ORGANIZATIONAL FAMILY VALUES AND HAPPINESS IN NONPROFIT ORGANIZATIONS

Aun Falestien Faletehan*
Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia
Doctoral Student, Vrije Universiteit Amsterdam, Netherlands

ABSTRACT: Existing studies of individual retention in the nonprofit organizational setting seem relatively silent on the significance of corporate family values and personal happiness, although both concepts could improve particular commitment, better collaboration, and a propensity to perform pro-social behaviour. Grounded on 32 interviews from four Indonesian nonprofit organizations, this article develops the individual retention model based on organizational family values generated by management practices. The findings show that corporate family values would lead to personal happiness, resulting in personal retention. Meanwhile, nonprofits could influence personal satisfaction and retention by generating organizational family values through certain management practices. This model has broadened our understanding of the relations between corporate values, unique perspectives, and management practices; while also contributing to HRM practitioners in managing staff and volunteers.

*Corresponding Author : aunfalestien@uinsby.ac.id

INTRODUCTION

Although dependent on volunteers, 81% of nonprofit organizations lack a formal retention strategy (Nonprofit HR, 2017). Nonprofits realize that they rely on their paid staff and volunteers, but at the same time, they are struggling to retain them for a long time. Managing unpaid workers like volunteers seems more challenging than managing paid staff (Netting et al., 2005; Rimes et al., 2017). This situation has pushed managers' creativity because volunteers tend to seek something beyond monetary rewards as their motives.

Current literature in nonprofits also indicates that retention could be studied from individual and organizational levels. Prior research emphasizes commitment, satisfaction, and motivation to understand retention issues on the personal level (Egli et al., 2011; Rehberg, 2005; Vecina et al., 2012). At the organizational level, scholars enrich our understanding of individual retention through such management practices as training (Newton et al., 2014), incentives program (Mcbride et al., 2011), task design based on personal motives (Clary et al., 1992), recognition and appreciation (Stillwell et al., 2010), and leadership (Trexler, 2014). However, the nascent literature seems relatively silent on the significance of organizational family values and happiness regarding individual retention. Like business organizations, nonprofit organizations also need to construct their family's social identity and behaviour to improve their teamwork, organizational culture, and particular commitment. Corporate family values may differ from work engagement as the latter tends to focus on personal outcomes and job-related state of mind (Joo & Lee, 2017), while organizational family values emphasize the relationship among individuals more. While organizational family values are considered as organizational beliefs and norms that could integrate all members as a family (Schwartz & Bilsky, 1987; Zwack et al., 2016), this article argues that these values could improve individual commitment and efficient communication (Lyman, 1991; Mahto et al., 2014; Tagiuri & Davis, 1996) that might impact on individual's decision to stay longer in nonprofits. Further, as an emotional state depicting a high level of individual satisfaction (Singh & Aggarwal, 2018), happiness also has a similar effect because it could trigger pro-social behaviours (Boenigk & Mayr, 2016; Tiefenbach & Holdgrün, 2014) and healthy teamwork in the workplace (Fisher, 2010).

Following these practical and research gaps, this article advances an inductive argument of the role of organizational family values and happiness in retention studies by exploring individual perspectives (i.e., paid staff and volunteer) and management practices in nonprofit organizations. It draws on the theory of planned behaviour, explaining that subjective norms and some specific factors may influence human behaviour (Ajzen, 1991), particularly in the organizational context. As a part of more extensive research in an individual retention study, this article is limited to answering two questions: (1) How does an individual perceive the organizational family values and their impact on individual happiness resulting in a decision to stay longer in nonprofit organizations?; and (2) How do nonprofit organizations encourage the emergence of family values through management practices?

This article develops two theoretical contributions using a multiple-case design covering 32 interviews from four Indonesian nonprofit organizations. First, it argues that organizational family values would lead to individual happiness, resulting in personal retention. Paid staff and volunteers are inclined to stay longer in nonprofits if they feel happy because they could benefit from organizational family values. Second, it develops the individual retention model based on corporate family values generated by management practices. Nonprofits might influence personal happiness and retention by generating corporate family values. This model has broadened our understanding of the relations between corporate values, unique perspectives, and management practices. Further, the model could help HRM practitioners retain staff and volunteers within the nonprofit organizational context.

THEORETICAL REVIEW

Organizational family values

The issue of family values remains essential and attracts many interests in academics. Scholars currently study it from political, religious, sociological, and ethical perspectives (Petersen, 2005). Within an organizational context, family business research becomes the main topic of improving corporate behaviour studies through individual, interpersonal, corporate, and societal levels of analysis. The literature in top journals has indicated a significant increase since 30 years ago (Sharma, 2004).

Family values could be understood as "being socially imparted and shared within the family" and guidelines to develop the family's social identity and behaviour (Zwack et al., 2016, p. 2). They should be deemed as beliefs that could transcend across different situations (Schwartz & Bilsky, 1987). For example, they would be just norms if they fail to be applied across any organizational setting (Zwack et al., 2016).

Discussing family values might better emphasize the family definition broadly, not just for an extended family or the so-called nuclear family that covers only individuals within the blood relationship (Petersen, 2005). Furthermore, organizational family values could be easily understood by extending family members' identification through a kinship perspective, not just family connection (Stewart, 2003). Kinship should also include individuals who have no relations by marriage or blood. It then covers various relationship types, such as "spiritual" kin, friends with mutual interests, or close colleagues (Jakimow, 2011; Peredo, 2003).

Current studies on family values focus on some particular issues. Habersham and Williams (1999) argue that the spirit of "families" could contribute to a strategic competitive advantage for an organization. Hall and Nordqvist (2008) suggest that cultural family values are essential to leadership since professional family businesses must master both formal and cultural competencies. Other studies pay attention to the transmission of artistic family values (Zwack et al., 2016), supervisor and subordinate work-family values (Thompson et al., 2006),

and the involvement of family members in nongovernmental organizations (Jakimow, 2011). Despite the nascent literature on family values, existing research tends to overlook how family values could emerge in an organization and how they could impact individual happiness and retention, especially in the context of nonprofit organizations. As known, managing individuals in the nonprofit world seems more challenging as managers have to deal with numerous unpaid workers, and individual turnover seems to keep increasing. The closest literature about them generally comes from family firm cases, and they are not directly talking about family values. Prior studies show that family firms bring a particular working nuance that could inspire individual care and loyalty (Ward, 1988). Besides, the family relationship might generate "a family language" that could help to stimulate efficient communication or unusual motivation (Tagiuri & Davis, 1996) and also increase individual integrity and commitment (Lyman, 1991; Mahto et al., 2014).

Happiness at the workplace

Studies on happiness started around 90 years ago, and the concept has still been developed from theoretical and empirical perspectives (Boenigk & Mayr, 2016). Happiness is considered a new concept in positive psychology that investigates mainly the human's good life (Farhud et al., 2014). It is commonly defined as "a subjective state of mind characterized by enjoyment and contentment reflecting an individual's overall subjective well-being" (Zhang & Chen, 2019, p. 1306). Happiness is "a state of a high level of satisfaction with life coupled with a high level of positive and low level of negative affect" (Singh & Aggarwal, 2018, p. 1440).

Scholars use the terms happiness and subjective well-being interchangeably (Boenigk & Mayr, 2016; De Strecke et al., 2015; Joo & Lee, 2017; Singh & Aggarwal, 2018). However, prior research classifies happiness into hedonic and *eudaimonic* views (Ryan & Deci, 2001). The first views are associated with subjective well-being, which is usually connected to life satisfaction, such as relationships, health, leisure or work, and having more pleasant feelings. The hedonic views might be considered a dominant perspective in reality as people could quickly grasp the ideas of pleasure attainment and pain avoidance. It is a kind of simplistic way to define happiness. While according to a philosophical argument, *eudaimonic* views cover an individual's involvement in pursuing meaningful work for helping others and continued personal development based on their talents and self-concordant goals (Fisher, 2010; Ryan & Deci, 2001; Ryff & Singer, 2008). It means that happiness is deemed "as flourishing or disclosing one's potentiality", as Aristotle, the Greek philosopher, believed (Aydin, 2012).

A growing literature on happiness has emerged, and scholars have made a substantial connection between happiness and other relevant constructs such as physical activity (Zhang & Chen, 2019), religiosity (Rizvi & Hossain, 2017), psychological capital (Kawalya et al., 2019), anger management (Sloan, 2012), health (Farhud et al., 2014), and pro-social behaviour (Boenigk & Mayr, 2016; Tiefenbach & Holdgrün, 2014). Further, the study of happiness in the workplace

also takes a significant place in organizational behaviour research, although empirical studies about it are still lagging (Joo & Lee, 2017). Recent research in the corporate context has indicated that happiness could be measured at transient level (e.g., mood, emotion, state intrinsic motivation), personal level (e.g., job satisfaction, work engagement, affective organizational commitment), and unit level (e.g., collective job satisfaction, group mood). Studies of happiness at the workplace discuss the story of an individual's well-being and the state of group-level citizenship behaviour, which is about how workers could feel happy working together as a group (Fisher, 2010).

It seems that happiness at the workplace might relate strongly to retention issues, which means that happy workers tend to stay longer in the organization. However, there are still a few existing studies that discuss this issue. Most current studies are not conducted in nonprofit organizations. Wang and Yang (2016) show the linkage between ethical leadership, happiness and turnover intention. Stercke et al. (2015) also raise the relationship between joy and retention topics in retaining teachers within educational settings. Future research on satisfaction and retention should be increased to enrich our understanding of the significance of joy in human resource management and organizational behaviour (Joo & Lee, 2017), especially in the nonprofit corporate setting.

Individual retention in the nonprofit organizational context

In the nonprofit organizational setting, retaining paid staff and volunteers has become a sustained problem that managers must deal. High dropout rates and workforce instability are crucial problems in volunteer retention (Chacón et al., 2007). Managing volunteers seems more complicated and needs different strategies than managing paid staff (Netting et al., 2005; Rimes et al., 2017). Within nonprofit organizations, volunteers could be metaphorically seen as "customers" and must be treated well. These typical customers will always seek, look at, buy and pay for what organizations produce (Wilson & Pimm, 1996). Further, after they purchase something, their loyalty to the organisation makes them buy again (Wisner et al., 2005).

Retention emphasizes the continuation of service delivery or donation behaviour by a volunteer. Here, a volunteer makes a conscious decision to work or not to work. Retention can be seen from finishing work duration and willingness to serve other social projects. McBride et al. (2011, p. 852) define retention as "completion of the term of service and examining time commitment by the intensity and duration of the service." At its most superficial level, volunteer retention is "purely a matter of making volunteers feel good about their assignment and themselves. If the experience is satisfying, the volunteers will continue to want to participate again" (Lynch, 2000, p. 1). It can be explained through the theory of planned behaviour, proposing that repeated behaviour is mainly influenced by the strength of a person's intention to perform it. The choice is pushed by attitudes, subjective norms and self-efficacy (van Dongen, 2015).

The dilemma of managing nonprofits' human capital has encouraged scholars to study the topic of volunteer retention in-depth. The existing studies about volunteer retention focus on a few specific aspects of retaining volunteers. They were primarily designed to learn only one or two potential predictors in isolated ways within both individual and organizational factors.

On the individual level, commitment, satisfaction, and motivation are essential factors that impact volunteer retention. Those factors have been popular research subjects. In general, some empirical studies indicated that volunteers could remain longer in nonprofits if they have an outstanding personal commitment (Dorsch et al., 2002; Egli et al., 2011; Huber, 2011; Hyde et al., 2014; Sefora & Mihaela, 2016; Vecina et al., 2012). Also, according to some empirical papers, work satisfaction has played a significant role in maintaining volunteer retention (Egli et al., 2011; Hyde et al., 2014; Lynch, 2000; Vecina et al., 2012). For nonprofit volunteers, work satisfaction does not only relate to monetary matters. Volunteers are seen to enjoy the pleasure of the work and the work context itself because it is aligned with their intrinsic values (Benz, 2005). For example, happiness can be obtained by feeling connected with the organization. Feeling a positive connection with other colleagues may influence the emergence of happy volunteers who eventually wish to continue their volunteering activities (Lynch, 2000). Satisfaction has a strong linkage with motivation. Motivation is crucial in nonprofits. It is argued that someone with high altruistic motivation tends to volunteer for a long time (Rehberg, 2005). This intrinsic motivation could arise from humanitarian values, the nonprofit's mission, the desire to produce quality service, social factors, career factors, or positive feelings of self (Benz, 2005; Yoshioka et al., 2007). Also, religious tradition and belief systems provide intrinsic motivation (Rehberg, 2005). Some indicate that increases in religiosity and spiritual support are associated with increases in volunteer activities over time (Chao Guo et al., 2013; Kamanga et al., 2014; Krause, 2015).

At the organizational level, the factors related to volunteer retention are pretty diverse, including various management practices. They have learning opportunities like mentoring, training and professional development (Huber, 2011; Hunter & Rollins, 2010; Newton et al., 2014), supporting personal growth in a career path (Yoshioka et al., 2007), incentives programs such as allowances, stipends and provision of transport (Aldridge, 2003; Mcbride et al., 2011; Shrader, 2012), work engagement (Vecina et al., 2012) task or job design (Egli et al., 2011) by aligning volunteers' motives with the form of given tasks (Clary et al., 1992), adequate supervision (Flood, 2005), recognition and appreciation (Stillwell et al., 2010), orientation programs (Cuskelly et al., 2005), leadership (Aldridge, 2003; Trexler, 2014) and fun factor (Aldridge, 2003).

Prevailing research has made a significant contribution to volunteer retention studies. Yet, the nascent literature on volunteer retention seems to overlook the organizational family values and happiness in the day-to-day relationship among individuals. This study is then designed to explore how nonprofits could develop their family values to find individual happiness that could increase personal retention.

METHODOLOGY

This study is a part of more extensive qualitative research about individual retention in nonprofit organizations. The general findings have shown that individuals feel happy to stay longer for many reasons (i.e., individual and organizational motives); one of the substantial reasons is organizational family values. This article then focuses on this issue to fill the research gap by exploring our rich dataset. This article aims to answer two questions: (1) How does an individual perceive the organizational family values and their impact on individual happiness resulting in a decision to stay longer in nonprofit organizations?; and (2) How do nonprofit organizations encourage the emergence of family values through management practices?

The research adopted a multiple case study design to produce more robust and generalizable theories across cases (Eisenhardt, 1989; Eisenhardt & Graebner, 2007) and employed two different units of analysis: individual perspectives and management practices, to develop a broader perspective (Yin, 1994). This article selected cases from four nonprofit organizations in Indonesia, a developing country with the highest volunteering time scores among other countries worldwide (CAF, 2018). Four selected nonprofits had been active for at least eight years. The data came from 32 interviews that took around 40 minutes on average. Each case of nonprofits was represented by eight informants, ranging from managers and senior volunteers having a minimum of five years of working experience. There were specific criteria for informants to ensure that informants had relevant sources of knowledge (Mays & Pope, 1995). This work also applied a representative distribution of age, gender, and occupation outside volunteering tasks, resulting in a diverse set of informants' profiles.

This article's analytical strategy was based on inductive grounded-theory procedures to bring up new meanings of individual perspectives and management practices from the data (Corbin & Strauss, 1990; Suddaby, 2006). It maximized QSR Nvivo 12 Plus software to store, code, and analyze all interview transcripts. Initially, it created open coding as the 1st-order categories by using informants' words. It then integrated principles into more abstract classes, which were 2nd-order theoretical themes. Ultimately, it achieved some grouped aggregate dimensions as our data structure (Gioia et al., 2013).

RESULTS

As mentioned earlier, this article is part of more extensive research on individual retention in nonprofit organizations. Part of the findings has demonstrated that one of the reasons could make individuals feel comfortable in nonprofit organizations. However, they do not get the financial benefits because of organizational family values. This article is then written specifically: to discover how nonprofits could foster family values so each individual would be happy and increasingly attached to the host organizations. Therefore, this article will focus more on describing two things. First, how does an individual perceive the organizational family values and their impact on happiness, resulting in a

decision to stay longer in nonprofit organizations? Second, how do nonprofit organizations encourage the emergence of family values through management practices?

Individual perspectives of organizational family values and happiness

The results of our study reveal that some individuals feel happy to be managers and volunteers for years in nonprofits because of the family values embedded in daily organizational activities. They think that family values in the organization should include six principles. First, every individual could feel comfortable. Second, every individual could feel accepted in the organizational environment. Third, everyone plays a role as a family. Fourth, everyone upholds the value of mutual respect and assistance. Fifth, informal corporate culture. Sixth, Each individual considers host organizations as their second home. We develop Figure 1 to illustrate the individual perspectives of corporate family values and happiness that could encourage staff and volunteers to stay longer in nonprofits.
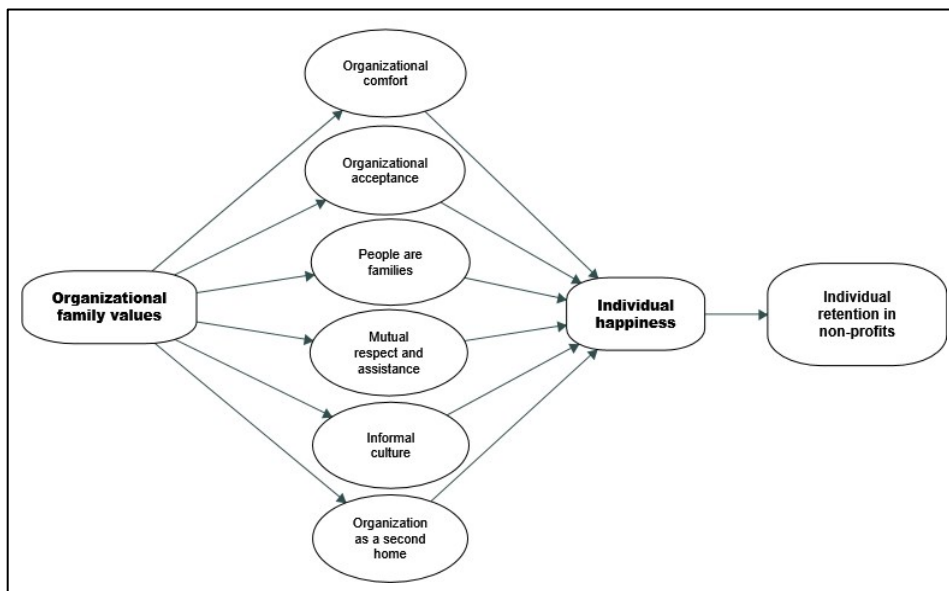

Figure 1. Individual perspectives of organizational family values, happiness, and retention (Source: Personal collection)

The first essential principle about family values that could influence individual happiness is organizational comfort. Based on interviews, individuals could feel comfortable because they find a high tolerance among various types of personalities and groups in the organization. Besides, they also feel comfortable because there is no pressure from management. Managers are inclined to use a persuasive approach to motivate staff and volunteers. A volunteer said: "*When there are tasks that are not aligned with the organizational target, we will not get a penalty. So we can work relaxed anyway. We feel no burden at all. It's like dealing with your own family*" *(Ind-31, case 4).* This situation is quite a dilemma. The absence of pressure sometimes makes the task implementation ineffective because individuals may belittle their responsibilities. But on the other hand, pressure

from management could also make individuals feel uncomfortable and leave the organization, especially volunteers who do not get paid and without a formal employment contract.

Additionally, individuals could find happiness because they feel accepted in the organizational environment by both colleagues and managers. Two of the four nonprofit organizations this article studied are considered to have a high level of individual diversity, ranging from differences in religion, ethnicity, educational background, and economic status. Yet, they succeeded in managing the variety, so individuals felt contented and accepted. One senior volunteer with a physical disability told a nice story: "*This world of volunteerism could make me accepted, even though I am a person with a disability. There was a time when I narrowly thought that if I helped to volunteer in disaster places, maybe I would be underestimated and considered unable to help others, given the design of the tasks that required physical labour, such as lifting goods or carrying victims. But after I joined this organization, there were many things I could contribute.*

An example is in the education or environmental sectors. Those might not relate to the disaster sector but are still within the volunteering scope. My volunteer colleagues also support me " *(Ind-6, case 1).* Many stories from the field illustrate how marginalised individuals could still feel at home in the organization because of feeling accepted by the environment. Organizational acceptance is very crucial to constitute corporate family values. It makes wealthy individuals not be arrogant towards individuals who have economic limitations. All of them uphold the importance of equality to hinder an individual to feels inferior to other colleagues.

The third aspect of organizational family values is the mutual perception that all people in the host organization are like their own families. It could be noticed from the closeness level of relations and the intense communication among them. Some nonprofits this article studied have a tradition that everybody would call their colleagues by the calling names commonly used in a real family, such as brother, sister, uncle, and the like. A senior volunteer said: "*I found a family in this organization. I have many relatives here. I could learn new knowledge from this place. Maybe I will never forget it and not leave this organization even though I am married. Later I will instead introduce this organization to my nuclear family. Here, everything has become like a family. We want to be spoiled; we want to cry; we want to be sad; we want to be scolded; we want to be happy; all feelings have already become mixed. I always want to be not far from this family*" *(Ind-9, case 2).* Our data indicate that nonprofit organizational culture tends to integrate all individuals into an extended family. Individuals find a new family in this organization and introduce their biological family to a new family in the host organization.

Furthermore, the absence of perception about family ties in nonprofits might affect individual happiness. Several informants express their desire to leave when they do not find the spirit of a family in nonprofits. Discrimination of the treatment between members or disharmony in individual communication is some examples that could appear.

Next, organizational family values could also be perceived through mutual respect and assistance among individuals in nonprofits. Every individual feels responsible when their brothers or sisters are struggling with problems as if a family relationship. They will be worried if they do not see their fellow volunteers for a long time. They incline to help one another, or at least not to bother colleagues who have problems by decreasing their workload relating to the organization. It is a minor form of respect and attention; it gives individuals privacy and time to solve their problems. However, in general, individuals in nonprofit organizations can solve their problems through a family approach. A volunteer said: "*I am delighted to be a volunteer here because we help each other. For example, when working on my thesis, I was given work leave for two weeks to focus on my academic matter. They understood my situation, prayed for me and did not contact me during the periods. Then, when I got married, they all visited me although the venue was very far from their homes*" *(Ind-6, case 1)*. Several patients also show that nonprofits assist individuals with financial problems.

A volunteer stated: "*The spirit of family here is very high. For example, I was not working last December because I resigned from the bank. So from mid-December to early February, I automatically had no income. Until I opened this small restaurant, I felt financially supported and assisted by colleagues, including establishing this restaurant. There are no difficulties in this life*" *(Ind-31, case 4)*.

The flourishing informal culture in nonprofits is the fifth organizational family value that makes individuals happy. Based on our findings, almost all individuals in nonprofits, especially volunteers, tend to prefer the informal nuance rather than the traditional or hierarchical culture. They like flexible working hours, working without standard uniforms, and an atmosphere of discussion or meetings that are not too ceremonial. A volunteer said: "It's not too formal here. It is relaxed like that. Our leaders also like to hang around *with us. So the working atmosphere is very laid-back*" *(Ind-30, case 4)*. Another said: "*We are happy if we have an event that does not need to be very rigid or formal, such as an informal meeting and organizing a barbeque together*" *(Ind-12, case 2)*. Another volunteer added: "*Once, the workplace rule was set up like an office, the real one. So there were fixed working hours. We had to wear trousers as formal officers wear. So all volunteers had to dress politely. Eventually, it became a rigid working atmosphere. It was ever practised and very uncomfortable. It turned out that no volunteers were coming to the office. Then many volunteers resigned. We have realized that we are well suited to a relaxed tradition, informal culture*" *(Ind-32, case 4)*.

The last individual perspective about family values in nonprofits is that they regard the host organization as their second home. The organization has functioned as a home for the whole family. A staff said: "*This organization can always be used as a place to go home. We often gather here. It makes us happy and comfortable*" *(Ind-11, case 2)*. Based on our data, few individuals even make their host organizations a good home. They have their office keys, a particular room for rest, and full access for 24 hours. A small number of them, especially those who are still not married, spend more time in the organization than at home.

Management practices about organizational family values

The findings conclude that nonprofits could inspire the emergence of family values in their organizations through five management practices. As outlined in Figure 2, those practices are building organizational family culture, fostering group solidarity and collaboration, organizing recreational activities that could integrate all individuals as an extended family, organizing routine informal meetings, and providing exceptional training related to the values of family.

Building an organisational family culture is the most prominent management practice that could trigger family values. All four nonprofits this article studied seem capable of stimulating corporate family culture through the instalment of eight values: equality, communication, mutual respect, mutual support, care, leniency, mutual sacrifice, and openness.

The managers provide an example of instilling the value of equality through the habit of not discriminating among diverse individuals in the organization. Although some individuals are more senior, affluent, or intelligent, managers must treat all individuals similarly. All members have the same rights and can get along with everyone. A volunteer working as a janitor said: *"I don't have a vehicle, and my manager arranges everything. So every time this organization holds an event, I am always driven home by those rich volunteers. Just imagine. A janitor finally could ride a luxury car like Alphard; sometimes, I sit in a BMW car. In the car, we talk casually. It's our culture"* (Ind-21, case 3).
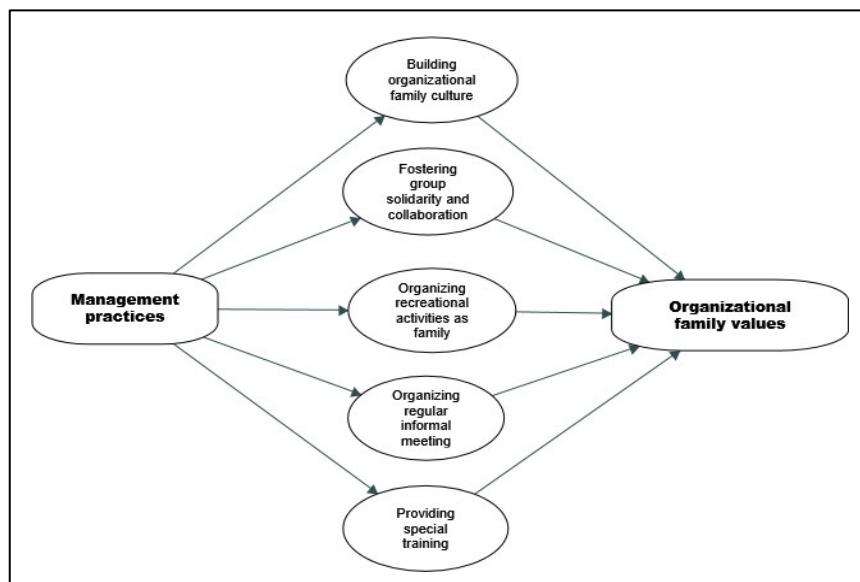

Figure 2. Management practices about family values-instillment in nonprofit organizations (Source: Personal collection)

The managers also play a role in shaping practical communication values by intensifying every individual connection in the organization, especially between paid staff and volunteers. Furthermore, most nonprofits also habituate their members to behave as a close family, such as greeting other colleagues with the calls of brother, sister, or uncle. In addition to using a family language to connect

them, nonprofits also manage to instil respect values toward older organization members. This small habit eventually leads to another family cultural value, mutual respect. Everyone should respect each other even though they have various backgrounds in terms of religion, ethnicity, social status, and educational experiences.

Besides, the findings report that managers could instil mutual support and collaborative care values among individuals to shape an organizational family culture. Thus, all individuals become familiar with helping each other in any situation. The managers become role models of caring for other individuals even outside working hours. The family relationship cannot be limited to office hours in the nonprofit organisational setting. Individuals try to help each other even with small things outside working hours. A volunteer stated: "*Our sense of kinship is powerful. We have a story. A husband is out of town due to an assignment from the office. Then, his wife at home is worried because she can't go out to buy something [They come from a traditional family holding a belief that a wife can only go out if her husband gives permission]. Hence, we help the wife. Of course, they are sending our other colleagues who are also women, so that the wife could be comfortable*" (Ind-4, case 1). At the highest level, this behaviour could help the organisation's emergence of mutual sacrifice values. Because feeling considered a part of a close family, individuals are willing to sacrifice their interests only to help their colleagues who experience some problems.

Moreover, nonprofits could build an organizational family culture by instilling leniency values by reducing the pressure of the tasks given. The managers try not to provide penalties when volunteers are less able to do their jobs properly. The humorous atmosphere in the organization is also conducive to stimulating these values. Openness values also strengthen an organizational family culture because the managers are very open to staff and volunteers. The managers encourage everyone to speak out without feeling pressured.

The second management practice that shapes organizational family values is fostering group solidarity and collaboration. This could be started by motivating individuals to get used to working in small groups. The managers initially train organizational members to better adapt to interacting in small teamwork. All individuals are then required to be familiar with other colleagues. The managers facilitate this introductory process through scheduled activities or informal meetings. In addition, nonprofits foster a sense of brotherhood among individuals through the intensity of communication and mutual assistance outside working hours. Attending other colleagues' weddings, eating together at a restaurant, and picking up colleagues from their homes are some examples of activities outside working hours that could influence cohesive team collaboration within working hours.

Nonprofits also develop organizational family values through organizing recreational activities involving families of staff or volunteers. The data shows that individuals feel happier when engaging in everyday corporate actions such as travelling, hiking, or barbeque parties. Occasionally, nonprofits invite families of staff and volunteers to attend a family gathering event organized by nonprofits. A manager said: "*Here, we organize a family gathering event at least once*

yearly. This activity could call the soul of their volunteerism, so they continue to participate in our organization. They constantly feel called because we have extreme values of kinship or brotherhood" (Ind-1, case 1).

Next, building organizational family values could also be driven by management practices such as organizing informal meetings regularly between staff and volunteers. In nonprofit organizations, individuals prefer something every day that might appear in meeting sessions, day-to-day communication, the use of organizational attributes, or during task implementation. A volunteer said: *"What makes me feel have a good emotional bond with this organization is because of a healthy relationship with the people here. We often meet and chat casually, even for trivial matters. Sometimes we gather at the house of volunteers or staff. So we know each other; it's like a family"* (Ind-23, case 3). Our data indicate that volunteers and staff dislike something formal or ceremonial. Conversely, a relaxed organizational atmosphere could make individuals feel comfortable because they freely express their feelings anytime and believe they are a part of a family in the organization. The last management practice that benefits from arousing organizational family values are organizing specific training related to these values. Nonprofits might provide thorough training in recruitment and selection or collect it periodically for their members as part of an individual development program. A manager and a volunteer said: *"We have a special humanist culture training. It has a philosophical purpose so volunteers can behave according to our teachings. The training teaches us how to behave, eat, and so on.*

As you can see here, we all eat together with the same bowl and bottle. It shows no significant differences between the rich and the poor. If they don't get training, our wealthy volunteers, who are entrepreneurs' wives, might use their luxury goods during any activities here. Almost all their bags are famous brands, like Hermes" (Ind-17, case 3). The training emphasizes the importance of family values in the organization so that all parties can feel happy and work together.

DISCUSSION

Based on the findings, attending to the perspective of the theory of planned behaviour (Ajzen, 1991), this article argues that nonprofits could retain their members by helping them to find individual happiness. Previous research confirms that individuals may stay longer in nonprofits if they have an exemplary commitment (Dorsch et al., 2002; Hyde et al., 2014), satisfaction (Egli et al., 2011; Vecina et al., 2012), and motivation (Rehberg, 2005; Yoshioka et al., 2007). Thus, this article also strongly suggests that individual happiness could play the same role, although a few earlier research studies in for-profit organizations have already supported this argument (De Strecke et al., 2015; Wang & Yang, 2016).

A study of individual retention in nonprofits could utilize organizational family values as a potential trigger that makes individuals feel happy, thus resulting in their retention, as displayed in the model of Figure 3. We develop the model to propose a specific mechanism of individual retention that integrates organizational values, personal perspectives, and management practices. In the

current trend indicating high turnover and a lack of retention strategies (Chacón et al., 2007; Netting et al., 2005; Rimes et al., 2017), nonprofits could have organizational members willing to stay longer if they feel happy. Individual happiness might be provoked by corporate family values attached to the organization, while nonprofits play a significant role in shaping these values by providing certain management practices. In short, it is concluded that nonprofits' management practices are one of the essential factors that could drive individuals to find happiness. Furthermore, it is also believed that the conceptual model of this article has some theoretical contributions.
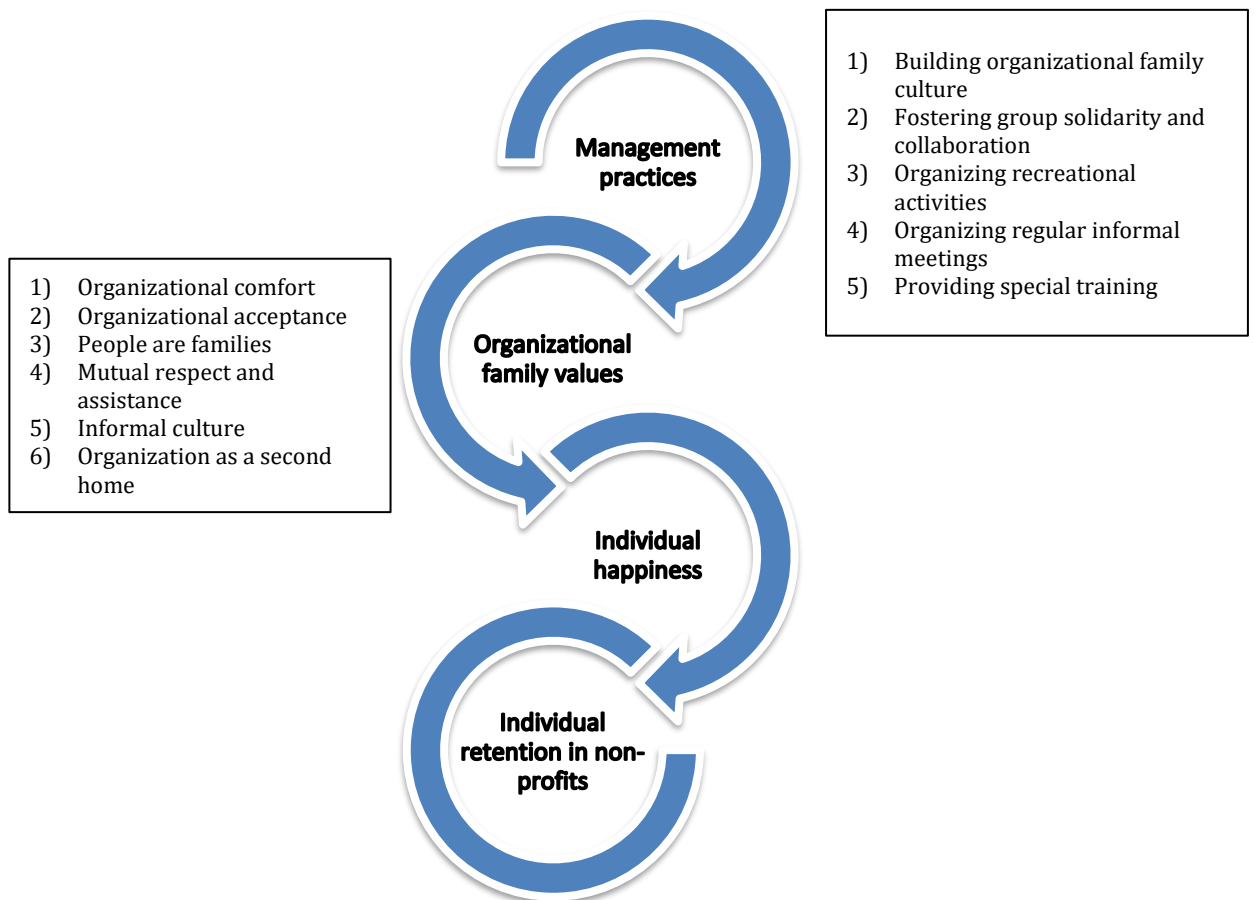

Figure 3. The individual retention model based on personal happiness, organizational family values, and management practices
(Source: Personal collection)

First, this study demonstrates that family values could benefit human resource management strategies for nonprofit organizations. Current researches on for-profit organizations, particularly on family firms, explain that family values could positively impact organizational competitive advantage (Habbershon & Williams, 1999), leadership (Hall & Nordqvist, 2008), corporate communication (Tagiuri & Davis, 1996), and commitment (Lyman, 1991). This research contributes to nonprofit management literature by showing that organizational family values could influence individual retention. The findings

enrich the existing studies of family values that paid staff and volunteers might stay longer in nonprofits because they feel happy with the organizational family values. However, other future research in a comparative study of the relations between family values and individual retention in for-profit and nonprofit organizations is also recommended.

Second, the findings pay attention to individual perspectives of organizational family values. Staff and volunteers in nonprofits could sense and identify the meaning of family values such as corporate comfort, organizational acceptance; people are families, mutual respect and assistance, informal culture, and organization as a second home. This article contributes to the literature by explaining what might underlie family values in an organizational context. The general studies seem silent on this issue. It is also recommended to conduct other studies to explore a similar study in a business organizational context to understand the typical pattern of family values between for-profit and nonprofit organizations. This article tries not to regard corporate family values as norms (Schwartz & Bilsky, 1987; Zwack et al., 2016), so other works could apply these findings across any corporate setting.

Third, in the setting of nonprofits, this article suggests that individual happiness is strongly related to organizational family values. As mentioned earlier, individuals might stay due to their joy. Yet, satisfaction could be driven by corporate family values. This article introduces this proposition to improve the current literature on pleasure in the workplace. So far, the nascent literature mentions the linkage of satisfaction with other constructs such as physical activity (Zhang & Chen, 2019), religiosity (Rizvi & Hossain, 2017), psychological capital (Kawalya et al., 2019), anger management (Sloan, 2012), health (Farhud et al., 2014), and pro-social behaviour (Boenigk & Mayr, 2016; Tiefenbach & Holdgrün, 2014). Hence, this study contributes to developing the connection map of the happiness concept with other important issues within an organizational context.

Fourth, organizational family values can be generated by nonprofits. This article introduces some management practices that could instil corporate family values into individuals. Nonprofits could nurture these values by building corporate family culture, fostering group solidarity and collaboration, organizing recreational activities, regular informal meetings, and providing special training. The findings should develop the literature of nonprofit organization studies, especially in human resource management and organizational behaviour topics. As a practical contribution, the results also assist nonprofit HRM practitioners in developing individual retention strategies by shaping corporate family values in their day-to-day activities.

FURTHER STUDY

Organizational family values and individual happiness are significant in a retention study. Both are linked to each other and related to the individual's perspectives to stay longer in nonprofits. This article also pays attention to the role of management practices in instilling organizational family values that lead

to individual happiness and thus result in their retention. The findings are based on a more extensive qualitative study of personal retention that primarily does not focus on the issues of family values and happiness. The study uses an open question of why individuals could stay longer in nonprofits. Although both concepts appear prominently in the study results, it seems that it becomes the limitation of this article. The findings might be more prosperous if our dataset is grounded in family values and happiness research. Hence, this article recommends other future studies to follow up on these findings since they have set up a theoretical foundation on this issue.

ACKNOWLEDGMENT

REFERENCES

Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes*, *50*(2), 179–211. https://doi.org/10.1016/0749-5978(91)90020-T

Aldridge, M. (2003). The way ahead development of effective recruitment and retention strategies for volunteer fire services. In *AFAC Volunteer Management Paper*.

Aydin, N. (2012). A grand theory of human nature and happiness. *Humanomics*, *28*(1), 42–63. https://doi.org/10.1108/08288661211200988

Benz, M. (2005). Not for the profit, but for the satisfaction? - Evidence on worker well-being in nonprofit firms. *KYKLOS*, *58*(2), 155–176. https://doi.org/10.1111/j.0023-5962.2005.00283.x

Boenigk, S., & Mayr, M. L. (2016). The happiness of giving: Evidence from the German socioeconomic panel that happier people are more generous. *Journal of Happiness Studies*, *17*(5), 1825–1846. https://doi.org/10.1007/s10902-015-9672-2

CAF. (2018). *Charities Aid Foundation (CAF) world giving index 2018: A global view of giving trends*.

Chacón, F., Vecina, M. L., & Dávila, M. C. (2007). The three-stage model of volunteers' duration of service. *Social Behavior and Personality: An International Journal*, *35*(5), 627–642. https://doi.org/10.2224/sbp.2007.35.5.627

Chao Guo, J.Webb, N., Abzug, R., & Peck, L. R. (2013). Religious affiliation, religious attendance, and participation in social change organizations. *Nonprofit and Voluntary Sector Quarterly*, *42*(1), 34–58.

Clary, E. G., Snyder, M., & Ridge, R. (1992). Volunteers' motivations: A functional strategy for the recruitment, placement, and retention of volunteers. *Nonprofit Management and Leadership*, *2*(4), 333–350. https://doi.org/10.1002/nml.4130020403

Corbin, J. M., & Strauss, A. L. (1990). Grounded theory research: Procedures, canons, and evaluative criteria. *Qualitative Sociology*, *13*(1), 3–21.

https://doi.org/10.1007/BF00988593

Cuskelly, G., Taylor, T., Hoye, R., & Darcy, S. (2005). *Volunteers in community rugby*.

De Stercke, J., Goyette, N., & Robertson, J. E. (2015). Happiness in the classroom: Strategies for teacher retention and development. *Prospects*, *45*(4), 421–427. https://doi.org/10.1007/s11125-015-9372-z

Dorsch, K. D., Riemer, H. A., Sluth, V., & Paskevich, D. M. (2002). *What affects a volunteer's commitment?*

Egli, B., Schlesinger, T., Candan, H., & Nagel, S. (2011). Commitment and volunteer job satisfaction as determinants for the intention to remain a volunteer in sports clubs. In H. Gammelseater & G. Bielons (Eds.), *Commitment in Sport Management (Book of Abstracts 19th EASM European Sport Management Conference)* (pp. 493–494). GB Creation & Advice Consulting.

Eisenhardt, K. M. (1989). Building theories from case study research. *The Academy of Management Review*, *14*(4), 532–550. https://doi.org/10.2307/258557

Eisenhardt, K. M., & Graebner, M. E. (2007). Theory building from cases: Opportunities and challenges. *Academy of Management Journal*, *50*(1), 25–32. https://doi.org/10.5465/AMJ.2007.24160888

Farhud, D. D., Malmir, M., & Khanahmadi, M. (2014). Happiness & health: The biological factors- systematic review article. *Iranian Journal of Public Health*, *43*(11), 1468–1477.

Fisher, C. D. (2010). Happiness at work. *International Journal of Management Reviews*, *12*(4), 384–412. https://doi.org/10.1111/j.1468-2370.2009.00270.x

Flood, J. P. (2005). Managing volunteers: Development and implementing an effective program. In J. G. Peden & R. M. Schuster (Eds.), *Proceedings of the 2005 northeastern recreation research symposium* (pp. 80–88). USDA Forest Service, Northeastern Research Station.

Gioia, D. A., Corley, K. G., & Hamilton, A. L. (2013). Seeking qualitative rigor in inductive research: Notes on the Gioia methodology. *Organizational Research Methods*, *16*(1), 15–31. https://doi.org/10.1177/1094428112452151

Habbershon, T. G., & Williams, M. L. (1999). A resource-based framework for assessing the strategic advantages of family firms. *Family Business Review*, *12*(1), 1–25. https://doi.org/10.1111/j.1741-6248.1999.00001.x

Hall, A., & Nordqvist, M. (2008). Professional management in family businesses: Toward an extended understanding. *Family Business Review*, *21*(1), 51–69. https://doi.org/10.1111/j.1741-6248.2007.00109.x

Huber, E. (2011). *Adult volunteer retention in an after-school garden club setting: A case study*. Kansas State University, Manhattan.

Hunter, A., & Rollins, R. (2010). Motivational factors of environmental conservation volunteers. In S. Bondrup-Nielsen, K. Beazley, G. Bissix, D. Colville, S. Flemming, T. Herman, M. McPherson, S. Mockford, & S. O'Grady (Eds.), *Ecosystem Based Management: Beyond Boundaries. Proceedings of the Sixth International Conference of Science and the Management of Protected Areas* (Issue May 2007, pp. 21–26).

Hyde, M. K., Dunn, J., Bax, C., & Chambers, S. K. (2014). Episodic volunteering

and retention: An integrated theoretical approach. *Nonprofit and Voluntary Sector Quarterly*, *45*(1), 45–63. https://doi.org/10.1177/0899764014558934

Jakimow, T. (2011). Family involvement in small, local nongovernmental organizations. *Nonprofit Management and Leadership*, *22*(1), 21–35. https://doi.org/10.1002/nml.20038

Joo, B. K., & Lee, I. (2017). Workplace happiness: work engagement, career satisfaction, and subjective well-being. *Evidence-Based HRM*, *5*(2), 206–221. https://doi.org/10.1108/EBHRM-04-2015-0011

Kamanga, J., Bwalya, R., & Fumpa, H. (2014). *Retention of community volunteers in the Corridors of Hope (COH) III program in Zambia* (Issue August 2013).

Kawalya, C., Munene, J. C., Ntayi, J., Kagaari, J., Mafabi, S., & Kasekende, F. (2019). Psychological capital and happiness at the workplace: The mediating role of flow experience. *Cogent Business and Management*, *6*(1), 1–13. https://doi.org/10.1080/23311975.2019.1685060

Krause, N. (2015). Assessing the religious roots of volunteer work in middle and late life. *Research on Aging*, *37*(5), 439–463. https://doi.org/10.1177/0164027514541703

Lyman, A. R. (1991). Customer service: Does family ownership make a difference? *Family Business Review*, *4*(3), 303–324. https://doi.org/10.1111/j.1741-6248.1991.00303.x

Lynch, R. (2000). Volunteer retention and feelings of connection. *E-Volunteerism: The Electronic Journal of the Volunteer Community*, *1*, 1–10.

Mahto, R. V., Davis, P. S., & Khanin, D. (2014). Continuation commitment: Family's commitment to continue the family business. *Journal of Family and Economic Issues*, *35*(2), 278–289. https://doi.org/10.1007/s10834-013-9367-y

Mays, N., & Pope, C. (1995). Qualitative research: Rigour and qualitative research. *BMJ*, *311*(6997), 109–112. https://doi.org/10.1136/bmj.311.6997.109

Mcbride, A. M., Gonzales, E., Morrow-Howell, N., & Mccrary, S. (2011). Stipends in volunteer civic service: Inclusion, retention, and volunteer benefits. *Public Administration Review*, *71*(6), 850–858. https://doi.org/10.1111/j.1540-6210.2011.02419.x

Netting, F. E., O'Connor, M. K., Thomas, M. L., & Yancey, G. (2005). Mixing and phasing of roles among volunteers, staff, and participants in faith-based Programs. *Nonprofit and Voluntary Sector Quarterly*, *34*(2), 179–205. https://doi.org/10.1177/0899764005275204

Newton, C., Becker, K., & Bell, S. (2014). Learning and development opportunities as a tool for the retention of volunteers: A motivational perspective. *Human Resource Management Journal*, *24*(4), 514–530. https://doi.org/10.1111/1748-8583.12040

Peredo, A. M. (2003). Nothing thicker than blood? commentary on "help one another, use one another : toward an anthropology of family business." *Entrepreneurship Theory and Practice*, *27*(4), 397–400.

Petersen, D. L. (2005). Genesis and family values. *Journal of Biblical Literature*, *124*(1), 5–23. https://doi.org/10.2307/30040988

Rehberg, W. (2005). Altruistic individualists: Motivations for international

volunteering among young adults in Switzerland. *Voluntas*, *16*(2), 109–122. https://doi.org/10.1007/s11266-005-5693-5

Rimes, H., Nesbit, R., Christensen, R. K., & Brudney, J. L. (2017). Exploring the dynamics of volunteer and staff interactions. *Nonprofit Management and Leadership*, *28*(2), 195–213. https://doi.org/10.1002/nml.21277

Rizvi, M. A. K., & Hossain, M. Z. (2017). Relationship between religious belief and happiness: A systematic literature review. *Journal of Religion and Health*, *56*(5), 1561–1582. https://doi.org/10.1007/s10943-016-0332-6

Ryan, R. M., & Deci, E. L. (2001). On happiness and human potentials: A review of research on hedonic and eudaimonic well-being. *Annual Review of Psychology*, *52*(1), 141–166. https://doi.org/10.1146/annurev.psych.52.1.141

Ryff, C. D., & Singer, B. H. (2008). Know thyself and become what you are: A eudaimonic approach to psychological well-being. *Journal of Happiness Studies*, *9*(1), 13–39. https://doi.org/10.1007/s10902-006-9019-0

Schwartz, S. H., & Bilsky, W. (1987). Toward a universal psychological structure of human values. *Journal of Personality and Social Psychology*, *53*(3), 550–562. https://doi.org/10.1037/0022-3514.53.3.550

Sefora, N. (Sana) M., & Mihaela, T. T. (2016). Volunteers trust in organizational mission, leadership and activities effieciency. In A. GIURGIU, A.-D. Bădulescu, S.-A. Bodog, N.-G. Bugnar, & I.-G. Țara (Eds.), *The Annals of The University of Oradea: Economic Sciences* (Vol. 25, Issue July 2016, pp. 995–1001).

Sharma, P. (2004). An overview of the field of family business studies: Current status and directions for the future. *Family Business Review*, *17*(1), 1–36. https://doi.org/10.1111/j.1741-6248.2004.00001.x

Shrader, K. W. (2012). *Improving the recruitment and retention of volunteer firefighters within the Martinsville Fire and EMS department*.

Singh, S., & Aggarwal, Y. (2018). Happiness at work scale: Construction and psychometric validation of a measure using mixed method approach. *Journal of Happiness Studies*, *19*(5), 1439–1463. https://doi.org/10.1007/s10902-017-9882-x

Sloan, M. M. (2012). Controlling anger and happiness at work: An examination of gender differences. *Gender, Work and Organization*, *19*(4), 370–391. https://doi.org/10.1111/j.1468-0432.2010.00518.x

Stewart, A. (2003). Nothing thicker than blood? commentary on "help one another, use one another : toward an anthropology of family business." *Entrepreneurship Theory and Practice*, *27*(1), 383–396. https://doi.org/10.1111/1540-8520.00016

Stillwell, M., Culp, K., & Hunter, K. (2010). The volunteer recognition program model: Providing volunteer recognition throughout the year introduction. *Journal of Extension*, *48*(3), 1–7.

Suddaby, R. (2006). From the editors: What grounded theory is not. *Academy of Management Journal*, *49*(4), 633–642.

Tagiuri, R., & Davis, J. (1996). Bivalent attributes of the family firm. *Family Business Review*, *9*(2), 199–208. https://doi.org/10.1111/j.1741-6248.1996.00199.x

Thompson, B. M., Brough, P. A., & Schmidt, H. (2006). Supervisor and subordinate work-family values: Does similarity make a difference? *International Journal of Stress Management*, *13*(1), 45–63. https://doi.org/10.1037/1072-5245.13.1.45

Tiefenbach, T., & Holdgrün, P. S. (2014). Happiness through participation in neighborhood associations in Japan? The impact of loneliness and voluntariness. *Voluntas*, *26*(1), 69–97. https://doi.org/10.1007/s11266-014-9520-8

Trexler, W. S. W. (2014). *The role of the volunteer resource managers' emotional intelligence in management practices which foster volunteer retention*. North Carolina State University.

Vecina, M. L., Chacón, F., Sueiro, M., & Barrón, A. (2012). Volunteer engagement: Does engagement predict the degree of satisfaction among new volunteers and the commitment of those who have been active longer? *Applied Psychology*, *61*(1), 130–148. https://doi.org/10.1111/j.1464-0597.2011.00460.x

Wang, Y. De, & Yang, C. (2016). How appealing are monetary rewards in the workplace? A study of ethical leadership, love of money, happiness, and turnover intention. *Social Indicators Research*, *129*(3), 1277–1290. https://doi.org/10.1007/s11205-015-1160-x

Ward, J. L. (1988). The special role of strategic planning for family businesses. *Family Business Review*, *1*(2), 105–117. https://doi.org/10.1111/j.1741-6248.1988.00105.x

Wilson, A., & Pimm, G. (1996). The tyranny of the volunteer: The care and feeding of voluntary workforces. *Management Decision*, *34*(4), 24–40. https://doi.org/10.1108/00251749610115134

Wisner, P. S., Stringfellow, A., Youngdahl, W. E., & Parker, L. (2005). The service volunteer - loyalty chain: An exploratory study of charitable not-for-profit service organizations. *Journal of Operations Management*, *23*, 143–161. https://doi.org/10.1016/j.jom.2004.07.003

Yin, R. K. (1994). *Case study research: Design and methods*. SAGE Publications. https://doi.org/10.1016/j.jada.2010.09.005

Yoshioka, C. F., Brown, W. A., & Ashcraft, R. F. (2007). A functional approach to senior volunteer and non-volunteer motivations. *The International Journal of Volunteer Administration*, *24*(5), 31–43.

Zhang, Z., & Chen, W. (2019). A systematic review of the relationship between physical activity and happiness. *Journal of Happiness Studies*, *20*(4), 1305–1322. https://doi.org/10.1007/s10902-018-9976-0

Zwack, M., Kraiczy, N. D., von Schlippe, A., & Hack, A. (2016). Storytelling and cultural family value transmission: Value perception of stories in family firms. *Management Learning*, *47*(5), 1–25. https://doi.org/10.1177/1350507616659833