

Love Thy Neighbor: The Role of Faith in Volunteer Motivation



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School of Public and Environmental Affairs
Indiana University–Purdue University Indianapolis
342 North Senate Avenue • Indianapolis, Indiana 46204-1708



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AUTHORS

Laura Littlepage <i>senior research associate</i> <i>Indiana University–Purdue University Indianapolis</i>
James L. Perry <i>chancellor's professor</i> <i>School of Public and Environmental Affairs</i> <i>Indiana University–Purdue University Indianapolis</i>
Philip Goff <i>associate professor of religious studies and director</i> <i>Center for the Study of Religion and American Culture</i> <i>Indiana University–Purdue University Indianapolis</i>
Jeffrey L. Brudney <i>professor</i> <i>School of Public and International Affairs</i> <i>University of Georgia</i>

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INTRODUCTION

The Center for Urban Policy and the Environment (Center), part of the School of Public and Environmental Affairs at Indiana University—Purdue University Indianapolis (IUPUI), received support from the Center on Philanthropy at Indiana University for a study of the motivations of deeply committed volunteers, with an emphasis on the impact of faith on these commitments. The Center worked in partnership with the Points of Light Foundation (Foundation), which recognizes exemplary volunteering through its awards programs including the Daily Point of Light Awards (DPOL) and the President's Community Volunteer Awards (PCV), awarded on behalf of the president of the United States. The Foundation has issued more than 1,100 Daily Point of Light Awards since 1998 and more than 150 President's Community Volunteer Awards since 1992 to individuals, groups, and organizations across the country. This study assesses the motivations of awardees and the role of faith in their motivations, using quantitative and qualitative survey methods.

Daily Point of Light Award and President's Service Award

The Daily Point of Light Awards honor individuals and volunteer groups that have made a commitment to connect Americans through service to help meet critical needs in their communities. Each weekday, one volunteer or volunteer effort in the country receives a Daily Point of Light Award. Daily Point of Light Awards are given to those who find innovative ways to meet community needs, efforts which often lead to long-term solutions and impact social problems in their local communities.

Now called the President's Community Volunteering Awards, the President's Service Award is the nation's highest honor for volunteerism. It recognizes outstanding individuals, families, groups, organizations, businesses, and labor unions engaged in community services that address unmet human service, educational, environmental, and public safety needs. The president of the United States traditionally presents these awards at a White House ceremony to signify and symbolize their importance.





METHODOLOGY

Survey Instrument Development and Distribution

A draft instrument was developed by the project team, using multiple sources for the measures for religiosity, voluntarism, motivations to volunteer, and family influences. The survey instrument is included as Attachment A. The Advisory Board was then convened to review the draft survey instrument and suggest improvements. The improvements were included in a revised draft which was then shared by e-mail with the group.

The Advisory Board is composed of:

- Kevin Armstrong, senior public teacher for the POLIS Center, and minister of faith and public life at North United Methodist Church, Indianapolis, Indiana;
- William Enright, director and senior fellow of the Lake Family Institute on Faith and Giving, and former senior pastor of Second Presbyterian Church, Indianapolis, Indiana;
- Mark J.R. Farr, senior director of Interfaith Initiatives at the Points of Light Foundation and Episcopalian priest, Washington, DC;
- Sandy Sasso, rabbi of Congregation Beth-El Zedeck, and author and lecturer on women and spirituality and the discovery of the religious imagination in children, Indianapolis, Indiana; and
- Kenneth Taylor, pastor of Holy Trinity Catholic Church and director of the Office of Multicultural Ministry, Archdiocese of Indianapolis, Indianapolis, Indiana.

After comments from the Advisory Board were incorporated into the survey instrument, a revised draft was circulated among the project team and edited by Center staff. That draft was sent to IUPUI's Institutional Review Board (IRB) for compliance with human subjects procedures. Once IRB's approval was received, the instrument was printed for distribution.

The first mailing of the surveys took place on January 22, 2004. A follow-up mailing took place on February 26, 2004. Of those mailed, 137 were undeliverable, 6 participants were deceased, and 6 asked not to be contacted. Our overall response rate was 38 percent (525 surveys returned from a total of 1,386).





DEMOGRAPHICS OF RESPONDENTS

To ensure that the respondents were representative of all winners of these awards, we examined two indicators that were available to us: percent of respondents by state, compared to all winners, and percent of respondents by year of award, compared to all winners. As shown in Attachment B, the respondents were widely distributed and not overly represented by any one state. As might be expected, there was a higher percentage of respondents from recent years, but not dramatically higher.

In addition, we wanted to see how these volunteers compared to volunteers in general. In September 2002, through a supplement of its monthly Current Population Survey (CPS), the Bureau of Labor Statistics conducted research for the first time about volunteering in the United States. Their research showed that 27.8% of the U.S. population, or 59.8 million people over age 16, had volunteered during the previous twelve months. This survey also provided information about the total number of hours contributed by the average volunteer and the types of activities most likely to attract volunteers.

The supplemental survey was repeated in September 2003. The results of this survey showed that the volunteer rate had climbed over the year to 28.8% or 63.4 million people. This research yields rates of volunteering among demographic categories of interest such as education level, income, sex, and race, and it supplies valuable information about the current state of volunteering nationally. The award winners were compared to this group of all volunteers nationally to determine if they differ in significant ways.

As Table 1 (see page 6) illustrates, in many ways (gender, income, and race), the award winners are similar to all volunteers nationally. Where there are differences, the award winners appear to be more highly educated, more likely to be retired, and more likely to be older than 60. The age and employment status differences make sense because a group of award recipients is generally expected to have more experience with the activity and likely to have more free time to volunteer and fewer family commitments, so we could expect them to be older and at a different stage in life than the typical volunteer. Another difference that is not surprising is the amount of time devoted to volunteering—award winners report on average 251 volunteer hours per year, almost twice as much as the reported average of 137 hours per year for the typical volunteer.



Table 1: A Comparison of Demographic Characteristics of Sample of Volunteer Award Winners to All Volunteers

	Award Winners	CPS Volunteers
Gender		
Male	42.4%	41.3%
Female	57.6%	58.7%
Total	100.0%	100.0%
Education		
Some high school	2.2%	9.4%
High school degree or GED	7.3%	23.4%
Some college	19.1%	19.3%
Less than a bachelor's degree	12.6%	9.8%
4-year degree or higher	57.8%	38.2%
Other	1.0%	1.0%
Total	100.0%	100.0%
Employment Status		
Employed	56.3%	67.1%
Not employed	5.7%	3.3%
Retired	28.7%	14.2%
Full-time student or Other	9.3%	15.5%
Total	100.0%	100.0%
Household Income (annual \$)		
Less than 20,000	11.7%	10.7%
20,000–39,999	18.8%	21.2%
40,000–59,999	19.9%	20.7%
60,000 or more	49.7%	47.5%
Total	100.0%	100.0%
Age		
0–14	1.2%	NA
15–24	10.9%	13.8%
25–39	6.9%	25.3%
40–59	40.0%	41.2%
60+	41.0%	19.6%
Total	100.0%	100.0%
Hispanic		
Yes	4.1%	5.2%
No	95.7%	94.8%
Don't know	0.2%	
Total	100.0%	100.0%
Race		
White	85.2%	89.6%
Asian	1.9%	2.0%
Black	8.6%	6.0%
American Indian	2.1%	0.6%
Other	1.8%	1.7%
Don't know	0.4%	
Total	100.0%	100.0%
Average Volunteer Hours	251.3	137.2

Source: U.S. Bureau of Labor Statistics, Current Population Survey (CPS) Data, 2003



RELIGIOSITY OF AWARD WINNERS

Although many studies have demonstrated a relation between religiosity and volunteering (Bernt, 1989;Chambre, 1987;Greeley, 1997;Hodgkinson, Weitzman, & Kirsch, 1990;Lam,2002; Serow, 1991;and Uslander, 1997),this research generally examined either all people or members of faith communities, rather than focusing on those who volunteer. In addition,some studies have found a weak correlation (Wuthnow, 1997) or no correlation (Hunter & Linn,1980) between religiosity and volunteering.

These differences stem from two factors—the conceptualization and operationalization of religion and the forms of volunteering. Are the connections between religion or faith and volunteering found mainly in the context of the congregation and religious organization? Or do these connections extend to the rest of the community?

Wuthnow (1999, p. 352) maintains that much of this higher rate of volunteering is for church-supported activities, and that religious influences and attendance are most pronounced in church-related volunteering. His analysis of the Independent Sector's 1994 Giving and Volunteering Survey found that much volunteering, especially among evangelical Christians, is concentrated within congregations themselves and devoted to the maintenance of these congregations.

In contrast, Hodgkinson (1990) argues that churches inspire a desire to help that moves people beyond the church setting. She maintains that “religious institutions foster philanthropy and voluntarism,both within their own communities and generally for other causes, including community and public service. . . . Religious association is capable of inspiring social reform and experimenting with meeting human needs. The experiments of religious organizations in housing, community development, and international relief and development are but a few of the more profound recent examples in social reform.”

In Hodgkinson's model, we would expect several results:

- a relation between faith and informal volunteering;
- that religious volunteers would volunteer for more than just their church;and
- that award-winning volunteers would be more likely to be religious than the general population.

We will examine these issues and try to determine how faith relates to motivations to volunteer.

First, we examined the denominations represented in the group of award winners compared to denominations nationally. As Table 2 (see page 8) illustrates, while we had a slightly higher percent of Jewish respondents and slightly fewer Atheist/



Agnostic respondents than the national average, in general, the distribution of respondents appears similar to the national averages.

How religious is our sample of award winners? More than half (55.7 percent) say they attend religious services at least two or three times a month. Nationally, several surveys estimated that regular church attendees make up approximately 40 percent of the population. The most recent is a Gallup survey (Gallup and Lindsay, 2004) that estimates 41 percent, while the General Social Survey (GSS) in 2002 estimates regular church attendees to be around 40 percent. The GSS also showed that 18.6 percent of their respondents never attend religious services. In our population, 10.2 percent said that they never attend services. This result indicates that the award winners are more religious than the general public, a factor that might lead this group to more likely volunteer only for religious organizations, similar to Wuthnow's arguments.

In contrast, while 25 percent of the general public (according to CPS data) say their only volunteer activity is for a religious organization, among the award-winning volunteers—even among those classified as very religious—only 8.6 percent volunteer solely for religious organizations. Most (70 percent) volunteer for both religious and non-religious organizations, and one in five volunteer only for non-religious organizations. These findings support Hodkinson's arguments.

We also examined the question of whether these findings apply to informal volunteering, that is, are religious volunteers more or less likely to help someone informally?

The definition of religiosity can vary. We measured three different types of religiosity:

- religious involvement,
- religious activity, and
- professed closeness to God or spirituality.

The religious involvement of our respondents is measured by membership in a place of worship, education in a religious school (one point for each level—elementary, middle or high school, college, or after-school or weekend classes), and the degree to which their family and friends share their religious affiliation or faith background.

Religious activity is measured by how often the person attends religious services, prays or reads religious texts, practices religious rituals at home, takes part in any activities of a place of worship (other than attending services), and takes part in any of the activities or groups of a religion or faith service organization (such as Knights of Columbus or Hadassah).

Table 2: A Comparison of Religious Self-Identification of Survey Respondents to National Averages

Denomination	Love Thy Neighbor Survey Respondents	National
Christian, Non-Catholic	55.0%	56.0%
Catholic	23.0%	24.4%
Jewish	6.0%	1.7%
Hindu	0.4%	0.2%
Muslim	0.4%	0.5%
Atheist/Agnostic	2.0%	4.8%
Other	13.0%	12.4%

Source: Mitofsky International and Edison Media Research. (2002, April 26). Exploring Religious America: A Poll Conducted for Religion & Ethics NewsWeekly and U.S. News & World Report. Available from the Religion & Ethics NewsWeekly Web site from www.pbs.org/wnet/religionandethics/week534/specialreport.html



Most people, even if not involved in organized religion, profess to be spiritual persons. In the Gallup Poll (Gallup and Lindsey, 1999), 39 percent of Americans identified themselves as spiritual, not religious; 54 percent as religious; and 6 percent as both. Spirituality is measured by how close the person feels to God (Hill and Pargament, 2003) when they are involved in performing acts of kindness, watching a beautiful sunset, performing religious traditions at home, meditating alone, and participating in a religious community through communal worship, celebration, memorial, or ritual.

The award respondents have varying levels of religiosity, depending on the concept measured. Religious involvement is lowest—27 percent say they either are a member of a church or received some of their education in a religious school and/or that most or almost all of their family and friends share their religious or faith background. In contrast, 70 percent say that they agree or somewhat agree that they feel close to God at times. In the middle is religious activity—32 percent participate in religious activities from once a week to once a month, including attending services, praying, reading the Bible, taking part in rituals at home, participating in activities other than worship, and being part of a religious or faith service organization.

Measuring Volunteering

There are also different ways to measure levels of volunteering. Both formal volunteering (for an organization) and informal volunteering (helping out by running errands, doing yard work, etc., for people not living with you) are important to measure (Wilson and Musick, 1997). In addition, we measured total hours dedicated to either informal or formal volunteering as well as the number of different volunteer activities (either by type of organization for formal volunteers or by type of activity for informal volunteers).

As Table 3 illustrates, volunteer activities seem to bear a stronger relationship to religiosity than do total hours volunteered. In part, this could be because all of these

Table 3: Correlations of Measures of Religiosity to Measures of Volunteering

	Formal Volunteering Hours	Formal Volunteering Activities	Informal Volunteering Hours	Informal Volunteering Activities
Religious Involvement	.069	.108*	.057	.113*
Feeling Close to God	.095	.184**	.104*	.134**
Religious Activity	.229**	.176**	.198**	.157**

**significant at .05 level*

***significant at .01 level*



respondents volunteer at a high level (almost twice the national average, as mentioned before), but there is also more variation in the number of different types of volunteering they do. All three measures of religiosity are significantly correlated with both formal and informal activities. Religious activity is highly correlated with both formal and informal volunteering hours, and it explains 22.9 percent of the variance in formal volunteering hours and 19.8 percent of the variance in informal volunteering hours.



MOTIVATIONS OF AWARD WINNERS

Roger Lohmann (1992) conceives of the nonprofit world as a “commons” in which volunteers can seek and find like-minded individuals and organizations who embrace their values and concerns, for example, for fairness, sharing, mutuality, understanding, salvation, or love of others. Ultimately, voluntarism results from an overflowing of the need many people have to express themselves that compels them to act (Mason, 1996, p.18). What motivates these volunteers? And how do those motivations relate to their religiosity?

As described in Table 4, we measured six motivations that can be satisfied by volunteering (social, values, career, understanding, protective, and esteem) for each respondent (Clary, Snyder, and Ridge 1992).

We also assessed three measures of public service motivation developed by Perry (1997), including commitment to public interest and civic duty, compassion, and self-sacrifice. A volunteer motivation scale developed by Clary, Snyder, and Stukas (1998) and a public service motivation scale developed by Perry (1996) have been tested and attain high reliability and validity. In addition, we added two survey items to measure “religious motivation”: volunteering is a practice encouraged by my religious beliefs, and it is my obligation to help others in need. Our advisory panel suggested these items as a way to measure one explanation for why people help each other—it is the mandate of their faith to do what they can to make the world a better place for all people.

What motivates the award-winning volunteers? As Table 5 illustrates, the values motivation (measured by agreement with the statements, I am genuinely concerned about the particular group I am serving, I feel it is important to help others, I can do something for a cause that is important to me, and I am concerned about those less fortunate than myself) had the highest mean score, with almost everyone strongly agreeing to these items, and the lowest standard deviation. As might be expected with this group of award-winning volunteers, the lowest level of motivation and the second highest standard deviation were found for the career motivation.

How do these motives tie in with measures of religiosity? Interestingly, closeness to God is highly correlated (significant at .01 level) with all of the motivations except esteem. Religious involvement is, of course, correlated with religious motivation, and also with social motivation. Religious activity is also correlated with social, but highly correlated with civic duty, self-sacrifice, religious, compassion, and protective motivations (see Table 6).

Table 4: Motivations to Volunteer

Motivation	Description
Social	Volunteering because it is respected by relevant others
Values	Volunteering to act on deeply held beliefs about the importance of helping others
Career	Volunteering to learn particular skills or to make new contacts
Understanding	Volunteering to understand the people one serves, the organization for which one volunteers, or oneself
Protective	Volunteering provides relief or escape from negative feelings about oneself and serves a protective function
Esteem	Volunteering enhances a person's esteem by making the person feel needed and important

Table 5: Rankings of Volunteer Motivations

Motivation	Mean	Standard Deviation
Values	4.82	0.38
Social	4.41	0.97
Civic duty	4.39	0.66
Self sacrifice	4.30	0.64
Esteem	4.25	1.02
Understanding	4.23	0.85
Religious	4.19	0.97
Compassion	3.89	0.72
Protective	3.45	1.40
Career	2.90	1.37



Table 6: Correlations of Motivations to Volunteer to Measures of Religiosity

Motivation	Religious Activity	Religious Involvement	Closeness to God
Values	.064	-.014	.133**
Social	.096*	.097*	.242**
Civic duty	.133**	.003	.162**
Self sacrifice	.204**	-.046	.223**
Esteem	.020	-.009	.074
Understanding	.056	.041	.222**
Religious	.458**	.306**	.380**
Compassion	.157**	.011	.230**
Protective	.118*	.078	.213**
Career	.046	.085	.169**

**significant at .05 level*

***significant at .01 level*

How do the motivations tie in with levels of volunteering? As Table 7 illustrates, informal volunteering seems to be motivated by civic duty (I unselfishly contribute to my community; meaningful public service is very important to me; and I consider public service my duty) and self-sacrifice (much of what I do is for a cause bigger than myself; I am one of those rare people who would risk personal loss to help someone else; I think people should give back to society more than they get from it; and making the difference in society means more to me than personal achievements).

Formal volunteer activities are correlated with all of the identified motivations, while formal volunteering hours are correlated with values, civic duty, self-sacrifice, esteem, and protective motivations (volunteering helps me deal with some of my own problems).

Self-sacrifice and civic duty are correlated with all measures of volunteering as well as with religious activity. These findings, as well as the fact that religious involvement is not correlated with these motivations, seem to indicate that, at least for these award-winning volunteers, the relation between religiosity and volunteering is more one of "loving thy neighbor" (all your neighbors) and not just those in your church.



Table 7: Correlations of Motivations to Measures of Volunteering

Motivation	Formal Volunteering Hours	Formal Volunteering Activities	Informal Volunteering Hours	Informal Volunteering Activities
Values	.088*	.094*	.010	.074
Social	.073	.159**	.073	.179**
Civic duty	.107*	.112*	.095*	.107*
Self sacrifice	.137**	.118**	.146**	.126**
Esteem	.097*	.115**	.042	.099*
Understanding	.060	.177**	.064	.196**
Religious	.060	.121**	.054	.078
Compassion	.064	.125**	.014	.078
Protective	.112*	.118**	.096	.159**
Career	.057	.209**	.052	.217**

**significant at .05 level*

***significant at .01 level*





TELEPHONE INTERVIEWS OF AWARD WINNERS

A small, heterogeneous sample ($n = 26$) of award recipients encompassing substantial variation on demographic characteristics were selected for in-depth interviews to determine their goals, values, how they developed their volunteer commitment, and the role their faith plays in that volunteer commitment. This qualitative information supplements the data obtained from the surveys and ensures that this report reflects the various motivations to volunteer.

The interviews were modeled on research conducted on moral commitment (Colby and Damon, 1992). In the present research, almost 80 percent of the moral exemplars attributed their core value commitments to their religious faith, even though the nominating criteria did not include any specifically religious factor. As Post writes in *Altruism and Altruistic Love* (2002), "Much can be learned from the great exemplars of altruistic love for all humanity. . . . We are sometimes too exclusively interested in what they do rather than why. . . . It may be that the most exemplary altruism is often associated with the agent's personal experience of the utter enormity of the Transcendent" (p. 62–63).

Data Entry and Interview Selections

After all survey responses had been entered into the database, we conducted preliminary analyses to select respondents for in-depth interviews. We categorized respondents into four groups by cross-classifying them along two dimensions, religious activity and religious worldview. The responses were first separated into two categories—those with a high level of religious activity (as measured by several questions), and those with a low level of religious activity. Each of these two groups were then subdivided into two groups (making four groups in all) of

1. those who have an individual world view (including those who say these statements most closely reflect their opinions: the best way to address social problems is to change individuals, and individuals are poor because of individual inadequacies) and
2. those who have a communal world view (including those who say these statements most closely reflect their opinions: the best way to address social problems is to change social institutions, and individuals are poor because of social, economic, and political factors).



Among these four groups are included a wide array of religions and ages. The final group of interviewees included people identified as:

- Roman Catholic (3),
- evangelical/fundamentalist/Pentecostal (4),
- Jewish (3),
- mainline Protestant (7),
- other Christian (2),
- others (7).

The average age of interviewees was 54, with the range from 14 to 78 years of age. The interviewees included 16 men and 10 women. As Table 8 illustrates, the group interviewed did not differ substantially from all award winners on their motivations, the number of volunteer activities, or the number of hours volunteered.

Interview Protocol Development and Implementation

We drafted an interview protocol and submitted it to the IRB. After receiving suggestions from IRB, we revised the protocol and gained approval. The approved protocol is included in Attachment C. The principal investigators conducted the interviews by telephone; they took notes, and with the permission of the respondents, tape-recorded the interviews. Most interviews lasted 30 minutes to one hour.

Results of Interviews

While we chose half of the interview group because they indicated they were not active religiously, almost all (85 percent) of the respondents said that they had either a religious or spiritual reason for their volunteer activities. Comments from people with very low levels of religious activity included:

- Teaching of Jesus is part of what I am and what I am meant to be.
- Bible is a guideline for how we should lead our lives.
- I am spiritual but not religious.
- I rely on God all the time.

These findings are consistent with the discussion above of the concept of “closeness to God,” and these responses may provide a better measure of religiosity and how it relates to volunteer activity. Another commonly mentioned motivation was “wanting to give back.” This observation confirms the finding mentioned earlier that many of these volunteers are motivated by values.

Another interesting finding from the interviews is that volunteering is not necessarily a linear progression, beginning with volunteering in youth, leading to volunteering as a young adult, an adult, and then as a senior. Several of our respondents

Table 8: A Comparison of Interviewees to All Award Winners

	Interviewees, mean	All award winners, mean
Family Socialization Index	23.27	23.31
Volunteer Activities	2.81	2.58
Helping Activities	1.88	2.00
Volunteer Hours	260.38	251.27
Helping Hours	139.23	134.59
Values Motivation	4.79	4.82
Religious Motivation	4.35	4.19
Career Motivation	2.88	2.90
Understanding Motivation	4.27	4.23
Protective Motivation	3.85	3.45
Social Motivation	4.62	4.41
Enhancement Motivation	4.31	4.25
Self-Sacrifice Service Motivation	4.38	4.30
Compassion Service Motivation	4.00	3.89
Civic Duty Service Motivation	4.45	4.39



did not volunteer as children or young adults, and some had their first volunteer experiences as late as in their fifties or sixties. Others volunteered as children but then did not volunteer again until years later. Somewhat tied to this finding is the fact that some respondents do not consider the work that they do for their church, either as children or an adult, as voluntary or volunteering. Either the activity is something they do for their faith, or it is something they felt compulsion to do from parents, authority figures, or social norms.

Our interviews revealed one motivation that is not widely discussed in the volunteer motivation literature—“life changing events.” These are precipitating, dramatic events that lead people to volunteer their time. Approximately one-fourth of those interviewed cited such moving events as part of their motivation. These respondents include a mother whose three children were brutally murdered who became active in victims rights and counseling; a woman diagnosed with cervical cancer who couldn't have children who became active in prenatal and well baby care; a woman who became active in hospice care after her father died a long, slow, painful death; a father who lost his son in an automobile accident who then became active in helping at-risk youth; and a man who began helping the homeless with foot care because of his mentally ill son. One possible area for future research in the grief and loss literature would be studies to determine if volunteering has been explored as a coping mechanism.





CURRENT AND FUTURE RESEARCH

Dr. Jeffrey Brudney, University of Georgia, is examining the entrepreneurial aspects of some award winners. He is focusing on the questions, "Did you start or establish the group or organization for which you received the Daily Point of Light Award?" and "Is your volunteer activity for which you received the Daily Point of Light Award conducted as part of an organization?" He is interested in entrepreneurial activity that leads to the formation of voluntary, nonprofit groups and organizations that contribute to social welfare.

Brudney's research examines the backgrounds and motivations of these award winners, and how these factors compare with those who have received the awards individually, that is, without starting an organization or working as a volunteer within one. The study also examines some of the perceived results of the organizational activities of the award winners, such as the number of people or clients they assisted in the past year. Finally, it considers the perceived influence of the award in attracting "resources" to the recipient's group or organization, including volunteers, monetary donations, and in-kind donations. Brudney (2000) has conducted research on these topics before in a survey and study of the first group of recipients of the Daily Point of Light Awards in 1988–1992 (see also Brudney and Willis, 1995).

Philip Goff, IUPUI, is analyzing the religious self-descriptions of the respondents to ascertain whether certain understandings of philanthropic and volunteer behavior correlate to specific religious traditions. This study is further broken down into categories by age and type of spirituality, the latter being determined by several key questions on the questionnaire. Not only are the categories of age and spirituality useful as subsets to the larger question, but they appear to cut across the religious traditions categories in significant ways. Upon completing this study, we intend to submit it to *The Journal for the Social Scientific Study of Religion*.

James L. Perry, IUPUI, and David Coursey, Florida State University, are analyzing the public service motivation (PSM) items in the survey. Their initial work involves assessing the measurement model for public service motivation. Their next step will be to replicate earlier work on the antecedents of PSM. Many variables from their prior research appear in this survey.





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ATTACHMENT A
MAIL SURVEY INSTRUMENT



Survey of Winners of President's Community Volunteer Awards

Congratulations again to you, or to your group or organization, on receiving the President's Community Volunteer Award! The Points of Light Foundation is partnering with Indiana University—Purdue University Indianapolis to learn more about exemplary volunteers and their motivations. Please help us by completing this survey and returning it in the enclosed envelope.

If you have any questions for the Points of Light Foundation, please call Chris Cihlar at (202) 729-8190. If you have questions about the research project, please call Laura Littlepage at (317) 261-3061. Your participation is voluntary and any information you provide will be confidential. Results will be presented only in aggregate or group form to determine trends and tendencies. Thank you for your time.

1. Please indicate which category is closest to the number of hours you volunteered with the following type of organizations in the past year.

	0 hours	1–19 hours	20–39 hours	40–79 hours	80–159 hours	160+ hours
a. Religious organization (not church-affiliated schools)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. School or educational organization (can include church-affiliated schools, libraries)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Political groups and campaigns (political parties, nonpartisan political groups)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Human service organizations (Red Cross, YMCA, daycare, homelessness)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Other national or local organization(s)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Please indicate which category is closest to the number of hours you performed any of the following types of informal volunteering for strangers, friends, neighbors, or relatives who do not live with you, in the past year.

	0 hours	1–19 hours	20–39 hours	40–79 hours	80–159 hours	160+ hours
a. Provide transportation, shop, or run errands	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Help with housework or with the upkeep of their house, car, or other things	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Child care without pay	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Any other forms of helping out	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



3. Enter your age when you first began volunteering: _____

4. The following statements involve possible experiences within your family as you were growing up. For your information, "parent" refers to your natural parents or your legal guardian. Read each statement carefully and check the column that best reflects your experience.

	Agree	Somewhat agree	Neither agree nor disagree	Somewhat disagree	Disagree
a. My parents actively participated in volunteer organizations (such as the Red Cross, March of Dimes, religious or faith organizations).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. In my family, we always helped one another.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Concerning strangers experiencing distress, my parents generally thought that it was more important to "not get involved."	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. My parents frequently discussed moral values with me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. When I was growing up, my parents told me I should be willing to "lend a helping hand."	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. When I was younger, my parents very often urged me to get involved with volunteer projects for children (for example, UNICEF, walkathons, mission projects).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. Compared to when you won the award, how active are you today in the voluntary activities for which you, or your group or organization received the Daily Points of Light Award?

- More active
 The same
 Less active
 Not involved at all

6. All in all, for how many years have you participated (or did you participate) in the voluntary activities for which you, or your group or organization, received the Daily Points of Light Award? _____ Years

7. To what extent has receiving the Daily Points of Light Award been helpful in attracting each of the following resources to assist you, and/or your group or organization, in furthering volunteer activity? Please read each statement carefully and check the column that best reflects your view.

Resource	Very helpful	Helpful	Somewhat helpful	Not at all helpful	Not applicable
a. Volunteers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Donations of money	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. In-kind donations (such as equipment, supplies, facilities, or services)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. Is your volunteer activity for which you received the Daily Points of Light Award conducted as part of an organization?

- Yes
 No, it is conducted on an individual basis (if No, skip to question 11)



9. Did you start or establish the group or organization for which you received the Daily Points of Light Award?

No Yes *If yes, in what year?* _____

10. In the past year, how many people or clients did your group or organization assist? _____

11. Below is a list of possible reasons that people might have for volunteering. Please read each statement carefully and check the column that best reflects how important each reason is to you.

	Agree	Somewhat agree	Neither agree nor disagree	Somewhat disagree	Disagree
a. I am genuinely concerned about the particular group I am serving.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Volunteering is a practice encouraged by my religious beliefs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Volunteering allows me to explore different career options.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Volunteering allows me to gain a new perspective on things.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Volunteering helps me deal with some of my own problems.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. I feel compassion toward people in need.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. I can make new contacts that might help my business or career.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. I can learn new skills through direct hands-on experience.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. I feel it is important to help others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. Volunteering is an important activity to the people I respect.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
k. I can do something for a cause that is important to me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. I can explore my own strengths.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
m. Volunteering makes me feel needed.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
n. It is my obligation to help others in need.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
o. I am concerned about those less fortunate than myself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

12. Please check the statement below that most closely reflects your opinion:

- The best way to address social problems is to change individuals.
 The best way to address social problems is to change social institutions.

13. Please check the statement below that most closely reflects your opinion:

- Individuals are poor because of social, economic, and political factors.
 Individuals are poor because of individual inadequacies.



14. The Points of Light Foundation is beginning a new volunteer award program. Since you have previously won an award, the Points of Light Foundation would like your input on what type of recognition you think it should provide. Please rate each of the following types of recognition:

	Would be thrilled to get this as recognition	An acceptable form of recognition	Would not consider this a meaningful way to recognize my efforts	No opinion
a. Patch or pin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Certificate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Trophy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Apparel (e.g., hat or shirt)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Public recognition in local media	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Written acknowledgement at school or place of employment (such as a plaque or a notice in newsletter)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Verbal acknowledgement at school or place of employment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Written acknowledgement at place of volunteering (such as a plaque or a notice in newsletter)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Verbal acknowledgement at place of volunteering	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. No recognition	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

15. The following statements ask for your opinions. Please read each statement carefully and check the column that best reflects your view.

	Agree	Somewhat agree	Neither agree nor disagree	Somewhat disagree	Disagree
a. Much of what I do is for a cause bigger than myself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. I seldom think about the welfare of people I don't know personally	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. I am one of those rare people who would risk personal loss to help someone else.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. I unselfishly contribute to my community.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. I think people should give back to society more than they get from it.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Meaningful public service is very important to me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Making a difference in society means more to me than personal achievements.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. I consider public service my civic duty.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. I have little compassion for people in need who are unwilling to take the first step to help themselves.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. It is difficult for me to contain my feelings when I see people in distress.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
k. Most social programs are too vital to do without.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. I am often reminded by daily events about how dependent we are on one another.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



16. How important to you is your religion or faith tradition?

- Very important Important Somewhat important Not important

17. Do you consider yourself (choose one):

- Roman Catholic
 Eastern Orthodox (such as Russian, Greek)
 Mainline Protestant (such as Methodist, Episcopalian, Lutheran, Presbyterian, American Baptist, Congregational)
 Evangelical/Fundamentalist/Pentecostal (such as Southern Baptist, nondenominational)
 Black Protestant (such as African Methodist Episcopal, National Baptist Convention)
 Other Christian (Church of Jesus Christ of Latter Day Saints, 7th Day Adventists, Jehovah's Witnesses)
 Jewish
 Muslim
 Hindu
 Atheist/Agnostic
 Other _____

18. When you were growing up, how important was religion or faith tradition to your family?

- Very important Important Somewhat important Not important

19. Are you a member of a church, synagogue, mosque, temple, or other place of worship?

- No Yes

20. Please indicate how often you:

	Never	Several times a year	2-3 times a month	Once a week	More than once a week
a. Attend religious services	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Pray or read religious text (such as Torah, Koran, Bible) in private	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Practice traditional religious rituals at home (such as lighting candles for Sabbath or Advent, fasting for Ramadan or Lent, having an altar in your home)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Take part in any of the activities or groups of a church, synagogue, mosque, temple, or other place of worship other than attending service	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Take part in any of the activities or groups of a religion or faith service organization (such as Hadassah or Knights of Columbus)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



21. Did you receive any of your education in a religious school?

- No
- Yes *If Yes, check all that apply:*
 - Attended a religious elementary school (K–6)
 - Attended a religious middle or high school (7–12)
 - Attended a religious college or university
 - Attended religious after-school or weekend classes

22. When you were growing up, did your family consider itself (choose one):

- Roman Catholic
- Eastern Orthodox (such as Russian, Greek)
- Mainline Protestant (such as Methodist, Episcopalian, Lutheran, Presbyterian, American Baptist, Congregational)
- Evangelical/Fundamentalist/Pentecostal (such as Southern Baptist, nondenominational)
- Black Protestant (such as African Methodist Episcopal, National Baptist Convention)
- Other Christian (Church of Jesus Christ of Latter Day Saints, 7th Day Adventists, Jehovah's Witnesses)
- Jewish
- Muslim
- Hindu
- Atheist/Agnostic
- Other _____

23. Currently, how many of your extended family and close friends share your religious affiliation or faith background?

- Almost all
- Most
- Some
- None

24. Please check the response to the right of the statement that best reflects your opinion.

	Extremely close	Moderately close	Somewhat close	Not very close	Not at all close
How close to God do you feel while you are:					
a. Performing acts of kindness	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Watching a beautiful sunset	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Performing religious traditions at home	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Meditating by yourself	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Participating in a religious community, through communal worship, celebration, memorial, or ritual	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



25. Where would you place yourself on the following scale of different political points of view?

- Very liberal Conservative Moderate, middle of the road
 Liberal Very conservative

26. What is your gender?

- Male Female

27. In what year were you born? _____

28. What is the highest level of formal education you have completed?

- Some high school
 High school degree or GED (Graduate Equivalency Degree)
 Some college or post-high school technical or trade training
 Technical or trade certificate or degree
 2-year college degree (A.A.)
 4-year college/university degree (B.A., B.S., or other Bachelor's degree)
 Graduate or professional degree (M.A., M.S., J.D., Ph.D., etc.)
 Other _____

29. What category best describes your employment status?

- Employed full-time Employed part-time Not employed
 Retired Full-time student

30. What is your annual household income?

- less than \$20,000 \$20,000–\$39,999 \$40,000–\$59,999
 \$60,000–\$79,999 \$80,000–\$99,999 \$100,000 or greater

31. Do you consider yourself Hispanic or Latino?

- Yes No Don't know
If Yes,
 Mexican Puerto Rican Cuban
 Something else Don't know



32. Do you consider yourself to be (check all that apply):

- | | |
|--|---|
| <input type="checkbox"/> White | <input type="checkbox"/> Black or African American |
| <input type="checkbox"/> Asian or Pacific Islander | <input type="checkbox"/> American Indian or Alaska Native |
| <input type="checkbox"/> Some other race | <input type="checkbox"/> Don't know |

33. What is your ZIP code? _____

If you would like to include comments, you may write them on the back of this sheet.

34. Please use this space for any comments you would like to share with us.

Thank you!



ATTACHMENT B
A COMPARISON OF ALL AWARD WINNERS TO SURVEY RESPONDENTS

Table B1: State Frequencies

State	Number of respondents per state	Original number of people mailed the survey per state	Percent respondents	% of total respondents	% of total surveyed	Difference (respondents–surveyed)
Unmarked State	48			9.1%		
AK	2	6	33%	0.4%	0.4%	-0.1%
AL	10	24	42%	1.9%	1.8%	0.1%
AR	2	14	14%	0.4%	1.0%	-0.7%
AZ	12	35	34%	2.3%	2.6%	-0.3%
CA	33	110	30%	6.3%	8.2%	-1.9%
CO	9	25	36%	1.7%	1.9%	-0.1%
CT	7	20	35%	1.3%	1.5%	-0.2%
DC	3	19	16%	0.6%	1.4%	-0.8%
DE	2	6	33%	0.4%	0.4%	-0.1%
FL	50	108	46%	9.5%	8.0%	1.5%
GA	15	33	45%	2.9%	2.5%	0.4%
HI	1	5	20%	0.2%	0.4%	-0.2%
IA	2	8	25%	0.4%	0.6%	-0.2%
ID	1	5	20%	0.2%	0.4%	-0.2%
IL	14	49	29%	2.7%	3.7%	-1.0%
IN	9	18	50%	1.7%	1.3%	0.4%
KS	7	10	70%	1.3%	0.7%	0.6%
KY	15	21	71%	2.9%	1.6%	1.3%
LA	21	39	54%	4.0%	2.9%	1.1%
MA	13	42	31%	2.5%	3.1%	-0.7%
MD	7	34	21%	1.3%	2.5%	-1.2%
ME	1	6	17%	0.2%	0.4%	-0.3%
MI	11	37	30%	2.1%	2.8%	-0.7%
MN	9	18	50%	1.7%	1.3%	0.4%
MO	4	22	18%	0.8%	1.6%	-0.9%
MS	4	8	50%	0.8%	0.6%	0.2%
MT	2	7	29%	0.4%	0.5%	-0.1%
NC	11	33	33%	2.1%	2.5%	-0.4%
ND	1	3	33%	0.2%	0.2%	0.0%
NE	3	8	38%	0.6%	0.6%	0.0%
NH	3	9	33%	0.6%	0.7%	-0.1%
NJ	20	46	43%	3.8%	3.4%	0.4%
NM	2	6	33%	0.4%	0.4%	-0.1%
NV	2	12	17%	0.4%	0.9%	-0.5%
NY	28	78	36%	5.3%	5.8%	-0.5%
OH	17	42	40%	3.2%	3.1%	0.1%
OK	10	24	42%	1.9%	1.8%	0.1%
OR	1	6	17%	0.2%	0.4%	-0.3%
PA	12	46	26%	2.3%	3.4%	-1.1%



Table B1: State Frequencies (continued)

State	Number of respondents per state	Original number of people mailed the survey per state	Percent respondents	% of total respondents	% of total surveyed	Difference (respondents-surveyed)
RI	1	7	14%	0.2%	0.5%	-0.3%
SC	7	17	41%	1.3%	1.3%	0.1%
SD	0	4	0%	0.0%	0.3%	-0.3%
TN	7	24	29%	1.3%	1.8%	-0.5%
TX	32	82	39%	6.1%	6.1%	0.0%
UT	23	47	49%	4.4%	3.5%	0.9%
VA	12	54	22%	2.3%	4.0%	-1.7%
VT	0	6	0%	0.0%	0.4%	-0.4%
WA	8	18	44%	1.5%	1.3%	0.2%
WI	7	23	30%	1.3%	1.7%	-0.4%
WV	3	13	23%	0.6%	1.0%	-0.4%
WY	1	1	100%	0.2%	0.1%	0.1%
Total	525	1342	39%	100.0%	100.0%	0.0%

Table B2: Year Frequency

Daily Points of Light Winners

Year	Number of responses received	Number of surveys sent	Percentage
1998	51	215	24%
1999	51	217	24%
2000	75	234	32%
2001	92	237	29%
2002	79	254	31%
2003	71	189	38%
Award Year Unknown	75		
Total	494	1157	43%

President's Community Volunteer Award

Year	Number of responses received	Number of surveys sent	Percentage
1998	3	16	19%
1999	4	18	22%
2000	5	18	28%
2001	10	18	56%
Award Year Unknown	9		
Total	31	70	44%

Surveys sent to winners up to 9/30/03.



ATTACHMENT C TELEPHONE INTERVIEW PROTOCOL

Love Thy Neighbor In-Person Interview Protocol

Name:

Phone:

Interview time

City and State:

Description of why they won the award:

Developmental —

What got you started in volunteering? Go back to the beginning. . . When you are growing up, did you volunteer as a child?

In what types of activities did you volunteer?

How old were you when you first started volunteering?

What factors encouraged you to volunteer?

For Those Who Started the Program or Organization

Context—

Tell us more about the activity for which you won the award- organization. Do you get paid for it? Did you always get paid for it?

Why did you start the program?

What need did you see?

Has your program or organization succeeded in meeting this need?

Motivation—

Why do you do this? (Tie to award content.)

Faith—

(1) Was religion emphasized in your home growing up? If yes, how?

(2) What about your faith is important to you now? (We can get at the creed, ritual, habit issue here.)

(3) What role did/does faith or your religious tradition play in your volunteer activities?

(4) If none or minimal, then what does guide you?

Any comments you'd like to add?

