	Understanding	.727				
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 a cause that is important to me	Values				.653	
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	

Four Factor Function Scales

A scale was generated for each of the four faith-based volunteer motivational functions derived from this study by calculating the mean of the respective items (Table 4.2). 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 4.2 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

All the function scales with the exception of careers are strong motivators for this group of faith-based volunteers. The values function represents the strongest motivational function followed by the enrichment function and the social function. For this group the career function, however, is not a very strong motivator.

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. 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 0.630), [F (2,109) = 4.671, $p = 0.109$]. As expected, the younger the participants the stronger the career function serves as a motivating factor.

In contrast analysis of variance found no significant difference in the mean scores for all the factor scales across the hours of working and education categories. There was, however, a significant difference in the mean score for the social function scale across length of service categories, 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 indicates that participants who are significantly motivated by the social factor to initially volunteer are 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 3.180 (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 is a strong indicator for sustained volunteering.

Satisfaction

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 when principal initial motivators are matched with the volunteering activity. It is therefore postulated that participants who score high on all of the four Faith-based Volunteer Motivational Function factors are more likely to be satisfied with their volunteering experience than those who register low scores.

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. 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) [$t(33) = 2.371$, $p = 0.021$].

To explore the potential relationships between the participants' satisfaction with their volunteering experience and the four function scales and demographic factors, regression analysis was carried out.

In terms of the participants satisfaction scores (dependent variable) the first model for regression consisted of the following set of independent variables: Values scale, Enrichment scale, Social scale, Career scale, age category, gender, education level category, length of time volunteering category and hours per week volunteering category. This first model accounted for 10% of the explained variance in volunteer satisfaction. However, backward regression of this model generated a one significant (0.05 level) factor model, with the Enrichment factor being the single predictor, but which accounted for only 6% of the explained variance in volunteer satisfaction.

To explore the additional impact that volunteer management systems, volunteer leadership influence and a potential burnout would have on volunteer satisfaction the regression analysis was repeated with the inclusion of these factors. Backward regression of this model generated a two significant factor model, with the Values function and volunteer management systems being the significant predictors, accounting for 18.7% of the explained variance in volunteer satisfaction. Potential burnout, however, was not significant inhibitor of volunteer satisfaction.

DISCUSSION

Given the wide range of application of the VFI and its continued regard within research as a valid and reliable instrument to measure volunteer motivation, this research has taken up the challenge to explore the VFI within a specific context and volunteer type. In agreement with Clary et al. (1998), that the VFI is to be regarded as of generic relevance only and that different context and type of volunteerism may well result in a variety of functions, this theory was tested on the underlying social and psychological motivations of a sample of faith-based volunteers within an Australian community-based organization. Further, the study sought to explore a little researched phenomenon: the dynamics of volunteer satisfaction within a faith-based context.

This study used the full complement of 30 VFI items to validate the standard six functions of the VFI using Principal Component Analysis. The result found support for a four factor model of initial drivers to volunteer: Values, Enrichment, Social and Career. The emergence of Values as a principal motivator was not surprising given the context of a faith-based organization and its strongly driven mission attachment belief system. Further, the view that faith-based volunteers are more likely to be motivated by the Values function has been shown to be supported in the literature. (Musick & Wilson, 2008).

Contrary to some suggestion in the literature (Musick & Wilson, 2008), however, the Protective function, which has primarily to do with volunteering to address personal issues, was not found to be a strong, separate motivating function for this sample of faith-based volunteers. This negative view was supported in the pilot study and now raises the question as to whether faith-based volunteers perceive ego-related functions to be contrary to their belief system which supports a predominantly other-orientated motivational orientation. This phenomenon needs further exploration particularly within a qualitative framework.

The complex overlap of participants' perception of the Understanding and Enhancement functions led to the emergence of a conceptually separate motive function which was termed Enrichment to reflect this sample's perception of the inter-link between functions relating common themes of learning and growing. An interesting consideration, which requires further sophisticated contemplation, is the subtle distinction suggested by the views of the participants in this study of the negative perception of the ego-protective functions which may suggest selfish motives and the consent to the perception of being motivated by functions which allow for self- growth. Taken a step further, this result may add to the ongoing altruistic-egoism debate relating to volunteer motivation by suggesting that the underlying motivational drivers for faith-based volunteers constitute both altruistic and ego-related motivations.

The emergence of the Social function as a significant driver of initial volunteer motivation was not an unexpected result given the strong support for this view in the literature:

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 relatively low performance of the Career function was tested demographically to ascertain whether it followed trends suggested in the literature and is discussed in the following section.

Given the tested reliability of the final four factor structure for the underlying psychological and social motivations of faith-based volunteers in this context, a new instrument termed the Faith-Based Volunteer Motivation (FVM) scale was identified. As this measure has only been tested within the context of this study, its value does not lie in its generalizability but in opening conversation in relation to a new measure of faith-based motivation, highlighting specific differences in faith-based volunteerism

In terms of Demographic considerations, no significant gender difference in the mean scores was registered for the Values, Career and Enrichment functions. Although the Social function was deemed an important initial driver by both male and female participants, it appears particularly significant for the male volunteers. Added to a further result which indicates a significant link between the relevance of the social function and length of volunteer service, this raises an interesting dynamic about the profile of faith-based male volunteers.

Another interesting result from the data indicates that faith-based volunteers with 8+ years of volunteering service, rate the Enrichment scale highly in their perception of principal initial motivators. It may therefore be tentatively deduced that faith-based volunteers in this context who rate Social and Enhancement functions highly as initial drivers, have a greater potential to be long-term volunteers. This has important implications for matching volunteer activity for sustainability as will be discussed in the following section.

In terms of age categories, t-Test analysis found a significant difference between young adult and mature adult volunteers in terms of the Career function. This is documented in several studies which agree that the Career function is a stronger motivational drive for younger generation volunteers. This result has been confirmed in this study which found that the Career function was rated more highly by young adult volunteers and that the significance of this driver decreased with the corresponding age of the volunteers.

SATISFACTION

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 volunteer experience. In keeping with the functional approach, Clary et al.'s (1998) suggestion, that matching the principal initial motivators with corresponding volunteer activities promotes not only volunteer satisfaction with experience but also intention to remain, is explored with this sample. It was consequently hypothesized that participants who score highly on all four Faith-based volunteer motivational functions are more likely to be satisfied with their volunteering experience than those who registered low scores. T-Test analysis confirms that faith-based volunteers in this study who rate the four functions of the FVM scale highly are more satisfied with their volunteering experience than those with low scores. This concurs with the view of Clary et al. (1998) that in support of the functionalist proposition, volunteers who perceive that they receive more functionally relevant benefits express a higher satisfaction level with their experience than those who rate lower scores and that satisfaction with actual experience depends to a large extent on a match between an individual's motivational goals and the realisation of these goals.

Data from analysis to explore the relationship between Satisfaction, the functions of the FVM scale and demographic elements indicate that demographic factors are not a significant predictor of satisfaction with experience for this sample. Backward regression, however, generated Enrichment as a single predictor accounting for 6% of the explained variance in volunteer satisfaction. The addition of three other elements ; volunteer management systems, volunteer leadership influence and potential burn-out generated a two significant factor model accounting for 18.7% of the explained variance of volunteer satisfaction. The Values function and volunteer management perception items emerged as significant predictors and accounted for three times the amount of variance in volunteer satisfaction with experience.

It can therefore be deduced that for faith-based volunteers in this Australian community-centred organization, initial underlying functions identified in the FVM scale are strong drivers in the antecedent phase of volunteering. The Values function emerged as a principal motivational function for all participants but it appears that volunteer sustainability is impacted positively if the experience is matched with the Social and Enrichment functions. In addition, although the Enrichment factor is significantly indicated for initial volunteering, satisfaction with the volunteering experience is strongly influenced by a perception of positive management practice.

Contrary to expectation, perception of potential burn-out did not impact significantly on volunteer satisfaction with activities, despite an increased workload. The question as to whether an increase in workload results from individual expectation or perception of management expectation is not examined in this study and is suggested as a fascinating area for future study.

STRENGTHS AND LIMITATIONS

The need to move beyond the generic limits of the VFI to explore volunteer motivation in specific context and volunteer type, has created an opportunity to develop a targeted measure of the underlying social and psychological motivations of volunteers in an Australian hybrid faith-based organization. The identification of a four function model, the FVM scale, and the insights gained into the dynamics of faith-based volunteer satisfaction with experience, will constitute a valuable contribution to the on-going conversation within the volunteering field. Despite what is deemed to be a valuable contribution, several limitations of this study are acknowledged.

Firstly, the study focussed on one faith-based community only and as such the findings cannot be automatically generalized to other faith-based communities particularly those in a more traditional context. Although the significance of exploring volunteer motivations in a hybrid organization which includes a business model in its community centred services is acclaimed, the value of exploring faith-based volunteering in other contexts is an equally valuable field for future study.

Secondly it is acknowledged that the survey represents a relatively small number of respondents. Even though the survey return rate was adequate, the organization itself is not a large one. As both volunteers and non-volunteers were invited to respond, the numeric number of volunteers in the organization is not large despite the fact that in terms of percentage of the total community, it represents a more than adequate sample size.

Although an overall profile of the motivations of faith-based volunteers in this context emerged, in-depth conversation may enable understanding to move beyond the structures of inventories to increase insight into more subtle concepts and to explore unexpected results such as the high rating of the social function by male participants. An interesting future consideration may be the exploration of age difference and to ascertain in longitudinal study

whether mature male volunteers are more likely to be retained if their social benefits are strongly rated.

Lastly, although the VFI includes five items related to the Values function, this does not incorporate items relating specifically to spirituality and its impact on faith-based volunteerism. Qualitative studies to increase insight into the perception of faith-based volunteers in terms of the role of religiosity and spirituality and its influence on volunteer motivation in diverse cultural contexts suggests a fascinating area for future research.

CONCLUSION

This study explores the underlying psychological and social motivations of faith-based volunteers in an Australian hybrid community based organization using a functional approach. In addition it focuses on the dynamics of satisfaction with the volunteer experience in this context. Although the validity and reliability of the Volunteer Functions Inventory as a well substantiated instrument is acknowledged, its generic nature was found to limit the exploration of motivational functions of faith-based volunteers within this context. A new four factor function, Faith-Based Volunteer Motivation scale was developed to more accurately reflect the initial motivational drives of this sample of volunteers.

It is suggested that initial calls to volunteer should not have a primary focus on the Protective function which for this sample may suggest ego-related motivations contrary to their belief system of altruistic service. The Values function emerged as a principal motivator in the antecedent stage but results suggest that if the volunteer experience includes Social and Enrichment benefits, the potential for satisfaction with volunteerism and for retention increases. It is further suggested that satisfaction with actual volunteering experience may be enhanced by the perception of positive management practice.

The overall results from this study indicate that there are elements of difference that distinguish the motivations of these faith-based volunteers and it is suggested that this adds value to the on-going conversation about what attracts, satisfies and sustains faith-based prosocial behaviour. Moving beyond the generic to acknowledge the multi-faceted face of volunteerism has significant implications for helping to attract, satisfy

and retain volunteers and in so doing facilitate an increased appreciation of the value of volunteering as to social service delivery.

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