

| Time vs. Money: An Analysis of Nonprofit Involvement and the Motivations to Give

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Abstract

In light of the recent increases in service-based initiatives, nonprofit organizations have been faced with opportunities to solicit participants to help further their cause. This often comes in the form of monetary and temporal support, allowing the individual to choose the means in which they give. Through this study, the author utilized both online surveys and interviews to gauge the donation habits of individuals. Qualitative and quantitative data showed that in instances of choice, individuals would give both time and money if the means were available. Personal values, gain, family support, and guilt play a large role in motivating participation, but an individual would most often donate to fit the desired message they are attempting to communicate.

Time vs. Money: An Analysis of Nonprofit Involvement and the Motivations to Give

The idea of nonprofit participation has become a cultural norm in America today. With numerous outlets for donating both time and money flooding American media, the urge and incentives to participate in philanthropic activity is apparent. For instance, in January of 2010, Disney launched its "Give a Day, Get a Disney Day" campaign urging all Americans to participate in nonprofit activities. Through this initiative, Disney awarded any individual who documented eight hours of volunteer work free admission to one of their theme parks. As a result, over one million volunteers contributed their time throughout the months of January and February to attain the free admission (Miranda, 2010). This one example exemplifies the numerous motivation strategies to increase participation with volunteer efforts across the United States. Apart from this movement, larger entities within America began to vocalize the role volunteers play in the necessary tasks in America. In June of 2009, President Barack Obama launched an initiative called "United We Serve," urging all Americans to volunteer within their communities and increase contributions to various nonprofit organizations ("Working," 2009). Obama (2009) urged parents to "take your kids...to a soup kitchen or to volunteer on a community project, teach them what it means to be a real citizen" (p. 1). He told Americans that there was no excuse to not volunteer: if they had any talent or passion, there was an organization that could utilize them.

By looking at two recent large-scale service movements, "Give a Day, Get a Disney Day" and "United We Serve," it is evident that nonprofit organizations are beginning to play a significant role in the day-to-day lives of many Americans. Because of its increased presence in today's culture, it is necessary to assess participation of all

sorts within these organizations. Although incentives may not always be in place for volunteers, value-based motivation is often the push to determine whether an individual participates with a charitable organization. Through the course of this research, I seek to understand the value placed on donations to nonprofit organizations in two forms, monetary and temporal.

Rationale

A growing amount of research has been formulated to look at nonprofit activities and those who participate with nonprofits. This research can be attributed to the increase of philanthropic behavior through academia and service learning as well as initiatives to increase civic engagement nationwide. However, research on nonprofit engagement often focuses on the acts of volunteering and those who participate within and not necessarily the reasons behind the actions. Furthermore, there is little research on the correlation between time and money; the two main options when faced with philanthropic activities. While both acts are crucial and are not necessarily interchangeable, the acts of giving one or the other is something that many face when choosing the route to nonprofit involvement. This study seeks to understand why people donate (time or money) like they do and it attempts to find the correlation between what they see as valued and what they actually donate.

Literature Review

Non-profit or voluntary organizations “address societal needs that are not adequately addressed by the private or public sectors” where monetary contributions as well as “the altruistic act of volunteering is essential to their success” (Laverie & McDonald, 2007). These two elements, though both necessary for the success of the

nonprofit sector, are often seen as an either/or gift. With a recent increase in civic engagement, it is crucial to begin looking at the drive behind participation with nonprofit organizations (“Volunteering,” 2009). There are many studies that have found that gender and employment status in particular affect who partakes in nonprofit civic engagement. For instance, women who were employed volunteered less than those who were not, and women with children volunteered more than those who had no children (Rotolo & Wilson, 2007). Women who are employed part-time are more likely to volunteer versus men that share the same employment status (Taniguchi, 2006). Individuals in professional, military, and managerial fields of occupation are more likely to volunteer than those who are in other occupations (Webb and Abzug, 2008). Despite a wealth of information on who volunteers, little is known about why individuals choose to donate their time and their money to a cause.

Self-Prophecy Effect

The decision to participate with a nonprofit organization, among other participation decisions, is often swayed by elements that are psychologically unknown to individuals participating. Sherman (1980) identified one of these predictors as being merely the self-assessment of a prediction of an event. This idea of a self-prophecy effect was created out of experiments at Indiana University where Sherman (1980) demonstrated the use of this effect to increase volunteer participation. Sherman (1980) concluded “that by having people consider beforehand what their behavior might be in a situation involving moral behavior, their actual behavior in that situation will be more socially desirable, acceptable, and moral than if they had not made initial predictions” (p. 220). Fisher, Sprott, and Spangenberg (1999) expanded on Sherman’s work, implying

that many of these self-prophesying occurrences depend on the individual's normative beliefs.

These beliefs relate to what is socially desirable or appropriate but do not necessarily depend on the anticipated reactions of others. The issue is not "What will others think of my prediction?" but rather "What should I do?" This distinction is an important one because in the former question, people are influenced by impression management concerns, whereas in the latter question they focus on what people believe to be correct or appropriate behavior. (p. 424)

This reminding of normative behavior also serves as a tool to ensure individuals act on their promises, avoiding hypocritical acts (Spangenberg & Greenwald, 1999). This self-prophecy effect is crucial to the nonprofit sector, giving a strong tool—asking—to achieve both the time and money contributions. By understanding the literature surrounding the self-prophecy effect, one can begin to see how individuals not only place initial value on time or money (based on their response), how they act on that value, and what that attribution communicates.

Attribution Theory

Originally developed by psychologist Fritz Heider, attribution theory continually morphed into a values-based tool to analyze individual perceptions on a certain event. This theory acts as a gauge to analyze why people do what they do, acting as an adequate theory to base a study on motivation around. Through its initial stages, Heider (1944) proposed a psychological theory of attribution. Originally used to interpret personality from behavior, Heider theorized the ideal form of human judgment as a scientific inquiry. He inferred that one can be judged based on two different elements: internal and external

attributions. The internal attribution assumes that a person's actions are caused by factors such as personality, outlook, or character. External attribution is the supposition that an individual acts in a manner that is influenced by their surrounding, be it environmental or situational. Apart from these two options of attribution, Heider (1944) developed three steps of attributing qualities to an individual. Griffin (1994) summarized Heider's three-step process of attribution: perception of action, judgment of intention, and attribution of disposition. Although inferences of character often seem like an emotional task, "attribution theory stresses human rationality and ignores the role of emotion" (Griffin, 1994, p. 144).

Although Fritz paved the way for attribution theory, Bernard Weiner built onto the psychological tool to more effectively attribute achievement to individual actions. Through his observations, Weiner re-contextualized the attribution process to view self-perception as a main element. Weiner (1980) recognized the process of attribution in self-reflexive scenarios as being one that is dependent on the feedback of others, expanding on Heider's initial internal and external motivators. Weiner (1972) noted that "in achievement-related contexts, success may be attributed to high ability and/or effort, while failure is perceived as due to low ability and/or lack of effort" (p. 204). Although success and failure are not always the attributions placed on a situation or individual, it serves as a clear example of contrasting options when participating in the attribution process. Weiner (1980) further expanded his observations on self-reflection by concluding "(1) that emotions are responses to particular attributions; (2) that emotions, rather than causal ascriptions, are motivators of action; and (3) that affects can function

as cues guiding self perception” (p. 4). Through the scope of attribution theory, the values of an action can yield a more well-rounded view of an individual’s self perception.

Giving Time and Money

When looking at monetary involvement with nonprofit organizations, a clear differentiation from temporal giving is evident. Jones (2006) argued that the gift of money relies heavier on the availability of resources while time reflects the individual’s desire to directly influence the situation. Liu and Aaker (2008) were quick to disprove the idea that the income of a household is a direct correlation to giving money; they inferred that “a greater number of civic memberships does predict how much a household donates” and “church attendance too significantly increases the percentage of household income contributed to charity” (p. 259). Jones (2006) added that the wealthier individuals are not the largest monetary contributors to nonprofit organizations, yet giving money still tops the chart for American’s participation with nonprofit organization. *Volunteering in America* (2009) gauged the involvement of Americans throughout various forms of civic engagement. An estimated 38.5% of Americans donate money to nonprofits a year as opposed to the 26.4 % who give time. Even with those differences in numbers, an evident change in participation, due in part to the economy, can be seen. The form of civic engagement that is becoming popular today is the gift of time, or the direct participation of volunteering. In 2008, although the amount of charitable donations went down, the amount of volunteerism went up. It is estimated that 61.8 million Americans donated approximately 8 billion hours of service (“Volunteering,” 2009). “Between September 2008 and March 2009, more than a third (37%) of nonprofit organizations report increasing the number of volunteers they use, and

almost half (48%) foresee increasing their usage of volunteers in the coming year” (Volunteering, 2009, p.1). Through these statistics, it is evident that the temporal gift to nonprofit organizations are crucial to their existence.

Taniguchi (2006) noted that any form of civic engagement should not only be seen as a sacrifice but also an opportunity. Although rewards are not explicitly given to those involved with nonprofits, things like interpersonal communication, individual growth, and a more enhanced life can often be gained—all things that individuals could get from a paying job. Taniguchi (2006) interjected that “what makes volunteer work distinct from paid work or family work is, rather obviously, volunteerism” (p. 84). Jones (2006) found that there are strong influences to volunteerism: “spending more time with family and friends, participating weekly in an association, and having more civic memberships” (p. 257). The benefits of participating with nonprofit organizations clearly give some sort of perks to the individual, consciously or not. The direction of this study is aimed at looking why and how people give. This study was motivated by two research questions:

RQ 1: Are individuals more likely to give time or money when participating with philanthropic organizations?

RQ 2: What is the value participants place on their philanthropic activity and how does that correlates with their participation?

By reviewing the literature, two hypotheses arise:

Hypothesis 1: Individuals give more temporal support than monetary support to philanthropic organizations.

Hypothesis 2: Habitual volunteers will not view volunteering as a sacrifice.

Method

This study utilized a mixed-methods format in order to triangulate the results. The author conducted an online survey to gauge individual nonprofit behavior and the value placed on that gift, be it time or money. In conjunction with the survey, the author also conducted five one-on-one interviews with participants who are directly connected with nonprofit organizations. By using a methodological form of triangulation, the author was able to forge the qualitative and quantitative findings into stronger, more cohesive analysis.

Method 1: Survey

Participants. The survey was randomly distributed through e-mail listservs and other social networking platforms. Through this distribution method, the author is unable to verify the response rate, but the number of surveys received yielded a large sample. Every participant agreed to the terms of the survey and had the option of withdrawing at any time. Data were collected from 347 participants through the means of this online survey.

The sample was predominantly female ($n=256$, 73.8%). The participants ranged in ages from 18 to 78 with a mean age of 22.93 years ($SD=14.025$). The majority of participants identified as being “white” ($n=305$, 87.9%). Of those surveyed, 53.9% ($n=185$) of those surveyed were single. Many participants ($n=267$, 76.9%) classified their religious practices as Christian and the majority ($n=188$, 54.5%) had attained at least a Master’s Degree or higher. Many of the participants reside in Texas ($n=167$, 48.1%).

Materials. The survey was created using the Qualtrics Survey Software. The survey contained 68 questions (see Appendix C). Three of those questions were opened-

ended questions, encouraging the participant to elaborate on his/her earlier answers of nonprofit participation. The opened-ended questions encouraged the participants to give detailed reasons why or why not they participated with nonprofit organizations. Twenty of the questions were Likert-type scale questions (1 = “strongly disagree” and 5 = “strongly agree”). The Likert-type scale had a Chronbach’s Alpha of .81. The author used three questions from Reed, Aquino, and Levy’s (2007) study on moral identity and charitable behavior. These questions were lifted from their experimental study in order to find the value an individual placed on their free time.

Method 2: Interviews

Participants. Five individuals were interviewed for this study. The author utilized personal connections to attain interviewing access to these individuals. Two of the interviewees are employed by nonprofit organizations in their local community. Both participate in the development and fundraising areas within their respective organizations. Two of the interviewees are members of an international civic engagement club, participating with nonprofit organizations frequently. The final participant is an individual who actively volunteers independently, freely choosing if and how they participate philanthropically. Each participant agreed to the terms of the interview. Each participant was guaranteed confidentiality and was ensured that their identity and affiliations would remain private. The participants had the option of withdrawing at any time.

Materials. The author developed an interview protocol prior to interviewing the five individuals (see Appendix A). This protocol was used as a guide for the conversation but did not limit the possibilities of the interviewees’ responses. Such

questions covered their personal participation with nonprofit organizations, their family's history with such activity, and their observations of volunteering habits of those around them.

Procedure. The author held forty-five minute one-on-one interviews with each participant. Each location served as a quiet, private setting where the interviewee could dialogue openly. The interview was digitally recorded. Following the interview, the author transcribed the dialogue.

The data were analyzed using a constant-comparative method. The concepts should emerge naturally from the data with the analyst comparing each concept to the analyst's own experience and knowledge. Concepts are then judged and either accepted, rejected, or modified as needed. The analyst then makes sense of the concepts within the context of the theory chosen for the analysis.

Verification. Interpretive researchers should seek verification that their interpretations are accurate. For this study, three validation strategies were utilized, as noted by Creswell (2007). First, member checking was utilized. Creswell (2007) noted that in member checking, "the researcher solicits participants' views of the credibility of the findings and interpretations" (p. 208). After a preliminary rough draft of my analysis was complete, one individual who was interviewed reviewed my findings. In doing so, it created a checks-and-balance for the observer. Second, external audits were made through the course of constructing the paper. Creswell (2007) said that the auditor "examines whether or not the findings, interpretations, and conclusions are supported by the data" (p. 209). These audits were made by a professor overseeing the project.

Through her continual critiques, I was able to be self-assured that the process was accurately followed. Finally, there was a clarification of research bias from the beginning of the observations. Creswell (2007) stated that, in this stage, “the researcher comments on past experiences, biases, prejudices, and orientations that have likely shaped the interpretation and approach of the study” (p. 208). This strategy was applicable due to the fact that the author has participated with various nonprofit organizations in organizing events that target both monetary and temporal gifts. This, in turn, has brought about potential bias because of the close ties with nonprofit involvement.

Results

The first research question and hypothesis dealt with individual’s monetary and temporal participation with nonprofit organizations. The research question asked if individuals more likely to give time or money when participating with philanthropic organizations. The first hypothesis predicted that individuals give more temporal support than monetary support to philanthropic organizations. The data show that participation with nonprofit organizations is not necessarily classified as either/or, rather it differs on the situation. A majority of participants (n=209, 67.2%) indicated that time and money were equally important to donate. Time (n=77, 24.8%) was reported as the next important followed by monetary support (n=25, 8%). When faced with adjectives that describe the giving of time and money, a common trend arose. Each participant dragged an adjective into a column marked “Giving of time” and a column marked “Giving of money.” Figure 1 illustrates the results of that survey. Giving of time was overwhelming categorized as caring (n=235, 89.6%), moral (n=174, 72.8%), and heartfelt (n=211,

83.7%). Giving of money was significantly seen as generous (n=168, 67.4%) and necessary (n=165, 67.6%). The only adjective that responses were equally split was socially responsible with time receiving 53.3% (n=211) of the responses and money receiving 46.7% (n=122).

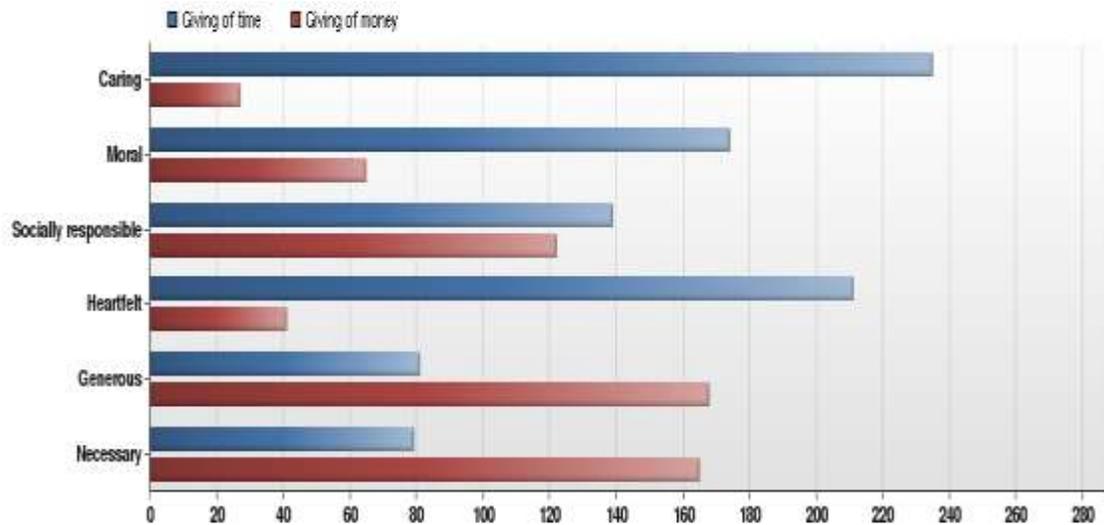


Figure 1. Adjectives describing the gift of time versus the gift of money.

The qualitative data collected further supported the quantitative data. In four of the five interviews, respondents indicated that they would rather participate temporally than monetarily with nonprofit organizations that they strongly supported. The fifth individual indicated that the intangible, irreplaceable state of time caused a frequent lean toward monetary support.

The second research question and hypothesis focused on individual's motivations to participate with nonprofit organizations. Research question two asked what value participants place on their philanthropic activity and how that correlates with their participation. Hypothesis 2 predicted that habitual volunteers will not view volunteering as a sacrifice. Multiple independent sample t-tests were used to analyze the responses

from two groups: recent participants and non-participants with nonprofit organizations. Recent participants (Group 1), were individuals who identified some form of participation with a nonprofit organization in the past 12 months. Non-participants (Group 2) reported no form of nonprofit involvement in the past 12 months. All t-tests were measuring responses to Likert-type scale questions (1 = “strongly disagree” and 5 = “strongly agree”). The first t-test measured the individual’s value of belonging to the organizations in which they participate. Group 1 ($M = 3.70$, $SD = 1.02$) differed from Group 2 ($M = 2.92$, $SD = 1.21$) as predicted, $t(310) = 4.80$, $p < .001$. On average, the recent participants identified more with nonprofit organizations than non-participants. The second t test measured the individual’s satisfaction from volunteering. By using the statement “Volunteering makes me feel happier,” Group 1 ($M = 4.06$, $SD = .86$) differed from Group 2 ($M = 3.14$, $SD = 1.13$) as predicted, $t(311) = 6.51$, $p < .001$. The difference of the means show a distinct tie to happiness from the recent participants concerning nonprofit behavior. Non-participants identify less pleasure from nonprofit involvement. The third t-test measured the perceived ethical values of nonprofit involvement. Group 1 ($M = 4.39$, $SD = .78$) differed from Group 2 ($M = 3.98$, $SD = .79$) as predicted, $t(313) = 3.43$, $p < .001$. Recent participants identified volunteering and giving as the “right” thing to do whereas non-participants did not see the positive values placed on nonprofit engagement. The fourth t-test measured how guilty participants would feel if they did not participate. Group 1 ($M = 3.25$, $SD = 1.21$) differed from Group 2 ($M = 2.78$, $SD = 1.11$) as predicted, $t(312) = 2.54$, $p < .01$. This illustrates that recent participants are more likely to feel guilt if they did not participate whereas non-participants do not feel as much guilt for their actions.

An exploratory factorial analysis of variables was used to analyze the Likert-type responses of all participants in order to find common themes in the data. This test allowed the author to look at related questions in order to assess particular underlying patterns. The data were clumped together based on similar responses and four different themes emerged. Table 1 (see appendix) presents the data matrix created by this factorial analysis. This matrix took all of the Likert-type questions and grouped them as factors based on similar responses and patterns. These factors are unobserved variables that are not necessarily directly interrelated. The author then labeled each factor based on a commonality of all questions grouped. The data were validated as significant at (-/+) .50 or higher. The first factor looks at the value placed on volunteering. Seven of the questions loaded under this heading of value. This category includes the feeling of belonging, happiness, care, loyalty, and morality. The second factor is personal gain. Under the heading of personal gain are issues of recognition and benefits. The third category is family ties. This factor includes feelings of memorial and history with the organization. The final factor is guilt. Within guilt lie the issues of both personal regret and conscientious dissonance. Because these factors have loaded together, the common underlying themes bring about means for a stronger, more thorough analysis.

Qualitative Analysis

Through the five interviews conducted, a better understanding of individual motivations as well as the actions taken to motivate others can be seen. These interviews look at the perspectives from those in nonprofit development, civic engagement groups, and independent volunteers. The author grouped the interviews based on common themes. Of those themes, the author selected ones that are pertinent to the study, relating

to the quantitative findings. Two distinct themes emerged from the five interviews: ties to a strong volunteer history and personal connection to a cause.

When the author questioned the interviewees about their nonprofit history, every single individual attributed their strong sense of monetary and temporal giving to someone before them. Whether it be a parent or grandparent, someone instilled the values of volunteering and donating money into these individuals at a very young age. Participant A, a civic organization member, stated that “it was something that we always did. There was no question as to why, we just had to figure out how.” Participant B, a nonprofit employee echoed these sentiments: “Mom and dad never explicitly stated ‘this is the right thing to do,’ I guess it was always just implied.” All five participants stated some form of familial ties to nonprofit involvement in the past. This rich family history in nonprofit involvement has obviously shaped their desire to extensively participate with the organizations. Participant C, a nonprofit employee, stated how common it is to see generations of families volunteer together:

It is most exciting to see parents bring their children to events to show them how volunteering is important. We see that all the time, families volunteering together...I know when that happens, the children begin to see that helping others is the right thing to do, and then they will undoubtedly remember that when they get older.

This common theme of intergenerational connections digs deeper into the notion of the strong values placed on nonprofit engagement and the desire to continue instilling those values into the future.

The second theme that emerged from the qualitative data is that of personal connections to particular nonprofit organizations. These connections usually come into play during the “ask” phase of nonprofit soliciting. Participant A stated, “I am more inclined to donate to a cause that I have some personal tie to. Those ties may come in the form of the individual asking me or the cause’s overarching mission aligning with mine.” Participant D, an independent volunteer furthered this concept: “If a close friend asked me to donate money to a cause that I’m unfamiliar with versus a complete stranger asking me to donate to a cause that I know well, I would definitely give money to my friend. Personal connection is a big deal for me.” These ties show a strong sense of belonging and understanding of an organization. All five of the participants indicated a necessary connection, be it personal or second-hand, to the organization. Only one participant indicated that they would blindly give to an individual that they do not know. Participant E, a civic organization member, said, “My family gets angry at me because I’m too trusting. If I see a stranger who asks me for money and I know that they truly need it, I will give it to them.” Although this emotional tie to donating might contradict the need for relation-based giving, it emphasizes the guilt elements found within the quantitative data. The interviews yielded ties to a strong volunteer history and personal connection to a cause, forming stronger backings of the quantitative data.

Discussion

In regards to the first research question and hypothesis, the quantitative data did not necessarily lean more toward time or money; however, the results acknowledged that both gifts held significance within the realm of nonprofit participation. Because 67.2% (n=209) of participants indicated that they usually participate with both monetary and

temporal support, the results show a positive sign for nonprofit organizations. In order to find a direct answer to the first research question and hypothesis, the author looked to the individuals who selected only one form of giving. By looking at strictly time donations versus strictly monetary donations, Hypothesis 1 was upheld; when individuals chose between time and money, a majority (n=11, 24.8%) of individuals indicated that time was more important.

When looking at Figure 1, the adjectives attributed with each gift begin to reflect the occasion, motivations, and ways that individuals participate. The premises of this observation is not to insinuate that in all instances, these adjectives clearly define the form of giving; however, it merely gives an indication of how an individual might participate when monetary and temporal donations are both readily available. The gift of time is seen as more caring, moral, and heartfelt than the gift of money. On the contrary, the gift of money is seen as more generous and necessary than the gift of time. Both acts are seen as socially responsible. The latter result is extremely important to the study because it reaffirms what the data reported previously: both forms of nonprofit participation is necessary. When looking at the large differences in the adjective analysis, one can see where certain situations can shape the type of participation. If one feels more of an emotional, heartfelt appeal to an organization, the initial contribution (considering all giving factors are equal) would be time. However, if an individual wants to make a more generous contribution or immediately affect a cause on a larger scale, the gift of money would probably be their choice. These attributions ultimately give nonprofit organizations a way to approach their target market. As the self-prophecy effect explained, individuals are more likely to participate in moral behavior if they are

approached with the opportunity to exercise these decisions. Simply put, if a nonprofit organization merely asks for support (temporal or monetary) and cause the individual to reflect on the moral action of giving, individuals are more likely to act on that reflection. That being said, by understanding the gift that organizations are attempting to gain, these questions can begin to target any of the six morality-based adjectives that are presented within this study. If volunteers are needed, nonprofit organizations should ensure that the ask-approaches target the caring, moral, and heartfelt issues within the organization. If monetary donations are needed, fundraisers should stress the necessity and generosity associated with giving of money. These strategies could significantly increase the participation individuals contribute annually.

While the quantitative data showed acknowledgement of the significance of both donations, it ultimately favored the donation of time over money, further supporting Hypothesis 1. The type of individuals selected to partake in the interviews, in part, could influence this imbalance. Every interviewee was a seasoned volunteer, often dedicating a majority of their time to serving in some capacity within the nonprofit sector. The development workers coupled with the service club members gave a particular unbalanced representation of the “average” individual. However, these participants allowed the analysis to broaden past one-time gifts and more to those who regularly make continued efforts to support a nonprofit organization’s mission. These individuals represent a unique sector that significantly influences the direction of their chosen causes. By seeing their preference to temporal donations in light of their extreme dedication, it is evident that time is most commonly given to causes that truly line up with an individual’s morals. Their temporal contributions do not attempt to discredit monetary donations, for

its significance and importance has already been established as necessary and generous, but these individuals represent those who give up the unrenewable resource of time to make nonprofit participation an important part of their lives.

The second research question and hypothesis were clearly supported through the quantitative data. The most direct way to analyze the motivations of habitual participants is to parallel their values of nonprofit involvement against those of non-participants. While non-participants signify a smaller population that may have some ties to a nonprofit organization, they do not identify themselves as a regular supporter of a cause. First, frequent participants feel more of a sense of belonging to their nonprofit organizations than non-participants do. While this observation may seem obvious, one can begin to see why frequent participants continue to participate. While the non-participants report knowledge of nonprofit organizations and means to become involved, they just do not take the step to get involved, due in part to a lack of connection to the cause. This sense of belonging to a particular organization or cause is a large factor in why an individual does or does not participate. Next, the quantitative data show that nonprofit participants experience a feeling of happiness as a result of their charitable actions. This supports Hypothesis 2 by showing that the sacrificial nature of volunteering is not seen with habitual participants. The pleasure that habitual volunteers gain outweigh the sacrifices associated with monetary and temporal participation to encourage them to continue to participate. Research Question 2 was answered through the final two t-tests: recent participants see donating to nonprofit organizations as the “right” thing to do and would feel guilty if they chose otherwise. Clearly, individuals who regularly participate with nonprofit organizations associate a positive value to their support of these

causes or they would not continue their support, but because the action is seen as moral, they will continue to participate regularly in order to attain the personal satisfaction reported earlier. The guilt factor only strengthens the indication that habitual participants will continue to push these individuals to give. Nonprofit organizations can utilize these findings to retain participants. If the organizations continue to solicit help from regular contributors, their moral compass coupled with guilt will encourage them to continue giving.

The factor analysis (Table 1) further illustrates the importance of motivating factors for one to give. The four themes that are evident in the factors loaded relay the motivations individuals have to volunteer. The factors that loaded as significant were guilt, family ties, personal gain, and individual values of participation. These four themes illustrate common variables that arise when individuals choose whether to participate. If one has no value of volunteering, achieves no personal gain, has no family ties, or does not experience guilt, the likelihood of them participating with any given nonprofit organization is slim. The more factors that are present, the more inclined to nonprofit involvement one will become. Heider's (1944) observation of attribution theory set forth three steps of attributing value to an action: perception of action, judgment of intention, and attribution of disposition. These three steps are seen through nonprofit involvement, specifically through these results. For philanthropic organizations, these attributions are key to understanding why individuals choose to participate (or not participate) with their respective cause. Weiner (1980) would assume that these specific factors are the attributions people give to volunteering. For instance, some individuals often attribute guilt to not participating with nonprofit organizations

and, in turn, act on that attribution to continue participating with an organization. These attributions motivate and drive individuals to participate, communicating a message as to why they chose to act on their motivations. If a nonprofit organization can achieve a positive attribution from their participants, the likelihood of continued participation will increase drastically. Furthermore, if the target cannot find value in any of these four categories, the expectation for participation is extremely low. This, in turn, becomes a guide for anyone soliciting nonprofit involvement. Nonprofit organizations attempting to solicit individuals to participate should market on these four key factors to ensure that the values for contributing to nonprofits are met.

Conclusion

Through this research, the giving habits of individuals were analyzed to show that in instances of choice, individuals would rather participate with both monetary and temporal support as stimulated by intrinsic, morality-based motivations. Although there are large-scale campaigns skyrocketing to motivate nonprofit involvement and there is a steady increase of the temporal and monetary donations to philanthropic organizations, raw and simple motivators deem relevant in today's culture: people participate with philanthropic organizations simply because they want to help. Whether the help comes in the form of a check or in the form of hours spent attempting to complete a task, the growing nonprofit participation in America proves to be an extremely redeeming element in an often self-centered society.

Limitations

The individuals targeted to participate in the qualitative and quantitative data collection ultimately limited this study. While the author did seek to find why volunteers

participate with nonprofit organizations, it would have been beneficial to find out why some individuals decide to not participate with nonprofit organizations. This would have broadened the study in order to provide nonprofit organizations stronger means to motivate and encourage nonparticipants to actively get involved. Furthermore, focus groups with a more diverse amount of nonprofit participants would allow the researcher to compile more qualitative data on particular values placed with participation. The second hindrance was that of time. Although the author was able to collect a substantial amount of quantitative data, the nature of this project and the short timeline did not allow for more extensive analysis and qualitative data collection to occur.

Future Research

The opportunities for future research under the scope of nonprofit participation yields many possibilities. For instance, case studies on specific nonprofit organizations that allow individuals the opportunity to donate both time and money would allow the author to look at a more narrowed image of nonprofit participation. By doing so, the information would allow for more specific results under an umbrella of one single organization. Furthermore, this study can be adapted to gauge the motivations and practices of civic organization members, specifically if their nonprofit participation would continue if this organization were not in place. Because this study has shed light on the motivating factors of such groups, the opportunities for future research on the members appears promising.

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APPENDIX A

Table 1

Motivations for Nonprofit Participation

	Value in Volunteering	Personal Gain	Family Ties	Guilt
I feel a sense of belonging to these organizations.	.704			
Volunteering makes me feel happier.	.675			
I care about the long-term success of these organizations.	.654			
I would describe myself as a loyal supporter of these organizations.	.652			
I feel that someone I know might benefit from my support.	.561			
I will be giving more to these nonprofits next year.	.550			
Giving my time or money to these nonprofits is the right thing for me to do.	.513			
When I give to nonprofits, I receive some benefit in return for my donation.	.450			
I give to nonprofits to gain local prestige.		.754		
Contributing to nonprofits enables me to obtain recognition.		.739		
I donate money to nonprofits to receive their publications.		.624		
Important or influential people expect me to attend volunteer work.		.617		
I give money to these nonprofits in memory of a loved one.			.566	
My family has had a link to these nonprofits.			.511	
If I never gave to these nonprofits I would feel bad about myself.				.643
I often give my time or money to these nonprofits because I would feel guilty if I didn't.				.607

APPENDIX B

Interview Protocol

I am conducting this research through West Texas A&M University. My goal here is not to evaluate your responses, but to increase my understanding on your nonprofit involvement. Although this conversation is being recorded, its contents will be used only for educational research. Your identity and affiliations will remain anonymous. You have the right to withdraw or not answer at any time. Thank you for your participation.

- I. Demographics
 - a. Please give me your name, age, and profession.
 - b. Tell me about the community in which you reside in.

- II. Past Nonprofit Behavior
 - a. Please explain your nonprofit involvement.
 - b. Have you held any leadership roles within these organizations?

- III. Choice to participate
 - a. How do you choose which organization you participate with?
 - b. Have there been instances that you have been asked to give more (or differently) to these nonprofits? If so, how did you respond?
 - c. Which do you see as more valuable—time or money?
 - i. Does that influence how you give?

- IV. Observations
 - a. Have you seen a trend in nonprofit behavior among generations?

APPENDIX C

Survey

1. I acknowledge that I am at least 18 years of age. I understand that my participation is voluntary and I can withdraw at any time. The risks are no more than experienced in everyday conversation and I will not receive any direct benefit for my participation. I also understand that my responses are confidential. Any concerns about this study can be directed to the West Texas A&M University Dean of Graduate School and Research at 806-651-2730.
 - a. Agree
 - b. Disagree
2. What is your age?
3. What is your gender?
 - a. Male
 - b. Female
4. What is your current marital status?
 - a. Single, Never Married
 - b. Married
 - c. Separated
 - d. Divorced
 - e. Widowed
5. What is your ethnicity? (check all that apply)
 - a. American Indian or Alaska Native
 - b. Asian
 - c. Black or African American
 - d. Hispanic or Latino
 - e. Native Hawaiian or Other Pacific Islander
 - f. White
 - g. Other
6. What is the highest level of education you have completed?
 - a. Less than High School
 - b. Some High School
 - c. High School/GED
 - d. Some College
 - e. 2-Year College Degree (Associates)
 - f. 4-Year College Degree (BA, BS)
 - g. Master's Degree
 - h. Doctoral Degree
 - i. Professional Degree (MD, JD)
7. What is your religious affiliation
 - a. Protestant Christian

- b. Roman Catholic
 - c. Evangelical Christian
 - d. Jewish
 - e. Muslim
 - f. Hindu
 - g. Buddhist
 - h. Other:
8. How often do you attend a religious service?
- a. Never
 - b. A few times a year
 - c. Once or twice a month
 - d. Weekly
9. What is your political affiliation?
- a. Democrat
 - b. Independent
 - c. Republican
 - d. Other
10. How many individuals live in your household?
11. How many children (under the age of 18) are currently living in your house?
- a. 0
 - b. 1
 - c. 2
 - d. 3
 - e. 4
 - f. 5 +
12. In what state do you currently reside?
13. How many years have you lived in your current community?
14. How would you describe your current employment status?
15. In which industry are you employed?
- a. Forestry, fishing, hunting and agriculture support
 - b. Real estate & rental & leasing
 - c. Mining
 - d. Professional, scientific & technical services
 - e. Utilities
 - f. Management of companies & enterprises
 - g. Construction

- h. Admin, support, waste mgt, remediation services
- i. Manufacturing
- j. Educational services
- k. Wholesale trade
- l. Health care and social assistance
- m. Retail trade
- n. Arts, entertainment & recreation
- o. Transportation & warehousing
- p. Accommodation & food services
- q. Information
- r. Other services (except public administration)
- s. Finance & insurance
- t. Unclassified establishments

16. What is your approximate annual household income?

17. Approximately what percentage of your annual income is considered "expendable"?

18. Approximately how much of your annual income do you donate to a charitable/nonprofit organization?

19. What are your motivations to donate money to a charitable/nonprofit organization

- a. Belief in the organization's mission
- b. Peer pressure
- c. Religious beliefs
- d. Tax deduction
- e. Always have/tradition
- f. Work
- g. Other

20. Approximately how many hours a week do you work?

21. Approximately how many hours a week do you consider "free time"?

22. How much money is this free time worth? In other words, how much (per hour) would you be willing to pay to keep this free time?

23. Have you volunteered with a nonprofit, school, or church in the past 12 months?
24. What kind of nonprofit have you been involved with? (check all that apply)
- a. Religious
 - b. Environmental organizations
 - c. Schools, colleges, and universities
 - d. Arts organization
 - e. Medical research
 - f. Political organizations
 - g. Social service organization
 - h. United Way
 - i. Other
25. Not counting religious organizations, how many civic or community organizations—like the Kiwanis Club, PTA, or League of Women Voters—do you belong to?
26. Approximately how many hours a month do you spend volunteering with a nonprofit organization?
27. Approximately how many hours a month do you spend volunteering with a school?
28. Approximately how many hours a month do you spend volunteering with a church?
29. Please respond to the following statements in response to your nonprofit involvement with Strongly Disagree, Disagree, Neither Agree nor Disagree, Agree, or Strongly Agree.
- a. When I give to nonprofits, I receive some benefit in return for my donation.
 - b. I give to nonprofits to gain local prestige.
 - c. I donate money to nonprofits to receive their publications.
 - d. Contributing to nonprofits enables me to obtain recognition.
 - e. I may one day benefit from the work these organizations undertake.

- f. Important or influential people expect me to attend volunteer work.
 - g. I often give my time or money to these nonprofits because I would feel guilty if I didn't.
 - h. Giving my time or money to these nonprofits is the right thing for me to do.
 - i. If I never gave to these nonprofits I would feel bad about myself.
 - j. I give money to these nonprofits in memory of a loved one.
 - k. I feel that someone I know might benefit from my support.
 - l. My family has had a link to these nonprofits.
 - m. The nonprofits I support are the nonprofits that are most likely to have an impact on their causes.
 - n. It is important to me that these nonprofits spend a high proportion of their income on this cause.
 - o. I feel a sense of belonging to these organizations.
 - p. I care about the long-term success of these organizations.
 - q. I would describe myself as a loyal supporter of these organizations.
 - r. I will be giving more to these nonprofits next year.
 - s. Volunteering makes me feel happier.
 - t. I believe that happiness is tied to donating money.
30. Label the following adjectives to what best describes the giving process when participating with nonprofit organizations with either "Giving of time" or "Giving of money."
- a. Caring
 - b. Moral
 - c. Socially responsible
 - d. Heartfelt
 - e. Generous
 - f. Necessary
31. What would you like to get out of volunteering your time or donating your money to a nonprofit organization?
32. What are your reasons for volunteering or not volunteering with nonprofits?
33. What are your reasons for donating or not donating money to nonprofits?
34. When giving with nonprofits, schools, or churches:
- a. Time is more important
 - b. Money is more important
 - c. Time and money are equally important