



Effect of Religiosity on Volunteering and on the Types of Volunteering among Higher Education Students in a Cross-Border Central and Eastern European Region

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Abstract. In this paper, we examine the effect of different dimensions of religiosity on students' volunteering in a Central and Eastern European region called "Partium". In the empirical part, we first examine through logistic regression what affects volunteering. Based on the literature review, we supposed that the religiosity of students (measured by several variables) positively affects volunteering, even if we control other variables. Our second hypothesis is that volunteering is more frequent among students from Romania and Ukraine than among those from Hungary due to their larger religious attendance. The third hypothesis is that the religiosity of students increases especially the probability of the traditional type of volunteering (where helping others is the most important motivation). The results showed that among religiosity measurements, participating in religious youth groups has the largest positive effect on volunteering, but if the social capital indicators are included in the regression models the effect of religiosity is disappearing. It is also proved that students from Romania and Ukraine volunteer more than students from Hungary, but the reason can be not just their larger religious attendance but other factors as well. Based on the motivations of volunteering, we created three factors, but we could not support that religious students are doing mostly traditional type of volunteering. There were neither clear-cut traditional (based on altruistic values) volunteering factors nor clear-cut new (career building) volunteering factors; the motivational background of religious students was mixed – as it is the case of the other students' motivations.

Keywords: religiosity, volunteering, motivations of volunteering, higher education students

Introduction

Our goal in this paper is to examine the trends of religiosity and volunteering of students in a Central and Eastern European region called “Partium,” a cross-border region between Romania, Hungary, and Ukraine. Volunteering is a quite new activity of higher education students in Central and Eastern Europe and has been examined only very rarely so far. In special literature, the cross-cultural examinations of higher education students’ volunteering (for example, Handy et al. 2010) have not dealt with Central and Eastern European tendencies yet. Another important fact why volunteering of higher education students should be examined is that volunteering could be a measurement for the efficiency of higher education. Volunteering is an intermediate variable between the effects of higher education on students’ competences. Volunteering – as well as higher education – increases the students’ academic development, other life-skill development factors, and finally the civic consciousness and responsibility (see Astin and Sax 1998, Hesser 1995, Eyler et al. 1997, Mabry 1998). Furthermore, it is interesting to examine in this special region the students’ new types of volunteering (e.g. those with *résumé*-building motivations), which, besides traditional volunteering (based on altruistic values), is more and more popular among students (Handy et al. 2010).

We intend to reveal specifically the relationship between the different dimensions of religiosity of higher education students and the students’ volunteering. In the theoretical part of our paper, we deal with definitions and motivations of volunteering, with the effects of religiosity on volunteering and, finally, with the denominational differences and contextual effects of religiosity on volunteering. In the empirical part, with the help of logistic regression, we examine what affects volunteering among students. We examine the effects of students’ religiosity, sex, and age, the country of higher education institution, the social background of students (cultural and material capital), the place of residence of students at the age of 14, secondary school volunteering and, finally, the effect of students’ social capital indicators. We measure religiosity with several measurements based on the literature and on the possibilities of our questionnaire. We want to know if the effect of different dimensions of religiosity still exist (if it exists at all). In the second stage of the empirical part, we explore the motivation types of students’ volunteering with factor analysis, and finally we examine with regression analysis what affects these motivations.

Volunteering and the motivations of volunteering

The common elements of volunteering are as follows: it is a non-obligatory activity, it is carried out for the benefit of others (individuals, or specific organizations or

the society as a whole), it is unpaid, and normally it takes place in an organized context (Wilson 2000, Chaan and Amroffell 1994, Handy et al. 2010, Dekker and Halman 2003). The traditional motivations of volunteering are based on altruistic values (e.g. being useful for the society, doing something for others) and on the importance of social interactions and community. The modern motivations include career development, personal growth, work experience, professional improvement, gaining information, developing and practising skills, getting a job more easily, enlarging human capital, making friends, meeting people with similar interests, useful leisure activities (learning and practising sports and cultural activities). Within the young generation, the mixed motivation type is also frequent: e.g. helping others is also important for the students with modern motivations (Perpék 2012, Czike and Kuti 2006, Stefanescu and Osvat 2011, Handy et al. 2010). Inglehart (2003) showed that volunteering has not decreased these days in developed countries and only the traditional type of volunteering is less frequent. Based on Handy et al. (2010), the young generation today participates in new types of volunteering, in which their motivation is not dominantly altruistic (usually the traditional and new motivations are mixed among students).

Beside sociologists, social psychologists explore the motivations of volunteering as well. Clary et al. (1998) made a Volunteer Functions Inventory (VFI) scale based on the motivations of volunteering with 30 items, and made 6 factors from the items. In Hungary, Bartal and Kmetty (2011) used a modified scale in an adult sample (59 items, 15 factors). Their results are more or less similar to that of the researchers gained in developed countries, but the effect of social values was larger and the effect of social norms and religiosity were smaller on volunteering in the Hungarian sample.

What affects volunteering?

According to human resource theory, larger economic capital (e.g. income), larger human capital (e.g. education), and also larger social capital (e.g. larger range of networks, wider range of memberships in organizations, political attachment, and religious activities) increase the probability of participation in voluntary work (Wilson 2000). It is also demonstrated that social capital variables are stronger predictors of volunteering than socio-demographic factors (Perpék 2012). The cross-national analysis of Hodgkinson (2003) showed that among the social capital effects on volunteering active engagement in religious institutions, membership in voluntary organizations, and extended social network (family and friends) increased the probability of volunteering. According to the results of Voicu and Voicu (2003) in Romania, there is no particular connection between strong attachments, such as relatives and close friendships, and voluntary activity; rather weak attachments, such as having acquaintances, colleagues at the workplace,

ties beyond social classes, and trust in each other, contribute to voluntary work. Volunteering is influenced by the gender, age, and value preferences of the respondents as well, but all in all the effects of socio-demographic variables are smaller than the effect of values and religiosity.

Wilson (2000) investigated the effects of parents' volunteering on children's volunteering (if the parents did voluntary activity or not, and they liked it or not), but unfortunately we do not have data in our database about this factor. Handy et al. (2010) examined also the effect of community service in high schools on higher education students' volunteering. In Hungary, it will be in 2016 that the first group will complete high school with community service practice, so its effect cannot be measured in this paper.

Dimensions of religiosity and its effects on volunteering

Religiosity is a multidimensional phenomenon; this is why its detailed investigation is highly important. Based on Stark and Glock (1968), the following five dimensions of religiosity can be differentiated: practice, ideology, knowledge, experience, and consequences. Furthermore, the types of religiosity can be classified according to personal and community factors. In Tienen et al.'s (2011) work, the collective aspects of religiosity are denominational membership and religious attendance (not just the respondents', but their partner's and parents' denominational membership and religious attendance), and individual aspects are praying, religious worldview, spirituality, and salience. We can also differentiate between devotional dimension and affiliation dimension of religiosity (Prouteau and Sardinha 2015).

According to the literature, religiosity and especially churchgoing increases volunteering (e.g. Voicu and Voicu 2003, Ruiter and De Graaf 2006, Wilson and Musick 1997, Becker and Dhingra 2001, Tienen et al. 2011). Those who participate in religious communities volunteer more frequently than those who are not part of those communities. The other finding of the literature is that religiosity in general increases the chance of volunteering, the importance of helping others is more popular among religious people, and these value preferences are more compatible with volunteering than others. Furthermore, early religious socialization, measured by parental religious attendance, has a positive effect on volunteering (Wilson and Janoski 1995).

Religiosity can be a social capital indicator (i.e. produces networks which help in volunteering), a human capital indicator (it creates skills needed in volunteering), and a cultural capital indicator (religious values as cultural capital). Based on Wilson and Musick (1997), the ethically guided behaviour supports volunteering. This type of cultural capital was measured by personal religiosity and helping attitudes/values (Musick et al. 2000).

It is an important research question why religious people volunteer more. The structural theory says that churchgoing increases social integration, which increases volunteering. The cultural theory formed by Son and Wilson (2011) demonstrates that generativity (a desire to leave a legacy by providing for the welfare of others) mediates the influence of religiosity and volunteering. Religious people and frequent churchgoers have a subjective disposition to volunteering. It is a moral duty for them to help others, and they think too that it is in their power to do so. Son and Wilson (2012) created a normative theory of volunteering. People volunteer because of the effect of social norms, which support volunteering. In this sense, we can differentiate between altruistic and civic obligations.

Concerning the relation of religiosity and volunteering, two main theories exist: the social network theory and content of the religious belief theory. Based on the literature, both personal and collective religiosity increase volunteering, but the social network effect is stronger. The other finding is that the effect of religiosity is stronger if the above mentioned two factors interact (Monsma 2007).

Concerning the effect of personal (subjective) religiosity on volunteering, there are contradictory findings. Based on Paxton et al.'s (2014) results, individual religious practice (for example, regular praying) has a positive effect on volunteering. Contrary to these findings, Tienen et al. (2011) found no influence of individual religious characteristics on volunteering in the Netherlands. Such finding seems to be interesting because collective religiosity (for example, churchgoing) has decreased in the Netherlands nowadays, but volunteering has not declined, so they supposed that individual aspects of religiosity could affect volunteering in a positive way. The effect of personal religiosity was not significant if active church membership was also included in the model. The only significant correlation was in Prouteau and Sardinha's (2015) work: if somebody is an active prayer, he/she does religious volunteering more frequently than secular volunteering.

The findings about the effect of collective religiosity are more consistent. Church attendance and participation in various religious groups increase the probability of volunteering. There are several explanations as to why these effects exist. The first is that church members are likely to have skills which can be used in volunteering, so church attendance seems to be developing human capital. The second explanation is that active church membership reinforces those norms and values which promote volunteering. The third explanation underlines the network and social capital effect. Congregation connections create social capital, i.e. both "bonding" and "bridging" social capital (Putnam 2000). Churchgoing produces social interactions, which help to get information about volunteering opportunities and increases the probability of being asked to volunteer (Wilson 2000). In addition, social networks can promote social trust and increase openness to the needs of people and to civic engagement (Prouteau and Sardinha 2015, Paxton et al. 2014). Church involvement increases volunteering

because religious institutions offer values that encourage charitable concern for community members and because they can get information in the church about concrete volunteering opportunities (Mattis et al. 2000). Furthermore, churchgoing sustains social capital (Yeung 2004). Much of the church effects on volunteering works through friendship networks. Those who have close friends in congregation are much more likely to volunteer, and especially religious type of volunteering is more frequent among them (Becker and Dhingra 2001).

Brown and Ferris (2007) have shown that the effect of religiosity on volunteering decreases if social capital indicators are involved (social capital is measured by indicators of people's associational networks and of trust in others and in their community). This could mean that religiosity is fostering associational networks and norms of trust and co-operation (Brown and Ferris 2007).

Church attendance has an indirect effect as well. If somebody is a regular churchgoer, he/she can join groups which are conducive to volunteer work, but there is also a so-called 'spillover effect,' as regular churchgoers do secular volunteering also more frequently than others. The spillover effect is the strongest among Catholics (Ruiter and De Graaf 2006, Tienen et al. 2011). Social networks in the congregation contribute to the competition between the Church and other institutions for volunteers (Becker and Dhingra 2001). Some scholars did not demonstrate the 'spillover effect' (see Prouteau and Sardinha 2015), perhaps due to the different samples and countries which were examined.

There is an interaction effect of personal and collective religiosity as well. The stronger a person's individual religiosity, the more religious attendance increases the frequency of volunteering (Tienen et al. 2011). Paxton et al. (2014) showed a vice versa effect between personal and collective religiosity, as both seem to increase the effect of each other concerning volunteering.

Denominational differences and contextual effects

The results show that Protestants volunteer more than Catholics and Catholics do it more than the Orthodox (see Ruiter and De Graaf 2006, Prouteau and Sardinha 2015). Protestants (especially liberal Protestants) are more likely to be involved in charitable and other social service activities than Catholics are. Another finding is that in the US conservative Protestants, who attend church regularly, are less likely to do secular volunteering than religious volunteering (Wilson and Janoski 1995).

The influences of individual and collective religiosity on volunteering differ by denominational membership. Based on Paxton et al. (2014), collective religiosity has a stronger effect on volunteering in the case of Protestants than in the case of Catholics. Contrary to this finding, the research of Wilson and Janoski (1995) showed that among Catholics the relation between church attendance and volunteering is very strong.

Another interesting research result is that religious pluralism increases the quality of social networks and there is a greater probability of volunteering as well. There is an indirect effect, namely religious pluralism increases choice and competition, and increases church attendance, so it also promotes volunteering. But religious pluralism can also increase secularization and can lead to a lower level of religious participation and volunteering. Based on the results in the US, high level of religious pluralism is not associated with more active religiosity. However, high level of religious pluralism is positively related to the religious type of volunteering. The findings of Borgonovi (2008) show that there is no minority effect, whether people live in regions where their religious group represents a majority or a minority: individuals are equally likely to volunteer for secular and religious causes (Borgonovi 2008).

Taniguchi and Thomas (2011) examined the influence of religious attitudes on volunteering. The attitudes were measured by religious exclusiveness or inclusiveness and openness to other religious faiths. They have found that exclusiveness promotes only religious volunteering, but religious inclusiveness and openness to other religious faiths promotes both secular and religious volunteering (Taniguchi and Thomas 2011).

Concerning the contextual effects of religiosity on volunteering, there are inconsistent results. Ruiter and De Graaf (2006) found that in devout countries volunteering is also higher. On the other hand, Prouteau and Sardinha (2015) found negative correlation between macro-contextual religiosity and volunteering, where they examined 27 EU countries, and Borgonovi (2008) found no correlation in the case of the US. The reason for inconsistent results can be that the last two investigations were established in the EU and in the US, but Ruiter and De Graaf (2006) made their research in a more global cultural context. In the US, religion is much more a matter of personal choice. The reason for negative correlation in the EU can be that high income countries are more secular, but volunteering is more common there. Based on Inglehart's (2003) modernization theory, there is a shift from survival values to self-expression values, and in modern, secular countries there is a higher level of civic activism and volunteering. In the EU – as Prouteau and Sardinha (2015) have found – secularism is positively associated with volunteering.

Hypotheses

Based on a 2008 research among adult volunteers in Hungary, Bartal (2010) showed that religious people are overrepresented among volunteers. Our previous results showed as well that among students of the University of Debrecen religiosity increased volunteering. 28.4% of students, who were religious in their own way,

did voluntary work, which is higher than the average, and regular churchgoers volunteered even at a higher rate (45%) (Fényes and Kiss 2011a, b). Based on the results in the Partium region (our present investigated region, which is a cross-border region between Hungary, Ukraine, and Romania), religiosity increased students' volunteering as well, especially if they followed the teaching of the Church (Bocsi and Fényes 2012).

It is an important phenomenon that young people practise their religion in small rather than in the large community (Fényes 2014, Pusztai 2009). Religion-based voluntary membership is the most popular organized activity among young people, even more popular than sports activities. 12.3% of the students participate in religious groups at the University of Debrecen, which can involve various voluntary activities, such as managing, providing food and drink on the occasion of social gatherings of young people, or helping the homeless in ecumenical organizations, for example. (A qualitative analysis of volunteering among higher education students can be seen in Fényes et al.'s [2012] work.)

In 2012, we have already examined the relation of the students' religiosity and values and students' volunteering in the Partium region (Bocsi and Fényes 2012, Fényes and Pusztai 2012). We found that personal religious practice is less important concerning volunteering than churchgoing, and it was also proved that religiosity in general enlarges the possibility of volunteering in line with the literature. The data showed as well that the value background of voluntary work is mixed. The values of those who did volunteering are more material (the hedonistic intellectual value factor has significant connection with volunteering) and also the conservative value factor is related positively to volunteering.

H1. Our first hypothesis is that the religiosity of students' positively effects volunteering, even allowing for the effects of other explanatory variables. Based on the literature, we differentiate between the effects of various indicators of religiosity, such as personal and collective religiosity, their interaction effect, the effect of early religious socialization and denominational effects.

Our previous results (Fényes and Pusztai 2012) showed that in the Romanian and Ukrainian part of the examined Partium region the students volunteered more than in the Hungarian part, and the reason for this could be that these regions are multiethnic and multi-confessional and, consequently, religiosity is stronger where confessional affiliation functions as a central component of identity. According to the supply-side theory, confessional pluralism stimulates religiosity and volunteering could be more common there as well. Furthermore, based on Pusztai (2011), the ethnic Hungarian minority students in the Partium region are practising religiosity more than the home-country students. It is also well known that Romania is the most religious country in Europe as it is a multiethnic and multi-confessional state (Fényes and Pusztai 2012).

H2. Our second hypothesis is that volunteering is more frequent among students

in the Romanian and Ukrainian higher education institutions in the investigated region than among students in Hungarian institutions, and the reason could be the larger religious attendance.

The international literature examines mostly the traditional type of volunteering, based on altruistic values, and does not deal with new types of volunteering, which are more popular among the young generation. Furthermore, there are only few studies about higher education students' volunteering and about their motivations. Psychologists showed that altruism and religiosity are positively correlated with volunteering among students, but the helping attitude (altruism) is a more important predictor of volunteering than solely religiosity (Eubanks 2008). Moore et al. (2014) showed in a small sample that altruistic motivations are the most popular among the examined students concerning volunteering, and the second strongest motivation was to volunteer for the opportunity for learning new experiences.

Sociologists (Handy et al. 2010) showed also in a comparative study that students volunteered more based on altruistic, value-driven reasons than based on résumé-building motivations. Résumé-building motivations are highest in the US, Canada, and England, where volunteering is a more positive signal for employers when someone is searching for a job. Their results showed as well that motivations of volunteering are mixed among students, i.e. new and traditional motivations are combined.

In the literature, the effects of socio-demographic factors and religiosity on the motivations of students' volunteering have been examined very rarely, so we will try to examine this as well in our work. In our previous work (Fényes and Pusztai 2012), we found that religious students are not overrepresented in the traditional type of volunteering. We made cluster analysis based on the motivation of volunteering of students, and we did not find significant relationships between different dimensions of religiosity and cluster memberships. This could be due to the fact that helping others was important not just for religious students but for explicitly non-religious students.

H3. Our third research question is what volunteering-motivation types exist among students and what these motivations are affected by. Concerning the effect of religiosity, our hypothesis is that religiosity increases especially the probability of the traditional type of volunteering among higher education students.

Databases, methods, and examined variables

The quantitative method is applied to examine our research questions. We use the databases of TESSCEE research (II. Teacher Education Students Survey in Central and Eastern Europe) and IESA research (Institutional Effect on Students'

Achievement in Higher Education) in the frame of the SZAKTÁRNET project (TÁMOP-4.1.2.B.2-13/1-2013-0009). In the research, 1,792 questionnaires were filled in the Partium region in 2014 among second-year full-time BA and BSc students and among first-year MA and MSc students.

The historical Partium region is a cross-border region of Hungary, Romania, and Ukraine. The region includes counties of Hungary (Hajdu-Bihar and Szabolcs-Szatmár-Bereg), Subcarpathia from Ukraine, and the western part of Romania, which nowadays is called Partium. We asked students proportionately at different faculties of the region, and we made cluster sampling; we asked all the students in the chosen seminar groups that were selected at random. We used factor analysis to examine the motivations of volunteering and regression models to explore what affects volunteering and three motivation-type factors of volunteering by the means of the SPSS programme.

To measure the motivations of volunteering, we used a 20-item Likert scale based on the special literature. We modified the standard VFI scale (founded by Clary et al. 1998) because of the special sample (students), and we also reduced the number of the items because of the limitations of the length of the questionnaire.

In our first regression model, our dependent variable was whether the student had done voluntary work during university studies or not, and in the second stage our dependent variables were the three volunteering-motivation factors. The first group of independent variables in the regression models included the various dimensions of religiosity, such as the confessional composition, early religious socialization measured by the fathers' and mothers' churchgoing frequency, membership in religious youth groups, the personal religious practice (praying habits), participation in the religious communities (churchgoing) and, finally, the interaction effect of praying and churchgoing.

The further independent variables were the students' gender and age and the country of the higher education institution. The social background variables – measured by the cultural and material capital of students – were: the education of father and mother; the parents' and students' index of the possession of durable consumer goods; subjective financial situation, i.e. the financial situation compared to an average family from the country; regular financial problems in the family. Further independent variables were the students' place of residence at the age of 14, secondary school volunteering and, finally, four social capital indicators (the connection with parents, friends and teachers, and a group membership index). The social capital effects are not included in the case of motivation factors regression models.

Table 1. Frequencies and means of the most important dependent and independent variables

Short name	Longer name	Frequencies, means
Dependent	Did volunteering during university studies or not	1: yes 37% 0: no 63%
Independent		1: yes 38.3% 0: no 61.7%
Catholic	Denomination: catholic	
Reform	Denomination: reformed church	1: yes 35.8% 0: no 64.2%
Churchfather	Fathers' churchgoing activity	1: regular 21.6% 0: not: 78.4%
Churchmother	Mothers' churchgoing activity	1: regular 32.1% 0: not: 67.9%
Relig_youth	Member of religious youth group	1: yes 35.9% 0: no 64.1%
Praying	Praying habits	1: regular 32.4% 0: not: 67.6%
Churchgoing	Churchgoing habits	1: regular 33.2% 0: not: 66.8%
Pray_Church	The interaction effect of praying and churchgoing	1: both regular 21.7% 0: not: 78.3%
Sex	Sex of the students	1: male 27% 0: female 73%
Age	Age of the student	Mean: 21.2 variance: 2.87
RO_UKR	The country of the higher education institution	1: Romania or Ukraine 31.8% 0: Hungary 68.2%
Fathered	The fathers' number of completed years of school	Mean: 12.6 variance: 2.4 (6–20)
Mother Ed	The mothers' number of completed years of school	Mean: 13 variance: 2.4 (6–20)
OBmaterial	Durable consumer goods in the family, index	Mean: 5.7 variance: 2.2 (0–10)
SUBmaterial	Financial situation compared to an average family from the country	Mean: 5.1 variance: 1.2 (1–9)
Fin problems	There are regular financial problems in the family or not	1: regular 11.1% 0: not 88.9%
Urban_rural	The place of residence at the age of 14	1: urban 62.3% 0: rural 37.7%
Second_vol	Secondary school volunteering	1: yes 40.6% 0: no 59.4%
Par_index	Social capital indicators: the connection with parents 0–12 item mean 7.4 variance 3.1	1: higher than the average 56.3% 0: lower than the average: 43.8%
Friends_index	The connection with friends 0–33 item mean 22.8 variance 8.2	1: higher than the average 56% 0: lower than the average: 44%

Short name	Longer name	Frequencies, means
Teacher_ind	The connection with teachers 0–8 item mean 2.7 variance 2.5	1: higher than the average: 47% 0: lower than the average: 53%
Groupmemb	Group membership index 0–10 item mean 1.4 variance 2.1	1: higher than the average: 30.5% 0: lower than the average: 69.5%

Results

Our first hypothesis dealt with the effect of religiosity on volunteering among students. Contrary to the literature, churchgoing has only a small effect on volunteering, and it only exists if the negative and not significant interaction effect of churchgoing and praying is separated. Furthermore, if the effect of the country of the higher education institution is included, the positive effect of churchgoing disappears (the students from Romania and Ukraine are more active churchgoers than the students from Hungary). It is an interesting result that the effect of praying on volunteering is larger than the effect of churchgoing, but after allowing for the social background of students this effect is disappearing as well (we may suppose those who have financial problems are more active prayers). Our further result is that the interaction effect of praying and churchgoing is not significant, regular churchgoers and prayers do not volunteer more than others, contrary to the literature (*Table 2*).

Table 2. Logistic regression models on students' higher education volunteering

	Model 1 exp(B)	Model 2 exp(B)	Model 3 exp(B)	Model 4 Exp(B)	Model 5 exp(B)	Model 6 exp(B)
Catholic	Ns	Ns	Ns	Ns	Ns	Ns
Reform	Ns	Ns	Ns	Ns	Ns	Ns
Churchfather	Ns	Ns	Ns	Ns	Ns	Ns
Churchmother	Ns	Ns	Ns	Ns	Ns	Ns
Relig_youth	1.54**	1.52**	1.5**	1.65**	Ns	Ns
Praying	1.59**	1.89**	1.57*	Ns	Ns	Ns
Churchgoing	Ns	1.59*	Ns	Ns	Ns	Ns
Pray_Church		Ns (-)	Ns	Ns	Ns	Ns
Sex			Ns	Ns	Ns	0.69*
Age			1.08**	1.1**	1.17***	1.15***
RO_UKR			2.08***	2.4***	1.92***	1.51*
Fathered				Ns	Ns	Ns
Mother Ed				Ns	Ns	Ns

	Model 1	Model 2	Model 3	Model 4	Model 5	Model 6
	exp(B)	exp(B)	exp(B)	Exp(B)	exp(B)	exp(B)
OBmaterial				Ns	Ns	Ns
SUBmaterial				Ns	Ns	Ns
Fin problems				1.83**	1.93*	1.63 (*)
Urban_rural				1.35*	Ns	1.47*
Second_vol					9.0***	8.25***
Par_index						0.59**
Friends_index						Ns
Teacher_ind						1.59**
Groupmemb						3.8***
R_L²	4.3%	4.5%	6.5%	8.3%	23.8%	29.8%

In the 6 models, the groups of independent variables were included step by step, as it can be seen in the table. The significance of the Wald statistics is displayed along Exp (B) values. *** marks significance below 0.000; ** marks significance between 0.001 and 0.01; * marks significance between 0.01 and 0.05. R_L² marks the fit of the model (the decrease of -2LL in percentages).

The large positive effect of praying on volunteering among students is quite surprising. The reason for this could be that within the young generation personal religious practice is becoming more important. More and more students are religious in their own way and do not attend religious communities regularly. Volunteering is more popular among religious students than among others, and probably it is not just the traditional type of volunteering, but the new type of volunteering is also getting more popular (this will be examined later). The large effect of regular praying on volunteering is compatible with the cultural theory (see Wilson's and Son's theory in the first part of this article) and with the content of the religious belief theory.

The minor effect of churchgoing may be due to the fact that students practise their religion in small religious youth groups rather than in large communities. As we can see in our models, this youth religious group membership has a large and positive effect on volunteering. This result is in accordance with the literature on higher education students' religiosity in the investigated region (Fényes 2014, Pusztai 2009). It can be seen as well that after allowing for the positive effect of secondary school volunteering this effect is disappearing as well. The reason for this could be that students volunteer in their secondary school years in religious church groups.

All in all, participating in religious youth groups has the largest effect on students' volunteering among religiosity measurements, but we can see that in the last two models, when secondary school volunteering and the social capital indicators are included, the effects of all religiosity variables on volunteering are not significant. It is also an interesting result that denomination and the early religious socialization (measured by the parents' churchgoing) have no effect on students' volunteering at all.

Concerning the effect of socio-demographic variables, not surprisingly, older students volunteered more as they studied for a longer period of time in higher education. Women volunteered more as well, but only if the effect of social capital indicators are included (males have more social capital). It is interesting that parents' education had no effect on volunteering and regular financial problems in the family increased volunteering. Our previous results (Fényes 2014, Bocsi and Fényes 2012) showed a positive cultural capital effect (better educated parents and mothers' regular reading increased volunteering) and a positive material capital effect (better financial situation of students increased volunteering) in accordance with the literature. But in the present investigation, there is no cultural capital effect, and regular financial problems did not decrease but increased volunteering. The reason for this could be that due to regular financial problems there is a greater solidarity and a greater intention to help others among students, and due to this they do voluntary work more frequently. A further result is that if the place of residence at the age of 14 is an urban one (town) the students volunteer more due to more possibilities available for volunteering in their home towns.

The largest effect in our models is the positive effect of secondary school volunteering on higher education volunteering, which has been detected in Handy's et al. (2010) work as well among students of developed countries. Concerning social capital effects, better contact with parents has a negative effect on volunteering, but better contact with teachers has a positive effect. So, if the students are more independent from their parents, they volunteer more frequently, and probably the new type (résumé-building) of volunteering is more popular among them. The positive effect of teachers can be due to the fact that teachers can help students to find voluntary work, especially to find voluntary activities, which are in accordance with their field of study. Finally, among the social capital effects, more active group membership largely increased volunteering, a finding which is in accordance with the literature.

In accordance with our second hypothesis, students from Romanian and Ukrainian higher education institutions volunteered more (the chance of volunteering is 1.5–2 times greater than in Hungary). But, contrary to our hypothesis, the effect remained strong even if the more active religiosity and worse financial background of these students is taken into consideration. In our previous paper (Fényes and Pusztai 2012), we explained the greater volunteering of Romanian and Ukrainian students with the facts that this part of the Partium region is a multiethnic region; Hungarian minority students are more active churchgoers; there is a more active religiosity as it is a multi-confessional region and, all in all, due to the more active churchgoing, there is a more active volunteering. However, in the present investigation, after allowing for the effect of religiosity indicators, the positive effect of the country of the institution is still

in case, so we have to find other explanations. In Ukraine and Romania, the civil sector is underdeveloped, and this could be the reason for larger volunteering activity (for example, in Ukraine, the students' parents paint the building of the school in the summer, the students collect rubbish in the weekends, etc.). Another reason could be that in different countries the students defined voluntary activity differently (the definition problems can be examined by a qualitative analysis among students). The third explanation can be that in Ukraine and Romania the economic situation is worse than in Hungary, which may induce solidarity and volunteering among people.

In the second part of our empirical work, we examine the motivations of students' volunteering (motivations are measured by a 20-item Likert scale). In *Table 3*, we can see the factor analysis results based on the motivations of volunteering among students who volunteered during their higher education studies.

Table 3. *Volunteering motivation factors, factor scores higher than 0.4*

Motivations (Likert scale 1–4)	Factor 1	Factor 2	Factor 3
To spend free time usefully	0.522		
To acquire new knowledge, professional development	0.845		
To feel better	0.528	0.439	
To practise my skills	0.716		
To help others	0.533		
To make new friends and relationships	0.621		
To gain professional relationships	0.687		
To get work experience	0.751		
To learn languages			0.645
To get to know new cultures			0.693
I wanted to make changes in the world		0.427	
Because my friends, relatives have done voluntary work			0.462
To put it in the CV			0.425
To make myself useful		0.660	
To get through my problems		0.661	
To gain recognition somewhere		0.487	
To see the world differently due to volunteering		0.629	
To get to know and understand others		0.499	
To save the environment, to solve global problems			0.476
To save the traditions, to save cultural values			0.512

* Extraction Method: Alpha Factoring. Rotation Method: Varimax with Kaiser Normalization.

The table refers only to those students who volunteered during their university studies.

The first factor can be called the “new type of volunteering with helping attitude” factor. The new motivations beside the helping others motivation are: spending free time usefully; getting new knowledge; professional development; practising someone’s skills; getting new friends and relationships; gaining professional relationships and getting work experience. This means that among students there is no clear-cut traditional motivation type where helping others is the most important motivation and there is no clear-cut new type of volunteering as helping others is important for new-type volunteers as well.

The second factor can be called the “personal psychological improvement volunteering” factor, where the motivations of volunteering are: to feel better; to make changes in the world; to make myself useful; to get through my problems; to gain recognition somewhere; to see the world differently due to volunteering and to get to know and understand others.

The third factor can be called the “postmodern volunteering” factor. The motivations included in this factor are learning languages; to get to know new cultures; because my friends, relatives have done voluntary work; to put it in the CV; to save the environment; to solve global problems and, finally, to save the traditions and cultural values.

In tables 4 and 5, we examine the effects of religiosity and socio-demographic variables on these motivation factors.

Table 4. *Linear regression models on the “New type of volunteering with helping attitude” factor*

	Model 1 (betas)	Model 2 (betas)	Model 3 (betas)
Praying	Ns	Ns	Ns
Churchgoing	-0.21*	-0.24*	-0.24*
Pray_church	Ns	Ns	Ns
Churchfather	Ns	Ns	Ns
Churchmother	Ns	Ns	Ns
Relig_youth	Ns	Ns	Ns
Reform	Ns	Ns	Ns
Catholic	0.16*	0.14*	0.13*
Sex		-0.16**	-0.14**
Age		0.14**	0.13*
RO_UKR		0.13*	0.13*
Fathered			Ns
Mother Ed			Ns
OBmaterial			Ns
SUBmaterial			-0.13*
Fin problems			Ns

	Model 1 (betas)	Model 2 (betas)	Model 3 (betas)
Urban_rural			0.12*
Adjusted R square	0.016	0.061	0.07

In the 3 models, the groups of independent variables are included step by step as it can be seen in the table. *** marks significance below 0.000; ** marks significance between 0.001 and 0.01; * marks significance between 0.01 and 0.05.

As shown in *Table 4*, churchgoing has a negative effect on the “new type of volunteering with helping attitude” motivation. Based on the literature, the reason could be that active churchgoing students can find voluntary work possibilities especially not in accordance with their field of studies, but they can find mostly traditional type of volunteering, so the new motivations of volunteering – which are dominant in this factor – are not so important for them. But it is an interesting result that Catholic students do this type of volunteering more frequently than others. The reason could be that Catholic students are overrepresented in helping professions, so their traditional type of volunteering is more compatible with their future profession, and beside the helping attitude they volunteer for career-building reasons as well.

Our further result is that this mixed (traditional and also new) motivation type is more popular among women and older students. For older students, the career-building aspects are more important, and that is why this motivation is more popular among them. Moreover, this mixed motivation is more popular among students from Romania and Ukraine. In the Romanian and Ukrainian part of our investigated region, the résumé-building motivations can be more important due to the worse financial situation of these countries. Our further result shows that students who estimate their financial situation worse than the average family from the country are overrepresented concerning this motivation factor. Finally, students from urban backgrounds volunteer more based on these motivations, which may be due to the more possibilities in their home towns for career-building volunteering.

Concerning the “personal psychological improvement volunteering” factor, in the linear regression models, there is only one significant effect, which is the sex of the students. Not surprisingly, women are overrepresented concerning this motivation (the detailed regression output is not shown here).

Table 5. *Linear regression models on the “postmodern volunteering” factor*

	Model 1 (betas)	Model 2 (betas)	Model 3 (betas)
Praying	Ns	Ns	Ns
Churchgoing	Ns	Ns	Ns
Pray_church	-0.23*	Ns	Ns
Churchfather	Ns	Ns	Ns
Churchmother	Ns	Ns	Ns

	Model 1(betas)	Model 2 (betas)	Model 3 (betas)
Relig_youth	0.13*	Ns	Ns
Reform	Ns	Ns	Ns
Catholic	Ns	Ns	Ns
Sex		Ns	Ns
Age		-0.12**	-0.12*
RO_UKR		0.19**	0.19**
Fathered			Ns
Mother Ed			Ns
OBmaterial			Ns
SUBmaterial			Ns
Fin problems			Ns
Urban_rural			Ns
Adjusted R square	0.013	0.049	0.05

In the 3 models, the groups of independent variables are included step by step as it can be seen in the table. *** marks significance below 0.000; ** marks significance between 0.001 and 0.01; * marks significance between 0.01 and 0.05.

As we can see in *Table 5*, regarding “postmodern volunteering,” the negative churchgoing and praying interaction effect and the positive religious youth group membership effect are disappearing when socio-demographic variables are included. It can be seen as well that more young students are postmodern volunteers as saving the environment and solving global problems can be more important to them, and career-building motivations (see Factor 1) do not seem to be so important to them yet. It can also be seen that students from Ukraine and Romania are overrepresented concerning this motivation.

All in all, our third hypothesis that religious students are doing more traditional type of volunteering is not supported. The reason could be that we could not detect clear-cut traditional and clear-cut new motivation types as helping others was important for the new type of volunteers as well. Among all students, but also among religious students, traditional and new motivations are mixed. For religious students, the rational motivations are also important beside the helping attitude. Getting work experience through volunteering is also important to them. The other reason for religious students not being overrepresented in traditional volunteering could be that there are more religious students in the helping professions (there are more religious students in the trainings of teachers, social workers and medical professions, etc). In this case, the traditional type of volunteering is more compatible with the “getting work experience” motivation, i.e. they can help and they can get work experience at the same time, which helps them in getting a job in the future.

Conclusions

The literature and our previous results showed that value preference and religiosity affect volunteering to a larger extent than someone's social background or gender. Based on the literature, we supposed that the religiosity of students (assessed by several measurements) positively affects volunteering, even after allowing for the effects of other explanatory variables. Concerning volunteering, the results showed that among religiosity measurements the effect of regular praying is more important than the effect of churchgoing. This finding is contrary to the literature. The reason for this could be that participating in small religious youth groups is the most popular activity among students and it has the largest positive effect on volunteering. It has been shown as well that if the social capital indicators are included in the regression models, the effect of religiosity is disappearing in accordance with the literature.

Our second hypothesis was that volunteering is more frequent among students from Romania and Ukraine due to their larger religious attendance. It has been proved that students from Romania and Ukraine volunteer more than students from Hungary, but the reason for this cannot be solely their larger religious attendance, but there must be other factors as well. The effect of the country factor on volunteering still exists, even after including students' religiosity measurements. The reasons could be the following: in Ukraine and Romania, the civil sector is relatively underdeveloped; in different countries, the students defined voluntary activity differently; in Ukraine and Romania, the economic situation is worse than in Hungary, which may induce solidarity and volunteering among people.

Our third hypothesis was that religiosity increases especially the probability of the traditional type of volunteering (where helping others is the most important motivation) among higher education students. We examined what volunteering-motivation types exist and what affects these motivations. Based on the motivations, we created three factors, but we could not support that religious students are doing mostly traditional type of volunteering. There was no clear-cut traditional (based on altruistic values) or clear-cut new (career-building) volunteering factors. The motivational background of religious students was mixed as it applies to all students' motivations.

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