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Increasing male volunteering one motivation at a time

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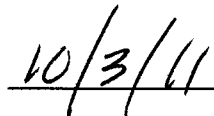
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Increasing Male Volunteering One Motivation at at Time

(TITLE)

BY

Matthew C. Nance

THESIS

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF

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IN THE GRADUATE SCHOOL, EASTERN ILLINOIS UNIVERSITY
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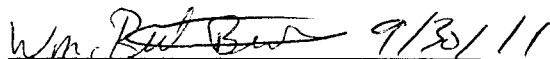
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Dedication

This study is dedicated foremost to my family, who has made me into the man I am today, and especially to my brother, who has always showed me what true strength looks like through his love for me, through his love for his wife, and through his love for his son and daughter.

"Nothing is so strong as gentleness, nothing so gentle as real strength."

-- St. Francis de Sales

Additionally, this work is dedicated to my fraternal brothers, who constantly teach me what it means to be a just man.

Dikaia Upotheke

Justice, Our Foundation

Acknowledgements

Abstract

Much research had shown that men volunteer at a lesser rate than women do. Additionally, research had shown that the motivations to volunteer differ for each gender. Two samples of college students who participated in single day service projects were surveyed using the Volunteer Functions Inventory—an instrument that assesses the importance of six possible motivations that range from a focus on others to a focus on gains for one's self—by the Student Community Service office. The data from the VFI was divided along gender lines to see to which motivations millennial males adhered. In an effort to further understand the motivations for collegiate men to volunteer, focus groups of males and females were held. This study aimed to depict and understand motives for volunteering among collegiate males as portrayed by both quantitative and qualitative methods. In contrast to previous studies, the principle investigator (PI) found that means of the six Volunteer Functions Inventory scales were similar for men and women based on a two-tailed t-Test of independent means. However, rank order of the scales differed between men and women. The *values* and *understanding* functions were ranked first and second among the six motivations by both men and women. Men ranked the social function in fourth position, while women ranked the social function in fifth position. The relative value among men of volunteerism's social aspect also emerged in the qualitative data generated from three follow-up focus groups.

Chapter I

Introduction

Men volunteer on average less than women do (Corporation for National & Community Service, 2006; U.S. Bureau of Labor Statistics, 2009). Quantitatively (Fletcher & Major, 2004; Trudeau & Devlin, 1996) the motives for men to volunteer differed from the motives for women to do so at the same age. Thus, the purpose of this two-fold study was to discover if the differentiation between the motivations of the genders existed at a mid-sized public institution in the Midwest and to determine if a qualitative measure provided the space for the differentiation to emerge locally. The university was comprised of a diverse population with 15 percent of students being of non-white descent and the female to male ratio being 3:2.

One focus of the present study aimed to discover to which of the six motivations outlined by the Volunteer Functions Inventory (VFI) a volunteer sample of male students subscribed most (Clary, et al., 1998). The second half of the present study attempted to discover if male and female students' verbalization of their motivations aligned with the six functional motivations for volunteerism assessed in the VFI instrument. This qualitative inquiry sought clues about what types of service projects specifically discouraged male involvement and what types of service projects encouraged male involvement.

The Principle Investigator's (PI) impetus for the present study evolved from continued exposure to volunteer situations where the number of females present far outnumbered the males present. Many factors may have caused that disparity in volunteer participation, but most individuals with whom the issue was discussed seemed to express that those who can help either financially or by giving of their

time should help those who do not have the same ability. For that reason alone, understanding the motivations behind volunteering was important, because once motivations were understood service projects could be created with a specific type of volunteer in mind using targeted recruitment messages. Ultimately, the hope was to provide another means for understanding college aged persons so that their value of prosocial behavior would increase.

Lastly, the majority of current college students were part of Generation Y or the Millennials (Broido, 2004). Among the differences within this generation as compared to those before it, Broido (2004) explained this generation would be more racially and ethnically diverse; that Generation Y had students who understood their sexuality and sexual preference as early as elementary school; and most importantly, for the current study, Millennials had been characterized as more social-justice minded. Colby, Ehrlich, Beaumont, and Stephens (2003) stated, "Young people's increasing interest in performing community service is one of the most characteristic features of the current generation of college students" (p. 243). On men, Broido (2004) theorized that a large part that would have made up a male millennial's new view of masculinity dealt with redefining his "masculinity in a socially productive way (Howe and Strauss, 2000)" (p. 78). One way in which men were approaching their new masculinity was active involvement in community service. As Broido (2004) explained,

> This generation has participated in community service and service learning at
>
> levels unseen in the past; '[the] 2001 [CIRP] survey also marks a record level

of volunteerism, with 82.6 percent of incoming freshman reporting frequent or

occasional volunteer work' (Sax and others, 2001, p. 4). (p. 78).

Interestingly, the caveat to these data came through the fact that many students

were required to participate in high school, and it had been shown that once the

service became voluntary, as it was in most colleges, the numbers decreased

(Broido, 2004).

The Corporation for National and Community Service (2006) found similar

trends. In a 2006 report, the number of volunteers over the next quarter of a century

was projected to rise (Corporation for National & Community Service, 2006). If the

number of volunteers increased as expected and the same, outdated service

projects continued to be offered, then society will experience the phenomenon that

occurs when a large group of people entered into a system that cannot

accommodate them. The result would most likely be as chaotic as was the

introduction of WWII veterans entering higher education on the GI Bill (Greenberg,

2004) and as detrimental to society as the Baby Boomers will be when they claim

Social Security (Murchison, 2007). That is to say, history showed that there existed a

tendency for the American public to adjust inappropriately or not to adjust

whatsoever the social structures in place to house the large surge of new

participants until it was too late. Service project planners must deliberately target the

interests of all segments of the Millennial generation to facilitate successful

community-wide service and volunteerism. This change means the entire system

must be ready for unprecedented numbers, and this change means projects must be

created that suffice the needs of males and females, blacks and whites, and gays

and heterosexuals, either collectively or as the individualized groups to which they identify.

Data were collected for the present study from one medium-sized public institution in the Midwest and results only applied to a specific form of volunteerism at that institution. Additionally, the students who volunteered in the Martin Luther King, Jr. Day of Service and in the Panther Day of Service comprised the research participants who were likely to have a predilection toward volunteering. However, understanding those who have such a predisposition to volunteer provided the necessary insight to make suggestions about the creation of future projects that engage the motivations of collegiate males.

Since there was a noticeable difference in the number of and underlying motivations among male volunteers compared to female volunteers, the objective of the present study was to explore how collegiate men depicted their motivations to volunteer on a standardized instrument—the Volunteer Functions Inventory (VFI) (Clary, et al., 1998) and to investigate how they voiced those same motivations in a qualitative focus group setting. Such a mixed methods study deserved time and attention because there are many places in this world that could benefit from an increase in the number of volunteers and because as the Millennial generation ages, more and more people most likely will give of their time and talents.

Chapter II

Review of Literature

The relationship between higher education and community service received much focus in the decade prior to the current study (Levine & Hirsch, 1991; Jacoby et al., 2009; Kuh, Kinzie, Schuh, & Whitt, 2005). The Corporation for National and Community Service (2006) showed that collegiate volunteerism was "up by approximately 20 percent from 2002 to 2005" (p. 2). Interestingly, the generation, Generation Y or the Millennials, who made up most of the students at most universities during the time of the present study included people born between 1982 and 2001, and more so than others before it, that generation truly worried about and acted to correct social injustices found throughout the world (Broido, 2004). Even as the generation increased its volunteerism as a whole, a disparity arose between the genders. Specifically, males were volunteering at lesser rates than their female counterparts (Corporation for National & Community Service, 2006, 2010; U.S. Bureau of Labor Statistics, 2009). Therefore, it was important to understand why men of this generation chose to volunteer or in other words, the reasons they were motivated to volunteer.

In 1991, Levine and Hirsch predicted, "a revival on the part of students in political action, more interest in the 'relevance' of the college curriculum, more concern with international issues, and a greater emphasis on campus governance and social concerns" (p. 126). Their prediction was based on the fact that "every period of student unrest has been preceded by a rise in student volunteerism and social engagement" (p. 126). In their study of many campuses over many years, the

authors found a distinct change in the voiced opinions of the participants in 1989 and

1990 at five colleges from all over the nation. The final two years' responses were

marked by an optimistic look at the individual's future and a pessimistic view of the

collective's future. This change, according to Levine and Hirsch, precipitated in the

form of more activism and more community service. After listing the details about the

increase in volunteerism at nine universities, Levine and Hirsch summarized,

"volunteerism on campuses today is not simply the rising numbers; it is that the

activity is sustained and aimed at very real and intractable social issues" (p. 125).

Although their article sits outside the parameters of the current generation, the

authors spoke to the importance of volunteerism and community service being seen

in conjunction with and as a piece of civic engagement. The authors' aforementioned

assertion about the predicted future actions of collegiate students stemmed from the

participants' volunteering and the participants' views thereof.

Jacoby and associates (2009) also considered volunteerism under the larger

umbrella of civic engagement. It was under that umbrella that she and her

associates discussed higher education's relationship to volunteerism. Simply put,

> College students are the most engaged group of young people on many, but
>
> not all, measures of civic engagement. Furthermore, civic engagement
>
> among college graduates is generally even higher than among college
>
> students of young people who have no college experience. However, there is
>
> evidence that civic engagement declines and changes in character several
>
> years after college (Vogelgesang and Astin, 2005). (p. 33)

Within this context, the authors further dove into specifics about college students'

volunteerism. They found that "male college students reported volunteering at a rate

of 48 percent, while recent female college graduates reported a volunteer rate of 56

percent" (p. 41). The rates for female students dwarfed that of male students who

"reported lower levels of volunteering at 37 percent and 29 percent respectively" (p.

41). Furthering their look into different sectors or groupings of students, the authors

showed, "students are coming to college with a greater interest and experience in

various forms of civic engagement," by analyzing first-year students (p. 70).

Statistically speaking, "nearly 34 percent of new students reported frequently

discussing politics during their senior year of high school, a significant increase over

the 25.5 percent who so responded in 2004 (Pryor et al., 2006)" (p. 70). Moreover,

"the 2005 data reported that 83.2 percent of incoming students had volunteered at

least occasionally during their high school senior year (Pryor et al., 2006)" (p. 70).

Another way to distinguish parts within the vast whole of higher education was to

look at different types of institutions. Community colleges differed substantially from

four-year institutions, but civic engagement mattered much to the students at both.

Jacoby and associates (2009) provided the example set forth by "Oakton

Community College located in Skokie, Illinois" which "has a service-learning program

as well as a student club dedicated to social justice" (p. 188). Even with the surge in

volunteerism and more generally, civic engagement, there was "no national student-

led organization dedicated to promoting civic engagement or service-learning" (p.

244). Some would argue such an organization was unimportant, but Jacoby and

associates (2009) discussed the lack of a group as a point of contention for the

supposed growth in civic engagement. That is to say, as most trends take hold, national groups emerged, but that has not been the case for civic engagement as its relative importance increased on college campuses. Even after acknowledging the absence of a national club, Jacoby and associates (2009) declared, "this book began with a clarion call for higher education to prepare students to assume their roles as civically engaged citizens, scholars, and leaders to meet the demands of our democracy and of our complex and interconnected world" (p. 245). Such a call was made by the authors due to the fact that students demanded a place that fostered their growing sense of civic engagement as they arrived on college campuses across the nation.

The Corporation for National and Community Service (2006; 2010) found in 2005 that "3.3 million college students, ages 16 to 24, performed volunteer service throughout the United States" (p. 5). Furthermore, "volunteering by college students was growing at twice the rate of overall volunteering" in 2005 (2006, p. 5). Since 2005, the number dipped and returned to 3.2 million in 2009 (Corporation for National and Community Service, 2010). To some degree the growth of total number of students in college was related to the growth of volunteerism in 2005, but the 20 percent growth cannot be attributed simply to the fact the more young adults were attending college (p. 5). In 2005, only "35 to 44 year olds" and "45 to 54 year olds" volunteered in higher numbers than did the college age group (p. 6). Yet in 2009, only the Baby Boomers' generation out served collegiate students. The 2006 study also delved into trends in volunteering. For college age students, episodic volunteering was preferred. Episodic volunteering meant one volunteered "fewer

than two weeks a year with their main service organization" (p. 7). In other words, more college students spent less time volunteering while older adults volunteered over sustained periods of time. The collegiate model spoke to large groups volunteering on single days for eight or ten hours at a time while the older adult model saw a single volunteer performing a service activity weekly.

The Corporation for National and Community Service (2006; 2010) also explained what characteristics comprised the volunteers within the collegiate population. It found that only 26.8 percent of all collegiate males volunteered while 33.0 percent of females did the same in 2005. In 2009, the disparity grew to differing by 10 percentage points with 36.7 percent of females volunteering and only 26.7 percent of men doing the same (2010). In 2009, not only did more women participate, but they gave 4.6 billion hours of service while men only gave 3.5 billion hours (2010). As for race, 32.0 percent of white students, 24.1 percent of black students, and 22.9 percent of all other students volunteered in 2005 (2006). Additionally, the corporation (2006) found that those who worked one to ten hours a week volunteered more than those who worked zero or eleven or more hours a week. Service outlets were explored in both publications from the Corporation for National and Community Service (2006, 2010), and the data showed that the largest proportion of collegiate volunteerism was executed through educational or youth services, while religious service activities was second. Other service categories ranked were "social or community service," "hospital or health care," "civic, professional, political, or international," "sports, hobby, cultural, or arts," "other,"

"undetermined," "environmental or animal care," and "public safety" (2006, p. 11; 2010).

Combining both genders and outlets in the Corporation for National and Community Service (2006) resulted in males giving 33.6 percent of their services to education or youth services while only 30.2 percent of females did the same (p. 12). Other differences by gender included religious activities to which females gave 24.3 percent of their service while men only gave 22.0 percent; sports, hobby, cultural, or arts to which men gave 4.5 percent of their service and women only gave 2.3 percent; and social or community service to which females devoted 17.3 percent while males gave only 14.8 percent (p. 12). In 2009, the corporation found a change in the outlets of males' service; for men, religious activities increased to 35.2 percent and education and youth services decreased to 24.9 percent (2010). A large proportion of collegiate community services was in the form of tutoring and mentoring youth (2006, p. 13). Females led this effort with 30.4 percent of females tutoring or teaching (2006, p. 13). Males only tutored or taught at 21 percent, but they led females 26 percent to 17.4 percent in volunteering for general labor and supplying transportation for others (2006, p. 13).

In an effort to better understand the disparity between men and women when it comes to volunteerism, Fletcher and Major (2004) investigated the motivation behind volunteering. They found that motives to volunteer diverged along gender lines as did Switzer, Switzer, Stukas, and Baker (1999). Fletcher and Major used the Volunteer Functions Inventory (Clary et al., 1998), which assessed six motivations satisfied by volunteering. The six functions are *values, understanding, enhancement,*

social, career, and *protective.* In a survey of medical students in the Mid-Atlantic

region of the United States, the authors found using mean comparisons that women

"rated all of the motives on VFI more strongly than did the men" (p. 112). Both men

and women claimed *values* and *understanding* as most important; yet, women

ranked the rest of the motives as important to them as *values* and *understanding*

were, while men did not feel that *enhancement, social, career,* and *protective*

functions mattered as much to them as *values* and *understanding* did. Fletcher and

Major concluded the *enhancement* and *protective* functions, which were directly

related to ego defenses, were rated lower among males since "men have been

socialized to suppress their emotions" (p. 113) an aspect of hegemonic masculinity

(Harris, 2006). The authors suggested that men were and will be "less likely to value

the importance of an activity for reasons related to either of these functions"

(Fletcher & Major, 2004, p. 113). In other words, men had been taught that their

emotions should be concealed and that even if something, like a volunteer activity,

caused a stirring within their emotions, they should not give voice to that connection.

In short, Fletcher and Major found that while all six motivations outlined by the

Volunteer Functions Inventory mattered to women, only *values* and *understanding*

mattered to men. The *values* motivation as depicted by Clary et al. (1998) in Fletcher

and Major (2004) related to an "altruistic and humanitarian concern for others" and

"the *understanding* [italics mine] function was concerned with an individual

exercising the opportunity to utilize skills that might go otherwise unused as well as

to develop new skills" (p. 111).

In a similar study of 511 students at seven different colleges, Burns, Reid, Toncar, Anderson, and Wells (2008) concluded that "females expressed stronger motivations than did males," (p. 112) in much the same way that Fletcher and Major (2004) found. They explained their findings to include the fact that men and women ranked the six motivations—*values, understanding, enhancement, social, career,* and *protective*—in the same order, but women overall expressed them more strongly. That is, the women's means for all six motivations were higher than the means provided by the men. Both males and females stated they were motivated most by "*value* (expressing values related to altruistic beliefs)," which was closely followed by "*career* (developing or enhancing one's career), and "*esteem* (enhancing and enriching personal development)" (p. 113). Lastly, Burns et al. (2008) noted the interesting fact that "although the second through fourth most important motivations relate to one's self, the top motivation was altruistic" (p. 113). The authors of this study foresaw their work applying to the methods used to attract volunteers. They suggested using appeals to *esteem, protective, understanding,* and *value* motivations would work for females more than they would work for males even though both genders ranked the motivations in the same order. The motivation with the most potential is *values*; thus, appealing to the altruism that was present in most Generation Y or Millennial college students, as showed by Broido (2004), should have resulted in greater numbers of volunteers.

Other instruments have been used to measure the motivations of volunteers. One of those tools was the Motives to Volunteer Scale created by Cnaan and Goldberg-Glen (1991). In a study using this tool, Trudeau and Devlin (1996) asked

about both motivations and types of service. The Motives to Volunteer Scale listed 23 items that participants ranked using a scale where "1 = not important" and "5 = very important" (p. 1883). Items were in the form of the completion of the statement, "I volunteer because…" (p. 1883). Examples of responses that participants ranked included, "it creates a better society," "it is God's expectation," and "my employer/school expects it" (p. 1883).

Trudeau and Devlin (1996) found the types of projects preferred differed between the genders. In their study, females preferred activities in which they received training before or immediately before giving their time; whereas men preferred volunteer work without prior training. Additionally, their study showed that men preferred single day efforts while women favored projects that lasted a semester or longer. In Trudeau and Devlin's (1996) study using Cnaan and Goldberg-Glen's Motives to Volunteer Scale (1991), these two areas about types of service were the only two where males and females diverged from one another, because the authors did not analyze the motivation-related data along gender lines. The authors later commented about the motivations as a whole, "the 7 [*sic*] that received that highest ratings from the students were as follows: the first two and two others loaded on the factor labeled altruistic, two loaded on the personal motivation factor, and one loaded on the experience-seeking factor." Even on a different instrument, the authors' data seemed to be convergent with the findings of Fletcher and Major (2004) and Burns et al. (2008) insofar as collegiate students seemed ultimately motivated most by altruism. This altruistic nature spanned both types of service about which they inquired. The two types of service were direct service and

indirect service (Trudeau & Devlin, 1996). The espoused direct service was an act that allowed the volunteer to immediately see the results of the service; actions like serving a meal at a homeless shelter. On the other hand, indirect service included actions like making cards that were delivered at a later date, because indirect service did not facilitate a space wherein the volunteer actually met or interacted with the recipient of the service (Trudeau & Devlin, 1996).

Volunteerism's Larger Context

For the purposes of the current study, volunteerism was viewed as the act itself. On college campuses, however, the act of volunteerism fits best under the category of service-learning or integrated learning (Jacoby & Associates, 2009; Levine & Hirsch, 1991). The differentiation was that service-learning was "a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development (Jacoby, 1996, p. 5)" (Jacoby & Associates, 2009, p. 174). Service-learning within the community fit under the category of civic engagement. When such an assertion was made, volunteerism became much more than a simple giving of a few hours during a student's free time. The act paired with reflection about the impact of the act made volunteering a service-learning project, and therefore, it had the potential to be a time in which awareness about social justice increased, a time in which moral development progressed, and a time in which civic responsibility took hold as important in the participant's mind. Without the educational component, volunteerism was nice, but why fish for a man on one day, when teaching him to fish was possible in the same

setting? Jacoby and associates (2009) addressed this very issue. The authors proclaimed, "The evolution from volunteer service to civic engagement does not imply or constitute a continuum. In other words, neither students nor institutions necessarily begin their civic engagement with volunteering and 'progress' to other, more complex forms" (p. 179). For Jacoby and associates, the important fact was that volunteering and service-learning should be seen as two very different and distinct paths; both of which fit under civic engagement. The latter, though, mattered more so than the former, as service-learning held the capability of focusing on social justice and social change, while volunteering simply met an immediate community need. In recent years, service-learning took the reflection and education section that formerly occurred on location into the classroom where a professor trained in education debriefed the activity rather than a volunteer facilitator doing so (Jacoby & Associates, 2009).

Service-learning was not without its critics. It tended to be seen as biased toward liberal ideals and ineffective in changing the behavior and opinions of students because data to the contrary were found (Jacoby & associates, 2009). Maurrasse (2001) devoted the entirety of his book to the same pursuit of understanding the relationship between a college and the community in which it sat. In Maurrasse's examination of four specific institutional and community relationships, he found that the members of the college in question were receiving much from their relationship with the surrounding community, but "a number of factors must be addressed if higher education/community partnerships are going to become an essential engine of community development and community building" (p. 189).

Although Maurrasse discussed a negative aspect from the community's point of view, the students in his account were benefiting from the relationship with the community. Even with the aforementioned opposition in mind, Jacoby and associates (2009) listed a dozen forms in which service-learning was succeeding on a dozen different campuses.

Why encourage service-learning? Why participate in civic engagement at all? The true question was not why to do so, but by what means to do so. Students were arriving at college ready to participate in their communities (Broido, 2004; Jacoby & associates, 2009). So, if higher education planned to stay relevant, a shift must have been made to address two key components of student engagement.

The first is the amount of time and efforts students put into their studies and other activities that lead to the experiences and outcomes that constitute student success. The second is the ways the institution allocates resources and organizes learning opportunities and services to induce students to participate in and benefit from such activities. (Kuh, Kinzie, Schuh, Whitt, & Associates, 2005, p. 9)

In their investigation into colleges who successfully modeled these two components, Kuh, Kinzie, Schuh, Whitt, and associates (2005) found, "students complete service learning projects with a deeper sense of meaning about what they are learning" (p. 204). Furthering their discussion about the successful practices of colleges that were serving and learning in the local community, Kuh et al. (2005) asserted that students "also see more clearly and appreciate the connections between the university and the community while coming to know their faculty members and peers in more

authentic ways by working closely with them over an extended period" (p. 204).

Simple service-learning activities were impacting the lives of students to such a

degree that they were forming long-lasting, meaningful relationships with their faculty

members and with their peers. It was in this setting of service-learning where a

shared enemy was social injustice and where hierarchy subsided that colleges were

able foster a result through which "everyone benefits" (Kuh et al., 2005, p. 204).

Literature as a Predictive Tool

Two possible reasons may have explained the divergence of voiced

motivations for volunteering between the genders. The first dealt with the hegemonic

view of masculinity (Harris, 2006) and how poorly it aligned with the normative view

of volunteerism as a softer or a more feminine part of society. The second looked

into the moral development of men and women and the stages through which each

gender progressed during the college years (Kohlberg, 1984; Gilligan, 1982).

Masculinity as a Stumbling Block

Critics within the student affairs profession have argued that student

development theories written prior to the increase in the number of women on

campuses were in effect male identity theories (Laker, 2005). As times changed and

understanding about human behavior progressed, men deserved a specialized

analysis of their gender development that was as in depth and as widely applicable

as Belenky, Clinchy, Goldberger, and Tarule's (1986) model for women, as Cass's

(1979) identity model for gays, lesbians, and transgender persons, and as Renn's

(2003) model for mixed-race persons. Such a suggestion was advocated in several

dissertations (Laker, 2005, & Harris, 2006).

Laker (2005) wrote that to begin the process of understanding male development, college student affairs professionals and collegiate men must "identify and come to terms with hegemonic masculinity" (p. 30). Through individual interviews and focus groups across 68 participants, Harris (2006) found "five sub-themes characterize" thoughts about masculinity among collegiate men (p. 144). Those five themes represented what the males "ascribed to masculinity" and were summarized as "(1) being respected, (2) being comfortable and secure with one's self, (3) assuming responsibility and leadership, (4) displaying physical prowess, and (5) appealing to women" (Harris, 2006, p. 144). In other words, the men interviewed felt that to be considered masculine a man must gain or obtain respect, be happy with whom he was, and be dependable. Moreover, a masculine man, according to Harris's (2002) findings, is strong, aggressive, and one with whom women wanted to associate. Most interestingly, however, Harris (2002, 2008, and 2009) found that the masculinity being described by the participants was one that was shaped long before college and one that lent itself to the cognitive norm of classifying everyone with whom male students interacted once they arrived on their college campuses. Often, Harris (2009) denoted this classification as "gents, jerks, and jocks" because males placed significance on "patriarchy, diversity, and competitiveness" (pp. 5-6). He claimed to find three "pre-college socialization" attributes—parental influence, peer interactions, and sports participation—in most of his interviews (p. 155). In all three cases, the reoccurring theme found was one that institutionalized masculinity in the form of hegemonic masculinity. Harris (2006) portrayed this masculinity as "tough and rough," "traditional male household role," "being responsible," and "self-

confidence, toughness, and perseverance" (pp. 155-166). Laker argued that "the field of Student Affairs has retained, without significant examination, the hegemonic construct of masculinity represented within foundational theory, and has socialized new professionals with this conception" (2005, p. 109). Furthering his point, Laker explained that not working against the hegemonic standard perpetuated its uncritical acceptance. Laker likened some of the revelations of the participants in his interviews to Katz's (2002) metaphor from the film *The Wizard of Oz*. Men, much like the Wizard of Oz, created a production that demands attention and requires work; it is only when one pulls back the curtain that the real, little man is revealed. The important issue to Laker was that the real man was, in turn, invisible when everyone focused on the production he creates.

Laker (2005) and Harris (2006, 2008, & 2009) in their depictions of masculinity never mentioned the ability for men to assert their masculinity through volunteerism. More importantly, that assertion could not have been made because none of their participants highlighted community service as an attribute of their perceived masculinity. Even though none of the students they interviewed outright said that volunteering stood in opposition to their need to be seen as masculine, the fact that it was not mentioned as something that helped create a masculine image suggested the young males who Laker and Harris interviewed did not see value in volunteering when trying to adhere to their conception of hegemonic masculinity. Some observers may argue that because several students claimed being seen with women was preferred in the optimal hegemonic public image that volunteering existed as an opportunity to be seen with women; however, being with women in this

socialized effeminate activity would seem similar to society's stereotypical perception of a male cheerleader or a male nursing student.

Moral Development as a Stumbling Block

Kohlberg (1984) laid out a six part moral development theory that can be simplified into three larger groups. His model was later adapted by Gilligan (1982) for the development of women. For males, through Kohlberg (1984), the progression seems to be pre-conventional, conventional, and post-conventional. Within these stages Kohlberg further extrapolated the movement. First, males understand an obedience and punishment orientation; that is, they figured out how to avoid punishment (Kohlberg, 1984, p.xxix). Next, males pursued self-interest or asked, "What is in it for me?" (p. xxix). Both of those stages were within the pre-conventional stage (p. xxix). During the conventional stage, men worked to understand interpersonal accord and conformity before understanding authority and social-order maintenance. Finally, in the post-convention stage, men began to create social contracts and then discovered universal ethical principles that constitute a conscience. Gilligan (1982) adopted the same three overarching stages but differentiated the meanings for women and added important transitions. Within the pre-conventional stage, women simply worked to survive as an individual. As women transitioned to the conventional stage, they left selfishness and gained a responsibility to others. The conventional stage was marked by understanding the goodness of self-sacrifice. While transitioning to the final post-conventional stage, a woman realized that outside of the goodness of sacrifice, she was a person. In the

final stage, women asserted an absolute attitude of non-violence toward themselves and others.

With these theories in mind and assuming volunteerism was an altruistic act and therefore moral, as both men and women saw it (Fletcher & Major, 2004, Burns et al. 2008, Marta E. & Pozzi M., 2008), the question of "why volunteer?" became viewed in a new light. For men, their moral development progression focused on self-interest until the fifth and sixth stages, and while Kohlberg suggested the fifth and sixth stages occurred near the collegiate age range, the fact remains that "by the time students arrive at college, a lot has happened to form their character, values, interests, understanding of moral issues, and attitudes toward civic life and politics" (Colby, Ehrlich, Beaumont, and Stephens, 2003, p. 96). Even though, "some would argue that by the time people reach college, most important aspects of their moral and civic character are already permanently established … the research evidence on human development does not support this view, however." (p. 96).

Thus, as male moral development hinges at stage three and four on understanding and adhering to societal norms, males pursued continuity in the status quo. Therefore, when presented with the option to volunteer, they felt no moral obligation to help others as helping others does not perpetuate the current situations in place. Truthfully, volunteering pushed the situation out of balance and drastically changed the status quo. Women on the other hand, in pursuit of themselves, discovered a responsibility to others and an importance in self-sacrifice. Thus, they delved into volunteering opportunities, which were, in the purest form, opportunities to lessen one's self by adding value to the life of another.

Furthermore, a study by Astin and Antonio (2000) found that "performing volunteer work while in college and having faculty who provide emotional support to students were also predictive of character development" (p. 6). The authors continued that their study about the effectiveness of colleges who claim to build character resulted in finding that "there is a cumulative and long-term effect of volunteerism" (p. 6). From their point of view, volunteerism was moral insofar as it was part of character development, and if that was the case, then students, i.e. men, who morally did not value their relationships with others due to moral immaturity, could not have perceived volunteerism as beneficial.

Summary

Service-learning and higher education share a rich and long history. Research showed repeatedly that men volunteered at a lesser rate than women do (Corporation for National & Community Service, 2006; U.S. Bureau of Labor Statistics, 2009). Few investigations (Fletcher & Major, 2004; Burns et al., 2008) into the motivations behind service yielded preliminarily useful results, but if men and women agreed about the importance of the motivations, as these studies suggested, why does the disparity in the proportion of men and women who volunteer continue to exist? Men and women do prefer different types of service (Trudeau & Devlin, 1996; Corporation for National & Community Service, 2006), however. Service through volunteerism alone was useful, but by adding a reflective period, volunteerism became service-learning and a tenet of civic engagement. Most importantly, the literature showed two distinct themes—masculinity and moral development—that seemed to help cause the disparity between the number of

males who served and the females who did the same (Laker, 2005; Harris, 2002,

2006, 2009; Cuyjet, 2006; Kohlberg, 1984; Gilligan 1982).

Chapter III

Methodology

The purpose of this study was to determine quantitatively how collegiate males ranked their motivations to volunteer using the Volunteer Functions Inventory (Clary, et al., 1998) as a measure of volunteerism and qualitatively to discover male students' motives for volunteering. The ultimate goal of the study was to increase male student volunteerism by marketing volunteer activities in such a way that the promotions were consistent with the motivations voiced by men.

Study Design

A mixed-methods design was developed for the purposes of the present study. Quantitatively, do scale means on the six Volunteer Functions Inventory measures differ by gender? A series of two-tailed t-Tests of independent means were carried out to determine if there were different statistical outcomes across the scales (Schumacher & McMillan, 2010). Mean scores of the six scales were also rank ordered to determine if their relative importance was the same or different for men and women. Cronbach's alpha reliabilities were generated from the present data for the six scales. Qualitatively, a series of three focus groups were carried out to determine if participants' stated motivations were consistent with quantitative outcomes collected from the Volunteer Functions Inventory. Qualitative focus group data were member checked, then analyzed via cross-comparative analysis to identify emerging themes.

Quantitative

Data Collection

Data from the Volunteer Functions Inventory (Clary, et al., 1998) were

collected by the Office of Student Community Service for institutional assessment

purposes during the Martin Luther King, Jr. Day of Service on January 17, 2011 and

the Panther Service Day on April 16, 2011, and made available to the principle

investigator for his use. The collection tool was a one-page registration

questionnaire (Appendix A) distributed at the time students signed-in to volunteer at

the start of the day of service.

Subjects

Students at a mid-sized public comprehensive institution in the Midwest who

registered to volunteer during two service days, the January 2011 Martin Luther

King, Jr., Day of Service and the April 2011 Panther Service Day, were the subjects

for the present study. No credit or compensation was given for completing the

survey, as it was administered by Office of Student Community Service staff

members as each day began. Study participants were those who consented to take

the survey at the beginning of each day of service. No informed consent form was

completed since these data were collected to assess participation in a university

sanctioned activity.

Instrumentation

The VFI (Clary et al., 1998) was designed to measure six functionally

theorized motives for volunteering. The VFI instrument consists of 30 items

classified into six scales and is a valid, reliable measure of volunteer motivations.

Each five-item measure uses a seven-point scale to assess the alignment of each statement to personal motivations, with a value of one equating to "not accurate" and seven meaning "accurate." The six motivations are *values, understanding, enhancement, social, career,* and *protective* (Clary et al., 1998). A high scale score on values as a motivation for volunteering means that a participant is altruistic by nature; if they rank understanding as the highest value, the interpretation is that they wanted to use all of the skills they had been given, especially those that they may not use every day; persons who are enhancement-focused are developing a positive psychological status; those who volunteered for career reasons are looking to build their resumes; the social function means that one volunteers because his or her friends were doing it; and a high score on the protective motive signifies a reduction in the volunteer's feelings of guilt about his or her own social or economic privilege. Scale scores can range from a high of 35 to a low of five. In an initial administration of the VFI, internal consistency reliabilities for each scale were values, $\alpha = .80$; understanding, $\alpha = .81$; enhancement, $\alpha = .84$; social, $\alpha = .83$; career, $\alpha = .89$; and protective, $\alpha = .81$ (p. 1521). Reliability of stability across a one-month period of time was values, $r = .78$; career, $r = .68$; enhancement, $r = .77$; social, $r = .68$, understanding, $r = .77$; and protective, $r = .64$ (p. 1522). Additionally, the article through which the Volunteer Functions Inventory was distributed had an h-index of 39, indicating that it was frequently cited in the literature of the field.

Data Analysis

Data were analyzed using the Statistical Package for Social Sciences (SPSS) software. A series of two-tailed t-Tests of independent means were calculated based

on the seven-point scales for each of the six volunteer functions scales due to the fact that no predictions were made regarding the direction in which the scales would be significantly different when comparing the genders. After separating data by gender, the resulting means were used to rank order the functions. The internal consistency reliabilities of each scale were calculated for the six scales using the data collected for the present study.

Qualitative

Subjects

Selection of participants for qualitative data collection was identified from two sources. Days of Service registrants could volunteer for focus group participation on the registration form (Appendix A) or by responding to an email request for participants sent through the volunteer listserv maintained by the Office of Student Community Service and a second listserv maintained by the Fraternity/Sorority Life office.

Data Collection

During the Spring Semester of 2011, three focus groups of three, four, and four persons respectively were held. The focus group protocol (Appendix B) utilized qualitative, semi-structured items, and the sessions lasted between 40 and 60 minutes. Participants signed an informed consent document (Appendix B) before participating in a focus group. All sessions were recorded using a digital voice recorder; the resulting digital and hard copy transcribed data will be kept for three years and then destroyed.

Data Analysis

Digital data were first transcribed and resubmitted to the respective

participants for member checking. After being checked and returned to the PI, the

edited transcribed data were analyzed using cross-comparative analysis

(Schumacher & McMillan, 2010), meaning the text was cut apart, sorted by coding

categories, and compiled into themes that emerged from the data.

Summary

This chapter explained the process by which the present study was

conducted. The process explained the garnering of participants, the methods of

collecting both quantifiable and non-quantifiable data, and the ways the data were

handle to obtain results. In the next chapter, the results of the data can be found,

and following the results, a discussion of the results can be read.

Chapter IV

Results

Quantitative

Subjects

Participants in the present study completed the Volunteerism Questionnaire (Appendix A) immediately prior to their service in the January 2011 Martin Luther King, Jr., Day of Service (n = 163) and the April 2011 Panther Service Day (n = 358). Of the eligible 521 students, 214 students elected to complete the survey with 177 surveys being valid for statistical analysis. The excluded surveys included ten completed by non-students, five where responses were not valid since all items were marked with either a "one" or a "seven," and 22 surveys that were incomplete.

Data Collection

Data were collected on a two-sided sheet of paper as students checked in before each service day. This method was very successful during the Martin Luther King Jr. Day of Service because the check-in location was inside a building on campus and student-workers with the Office of Student Community Service were collecting the questionnaires before the volunteers left. On the other hand, during Panther Service Day, the same two-sided data collection sheet was used, but the check-in process was outdoors under a tent as the day was cold and rainy. The same student workers were again collecting the surveys, but many of the volunteers were opting to not complete the survey because of the cold and a lack of hard surface and writing utensil. While 521 volunteers was an increased number of volunteers participating in the two events as compared to previous years, the fact

that only 177 surveys were available for analysis was attributed to variations in the collection method across the two administrations.

Descriptive Characteristics

Of the 177 usable surveys, 130 were from females and 47 from males. The average age of respondents was 20.83 years of age. Geographically, 102 students who completed the survey lived on campus while 62 did not, and 13 did not state their place of residence. Survey completers self-identified as Black (83), White (78), or Other (16). Nineteen first-year first-time students, 51 sophomores, 49 juniors, 46 seniors and 9 graduate students participated in the survey. Three respondents did not report class standing. The average number of hours spent volunteering was asked, and most students (n = 91) spent one to three hours a week serving others while a total of 40 spent zero hours, 27 spent four to seven hours, and nine spent eight to ten hours weekly. No respondents spent more than ten hours a week volunteering. Ten participants failed to report a weekly average. Membership in prominent campus academic or social groups was inquired. Eighteen participants were Honors College members, 50 were members of social fraternities or sororities, and 78 students reported they were at the event to represent a registered student organization (RSO).

Data Analysis

Data were separated by gender and then means and standard deviations for all six Volunteer Functions Inventory scales were determined. Along with the means and standard deviations, the skewness and kurtosis was calculated using SPSS and found to be within expected ranges. For each function, a two-tailed independent

sample t-Test was computed using SPSS to determine whether either gender

significantly ranked one of the functions higher or lower than the other. Using those

means, the six functions were placed in rank order for each gender. Additionally,

Cronbach's alpha internal consistency reliability statistics were calculated using

SPSS for overall scale responses.

Survey Results

To determine if a significant relationship between the scale scores by gender

existed, a two-tailed t-Test (Table 1) was calculated for all six volunteer motivations

using SPSS. Two of the functions showed a significant difference ($p < .05$) by

gender. The *values* ($p = .037$) function was determined to be more motivating for

females and the *social* ($p = .008$) function was more motivational for males.

Table 1. t-Tests: Scales by Gender

VFI Scale	t	df	Sig. (2-tailed)
Career Aggregate	-0.96	175.00	0.34
Social Aggregate	2.69	175.00	0.01
Values Aggregate	-2.11	175.00	0.04
Enhancement Aggregate	-0.30	175.00	0.77
Protective Aggregate	0.97	175.00	0.34
Understanding Aggregate	-1.80	175.00	0.07

Both men and women ranked the *values*, *understanding*, and *enhancement* as first,

second, and third. The rank order by gender changed thereafter. Males ranked the

scales *values* (M = 28.34, SD = 4.86) *understanding* (M = 26.85, SD = 6.41),

enhancement (M = 24.85, SD = 7.11), *social* (M = 24.57, SD = 6.60), *career* (M =

23.40, SD = 8.49), and *protective* (M = 21.62, SD = 8.35); females ranked the scales

in a different order: *values* (M = 30.09, SD = 4.90), *understanding* (M = 48.62, SD =

5.55), *enhancement* (M = 25.20, SD = 6.75), *career* (M = 24.68, SD = 7.55), *social*

(M = 21.05, SD = 8.03), and *protective* (M = 20.35, SD = 7.44). Men and women also were split on their assigning of means. That is to say, the means for men on the *social* and *protective* functions were higher than the women's mean, and the women's mean was higher than the men's for the *career, values, understanding,* and *enhancement* scales (Figure 1).
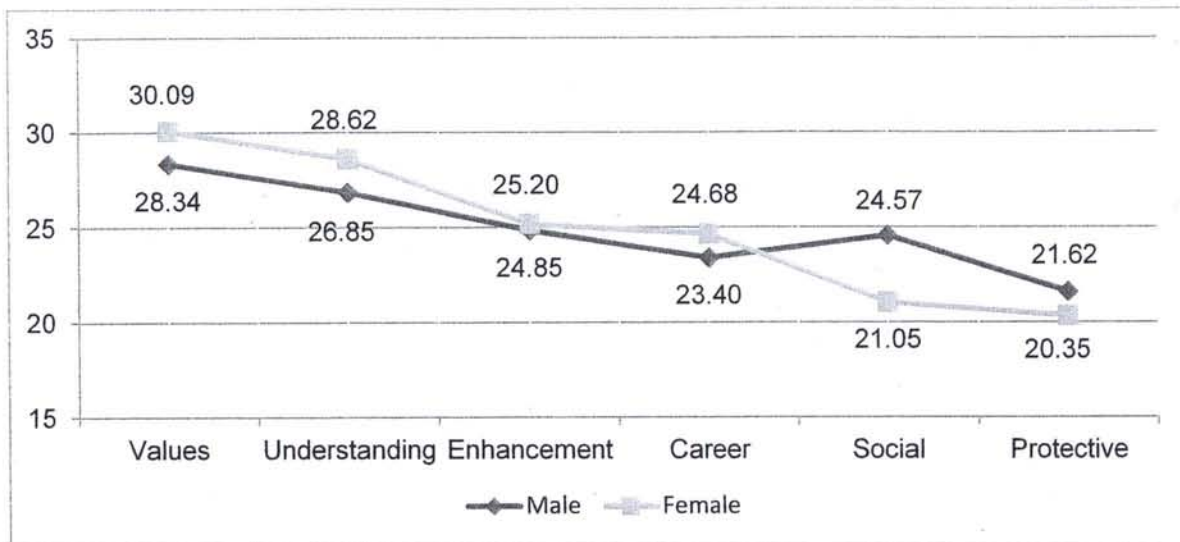
Figure 1. Means by Gender

The Cronbach's alphas for the present study for each function were *values*, α = .77; *understanding*, α = .85; *enhancement*, α = .82; *social*, α = .84; *career*, α = .87; and *protective*, α = .82. For the instrument overall, the Cronbach's alpha was .94, indicating a high degree of reliability. The skewness and kurtosis were high (> 1.00 and < -1.00) for two of the scales, *values* and *protective*, while the rest of the scales were moderately skewed to symmetrical. A non-linear transformation of the *values* and *protective* data did not reduce the asymmetrical nature of the data, so all computations were carried out on raw data (Schumacher & McMillan, 2010).

A final set of two-tailed independent sample t-Tests were computed to determine if there was a difference in the motivations to volunteer when considering

those affiliated with a fraternity or sorority in comparison with the unaffiliated students. The results (Table 2) showed that fraternity- and sorority-affiliated participants were more motivated to volunteer by the *social* function than were non-affiliated students.

Table 2. t-Test: Scale by Fraternity/Sorority Membership

VFI Scale	t	df	Sig. (2-tailed)
Career Aggregate	0.27	168.00	0.79
Social Aggregate	4.67	168.00	0.00
Values Aggregate	0.66	168.00	0.51
Enhancement Aggregate	0.37	168.00	0.72
Protective Aggregate	1.29	168.00	0.20
Understanding Aggregate	1.12	168.00	0.26

Qualitative

Subjects

During three focus groups, a total of 11 participants were interviewed who differed in their demographic make-up (Table 3).

Table 3. Focus Group Demographic Information

Name*	Focus Group	Major	Recent Service Project	Grade Level	Gender	Race	Social Fraternity/ Sorority
Emily	1	Sociology	Served at Housing Conference	Senior	Female	White	No
Samantha	1	Family Consumer Sciences	Cards for Veteran's Hospital	Sophomore	Female	White	No
Amanda	1	Family Consumer Sciences	Taught to Elementary Class	Graduate	Female	White	No
Joel	2	Accounting	Disaster Relief	Senior	Male	White	Yes
Stephen	2	Business	Easter Egg Extravaganza	Freshman	Male	White	No
Joseph	2	Sociology	Animal Shelter	Sophomore	Male	White	Yes
Max	2	Biology	Jefferson Fun Day for Children	Junior	Male	White	Yes
Ophelia	3	Family Consumer Sciences	Gave Campus Tours	Freshman	Female	Mixed	No
Julia	3	Undecided	Packed Meals at 4H BBQ	Sophomore	Female	Black	No
Peter	3	Sports Management	Special Olympics Polar Plunge	Sophomore	Male	White	No
Micah	3	Psychology/Sociology	Big Brothers/Big Sisters	Senior	Male	Black	Yes

*All names are pseudonyms to protect the identities of the individual participants.

Emerging Data

Defining Volunteering, Femininity, and Masculinity

To begin each focus group, participants were asked to respond to two questions: "What is volunteering?" and "What is femininity/masculinity?" Regardless of the genders present during the focus group, the answers to the first question were often voiced quickly and simply. Emily claimed, "Giving your time," Stephen expressed, "Working without pay," and Julia said, "I think it is just a way to give back." In total, the immediate answer was that volunteering was about serving other people, but after having more time to think, the tone shifted. Ophelia shared, "I think volunteering can also give to yourself;" she elaborated, "It is something that people enjoy doing, and if you can find the right thing to volunteer for, it would be something to fulfill yourself." Peter added, "It just makes you feel good to, to find out what you're doing or the reasoning for why you're volunteering for whatever it is that you're doing." This view about volunteerism—its ability to be both for the recipient and for the giver at the same time—became the view more espoused during the focus groups than the initial simple idea that volunteering only benefited the recipient.

When asked about masculinity and femininity, the definitions began to diverge. During the all female focus group, the explanation of femininity became an exploration into the fluidity and history of the term. Samantha expressed that part of the definition dealt completely with the biological because femininity "doesn't necessarily have to mean characteristics nowadays because everything is kind of back and forth all of the time." Amanda added, "It's harder to explain now because there is no cookie-cutter female. If you asked my grandmother that same question,

she'd be like 'well, it means cooking for your husband and family.'" During the all

male focus group, defining masculinity was a process of negation. Stephen

exclaimed, "Not doing what girls do. I mean, seeing what they do and doing pretty

much the exact opposite." When pressed further and asked what sort of things men

should avoid to be masculine, the males were able to list "freaking out at spiders,

listening to the music women listen, and not being good at sports." Finally, during the

co-ed focus group, the definitions were not approached because one of the

members set a precedent.

> Ophelia: I don't believe in gender norms.
>
> PI: What do you mean, "You don't believe in them?"
>
> Ophelia: I don't believe... I don't believe that men are the only people who can
>
> play football and women have to be in makeup or have their hair done all the
>
> time. I think that is the answer everyone is looking for when you ask that
>
> question.
>
> PI: Would you agree that society has a view as a whole as to what they say
>
> the two genders should do?
>
> Ophelia: Ignorant people do.

Following this exchange, the group remained silent. This silence seemed to be the

effect of a very dominate opinion setting the tone that any opinion in opposition to

Ophelia's was an ignorant one.

Direct and Indirect Service Preferences

Previous quantitative research (Trudeau & Devlin, 1996) found that men and

women differed in their preferences about the type of volunteering in which they

participated. When focus group members were asked about direct versus indirect service, the gender difference appeared to be absent. While admitting that she preferred direct service, Samantha chose indirect most often because of its ease and feasibility. Amanda echoed, "I think they are equally important to do." With that said, she concluded direct service was her preference. The all male focus group espoused their predilection for direct service in the act of creating the perfect project for men. Joel made it very clear: "I think it definitely has to involve some sort of physical activity. Stay away from the arts and crafts. Go towards more something that they [male volunteers] are going to be able to see what they've done." With both females and males present during the third focus group, the same choice of direct over indirect resounded. Micah said, "I prefer the direct type more because it is hands on," and Peter added, "out of the two, I would say that I prefer the direct. I think you get more out of it." Ophelia and Julia, like Samantha, noted that sometimes indirect is easier especially when considering causes like those overseas, but their preference was direct service.

Perceptions about Volunteerism in Relation to Gender

After delving into the participants' most recent and favorite projects, focus group members were asked to share what they saw and experienced in relation to volunteerism and gender. They were asked about the demographics of projects they could recall and about general perceptions of volunteering when looking through a gender-focused lens.

During the all female focus group, the focus group was divided about what they had experienced but were very much so aligned when it came to perception.

Each participant shared stories about times when the projects about which they were reflecting were mostly female and other times when there was a good mix of males and females. Samantha highlighted about the MLK Day of Service, "There were a few more physical types of duties. So the men just gravitated towards those types of things. The crafty stuff was a lot of the women." Amanda added that she remembered women being in charge more often than men when it came to service projects and recommended, "Whoever is organizing it, maybe if they were more diverse in their opportunities maybe more men would want to do the volunteering." Inherently, Amanda was claiming that men do not currently enjoy or do not currently participate because of the offerings available.

Men conceded that when they did volunteer they always felt that more females were present than males, but in their defense of the disproportion, the all male focus group organically moved into a discussion of motivations. All of the men present claimed that they believed that men were motivated to volunteer for social reasons. One participant suggested females were probably able to volunteer by themselves whereas men needed to go do it with at least one other person. Joel put forth the notion, "Maybe they just feel sorry more than guys do." In Joseph's opinion, the fact of the matter is that "for society, it is typical that the guy in the household is working a lot and stuff. If he can pull in enough money to not let the woman work, then she will get involved in community service and stuff."

With both men and women in the focus group, a clear division arose: the females saw volunteering as something for both genders and the males saw it as something more females enjoyed than males enjoyed. Micah was adamant that

"volunteering is more emotional," so he would describe it as "feminine." Continuing,

he added, "I got memories and bonding from the experiences and none of that is

masculine apparently according to American society." In response, Ophelia inquired,

"If you volunteered digging a ditch for Katrina or moving sandbags that would be

more masculine volunteering. Would that be more masculine?" To which, Michael

jokingly answered, "Yes, then I could show off my strength." Peter was vaguer in his

answer. He added, "I think that it depends on what you're doing. I think that there is

always going to be an emotional connection. Comparing Special Olympics with

Katrina or helping rebuild a house, obviously that will have a physical impact too, but

the emotional impact is always there." In other words, he was exclaiming that the

emotional component of service is not the one that causes men or women to serve

but the nature of the service itself. All of the participants in this focus group, like all of

the males, bore witness to women often outnumbering the men at any given project.

Increasing Participation According to Each Gender

Near the end of each focus group, participants were charged to help the

examiner create the perfect project for each gender and how to solicit the most

participation possible. When asked what components are necessary for a service

project to solicit females, the female participants created the following list: Team

Oriented, Care-Giving, Much One-on-One Human Contact, Senses-Driven, Social,

and Heartfelt. The males, when proposed with the same question, were able to list

these necessary characteristics: Physical Activity, No Arts and Crafts.

The second part of the question was about how to get the most females and

males to participate when thinking about marketing strategies. The females asked

that email be used and that emails be more user-friendly. They suggested using a categorical layout that allowed females to skip to the sections in which possible projects of interest may be found. Additionally, the female participants encouraged the use of social media. On the other hand, men stated that it was important to use darker colors than lighter colors, use incentives, and most importantly use word of mouth because "men don't read posters." Another insight was the focus of the posters if they were to be used. Stephen suggested, "Asking 'Do you need community service hours?' instead of asking 'Do you want to help?'" He also expressed that the person in charge can solicit participants if he is the right person— "Show like a chill guy, who like won't yell at you for not doing something. That's big for me. If I was to work with a cool guy, it would definitely work better compared to the person who seems really strict and really on task."

Summary

The statistically significant results of the present study were that males were more motivated by the *social* function than were females and that females were more motivated by the *values* function than men were. Additionally, neither gender outranked all of the scales higher than the other, nor did the genders express the same rank order by means. Scale results were very reliable and mostly symmetrical. Moreover, the participants of the focus groups expressed their opinions in regards to masculinity, femininity, and volunteering before they shared how to obtain the most participants possible within each gender. Overwhelmingly, the focus group respondents acknowledged that they had seen more women than men volunteer, but regardless of gender, none of the participants could describe why the disparity

existed. In the next and final chapter, a discussion of these results using both the quantitative and qualitative portions of the present study can be found along with suggestions for further research.

Chapter V

Discussion, Recommendations, and Conclusion

The current study provided a strong insight as to the volunteering motivations of men and women as measured by the VFI. The Cronbach's alpha internal consistency reliabilities of the six VFI scales were high ($\alpha > .75$). The relative skewness of two scale distributions (*values* and *protective*) can be explained by the fact that participants were volunteers and thus likely to respond to scale items disproportionately high. The statistical significance of males being motivated more so than women by social factors like "my friends are doing it" (Clary et. al, 1998) truly seemed noteworthy and contrary to the rough and tough, individualistic identity to which males often ascribe their behavior due to social pressures (Harris, 2006; Laker, 2005). One possible explanation for the males' high regard for the social aspect of volunteering may have been the fact that societal pressures do force men to do what other men are doing. Therefore, males in the present study may have felt the need to be seen volunteering with others rather than on their own volition. This plausibility was supported by focus group comments in which men lifted up that they would participate more often if there were more men doing the project with them: "If I was to work with a cool guy, it would definitely work better." With these ideas in mind and supported by Gilligan's (1982) suggestion of a web of relationships for women, women outright volunteered to serve others based on altruism, as they were significantly more motivated by the *values* function than males. Males, however, only appeared to serve for the social aspects of the experiences.

When considering the significant mean difference on the VFI *social* motivation scale between men and women, it was important to examine possible reasons for

the outcome. One explanation might be that members of fraternities and sororities were more "social" in their reasons for volunteering than persons who were not affiliated. Indeed, that members of social fraternities and sororities were more motivated by the *social* function than were non-affiliated students may have been obvious. On a deeper level however, this outcome may be related to the demands of society on men within these organizations and these organization's impact on men. That is to say, the *social* motivation to volunteer truly seemed to be peer pressure to act in accordance with society's commands for both the organization and the individual male.

The outcomes of the quantitative data can be used as a lens to view the qualitative data and vice versa. The fact that males and females were motivated by the same factors overall was apparent in both the quantitative and qualitative data. The highest mean as expressed in the survey was the *values* function, which is grounded in altruism, a theme repeated time and time again during the focus groups when participants mentioned the fact they kept going back to service because they enjoyed helping others.

Another dichotomy highlighted when comparing the quantitative and qualitative outcomes was the fact that men in the focus groups hypothesized that the reason for women volunteering more so than men was that women were not seeking jobs and that the inverse was true for men. The quantitative results, however, suggested that both men and women were motivated by the fact that volunteering can be something for which employers look on resumes and during interviews.

Ultimately, both men and women stated that during their service experiences they had seen a difference between the number of males and females participating, but they were unable to speculate as to why that was the case. The quantitative data sheds a bit of a light on that issue as it showed that women were so motivated by the altruistic nature of volunteering that they most likely just served; males, on the other hand, needed to feel the social push to be part of the service and causing many to act proves much tougher than autonomously deciding to act by one's self.

Recommendations for Further Research

While the PI focused on exploring gender differences in motivations for volunteering, additional research should be done comparing other categorical factors like race, sexuality, and previous volunteering experience in relation to motivation to volunteer. Additionally, the present study was conducted at a midsize, public, four-year institution; thus, examination of motivations to volunteer at small private liberal arts, historically Black colleges and universities, Hispanic serving institutions, men's colleges, women's colleges, and community colleges is warranted. More specifically, this study's volunteer sample was not representative of the institution's student body, and a sample matching the make-up of the institution would be useful. Finally, the participants of this survey were those who were volunteering, much rich data could be gathered from those who choose not to volunteer.

The current study captured a set of students who most likely ranged across many points along the continuum of student development theories. Thus, future researchers should measure students' motivations to volunteer in relation to their current stage of a selected student development theory or longitudinally, researchers

could track students' self-reported motivations on the VFI as they pervade through a particular developmental theory.

More holistically, the present study provided a foundation upon which other research can build. For example, a longitudinal study of a similar fashion with a · much larger sample size would highlight much about student motivations to volunteer among men and women since motivations to volunteer may change with increasing maturity. Moreover, a longitudinal mixed-methods study could provide a rich descriptive fabric of moral development and student development that enables student affairs professionals to persuasively convince students to want to volunteer. Understanding the intersectionality of moral development, student development, and motivations to volunteer could serve all stakeholders involved in an educated citizenry.

Conclusion

Unlike Fletcher and Major (2004), results of the current study suggested that women did not outright rank all six of the functions higher than men did. Furthermore, Fletcher and Major concluded the *enhancement* and *protective* functions, which are directly related to ego defenses, were rated lower among males since "men have been socialized to suppress their emotions" (p. 113); however, the present study found that men ranked the *protective* function higher than women did. In contrast to Burns, Reid, Toncar, Anderson, & Wells (2008), which concluded that men and women ranked the values in the same order, the present study found that while women and men both ranked *values*, *understanding*, and *enhancement* first

through third, men ranked *social, career,* and *protective* fourth through six in that order and women finished their rankings as *career, social,* and *protective.*

Overall, the findings of this study suggested that volunteering may not be an area of society that is avoided by collegiate males because they are trying to align with the socially-constructed and socially-demanded hegemonic masculinity, but instead volunteering is avoided by males because they simply do not see many men doing it. That is to say, men, at the collegiate level, are not aware or educated enough about masculinity, society, and the acceptability of pushing against gender norms in this 21st century to act upon impulses that motivate them; instead, they do and do not do what they see other men doing and not doing without thinking about how they may actually enjoy something different. This possibility is supported by the fact that the men in the current study expressed a high regard for the social aspect of the activities in which they choose to participate.

The results of the present study lend themselves to many uses, the first among which is increasing volunteerism, a prosocial behavior, through the use of motivations in marketing strategies. Clary et. al (1998) found another reason for understanding students' motivations: sustained volunteerism. In one of their initial administrations of the Volunteer Functions Inventory, they explained, "The results of Study 6 informed us that volunteers who received benefits relevant to their primary functional motivations were not only satisfied with their result but also intended to continue to volunteer in both the short- and long-term future." (p. 1526). That is to say, if a project was identified to have provided certain outcomes the volunteers assigned to or selected for participation at that location could be those who received

the most from the benefits possible. Another way to interpret the results is through the lens of a campus volunteer coordinator. If he/she discovered a student's primary motivation to volunteer through quantitative or qualitative methods, then the administrator would be able to assign the student to the project that would best align with the motivation the student expressed and conditions for moral, student, and personal development could be markedly enhanced in an integrated educational environment.

Appendix A

Volunteerism Questionnaire

_____ Day of Service

On the following pages is a set of items that concern your experiences as a volunteer. The set, Volunteering Functions Inventory, presents 30 reasons that people volunteer and asks that you indicate how important each reason is for you. You do not need to put your name on the questionnaire, unless you are interested in a further communication, but please, fill out the demographic information below.

Demographic Information
Please, circle your response where appropriate.

Gender: Male or Female   Age: _____ years old   Residence: On-Campus or Off-Campus

Race/Ethnicity: Asian   African-American/Black   American Indian   Pacific Islander   White

Other   Two or More Races

Class Standing: First-Year   Sophomore   Junior   Senior   Graduate Student

Average Number of Hours You Spend Volunteering Per Week:

| 0 | 1-3 | 4-7 | 8-10 | 11-14 | 15+ |

Reason You Are Here: _____   Member of the Honors College: Yes or No

Member of a Social Greek Organization: Yes or No   Greek Affiliation: _____

How Did You Hear About Today?: _____   Major: _____

Are You Here Representing a Group?: Yes or No   If Yes, What Group?:_____

Volunteer Functions Inventory
Using the 7-point scale below, please indicate how important or accurate each of the following possible reasons for volunteering is for you in doing volunteer work. Record your answer in the space next to each item.

not at all important/   1   2   3   4   5   6   7   extremely important/
accurate for you   accurate for you

Rating

___ 1. Volunteering can help me get my foot in the door at a place where I'd like to work

___ 2. My friends volunteer.

___ 3. I am concerned about those less fortunate than myself.

___ 4. People I'm close to want me to volunteer.

___ 5. Volunteering makes me feel important

___ 6. People I know share an interest in community service.

___ 7. No matter how bad I've been feeling, volunteering helps me to forget about it.

Volunteer Functions Inventory Continued
Using the 7-point scale below, please indicate how important or accurate each of the following possible reasons for volunteering is for you in doing volunteer work. Record your answer in the space next to each item.

not at all important/   1   2   3   4   5   6   7   extremely important/
accurate for you   accurate for you

Rating

___ 8. I am genuinely concerned about the particular group I am serving.

___ 9. By volunteering, I feel less lonely.

___ 10. I can make new contacts that might help my business career.

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

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

___ 13. Volunteering increases my self-esteem.

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

___ 15. Volunteering allows me to explore different career options.

___ 16. I feel compassion toward people in need.

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

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

___ 19. I feel it is important to help others.

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

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

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

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

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

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

___ 26. Volunteering makes me feel needed.

___ 27. Volunteering makes me feel better about myself.

___ 28. Volunteering experience will look good on my resume.

___ 29. Volunteering is a way to make new friends.

___ 30. I can explore my own strengths.

Looking for Male Participants

If you are male and would like to participate in a further study about volunteerism, please include your name and email below. This is not mandatory or required.

Name:_____   Email: _____

This index of questions is derived from the work of Clary et al. (1998), which can be found here:

Clary, E., Snyder, M., Ridge, R., Copeland, J., Stukas, A., Haugen, J., et al. (1998). Understanding and assessing the motivations of volunteers: A functional approach. *Journal of Personality and Social Psychology, 74*(6), 1516-1530. doi:10.1037/0022-3514.74.6.1516.

Appendix B

Consent Forms and Protocols

CONSENT TO PARTICIPATE IN RESEARCH

Increasing Male Volunteerism, One Motivation at a Time: A Mixed-Methods Study of the Motivations behind College Males' Service

You are invited to participate in a research study conducted by Matthew C. Nance and Dr. Charles G. Eberly, from the Counseling and Student Development Department at Eastern Illinois University. Your participation in this study is entirely voluntary. Please ask questions about anything you do not understand, before deciding whether or not to participate.

- **PURPOSE OF THE STUDY**

The purpose of this two-fold study is to determine if the motivations of collegiate males align with reasons supported in the literature and to delve deeper, through a mixed-methods study, into the motivations behind men who choose to volunteer and those who chose not to do so through a campus service-learning program.

- **PROCEDURES**

If you volunteer to participate in this study, you will be asked to participate in a three **focus group** sessions that will last approximately one hour and that will be recorded with a digital voice recorder.

- **POTENTIAL RISKS AND DISCOMFORTS**

This study poses little to no risk to its participants. I will do my best to ensure that confidentiality is maintained by not citing your full name within the actual study. You may choose to leave the study at any time, and may also request that any data collected from you not be used in the study. Additionally, I will submit back to you, a transcript of the focus group for your review.

- **POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY**

Benefits of participation in this endeavor include the fact that suggestions will be made to the Office of Student Community Service about how to improve the types of projects they offer to elicit more male involvement. Additionally, participation in this study allows for a better understanding of motivations to volunteer; in turn, projects can be created to speak to specific motivations following this work. Thus, the amount of volunteering would increase.

- **INCENTIVES FOR PARTICIPATION**

Participants will receive pizza at the time of the focus group.

- **CONFIDENTIALITY**

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained by means of only using your first name as a means of identification. All data will be destroyed, including digital recordings, upon the approval of my completed thesis. Data will not be shared with anyone in any form and only I will have access to the data and digital recordings.

- **PARTICIPATION AND WITHDRAWAL**

Participation in this research study is voluntary and not a requirement or a condition for being the recipient of benefits or services from Eastern Illinois University or any other organization sponsoring the research project. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind or loss of benefits or services to which you are otherwise entitled. There is no penalty if you withdraw from the study and you will not lose any benefits to which you are otherwise entitled.

- **IDENTIFICATION OF INVESTIGATORS**

If you have any questions or concerns about this research, please contact:
Matthew C. Nance   or   Charles G. Eberly
Telephone   Telephone
Email   Email

- **RIGHTS OF RESEARCH SUBJECTS**

If you have any questions or concerns about the treatment of human participants in this study, you may call or write:

Institutional Review Board
Eastern Illinois University
Address
Telephone
Email
You will be given the opportunity to discuss any questions about your rights as a research subject with a member of the IRB. The IRB is an independent committee composed of members of the University community, as well as lay members of the community not connected with EIU. The IRB has reviewed and approved this study.

I voluntarily agree to participate in this study. I understand that I am free to withdraw my consent and discontinue my participation at any time. I have been given a copy of this form.

_____
Printed Name of Participant

_____   _____
Signature of Participant   Date

Focus Group Protocol

❖ For a fun way to introduce ourselves, please tell us your name and for every piece of pizza you grabbed, you have to tell us that many things about yourself. You can choose what those things are.

❖ What is volunteering?

❖ Would someone like to start us off telling us about the last time you volunteered? If you don't mind, include the who, where, and what.
   ➢ Did anyone else participate in that activity, too?
      ▪ What was that experience like for you?

❖ How about someone else, what was the last time you volunteered like?
   ➢ Did anyone else participate in that activity, too?
      ▪ What was that experience like for you?

❖ How did service find you?

❖ Would someone be willing to tell us about when you started volunteering, or do you remember the first time you volunteered?
   ➢ Was that effort required by some external source?
   ➢ After the requirement ceased, did you keep volunteering?

❖ Alright at this point let's go around and have everyone share about their favorite volunteering experience. I would also like to hear why that experience was so great for you.

❖ Now that you've shared and that you've heard everyone else's great experiences, please take two minutes to freely write about why you choose to serve others.
   ➢ Would a couple of you share what you have written?
      ▪ Who agrees, who disagrees?

❖ So, overall, what motivates you to volunteer?

❖ What are your perceptions about volunteering in terms of gender?
   ➢ Do you think more men or women volunteer?

❖ Why do you think that it is that more women volunteer than men?

❖ In what types of projects do you enjoy participating most?
   ➢ Why?

❖ Who or what motivates you to participate in these activities?

❖ Would you prefer to work on a project with all men or with both genders?
   ➢ Why?

❖ If I were putting together a project for Student Community Service, what do you think that project should look like to attract the most male participants?

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