

Volunteering among Higher Education Students, Focusing on the Micro-level Factors

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Abstract:

In our paper³, we intend to examine the micro-level factors affecting the volunteering of higher education students. Although several theories and research studies approach this phenomenon, a relatively small amount of studies examines the volunteering of higher education students. Based on the literature, the young generation today participates in new types of volunteering, in which their motivation is not dominantly altruistic. These results call our attention to the necessity for new measurements and indicators of volunteering. The new approach in our research is that we differentiated between the voluntary work of students and the voluntary extracurricular activities of students. Among micro-level factors affecting volunteering, we examine the effects of demographic variables and the students' social background. However, based on the literature, we suppose that the effect of religiosity and values (which are related to the motivations of volunteering of students as well) are more pronounced. Regression models are used to examine these effects both on voluntary work and on extracurricular activities of students. Our databases are regional (first, we examine the voluntary activities of students at the University of Debrecen, then the extracurricular activities of students in the so-called Partium region), but our goal is to show general tendencies of volunteering of higher education students, taking into account the possible regional differences as well.

Key words: volunteering, higher education students, quantitative research

Introduction

There are only very few studies on the volunteering of higher education students, especially in the Central-European region. In Hungary, voluntary activities are examined for the population as a whole (e.g., Czike, Bartal 2005, Czike Kuti 2006, Bartal 2010, Perpék 2012), or among the young generation, but not among higher education students (Szabó, Marján 2010). In the international literature, there are some publications concerning the volunteering of higher education students (e.g., Handy et al. 2010), but these focus especially on the new type (résumé building) of volunteering of students and their cross-cultural examination does not

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deal with Central-Eastern European tendencies. Therefore, it seems to be important to examine the volunteering of students in this particular region. Our data come from the University of Debrecen, Hungary, and in the second part of the empirical analysis from the so-called Partium region, a cross border region between Hungary, Romania and Ukraine. Our goal is to find the trends of volunteering of students in this particular region, but we try to reveal some general tendencies as well. The regional features of our results will be discussed later in the summary.

In the theoretical part of our paper, we deal with the definitions of volunteering, with micro-level factors effecting volunteering and, briefly, with motivational bases of volunteering. (In the empirical part of our paper, we cannot examine the motivations of volunteering because of the lack of data, but we examine the effect of values, which are related to motivations.) Finally, we focus on the characteristics of old and new types of volunteering and the functions of volunteering among the young generation. There are several papers which deal with the macro level effects on volunteering (e.g., Curtis et al 2001, Inglehart 2003, Salamon, Sokolowski 2003, Voicu and Voicu 2003) or examine the institutional background of volunteering (the non-profit sector and the civil society) (Salamon, Anheier 1992, Salamon et al. 1999)⁴, but in our paper, we focus only on the micro level effects on volunteering.

In the empirical part of our paper, we use regression models to examine the micro level effects on the volunteering of students. We have three dependent variables and we differentiate between (traditional, overall) the voluntary work of students and their extracurricular activities. As far as extracurricular activities are concerned, we made highlighted two factors: the first includes extracurricular activities, which represent academic, scientific competitive rivalry among students (factor of intra-generational competition), whereas the second factor includes variables which are related to students' works with educators (factor of inter-generational cooperation). The explanatory variables are quite similar concerning the three dependent variables. We examine the effect of demographic variables, such as sex and age (but age differences are limited, because all of the students were full time students), the social background variables of students (parents' education, financial position of the students and the type of the place of residence). Furthermore, we included independent variables, such as religiosity (which was measured in several dimensions) and value preferences (we used a standardized value item list, which was applied in several Hungarian youth research studies). The values are closely related to the motivations of volunteering, so it is important to examine them, and explore which value preferences are correlated with voluntary activities of higher education students.

In addition to regression models, we will also examine the group membership ratios of the students, as the prediction of potential voluntary activity of students. The reason for this is that we intend to measure not only the traditional (overall) voluntary work of students and extracurricular activities, but the leisure time voluntary activities of students as well. Based on the group memberships, we can make certain estimations.

Defining volunteering

⁴ Salamon, Anheier (1992) and Salamon et al. (1999) differentiate several types of nonprofit institutions (social, cultural-leisure time, defense, medical services etc.), and the fields of non-profit activities (culture, education and research, health, social services, environment, development, civic and advocacy, philanthropy, international, religious congregations, business and professional, unions, other). They showed that education, health and social services are the most popular, but the popularity of culture, recreation, environment, development and advocacy volunteering also increases.

When defining volunteering, four main criteria are differentiated, based on the literature (Voicu and Voicu 2003, Meijts et al. 2003, Wilson 2000, Chaan, Amroffell 1994, Handy et al. 2010, Dekker, Halman 2003, Bartal 2010):

1. It is free of charge, thus paid work can be excluded. However, it is possible to sponsor organizations employing volunteers and the costs emerging during the work can be written off. The definition of volunteering does not imply work carried out on a mutual basis with relatives, friends or neighbors.
2. Producing material, intellectual goods or services for the benefit of others (individuals or groups), or for public good or for a 'specific cause'. In this way, totally subjective, self-centered voluntary, non-obligatory activities, such as hobbies, amateur engagements, sports and games can be excluded. Normally, the aim of volunteering is helping others, something which is highly needed with today's decline of traditional civic community. However, helping others within family or relationships cannot be regarded as voluntary work.
3. It is voluntary, non-obligatory, carried out by people's own choice, free will, which is why the old type of "forced volunteering in communist organizations" or any kind of obligatory community work cannot be included in this category.
4. Its motives are inner, subjective, value-oriented and /or external, instrumental but not directly material. Volunteering is not purely altruistic activity, as it can be beneficial for the individual as well.⁵

Apart from these characteristics, Voicu M. and Voicu B. (2003) and Wilson (2000) emphasize that volunteering normally takes place in an organized context (here, we can separate associational volunteers from program volunteers). Based on the cross-national comparative analysis of Meijts et al. (2003), what people regard as voluntary activity depends on the net cost of volunteering (to what degree the costs of volunteering surpass the benefit of it).

Chaan and Amroffell (1994) critiqued the use of the term volunteer, because it covers too wide a range of non-salaried activities; however, by using their new classification system, researchers can limit generalization to relevant cases. They provided ten attributes to describe volunteers (who is the volunteer, what is given, formality, frequency, time per episode, beneficiaries' relatedness, beneficiaries' characteristics, who manages volunteers, management activities, volunteer rewards), but the people who volunteer only to enhance their career hardly fit for these attributes (this type of volunteering will be discussed later on in detail).

Currently, the term voluntary activity seems to be more widespread than that of voluntary work. Dahrendorf (1983) has envisaged that 'activity society' will replace the society based on work, and the traditional form and importance of work will be driven into the background. "Activity" is fulfilled not in terms of its external objective, but rather in terms of the values coming from the process of participation itself. Activities are valuable, meaningful and significant acts for the personality, but inasmuch as they do not reach beyond the personality

⁵ Volunteering means acting to produce a "public" good and no reference to motive is necessary, the reasons for the activity are not so important (Wilson 2000).

for the benefit of a community or its members, like in the case of the majority of leisure activities, “the unpaid voluntary activities for other people” is only one case of it.⁶

According to another approach, the concept of work can still be used to take into account the alterations in the sphere of work. Moreover, the concept of work could be extended, so that the current trends could also be implied by its use. Thus, the “concept of the triad of work” has been introduced, according to which “paid work”, “voluntary work” (voluntary, unpaid, for the benefit of others) and work done for self fulfillment (voluntary, unpaid, performed not for others, work with subjective meaning and value) are differentiated (Hustinx, Lammartyn 2003, Mutz 2002).

We can present four dimensions of voluntary work, according to which their functions can be grouped as well, based on Kiss (2004), who differentiated the functions of leisure time, even though the functions of voluntary activities are quite similar.

- (1) social and community dimension (the role volunteering in community building, its contribution to human resources and social capital),
- (2) economic dimension (volunteering producing material, intellectual, psychological values, volunteering needs costs and working hours investment, and there is also a return of volunteering, e.g., in saving wages due to it)
- (3) political dimension (participation and tackle tasks and functions in social organizations, such as parties, trade unions, new social movements, political socialization, acquiring democratic system of values)
- (4) social-psychological dimension (motivations, attitudes, functions in socialization, the subjective meaning and reward of volunteering, how it reinforces identity and decreasing anomie due to its psychosocial functions).

Wilson (2000) also approaches the functions of volunteering. He demonstrates that volunteering enhances citizenship-consciousness, predicts greater political activity, volunteering is against antisocial behavior, increases physical and mental health and enlarges socioeconomic achievement (helps in career building and higher aspirations for further studies) (Wilson 2000).

Of course, different functions have different weights concerning different types of voluntary activities (old and new type of volunteering, leisure time volunteering; see later on in detail).

The micro-level effects on volunteering

Wilson (2000) differentiates between several theories which explain volunteering (mostly micro level theories). First, the rational decision and human capital theory of volunteering is described. The model predicts that there is a positive effect of education on volunteering, but the effect of the labor market activity is not so evident (it can increase, but also decrease the probability of volunteering; employees have less free time to do voluntary activities. However, the work is a form of social integration, which helps one volunteer). Professional and managerial employment increases the probability of volunteering, and generally wealthier people volunteer more. The second theory deals with social capital effects (weak and strong ties) on volunteering. The larger social capital increases volunteering, but there is an inverse

⁶ Hungarian researchers suggest instead of voluntary work, the category of voluntary activity, as well (Czike, Kuti 2006), but their reasoning is disputable, because they identify the term of work with wage labor, and they do not differentiate between voluntary activity and voluntary activity done for the benefit of others.

effect as well, as voluntary activities also increase the social capital of the volunteer. (Yet, higher social capital can decrease the probability of the new type of volunteering, as there is no need to be a volunteer.) The third model deals with the demographic differences in volunteering (volunteering differs by age, gender and ethnicity). Finally, there are contextual effects on volunteering, such as the effects of schools, neighborhoods and locality type (city or village) (Wilson 2000).⁷

Education has a positive effect on helping others and volunteering is more common among economically active citizens, but sometimes among inactive people (pensioners or homemakers), as well. There is a weak correlation between income and volunteerism, but generally wealthier people are volunteering more frequently. We also have to mention that religiosity increases the probability of volunteering, especially regular churchgoing. Moreover, it has been proven that social capital variables are stronger predictors of volunteering than socio-demographic factors (e.g. the high number of friends, several formal and non-formal interactions, several family ties (several children), religiosity as a social capital indicator, organizational membership, individuals' associational networks and trust in others) (Perpék 2012).

According to the "human resource theory," the larger economic capital (e.g., income), human capital (e.g., education) and also social capital, (e.g., the range of networks, membership in organizations, political attachment, and religious activities) increase the probability of participating in voluntary work. According to the results of Voicu M. and Voicu B. (2003), in Romania, there is no particular connection between strong attachments, such as relatives and close friendships and voluntary activity, but weak attachments such as having acquaintances, colleagues at the workplace, ties beyond social classes and trust in each other contribute to voluntary work. It has also been revealed that people who are more educated, well-to-do, young and religious (practice of religiosity that matter, not the belief) and who live in cities are much more inclined to do voluntary work. Gender differences however could not be detected. The cross-national analysis of Hodgkinson (2003) demonstrated that among the social capital effects on volunteering, active engagement in religious institutions, membership in voluntary organization, and extended social network (family and friends) increased the probability of volunteering, but the relationship between political activity and volunteering was weak.

Chaan and Amrofell (1994) have demonstrated that age, gender, education and SES are relevant factors of volunteering. Bartal (2010) emphasizes that among socio-demographic factors males, middle-aged (from 30 to 50) people with secondary or tertiary-level education, with higher income, religious people, people living in villages or capitals are overrepresented among volunteers in Hungary, based on a 2008 research study among the volunteers of non-profit organizations.

Among higher education students in 12 countries, wealthier students, studying not at business majors, having "compulsory" voluntary work activity at secondary schools and students with non-materialistic values are more likely to volunteer and these students volunteer for a longer period of time (more intensively) as well (Handy et al 2010).

⁷ Wilson (2000) deals with commitment theories (short or long time commitment) and exchange theory (reciprocity and utilitarian calculation, the fact that voluntary activity can be useful for the volunteer) as well, but here we do not present them in detail. There are motivation theories of volunteering as well, which will be discussed later on, but only briefly.

Regarding the effect of values, preferring altruism, solidarity, reciprocity, equity and being helpful increased volunteering, but due to the spread of individualism the motivations of volunteering are changing (the new type of volunteering, and its motivations will be discussed later on) (Dekker and Halman 2003). Reed and Selbee (2003) examined to what extent the values and ideals of volunteers and non-volunteers are different and whether or not the values of volunteers represent a distinctive ethos. A distinction is made between informal voluntary activities and volunteering carried out in an organized context. The results show a rather small difference between the values of volunteers and non-volunteers, but the difference was more significant between the active, frequent volunteers and non-volunteers and also between volunteers acting in formal and informal contexts. It was mainly in generosity, civil engagement and a sense of common good that the two groups were different.

We suppose, based on Dekker and Halman (2003) (see later at the hypotheses part of our paper), that the effect of values is stronger on the volunteering of students than the effects of demographic and social background variables. Yet, values do not directly, but rather fundamentally determine the behavior of volunteers and values are not the solely determining factors of human behavior. Wilson (2000) demonstrates that the relationship between values and voluntary activity is weak; values do not determine whether someone will choose to become a volunteer or not and, indeed, volunteers have differing sets of values. Values affect volunteering at an aggregate level and not at a micro level. There are collective values, which are popular with volunteers. However, Wilson also emphasizes that values can help explore the motivations of volunteering.

Among values (attitudes), the innovative spending of leisure time and the effective care for social relations are more important to volunteers than for non-volunteers. Attitudes to work differ among volunteers and non-volunteers, as well. Among these attitudes self-accomplishment and work are beneficial to society, interesting, responsible and challenging job is more important to volunteers. For non-volunteers, a good salary, safe employment and not too exhausting work are important (Bartal 2010).

Values can be found on the basis of motivations, so when we examine value preferences, we will come to know something about the motivations of volunteering as well. In our paper, we will not deal with motivation theories of volunteering in detail because, in the empirical part of our paper, we do not have data on motivations of volunteering (this will be examined later on in the frame of the HERD project, where we address questions about students' motivations as well). Thus, in the following part of our paper, we try to examine the types of volunteering, based on the short description of various types of motivation.

Different motivations and the types of volunteering

Motivations of volunteering could be altruistic, instrumental (egoistic) or mixed. Traditional motivations are based on altruistic values (it is good to help others), and on the importance of social interactions and community. Modern motivations include career development, personal growth, useful leisure activity, work experience and professional improvement (Perpék 2012, Czike, Kuti 2006).⁸

⁸ Hungarian volunteers are usually altruistic and value-oriented (see Perpék 2012 and Czike, Kuti 2006).

According to Czike and Bartal (2004), the most frequent motivations of volunteers in Hungary were as follows: 1. helping the poor, 2. gaining experience, 3. the importance of religion and faith, 4. challenge, professional development, 5. moral duty, 6. spending leisure time in a useful way, 7. making new friends, 8. and belonging to a community. The old type or traditional or community volunteering is characterized by motivations number 1, 3, 5 and 8. In this type of volunteering, the religious engagement is strong and its main features are the idealistic-altruistic attitude, value-orientation, attachment to a community, solidarity and helpfulness. Thus, it is based on traditional values frequently involving group or organization membership. The new type or modern volunteering is characterized by motivations number 2, 4, 6 and 7. This type is driven by interest, it is less altruistic, its scale of values is contradictory (simultaneously instrumental and post-modern), it is seeking knowledge, it is individualistic, egoistic, reflective, creative, innovative, seeking challenging and experimenting opportunities to test itself, it is more specialized, less ideological; it is an interesting, meaningful and, usually, a short-term (participating in projects, program centered) activity, and mostly done by young people. The short-term “revolving door volunteering” (Hustinx 2001) providing variety seems to be more attractive for the young people of the “thrill-seeking society” (Schulze 2000, 2003), in accordance with their “experimenting socialization” (Galland 2004).

The motivation system of the old-type of volunteering seems to be more coherent than that of the new type of volunteering. This new type of volunteering is more consciously planned, eventually more organized and can be described in terms of reciprocity and growing professional approach; it is less spontaneous and is not driven by customs, but rather driven by interests and experience, which is why leisure time volunteering is becoming more attractive (Czike, Kuti 2006).

The frequency of traditional, value-based volunteering is decreasing, while cultural- or leisure- oriented volunteering is increasing (e.g., active membership in sports associations). However, concerning leisure-time volunteering, it is still important that the volunteer should work for the benefit of others (function and task tackling) (Wollebek and Selle 2003).

In Hungary, voluntary activities are more popular with the whole population in religious, youth, leisure time, recreation (sport), social-medical, educational, professional and cultural organizations, so both the traditional and the modern form are popular (but the rate of such non-profit organizations is quite low) (Bartal 2010). Moreover, it is interesting that formal volunteers volunteer more frequently; they are mostly higher status holders and they are moved by modern motivations, but between non-organizational volunteering and traditional motivations, the relationship is not significant (Perpék 2012).

Young people and volunteering

Wollebek and Selle (2003) emphasize that “idea-based” popular mass movements are being replaced by leisure- or interest-oriented organizations. They argue that changes in the patterns of volunteering may be due to changes in individual values. At this point, they refer to Inglehart (1977, 1990), who put forward the idea that post-materialist values, such as democracy, human rights, gender equality, self-fulfillment, environmental protection and leisure, have replaced material values. Contrary to the views of Inglehart, Putnam (1995, 2000) believes that political apathy is increasing, local initiatives are decreasing and materialistic and individualistic values are more appealing to young people. The former

values are increasing the probability of voluntary activities, whereas the latter values are rather decreasing this probability.

Inglehart (2003) tests the results obtained by Putnam in the United States, namely that in a “knowledge society,” the rate of volunteering among young people is on the decline, whereas among elderly people it seems to be on the rise. One of the reasons for this could be that young people are not very keen on volunteering (life-cycle effect) and the other could be that young people these days will not do much voluntary work even in the later stage of their life (generation shift). This latter one is predicted by Putnam. In the study by Inglehart, the two impacts cannot be distinguished. His results show that volunteering has not actually decreased these days, but young volunteers perform activities in a more flexible organizational framework, mainly in charitable and sports associations.

Due to the individualization among the young generation, the regular voluntary activities are replaced with goal-oriented volunteering, voluntary activities with more freedom, more autonomy, short-term “revolving door volunteering” is popular, and they work in flexible organizations. The young generation participates especially in new types of volunteering (e.g., they do voluntary work, because they can put such experience in their CVs), and they can convert the acquired cultural and social capital (by voluntary activity) into economic capital later on, when they seek and find jobs. In countries where voluntary work is a more positive signal for the employers, when students want to find jobs, more young people do volunteering (Handy et al. 2010, Hustinx 2001).

Among the young generation, there are two basic motivations: (1) self-interest, professional well-being motivations, such as making friends, meeting people with similar interest, spending leisure time, learning and practicing sports and cultural activities, gaining information, developing and practicing skills, getting a job more easily and (2) altruistic motivations, such as being useful for the society, doing something for others, protection of his/her own, or others’ rights, protecting interests of a special group. Furthermore there could be mixed motivations as well. In Romania, the new type of motivational basis is more pronounced among the students of Oradea University, at the Faculty of Social and Human Sciences. Gaining experience and knowledge, developing interpersonal relationships, better knowledge of the institution are important for them, and traditional motives are not so popular (Stefanescu, Osvat 2011).

Among the new types of volunteering done by higher education students, we can differentiate between résumé building volunteering (with instrumental motives), leisure time volunteering and postmodern volunteering (the participation gives pleasure, it is good to be together with others, it gives an identity, e.g., to participate in green or peace movements).

The theory of a new type of voluntary work predicts that this type of volunteering is motivated by self-fulfilling aims and directed by post-material values. As the major activity of students is studying, it is interesting to examine the voluntary type of this activity and the motivations of it, as well. Voluntary work could be defined by social usefulness and aiming at common good. Students involved in extracurricular activities identify themselves with altruistic attitudes towards their profession which can be beneficial to society and they identify themselves not only with the credentials of their profession. Therefore, in the empirical part of our paper, we will examine the students’ extracurricular activities - as one type of new volunteering - and the effects of other variables on it.

Handy et al. (2010) differentiated three types of motivations of higher education student volunteering. The first factor is the career-related résumé building motivation (enlarging human capital), the second one is the altruistic, value-based motivation, and the third one is the social and ego-defensive motivation (friends or other people influenced students to become volunteers). Here, we have to mention that volunteering on the basis of a career building motive is not necessarily negative (not necessarily motivated by egoism); rather, it is a sign for employers that somebody is career-conscious, has leadership abilities, is more self-confident, and has skills in critical thinking and conflict resolution. Handy et al. (2010) shows that in the US and Canada, the young generation is more pragmatic, career building is more important and whether someone has performed voluntary work or not is an important signal for employers. It is also interesting that for career centered volunteers, the traditional altruistic values were also important, so the motivation basis of young generation volunteering is mixed. Regarding 12 countries surprisingly not the utilitarian motives (new type of volunteering) are the more pronounced among young generation, but the value-oriented attitudes (the social motives are the third). Students with value-oriented motives are volunteering more than career builders. Handy et al.'s hypothesis that career building volunteers participate in voluntary activities less intensively (only for a short time, "revolving door volunteering" see Hustinx 2001) was not supported, because in the US and Canada, students volunteer for a longer period of time, even if they are more career oriented. The reason for this difference could be that motives are mixed (Handy et al. 2010).

Based on 2005 research results in Hungary, the young generation's motivations for voluntary activities belonged to a community, challenge, professional development and spending leisure-time in a useful way and making new friends, so more or less the motivations of the new type of volunteering are valid among youth (Szabó, Marián 2010).

The functions of voluntary activities for young people can be as follows:

- 1) Opportunities for social, professional, and citizen socialization, acquiring roles,
- 2) it "bridges the gap" between schooling, education and the world of work,
- 3) intermediary role between adulthood, work and responsible citizenship,
- 4) informal learning, gaining knowledge, experience and information in the long run, from the concrete knowledge to general knowledge, from specific skills to general skill,
- 5) enlarging and enriching human relationships,
- 6) starting, building, changing professional career, adjustment to the world of work, building the network, professional socialization, gaining professional experience, learning and practicing team work (co-operation, conflict management) and acquiring values, such as solidarity and responsibility required to them,
- 7) innovation, upgrading the patterns of activities (professional, political and leisure), applying modern technology in interaction and communication.

Hypotheses

We do not expect huge gender and age differences in volunteering, based on the literature (especially because the age group is limited in our research, as only full-time higher education students have been interviewed).

Concerning the effects of socio-demographic variables, religiosity and values, we suppose – based on theoretical approaches – that the effect of socio-demographic variables is weaker than the effect of values (however, due to the regional feature of our samples, the impact of

parents' education and the students' economic position could be more pronounced than in other regions; since the examined region is socially disadvantaged, only wealthier students can afford to participate in voluntary work).

Regarding the effects of values, we suppose that religiosity could have a strong effect on student volunteering, especially churchgoing. It is rather the effect of religious practice that plays an important role and not the religious belief (see the theoretical part). We do not examine the volunteers' denominations, because we did not find significant effects on volunteering based on our previous research. The denomination in the Partium region does not modify the important aspects of the religious practice among the young generation (Rosta, Tomka 2010).

Examining the values of young volunteers seems to be important because such a study may help explore the motivational basis of the respondents' volunteering (unfortunately –as it was mentioned before – no data are available on the motivations of students, so instead of motivations we examined just the values of volunteers). We also have to mention that we will not necessarily find causal relationships between values and volunteering, as the new type of volunteers, whose basic motivation is career building can prefer altruistic values as well, but this is not the reason for their volunteering. We suppose that the altruistic and non-material values (instead of preferring material well-being and an enjoyable life, preferring helpfulness and acting for the benefit of others) are dominant among Hungarian higher education students who volunteer.

We will examine separately the leisure time volunteering of students, as well (we measured this by group memberships as a potential voluntary activity of students). We suppose that this new type of volunteering is not as popular among the students in the examined region as in Western European countries, due to the small number of group membership opportunities, and the special attitude of the students in this specific region (the culture of voluntary activity is not so prevailed). Regarding gender differences, we suppose that the traditional type of volunteering is done mostly by girls (helping services, charity) and boys do more new, leisure-time types of volunteering and participate more frequently in civic associations, environmental groups and political organizations.

The novelty of our research is that we have included a new dependent variable, the extracurricular activities of students, as another new type of voluntary activity. Our hypotheses concerning the micro-level effects are similar to the hypotheses concerning the overall volunteering of students, but concerning the effects of religiosity and values some minor differences were observed, which will be discussed later on in the analysis.

Databases and the examined region

Our research is based on the serial quantitative research conducted by the Center for Higher Education Research and Development among Hungarian-speaking higher education students in seven institutions of a cross-border region, which is situated on the eastern edge of the European Higher Education Area (the region is called the Partium, which refers to the historical usage of the term). Data were gathered in the border regions of three Central Eastern European countries, namely Hungary, Romania and Ukraine. The first "Regional University" research (supported by NKFP-26-0060/2002), was conducted among first year full time (in 2003, N=1587) and forth year full time (in 2005, N=940) college or university

students. In the second TERD research (The Impact of Tertiary Education on Regional Development supported by OTKA T-69160), third year Bachelor's training full time students (in 2008, N=1211) and first year Master's training full time students (in 2010, N=600) were surveyed (so the Bachelor and Master training students represent different generation). The samples are representative concerning the faculties. We have made cluster sampling; we asked all the students at the chosen seminar groups which were selected at random. In 2010 we completed our work with an online quantitative research conducted among all of the full time students of the University of Debrecen (supported by OTKA, K-818585, N=2384). We weighted the cases to ensure the representativity by faculties and gender.

Methods and examined variables

In our work, we used frequencies, crosstabs and logistic regression models (with three different dummy dependent variables) by means of SPSS program.

In our regression models, the dependent variables were as follows: (1) overall volunteering (if he/she do voluntary activity at all at some frequency or not), (2) concerning the willingness to do extracurricular activities we created two factors from students' several extracurricular activities: the first was the intergenerational cooperation with the educator factor (including for example membership in research groups, publication activity of the students and assisting in lecturing) and the second was the intra-generational competition factor (including for example application to fellowships and joining programs assisting talented students). We made here dummy variables as well (willingness is above the average or below, factor scores are positive or negative)⁹.

The independent variables in our regression models are as follows: (1) Age (which did not vary much, as only full time university students were asked), (2) gender, (3) social background variables such as parents' educational level, the financial position of the students, the type of the place of residence, (4) the religiosity of the student (in the analysis of the overall voluntary work, we used the self-categorization of religiosity (in regression models a dummy variable: religious or not, and in crosstabs we differentiated between students who are religious on their own way, and between church-related religiosity), and in the analysis of extracurricular activities of students, we used several measurements of religiosity, which will be described later on in the analysis), (5) finally, 36 (in examining overall volunteering) and 16 (in examining extracurricular activities of students) value preference variables, where the importance is measured by 1-5. Here we used standardized value measurements from Hungarian Youth Research.

We have a short analysis about the new, leisure time type volunteering of students as well, where the potential voluntary activities are estimated by special group membership. Here we did not create regression models, and we used crosstabs and frequencies to examine this type of voluntary activity.

University students and voluntary work in traditional meaning

Although their primary concern is studying, students are increasingly involved in doing some jobs, including voluntary work due to various motives, such as financial, thrill-seeking, gaining experience at work-places. Table 1 shows the work done by students in 2005 and

⁹ There were only a few students, who did much extracurricular work, so the creation of factors was a good solution, as factor scores above and under the average represent the intensity of willingness to do such activities.

2010, by gender. The 2005 data are obtained from the results of the “Regional University” research, in which fourth year higher education students were polled in the Partium region. The 2010 data in Tables 1-5 refer only to the students of the University of Debrecen, based on the online research, where all of the full time students were asked.

Table 1. Work done by students according to gender in 2005 and 2010 (%)

	2005		2010	
	Men	Women	Men	Women
Regular paid work	16.5	11.2	11.2	10.5
Casual work (odd jobs)	33.3	31.2	44.6	38.8
Unpaid (voluntary) work	3.3	2.3	7.1	7
They did not work	46.9	55.3	37.1	43.8

The results were significantly different according to gender (Chi-square: $p < 0.05$)

As shown in Table 1, in both databases boys did more work (but not voluntary work). Between 2005 and 2010, the work done by students had increased but it was mainly the rate of casual work that increased and not the regular jobs. The regular voluntary work had doubled by 2010, which indicates the growing popularity of volunteering, although the rate of participation is still much lower than in advanced Western countries. It is worth noting that gender differences can hardly be found in the achievement of voluntary work, and this fact is in accordance with our results of the regression model (see later on), as well as the results of international studies.

Table 2. The frequency of voluntary work done by students at the University of Debrecen (%) (2010 online research)

Yearly 1-2	19.4
Per month 1-2	4.5
Per week 1-2	2.1
Never	73.9

As it can be seen in Table 2, altogether 26.1% of the students do voluntary work with some frequency; in contrast with the rate of 6.6 % of the students who do volunteering more or less regularly¹⁰. Here, again, no significant difference could be found in the frequency of voluntary work according to gender. If we compare our results with the data of Youth Research 2008, Hungary¹¹, where only 13% of the young people have done voluntary activity at some frequency, we can establish that higher education students are more active in volunteering than less educated young people (Szabó, Marián 2010).

Micro-level effects on volunteering

In Table 3, the effects on voluntary work are shown in the framework of a logistic regression model. Here, the two-value variable is used concerning volunteering, where we differentiated between students who never do voluntary work and those who do it more or less regularly based on Table 2.

Table 3: The results of the logistic regression model on volunteering¹² (2010 online research)

	Exp(B)	Sig.
Sex	0.94	0.64

¹⁰ 6.6% is close to the 7% which was measured in Table 1, so the students mentioned only regular voluntary work there.

¹¹ There were asked not only higher education students, but all of the young generation between the age of 15-29.

¹² Among the value variables only the significant impacts are shown.

Age	0.99	0.78
Father's qualification	0.95	0.08
Mother's qualification	1.06	0.03
Financial position of the student	1.11	0.00
Type of the place of residence	0.81	0.07
Religiosity	1.47	0.00
Material well being	0.79	0.00
Happiness	1.86	0.00
True friendship	1.38	0.01
Enjoyable life	0.76	0.01
Helpfulness, acting for the benefit of others	1.35	0.00
Affectionate, gentle	0.79	0.03
Constant	0.01	0.00

-2*Decrease of Loglikelihood=6.8%, the effects are significant if the significance is <0.05, some independent variables are dichotomized, in order to put them into the regression model.

In accordance with the literature, the traditional sociological background variables, such as sex or age, have had little influence on the frequency of volunteering, although higher qualification in terms of the number of grades of students' mothers, and the students' better financial conditions in terms of purchased durable consumer goods contribute to the probability of volunteering¹³. Besides, village location also shows a slightly positive effect on volunteering, although this effect is not significant.¹⁴

According to our results, religiosity, mainly churchgoing religiosity, has shown significant increase in the probability of volunteering among students. As it is shown in the cross-tables, 28.4% of those who are religious in their own way do voluntary work (somewhat above the average), whereas 45% of those whose religiosity can be described as belonging to a church do voluntary work every year or more frequently, which is well above the average.

In the questionnaire, students ranked an additional 36 values on a scale of 1-5 and several values had a significant relationship with volunteering. Such values as regarding happiness and true friendship highly important, helpfulness and acting for the benefit of others are in a significant positive relationship with the rate of volunteering. However values, such as preferring enjoyable life, material well-being and – oddly - affectionate attachment decrease the probability of volunteering. These findings are in line with international results.

Group membership as a potential voluntary activity of students

According to literature, the new type of volunteering is more popular within the young people. In line with this besides classical regular voluntary work, the various leisure voluntary activities have also been examined in our research, although participation in these activities can be regarded as voluntary work if the work is done for the benefit of others in the particular organization.

Table 4: Students' participation in various organizations at the University of Debrecen (%) (2010 online research)

	Participates	No, but would like to	Does not participate
Religious groups	12.3	6.4	81.3

¹³ The regional feature of our results will be discussed later in the summary.

¹⁴ Marital status and the fact that the student is a commuter, lives in digs or in a flat of their own or in a dormitory do not have a significant relationship with volunteering according to cross-tables, which is why these variables were not used in the regression model.

Hobby groups	7.3	29	63.7
Scientific circle, professional association	6.7	41.6	51.8
Regular voluntary work	6.2		93.8
Groups fostering traditions	3.7	21.7	74.8
Study groups, literary and debating society	3.4		96.6
Students' self-government	2	25.3	72.7
Mentoring program	1.4		98.6
Mental health club	1.4		98.6
Pressure group	1		99
Human rights movement	0.6		99.4
Informatics faculty autonomous group	0.5		99.5
Puzzle personality development club	0.3		99.7
I have nobody club	0.2		99.8

As it can be seen in Table 4 it is mostly below 10 % of the students who participate in groups that might involve voluntary activities¹⁵, which is in accordance with the results offered by Hatos (2011), where not only the young generation were asked, but the whole population. The active membership is even smaller in Hatos' work (3-4%), from which we can estimate that our results overestimate the potential voluntary activity by using the data shown above. His results also show that the higher level of education increases the active membership in such groups, which could point to the reason as to why higher education students have a somewhat higher level of participation in these groups than the population as a whole. However, in some organizations popular in Western countries, such as the "I have nobody club", the autonomous group of the Informatics Faculty, the personality development group, the rate of participation of students is rather low and it can be seen that students are not particularly involved in trade union and human rights movements, either.

As far as the gender differences are or might be relevant in this type of voluntary work, it is worth examining the university organization memberships according to gender.

Table 5: Student participation in university organizations at the University of Debrecen, significant differences according to gender (%) (2010 online research)

	Men	Women
Sport association, club	19.8	8.2
Cultural association	9.3	8.6
Student organization	6	5.6
Extreme sport group	4.1	1.2
Civic organization	3.9	2.9
Society for the protection nature, animals, environment	3.5	2.8
Political organization, party	3.2	1.3
Helping organization, charity work	3.9	7
Voluntary organization, group	4.1	6.3
Mental and social problems group	1.1	1.5

Values significantly larger per gender were highlighted with grey (the value of chi-square is $p < 0.05$)

In Table 5, the potential voluntary activities (memberships) are shown, in which differences were significant according to gender. As can be seen in the table, the traditional type of volunteering is done mostly by girls (helping services, charity, membership of organizations doing voluntary activity) and volunteering involving sports or cultural activities is popular with boys (new, leisure-time type of volunteering). Boys also participate more frequently in civic associations, environmental groups and political organizations than girls. Here again, we can see that student participation in such groups is higher than Hatos' (2011) results concerning the whole Hungarian population.

¹⁵ The participation in religious groups, which is relatively popular with students (12.3 %) based on our data, can involve various voluntary activities, such as accompaniment and conducting, providing food and drink at social gatherings of young people, helping the homeless in e.g., ecumenical organizations (a qualitative analysis of volunteering among higher education students can be seen in Fényes' et al. (2012) work).

Extracurricular voluntary activities in higher education

Within the realm of higher education, the student can meet new type of working activities that involve a conscious choice and which interpret voluntary tasks as part of the big project of self-accomplishment. This occurs when they decide to undertake any additional tasks outside their academic activities. Voluntary work related to studies is not a general practice among students, as the majority does not deem any effort to be a sensible activity outside the compulsory activities that are fixed in the exam regulations and in the directly remunerative curricula. One part of the students undertaking non-compulsory tasks is attracted to activities which stimulate them to compete against their student peers and excel among them. The other part of the students undertakes work with the educators. The voluntary activity type based on the academic, scientific competitive rivalry among students, shows divergent patterns according to both faculties and the education of parents. Its elements are: obtaining the scholarship of the Republic, membership at the College for Advanced Studies, membership of the talent-care program, and being in charge of the year-group or student group. We considered the competition against peers and the representation of fellow students to be the main components and these include activities enabling the acquisition of social and economic capital, in addition to acquiring knowledge. The children of parents with a higher education will decide to participate in such activities with a somewhat greater frequency than not, but the children of parents with a secondary or primary education will participate or simply stay away from intra-generational cooperation at the same rate. Inter-generational cooperation is a cooperation that implies the profound professional interactions of educators and students, which suggests the student's interest toward academic-scientific organizational embedding. This set includes the following contents: contribution to department- and institutional-level researches, research group membership and participation in national and international researches, doing student competition activity at the university, teaching activity at the university, publications and scientific grants. It is remarkable that in the culture of some institutions and faculties, there is a different foundation for the extracurricular activity based on intergenerational cooperation, as well, and one can find considerable and significant divergences in this respect within the separate institution types. However, we have found it noteworthy to check whether according to the gender, age, settlement type of family, the education of parents and other status indexes there is significant difference between active and less active students. However, before checking the factors on balance, we examine the relation of religiosity and values of students to extracurricular activities in detail.

Religious attitudes and extracurricular voluntary activities

The self-categorization of religiosity did not show a significant correlation with intergenerational voluntary responsibilities – either in Bachelor's training or in Master's training. The reason for this fact could be that there is only a weak relationship between faculty staff and students, especially during Bachelor's training, and only few students do intergenerational voluntary activities in general. However, it is remarkable that the intra-generational competition in Bachelor's training is in strong correlation with the religious types given by students: those who are religious in their own way are characteristically over-represented in this activity type, the church related religious students and uncertain students perform well, while non-religious students are typically in minority in this field. This correlation cannot be seen in Master's training. These results draw our attention to the detailed investigation of the effect of religiosity on extracurricular voluntary activities of students.

The measurement of religiosity is precise only when the multi-dimensional character of religiosity is reflected in it. Moreover, we may find religiosity of rather different strengths in some dimensions according to the trends of the latest decades. The importance of the dimensions of religiosity is hard to compare, but it is without a doubt that due to the individualization of religiosity, the person creates a religiosity that is fairly usable to him/her and is aptly personalized. Therefore, personal religious practice appears to be a dimension of great influence.

Belonging to a larger and smaller community are also indexes reacting sensitively to relational embedding patterns. Our previous research experience proved that having a religious circle of friends is an efficient performance-stimulating factor, during which the individuals may gain resources which they do not obtain naturally. All this we found important to examine regarding whether they promote academic voluntary work or not.

By carrying out an examination according to the different dimensions of religious practice, there is a strong correlation between the different dimensions of religious practice and voluntary student work in Master's training, while in Bachelor's training, this correlation can only be shown with intra-generational competitive activity. In Bachelor's training, none of the dimensions of religiosity are decisive factors in the activity type cooperating with educators, but in the case of responsibilities based on competition with peers, religious students exceed others in their performance (which results are similar to the effect of self-categorization of religiosity and the possible reason for the results was mentioned above). The greatest effect on students undertaking extra work is personal religious practice and larger community membership combined with regular church going, but small community membership also has a definite, positive effect. In Master's training, however, the strong correlation of religiosity and voluntary work is entirely common, and so it seems that any index of religious practice can promote the willingness of both peer competitors and educator-cooperative students to do extra activities. Religious community membership and personal religious practice have the most spectacular effect by far.

Table 6. Willingness to do voluntary student activities according to different indexes of religious practice, percentage (2008 and 2010 TERD research)

		Bachelor's training				Master's training			
		Intergenerational		intra-generational		intergenerational		intra-generational	
		Above average	Below	Above average	Below	Above average	Below	Above average	Below
Small community	Not member	83.7	82.7	78.6	<u>85.8</u>	69.7	<u>78.2</u>	69.7	<u>77.8</u>
	member	16.3	17.3	<u>21.4</u>	14.2	<u>30.3</u>	21.8	<u>30.3</u>	22.2
Large community	Not member	76.4	79.5	71.8	82.1	65.9	<u>76.0</u>	66.4	<u>75.2</u>
	member	23.6	20.5	<u>28.2</u>	17.9	<u>34.1</u>	24.0	<u>33.6</u>	24.8
personal religious practice	Not	55.6	55.1	47.5	<u>60.0</u>	54.9	<u>65.4</u>	54.7	<u>65.1</u>
	Yes	44.4	44.9	<u>52.5</u>	40.0	<u>45.1</u>	34.6	<u>45.3</u>	34.9
Religious friend	Not	38.5	38.7	34.3	41.2	24.6	30.5	23.5	<u>31.0</u>
	Yes	61.5	61.3	<u>65.7</u>	58.8	75.4	69.5	<u>76.5</u>	69.0
N		369	537	341	565	264	338	247	355

There was no significant relation between the different indexes of religious practice and intergenerational cooperation in Bachelor's training and between religious friends and intergenerational cooperation in Master's training. In all other cases the level of significance is *** = .000. The underlined values indicate that the number of people into the given cell was considerably higher than what was to be expected in the case of random array.

Value preferences and extracurricular voluntary work

Since the new type of voluntary work is characteristic of the fact that individuals do not sign up for it based on inherited community behavioral patterns, but students make individual decisions for devoting time and energy for voluntary activities, we need to know the value preferences that promote positive decisions or discourage the choice in this respect.

If we are to examine the effect of the preference of different values on the voluntary work of Bachelor's training students, we find that the preference of true friendship and material goods correlate negatively with the intra-generational competitive activity and the higher appreciation of religious belief supports participation the most.

However, intergenerational extra-work is not supported by the appreciation of a peaceful world, love and material goods, and is supported by the appreciation of education. In Master's training, the preference of inward harmony, peaceful world, originality, fantasy and public life increases the probability of cooperation with educators. However, the preference of material goods decreases this probability, while extra activities carried out in the competition with peers is accompanied by the higher appreciation of education. Considering all these elements, we can verify our previous hypothesis according to which students do not consider voluntary work in the academic world to be an "aim-rational" activity in the economic sense. Another point that proved to be a sound claim is that the more positive appreciation of education support voluntary extra work. The preference of post-material values indicates an interesting correlation with these activities. While for Bachelor's training students, the appreciation of pleasure of a non-material nature discourages participation in extra-work, in Master's training, the preference of values serving similar, inward development rather supports this. Meanwhile, the world expands for students who contemplate voluntary activities, and voluntary work does not only mean the creation of a peaceful world (or the creation of one that leaves us at peace), but they will consider important what is happening in society (public life).

Micro-level effects on extracurricular activities of students, factors on balance

In the next step, we attempted to measure and compare the effect of demographic factors, family status indexes, religiosity and other value preferences on the willingness to perform extracurricular activity. As we aimed to know how the individual factor-groups affect each other in their influence, we created multistep models. Among demographic and social status indexes, the "father with a university degree" proved to have the strongest effect on the peer-competition based voluntary work of Bachelor's training students. The effect of religious practice in larger religious community introduced in the second step was significant. It is noteworthy that, the introduction of this factor decreases the effect of the older age group, but does not moderate – moreover, it slightly increases – the effect of "father with a university degree". Therefore, we can draw a conclusion that older students must have been religious in a significant rate, but the highly qualified fathers did not belong to the religious students. Among the value preference variables indicating correlation during the bivariate analysis, the importance of religious belief has a positive effect on competition-based voluntary work, and it is not coincidence that the appearance of this variable slightly moderated the effect of religious practice coming from a larger religious community. We can confirm, however, that this further strengthened the significant influence of highly-qualified fathers. Thus, it is presumable that a part of students undertaking competitive extra-work in Bachelor's training are the children of highly-educated fathers, while the other part belongs to the group of

individuals who perform religious practice and those considering religious belief important. Even though we cannot say that the sound status indexes do not influence willingness to do this type of voluntary work, we can state that the appearance of the complex factor explaining religiosity and value preferences is definitely standing out according to our data.

Table 7. Regression odds explaining the formation of willingness to do competitive voluntary work at Bachelor's training students (2008 TERD research, Exp (B) values)

Gender	0.940	0.979	0.934
Age	1.950**	1.740*	1.706
father with a degree	1.974**	1.986**	2.016***
mother with a degree	0.873	0.886	0.885
City dweller	1.004	1.047	1.078
religious practice in a large religious community		1.797***	1.447*
appreciation of material goods and money			0.882
Importance of religious belief			1.167*
Importance of real friendship			0.806
Constant	0.536***	0.457**	1.089
-2LL decrease	-1.6%	-2.6%	-3.3%

The significance of the Wald statistics ***: $p < 0.001$, **: $p < 0.01$, *: $p < 0.05$. The fitting of the models is indicated by the decrease of the -2* loglikelihood value in percentage.

In Master's training, none of the demographic and status indexes can with certainty stimulate students to do competitive voluntary work; religious practice in large religious communities is the first significant and generally positive factor in this respect, which reaffirms our previous results. The other essential factor is the handling of education as a significant value, which seems to be an individual factor that does not significantly alter the effects of having parents with higher education or that of religious practice. In light thereof, we can state that religiosity and value orientation have a greater impact on voluntary work in Master's training than in Bachelor's training.

Table 8. Regression odds explaining the formation of willingness to do competition-based voluntary work at Master's training students (2008 TERD research, Exp (B) values)

Gender	1.097	1.102	1.154
Age	0.930	0.905	0.908
father with a degree	1.409	1.408	1.389
mother with a degree	0.842	0.873	0.874
City dweller	0.881	0.923	0.927
religious practice in a large religious community regarding education important		1.090**	1.083**
Constant	0.720**	0.621***	0.180**
-2LL decrease	-0.4%	-1.2%	-1.8%

The significance of the Wald statistics ***: $p < 0.001$, **: $p < 0.01$, *: $p < 0.05$. The fitting of the models is indicated by the decrease of the -2* loglikelihood value in percentage.

The intergenerational cooperation-based voluntary work of Bachelor's training students can be explained with demographic reasons in the first place, as male students appear to be much more determined in this respect than women. The introduction of the variable of communal religious practice strengthens the effect of gender further, which is only slightly moderated by the introduction of value preferences successfully applied in the bivariate analysis. The importance of a peaceful world and material goods decreases commitment to extra-work that is based on intergenerational cooperation, and regarding education important proves to be the strongest supportive factor for undertaking these activities in the case of some male students, and females alike. Thus, besides ambitious male students who pursue knowledge, religious

and strongly future-conscious female students who give great value to education are also possible candidates for joining these activities.

Table 9. Regression odds explaining the formation of willingness to do voluntary work based on intergenerational cooperation at Bachelor's training students (2008 TERD research, Exp (B) values)

Gender	1.343*	1.361**	1.327**
Age	0.676	0.650	0.637
father with a degree	1.203	1.203	1.128
mother with a degree	1.157	1.164	1.110
city dweller	0.793	0.803	0.849
religious practice in a large religious community		1.216	1.266
Importance of a peaceful world			0.774**
high appreciation of love and happiness			0.789
Preference of material goods and money			0.750
regarding education important			1.726***
Constant	0.652**	0.620***	1.372
-2LL decrease	-0.9%	-1.1%	-3.4%

The significance of the Wald statistics ***: $p < 0.001$, **: $p < 0.01$, *: $p < 0.05$. The fitting of the models is indicated by the decrease of the -2* loglikelihood value in percentage.

In Master's training, neither males, older students nor children of fathers with a degree appear to be in a more advantageous situation regarding cooperation with the educator. The regular religious practice in a large religious community has remarkably positive effect on cooperation with the educator, just as we suspected this result, based on our bivariate analysis. The introduction of the different types of post-material value variables (which did well in the bivariate analysis) decreases the motivation for extra work in all groups. The preference of wealth stands out among the chosen values: it affects the choice of this type of extra-work generally negatively, while the increased value of public life affects this sort of extra-work very positively.

Table 10. Regression odds explaining the formation of willingness to do voluntary work based on intergenerational cooperation at Master's training students (2008 TERD research, Exp (B) values)

Gender	1.189	1.197	1.391
Age	1.323	1.290	1.210
father with a degree	1.342	1.341	1.274
mother with a degree	0.852	0.885	0.849
city dweller	0.819	0.859	0.827
religious practice in a large religious community		1.097**	1.069
importance of inward harmony			1.241
high appreciation of a peaceful world			1.287
Preference for originality and fantasy			1.245
Preference for material goods and money			0.705**
importance of public life			1.287**
Constant	0.742*	0.632**	0.110**
-2LL decrease	-0.9%	-1.7%	-4.7%

The significance of the Wald statistics ***: $p < 0.001$, **: $p < 0.01$, *: $p < 0.05$. The fitting of the models is indicated by the decrease of the -2* loglikelihood value in percentage.

Conclusion

Our goal was to examine the volunteering of students in higher education in a special Central-Eastern European region called the Partium. Using regression methods, we examined the micro-level effects on volunteering, such as the effects of socio-demographic variables and

the effects of values and religiosity. In addition, we tried to explore the students' new type of volunteering, such as leisure time voluntary activities and students' extracurricular activities.

Our results show that the frequency of overall regular volunteering doubled since 2005 among Hungarian students (in 2010 6-7% of the students do) and, in 2010, 26.1% of the students did voluntary work yearly or more frequently. We can state that the regularity of students' voluntary work has increased however compared to its importance and the participation rates in other developed countries they do voluntary work only very rarely.

We also explore the factors effecting overall volunteering of the young generation in the frame of logistic regression model. Our data show – in accordance with our hypothesis - that the effects of some classical socio-cultural variables (gender, age) are weak, but the impact of the mothers' level of education and the students' economic position are stronger, which can be explained by the special regional character of our research. Since the region examined is socially rather disadvantaged, only the more well-to-do students can afford to participate in voluntary work. The most determining factors of student volunteering were religious attitudes and the values of the students, in accordance with our hypothesis. Especially church-going influenced significantly the frequency of volunteering. Our results show that concerning other value variables, preferring material well-being and enjoyable life reduced the probability of volunteering, but preferring happiness, true friendship and helpfulness increased it, which is also supported by the former studies.

As it has been demonstrated, the impact of values seems to be considerable on volunteering. But some of the relations could reveal only differences between the categories of respondents, and not causal relationships. Value preferences only sometimes show the motivational basis of the students' volunteering, and do not predict the frequency of the voluntary activity appropriately (see Bartal 2010, Wilson 2000, Dekker, and Halman 2003). Based on Handy et al. (2010), career building motivations and traditional value-based motivation are mixed with regard to several higher education students (e.g., helping others could be important for career building volunteer and traditional volunteer, as well). Thus, what we can state is only that those who are volunteers prefer e.g., helping others more than those who are not, although this result tells very little about the real motivations and value preferences are not necessary predictors of the type of voluntary activity, as well.

In the second part of our empirical research, the new type of student volunteering is explored. First, we attempted to estimate leisure-type volunteering by the special group membership ratios of higher education students (as the place of potential voluntary activities of students). We have found – in accordance with our hypothesis - that the rate of participation in such groups is quite low compared to Western European countries, due to small number of such groups and the students' different attitudes in the examined region.

We examined as well how the factors affect the extra-curricular activities of students (as another new type voluntary activity of students). We created two factors concerning extra-curricular activities, and these factors were the dependent variables in our regression models. In the first factor, voluntary extracurricular activity was organized along intergenerational relationships at the university (e.g. membership in research groups, publication activity of students and assisting in lecturing) and the second factor was based on intra-generational competition (application to fellowships and joining programs assisting talented students).

Based on our results, we can claim that the high qualification of fathers affects the relation to extra-work in higher education only partly, and primarily in Bachelor's training – even there it has but a moderate influence (in accordance with our hypothesis). Based on our analysis, we can state that it is worth noting such factors as student religiosity and the functioning of concrete and strong value preferences, which in fact exceed the effect of the education of parents. Indeed, the explanatory power of our models is weak, the aim of our analysis was not to increase them, since in other works we have demonstrated that the institutional social context, and the behavioral patterns of educators have a significant influence on students' perception of extra-work done in higher education (Pusztai 2011).

The limitation of our work is the regional feature of our data (data have been gained from the so called Partium region), the lack of data about the motivations of students' volunteering and the lack of the multilevel analysis (the analysis as to how volunteering differs by faculties). So our further research questions, which can be examined later on, are the following:

(1) The new type (career building) volunteering can be examined in the future in the frame of the HERD project, where we asked about the motivations of students' volunteering as well. At that time we can examine the three types of motivations –presented by Handy et al. (2010) – such as altruistic, career building and social motives. (2) We can examine the relation of the attitudes to work and volunteering among higher education students. In the analysis of Bartal (2010), there are interesting results about adult volunteers' attitudes to work, but it also might be interesting to examine this among higher education students. (3) Finally, multilevel analysis can be carried out to examine the effect of faculties on volunteering (but there could be some problems due to the small number of faculties, and the small item numbers in each faculty, so we need further data to examine this issue). Examining faculty effects is important, because students of different faculties can have different value systems, as well, and the different professions may have their own “world”.

We have discussed the regional feature of our results before, but we nevertheless consider that, as far as the volunteering of higher education students and the effects of micro level factors are concerned, we can come up with some generalization, as most of our hypotheses – which we have formulated based on the literature – are supported. Thus, we have found some general tendencies concerning student volunteering in this particular region.

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