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Surfers giving back in Hawaii

- A qualitative study concerning Volunteer Tourism, Faith and Altruism
as motivational factors for volunteering abroad

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PREFACE

First and foremost we would like to thank the organization Surfing The Nations for the opportunities and encouragement you have given us in the work with our thesis. STN made it possible, not only to get in contact with the volunteers at the Internship-program working with outreaches, but also for us to come and experience this unique context and culture at their organization.

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ABSTRACT

Title Surfers giving back in Hawaii
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Keywords Volunteering, Motivational factors, Volunteer Tourism, Christian Faith, Altruism

Objective: The intention with this study has been to find the main reasons to why people choose to get engaged to volunteer work abroad, in a different context and place from where they live. We have had our basis at the humanitarian organization Surfing The Nations situated in Wahiawa, Hawaii, working with different outreaches to help poor and marginalized people. The intention has been to find out what motivational factors there is to do volunteer work, the motives and outcomes. **Method:** A qualitative approach has been used and through narrative interviews along with participating observations and documentations we have gathered our empirical material. Through reading our transcribed material and our documentation we found recurring themes and common denominators that we concentrated into three findings: The Experience, Living the Gospel and Servants Heart. We have developed a theory about Christian faith connected to social responsibility as an implement to analyze our empirical material along with our other theoretical concepts Volunteer Tourism and Altruism. **Results:** The result showed that the main factors for being motivated to do volunteer work through the organization Surfing The Nations are connected to experiencing a new and exiting culture through Hawaii, the Christian faith and the social responsibility connected to this faith and also the will to do something good and to help others through a servants heart. **Conclusion:** The motives for wanting to engage into voluntary work were similar to the outcomes while being at the organization, with some additions.

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1 INTRODUCTION

Aloha

We look out the window as the Hawaiian Islands starts to shape up to our left. As far as we can see the ocean is stretching out. We have finally arrived at our destination. We get out of the airplane and the heat hit us immediately. It's been 25 hours since we left Sweden and Ida has been sleeping in the car, on the airplane, in the waiting hall in Los Angeles and also through the five hour travel across the Pacific Ocean.

We have arrived at the island Oahu which lies on the South side of the island and the airport is right next to the great city of Honolulu. Through contacts we've found a place to stay on the North Shore, in a small town called Haleiwa, at the Moore-family who rents out rooms in their big house. We check out our bags and find a taxi that will take us to the other side of the island in approximately one hour. We get in. The taxi driver is very talkative and talks to us through the whole trip to the other side. He asks us who we are and why we are in Hawaii. We explain that we are studying at the University of Gothenburg in Sweden and that we are writing our thesis in social work right now. "Pretty good place to be for school work", he says. "Yeah, for sure". We ask him if he has heard of the organization "Surfing The Nations" that will be our basis for gathering our empirical facts. "Yes", he says. "They have done great things over in Wahiawa".

The nature of Hawaii looks amazing through the car window. On our left we can see huge mountains reaching up the sky covered in different kinds of green. Palm trees and different colorful bushes are covering the ground. On our right the turquoise ocean is stretching out. Some people are lying on the beach but most of them are in the water, swimming and surfing.

Finally we arrive at the place that will be our home for the upcoming six weeks. We walk up to the house and knock on the door. Let the adventure begin (Field Notes Sept. 28 2014).

Through our work with our thesis we've had our basis at the organization Surfing The Nations and the volunteers working with different outreaches to help poor and marginalized people in Hawaii. This specific organization profile themselves as an organization that wants to use peoples passion for surfing as one way of reaching out to people of Hawaii, and the world.

We are Surfing The Nations, a non-profit, humanitarian organization based in Wahiawa, Hawaii, who lives by the motto of "Surfers Giving Back". Our desire is to see lives changed inside and outside of our organization. We are a community made up of people who believe in using their talents and passions – from surfing and beyond – to give back and bring the message of love and hope (Surfing The Nations 2014).

STN is a non-profit humanitarian organization with Christian values that established 1997 in Kalihi Valley where the organization started its humanitarian work. Today STN is situated in Wahiawa where the organization reaches out locally to the people in the neighborhood and beyond, in Honolulu and also internationally in varies of ways using

the Hawaiian culture and the founder Tom Bauers passion for surfing. Today STN has reached over 13 nations using the beach and surfing to get in contact with people all over the world. Bauer has committed his life to gather people and surfers with a strive to serve and be leaders of positive change, to go out and be *Selfless servants*. The different programs and outreaches at STN focuses on a width of people and reaches out to people in varies of ways, both in the local environment in Wahiawa, in Honolulu and also internationally. The organization operates entirely on volunteer work, as everyone working for the organization is unpaid and makes their living through other work or donations (Surfing The Nations 2014).

The street and the buildings where STN lies today, used to be the worst neighborhood in all of Wahiawa just six years ago. This specific area was known for its problems with drugs, alcohol, violence and prostitution, a place the locals used to call “Blood Alley” because of the misery and destructive environment. Even the police avoided this area at night because of the high risk of violence it involved to be there. The buildings that STN took over in 2009 included a porn shop, an old liquor store and an exotic dancers strip club. Today this same street contains a surfers coffee shop, a vintage store, a church and the residence for the people at the organization, an area with a totally different reputation than before (Jonas Nyström personal communication Oct. 9 2014).

We want to go to the darkest, gnarliest and nastiest places on the planet, because that’s where you should go. If God has given you a light, what do you think he want you to do with it? We are destined to be the light (Tom Bauer personal communication Oct. 8 2014).

1.1 Problematization

It is our understanding that voluntary work or working for a non-profit organization exists in varies of ways and contexts and that volunteering has become a worldwide phenomenon that receives a lot of attention across the globe. There is no need to go to the other side of the world to experience misery or marginalization, this can be found in most neighborhoods or cities close to you, right in the context and reality you live in. It is our understanding that there are a lot people who choose to travel away to other places, countries and parts of the world to work as volunteers at some point in their life, in spite the inconvenience and at the expense of energy, effort, time and money. It is also our understanding that the experience of a new and different culture along with the commitment to something as important and meaningful as volunteer work is a common combination and something that attracts a lot of people. We can see a lot of this ambition to help in our own social networks and in the time we are living in today.

Previous research within this area shows that there are a lot of different motivational factors behind the engagement in volunteer work, whether this happens through an organization or other contacts. This field of science concerning volunteering and motivational factors is in many ways reviewed and examined before. However, going through previous research we were lacking information about motives contra outcomes. What are the expectations and hopes with voluntary work and are these motives being satisfied through the experience? Are the outcomes visualized motives and does the motivational factors change over time? Neither could we find previous research concerning voluntary experiences connected to this kind of specific organization. Assessing the motivational factors of the people who volunteer is an interesting investigation for us to do. We want to see if there are in fact patterns to be found or if these motivational factors in a high extent are individual and unique and if it differs from person to person.

1.2 Intention

We want to find the main reasons why people choose to engage to volunteer work abroad and examine what motivational factors there are to do voluntary work, investigate the motives and outcomes.

1.3 Question formulation

What are the motivational factors to get involved in social work as a volunteer in Hawaii at the organization Surfing The Nations?

Why do people apply to be a part of volunteering at the organization?

What encourages them to do volunteer work for the organization?

1.4 Clarification

Our question formulation is based on the context at the humanitarian organization Surfing The Nations and the volunteers at the three months Internship, working with social outreaches through STN. This group participating in the Internship-program are being described more detailed in the section about volunteering at STN. We have no intention of writing about volunteers and their motivational factors in general or in a different context than the one we have mentioned above.

2 VOLUNTEERING AT SURFING THE NATIONS

Three dogs and hundreds of wild hens

It is only 4 am and we look at each other. The three dogs we live with, the hundreds of wild hens and roosters in the neighborhood, the geckos and crickets all seem to celebrate our first night in Haleiwa with an orchestra of noise. We both realize that it is no point in trying to sleep anymore. “Do you want to watch a movie?” Our first night, or very early morning in Hawaii, we spend watching “50 first dates” and eating the Swedish Marabou chocolate. We realize that it might take some time to adjust to the time difference, the heat and the new and different sounds surrounding us.

Slowly time passes and it is getting lighter outside. It is time for us to travel the 20 minutes down to the town Wahiawa, where Surfing The Nations is situated. We arrive in Wahiawa at “Avocado Street” where we can see the buildings of the organization shaping up in front of us. Not knowing anyone we present ourselves to the people we meet and look for the group of volunteers who are participating in today's outreach. From a far we can see them standing in a circle, wearing the same orange t-shirts talking to each other. We walk up and introduce ourselves to this group of people. Ryan Ray, coordinator of this outreach, welcomes us and explains to us what this day will look like.

Meeting this people for the first time is exiting. We are here with the purpose of writing a thesis about volunteer work and motivational factors and this group of people are friendly and curious about us and what we are doing here (Field notes Sept. 29 2014).

2.1 Organization and Outreaches

Surfing The Nations is situated in a town called Wahiawa in the middle of the island Oahu, in Hawaii. The organization profile itself as an organization that wants to “use peoples talents and passions, from surfing and beyond, to spread the message of love and hope” and this is literally what the organization does. Surfing and the whole Hawaiian culture is something that the organization breathes and it is something that they use as a way to reach out to people, both locally and internationally. Through visiting the organization and spending time in their buildings and with the people working for the organization we got to experience for ourselves that STN and the people connected to this organization has a great passion for helping others and that they in many ways are doing this through the easy going culture and mentality that is significant to Hawaii. STN reaches out to their neighborhood in Wahiawa and also to a suburb to Honolulu called Kalihi where the need for food distribution is extensive (Field notes Oct. 8 2014).

We believe surfers have a unique call on their lives: to GO! To get out of their comfort zones and use their thirst for adventure to bring them to the places of the world that are in need. We aim to transform surfing from a self-seeking sport to a common ground on which friendships all over the world can be built (Surfing The Nations 2014).

The group of people we meet on our first day at the organization is a bunch of happy young people from many different countries. Talking to them about their decisions of coming here we learn some things from the very beginning: they either love Hawaii or

want to get to know Hawaii, they are surfers already or want to learn how to surf, and they all want to spend their time with practicing in what way they can make a difference in Wahiawa and to the people there with volunteering. We also find out more about how the organization works and that this volunteer work will be a combination of classic practical social work of different kind and a lot of surfing, with the purpose to meet people and create relations both in Hawaii and in the long run, all over the world (Field notes Sept. 29 2014).

STN has a varies of ways of reaching out to the people of Wahiawa and Kalihi; *Ulu Pono Kids*, *Feeding The Hungry*, *Surfers outreach*, *Wahiawa outreach* and *Property projects*. Ulu Pono Kids is an after school children program, offering tutoring and mentorship, that aims to create an environment of growth for the children through a fun and encouraging way of learning. Music, dance and fine arts are examples of helping the children growing in character and making the children feel that they are being seen. These activities happen every Wednesday. STN also reach out to the kids on Saturdays by feeding the kids a hot meal and spend time playing with them. The outreach called Feeding The Hungry focus on the needy and marginalized people of Hawaii: families, immigrants, seniors, mentally challenged and so on. By fulfilling these peoples physical needs STN is hoping to make a difference in more ways than just one, they also strive for the people to feel they are being seen, loved and valued. What began with delivering food boxes out of a family van to a handful of families led to a distribution of 30-40000 pounds of food to over 2200 people each week. Every Thursday and every other Wednesday STN reach out to these people by giving them food, clothes and household items which opens up for the organization to also get in contact with the people on a personal level (Surfing The Nations, 2014). Surfers outreach is every Wednesday afternoon and focuses on reaching out to the people of Oahu through surfing and interacting in the beach culture. The volunteers also get taught how to surf and how to be able to educate others in surfing. STN also have something called Wahiawa outreach which basically means volunteering that reaches out to people in the community of Wahiawa, especially the youth and the families, in different ways. This means both practical work and also interacting and talking to people. Property projects goes on every Thursday and means engaging to practical work, both at the properties at STN but also around the community in Wahiawa. Every Tuesday the staff and the volunteers gathers for *Sabbath day* where they fast for half a day and give their testimonies, which means telling the others about your own personal life story. Wednesday means local prayer for Hawaii, USA and Thursday means international prayer for one other country each week. Mondays and Sundays are days off for the volunteers (Field notes Oct. 16 2014; Jonas Nyström personal communication Oct. 15 2014).

STN's Feeding The Hungry (FTH) program is 16 years in the running and one of the biggest food distribution productions in Hawaii. FTH has been featured on several news channels and in multiple news publications. Throughout FTH's two main locations for food distribution, we distribute 30-40,000 pounds of food donated by the Hawaii Food Bank and Aloha Harvest to over 2,100 individuals in need. Regardless of how the numbers continue to grow, it's the personal stories and individual experiences that keep us loving this life of service (Surfing The Nations 2014).

We have several projects running throughout the year locally. We are one of the largest food distributors for the Hawaii Food Bank, with our Feeding The Hungry program that caters to Hawaii's needy, disabled, homeless, and

working poor (Surfing The Nations 2014).

2.2 Values and Volunteering

Surfing the Nations is a humanitarian organization with Christian values which is manifested in various ways, both internal and also through their outreach approaches. They accept anyone into their programs and don't exclude non-Christians, even though Christians are a clearly representative lot of the people at the organization. STN and the founder Tom Bauer profile themselves as an organization that teaches out character building and encourages the growth in oneself.

The volunteers themselves apply to come to the organization and they come in groups of 30-40 every quartile and stays for three months for their *Internship*. An Internship-program means coming to the organization for three months and work for the organization and engage to their different outreaches. This is what our participants are doing when we are interviewing them about their volunteering experiences. After this you could apply to STN's *SLS-program* that involves you at the organization for fifteen months, the first three months includes education and then the remaining one year means working as *Staff*. This could mean involvement to one of the programs, working in the coffee shop, working with administrations and so on. Being in the Internship and SLS involves teaching in the word of God and Christian values, something everyone who comes to the organization know to be mandatory. During summer it is possible to apply to STN's *Summer Challenge*, which is a program that lasts for a month and involves reaching out to the people of Oahu through the culture doing activities such as surfing, hiking, community development projects and other cultural experiences. STN also has something called a *Service Team* which you can apply to. This means coming to the base and work and contribute with anything that you have a skill for such as graphic design, carpentry, accountants and so on. Working through outreaches in the community then involves both a great deal of practical work such as handing out food, painting a building or cleaning up someones backyard, but also interacting with people, talking to them and if they want praying for them and with them. At this time there are approximately 75 people involved in different ways at STN in Wahiawa Oahu (Jonas Nyström personal communication Oct. 27 2014; Tom Bauer personal communication Oct. 22 2014).

The *International* volunteer work that STN has, reaches out to people in Bangladesh, Indonesia, Sri Lanka, Philippines and the Middle East doing what Bauer wanted through the organization, to use surfing and other blessings to give out the message of love and hope. Spending time in communities and beaches in other countries, socialize and connecting to people through surfing, is what STN does. This also creates possibilities to mission, share their faith in God and also pray for and with the people they meet. Through all this they hope to be a light where it's needed (Surfing The Nations 2014).

2.3 Ohana

Open mic night

"English ladies!" Somebody walking by reminds us about the rules, everybody has to speak English at STN. Everybody is supposed to feel included no matter who you are or where you're from. We are in the backyard of STN's coffee shop, right in the middle of the buildings where all of the peo-

ple at STN lives. It's Wednesday night and the volunteers at the internship are off for the day.

We join the others at the coffee shop and it is impossible to not feel the great atmosphere tonight. The coffee shop, that used to be a bar, is probably the nicest coffee shop we have ever been to. From the roof, the surfboards are hanging, a surf movie is running on the wall and everywhere photos from the ocean are showing that this is a surfers coffee shop. Everybody talks to everybody –including us.

Wednesdays mean “Open mic night” at the coffee shop which is kind of a youth club, where young people can come for a coffee, to meet friends and maybe perform on stage. Not maybe. In America everyone wants to be on stage- not us! On this specific night the Swedish people at STN are going to contribute with a special number on the stage. When the swedes start jumping around in a ring, singing about small frogs and small pigs, every swede in the room laugh while all the others look at each other, wondering what on earth is going on. We feel very much like we belong (Field Notes Oct. 2 2014).

Ohana in Hawaiian means *Family* and serves as an expression of the community and sense of family within the people working at the organization STN. The volunteers that come to STN gets to live at the organization for a fee, sharing rooms, restrooms and kitchen in apartments á eight people. Tuesday through Saturday is pretty busy and means different kinds of engagement to the organization, Sunday and Monday are days off for the volunteers. Most of this time is spent together in varies of ways, regardless of what day it is. Besides working together in the different outreaches, sharing their testimonies and living together the volunteers also spend most of their leisure time together exploring Hawaii or just hanging out where they live. Because of the amount of time they spend together both while working, sleeping and spare time, we have learned that they develop special relationships and bonds to each other regardless of who the volunteers are and where they came from. We have come to understand that this Ohana is very important for all of them (Field Notes Oct. 27 2014).

2.4 Wahiawa Community

Ulo Pono Kids

Saturdays means kids-outreach and today we are experiencing this for the first time. We gather with the volunteers and the staff coordinating Ulo Pono. The plan for today is to make a lot of popcorn, watch a movie and play some games.

We are divided into different groups with different tasks. Our job is to go out in the neighborhood and bring the kids from the local streets to the organization. While walking together with the volunteers, knocking on doors and meeting up with the kids it becomes clear to us that the parents and the families on the streets trust the organization to take care of their children. “You can go, but you have to stay with this girl” says a young mom to her 5

year old daughter and it is me she is talking about. I have never met either the girl or the mom before, but still the mom trust me to take care of daughter. The girl is smiling. Hand in hand we are walking the streets of Wahiawa, back to STN.

We end up being a great group of people watching “Surfs up” at the church projector, eating popcorn and watching penguins surf. The volunteers are spread out and sit down with the kids all over the room. We both have one little girl each in our lap eating popcorn and playing games on our phones. After the movie it is time for some playing and we end up participating in a dance contest that we are not close to winning. The atmosphere is joyful and playful (Field Notes Oct. 19 2014).

Surfers church

Later this Saturday night we are back in Wahiawa and STN. At 7 pm every Saturday night the coffee shop is transformed into a diner where everybody is welcome to enjoy a hot meal, all for free. This is an outreach that STN runs together with the Surfers Church. When our plate is full of chili, rice and green stuff, it is time to find a place to sit. When we look around we can see a wonderful mix of people around every table. People from STN, militaries from the base close to Wahiawa, homeless people, lonely people, poor families, people with psychological problems and people with addictions of different kinds. It is an open and warm attitude. On our right we have a military living on the military base and on the chair at our left a dirty man living under a bridge sits. All around the room people are talking, laughing and eating. After the meal everybody who wants to, are welcome to join STN for worship in the building that used to be a strip-club (Field Notes Oct. 19 2014).

Many years ago social services on the mainland used to send homeless people with a one way ticket to Hawaii, to not have to deal with them. It is still not uncommon for homeless people on the mainland to beg for money to a ticket to the Hawaiian Islands because it's easier to survive there, because of the climate, the possibilities of finding food in the nature and since there already are lot of homeless people which makes them belong to a community. Having homeless move from the mainland doesn't solve a problem but creates another one, in Hawaii (Jonas Nyström personal communication Oct. 27 2014).

Late night hitchhiking in Wahiawa

Suddenly we are in a bit of a hurry, in just a couple of minutes the last bus is supposed to leave from Wahiawa to Haleiwa, and we need to catch it. We leave the church and run to the closest bus stop. We make it in time, and the bus has not left yet. “Are you guys going to North Shore?” A guy behind us is talking. “Yes we are.” “You can catch a ride with me.” We look at each other and know that we just have a couple of seconds to decide whether to go with him now, or wait for the bus that is basically never on time. “Yes, thank you.” We have only had good experiences of hitchhiking before. We walk to his car, sit down, and see the bus pass by the bus stop. We remem-

ber what we have been told. Two girls should never hitchhike alone, never after dark and absolutely not in a regular car. The back of a truck would be a better alternative. We leave Wahiawa and very soon it is obvious that he is high on drugs. He is talking in an incoherent way and he is also sweating a lot. Elin starts praying. In the rear window there is a baseball bat and Ida realize she is sitting on a skull. And we are not on the way home. Ida talks constantly, not giving him the opportunity to say anything we don't want to hear. Topics such as shrimps, pineapples and the weather have never been so interesting before. After a while he seems to give up and drive us to downtown Haleiwa and drops us off at McDonalds. We promise each other never to hitchhike in the town Wahiawa again (Field Notes Oct. 19 2014).

The need of social work in Wahiawa is extensive and STN see a lot of this through their different outreaches in the neighborhood. A big lot of the kids and the youth that get in contact with STN come from poor families and some of them has got a parent in prison or parents who have left them, making the kids grow up with an *auntie* or *uncle*. We believe these kids are in need of great role models, both in matters of taking care of their physical health, see them and show them love and affection but also to be there to teach them good values and how to care for each other. The people and the families coming for food are in a high extent homeless or very poor and have big families to provide for and the reasons for this poverty varies. One considerable reason for this is the fact that is extremely expensive to live in Hawaii, which makes it hard to get the money to cover for a whole month, even when the social services helps out some. There are a lot of people living in Wahiawa that comes from the Marshall Islands where test bombing and radioactive substances has affected them negatively and more or less forced them to move. These families has previously lived in huts and are not used to live in a community with flowing water indoors, houses and compulsory school attendance. They don't have the ambition to go to school, educate and make a career, they already think they have a good life compared to before even though they, compared to the norm, are considered poor. STN see a lot of these people among the crowds coming for food every week at the organization. Drugs are also a common problem among the people that every week get in contact with STN and this is also something that has a considerable negative effect on these peoples families and their economic situations. This drug problem can also be seen among the youth and young adults that can be seen digging in the garbage. This is a consequence of growing up in miserable homes and trying drugs in an early age (Field notes Oct. 15 2014; Jonas Nyström personal communication Oct. 27 2014).

3 PREVIOUS RESEARCH

3.1 Introduction

The state society relations shape the role of volunteering cross nationally and volunteering as a social institution has changed over time depending on cultural and political contexts. Previously volunteering has been seen as isolated from the social and cultural context in which it took place, consequently the influences volunteering had at the societies they engaged into in a varies of ways was not being noticeable. Volunteering take part in the way societies are being organized, in what way they share the social responsibilities and what amount of engagement that can be expected from citizens. Volunteering and the social work and engagement have a great impact to different societies and also on the world. Until recently volunteering has by many countries been seen as “amateurish do-gooders” as a big contrast to the professionals and which has only worked as a supplement to other delivered services. Some countries have not seen volunteers as a resource at all. This has finally changed as national governments across the globe give the volunteers a lot more attention and also wants to support and encourage it (Anheier & Salamon 2001).

At the dawn of the 21st century, volunteering is also transcending national boundaries, and is becoming ever more an international phenomenon, too. Of course, missionary societies, religious orders and other types of religious organizations have operated internationally for many centuries, particularly so since the early 1900s, carried by the evangelical revival movement that swept US and Europe at that time (Anheier & Salamon 2001).

In many countries, governments have come to depend on voluntary organizations to deliver social services. In the last 30 years, we have seen a marked change in this relationship (Lehn 2012).

Volunteer work, often referred to simply as “volunteering,” is a crucial renewable resource for social and environmental problem-solving the world over. The scale of such work is enormous and the contribution it makes to the quality of life in countries everywhere is greater still (ILO Department of statistics 2011).

Not surprisingly the concept of volunteering varies across countries and there has been many attempts defining volunteer work over the years. We don't aim to use any of these definitions in our study, but it is interesting to get an insight to what different organizations defines volunteering as.

Volunteers are individuals who go beyond the confines of their remunerated employment and their normal responsibilities to contribute with time and service to a non-profit cause in the belief that their activity is beneficial for others, as well as satisfying to themselves (United states Red Cross 1989).

Unpaid non-compulsory work; that is, time individuals give without pay to activities performed either through an organization or directly for others outside their own household (ILO Department of statistics 2011).

Before presenting the previous research that are relevant to our study we would like to put some focus at limiting down the multifaceted voluntary sector and highlight what kind of voluntary work this thesis processes. Jeppsson-Grassman & Svedberg (1995)

describes that the voluntary sector is multidiverced and non-described because of its broad character and since it includes many different kinds of voluntary work (ibid). Socially focused voluntary work serves primary to increase the welfare for individuals and groups in the society (Jeppson-Grassman & Svedberg 1995). According to Blennberger (SOU 1993:82) voluntary work within this area can be divided into five different categories of wielders. These are family and informal networks, the public sector, voluntary organizations, action groups and companies. Social focused voluntary work is also divided into two groups, the kind that is direct or indirect. The indirect work is focused on developing the welfare through formations of opinion and political pressures that contributes economically to different kind of socially focused non-profit organizations. The direct work means the contributions that are expressed through the direct contact with the people achieving help (SOU 1993:82). The intention with our study is to focus on the kind of volunteer work that is direct and that works through a specific organization, Surfing The Nations.

3.2 Procedure

It is important to identify the knowledge within the field of study we aim to investigate, in order to find evidence supporting and contravene our empirical facts. Going through previous research is also important, to find possible gaps (Bryman 2011). To get a good review of the subject of our paper we searched for previous research within this area. We did national and international searches on the databases GUNDA, Libris, SwePub, Uppsök, Uppsatser.se, Social Services Abstracts and Google Scholar. To find relevant research we used different combinations of the following keywords: volunt*, motiv*, Christ* faith*, outcome* and "social work". We used English keywords since our intention is to focus on people who choose to volunteer abroad in an international context. The previous research within the area of motivational factors for voluntary work turned out to be very extensive and for us not perspicuous within the limited time we have had and the extent of this study. Our ambition has been to review this area as closely as we could and at the same time focus on the research concerning our intention and question formulations. Through our empirical facts we could narrow down our field of study to motivational factors concerning volunteering, tourism, faith and altruism. Still the material was comprehensive. Through our section of result and analysis we will present our empirical facts concerning motivation to volunteer in categories of motives and outcomes. With this we hope to shed some light over motivational factors for volunteering both before and after going through this experience. Going through previous research we could see that a lot of investigations within the area of voluntary work and motivational factors have been done before, however, we couldn't find studies where there was any distinction between what motivated voluntary workers before contra after having this experience. Nor could we find research concerning the kind of specific organization that we have investigated.

We have chosen to present previous research concerning volunteering and motivational factors through both a wide review highlighting different scientists and their research within this field and a depth through three more specific studies that are specifically relevant for our study. These will be presented in the following sections.

3.3 Reviewing the Motivational Factors for engaging into voluntary work

Research shows that volunteering serves different functions for the different people who choose to engage into this, and these functions can be translated into different motiva-

tions to volunteer. Literature demonstrates that the different needs to volunteer can vary among people and even within a person, if you look at this over time or in different contexts (Marta, Guglielmetti & Pozzi 2006). Cappellari and Turatti (2004) notes that motivations for volunteering can be both intrinsic and extrinsic. Intrinsic motivations are those motivations that drive a person to get engaged in a very particular behavior for reasons within oneself, for example spirituality or altruism. Extrinsic motivations have an outside influence, such as incentives to earn something like money or to achieve public recognition (Cappellari & Turatti 2004). Cnaan and Goldberg-Glen (1991) also discovered that motives to volunteer include both altruistic and self-interested factors.

A great number of specific motivations to do volunteer work have been identified through previous studies. Handy et al (2010) writes that motivational factors for volunteering differ between ages. Grönlund (2011) describes what motivational factors that can be found among the different people who choose to volunteer. The recurring reasons that Grönlund (Ibid) elaborates are altruism, social motives, developing knowledge, religion and faith and a possibility to progress in their career. The different motivational factors that can be found in Grönlunds (Ibid) research about volunteering can be interpreted as both selfless and selfish since the reasons to volunteer are both to gain others and one self. Wearing (2001) elevates how seeking a tourist experience through volunteering is mutually beneficial for the volunteer and the environment in which they participate and how this relation serves as a great motivational factor for volunteering abroad. Bjerneld et al (2006) found that motivational factors for humanitarian workers included community and the sense of coherence, wanting to contribute, recognition and self-esteem, development of skills and the search for something “new”. Similar studies by Anderson and Moore (1978) and Liao-Troth and Dunn (1999) have shown the same result. Brown (2005) have defined four reasons why people travel with a purpose: cultural experience, the desire to give back (altruism), the social camaraderie (friendship), and family. This research highlights particularly two phenomenon, or people with two different mind sets, that they present as the volunteer-minded and vacation-minded. Additional to this the motives for ones participation in volunteer activities can be relational, social and altruistic (Clary & Snyder 1999). Hayes (2002) means that the relational and social motivation aims to build ones social capital through the building of network and connections to others. Furthermore Hayes (Ibid) adds the idea that religion and spirituality also are related to ones decision to participate in voluntary activities. Altruism is a keyword in many religions since there is a connection between religion, selflessness and duty towards the poor and those in need (Batson et al. 1993; Cnaan et al 1993; Ellison 1992; Graham 1990; Wymer 1997). This is also something that Wardell, Lishman and Whalley (2000) supports as well as Garland, Myers and Wolfer (2009). According to Essen et al. (2013) religion is considered to be one of the key factors for volunteering and goes for both religious and secular organizations. Existing research indicates that it is the religious beliefs and religious practice that explains this relationship between volunteering and religion (Ibid).

In summary, the motivational factors to engage into volunteer work are widely varied. The incentives are ranging from intrinsic to extrinsic, and include different reasons such as altruistic, spiritual, skill development, the experience and a variety of others. These motivations can be connected to volunteering abroad and the experience the participants in our study are going through while being at Surfing The Nations.

3.4 “Towards an understanding of the volunteer tourism experience”

Alexandra Coghlan (2005) has examined the volunteer tourism sector using 76 volunteers in six different organizations to investigate the expectations and motivations from their experience and to identify if there were patterns to be found. The empirical facts for this study were collected through a six page survey, questions through interviews and the volunteers diaries. The research showed that age and motives for going through a volunteer tourism experience made a difference in the participants expectations and also had an effect to what organization that attracted the participants. There were four organizations that attracted volunteers with less travel experience and motivational factors such as a personal development and experimental goals, a younger market, while the two other organizations attracted an older market who have a higher travel experience and who also were more motivated to engage into helping the cause. Furthermore, the research showed that the highest scoring of motivations for wanting to engage into volunteer tourism were “to experience new and different things”, “have a good time” and “take part in a rare opportunity”. The result indicated that most of the volunteer tourists expectations and motivations were fulfilled through particularly four elements: through the opportunity for a knowledge development, through having a good time, through experiencing new things and through contributing to a worthwhile project. Coghlan (Ibid) reveals that her result contradicts previous notions that features volunteer tourists as “a form of serious leisure involving altruistic motivations” since the importance of having fun and experiencing something new and different were highlighted through her study.

3.5 “The Link Between Religion and Helping Others: The Role of Values, Ideas, and Language”

Christopher J. Einolf (2011) elaborates narrative data from 88 in-depth interviews, where nine of the participants were non-Christians, to show on the relationship between religion and helping other people. The intention of this study focuses on examining religious values, ideas and language as motivational factors for prosocial behaviors. Einolf (Ibid) focuses on a subjective religiosity and means that values, ideas and language that comes out of religion are not only a psychological phenomenon but also social facts. A main focus of these interviews was to elevate the participants prosocial actions in the fields of family, religion, politics, paid work, volunteer work and charitable giving. Through interacting with each other people get religious influences from others and internalize them into their own behavior and sense of identity. Einolf (Ibid) searches for a broad and accurate understanding in how the internal world of the mind can be connected to the external world of social discourse. The interviews were concentrated into six themes that were particularly clear among the participants that had a significant commitment to helping others. The people considering religion to be a central part in the sense of identity meant that their belief was connected to their engagement to voluntary work. The people having a religious definition of morals turned out to be more likely to engage in prosocial work and so felt the participants that connected religion with helping other people. The people having a feeling that God had a plan for their life had no specific connection to helping others more. Participants that saw Jesus as an inspiration through his sacrifice and the people feeling an increased religious faith with time were all more likely to help others. Through his research Einolf (Ibid) demonstrates how religion through ideas, values and language, could motivate and encourage some people to engaging in helping others.

3.6 “Altruism as a motivation to volunteer”

Already in 1991 Lynette S. Unger wrote about altruism and volunteering as two connected concepts. In the article “Altruism as a motivation to volunteer” the author investigates if the concept altruism exists as a motivational factor for volunteering. The article is based on a quantitative study with 326 respondents. The study presented that 52 percent of the respondents had engaged into voluntary work during the last year. The main question in the article concerns whether altruism exists as a motive for voluntary work. Since previous research deems that most volunteer work are performed with a purpose to benefits either ones own person or someones close ones and therefore the volunteers gets ”payment” for the un paid work they conduct and therefore the concept of altruism is excluded. The result of the study shows that there are evidence for altruistic motives in voluntarism and that the volunteer work is not based on self-rewards or other benefits for the volunteer worker. On the contrary it is based on the long of providing benefits for others and/or for the community. The article confirm that needs enlightened in the society has a positive affect on volunteering and increase the number of volunteer workers. People are consequently more motivated to voluntary work when they know their help is needed (Unger 1991).

4 THEORY AND THEORETICAL CONCEPTS

Finding suitable theories for this particular thesis has been hard. A theory should provide as a tool and a help to elevate the empirical facts and not just be there as a principal. We chose to develop our own theory about the Christian faith connected to a social responsibility with a basis in the Bible and what the word of God says about this. Besides this theory we have also chose to use the concept of Volunteer Tourism that is a great phenomenon of our present day and which we believe highlights our empirical facts in a way that no other theoretical concept could. Last but not least we will use the concept of Altruism as the last piece of the puzzle to elevate our empirical facts.

4.1 Volunteer Tourism

This concept of Volunteer Tourism elevates the relationship between volunteering and tourism and serves to enlighten important factors to why people choose to experience volunteering abroad. We have used Dr. Stephen Wearing, Associate Professor at the University of Technology in Sydney, as a great resource in this field. Wearing has done a lot of research in the field of leisure and tourism and within this area he has authored 10 books, 50 refereed papers and a numerous of articles (University of Technology 2014). The extensive research Wearing contributes as an expert of this field is of great value to our study to elevate our empirical facts.

The generic term “volunteer tourism” applies to those tourists who, for various reasons, volunteer in an organized way to undertake holidays that might involve aiding or alleviating the material poverty of some groups in society, the restoration of certain environments or research into aspects of society or environment (Wearing 2001:1).

Voluntourism is a term that describes vacations in which travelers volunteer their time to help with a cause or charity in a particular destination. Often voluntourism takes place in developing countries, where volunteers can team up with Non-Government Organizations (NGOs) or non-profit group to take part in various community programs and initiatives (About Travel 2014).

Research on the motivations of volunteers has found that individuals primarily volunteer for altruistic and self-interest reasons (Wearing & Lyons 2008:26).

According to Wearing (2001) there are a range of reasons for people to engage into volunteer tourism and he illuminates in what ways this experience can contribute to insight, perspective to oneself, a personal development, an impression of who we are and what we want to become and an experience of fulfilment. Volunteering for altruistic and adventurous reasons are both significant motivational factors that are recurring among the people doing volunteer work combined with travelling. Doing something good and purposeful for someone or something else along with a great nature close environment and cultural exchange experience attracts a lot of people. It is also important for the volunteering tourist that the timing is good and that the place of implementation is attractive and motivational. Therefore travelling in this organized way is a perfect alternative for people who want to get to know a specific culture or work for a specific cause. The social exchange between the volunteer, the community and the volunteer group is also a great motivational factor that is both memorable and enjoyable. This kind of social in-

teraction contributes to the great experience and the way the volunteers feel about themselves since they are going through the same things and develops together as individuals and as a group. The volunteers talk about how they through this kind of experience are building on relationships and becoming a family. Wearing & Lyons (2008) means that through volunteer tourism you can have a chance of developing yourself, far away from family, friends and the context you are so familiar with and through this experience find yourself and become a more independent individual, through experiencing this yourself and also through sharing and learning from other people's experiences. Wearing (2001) also means that through new experiences you learn how to rely on yourself, adjust to new and different people and cultures and hopefully through this develop your sense of self. The hope is that these personal discoveries will be of a more permanent nature than the two week holidays you've done before. This time out from your life might help you become aware about what you seek to do with your life when you come home. It can also, through experiencing what abilities and limitations you have, increase the knowledge about yourself and confidence in what kind of person you would like to be. Wearing (Ibid) means that all these experiences that come with travelling and volunteering gives you an experience of fulfilment.

Organizations such as World Wide Fund for Nature (WWF), Youth Challenge International and Earth watch are examples of this phenomenon where the participants can be viewed as volunteer tourists. The Organizations mentioned above have operations that vary in size, location, participant characteristics and organizational purpose (Wearing 2001). Wearing (Ibid) criticize the concept of volunteer tourism and talks about whether the volunteer tourist is just another consumer of a market product when he talks about how the volunteer focuses on the cultural and social environment and how this works as a motivational factor for volunteering.

This concept of Volunteer Tourism enlightens in what ways volunteering abroad, in a context that differs from the one you live in and that is situated far away from your friends and family, is attractive for people who seeks a great voluntary experience. This concept is of great use for us when analyzing our participants motivational factors for going to Hawaii to do voluntary work and their expectations, hopes and outturns with this experience.

4.2 Christian faith and Social responsibility

In order to understand our empirical facts concerning our participants engagement to volunteer work in relation to their belief in God and belief in the Bible we have developed a theory about their Christian faith connected to a social responsibility. For our participants this is an essential value system and through this theory we believe we will be able to understand their Christian faith as a motivational factor for volunteering. We will present to you what we understand and believe is the essence in Christian Faith and the social actions connected to this belief.

The foundation in the Christian faith is The Bible who holds the Old and the New Testament.

Jesus explains how Christian faith involves a responsibility to others when he tells the story about the merciful Samaritan who walks by a beaten man by the road and takes care of him when others walk by.

(Luke 10:25-37):

On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”

“What is written in the Law?” he replied. “How do you read it?”

He answered, “Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind”; and, ‘Love your neighbor as yourself.’”

“You have answered correctly,” Jesus replied. “Do this and you will live.”

But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. The next day he took out two denarii and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’”

Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”

The expert in the law replied, “The one who had mercy on him.”

Jesus told him, “Go and do likewise.”

These kinds of social actions often walk hand in hand with what the Christians call *evangelization* which also means *mission* or *diaconal work*.

Jesus says (Matthew 25:35-40):

“For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.”

Then the righteous will answer him, “Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?”

The King will reply, “Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.”

Isaiah says (Isaiah 58:7):

Is it not to share your food with the hungry and to provide the poor wanderer with shelter, when you see the naked, to clothe them, and not to turn away from your own flesh and blood?

Jesus says (Matthew 6:19-21):

“Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also.”

John says (1 John 3:11):

For this is the message you heard from the beginning: We should love one another.

John says: (1 John 3:16-18):

This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters. If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person? Dear children, let us not love with words or speech but with actions and in truth.

Jesus says (Matthew 28:19-20):

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

The Declaration of Lausanne (2013) which is a worldwide Christian declaration of faith, evangelization and social responsibility says:

Every congregation should therefore ask God and oneself what you can do to evangelize in your own neighborhood and send out missionaries to other parts of the world.

The Bible and the belief in God encourages Christians to take a social responsibility for people who for various reasons are marginalized and socially exposed. The Christian faith and its connection to a social responsibility are clear through the Bible and what Jesus says about the importance of engaging in social work and people in need. Since our study is based on an organization driven by Christians having Christian values we realized we needed a theory that could do these Christian motivational factors justice, why we chose to develop this theory.

4.3 Altruism

Daniel Batson is a social psychologist and professor of psychology at the University of Kansas. He is well known for developing the empathy-altruism hypothesis and he has performed several experiments on empathy and altruism. Batson is the author of a num-

ber of books, articles and other publications on altruism (Post et al. 2002; Batson 1991; Social Psychology Network 2014). Batson's way of discussing Altruism fits our thesis and we have mainly chosen to use his approach in this concept.

Universal egoism that is a leading philosophy and psychology in the West, has a clear approach that means that everything we do is based on egoistic goals, even though the act can have a positive effect on others. Advocates of altruism are aware that self-benefits are motivational factors for lots of acts, but they also claim that there are acts with the ultimate goal to benefit somebody else (Batson 1991; Batson 2011). Western views of altruism have their roots in the Greek philosophy and also in the Christian religion. Concerning the Greek philosophy, Plato and Aristotle both discussed the importance of true friendship and how to love someone else as one self. The Christian religion and the Holy Bible talked about the same years before in Leviticus 19:18 "You shall love your neighbor as yourself". Jesus himself spoke about altruism in Luke 6:35. "Love your enemies, and do good and lend, expecting nothing in return; and your reward will be great and you will be sons of the Most High" (Batson 1991). Altruism as a concept was introduced by Auguste Comte, and harks back to the French expression "le bien d'autrui" which means "the best for others". The expression describes the concept altruism, which implies to act according to other people's interests, instead of one's own selfishness. The West world is a society where each person is supposed to forgo for his own happiness and the word egoism could be used to describe this growing problem. Comte describes altruism and egoism as two motivational factors within the human (Batson 1991). Altruism is a counter force to egoism and could be an alternative system of society which is defined by love and fellowship (Adrianson 2001). According to Comte (Batson 1991) altruism is about an "unselfish desire to live for others". And Batson (1991) deems that altruism is "a motivational state with the ultimate goal of increasing another's welfare". "Altruism requires love and freedom. Only along with love and the compassion that is related to love it is possible to speak about genuine altruism" (Adrianson 2001).

Empathy is described in several different ways. Batson (1991) defines empathy as "one particular set of congruent vicarious emotions, those that are more other-focused than self-focused, including feelings of sympathy, compassion, tenderness and the like" (Batson 1991), "It is brought about by the act of perspective taking, wherein one person takes the point of view of another" (Cialdini et al. 1997). Batson explains how the two concepts Empathy and Altruism are strongly connected in the empathy-altruism hypothesis. This hypothesis describes the concept empathic compassion which signifies feelings of compassion and understanding for a person in need. According to Batson (2011) empathic concern will affect and motivate one person to an altruistic behavior to a goal where the need of the other person is removed. The empathy-altruism hypothesis deems that altruistic motivation is a result of empathic concern and that an empathic personality more often influences an altruistic behavior (Batson, 1991; Batson 2011). Studies have shown that the relationship between the helper and the person in need is important. It is easier to feel another person's perspective, feel empathy and to act altruistic if there is a connection between the helper and the person in need (Batson 1991; Cialdini et al. 1997; Singer et al. 2004; Maner & Gailliot 2007).

Both egoism and altruism are strongly connected, with the goal to motivate to engage in other people's lives and well-being. What distinguishes them is the purpose of the action, to gain something for one's own benefit or for the best of somebody else (Batson

1991). Still altruism is not about self-sacrifice, it is about the will to put others first in a natural and unconditionally way. But as a result of that it could entail that the benefit for the person who acts altruistic is put away (Adrianson 2001; Batson 1991). Batson (1991) also describes how an act could imply benefits for the one who performs it, but still be altruistic as long as the act it committed with an altruistic purpose. If the act is meant to be for the benefit for someone else there might also be positive consequences for the one who is acting altruistic (Cialdini et al. 1997). If the act has one goal, it could either be altruistic or egoistic. An act with one goal could never be both altruistic and egoistic. But if the act has two goals, the goals could be both egoistic and altruistic (Batson 1991). Adrianson (2001) deems that egoism characterizes a cold and closed society. The ideal of altruism however, is to lead to a warm, open world with open society and open individuals.

In research and discussions about volunteering the concept altruism is common. In this study we have also found out that this concept is relevant, since the volunteers designates unselfish goals for the volunteer work they carry out. Altruism has part of its roots in Christianity and it is a bit hard to distinguish the different motivation factors for our participants since the majority of them are Christians and also talks about their faith as reasons for volunteering. It felt important to us to highlight a concept for doing good deeds that not necessarily is connected to a belief or religion, especially since this is something that we found to be recurring through our empirical facts. As we outlined above altruism and egoism are two concepts that often are used to describe motives for volunteering. We have chosen not to mention egoism as a motivational factor because it is not expressed by the participants or relevant in the section “servants heart”. The motivational factors and motives for volunteering that favors the volunteer are to read in the section “The experience”, where it is clear that there are motives of self-interest that attracts the volunteers at the researched organization.

5 METHOD

This section of method aims to elucidate our approach, the procedure to answer our intention, our ethical considerations and the strengths and weaknesses of our study. Through this we hope to be able to show our process of study and also create a transparency in our work.

5.1 Method of choice

We have let the intention and our question formulations be a guide in our method of choice. Since our study focuses on finding out what each and every one of the people in our target group thought and felt about their engagement in the volunteer work through the organization STN, a qualitative method was most useful to us (Bryman 2011; Denscombe 2009). A qualitative approach focus on the informants experience rather than the interest of the researcher which is exactly what we are aiming for (Bryman, 2011). We believe using a qualitative method will give us the best possibilities to answer the intention with our thesis and our question formulations are focusing on a specific target group in a specific context with a specific purpose concerning social work. The intention with our study is to elevate the outcome of our interviews and our observations using a case study research design. Bryman (Ibid) describes this method as a detailed and thorough study of one specific case. This study could for example focus on a specific society, one specific school, a specific family, a specific person, a specific happening or a specific organization. The emphasis in case studies tends to concern an intense study on a specific environment or situation. Most often this involves a qualitative method such as participating observations and non-structured interviews since this is perceived as a good way to survey something intensely and detailed.

We have through our study used an abductive approach that is a combination of inductive and deductive method which means that the process of a study alternates between theoretical concepts and empirical facts. Through our work we have seen that they have had an affect on each other and that this has helped us to form our thesis in a positive way. Our theories have been produced as collecting and reading through our empirical data and we've seen how these two parts has been in relation to each other. An abductive approach suits our study because it allows us to move between our theories and our empirical facts in the study and in the process of developing knowledge about our field of area (Larsson et al. 2005).

According to Kvale and Brinkmann (2009) interviews serves as a suitable approach when studying peoples experiences and in a specific subject or phenomenon which has been our ambition from the very start. We believe using narrative interviews along with complementary questions to catch up information we could need along with participating observations, will give us the best outcome to our study. A narrative approach will give us the opportunity to let the participants tell their own story, with their own words and in their own way. We decided to let our target group speak very freely in the beginning of the interview just asking them to tell their story of why they applied to be a part of the organization and how they felt about being there now. We thought this narrative method would be the best way to get information without us leading the participants to much in different directions. Our complementary questions then helped us keep the interview within our intentions with our thesis and could be compared to what Bryman (2011) says about semi-structured interviews and how this works well for studies with a specific purpose. Besides the interview we have observed the people in our target group

while we were out in the field, participating in the different programs that reach out to the people of Wahiawa and Honolulu. The observations and our field notes serve as a complement to our interviews. We also complemented our interviews with sending out a dispatch to our participants with two questions concerning character building and experience. This both themes were findings that we felt needed to be developed through two additional questions.

5.2 Preparations

According to Bryman (2011) it is beneficial to be familiar with the environment and the context that the informants stay in and where they execute the activities that the study concerns. The advantage that comes out of this is the favorable conditions for interpretations and understanding of the participants stories. In connection to this study we went to our participants context in Hawaii for six weeks to in some way be able to understand what our participants are experiencing through their time at the organization STN and in the context of Hawaii. We spend a lot of time at the organization and among our participants during this time and also practiced volunteer work for ourselves. It was important for us to get a grip of our participants everyday life and their social work through different outreaches. We also felt that the amount of time was suitable for us to have time to acclimatize to the context and to have time to perform our interviews, transcribe them and follow up and complement this if needed. This would be really hard to conduct from Sweden. Kvale and Brinkman (2009) highlights the importance of creating an awareness of the existing norms in the context where the study is being executed and also to be aware of, if and in what way this could affect the interaction between the researcher and the informer. We decided not to perform any interviews during our first week at the organization but instead focus on getting to know the place and the people there. This helped us get some insight and understanding to the environment and the context we were going to study. We believe this helped us get structured and prepared for our first interviews that took place during our second week at the organization. Bryman (2011) also encourage the researcher to take field notes on observations, impressions and reflections when being out in the field. This was something that we did continuously through our time at the organization.

5.3 Sampling

Once we decided we wanted to focus on social work and volunteering in another environment and context than Sweden we thought about the contacts we already had. Months before the course started we contacted the organization STN to look at the possibilities to come and be a part of their different outreaches concerning social work and get in contact with the volunteers on their Internship-program. The coordinator of Feeding The Hungry, Andrew Keefee and later Ryan Ray, accepted us to be a part of the program during six weeks and gave us clearance to use the volunteers in this program for our study. Of course this required us having the permission of the volunteers once we got there.

We performed six individual interviews from a group of about 30 volunteers. We wanted to get a broad perspective why we intentionally chose participants that varied in age, gender and nationality. Our participants consisted of people in ages between 17 and 30 and with equally many participants of each gender. Since there were only four different nationalities represented at the organization and since America and Sweden were in majority at the time we were there we ended up interviewing two Americans, two Swedes, one Canadian and one German. Our selection of target group is made through a targeted

sampling which means that they are strategically selected to make sure that they are relevant for the purpose with our study (Bryman 2011). Our target group is people from the age of 17 who have been a part of the Internship at the organization STN for a month or more. We believe this is an important line to draw to assure that they have had some time to settle to the organization and some of the impressions that comes with a new environment. We also wanted our target group to have had some weeks of experience of the social work on the program since the intention with our study not only is to find what makes these people apply to be a part of the program but also what encourages them once they are there. In this study we have only interviewed people in the Internship-program working with the different outreaches mentioned earlier. All interviews took place in their fourth and fifth week at the organization.

Besides interviewing the volunteers we have had several interviews, or dialogues, with different people working at the organization STN. We did this, not primarily to use this information in our study, but to get a width in our understanding what the organization does and what it stands for. We wanted to get a fair and true whole picture of the context and the different people working for it and their different experiences. We sat down with the founder of the organization, Tom Bauer, at several occasions to listen to how it all started and what kind of hopes he had with the organization. This gave us so much valuable information, both for ourselves and our understanding of the organization but also facts that we needed for our paper. We also talked to the coordinator of the volunteers, Jonas Nyström, who we got to ask a lot of our questions concerning the volunteers and the organization.

5.4 Implementation and Collecting data

From the very beginning we wanted the implementation of our interviews to be as comfortable and relaxed as possible why we let everyone in our target group set the time and place for the interviews. This was also important for us not to interfere our participants in there busy schedule. All of the interviews took place in the coffee shop at the organization which is a place where the people working for STN spend a lot of time and which lies right next to where they all live. We imagine they all chose this location because it's the most convenient place for the people on the Internship since it's close to where they live and work and also that it's a comfortable and safe place for them. According to Bryman (2011) it is important for the environment during an interview to be calm and quiet which was not the case in all of our interviews. At times the coffee shop could be busy and a bit loud but most of the time we didn't feel this was disturbing in a way that hindered the interview to continue. In the couple of occasions when we felt it was disturbing we talked about changing location for the interview but since this was never necessary for our participants we never did. The interviews varied in length and lasted for 30-60 minutes. According to Bryman (2011) it's common for interviews to vary in length and a shorter interview isn't necessarily not as good as a longer interview. People use a different amount of time to tell their stories and we felt that we got out enough from all of our interviews why the length didn't matter. We decided to execute the interviews together, one being the head interviewer and the other to mostly listen and catch up interesting threads. Bryman (2011) talks about the importance of keeping the conditions for the interviews as similar as possible and this is why we kept this form through all of the interviews. Bryman (Ibid) also means that it is important to create a trustful and comfortable situation as possible while we wanted to only use one of us to be the head interviewer. This could help the participant to focus easier and to create an environment that didn't feel inferior for the participant because of us being great-

er in number. Our intention has never been to guide our participants in any direction by using a lot of questions and that's why we decided to let our participants speak very freely about their motives and motivating factors for coming to STN. Through our narrative interviews and then some complementary questions we believe the participants has had a great role in shaping our study since they could speak very freely about their experience coming here.

All of our participants were asked before starting the interview if we were allowed to record it, which we could. On beforehand we had controlled that the recording device on our cellphones worked to avoid any delays and inconveniences. There were several advantages with being able to record our interviews. First of all this made it possible to reproduce our participants stories with their own words. In this way we didn't have to be afraid of missing anything out that can happen if you take notes (Bryman 2011). During the interviews we also made sure that we understood what our participants were saying and if we had perceived them correctly. It is possible that we could have deepened our interviews further more if we would have had some more previous practice in performing interviews (Ibid). In spite of this we felt that the interviews went well and that the fact that English is not our native tongue didn't affect the interviews in a negative way. We felt that it was rather something that lightened the pressure for our participants since some of them had English as a second language as well.

5.5 Procedure of analysis

The interpretation of our empirical data were not something that happened separated in the final moment of our thesis but it was an ongoing process that happened simultaneously with the collecting of data, according to an abductive approach (Larsson et al. 2005). Transcribing interviews is a time consuming activity why we chose to do this currently (Bryman 2011). This also made it possible to pay attention to what information our participants gave us that was relevant to our intention and that we could deepen this in our forthcoming interviews. The transcribed interviews were then printed out for us to work with it in an easier form. When communicating verbally it's not uncommon for people to use complement words (Ibid). To make our material structured and easy to read through we chose to exclude these replications and complement words when transcribing. We only did this if we didn't find it to be of relevance for what the participant was saying. According to Brymans (Ibid) recommendations, we then transcribed the interviews literally with the intention to in every way keep the interviews intact.

To get to know our empirical data we red through every interview by ourselves repeated times, and then also together, to find recurring and relevant keywords connected to our intention and question formulations. During this process we could identify our main themes and also relevant subcategories strengthening our themes.

5.6 Division of work

Through this whole time we have cooperated to in the most possible way be involved in every part of our paper. We have both dedicated the same amount of hours in the different outreaches and participated in the same events at the organization STN. We both felt it was relevant to spend time at the organization and in the different outreaches to get some kind of appreciation of what our participants are going through. We have performed three interviews each and in that way we both got to experience interviewing and observing our participants in that form. We have both been responsible for keeping

in contact with our tutor and with all our contacts at the organization. We have both been taking responsibility for the producing of text, the searching for previous science and the analysis which we have worked with both individually and together. Through all this we believe we have divided the work with our paper in an equal way.

5.7 Preunderstanding

We have focused on reaching a deeper understanding of our participants experience and feelings concerning their time at STN. The hermeneutics is a social scientific interpretation perspective that aims to understand peoples experiences. This means that your own experiences and understanding is central and can be used as an asset to understand other people (Thurén 2007). We believe, accordance to this, that it is extremely difficult to approach a study like this completely objectively. We are on our last year in our social work studies and through our education and our different experiences through work and practice in social work we are in many ways affected. Bryman (2011) notes this when he explains the difficulties of being objective in qualitative studies because of these specific factors. We have tried to approach this as objectively as we could, well aware of that our different experiences, perspectives and own values could affect us. We have both a lot of work experience from both paid work and volunteer work. One of us has had some previous experience of volunteer work at a similar organization in Hawaii, which of course has had an effect, both in a positive and a negative way. This could for example have had an effect in our expectations coming into this and also given us a hint of what to expect from this experience and this kind of organization. This could also have helped us preparing for this very different culture and context than the one we are used to. Another relevant factor to consider is also that both of us are Christians ourselves and very familiar with Christian contexts. Well aware of this we decided not to have a Christian perspective in our intention and our question formulation and this is also why we wanted to use an abductive approach in our study. We hope this intentional decision has helped us approach this more objectively and that it has let our empirical data determine where this study will land.

5.8 Quality criteria

The concepts of *Validity* and *Reliability* are admitted within the quantitative method and there have been discussions whether these concepts also can be applicable in in qualitative analysis (Bryman 2011).

We believe the concept of validity is relevant to our study since this concept aims to describe if the researcher measures or observes what the researcher intends to measure or observe. In other words this can be measured in how well we have managed to use our method to answer our intention and question formulation (Bryman 2011; Kvale & Brinkmann 2009). Our intention with our thesis has been to find out what different kind of motivational factors there can be to do volunteer work abroad, using the volunteers working at the organization Surfing The Nations. Through portraying the context that our participants are being in and through letting they tell us about their experience using their own words we hope to have stayed within our intention with our thesis. We also hope that the providing of our procedures, decisions and conclusions will have contributed to an increased validity. Kvale (1997) concentrates validity to the importance of controlling, questioning and to theorize if the research is valid and substantial. According to Bryman (2011) validity can be measured in both internal and external validity. Our long term presence and participation in the social group we choose our participants from is a strength in qualitative studies since this makes it possible for the researches to

insure a high level of consistency between the observations and the theories, in other words internal validity. External validity is in some ways harder to achieve in a qualitative study since the outcome is bound to the specific context and participants who makes it hard to generalize (Ibid). It is possible that the personal relations between the interviewer and the participant has had an impact on the outcome since the interviews took place after one week of knowing each other and that personal relations could make a difference in an interview. We have tried to avoid this by letting the participants speak very freely about their stories and not mentioning our own expectations on this study to make sure the participants would not feel pressured into saying what we want to hear but letting them tell us what they feel is most important.

Reliability aims to determine the extent to which this thesis is reliable and in which extension it could be repeated (Bryman 2011). Our thesis is built upon a qualitative approach and the interviews of six people. Qualitative studies are difficult to repeat since the social context is hard to recompose and also because there is a relational factor that is unique for the people participating in a study (Ibid). Qualitative studies focuses on the result and outcome right here and now, in a specific context (Wiig, 2014). Because of this it was important for us to understand our informants in the context they lived in and worked in why we explored and experienced this context by ourselves. We believe this made it easier for us to understand and interpret what our participants were saying during our interviews and that this contributes to the reliability in our study. We also hope that the fact that we have been transparent in our way of performing our study and collecting our empirical data can increase the reliability. This said, our outcome would be hard to apply to another research, even though it would take place in a similar context.

It is not easy to *generalize* a qualitative study since it's hard to know to what extent you can use a study that is built upon 6 interviews. We have used people in different ages, genders and from several different nations to try getting a wider perspective to our study (Bryman 2011). Bryman (Ibid) speaks of the difficulties to generalize a study outside of its original population and context which makes this study hard to generalize outside this specific context that exists at the organization STN.

There is a discussion among people that uses case study as a method that claims different things when it comes to the criteria of reliability, replication and generalization. While some scientists like Yin (2003) claims that these criteria could be fulfilled there are scientists like Stake (1985) that tones down the importance of these factors. There's a discussion among scientists that criticize the possibility to achieve external validity and generalization from just one specific case in one specific situation and means that it's impossible and that one case can't be representative for other studies (Bryman 2011).

5.9 Ethic considerations

Our study is made on the basis of the four principles of the research ethics Science council to insure the rights of the participants in the interviews. These requirements are also according to Bryman (2011) important to consider in a study.

The participants has been introduced to who we are and to our intention with our study, both in the first meetings at STN and then again before every interview. We did this to give the participants as much insight as possible to who we were and to the intention with our study. We also wanted them to know about our participation in the different

social outreaches. Before every interview we highlighted that the interview was made on the premise of the participant and that the participant at any time were free to interrupt the interview and also choose exactly what to answer and not answer. Through all this we have followed the *Requirement of information* (Vetenskapsrådet 2013).

Since we had to get in contact with our organization from a far distance, and since the volunteers comes from all kinds of different places, we never had the chance of asking the participants before we came to the organization if they wanted to be a part of the study. We contacted Andrew Keefee, the coordinator of one of the outreach projects called Feeding The Hungry, and later Andrews replacement Ryan Ray, to get a permission to come and participate in the outreaches and also to interview the participants on the Internship-program. Ryan Ray then prepared the people in the program we were coming. We decided not to ask Ryan to review the group about participating in our study since we had hopes to get a wide range of people participating and felt like this was our own responsibility finding these participants. To let Ryan ask the volunteers could have given us a chance to prepare them and give them a better chance to pass on the participation in our study. Once we were in place at the organization we for ourselves got to inform the group about us and our intention being there, and also that we hoped to get to interview some of them later on. Sometime after this we got to ask them one and one if they would be interested in participating. This gave us a chance to get to know the volunteers and build a relation before asking which we feel also could be a virtue because this could make the participants feel safe knowing who we are before deciding. It was important to us to create a good and safe environment for the implementation of our interviews why we let the participant decide time, place and approach/procedure for the interview. We wanted to be perceptive to their needs and requests. Through this we have followed the *Requirement of approval* (Vetenskapsrådet 2013).

All the data and the information that our participants has given out has been kept safe and has not been shared with anyone unauthorized. We have decompiled the quotes through take away information such as where they come from et cetera to make sure our participants won't be identified. We have also decompiled the participants to fiction names in our thesis when using quotes, also to constitute anonymity. The authors of this thesis are also the only ones who have listened to the recorded material. Our participants has been informed about all of this and through this the *Requirement of confidentiality* has been followed (Vetenskapsrådet 2013).

Our participants have been informed that we, the authors, are the only ones who will listen to the recordings and read the transcriptions of the interviews. They have also been informed that the information from the interviews only will be used for this particular thesis and that all the data will be deleted after our study is done. They know that nothing will be used for any commercial use. All this is according to the *Requirement of usage* (Vetenskapsrådet 2013).

6 RESULTS AND ANALYSIS

A volunteer experience

We arrive in Wahiawa at 10am and walk the seven minutes from Wahiawa Transit Center to get to the organization Surfing The Nations where we visited for the first time yesterday. It's a really hot day already and we haven't adjusted to the humidity just yet.

We are excited although we are not sure what to expect of this day. What we do know is that we are participating in an outreach called Feeding The Hungry in Kalihi Valley along with the volunteers at STN. We end up sitting in the back of a big truck along with 10-something volunteers singing songs in Swedish, Spanish, English and our hair is most definitely a mess by now. We are going in a speed of 60mph and it feels unreal that the police aren't stopping us for dangerous behavior. Then we realize we are in Hawaii. The truck is going through different places on the way to Kalihi Valley and it is just impossible to count all the different kinds of palm trees we are passing by. Everything that is not an ordinary Swedish "bush" is tropical to us. Luckily we have our sunglasses to help us act cool.

We arrive to Kalihi Valley and jump of the truck. We can tell that the volunteers have done this before as they get right into work. Ryan Ray, the coordinator of the outreach, is distributing the work and gates and tables are put out at the concrete ground preparing for registrations. There are already people standing outside the gates waiting to get their numbers.

We find out that in an hour there will be approximately three to five semi food trucks from the Hawaiian Food Bank and Aloha Harvest to deliver the 30000-40000 pounds of food that are given from different stores and places on Oahu. This distribution is an initiative from the state and are supplying food to around 600-700 individuals weekly and feeds about 2000 people in total.

The atmosphere is happy and encouraging. Ryan calls everybody to gather. He tells us how important this distribution is to the people coming here every week and how substantial this work is. He tells us how proud he is of each and every one of us for being here. And then he asks us to take a moment in silence to give this day and this important task some thought. We split up and spend a few minutes by ourselves. Everywhere we look people are praying.

The gates open and the registration starts. Hundreds of people are lining to get their birth date written on their arm showing when it's their turn to get food. "Hi auntie!" How are you today uncle?" Everywhere we look the volunteers is making contact with the people coming for food. They talk, joke, confirm and project love on the people they meet. Meanwhile the food trucks are coming and all of the volunteers gather for the heavy work to start. Some of the volunteers managers the trucks to right position, grabs hold of a hand truck and starts unload the pallets from the trucks. One by

one the food units are being moved from the pallets into piles of different food. Everything is so organized. The food is placed in piles and into different categories. Bread, Dry goods, Vegetables, Fruits, Cans, Sweets, Drinks and so on. The food is being counted and calculated, it has to be enough for everyone. We look around at the people organizing all this and what we see is people in their twenties carrying, cleaning, helping, interacting and dedicating themselves completely to this task of helping others.

The people that have come for food are being called forward to the food lines in groups depending on their birthdate and the distribution starts. “You can have four cans today auntie. No you can’t choose, same for everybody. Have a good day! You want vegetables today uncle? Here you go. Please move the line. Hi, some cookies for you! No? Give it to your neighbor! You need help carrying that box?” The distribution goes on for hours, and then it is time for second rounds. Everybody who wants some more food are standing in line for the second time and get to fill their boxes some more. Still there is some more food left, and this can’t be wasted. The left overs are placed in food bags to be handed out to homeless people at the street.

All day the volunteers are determined to give the people a smile and a good experience of the day. The volunteers encourage themselves and all of us to stay happy, alert and to be patient with all of the people we meet. The atmosphere is absolutely wonderful and filled with care and love.

Finally we start cleaning up the area. Tables are being put away, boxes are being tore down and placed on the big truck, bad food is thrown away and the ground is swiped. Done. We look like a mess. The clothes are dirty and we are sweaty. We are exhausted. And it’s has been absolutely amazing! (Field notes Oct. 2 2014).

We will present to you our results and analysis through three themes or findings that has been recurring through our empirical material. These themes were produced after reading through all our interviews and were the emphasis in our participants stories and experiences. We have designated our themes to *The Experience*, *Living the Gospel* and *Servants Heart*. We are presenting every theme in *Motives* and *Outcomes* to enlighten both motivational factors before and after coming to the organization and we have explained the different themes through using suitable subcategories.

6.1 The Experience

This theme enlightens the different motivational factors of volunteering that comes with going away to a new, different and exiting environment. Our findings below shows in what ways our participants has been motivated to engage to volunteer work abroad and also why they chose to work in this particular context. This theme will be enlightened through the subcategories named *Hawaii and Surfing*, *Change of Scenery*, *Character building* and *Ohana-family*.

6.1.1 Motives

All of our participants mentioned following categories as big motivational factors to go away and do volunteer work at STN in Hawaii.

Hawaii and Surfing

The following quotes explain in what ways our participants were attracted to go to Hawaii and in what way surfing and the surf culture contributed to this attraction.

Surfing was the main reason why I came to STN...Surfing. It's a gateway to get you to all kinds of places. -Jason

Learning how to surf is going to be awesome. -Deborah

What really drove me here was because I heard Hawaii. Like Hawaii and surfing, of course I wanna go. It's been so good. -Jason

These quotes show how the interest in surfing, to do it and to learn how to do it, was a great motivational factor for coming to the organization STN. Through our interactions with the volunteers and our participants we got to know them some more outside the interview situation. Jason told us that his dream was to use his passion, surfing, to in some way help others. In his quote above Jason expresses that surfing was his main reason for coming to STN and Deborah also mentions surfing as something that she takes a great interest in. For some of the volunteers at STN surfing is something totally new and something that they want to learn and for some of them this is already a passion and the hope is to get to do this a lot while being in Hawaii. Our understanding through our observations and through talking to the volunteers is that the care free lifestyle, the sun and the beach, the Hawaiian culture and surfing has been a great motivational factor for coming to this particular organization instead of choosing something and someplace else to go and do volunteer work. Wearing (2001) enlightens how important the environment and the place are to the people who choose to do volunteer work abroad with the hopes of experiencing a new exciting context, far away from home.

Well, I was always interested in surfing and I also worked for a surf camp with kids and friends two summers which got me into the whole surfing thing even more, so that was kind of what got me to come here. Because it's like Surfing The Nations and the whole thing I guess. And I wanted to go to Hawaii since I was 5... -Michelle

Michelle has had some experience of surfing and working with kids before and explains that that experience is what got her interested in surfing and that that is what led her to STN. She also says that she wanted to go to Hawaii since she was 5 years old and that is also something that attracted her. This is what Wearing (2001) talks about when he enlightens the hope of experiencing a new and existing culture through doing volunteer work abroad. Wearing (Ibid) means that one of the most attractive factors about volunteering and travelling is getting to know a new place, culture and environment and for the people applying to STN it is the Hawaiian culture that attracts and serves as a primary factor for applying to this specific organization.

...it's Hawaii so why wouldn't I. How could I not want to live here for three months? Oh, the tough life. -Deborah

The quote above indicates that there are certain expectations on Hawaii and the Hawaiian life and culture that attracted Deborah to go to Hawaii specifically. "Oh, the tough life" indicates that she expects the Hawaiian culture to be cool and chilled out and when she says "How could I not want to live here for three months" it becomes clear that this is something that shows that her expectations coming to Hawaii are high.

I recently got into surfing, so it interested me. Oh Surfing The Nations, it will be fun... Surfing is my passion. The sport of surfing is very self-centered. My goal in life is to turn that around and make it a sport of surfers giving back. –William

This quote shows that surfing is something pretty new to William and that he has hopes to be able to spend some time surfing through the organization. He talks about his hope to use surfing in a way that is not self-centered but as a way to share his passion with others and help others through this sport that he enjoys so much, something that fits STN's profile perfectly.

The quotes above explain that the Hawaiian culture and surfing was something that attracted the volunteers before coming to the organization. The quotes presents the hope to explore Hawaii through an organization that uses surfing as a method to get in contact with the people of Hawaii and that also is situated at the very epicenter of the surfer culture. As the quotes portrays Hawaii, surfing and the Hawaiian culture, is mentioned as great motivational factors for coming to STN. Spending time with the volunteers we got to see how they loved exploring the culture through surfing, talking to the locals, doing different hikes up the mountains and trying new food. All this is things that come with the experience of exploring a new and different culture. We can definitely relate to the attraction to go to Hawaii and experience the culture through what the participants are expressing in this section. We took the opportunity to have our basis and gather the material to our thesis in Hawaii, both to get some perspective and distance to Sweden but also to get a great experience through Hawaii and the culture that is connected to this place.

Change of scenery

These quotes enlighten the attraction of going away from home and do volunteer work and the different motivational factors that the participants had to experience something outside their everyday context.

...I feel that I came here for a change of scenery, for my first thing.
-Deborah

I wanted to take a little break from school. -David

But this past year I haven't felt so good and my life back home has been up and down and I came to a point where I was like, okay you have to choose now or never. -Sarah

These quotes express different reasons for going away and invest time somewhere away from home. From Deborah we found out that she lived in a town where she had friends she had known basically her whole life and that she now wanted a change of environment. She wanted some distance from home and she wanted to see something new and different. David and Sarah expressed that they had things that they want to get away from. From David we found out that he was thinking about what to do next. He was trying to decide between two different field of studies and had hopes that some time away from home would help him figure things out. Sarah explained that she had wanted to go away for a long time and that she just needed a break from home. These quotes show the different reasons for wanting to go away and do volunteer work. Wearing (2001) talks about how the timing is important for the people who chooses to do volunteer

work and this is exemplified through David and Sarah who talks about the need of a break from their life back home.

I didn't wanna be mainstream and do something that everyone's doing...
-Deborah

For Deborah going to Hawaii is something that is new and different from what her friends are doing, something that attracts her. During the interview she told us that a lot of her friends and acquaintances did "YWAM in Australia" (Youth With A Mission) and that she didn't want to be in the bunch doing the same thing.

I graduated in 2012 and I have been an au pair in New York and San Francisco, and then I went back home for art school and I tried to apply for collage, but I was never really sure what to do. I have worked with disabled children during school, it was like after-volunteering-thing. I always wanted to something social, and I guess this was perfect. Surfing and a lot of social work... But it was more like getting to know a new culture and stuff as well, which kind of made me do it. It's a bonus kind of thing I think, to like get to know different people and not be stuck in your country and your comfort zone, but like step out and get to know different things and maybe like bring different things into that country. -Michelle

I expected a lot of character change in me. -David

... to invest in myself. I pay this price and hopefully I will go out as a better person. -Sarah

These quotes enlighten the expectations with this experience and of getting some distance from home. Michelle expresses how she was not sure what to do but how she always wanted to do something social. She expresses that the context at STN was something that fit her perfectly, since she also wanted to get to know a different culture and see something new. David and Sarah mention how they hoped for a change in themselves through this experience. Wearing & Lyons (2008) talks about how going away and get out of your everyday context is something that brings a personal development and change in you which is something that attracts a lot of the people doing volunteer work outside your everyday life context. Michelle talks about this when she says that she likes the opportunity to get out of her comfort zone and experience something different through the Hawaiian culture. For some of our participants, for example Michelle (and David also mention this in his interview), the hope with getting some distance from home was to get a grip of the future and to become clear of what to do in life. In her interview Sarah told us that she felt like this was something she had wanted to do for a long time and to finally gather courage to do this was a true challenge and also a great investment in her. Wearing (2001) talks about how volunteering away from home and experiencing something different can help you find yourself and your path. The distance from home is a possibility to challenge yourself, start over and gain insight about yourself and your life back home. A lot of our participants has just finished high school and are trying to figure out what's next and feel that this experience, this change of scenery, is a great way to get out of the context and the relationships that has been the comfort zone for so long and find themselves on their own.

A change of scenery and a change within themselves were great motivational factors for our participants to do volunteer work abroad. The distance from home seems to bring a

lot of perspective and personal growth which is something that we also can relate to going through this experience. Travelling to a completely different context than the one we are used to with a perspective in social work has given us a lot of experience and insight which is useful to us both personally and professionally.

6.1.2 Outcomes

All of our participants have mentioned these categories below as great things that have come out of this experience of being at STN and do volunteer work.

Character building

These quotes enlighten our participants growth in character since they came here and in what ways they feel that they've changed.

It's not so much teaching out character but it's just such a vital part of everything. Like that is really what you are doing here. Like the foundation of everything, you're building character you're becoming a better person being here and it's so true. You get more patient, you get so much. At least for me, I feel like I am more patient with people. I feel like I can handle them better... -Jason

Jason talks about how the character building is something that just comes out with this experience through interacting with people and learning how to handle them and how to handle yourself in those situations.

You build your character by getting out of your comfort zone. This is what STN's goal is. A lot of the outreaches are not that fun but yet still enjoyable. They can be stressful at times, people or kids can aggravate you, and sometimes it's hard work. The big motivation for volunteering is getting to see the rewards and seeing yourself grow as a better person. -William

William is concrete in his way to explain that it motivates him to see himself going through a personal development and growth through volunteering. He exemplifies that the experience at times can be hard and stressful and that this is how the organization and the outreach work helps him get out of his comfort zone. And he mentions that he enjoys it. The interviews showed that the participants felt that they have had a character change since they came to the organization and in what ways the volunteers feel they have changed in character. Wearing & Lyons (2008) talks a lot about how experiencing volunteer work and different cultures, far away from home brings a big personal development and personal change in people through the different experiences and challenges that comes with a journey like this.

Some examples are that you learn to take responsibility for both your home, yourself and to do a good job. You also learn to take care of others and you learn how important it is to be a caring person. -Sarah

It's the small things, really. Always having to be in time, living with others and having to share a room with multiple people really makes you start living for others, not just yourself. And also being challenged and encouraged to go out in the community and love on the locals really helped me to get out of my comfort zone. It built my character by making me more patient, caring and just more loving in general towards others. -Jason

Sarah and Jason exemplify how this experience makes them grow in character and they explain what this change means in a concrete way. They both mention how this experience helps them caring for others and also how they learn how to be responsible for themselves and for their actions. The character building is exemplified by the participants as something that makes you become “a better person” for example through getting more humble, more patient and more caring for other people. The quotes indicate that the volunteers are enjoying their personal change and that they want this to be of a more permanent nature and not just a temporary thing. Wearing (2001) means that personal development is a great motivational factor for going away to do volunteer work. Through this experience it’s possible to learn to adjust to other places and people which contributes to get a sense of who you are and maybe who you want to become.

One of the deep character building things is probably forgiving others and asking for forgiveness. I had a lot of family issues which influences my character a lot and to learn why I am behaving in a certain way makes it easier to understand yourself and do something about it. I also wrote my mum an e-mail asking for forgiveness and telling her how much I actually love her and just getting motivated to take that step and actually taking it is a huge turn in my character. -Michelle

For Michelle this character change has had an effect in another kind of personal matter through realizing she wanted to get in touch with her mother and deal with their relationship and clearing things out.

We believe these quotes explains that our participants in different ways has had a change in character since coming to the organization and that it motivates them and also encourages them to help others. We could see glimpses of the change they were going through during the six weeks we got to know the volunteers, both through talking to them and through the way this was shown in their work with people. Watching this group of young people being in a new and different place, living so close to each other, interacting with a lot of new people and doing volunteer work brought us an understanding that this carries a lot of change in one self.

Ohana-family

The quotes below shows the community that comes with living so close together and spending so much time together and in what ways this is attractive to our participants.

It’s crazy there was a time I didn’t know who these people were. I have fallen in love with all of these people. I have different connections with different people, like if I’m feeling one way I go to a person and there are some people, I just love being in their presence. -Deborah

I think that STN is more like a family. And that makes you feel so welcome and comfortable and if you have any problems and issues, there is always somebody around that sits down and talks with you or hugs you or whatever you need. And I don’t miss home that much, cause like my family is kind of here as well. -Michelle

These quotes explains how the volunteers feel that they have become close, like a family, and that they feel seen and even loved by each other. Deborah and Michelle express how there’s always someone they can hang out with and talk to and that there are peo-

ple for everything they could need. Wearing (2001) talks about the social context that comes with volunteering far away from home and how spending so much time together experiencing new things, both on and off work, builds relationships and the sense of family. Through observations we've seen how the relationships create a sense of family and what it means to the volunteers coming to the organization. A great lot of the people participating in our study expressed deep and grateful feelings for their new friends at the organization and didn't want to think about going home and leave their new friends and relationships.

I get to know so many different people, and get friends for life I hope. And we all grow so much. -Sarah

We affect each other all the time. And I don't have to be any one different than who I am. -Sarah.

I think for sure I didn't expect that we were going to live so close together, which was kind of a challenge. But it wasn't that hard, it was good. -Michelle

Sarah talks about how she feels that she can be herself in this group of people and that they all are developing so much being there. She expresses that she hope that these friendships will last. Through her quote Michelle explains that she didn't know they were going to live so close together but that it's been good in spite the challenge that comes with it. The volunteers express that they live really close together and that they are going through the same experiences through staying and working at the same organization.

It's really cool to see how everyone has to work together to make it happen. -David

..it motivates me to look at other people and look at how they handle volunteering, like taking little nuggets of wisdom from them. Like when we're handing out food and I'm giving them bread and they point to the table behind and I get really frustrated and Jacob says "Remember to have fun with them". So just seeing how different people are handling it inspires me. Now I can't even imagine my life without these people. It's crazy. -Deborah

These quotes show that the volunteers feel like they are in this experience together and also that they affect each other through their volunteer work. Deborah puts words to this when she explains how she can get inspired by someone else's energy and mind set when she gets frustrated at times, and that she appreciates this.

And I was surprised positively that everybody was so nice, and so friendly and so welcoming. They are all kind of having the same mind set to like do something good for the world, and kind of change something, which makes it kind of like more like a warm environment. -Michelle

STN all reach towards the same values. I feel like there is not only Christian values, but also like general values that we all work for. -Michelle

Michelle expresses how she feels that they are a group of people that aims towards the same things with this experience and how they have the same approach to this. Wearing

(2001) describes how the social interactions through living and experiencing things together result in the group developing together as individuals and as a group. Michelles quotes indicate that they, the whole group of people working at STN, has created values and norms that they all live by and that they are a homogenous group of people. We believe they are in many ways they create the context they are in together which also makes it unique for this particular group of people being there right now.

And I believe that a peace of my heart is here at Surfing The Nations.
-William

William expresses how he feels that he has become attached to the organization and the whole context within STN.

These quotes enlightens that the relationships and their sense of social exchanges and the Ohana contributes to the experience and serves as a great motivational factor to volunteer. We got to see how close this group of people had become after only a month of knowing each other since this is when we came to the organization. We performed our interviews during their 5th and 6th week at the organization and already then they had a lot of great experiences of living together and getting to know each other. When we left six weeks later they were and even more close and involved in each other and expressed how hard it would be to leave the Ohana-family in a month.

Hawaii and Surfing

These quotes shows how being in Hawaii with the Hawaiian culture and context attracts our participants volunteering at STN.

I love the relaxed surfer culture that the whole STN breath. -Sarah

Sarah expresses that she feel that STN has a great atmosphere that is influenced by the surfer culture and that it is something attractive with being at the organization. In her interview Sarah expressed her excitement being at an organization where she was going to learn how to surf and her hopes that she would pick this up quickly and not be one of those people who would just not get it.

STN is a place where I can use my passions for surfing to give back to the culture. I can do this by giving people waves, teaching kids to surf, putting others before me, and by keeping a positive attitude. -William

I just love surfing. But more than that we are surfers giving back and I realized that we can actually make an influence in the surf culture that is heavily influenced by drugs and alcohol all over the world. To see that I can impact people by surfing and talking to them in the water or just talk to people about surfing motivates me even more. -Michelle

Through his quote William expresses how STN and the surfer culture that comes with the organization are motivational and he describes how this passion can be used in the outreach work through for example teaching others how to surf. This was something recurring in our interview with William whose hope is to be able to work with this in the future as well. Michelle describes how the surfing and the whole surfer culture at the organization STN is a great way to get in contact with people. She also mentions that what they are doing through STN could have an impact on how people look at the whole surfer culture that has had and still has associations with different kinds of drugs.

The possibility to use their passion in the social outreaches is something that motivates our participants and this is being exemplified through what William and Michelle says about using the Hawaiian culture to get in contact with people. Through our observations we've experienced that the easy going culture in Hawaii and at the organization STN is a great tool to get in contact with people and to create an easy going and positive atmosphere that doesn't exclude anyone, even if you doesn't surf personally. Surfing and the beach creates a great meeting place and also invites a lot of the youth in Hawaii to get together with the volunteers at STN through this common denominator, a passion for surfing and the surfer culture. Wearing (2001) talks about the benefits that come with volunteering in a context that motivates and attracts you and he also talks about how volunteering through an organization gives people an easy way in to get to know a culture.

The quotes explain how the Hawaiian culture and surfing is attractive for our participants personally and also how this passion is a great strength in their outreach work reaching out to the youth and the people of Hawaii. This shows how the specific context motivates our participants to work for the organization. Spending time with the volunteers we got to see how they enjoyed Hawaii and the culture connected to this place. After a long day of work they still had the energy to spend time in the water, meeting people and surf.

6.2 Living the Gospel

STN is a humanitarian organization, run by Christians and therefore most of the people applying to the organization are Christians. It became very clear to us, during the interviews and the processing of the material, that Christian faith is a very important incentive to do social work through volunteering at the organization STN. Both participants with their own Christian faith and the ones without, mentioned faith and Christian values as vital parts and driving forces of the everyday work at STN. This theme will be highlighted through the subcategories *Christian faith and Social responsibility* and *Live out the Christian faith*.

6.2.1 Motives

As the quotes below will show, a majority of the participants mentioned their faith as an important factor to why they came here and why they wanted to volunteer at STN.

Christian faith and Social responsibility

These quotes describes in what way the participants feel that the Christian faith and what the bible teaches out about social responsibility motivated them to come to STN and to do volunteer work.

And it all goes back to biblical stuff, like you know that is what God tells us to do. -William

We have the believe in the bible, always talking about take care of each other and love each other. And I think that's a ground to stand on. And even though some people might forget about it, it is a big thing. -Sarah

These quotes exemplifies that the volunteers consider the Bible, the word of God, as something that encourages people to help and care about others. Through Williams quote he express how God, through the Bible, tells people to help others and feel re-

sponsibility to people in need (Luke 10:25-37). Sarah mentions how the Bible is a ground to stand on and means that what the Bible says is relevant for her and for other.

I wanted missions... I feel like it's so important to put yourself down and not gaining any. So in that way you can gain Gods humbleness, his peace and knowing that I did this but it wasn't for you know anything it was just for Gods glory. -Deborah

Deborah explains that she feels that she isn't doing this for money or to gain anything, she is only doing it for God. Through her quote she also explains how she thinks it is important to do something without expecting anything in return. When Jesus (Matthew 6:19-21) says not to store up treasures in this world where it could be taken from us and where it doesn't last and instead see to the longer perspective and the eternal life in heaven, he encourages people not to be so selfish and instead sharing what we have with others.

When you grow up in a church you know how important it is, and you have that kind of social work with you... -Sarah

Sarah explains how the importance of social work is taught naturally from church that through the word of God teaches out the importance of helping and caring for others.

If it's just gonna be you and God when you die... Like when you look at him and talk to him can you tell him that you gave him everything of your life? -Deborah

Through this quote Deborah explains very clearly how she wants to engage her whole life to God in a radical way. She explains that she is doing this, not for herself, but for God and how it is important to do something for someone else without any other reward than knowing that you're doing it because of God and for God. Deborah paints the situation when she one day will stand in front of God and how she wants to be able to tell him how she have lived radically for him and that she has done it all, lived her life, for him.

Everything I am doing here is all about my faith. It's what Jesus called me to do. It's what he calls every Christian to do. My faith motivates me. -William

The last word before Jesus left the earth is "Go out in the world, spread the gospel and make disciples". Just to be like Jesus, that's basically who I try to be. That's what he did, he was a servant and like the perfect example to live by so... He was the ultimate volunteer person. -William

Through the quotes above William explains very clearly that the only reason he is in Hawaii at STN is because of his faith in God. William means that living for others and helping others is something that Jesus calls every Christian to do and that Jesus is an "perfect example to live by" and look up to and that Jesus himself did a lot of social work during his time on earth. In the Bible Jesus encourages people to see to others and caring about the ones in need. Jesus explains how these actions to help others are truly important through different examples and stories in the bible and says that everything that you do for others you also do for him. Through the story about the merciful Samaritan Jesus (Luke 10:25-37) tells a metaphor for how everybody should take time to help others in need but that not everybody does. Jesus means that it is important for us to be

as the merciful Samaritan and to care for people who need us, even though there are other people walking by.

The Bible serves as a foundation in the Christian faith and through these quotes it becomes clear that the participants felt encouraged to engage to social work and volunteer work because of this. William talks about how all of it, meaning volunteering at STN, is all about the bible and the belief in God. Through our interviews we could see that this was significant to most of our participants and that they kept coming back to that their participation at the STN was because of their faith. William exemplifies this when he says that his faith is the only reason he is at STN and that faith is his greatest motivational factor. Through our interviews it was clear that the faith and the belief in God was a great motivational factor for volunteering and coming to STN in the first place. Two of our participants told us that they had found God at the organization some time ago and that coming back was about living out the Christian faith in a concrete way. One of our participants explained how she hoped to come closer to God again after some time of not feeling “it” and that this was a great motivational factor of being at STN. Through talking and observing our participants we’ve seen how faith, the faith in God, the believe in the Bible and the word of God serves as great motivational factors for engaging to volunteer work and in varies of ways giving back to the community.

6.2.2 Outcomes

All of the participants made it clear during their interviews that Christian faith and values are important factors both to the organization in big and to themselves individually.

Live out the Christian faith

These quotes describe how the participants feel when being at STN. This section show how their own Christian faith and how Christian faith and values in general affects them and motivates them to do un-paid work and to work for people in need.

I’ve experienced God so often just by not earning money and like I’m so much happier being away from my job right now and like realizing that I’m like working but I’m earning blessing from the lord from just doing like non-profit things... -Deborah

Deborah talks about how she meets God while volunteering. She describes how she is happier when she is not working for gaining money. Instead she is receiving blessings from the Lord, and that drives her to volunteer work without salary. This is just what Jesus encourages when he tells people not to store up treasures on earth, where we are just for a while, but to store treasures in heaven where they will last for eternity (Matthew 6:19-21).

1 John talks about like “God is love”, so if you are not grounded in him you cannot love others so love him and then you’re able to love others...I should just continue to love them cause I have flaws and God still loves me. I’m greedy and I take things for granted but he still continues to love me so I always try to love people even though they frustrate me because it makes my heart grow more, if that makes sense...It’s like wants for me to be humble to be a servants heart for God. -Deborah

Deborah also describes how she is grounded in her faith and therefore wants to follow Jesus words about how to treat each other. Deborah talks about how she, is not a perfect

person, that everybody has flaws, but that God still loves her and all humans. Deborah's thoughts and actions go hand in hand with what the Bible talks about in Matthew 25:40, where Jesus preaches that actions in goodness for a person in need, are actions for God. 1 John 3:11 also teaches people to love one another.

I hope that my deeds are going to point to Jesus more than on myself. -Sarah

Sarah describes how she wants to do good things, and that her wish is not to be exalted in herself. The purpose with her actions is to point at Jesus and that her belief in him is the reason for her actions. Jesus challenges Christians not just to preach to people, but to step in and act for people in need (1 John:18).

I really liked it here. I kind of found my way to Jesus and that's what I like to so I guess that's the main point why I came back. -Michelle

Michelle told us in the interview how she came to STN as a non-Christian. She got to know God at STN and how her actions now are grounded in the faith in him, and how Christians are supposed to act.

...the only reason they are out there is because of Christianity I suppose. I don't know, it feels like being a Christian and helping people kind of goes hand in hand ... I can't really imagine a non-Christian organization doing the same thing simply because they don't have the same motivations. Nothing pushing them. -Jason

Jason who is a non-Christian, lives in the context of STN and his quote describe what he sees is the main reason for working at STN. Jason sees how the Christian faith is a big motivational factor and that the Bible encourages Christians to involve in other people since it tells Christians to care for broken people. Jesus says that helping a brother or sister in need is the same thing as doing it for God (Matt 25:40).

I have definitely become more of a servant, I would say. And this whole interview is like, everything about it is gonna have something to do with Jesus, cause that's like who I am and that's pretty much why I'm here... this is where God wants me to be... -William

It's basically because of God. I always think like: if it wasn't for God, would I be at Surfing The Nations? And I don't know if I could see myself just volunteering, so I think it's definitely inspired by God for me to volunteer. -William

I would say it's all God, really... I feel I found God here. -William

William talks about how his engagement at STN is inspired by God. Because Jesus gave his life for all humans, we are also encouraged to care for brothers and sisters in need (1John:16-17).

Through observations, we can definitely see that Williams' acts are based on this faith. Thru hard unpaid work he, among all the other participants, lived out what they in the interviews had talked about. This accordingly to the Bible: "Dear children, let us not love with words or speech but with actions and in truth." (1John:18).

All quotes above speak about how the faith of the volunteers affects them. Most of the

people at STN have a Christian faith and it is clear that they use this faith as a guiding light in life. They read the Holy Bible and how Jesus encourages Christians to act against people less fortunate and in need and want to do the same. Us being a small part of the volunteer work at STN the weeks we were at Hawaii gave us an insight in how the volunteers worked and in what spirit. They were determined their work, with the focus on the people in need, whether it was children at Ulu Pono, the adults at FTH or when they worked in Wahiawa cleaning bus stops or likewise. The foundation of STN's work is God, and before starting the activity of the day the volunteers are encouraged to take some time in silence and in prayer leaving the day and the work to God. Even though STN is a humanitarian organization and the focus definitely is to help people in need at Hawaii, it was also obvious that they took chances they got to also talk about their faith and letting people know what they believed in. They offer the people they met a talk and if they wanted, they also prayed together, which was not unusual. This is also compatible with the Bible who encourages Christians to spread the gospel to others and let them know about Jesus (Matthew 28:19).

6.3 Servants Heart

This theme describes the motivational factors the participants mentioned, that comes with volunteering and to do something for someone else rather than for personal reasons. The participants themselves used the expression "Servants heart" and to have a servants heart as an expression for this phenomenon. This theme will be enlightened through these subtitles *Help others, Make a difference, Love and Pay it forward*.

6.3.1 Motives

A majority of the participants mentioned that they came to STN to volunteer because they wanted to do something for somebody else. They wanted to help others and they wanted to make a difference.

Help others

The following quotes explain in what ways our participants came to STN with a motive to help people who need help.

I have just realized that, you don't do anything. You go to your work, you make money, you go home, see a movie, see TV, go to work... You don't live your life. Life is meant to be together with a community...I think that humans are made for interaction with each other and we need to learn how to take care of each other and not be so selfish, just think about our self...I think that this kind of work, volunteer job, is really, you really learn how to take care of people around you, and I really think that is important. -Sarah

When Sarah talks about this, she is referring to her everyday life outside of the context Hawaii where life often is concentrated around work and money. Batson (1991) describes the West world as a society where people above all live for themselves with egoistic motives. Sarah describes how she just has just begun to feel the need of something more, how she long for a life that is more about others too. She thinks that life is about interaction and how to take care and the importance to care for others around. Batson (1991) describes that altruism is about the desire to live for others which Sarahs quote is a good example at.

I thought it was just interesting to do something for a humanitarian organization. And I wanted to do something for others and help with something, so that's basically it. -Michelle

Some people have a server heart, they are servants, they want to give back and to bring change to the environment. -William

Michelle describes how she wanted to do something for a humanitarian organization and that along with the desire to help others brought her to STN. William also mentions how some people have a servant's heart and that there are people who for different reasons might want to give back to the environment and make a change. Both Michelle and William talk about their desire to do something for somebody else, instead of themselves - to help others. Batson (1991) describes altruism as an alternative system of living where love and fellowship rules above egoism and selfishness.

In the quotes above Sarah, Michelle and William describe how they strive to help others can be a driving force to engage in volunteer work. Being at STN we also got to see the examples of how the volunteers were working really hard to help the people at Feeding the Hungry, not just with organizing the place and handing the people food, but also with carrying bags and boxes of food when the "auntie" or "uncle" could not do it themselves.

Make a difference

The following quotes explain in what ways our participants wanted to come to STN to make a difference in some way.

I think Ulu Pono is really important, because these kids are the next generation, and we don't want them to, I don't know. The kids out here, some of them are going to be influenced by drugs, but we want to be a positive influence, just to make sure that they know that there is an alternative road that they can take. And I feel like, just spending time with them will make them open their eyes to possibilities. That they wouldn't know if we weren't here. -David

David made it clear during the interview that he has a special heart for the children that STN get to meet during the outreach Ulu Pono. He describes in this quote how he has a will to influence the children in a positive way, to make a difference in their life. As a counterforce to what the environment around them has to offer when it comes to drugs, neglect and abuse that is common in the neighborhood of Wahiawa where STN is situated. Batson (1991) describes how altruism is about the engagement in other people's well-being without the purpose of gaining anything for one self which is just what David describes when he talks about his love for children of the town Wahiawa, and how he wants to make a difference, without mentioning the expectation of gaining anything in return.

I don't feel a change now. Maybe it will happen when I come home and see how good we have it. And I hope that I will burn for the people here more and people back home that don't have it so good. I want to learn to see the small things I can do for people where I live to, to help them. -Sarah

Sarah describes in the quote how she long for a change in her life. She hopes that the time spent at STN will make her feel for people in her hometown and around her. She has realized that it can be small things but that they make a big difference for the one helped. According to Batson (1991) and Cialdini et al. (1997) it could be easier to make an altruistic act if there is some kind of relationship between the person in need and the helper. This could mean that it might be easier to help people in the hometown and people met in the everyday life.

I feel about volunteering. I think it's awesome. It's like...I think the world would be a better place if we all volunteered. -William

William talks about the positive effects from volunteering. He describes how he long for a better world and that he think volunteering could be a beneficial factor to achieve that. Universal egoism is the leading philosophy in West, it is even discussed and questioned if altruism even is possible (Batson 1991). William talks about how he longs for a better world, and that he thinks that it is viable through volunteering. Altruism is about acting for the best of others instead of ones own benefits (Ibid).

The quotes above describe how the volunteers want to be a part of making a difference. The participants we interviewed talked a lot about different injustices in the world, and wanted to contribute with something. It became clear to us while being at STN that helping people in need really do make a difference. The difference might be small and temporary, like giving away an ice cream to a bypassing, hungry woman affected by drugs. Or maybe the difference in the long run will change the future for some kids in one neighborhood if there is a place where there are no drugs or abuse.

6.3.2 Outcomes

All of our participants have mentioned these categories below as important things that has opened their eyes and to why they volunteer at STN.

Love

The following quotes explain in what ways our participants describe love and the love for others as reasons to volunteer at STN.

I kind of grew up more like self-centered, more about me, selfish. And just being here and doing volunteer work teaches me, to push away myself and start be more like a servant, put others before me. And I think that is like, what love is. Love is wanting the highest for someone else. And so it definitely changes me. Still a working progress though, every day. -William

William says: “ Volunteering is about to put others before me, and that is what love is. Love is wanting the highest for someone else” which describes altruism in other words. According to Comte, altruism is about an ”unselfish desire to live for others” (Batson 1991:5). William describes how volunteer work affects him. How he used to be more self-centered, but how he has changed thru volunteering. Adrianson (2001) talks about love and altruism. He deems that through altruistic acts are only possible if they are made with love.

...and we want to make sure there are places they can go without drugs and abuse. I would say, this street is probably one of the most craziest streets on

Oahu, and so just be able to be “hey you can come over whenever you want”, just show them love, I think is really good for their mind. -David

David describes in this quote how his goal with the volunteer work is about how he wants to be there for the kids at Ulu Pono. In his quote it is not possible to understand that he has other goals than just altruistic ones. He has a will to make sure that the interest of the children are satisfied, that the children gets a place to go where they are safe and where they can feel love. Batson (2011) explains the concept empathic concern, which includes feelings of compassion and understanding for another people in need. David has a desire to be there for these children, show them love and offer a place of peace.

I like helping people, supporting people that’s just who I am. Just whenever you get a smile it makes your day. Even though a hundred of people have been screaming and you get that one smile it’s totally worth it. I don’t do this for Christian purposes I do it because I enjoy helping and like supporting people. -Jason

Batson (1991) describes both egoism and altruism as motives for action. The difference is the purpose of the action. If the action is made to benefit someone else it should be called altruistic. Jason describes altruistic acts, when he says that he experience how hundreds of people is screaming at him, but still he continues to volunteer, without gaining anything, but for the ones in need. Altruism is “a motivational state with the ultimate goal of increasing another’s welfare” (Batson 1991:5). Altruism is not about self-sacrifice, but when acting altruistic the benefit for person action could be put away and it could entail to lie down the own interests (Adrianson 2001; Batson 1991).

The quotes above describe love, and the love that the participants feel and shows to the people they meet. William says that “love is wanting the highest for someone else”, David reflects upon the importance of showing love to the kids on the street of Wahiawa and Jason says that he don’t have a Christian purpose for volunteering, he simply just want to help and support people. During our stay in Hawaii there were so many examples of acts in love and kindness. We spent a lot of time in STN’s coffee shop, which is one place where this was obvious. As we have described earlier all kinds of people went to this coffee shop, all welcomed with the same respectful attitude. It did not matter if it is was a military from the U.S. Army dropping by for a latte, a homeless man with very dirty clothes, always sitting in the same arm chair and never buying anything, or two Swedish girls being in a Hawaii six weeks writing a thesis in social work.

Make a difference

The following quotes explain in what ways our participants feel that making a difference in somebody’s life is an important motivational factor to volunteer.

The act of kindness brings change. -William

I think it changes the world a little bit, and if more people tried to change the world a little bit, it’s going to be a huge thing, and I think that’s good. -Michelle

...the smiles from the people that I get to meet, to hear about their story and to pray for them and love on them and even if it’s just a smile and “have a good day” that can change their whole entire week. -Deborah

The quotes above all describe the desire the volunteers have to be a part of making a difference, make a change in the world and in the lives of the people they meet. As described earlier altruism is the counter force to egoism, which is the leading philosophy in West. William thinks that his actions of kindness against another can make a difference. Michelle explains how she thinks the world would be different if more people got determent to try change the world with their actions. Deborah describes how she believes that her small actions of goodness can make a change for the person she meets.

But I do think it is important because we are given a lot, and just to know that if we give just a fraction of what we have, even just giving time to other people, that can make a huge different between anyone choosing drugs or anyone choosing to go find that job and not live on the streets. -David

But it is really cool to just see how much of an impact you can make on their lives just a five seconds of giving them apples or something and just saying “Hi! How is your day” cause a lot of people are struggling and they only focus on my job or what are we gonna eat today. But just asking them how they are doing and what we can pray for. It is just a really good blessing, just seeing them smile once in a while. So I really like it. A lot of people get stressed out but I really enjoy it. -David

In the context of Hawaii and the city of Wahiawa where, as told, there are lots of people with difficulties of different kind, the participants has discovered that one act of kindness can make an important change. All these quotes are about the importance and the will to come and make a difference. The participants are not satisfied just by being a part of an environment and society in Hawaii, which they came to experience. Through these quotes, the participants make it clear that they also, where it is possible and there is a need, want to bring change and give back to the society. Batson (1991) deems that altruism and empathy are to concepts that are strongly connected and that empathic concern motivates a person to act altruistic until the need of the other person is removed.

Well to like completely earn no money, it was new for me. But I was saw it more like there is so much more that I can gain for volunteering than the money. Money is not the important thing, that everybody is so worried about all the time. But I am like if I am at feeding the hungry and I see that auntie is smiling at me, that’s so much more worth than 10 dollars or something. -Michelle

The quotes of David and Michelle also describes how the participants actually gain something themselves from volunteering. Michelle talks about how she enjoys meeting the people she is meeting thru Feeding The Hungry. She says that it is more worth to see the happy people given food, then earning money thru a paid work. An altruistic action also could entail benefits for the person performing the action, but is not the purpose of the action (Adrianson 2001; Batson 1991).

The quotes above all describe how the participants feel that the possibilities to be a part of making a difference is a motivational factor for keep volunteering. William, Michelle, Deborah and David describe how small things can make a huge difference. To us it is clear that STN is an organization that focuses on both big but also small acts. Distributing food to 700 people in Kalihi Valley is a heavy and comprehensive job, with a specific and obvious goal, while letting a 5 year old girl ride on your shoulder week

after week is a small deed.

Pay it forward

The following quotes explain in what ways our participants think about the importance to influence or inspire others to in some way volunteer or choose to make a difference.

We had a letter written to us, I think it was last week, about the bus stops, it was just a whole long page of: “Hey, thanks so much for cleaning the bus stops”. And it was just really nice, and people really do notice small stuff like that, and it might inspire them to do something. So I think it’s really good being in a ruff place. -David

There is a lot of evil in this world and it’s good in it also, and just try to, good is better than bad, so spread that good and just bless people. And just bring in change in their lives is what motivates me I would say. You can touch peoples lives so much, that their lives change, and they will start volunteering or do good stuff. So motivation is to spread that goodness to other people. -William

As mentioned before the town of Wahiawa, where STN is placed, is a place with a lot of drugs, poverty and social problems of all kind. The volunteers work active to make a difference and contribute to a positive development in this town. David describes how the small things that they do through volunteering really has an impact on the people in this society and he also indicates how he hopes that his acts might inspire people in Wahiawa to in turn do good things to others. The opportunity to bring change of goodness instead of evil to peoples lives motivates William to volunteer. William talks about goodness, he does not mention how he is earning anything by doing the things that he do, the quote is all about others and others well fare. William wants to spread goodness, and he also thinks acts of goodness might inspire others to also spread goodness around them. Adrianson (2001) describes how the altruism ideal is about make the world a warmer, more open place thru altruism actions. William and David both talk about how they have a desire to influence the people they meet to start doing good things, act altruistic.

But also when I figured out that there is a lot of poverty here, and it’s like nobody thinks about poverty when they think about Hawaii. -Michelle

Everyone has this romantic picture of what Hawaii is like. When they think of Hawaii they think of like Waikiki, the beautiful hotels and the beautiful shores when the reality is that there are so many broken people here and it’s just kind of like. You can go two blocks down and you see drug dealers and prostitutes. This used to be a porn shop or something. There’s just a whole other reality to Hawaii that people don’t know about. That’s what we are being a part of. That’s why I think it’s important for us being here. -Jason

We also want to shed light on these quotes where the volunteers talk about the importance of letting people outside of Hawaii get a right and true picture of the state of Hawaii. When going to this context we also discovered that Hawaii is so much more than we knew much more of everything and not at least the social problems and social

inequalities. Michelle and Jason both talk about how they want people to know about these problems and the need of help among many of the people living in Hawaii.

During the interviews both Sarah and David mentioned how they want to inspire others, for example family and friends to leave their comfort zone and go out volunteering or similar.

This sub-category describes how the participants want their voluntary work to mean something in the long run. They express that they in different ways want to shed light on the conditions in Hawaii as it is something they have explored for themselves.

7 CONCLUSIONS

The intention with our thesis has been to find the main reasons why people choose to engage to volunteer work abroad, in a different context and place than where they live. We wanted to find out what motivational factors, what motives and outcomes, there are to engage into volunteer work. To be able to do this we chose to use the volunteers working for the humanitarian organization Surfing The Nations situated in Wahiawa, Hawaii, working with outreaches to in a varies of ways help poor and marginalized people in their neighborhood and beyond. To in some way create an understanding about what the volunteers are experiencing during their time at STN we described the context and environment at the organization. We used following question formulations to be able to answer our intention.

Our main question concerned the motivational factors to get involved in social work as a volunteer with a basis in Hawaii at the organization Surfing The Nations. In order to answer this we formed two sub-questions to capture both motivational factors before coming (motives) to the organization and also motivational factors that became clear after some weeks of experience (outcomes).

The second question formulation was about finding out why people apply to be a part of volunteering at the organization Surfing The Nations. We found out that our participants motives for engaging to the organization were similar to each other and could be explained to three main themes. Our participants wanted to go to STN for a great experience through getting a change of scenery and also through coming to Hawaii, experience surfing and the Hawaiian culture. Another factor for coming to the organization concerned our participants Christian faith and their belief in God and the want to serve him through a humanitarian organization driven by Christians. The Christian faith and the belief that Christians has a responsibility to help others served as one of the most important factors of applying to STN. We also found out that our participants applied to the organization because they had a will to help others and that they wanted to make a difference.

Through our third question formulation we wanted to know what encouraged our participants to do volunteer work for the organization after coming to Hawaii and after having some experience of being there, the outcomes. The result showed that the reasons they enjoyed the experience was basically the same reasons as why they applied in the first place, with a few interesting additions and alterations. Our participants described the experience as something that brought a lot of character change in them that they didn't expect before coming and that they appreciated. The experience had also given them a lot of new great friends and valuable relationships that they had become very fond of. Also the experience of being in Hawaii served as a motivational factor and our participants explained how they had realized that the Hawaiian culture and surfing could be a great tool to reach out to others and not just a self-centered passion that in many ways are exercised in a very individual way. The motivation our participants got from there Christian faith was still a great motivational factor after coming to the organization. The participants describe how their faith grew stronger than ever being there and also the feeling of Christian responsibility to help others. The third motivational factor being a part of STN was the love the participants felt for other people through experiencing social work at the organization. The will and the hope to make a difference was something

that motivated our participants and also the chance to encourage others to open their eyes to the people in Hawaii that are poor and needs help.

We believe that our question formulations have been of great use to us and that they helped us answering the intention of our study. Our conclusion is that the motivational factors for engaging to volunteer work abroad, at this particular organization, were similar among the group of people being there at the time of our study and that the reasons for applying also were similar to the factors for feeling motivated after having some experience at the organization, with some additions.

8 DISCUSSIONS AND FINAL REFLECTIONS

Going through this experience of doing a substantial research in social work for the first time is terrifying, time consuming and absolutely amazing. We knew from the start what we wanted to write about and engage into with this study and we have been fortunate enough to be able to do this and actually live within the field of studies that we have investigated. We know that there are already an extensive research concerning motivational factors and voluntary work and this material has been very informative for us through the whole process of our work. We hope and believe that our study can bring something new to this field through our premises, theories of choice and specific basis at Surfing The Nations.

Through our work we have gathered a lot of empirical material that we have presented through our three themes: The Experience, Living the Gospel and Servants Heart. Within each of these themes we have divided our findings in motives and outcomes and presented these in sub-categories. We don't want to value any motivational factors as more or less important. We believe all these pieces together creates a strong unity and a representative insight to what motivational factors there are to engage to volunteer work through the organization STN.

Through the previous research we wanted to chart the motivational factors for engaging into voluntary work which wasn't easily done since this field is indeed very extensive. Through enlighten both a width of science through reviewing examples of different scientists and also a depth through highlighting three specific studies about motivational factors, which are relevant to our findings, we hope to present a good view over this field. Previous research in this area has been a bit hard to distinguish since we have investigated something that lies between already investigated areas. A lot of the previous research concerns motivation for volunteering but exemplifies a greater variety of factors then the ones we have found in our study. Altruism for example is often mentioned as a motive for volunteering, but is for obvious reasons often mentioned along many other motives. Through our sub-categories within every theme it was our intention to deepen every motivational factor we found and present them in a concrete way.

Presenting our own results in motives and outcomes has stood out from the previous research that we have found that mainly bunch together motivational factors or motives. Through our way of doing this we wanted to highlight motivational factors both before and after going through the experience of voluntary work at the organization STN. We found it interesting that this was not our intention from the very beginning, but something that became clear to us we should do as we went through our empirical material.

We need to highlight some comments, or criticism to our study that we have thought of through our work. Considering that the founder of STN Tom Bauer has expressed a hope to bring people together to use their passion and talents to help others it is no wonder, or in any way negative, that people comes to the organization with the hope of exploring a new culture and to surf. This is actually a part of the idea with STN and also a way to make the work genuine. The results in our study show three different themes of motives and outcomes for coming to STN. One of the motivational factors for applying to STN, *The experience*, inholds the opportunity of going to Hawaii and everything that an experience like that could entail. A question and critics to this study could concern if it is possible to work *altruistic*, when one of the main reason for being there is based on

self-interests. We would like to claim that STN is a good example of a combination between acts for self-benefits and altruism. The main reason for applying to STN might partly be for the benefit of themselves, but we experienced ourselves that the acts they perform while being at the organization are altruistic and in so many ways unselfish. This was something we got to see for ourselves during our time at STN. Examples of this was shown through the many superhot days when the volunteers all worked very hard to distribute food to 2200 people, the several hours they spent with the children in the community playing with them and carrying them on their shoulders or the days spent cleaning bus stops. A lot of people would surely prefer being at the beach, swimming, surfing and tanning.

We would also like to mention the difficulties we have had to distinguish our participants motivational factors as connected to Christianity or more Altruistic. In many ways these concepts walks hand in hand as altruism has roots in the religion of Christ and the Holy Bible which makes it hard to separate the different motives to help others. Obviously you don't have to carry a faith to have a will to help others but having our basis in a Christian organization and knowing that faith is a very big part of our participants identities made it hard to separate one from the other. We believe that the Christianity and the belief in God served a great part of our participants motivational factors for coming and being at STN but it was also clear that this was not the only reason for wanting to engage to social work and helping others. Therefore we chose to decode their motives as altruistic if God or their Christian faith was not mentioned in the quote.

We would like to use some words to highlight the organization that has been our basis through our study. Surfing The Nations is very unique in its character and we haven't found any previous research concerning anything similar to what we are presenting through the voluntary experiences connected to this organization. STN's way of profiling themselves and the location of the organization stands out and shows a new way of reaching out to people and it also shows how to use specific interests and passions in outreach work. STN is first and foremost a humanitarian organization but its Christian values are transparent through the work that they do and the way they do it. The people recruited for this organization are mainly Christians but there are no exclusions for people who do not share this faith. STN is looking for varies of people who want to dedicate time and personal skills to help others. Talking to the founder of STN, Tom Bauer, we got to hear about how he wanted to connect the love he had for surfing and the Hawaiian culture and use it as a way to reach out to people and be lights where it is needed. Who knew surfing and the Hawaiian culture could have such a positive effect on people considering that this particular culture often is related to a drug culture? Going into this experience ourselves we got to see that profiled organizations like this is needed and that it motivates people to do voluntary work in a context where you can use your talents and passions to help others.

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