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The Perception of Benefits of Short-term Volunteering— the Case Study of Young Poles' Opinions

Abstract: The aim of the text is to capture and identify the differences between volunteers and non-volunteers in the scope of the widely understood image of volunteering and the beliefs surrounding it. The data was gathered in three Polish cities and shows that there is a great disparity between young volunteers and non-volunteers. This disparity can be of substantial importance to the future of volunteering in Poland and it conclusively proves that young people are very pragmatic. Volunteers see the sense in sports volunteering via the instrumental benefits that transcend the experience, although they do not question the autotelicity of sports volunteering, especially when it comes to its value as an emotional experience.

Keywords: volunteering, motivation, instrumental benefits, autotelic benefits, image of volunteering

The European Year of Volunteering and the European Football Championship in 2012 made 2011 and 2012 special years in the context of research on volunteering and its meaning, especially when it comes to short-term sports volunteering in Poland. The lack of systematic research on the scope of volunteering behaviours, their significance for the Polish economy, and the significance for volunteers themselves makes it impossible to present them in the context of economic importance or to provide a thorough analysis of the demographic, social, and personality-based factors that are crucial for encouraging involvement in volunteering. However, the relatively low activity of the Polish non-profit sector is directly connected with the Polish understanding of volunteering, which is based on charity rather than other motives. The situation of the Polish civil society can also lead us to doubt the strength of Polish volunteering. At the same time, the commemoration of the European Year of Volunteering and the European Football Championship (EURO) in 2012, co-hosted by Poland, and the realization that host cities needed vast amounts of volunteers make the topic of motivating volunteers an important practical problem. Social Opinion Research Centre [CBOS] decided to prepare special survey in order to measure the consequences of the campaign promoted volunteering which was connected with European Year of Volunteering (CBOS 2012). In 2011 Central Statistical Office of Poland [GUS] prepared first survey dedicated to measure what is social and economic role of the volunteer work (2012). In consequence we can find economical worth of volunteers

work, but this research didn't explain volunteers' reasons and motives. Besides the activity connected with Year of Volunteering, there is another very important volunteer event—Wielka Orkiestra Świątecznej Pomocy with many volunteering-based activities during this event each year. They have various scopes, times of duration, subjects and the scope of volunteering work and they are an important component of Poles' pro-social activity.

The aim of this article is to capture and identify the differences between volunteers and non-volunteers in the scope of the widely understood image of volunteering and beliefs concerning it. In quantitative research it was a survey dedicated to young Poles (average age: 19). It is based on research conducted within the “Organisation of big events: the advantages and disadvantages of volunteering involvement”¹ project. The research was supposed to identify volunteers' motivations for volunteering, their beliefs about volunteering, and the benefits and costs of volunteering. Its aim was not to identify the scope of different types of volunteering in Poland, but rather to capture its specific features, especially when it comes to young people, whom are the main force supporting volunteering. Within the described analyses, two types of qualitative research (in-depth interviews) and one type of quantitative research (questionnaire interviews) have been combined in order to capture the issue as thoroughly as possible. We start from a short description of condition of volunteering and third sector in Poland, then we outline the theories related to the volunteers' motivations and finally we clarify them presenting the results of our research.

Volunteering and Third Sector in Poland

The term ‘volunteering organisations’ does not exist in Poland. The functioning terms are, for example: nongovernmental organisations, public benefit organisations or community organisations. They are often described as the third sector and volunteering is considered to be a part of them. The legal regulations concerning the situation of volunteers and their role in Poland are based on the Public Benefit and Volunteer Work Act of 24th April 2003 (Journal of Laws No. 96, item 876). They include the regulation of mutual liabilities between the volunteer and the organisation that he or she works for through contract and mandatory insurance. Regulations also do not allow the unpaid work for institutions other than non-profit to be called volunteering. The purpose of this is to protect the volunteers from being exploited by companies and hiding internships under the pretences of volunteering.

The non-profit sector in Poland is very specific. Firstly, around 90 per cent of nongovernmental organisations were created or resumed their activity after 1989. The sector can be recognized as relatively young, with third part of organisations founded between 2003 and 2007. Secondly, the terms “involved citizen” and “activist” still have negative connotations, which is linked to associating socially involved people with the period of real socialism. “[...] The current shape of the non-profit sector in

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Poland is to some extent a result of cultural and institutional experiences amassed through decades, as well as an effect of the transformational breakthrough of 1989 and a result of the collapse of the socialist welfare state” (Leś et al. 2000: 7). The “Wolontariat, filantropia i 1%” (Volunteering, philanthropy and 1%) research of 2007 was concerned with the presence of nongovernmental organisations and how recognisable they are in Poles’ lives. The most recognisable organisations in Poland are those connected with charity for the poorest, humanitarian help and rescue services and organisations connected to ecology and sports. Fewer than 66% of Poles had contact (i.e. gave money or took part in actions) with various non-profit organisations in the year preceding the research.

In direct reference to the situation of volunteers and their image, volunteering is perceived in Poland in a specific way. The research conducted in 2011, entitled “Młody, bogaty, wykształcony i religijny—mit polskiego wolontariusza” (Young, rich, educated and religious—the myth of a Polish volunteer—CBOS 2011b) shows that the concept of volunteering in Poland is not always clear. Even people who are involved with various organisations (i.e. work for local communities, prepare packages for poor children) do not perceive their work as volunteering. Volunteering is still seen as something luxurious and a volunteer is perceived as a young, educated, and well-paid person. These factors combined give volunteering the image of an elite activity.

On the other hand in Polish analyses of volunteering are references to charity, generosity, or even ‘building a better world’. Włodarczyk (2011), for example, mentioned these references. The roots and the rationale of volunteering behaviours are perceived to stem from a readiness to help others and selflessness. The research conducted in 2011 entitled “Aktywność społeczna Polaków—poziom zaangażowania i motywacje” (Social activity of Poles—the level of involvement and motivations—CBOS 2011a) confirms that the main motivation is helping others (over half of respondents) and the belief that if you help somebody today, then somebody will help you in the future (42% of respondents). It is worth adding that social activity is most developed within families (only 33% of respondents have helped a stranger and 16% have been involved in non-governmental organisations). One more important thing is connected with measuring the time dedicated to unpaid work: according to results from 2008 half volunteers devoted to work up to 15 hours per year, only 5% devoted more than 150 hours per year. (Przewłocka 2011: 14). In 2011 average time spent on unpaid work outside was 19 hours among those providing unpaid individual work and 12 hours of volunteer organizations or institutions (measuring within four weeks prior to the survey). (GUS 2012: 78). There are three types of episodic volunteering: temporary (i.e. preparing Christmas gifts to poor families), occasional (like working each year during the same event) and interim (shorter than 6 months, but regular engaging such as for the local community by preparing legal opinions) (Doing Good Well. A Guide for Non-profit Organisations 2008: 6). Quite short average time is connected with impulsive charity or temporary volunteering. The levels of involvement are still described as very low when compared to the levels of engagement that are typical in many EU countries. Data gathered by Eurobarometer in 2011 shows that “involvement in volunteering varies very significantly from one Member State to another; 48 percentage

points separate the Netherlands (57%) and Poland (9%)” (*Voluntary work, European Parliament Special Eurobarometer 75.2. 2011: 7*).

Selected Statements of Volunteers' Motivation

Włodarczyk (2011), who takes into account beliefs concerning selflessness of volunteering, sees instrumental and egoistic motivations as a threat and a perversion of the concept of volunteering. It seems, though, that stepping outside the box of thinking about volunteering work as altruistic and connected with generosity, selflessness, and charity is not only present and accepted in the discourse about volunteering, but it also allows one to analyse its functions more constructively.

Among Polish studies, we can point out the “Organisation of big events: the advantages and disadvantages of volunteering involvement” study which was conducted in 2010. Its subject was restricted to action volunteering, but it was a source of interesting findings and thought-provoking questions as well. However, discussions about volunteer motivations have not been accompanied by practical clues related to managing volunteering. They also have not exceeded the popular way of thinking about volunteering as an altruistic activity. In contrast, the literature abroad points out many perspectives and simultaneously many social functions of volunteering (Rochester 2006; Haefliger, Hug 2009; Wilson, Musick 1999), multi-motivations (ie. Randle, Dolnicar 2009; Govekar and Govekar 2008; Rehberg 2005; Basińska, Jeran 2011) and changes in the ways of volunteering, described as ‘new’ volunteering.

Govekar and Govekar (2008) show in their research that taking part in volunteering enables the volunteers to:

- obtain additional qualifications,
- gain other people’s admiration and increase their self-esteem.

The same authors point out the following motivations in reference to values that are important to volunteers:

- self-esteem,
- the sense of responsibility,
- faith and religious beliefs,
- other people’s influence,
- social benefits (new friends) (Govekar and Govekar 2008).

In 1996 a study of 300 volunteers in Canada proved that the motivation of volunteers consists of four dimensions (the tested scale consisted of 28 items):

- a) the purposive dimension—doing something useful community; the dimension included such items as wanting to be a part of the event’s success and wanting to feel like a part of the society,
- b) the solidarity dimension—it is based on social interaction, identification with a group, and on social networks. It included such statements as “I want to broaden my horizons,” “I want to work with different people,” “I want to gain practical experience,” “I want to be with people,” and “I want to develop relations with other people,”

- c) the external traditions dimension—engaging in volunteer work, because it is a family tradition or an environmental tradition. This was expressed by such statements as “my friends are volunteers,” “my parents have volunteering experience,” “I wanted to have a chance to meet famous people (players, sports stars),” “I had nothing else to do at the time,” “I am following a family tradition,”
- d) the commitments dimension—the dimension that included statements related to fulfilling one’s commitments, including “my skills were required,” “I have previous experience that is needed for this project,” “being a volunteer during such an event is perceived as prestigious,” and “many people from my environment volunteer” (Farrel, Johnston, Twynam 1998).

No matter how diverse the motivations of volunteers may be, it can be accurately concluded that regardless of the type of the activity that a volunteer takes up, the volunteer takes it up when it fits his/her own objectives and fulfils his/her own needs—regardless of whether or not it fulfils the needs of people and organisations that benefit from volunteer’s help (Clary, Snyder 1999: 156). As a result, debating altruistic and selfish reasons for volunteering is pointless. Regardless of which elements of the hierarchy of values that are involved in the decision regarding taking up and maintaining a particular activity, it is a deliberate action by a volunteer that enables him/her to realize his or her own intentions. For some people, this intention will be to experience powerful emotions during a football match, while for others it is fulfilling the norm of obligatory “self-sacrifice” for other people.

Method

Sources

From all of the research activities conducted during project, we decided to analyse two: qualitative part including in-depth interviews with volunteers who had experience connected with taking part in big cultural and sporting events have been analysed and quantitative part including more than 1400 Gallup polls with young Poles—volunteers and non-volunteers.

In qualitative part we interview volunteers from Gdańsk, Poznań and Wrocław, especially engaged in few selected (in spite of subject and size) events: Eurobasket 2009 (games in Gdańsk, Poznań and Wrocław), theatre festivals (Wratislavia Cantans in Wrocław, Shakespeare Festival in Gdańsk, Malta Festival in Poznan).

In quantitative part 1448 polls were collected. 82.5 per cent of them were random surveys. These respondents were students and high school students (some respondents had voluntary activity, some respondents did not have any experience in volunteer work). The remaining 17.5 per cent were filled online by volunteers who were engaged in chosen volunteer organizations in these three cities (they had different experiences, they took part in different events). We sent e-questionnaire to these organizations and their volunteers filled in this questionnaire.

The structure of the surveyed group is shown in detail in the **table** below. Most of the participants (60%) were women and the median of age was 19. The division into subgroups of volunteers and non-volunteers was made on the basis of the answer to the question: “Have you ever worked as a volunteer?” This question was only related to the issue of having previous experiences with volunteering (no differentiation between the intensity of experiences).

Table 1
Respondent's Structure (in %)

	Total		Volunteers (percentage)	Non-volunteers (percentage)
	N	Percentage		
Sex				
Women	835	60.1	60.1	60.0
Men	554	39.9	39.9	40.0
Age				
up to 18	369	26.8	26.6	24.9
19–20	642	46.6	41.0	52.9
more than 20	367	26.6	32.4	22.2

Summary characteristics for the distinguished subgroups suggest that in terms of basic demographic data, there are no significant differences between volunteers and non-volunteers.

Triangulation

The results of the research, which we present in this text, are an effect of a two-level process that has involved qualitative and quantitative analyses. Firstly in-depth interviews with volunteers who had experience connected with taking part in big cultural and sporting events have been analysed. The interpretations of the interviews allowed us to create a two-dimensional template of benefits associated with taking part in volunteering, as perceived by volunteers. It has become the main analytic device for interpreting the results of questionnaire research conducted during the quantitative part of the research.

Results

Qualitative Research: The Template of the Short-term Volunteering Benefits

The in-depth interviews enabled an in-depth, qualitative analysis of motives that accompany volunteers and the benefits that they see in volunteering. One of the conclusions was the distinction of the purposive dimension, as one of the dimensions that organise the benefits observed and reported by volunteers. Two poles, identified as autotelic and instrumental, describe the purposive dimension. In reference to functional

perspective analyses (defining autotelicity is similar to defining values as autotelic). In other words, the autotelicity of benefits means that they are contained in the action itself, irrespective of the type of benefits and the needs that they fulfil. They do not go beyond a particular event. Instrumentality, on the other hand, means submitting actions and received benefits to external factors, which are outside of volunteering. Typical instrumental explanations include those about having an advantage over others in the job market. On the other hand, autotelic explanations include those about positive experiences, such as having fun and taking part in an event for free due to volunteering. Volunteers' statements connected with autotelic benefits included:

You can't treat it like work. Treat it like its your passion (Poznań, interview no. 2),

Personally, I have enjoyed using my free time appropriately, because, instead of being lazy at home or watching TV, I could devote my time to something that was a really interesting and educational experience (Wrocław, interview no. 1).

The following statements can be mentioned when it comes to benefits perceived as instrumental:

Yeah, yeah, yeah. I admire people who do it because their hearts tell them to do so. I do it for strictly economic and investment reasons—to show that despite my studies and job, I can still give something in this direction. It is also important to me to be able to use the language. That's what's the most important (Poznań, interview no. 2),

I expected to meet proper people and for them to tell me that I'm good, if they see that that's the case. I wanted them to tell me what to do; if I should take up other volunteering or if I should do something related to an internship at some club to meet proper people (Gdańsk, interview no. 1).

Of course, the dimension of the purpose, despite being described by two opposite poles, is, in fact, a continuum. The mere assignment of particular statements to a pole often requires an in-depth analysis of a statement. Furthermore, the often pointed out multi-motivation is connected also with the fact that taking up an activity may not stem from a complex of motivations assigned to one pole, but from an elaborate set of motivations from a full continuum. The following statements of volunteers are examples of such case:

I was rather focused on the fact that I can go out, meet people, and listen to music (Wrocław, interview no. 19),

I was interested by both the sports aspect and the possibility to obtain necessary experience along with a certificate that would be an interesting supplement to my resume (Wrocław, interview no. 12).

Some variation in the dimension of purpose and a different focus within one of the poles may result from the very nature of voluntary action. In social volunteering, the prize is often the fulfilment of an inner need to help, which may be connected with self-esteem or to social norms. Satisfaction can be also drawn from the exchange of services. A volunteer performs a task and, in exchange, he or she receives social appreciation or the gratitude of the person he or she has helped. Sports volunteering, on the other hand, is more strongly associated with the opportunity to take part in

an extraordinary event—to have fun, experience emotions, and to meet athletes or activists from a sport discipline that is important to a volunteer. The motives for taking up many activities in the field of short-term, cultural volunteering are similar. The second dimension that has been identified is the subject dimension. It refers to the identification of the subject that benefits from the activity. The first important disclaimer is that we do not take the recipient of a given volunteering activity, i.e. the organiser of a sport event or a child that a volunteer helps with homework, into account. When we speak about the subject dimension, the subject is considered, in the opinion of the volunteer, to be the one that benefits indirectly from volunteering. Once again, two poles have been identified—there is the individual pole, which pertains to the volunteer him or herself, and there is the social pole, which generally pertains to ‘others’—the global society, but also a group, collective, or local community. The second disclaimer is connected with the vagueness of these poles. What does the group, to which a volunteer belongs, benefit from and what do volunteers benefit from themselves? We purposely avoid the terms of egoism and altruism, even though they might seem appropriate in relation to this dimension, mainly because of the connotations that the term egoism bears. The direct benefit for a volunteer means the individual pole and a benefit defined as an improvement of a local community’s, a group’s, or general society’s situation means the social pole. Statements of volunteers that are examples of the subject dimension are:

It brings me great satisfaction to be able to help someone (Poznań, interview no. 9),

It’s a very good way of spending time and just realizing my potential. (...) Besides, it’s a great opportunity to meet people and spend a lot of time with the people that I’ve already met. We’ve adjusted to each other and we get along well so it’s a very cool experience for the future (Wrocław, no. 11).

Interviews with volunteers, along with reflection on the results of the research, were a prerequisite for generating a matrix of benefits connected with the volunteering benefits assessment index, which was used in the qualitative analysis. Due to the fact that the matrix had been created as a combination of two dimensions with a dichotomic structure, the index contains four fields of benefits. Autotelic and individual benefits are the benefits that are perceived as obtained by an individual and, at the same time, they are incorporated in the volunteering. Among them there are emotional experiences (also the ones connected with helping people), meeting people who are interesting or important to a volunteer, pleasure, and excitement. Autotelic and social benefits are the benefits perceived as a positive change in social life or realization of social expectations. The issues connected with it are the sense of responsibility, helping others, the importance of an event for a local community, and selflessness. Instrumental and individual benefits are the ones that are drawn by a volunteer from his or hers volunteering and that are linked to a certain transfer of the results of volunteering outside the volunteering activity. They are mainly connected with the opportunities on the job market, such as gaining knowledge, experience, and contacts, all of which can improve a volunteer’s employment prospects. They are also connected to the aspect of standing out, being different; therefore stressing one’s uniqueness and individuality. And the last field—instrumental and social benefits—is linked with direct changes

that are implemented in a community's life by volunteering and the fact that thanks to it a certain event that is important for its participants might come to fruition.

Qualitative Research: Beliefs about Benefits

Statements co-creating the two scales included in the questionnaire for respondents were used to create the index of volunteering benefits. The questions related to two basic fields: opinions about volunteering itself, linked mostly with the purposefulness of it and opinions about short-term volunteering and the assessment of motives that are potentially connected with it. In both cases, the prevailing perspective in the answers of respondents was the functional approach.

Because the questionnaire and the scales it includes were not created for the purposes of the created index, it was necessary to construct it once again. For this purpose, the method of competent judges² has been used. Four sociologists received lists of items and the instructions about assigning them to the dimension template. The previously formulated descriptions of the purpose dimension (autotelicity and instrumentality) and of the subject dimension (individual and social) were used in the instructions. Each of the judges assigned them by himself/herself. They could also discard each of the statements that, in their opinion, did not fit any of the distinguished dimensions. After the completion of the task, a statement of assignments was made. It was found that respondents could, simultaneously, interpret the wording of a statement differently than the judges. This is why only the components that mostly got uniform assignments from the judges were used in the construction of individual components of the index. As a result, the index included fourteen components assigned to four fields of benefits stemming from volunteering, which had been created as a result of combining two used dimensions.

Each of the sentences used functioned as a question with an answer corresponding to the Likert scale in the scales in which they have been used. During the creation of the index, the answers were linked to points. Positive values were assigned to the agreeing answers (20 for "I strongly agree" and 10 for "I rather agree") and negative values were assigned to disagreeing answers (-20 and -10 respectively). The neutral answer was linked to 0 points. Because the number of the items in particular dimensions varied, the mean average of points was used instead of the sum. As a result, each of the respondents received points in each of the dimensions.

The constructed index was then analysed with Cronbach's Alpha coefficient of reliability. The Alpha statistic has been counted for the whole index and its value was 0.623 (It is a reliable test tool). The Alpha statistic was also counted for four identified subscales—scopes described as instrumental and individual (0.543), instrumental and social (0.382), autotelic and individual (0.520) and autotelic and social (0.598).

² The structure of the scale and the affiliation of questions to particular subscales have been tested with exploratory factor analysis with principal component method. However, the subscales identified by competent judges have mostly obtained higher reliability when measured by Cronbach's Alpha than those identified by the factor analysis. That is why the article uses the scale build with competent judges method.

Table 2

The Index of Volunteering Benefits' Assessment

		Subject's dimension	
		individual	social
The type of the aim	Instrumental	Employers expect information about volunteering. Volunteering is a good way to supplement school knowledge. Volunteering is a good way to be different than other people. Volunteering is a good way to find a good job. The type of gained experience is important in reference to employment.	Volunteering is a good way to be a part of an event's success. If it hadn't been for volunteers, many events could not be held.
	Autotelic	Volunteering is a good way to do something different than usually. Volunteering is a good way to change one's lifestyle.	People continue a family home tradition. Volunteering is a good way to make society better. Volunteering is a good way to leave one's mark on the society. It is important whether or not the event bears a message that is significant for the society. It is important whether or not the event is significant for the community in which I live.

The results

Because the purpose of the research was to capture the differences between volunteers and non-volunteers, the values of the descriptive statistics in subgroups were compared. It was found that in the scope of the index, particular values are significantly different, as can be seen in the standard deviation. The mean averages for each dimension in both subgroups vary. It can be seen best on the diagram.

Table 3

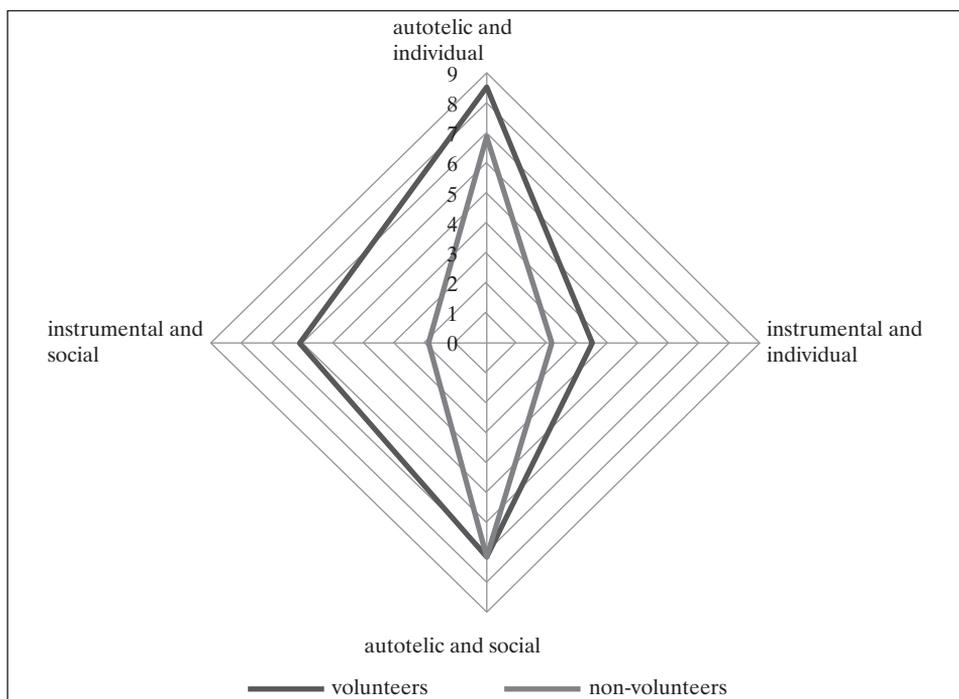
Descriptive Statistics of Two Groups: Volunteers and Non-volunteers

Benefits	Volunteers		Non-volunteers	
	Mean Average	Standard deviation	Mean Average	Standard deviation
Autotelic and individual	8.5948	7.15977	6.9149	7.39975
Autotelic and social	7.1802	5.98803	7.0405	5.57399
Instrumental and individual	3.4220	6.42709	2.1619	5.80324
Instrumental and social	6.1765	8.12139	1.9186	8.90081

The picture below presents the index of volunteering benefits assessment in the opinion of volunteers and non-volunteers. The biggest discrepancy in the assessments was present in the instrumental-social benefits dimension, which could be a result of being involved in volunteering—a volunteer knows how important his or her work is

for an event's success. A small number, but significant varieties of assessments were present in instrumental-individual and autotelic-individual categories. The disparities of opinions are linked to the beliefs surrounding volunteering and the real benefits that can be gained by becoming a volunteer. On the other hand, the lack of differences between opinions in the autotelic-social field is probably linked to the common and popular opinions about volunteering—volunteers get involved to help others.

Figure 1
Index of Volunteering Benefits Assessment



Conclusion

The results obtained from quantitative research, supported by interpretations of in-depth interviews, allow us to point out a state of significant awareness among young Poles about short-term volunteering. The difference between volunteers and non-volunteers that has been diagnosed through the use of the benefits index contradicts the image of volunteering as an activity that is related to social responsibilities and charity. It is worth mentioning that the research (CBOS 2011b) with a nationwide sample, shows that even the people who are involved in various non-profit organisations do not treat it as volunteering, which is perceived as something luxurious and prestigious. Furthermore, by changing or re-formulating the question about being involved in vol-

unteering to inquire about activities related to helping people in need or the local community, the percentage of socially active Poles increases. Any prosocial activity was in 2011 declared by 81% of Poles, 54% only in non-institutional level, 26% both in institutional and non-institutional level (CBOS 2012: 9).

In our research, volunteers and non-volunteers do not greatly differ in the scope of perceiving the autotelic and social benefits. There is a disparity, though, when it comes to the scopes of the other benefits—instrumental and individual—that have been identified in the two-dimensional matrix. Apart from the fact that volunteers are generally more convinced about the existence and importance of these benefits than non-volunteers, they see especially clearly the instrumental benefits stemming from volunteering—both in reference to their own situation and in reference to the benefits for a community and groups which are not the direct recipients of an activity, but their indirect beneficiaries. In other words, volunteers clearly see that there are additional benefits to volunteering that transcend the situation of taking part in an event and that it can be useful for them and their groups. They agree that volunteering may be an exciting experience, an opportunity to experience strong, positive emotions. At the same time they also see that it is useful in one's career as a source of social capital, competences, and an affirmation of such personality traits as responsibility and being well organised. An important conclusion is that volunteers have many different motivations (multi-motivations) when it comes to being involved in volunteering it has been confirmed in European and American research of volunteering (i.e. Govekar and Govekar 2008; Farrel et al. 1998). Therefore, we can talk about a combination of individual, social, instrumental, and autotelic reasons for taking up volunteering, although particular motivations bear different levels of importance to various volunteers.

A surprising difference can be observed in the primary motive for volunteering. In the research conducted in 2011, most Poles identify altruism and charity as the main reasons for volunteering. On the other hand, studies of sports volunteering have particularly shown the importance of individual benefits (the possibility to meet new people, the possibility to do something exciting) that can be obtained by volunteering. Apart from individual benefits, social motives, such as supporting a team, shaping the image of a local community, and being a part of an event's success also appeared. It seems that this difference is caused, firstly, by the common association of volunteering with an activity devoted to other people—the motive being helping others—and, secondly, with the differentiation of forms of volunteering and therefore assigning various motivations to them. Similarly, volunteers in our research more often pointed towards the individual and instrumental benefits that they gain due to volunteering than towards altruistic motivations.

Our analyses show that there is a vast disparity between young Polish volunteers and non-volunteers. The influence that this disparity has on the future of Polish volunteering may be significant and it undoubtedly bears witness to the high level of pragmatism among young people, who, being volunteers, see the sense in sports volunteering as it provides them with instrumental benefits that exceed the action itself and, at the same time, they do not deny the autotelicity of sport volunteering, especially in the field of emotional experiences.

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