

INVESTIGATING THE ROLE OF JUSTICE SENSITIVITY ON
VOLUNTEERING

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ABSTRACT

INVESTIGATING THE ROLE OF JUSTICE SENSITIVITY ON VOLUNTEERING

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The main objective of this study was to investigate the role of justice dispositions on volunteer participation, volunteering level and type of volunteering (activism or service volunteering). The current literature provides only a few researches focusing on the relationship between justice antecedents and volunteering where most of the results indicated a significant difference between volunteers and non-volunteers regarding justice dispositions. With the influence of these studies, a more personality focused research was designed and the justice sensitivity concept was examined under two perspectives: self-concerned justice sensitivity (JS_{VICTIM}) and other concerned justice sensitivity (JS_{OTHER}). Volunteer motivations, sense of social responsibility, self-efficacy and demographic variables were also examined. The data was collected from volunteers ($N = 109$) and non-volunteers ($N=121$)

where the overall mean age was 25.8. It was expected that volunteers would be significantly more sensitive to injustices towards others than non-volunteers and JS_{OTHER} would predict volunteer participation significantly after controlling for volunteer motivations, social responsibility, self-efficacy and demographic variables. The results indicated that although volunteers had significantly higher JS_{OTHER} scores than non-volunteers, JS_{OTHER} was not a significant predictor for volunteer participation after controlling the above mentioned variables. Besides, male volunteers had significantly higher JS_{OTHER} scores than male non-volunteers where no such effect was seen for female participants. Secondly, activists and service volunteers did not differ in their JS_{OTHER} scores as expected. However, the hypothesized moderation role of JS_{OTHER} for the effect of self-efficacy on level of volunteering did not found statistical support. The study findings, possible causes and limitations were discussed.

Keywords: Justice Sensitivity, Volunteering, Volunteer Functions Inventory, Self-efficacy, Social Responsibility

ÖZ

ADALETE DUYARLILIĞIN GÖNÜLLÜLÜK YAPMADAKİ ROLÜNÜN İNCELENMESİ

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Bu çalışmanın amacı adalet eğilimlerinin kişilerin gönüllülük yapmasında, gönüllülük düzeyleri ve farklı gönüllülük tarzlarının tercihi üzerindeki rolünü araştırmaktır. Güncel alanyazında gönüllülük ile adalet eğilimleri arasındaki ilişkiyi inceleyen araştırma sayısı haylice azdır ve var olan araştırmalar da gönüllü olanlar ile olmayanlar arasında adalet eğilimleri açısından belirgin bir fark olduğuna işaret etmektedir. Bu bilgilerin ışığında, adalet eğilimini kişilik özelliği olarak ele alan halihazırdaki araştırma düzenlenmiş ve adalete duyarlılık kavramı iki bakış açısı ele alınarak incelenmiştir: kendi odaklı adalet duyarlılık ($AD_{KENDİ}$) ve başkalarına yönelik adalet duyarlılık ($AD_{DİĞER}$). Bunun yanı sıra, gönüllü motivasyonları, sosyal sorumluluk, öz yeterlilik ve demografik değişkenler de araştırma kapsamında incelenmiştir. Araştırmanın verileri gönüllülük yapan ($N=109$) ve yapmayan ($N=121$) iki gruptan toplanmıştır. Katılımcıların genel yaş

ortalaması ise 25.8 olarak belirlenmiştir. Temel beklenti gönüllülük yapanların yapmayanlardan daha yüksek $AD_{DİĞER}$ değerine sahip olacağı ve başkalarına yönelik adalete duyarlılığın gönüllü motivasyonları, sosyal sorumluluk duygusu, öz-yeterlilik ve demografik değişkenler kontrol edildikten sonra gönüllü katılımını tek başına yordayabileceği yönündedir. Ancak sonuçlar kısmi olarak bu beklentiyi karşılamış; her ne kadar gönüllü olanların $AD_{DİĞER}$ değerleri gönüllü olmayanlardan belirgin şekilde yüksek çıksa da $AD_{DİĞER}$ in tek başına gönüllü katılımını yordamadığı ortaya çıkmıştır. Bunun yanı sıra erkek katılımcılar için gönüllü olanlar olmayanlara göre daha yüksek $AD_{DİĞER}$ değerlerine sahipken böyle bir farklılık kadın katılımcılar arasında gözlemlenmemiştir. Aktivistkiler ile hizmet gönüllülükleri karşılaştırıldığında beklentiler doğrultusunda $AD_{DİĞER}$ değerleri açısından herhangi bir belirgin farklılık görülmemiştir. Ancak beklentilerin aksine $AD_{DİĞER}$ değişkeninin öz-yeterlilik ile gönüllülük seviyesi arasındaki düzenleyici etkisi yeterli istatistiki destek bulamamıştır. Araştırmanın sonuçları, olası sebepleri ve çalışmanın sınırlılıkları tartışılmıştır.

Anahtar Kelimeler: Adalete Duyarlılık, Gönüllülük, Gönüllü Fonksiyon Envanteri, Öz-yeterlilik, Sosyal Sorumluluk

To the ones who believe in what volunteering can achieve for all

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CHAPTER 1

INTRODUCTION

1.1 General Introduction

Volunteering has been studied by many social scientists and the questions “why people volunteer, what are the motivations behind volunteering” are the ones that researchers have been attracted by the most. The major trend in explaining volunteering is usually focusing on personal factors. So far, altruism (as a personal trait) seems to be the domineering concept in literature to be referred as one of the main underlying factors of volunteering (e.g., Burns, Reid, Toncar, Fawcett, & Anderson, 2006; Clary & Snyder, 1991; Leventhal, 2009; Lynette, 1991; Smith, 1981). In late 1990s Clary, Snyder, Ridge, and Copeland (1998) identified the need to bring a different and a broader perspective to the research about volunteering. Thus through a functional approach (with influence of Katz (1960); and Smith et al. (1956)) Clary and his colleagues (1998) developed a scale measuring volunteering motivations through their serving functions. The scale is called Volunteering Functions Inventory (VFI) and measures not only altruistic concerns but also personal serving motives such as understanding, protecting against negative feelings, self enhancement and social networking. Although this approach and the measurement scale has become very popular in volunteering research (e.g., Greenslade & White, 2005; Houle, Sagarin, & Kaplan, 2005; Jiranek, Kals, Humm, Strubel, & Wehner, 2013; Okun & Schultz, 2003; Wu, Wing Lo, & Liu, 2009) still, other social and personal factors need to be studied for the triggering causes for volunteering such as justice dispositions of a person.

One of the reasons why justice dispositions have been mostly disregarded in volunteering research could be the overshadowing of strong empirical data that supports the significant relationship between prosocial behavior and justice dispositions (e.g., Lerner & Vermunt, 1986; Montada & Schneider, 1989). Since volunteering is widely considered as a type of prosocial behavior, the existing relationship between prosocial behavior and justice dispositions might have generalized for volunteering as well. However this relationship cannot be assumed for justice dispositions and volunteering without additional research since volunteering conceptually dissociates from prosocial behavior in certain ways. While prosocial behavior is generally spontaneous, volunteering is mostly planned, sustained and an ongoing event and these differences brings conceptual distinctness for volunteering. Due to this reason, there is an obvious need to study the direct relation between justice dispositions and volunteering. Moschner (1998) provided the first empirical proof of justice dispositions being related to volunteering. According to her study results, social responsibility moderates the effects of Justice Centrality and Belief in Just World on predicting volunteering attitudes. After her research, Neufeind, Jiranek, and Wehner (2014) studied justice dispositions in their study with young volunteers. Their study included the civic skills and opportunity structures where justice dispositions hypothesized to moderate their effect on volunteering and political participation (Neufeind et al., 2014). Yıldırım and Akgün (2013) also examined the difference between volunteers and non-volunteers regarding their system justification, belief in just world, and social dominance orientation in Turkey. As indicated in their study, there were significant differences between volunteers and non-volunteers regarding their system justification, social dominance orientation and general belief in just world, but they could not find any significant difference in personal belief in just world. Although these variables (Belief in Just World, System Justification, and Social Dominance Orientation) could give an idea about justice dispositions of a person, they, in fact, measure different concepts and a more direct justice antecedents' measure might be a better descriptor of the big picture. Because of this reason, the present study aims at covering the associations between

justice dispositions (will be measured with Justice Sensitivity Scale developed by Schmitt, Baumert, Gollwitzer, & Maes, 2010; Schmitt, Gollwitzer, Maes, & Arbach, 2005; Schmitt, Maes, & Schmal, 1995) social responsibility, self-efficacy, and volunteering. Further, volunteering types will also be tested if there is any difference regarding volunteers' justice dispositions for volunteering. Most of the volunteer researches do not intend to differentiate volunteering types; however in this research this comparison will provide additional evidence for future studies.

In order to deliver a comprehensive background for this research, first volunteering definitions will be presented and different perspectives will be discussed, then motivations will be introduced as one of the individual factors affecting volunteering behavior. Following this, relevant studies and scale development processes will be presented regarding justice dispositions, social responsibility and self-efficacy. In addition to this, previous study findings concerning demographic variables will be reviewed. Finally, an overview of the study along with the hypotheses will be presented.

1.2 Defining Volunteering

For a research to be scientific, the concept that is in question has to be clear, internally consistent and has to distinguish the idea evidently from other similar ones (Musick & Wilson, 2008). At this point, it is essential to define volunteering by conceptualizing the term through comparing it with similar and related concepts such as activism, helping behavior and caring. For the relevance of the study only activism will be analyzed deliberately in proceeding sections.

In fact volunteering, which has become one of the very popular ideas of today's participatory democracies and societies, has a long history dating back to 1600s ("Volunteer", a, n.d.). Owing to extended usage, the term "volunteer" and "volunteering" has gained new and diverse meanings throughout the time. The first official use of the word "volunteer" was originally in French (derived from the Latin word "voluntarius" which means "free will") and the term was used to refer a person who offers himself for the military service on his free will

(“Volunteer”,b, n.d.). However, in today’s use, “volunteering” concept seems to somewhat abandon its emphasis on military service and carry on its significance only for “serving on free will” while “serving” refers to many activities other than serving the armed forces. As the new and diverse meanings and activities emerged for volunteering, the ambiguity of the concept has increased and a well-defined conceptualization of volunteering has become essential.

Defining who is a volunteer, what kind of activities could be considered as volunteering and to what extent a person could volunteer vary since differences between societies, government structures along with sociological, economic and political constructs influence the significance and content of the term. In addition to this, some practical issues such as acquiring any material gains, benefitting close ones, or acting individually versus in an organized group have been interpreted differently among the social scientists who were interested in the sector and different answers for each has been accepted for the definition of the volunteering concept. For example, cooking food for an elder neighbor on a regular basis could be considered volunteering for some, since it is done on free will, it benefits a third party, and the giver (here is the cook) do not expect any remuneration, however because it is not performed under an organized institution (such as a national elder care organization), considering this act as volunteering becomes questionable. Another example can be given for individual factors. For instance the intentions for volunteering could be counted as an individual factor which is critical in defining whether the activity is considered as volunteering or not. Membership in a labor union and working voluntarily for the awareness rising activities about one’s own unfair working conditions could be a good example for this situation since the primary intentions of voluntary participation is self-help and this might discredit the purity of volunteering although the colleagues will also benefit from the voluntary effort. Even from these two daily examples one can realize how boundaries of the volunteering concept could be blurred.

Since the concept had obscurities in its definition, many social scientists who were interested in volunteering area turned their attention and focus to defining this

concept first. In Western countries, most of the studies done for outlining the boundaries of volunteering was held in mid 1990s (e.g., Cnaan et al., 1996; Smith, 1994; Snyder & Omoto, 1992) whereas in Turkey, discussing volunteering and its content largely took place in the beginning of 2000s especially after the 1999 earthquake happened in Gölcük, which is believed to be one of the very critical breaking points in Turkish volunteering sector and its development (Yurttagüler, 2013).

In order to minimize the uncertainties regarding the boundaries of volunteering, first different approaches in defining process will be presented. Then activism will be compared to volunteering where common and distinctive features will be discussed. Hopefully, this comprehensive introduction to what volunteering is and is not will help out framing the operational definition for the present study.

While exploring volunteering concept, two main approaches seem to dominate researchers' studies in explaining the individual level factors. The first one suggests that human structure is the complex one that needs to be studied where the context only acts as a background; whereas the second perspective considers the context as the complex object which needs to be explored (Wilson, 2000). Researchers who embrace the first perspective mostly focus on motives and personal driving forces behind volunteering while the second perspective supporters mostly explore how people evaluate the costs and benefits of volunteering context since people are assumed to be rational decision makers. In the following section different perspectives towards defining volunteering will be briefly introduced with the aim of providing a round map for the volunteering concept; however the individual factors (as underlying motives) will be discussed separately in a different section.

1.2.1 Three Perspective Model

With the aim of providing a thorough picture of volunteering, Rochester, Paine, and Howlett (2012) conducted a comprehensive literature review and summarized the main paradigms regarding volunteering. As a result they ended up with three

main paradigms and finally they combined them into one structure and proposed the Three Perspective Model. The three paradigms that constitute the final model could be summarized as follows:

1-The dominant paradigm (Non-profit paradigm by Lyons, Wijkstrom, & Clary, 1998)

Although this perspective of volunteering does not meet the wider scale of today's volunteering term entirely (Musick & Wilson, 2008), it is still the dominant framework which is highly influential on shaping the building blocks of some important commissions, movements and international associations such as United Nations Volunteers (UNV). In this paradigm volunteering is "seen as a gift of time and thus analogous to the gift of money" (Rochester, Paine, & Howlett, 2012, p.11). According to this perspective, volunteer's role is to provide assistance such as providing care, consultancy for legal issues, training and education to people who are in need such as children in small villages, older people in daycares, refugees and people with disabilities and so forth. This type of volunteering generally takes place under formal organizations where the volunteering recruitment is done and planned by. Most of the volunteers do not get involved in the operational processes of the organization where most of the work is taken care by professional paid staff.

2-Civil society paradigm (Lyons et al., 1998)

This civil society paradigm suggests a different volunteering definition than the dominant paradigm does. The motivations for volunteering, areas of activity, the organizational context and the role that volunteers play differ significantly. For instance, instead of altruistic motives to help people in need, this type of volunteering finds its motivation from the ground of self-help and mutual aid. Shared needs and common problems are the core of the volunteering areas (Lyons et al., 1998). Beyond social welfare, volunteers who work under this paradigm focuses on public policy issues such as environment, transportation, education system, human rights, LGBT issues etc. The organizational context and

volunteering is also more horizontal when compared to dominant paradigm (Rochester et al., 2012). Rather than employing paid managers and staff, these are the associations which solely (or mostly) depends on volunteer and self-help group work. According to Rochester (1997, 1998) the interest in these grass-roots organizations (which is newly called) is gradually increasing in the United States and also in Great Britain. The role of the volunteer is also different than the non-profit paradigm. Here volunteer can play many different roles such as leadership, taking place in operational duties, writing projects etc. As the volunteer works through the organization, his/her place will be shaped accordingly. So, a pre-set volunteer work is not defined at the beginning. This might be the result of staying more local than global in organizational sense as Rochester et al. (2012) limited the area of activity of this type of volunteering to smaller groups and communities. In fact, one can conclude that the framework of this paradigm seems to be more appropriate for activism and activists rather than a classical volunteering definition.

3-Volunteering as a serious leisure: Third view

Although Lyons et al. (1998) provided activism a place among volunteering as a different type of activity than unpaid help or service, there still remains another form of volunteering which should be distinguished from both paradigms. Leisure volunteering is usually characterized by occasional volunteering rather than regular volunteering, highly related to personal interests and hobbies and the most important element is it is seen as an alternative way to make good use of the time. Stebbins (2004) grouped leisure volunteering under three categories. The first one is casual volunteering. For instance cooking hot dogs in a school charity bazaar could be counted as casual volunteering since the cook does it for once, no planned and future commitment. The second one is project based volunteering which is usually done once in a while, under a specific event such as participating in a school restoration activity in one of the villages in rural areas. Finally the third one is volunteering as a serious leisure. In this type of volunteering, person has mostly intrinsic motives because of his/her interest and enthusiasm for specific subjects

such as sports, music, arts and literature. Membership for sports clubs or local Turkish classical music clubs in the neighborhood can be given as examples of this type of volunteering organizations. Mostly the role of the volunteer is performer, practitioner or participant as well as coach, trainer or leader (Rochester et al., 2012).

4-The three perspective model: All three paradigms together

Although each paradigm sheds light on to a significant type of volunteering behavior, employing only one of them will definitely create deficiencies in the concept as a whole. For this reason Rochester et al. (2012) brought all paradigms together and adopted Billis' (1993) model to convey the current situation of volunteering and its complicated definition issues. Their final proposition could be seen in Figure 1 which displays both connecting and distinguishing parts of different volunteering activities.

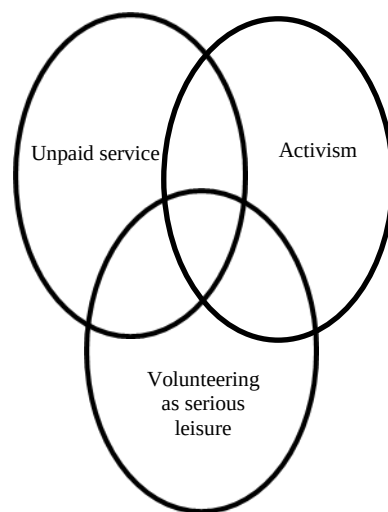


Figure 1.1 *Three Perspectives Model of Volunteering (Adopted from Rochester et al., 2012)*

According to Rochester et al. (2012) the intersecting areas in Figure 1 indicate that a volunteering activity can be both serious leisure and activism, both unpaid service and activism, both unpaid service and serious leisure, and all of them at once. This model eases the classification of certain behaviors as volunteering activities.

1.2.2. The Net-Cost Definition of Volunteering

The net-cost approach towards volunteering originally arises from the utilitarian perspective which presumes that an activity will take place as long as the rewards exceed the costs since human agent is assumed to be a rational decision maker (Musick & Wilson, 2008). At this point, volunteering activity has drawn attention of many social scientists since the idea of sacrificing one's own resources for third parties contradicts with the basic assumption of utilitarianism.

Along with many other social scientists Cnaan, Handy, and Wadsworth (1996) also conducted a research with the intention of outlining the boundaries of volunteering concept. However this study was distinctive due to the method which integrated participants' perceptions about volunteers in description process. First, researchers examined most commonly used 11 volunteering definitions of their own time period including the definitions of Smith (1982), Ellis & Noyes (1990), Corpus Juris Secundum (1994) a legal encyclopedia and American Red Cross (1988). After conducting a content analysis of these 11 definitions, Cnaan et al. (1996) identified four key dimensions which were common to all reviewed descriptions. These four dimensions were; voluntary nature of the work (whether it is on free will or obligatory), nature of the reward (whether any extrinsic reward exists, or not), organizational context of the act (whether acting under an organization or acting informally) and the affinity of the beneficiaries (whether strangers or people that we know or ourselves benefit from the voluntary act). Analyzing these four categories revealed that, each dimension contained specific categories. These categories were critical in the sense that perceiving someone as a volunteer depended on the appropriateness to these categories (Cnaan et al., 1996).

These four dimensions and their categories were as follows:

Table 1.1

Common Dimensions of Volunteering Description

Dimensions	Categories
Free Choice	1.Free will 2.Relatively uncoerced 3.Obligation to volunteer
Remuneration	1.None at all 2.None expected 3.Expenses reimbursed 4.Stipend/low pay
Structure	1.Formal 2.Informal
Intended beneficiaries	1.Benefit/help others or strangers 2.Benefit/help friends or relatives 3.Benefit/help oneself (as well)

The highlight of the study was that, the authors related the net-cost conception with public perception of who is a volunteer. According to their argument, the perceived net-cost of a volunteering situation or activity will determine who the public will call a volunteer. By saying “net-cost” they mean the total cost to the volunteer minus all of the benefits that the volunteer could gain. As the net-cost increases, the purer the volunteering gets. Here costs might refer to time, energy, and other things a person sacrifices and benefits might refer to increased opportunities, network, work experience etc. that person gains from voluntary work.

Authors provided 21 situations with different cases for each 4 dimensions while paying regard to the net-cost alignment. The results of the study showed that pure volunteer act was perceived as something that is done on free will, with no remuneration at all, held under formal organizations and provides benefits to others (third parties). Their study proved their thesis right. As the net-cost gets higher the value of volunteering increases in the eye of public. Meijs et al. (2003)

expanded this research to 8 countries and their findings supported the previous study results and they reinterpreted the findings as: “the individual incurring higher net-cost is likely to be perceived as ‘more’ of a volunteer than someone with a lower net-cost”.

Regarding this framework set by Cnaan et al. (1996), Smith (2000) developed a typology considering these dimensions and classified volunteer activities according to the final output or purpose intended. His classification suggests at least four different types of volunteer activity. These are mutual aid (or self-help); philanthropy (or service to others); participation; and advocacy (or campaigning) (Smith, 2000). Mutual aid could be about any subject varying from medical care to credit systems (such as gold day - altın günü) where small and informal groups (e.g., relatives or clans) come together with the aim of contributing to the overall welfare of the group where everybody benefits from the volunteer act in regular turns. Philanthropy is highly correlated with the common perception about volunteering and directed towards the third parties and generally takes place under formal organizations. The third type of typology, which is participation, is usually characterized with advanced democracies where people get involved in governance process through representation (e.g., political party membership) or playing active role in local development. The last typology, which is advocacy, can vary from lobbying (e.g., for minority rights) to awareness rising projects regarding such as homosexual, bisexual and trans-gender (LGBT) rights or child marriages or so forth.

Above mentioned dimensions framed by Cnaan et al. (1996) and typology developed by Smith (2000) still keep their validity and practicality for today's newly generated definitions. For this reason, these 4 dimensions of the net-cost approach, its related categories and the pure volunteer perception of participants indicated in Cnaan et al.'s (1996) study will be taken into consideration while building up the operational definition for volunteering which will be critical in sampling procedure especially while determining who is a volunteer or not and

classifying the types of activities that participants reported in the survey as either activism or service volunteering before the analysis process.

1.2.3 Volunteering and Activism

Before getting into the differences and similarities between activism and volunteering it would be appropriate to define activism first. The point of origin for the concept actually lies in its own name. The term signifies a practice which puts emphasis on *direct action* (such as boycotts and protests) to support or oppose an issue or to make a change. According to Musick and Wilson (2008) there is more similarity between volunteerism and social activism than the social scientist have recognized so far. On the other hand Eliasoph (2013, p. 43) states that “volunteering and activism blend and separate in many ways” and even an innocent seeming volunteering can turn into activism. According to her view, volunteering is not a neutral activity on its own as well as activism (Eliasoph, 2013). Since there are different views regarding the relation between activism and volunteering, both similarities and differences will be introduced in the following paragraphs.

First of all the commonly held view of the difference between activism and volunteering is that volunteering focuses on relieving problems whereas activism focuses on preventing them before they happen. Secondly and also related to the first argument, volunteering activities seemed to provide short term solutions due to the palliation of the issues however activism intends to offer long term solutions with the change and prevention focus. These two main differences actually shed light to dissimilarity in tools and aims that these two types of activity employ.

Also Eliasoph (2013) mentions that volunteers do not get into the deep while searching for the reasons of the problems, they just aim at curing them for the moment however activists question the causes deeply and aim their activities directly towards the causes. In addition to this, while volunteers use more standard channels, activists prefer unusual ways. Another key difference could be noted as activists take the local issues and carry them to a more general level and also move

the issues from private to public such as domestic violence (Eliasoph, 2013). Musick and Wilson (2008) drew attention to the role of group identity and emphasized that since collective action is critical in most activist movements, then adoption of collectivist orientation will cause group identity to be more central for activism than for volunteering.

Despite the above mentioned differences, there are certain similarities between activism and volunteering. According to the report prepared by World Alliance for Citizen Participation, The International Association for Volunteer Effort and the United Nations Volunteers (2008) activism and volunteering has commonality in three areas. First of all, both of them promote participation from many diverse backgrounds and participation in either of them indicates a personal choice to be involved in one's own society. Secondly both activism and volunteering could be change oriented such as awareness campaigns, and lobbying (LÖSEV or Türk Eğitim Gönüllüleri Vakfı). The third commonality is that both of them could be considered as a tool for societal development. Even Ellis and Noyes (1990) took the similarity to the level where they stated that "all activists are volunteers". Along with this statement, Musick and Wilson (2008) proposed that activism could be classified as a sub-type of volunteering with distinct characteristics. Both suggestions actually overlap with previously presented Three Perspective Model proposed by Rochester et al. (2012) which integrated activism as a type of volunteering activity.

Furthermore, when justice orientation is taken into consideration as a filter between activism and volunteering, Musick and Wilson (2008) posited that justice motive does not distinguish between activists and volunteers since both of them are different forms of altruism where a person acts with his/her freewill to provide a benefit/good to other persons without expecting any reward. In a deliberate comparison maybe activism could be placed under 'political altruism' as set by Passy (2001) where people act on behalf of other people to bring a social change or redefine power. However this will still keep activism under the borders of altruism.

1.3 Motives and Volunteering

In order to understand why people volunteer, their reasons (and also expected achievements) for volunteering should be examined carefully. Besides personality traits, motivations are one of the most important individual level factors that play critical role in explaining volunteering behavior. The domineering psychological measures regarding volunteer motivations belong to Clary, Snyder, Ridge, and Copeland (1998) which is called Volunteer Functions Inventory (VFI). As also mentioned in its name, this measure was developed through a functionalist approach with founding theory rooted in the taxonomies of Katz (1960) and Smith et al. (1956). The theory mainly posits that same attitude or action can serve different functions for different people, and if an attitude is desired to be changed then the persuasion process will be successful to the extent that it addresses the serving functions of that specific attitude for the participant.

According to Katz (1960) and Smith et al. (1956) there are three functions in common which are: knowledge function (the attitude will help understanding the world); value expressive function (people gets a chance to express their deeply held values); and ego-defensive function which protects people from negative experiences regarding self. In addition to these three common functions, Katz (1960) proposed a fourth one which is called utilitarian function that serves the rewarding and punishing gains and losses and Smith et al. (1956) proposed the social adjustive function in which the attitude serves as a mean to adjust to the important reference groups. Clary et al. (1998) combined functions from both taxonomies and also added a sixth function which is called enhancement function and it serves different role than ego defense (protective function). According to the authors, there is another and distinctive side to ego related functions which concentrate on personal development, growth or self-esteem. So this function is concerned about positive strivings of ego instead of eliminating negative aspects as in protective function (Clary et al., 1998). The final measure includes the following six functions: values, understanding, social, enhancement, career (utilitarian function), and protective functions. Authors suggest that volunteering

can serve either only one of the motives or several functions at the same time. In addition to this, they suggested that number of motivations which is prominent for volunteers and non-volunteers might change from domain to domain (Clary et al., 1998), so there might be additional motives (such as justice motives) that can be tested (Snyder, 1993). Jiranek, Kals, Humm, Strubel, and Wehner (2013) realized this and analyzed whether social justice function could be integrated into the functions inventory. Their study results revealed that the factor analysis provides adequate support for social justice factor as an independent function for volunteering (Jiranek et al., 2013). This finding will be taken into consideration while testing the relation between dispositional justice antecedents and volunteering.

1.4 Justice Dispositions

The concept of justice and its function among society members have been subject to many social scientists' studies including moral philosophers, social psychologists, and historians since it has a strong regulatory and constructive power for society and also for personal behaviors. However, almost all of the early studies regarding justice initiated with a focus on contextual factors rather than individual differences as determinants of justice behavior except one study that is the Belief in Just World construct (Rubin & Peplau, 1973, 1975). Therefore the initial preferred research method was mainly experimental (e.g., Brekowitz & Deutsch, 1985; Mikula, 1980; Walster, 1976). In many of those experimental justice studies, the contextual approach eventuated large unexplained variance which then led researchers to ask questions about individual factors effecting justice behavior besides the situational ones. With this motivation, researchers developed certain measures focusing on personal variables regarding justice behavior such as attitudes towards principle justice (Dörfel, 1995), justice centrality (Dalbert et al., 1987), personal sensitivity to situations where participant gains unfair advantages (Montada et al., 1986). Especially the last study paved the way for another construct to develop which is now called "justice sensitivity" founded by Schmitt, Neumann, and Montada (1995).

Regarding the development process of justice sensitivity construct, there were couple of critical preliminary research findings which led Schmitt et al. (1995) treat this concept as a trait like feature. First of all, Montada and Schneider (1989) showed that sensitivity to unfair personal gains differs among people, stays quite stable across time, and predicts whether the individual will get in prosocial behaviors towards the disadvantaged people. Secondly Dar and Resh (1993), studied the generalizability of sense of deprivation through different resources (rewards), contexts (school, work) and reaction modes (emotions, judgements). The results revealed that in addition to the generalizability of sense of deprivation among just mentioned areas, the sensitivity was highly unrelated to objective deprivations caused by demographic factors such as gender, socioeconomic status and ethnicity. These findings provided adequate support for Schmitt et al. (1995) to assume justice sensitivity as a trait like construct.

With the aim of elaborating this assumption, after a theoretical review, Schmitt et al. (1995) proposed four indicators which supposed to determine an individual's sensitivity to unjust situations. These indicators were (1) frequency of experienced (perceived) unjust events, (2) intensity of anger aroused after perceived injustice, (3) intrusiveness of thoughts about the unjust event and (4) punitivity toward the victimizer (Schmitt et al., 1995). The initial scale was developed in order to measure the justice sensitivity from the perspective of the victim. The scale was tested regarding its discriminant and convergent validity against the constructs which were theoretically related such as frustration tolerance, trait anger, life satisfaction, centrality of justice where the results revealed high construct validity. Schmitt and Mohiyeddini (1996; Mohiyeddini & Schmitt 1997) tested this scale both in natural and laboratory environment and the results consistently revealed that participants with higher sensitivity to befallen injustice reacted with significantly higher resentment towards the unjust situation where they were in the position of a victim.

Along with these studies, Schmitt, Gollwitzer, Maes, and Arbach (2005) took this study one step further by considering the suggestions of Mikula (1994) who

proposed that the same unfair event could be experienced differently by the victim, the perpetrator and the observer who gets involved in an unfair situation. So with the intention of improving an unpublished study conducted by Schmitt, Maes, and Schmal (1995), Schmitt et al. (2005) deliberated the concept of justice sensitivity by integrating perpetrator and observer perspectives to the initial scale where they proposed that people not only significantly vary in their reactions towards unjust situations when they are victims but also when they are involved as perpetrators and observers. The study results revealed that observer and perpetrator sensitivities were stronger indicators of justice concerns than victim sensitivity where victim sensitivity significantly correlated with all of the self-related constructs (e.g., vengeance, jealousy) whereas observer and perpetrator sensitivities correlated with prosocial concerns (e.g., empathy, social responsibility) (Schmitt et al., 2005). These findings were in line with a previous study done by Fetchenhauer and Huang (2004) where ultimatum and dictator games were the tools of the study. Their results indicated that victim sensitivity does not merely compose justice concerns but also embodies an egoistic motivation most probably for the sake of self-protection, moreover observer and perpetrator sensitivities are two different traits which cannot be used interchangeably (Fetchenhauer & Huang, 2004).

Following this expansion for the justice sensitivity construct, another perspective was integrated in the upcoming years with the purpose of differentiating perpetrator and beneficiary roles. According to the authors, the initial perpetrator scale (which is the beneficiary scale in the final edition) was developed under the influence of studies focusing on the reactions of the privileged groups where the perpetrators assumed to passively benefit from an unjust situation but not actively perpetrating injustice (Schmitt, Baumert, Gollwitzer, & Maes, 2010). However, Schmitt et al. (2010) explored whether the reactions towards actively committing injustice distinguish from passively gaining benefits from unjust situations. Their study results showed that, the new perpetrator justice sensitivity scale which focuses on personal reactions towards committing injustice actively significantly distinguishes from other three scales (victim, observer and beneficiary) while

perpetrator and beneficiary scales had the highest correlation (Schmitt et al., 2010). Although the discriminant validity was proven for the four scales, still empirical research on two scales (beneficiary and perpetrator scales) is limited (Rothmund, Baumert & Zinkernagel, 2014). Due to this reason, some of the studies did not encompass these two scales in their studies and focus only on observer and victim perspectives (e.g., Rothmund et al., 2014) or merge observer and beneficiary scales into one as the other related sensitivity measure (e.g., Lotz, Baumert, Schlösser, Gresser, & Fetchenhauer, 2011).

Although justice sensitivity has been investigated in many areas such as childhood and adolescence (e.g., Bondü & Elsner, 2015), work environment, political engagement (e.g., Rothmund et al., 2014) and cross cultural studies (e.g., Wu et al., 2014) volunteering has not been one of them yet. There are only few researches in volunteering area related to justice concept and most of them adopted diverse perspectives towards justice different than trait-like approach.

First of all, Yıldırım and Akgün (2013) examined some of the justice related social psychological antecedents of volunteering in Turkey. Authors studied the difference between volunteers (for a disadvantaged group) and non-volunteers regarding their belief in just world, system justification and social dominance orientation levels. The study results revealed that formal volunteers had lower levels of belief in just world, social dominance orientation and general system justification. These findings indicate that not believing in a just world, not favoring hierarchies in the society, and perceiving world more as an illegitimate place is related to helping disadvantaged groups on voluntary basis (Yıldırım & Akgün, 2013).

Another study related to justice construct and volunteering was held by Jiranek, et al. (2013). They integrated social justice function to the Volunteer Functions Inventory (Clary et al., 1995) while combining it with the theory of planned behavior. Their main aim was to create a model through this combination which can predict volunteering intentions of non-volunteer adults. Among other findings,

the results provided adequate support for a significant relationship between social justice function of volunteering (as a motivation) and intention to volunteer (Jiraneck et al., 2013). Following this study, Neufeind, Jiraneck, and Wehner (2014) conducted a research and studied the justice dispositions as antecedents of volunteering among young citizens. In order to measure justice dispositions, the authors adopted three items from Justice Centrality Scale developed by Mohiyeddini and Montada (1999) and three items from Belief in Just World Scale (Dalbert, 2000). According to the study results, justice dispositions significantly predicted volunteering and political participation however did not have any moderating effect for the impact of socio-demographic and skill variables on volunteering (Neufeind et al., 2014). Apart from these studies there is one more important study to mention which could be acknowledged as the first study to incorporate justice construct and volunteering. Moschner (1998) studied the mediating effect of social responsibility between justice dispositions (Belief in Just World and Justice Centrality was used) and volunteering. Her study findings revealed two important results. First one showed that volunteers had lower scores in belief in just world measures and higher scores in justice centrality when compared to non-volunteers along with the findings indicating that volunteers had significantly higher sense of responsibility than non-volunteers. Secondly, the sense of responsibility contributed to the effect of justice centrality on volunteer participation.

As one can see, volunteering has not drawn adequate attention from the social psychology area especially in the search for justice motives and dispositions behind this behavior. Even when studied, the mostly preferred scales did not focus on personal trait-like differences directly. Due to these reasons with the aim of extending the justice approach in volunteering area and to provide support for previous research, the trait like justice dispositions will be investigated for volunteering behavior through measuring justice sensitivity of participants by using the final version of Justice Sensitivity Scale developed by Schmitt, Baumert, Gollwitzer and Maes (2010).

1.5 Self Efficacy

Since believing in oneself to make a change for his/her own life, for others or for the world is highly related with the person's self-perception of efficaciousness, then self-efficacy has become critical in volunteering research. Albert Bandura (1977) also stated that self-efficacy is critical in determining the persistence in difficult situations, the amount of effort which will be spent and the duration of coping behavior while facing deterrent experiences. These attributes put self-efficacy into a very critical position for volunteering since volunteering involves struggling against obstacles most of the time. Regarding this significance, self-efficacy has been integrated in to the volunteering research mainly in two ways: as a personality trait and as an intentional determinant of behavior (e.g., Theory of Planned Behavior).

Most of the researchers who were interested in personality traits studied the self-efficacy concept (as a subcomponent of the neurotic personality trait among the "Big Five") in order to explain the differences in the level of civic engagement (Musick & Wilson, 2008). In their literature review regarding the personality characteristics of community mental health volunteers, Allen and Rushton (1983) found out that volunteering was higher for the participants with more self-efficacy. On the other hand two studies done by Herzog and Morgan (1993) and Thoits and Hewitt (2001) on the American's Changing Lives (data collected in 1989) sample revealed a more broad view on the results. In their study, although self-efficacy had positive effect on volunteering at the zero-order level, when socio economic differences were controlled, the self-efficacy effect disappeared (Herzog & Morgan, 1993; Thoits & Hewitt, 2001). In order to test these findings, Musick and Wilson (2008) compelled data from Independent Sector of years 1992, 1996 and 1999 where the findings were contradictory to what Herzog & Morgan (1993) and Thoits & Hewitt (2001) had found. According to Musick and Wilson (2008) self-efficacy was partially effective while explaining the positive effects of income and education on volunteering. One of the reasons for these conflicting findings could be the instrumental difference since the latter research measured self-efficacy

towards improving the welfare of others whereas the former two studies measured self-efficacy as a personality trait.

Besides personality traits, as mentioned above, self-efficacy has been explored in the volunteering research as a predictor of intention to volunteer under the framework of Theory of Planned Behavior (TPB) (e.g., Jiranek et al., 2013; Okun & Sloane, 2002). Although TPB suggests intention to be a function of three independent variables which are: attitudes, subjective norms, and perceived behavioral control, the last variable (perceived behavioral control) has been subject to conceptual ambiguities regarding internal and external control differentiation. According to researchers (Ajzen, 1991; Fishbein & Ajzen, 2010) perceived behavioral control and self-efficacy are practically identical concepts, however Giles and Cairns (1995) emphasized how critical the difference is between self-efficacy and perceived behavioral control since self-efficacy signifies a measure more specifically related to abilities and motivations of a person and to his/her future behavior where switching from perceived behavioral control to self-efficacy might improve the predictive function of TPB. In addition to this, study done by Povey et al. (2000) demonstrated lower reliability for perceived behavioral control measures than self-efficacy measures. Greenslade and White (2005) explained the reason of this unreliability due to failure in distinguishing between perceived behavioral control and one's own judgment about his/her abilities relating to that behavior. Regarding this conceptual issue, Conner and Armitage (1998) proposed the perceived behavioral control component to be dichotomized into two dimensions as external and internal control in order to remove the existing measurement drawback. Here internal control refers to the perceived control over the factors only related to the individual such as ability, motivation whereas external control refers to the control over the factors that arises outside the individual like task difficulty, ease of access to the required resources etc. (Ajzen, 1991; Armitage & Conner, 1999).

Regarding this differentiation, Wang et al. (2010) utilized the dichotomized perspective in their study and developed a self-efficacy measure focusing on

participants' perceived abilities and motivations (internal control) to volunteer where the results revealed that self-efficacy to volunteer has a significant mediating effect on relationship with organization while predicting volunteer intention. Due to the scale's relevancy, structure and reliability, Wang et al.'s (2010) self-efficacy scale will be employed in this present study to measure participants' self-efficacy for volunteering behavior.

1.6 Social Responsibility

In today's social and economic environment we mostly hear people talking about entities' (corporations, government etc.) responsibilities rather than individuals' responsibilities due to the interdependent relationship developed between corporations and society. Although corporate social responsibility has become a very popular subject now for many researchers, the antecedents of this concept certainly lie in the researches done to explore individuals' personal sense of responsibility. In fact 'responsibility' drew most of the attention in social sciences during mid 1900s where the concept was scientifically explored in many different areas such as interpersonal relations, political participation, leadership, responsibility development during childhood and so forth (e.g., Bronfenbrenner, 1961; Gough et al., 1951; Harris, 1957; Mischel, 1961; Sawyer, 1966).

One of the first studies done to explore responsibility were held by Gough, McClosky, and Meehl (1951) as part of a larger project, which mainly focused on political behavior and particularly political participation in the USA. According to the researchers' assumption, political participation was a function of different factors such as awareness, dominance, socio-economic status, sense of community identification, intellectuality, sense of responsibility and so forth (Gough et al., 1951) and their aim was to identify and describe these factors especially the causal ones for political participation. Gough et al. (1951) developed certain scales (e.g. dominance scale, social responsibility scale) under the scope of this project in order to measure just mentioned variables. In their study that aimed at developing social responsibility scale, which was conducted among high school and college

students, authors used working definition of a responsible person as one who shows a ready willingness to accept the consequences of his own behavior, dependability, trustworthiness, and a sense of obligation to the group (Gough, McClosky, & Meehl, 1952), where the definition embraces both personal (being ready to take the consequences of his/her own behavior) and interpersonal (e.g., dependability) aspects of the sense of responsibility. Along with other scale related results, this study revealed that participants with higher responsibility scores seemed to show greater concern over social and ethical issues, to be more justice sensitive-disapproval of privilege and favor, not accepting unearned rewards-, be more self-disciplined with high emphasis on taking responsibility for one's own duties/liabilities and to have greater sense of trust in the larger social world (Gough et al., 1951).

Following the study done by Gough et al. (1952), Harris, Clark, Rose, and Valasek (1954) intended to measure social responsibility and its development in children by adopting the scale developed by Gough et al. (1952). However, this time authors drew outlines of the concept more clearly than the prior research and assumed that "responsibility is more an attitude than a knowledge, skill or aptitude" (Harris et al., 1954, p. 21). According to their point of view, sense of responsibility was formed by a group of attitudes toward work and toward interpersonal relations in the family and society, which were imperious and stable in shaping individual's behavior (Harris et al., 1954). The results revealed that work experience in the early childhood was significantly correlated with the development of sense of social responsibility only when the child had the inner motivation and interest for the work (Harris et al., 1954). On the other hand, no significant relation was found between age and responsibility development and there were no clear difference either between boys and girls or rural and urban children regarding their social responsibility scores (Harris et al., 1954). Following this study, Harris (1957) conducted another succeeding research regarding the same topic and this time he revised the prior scale in accordance with their own approach and included new items that reflect the attitudinal aspect of responsibility. These items constituted behaviors reflecting either one or two of the

four attitude elements which were reliability (one can depend on that person), accountability (being able to take responsibility of one's own actions), loyalty (thinking for the good of the group), and being a square shooter (getting things done well and promptly) (Harris, 1957). After conducting required analysis and revisions, author ended up with a new scale consisting 50 items which was called 'Social Attitudes Scale' and the results revealed that unlike former study, this time the new scale had a positive trend with age scores. Author explained this difference due to the higher number of items referring to learned social obligations (e.g., "Every person should give some of his time for the good of his town or city") in the scale, because when the personal reference items (e.g., "I am the kind of person that people can count on") were analyzed regarding mean age, again there was no significant relation between age and social responsibility (Harris, 1957). These findings might infer that general sense of responsibility towards society develops with age due to the increased interaction with the society where the societal norms are learned and the person behaves more in a normative way. Regarding this issue, Berkowitz and Daniels (1963) also made a similar comment where they stated that selfless acts could be performed by adults but not by kids since these behaviors are learned in the family as a norm which states that: do good unto others if s/he wants other to do good unto him/her.

Contrary to Gouldner's (1960) suggestion about self-interested human nature and the reciprocity principle in human relations, Berkowitz and Daniels (1963;1964) tried to prove the opposite which proposed that socially responsible actions can actually take place without anticipations of rewards. With the purpose of investigating their argument, Berkowitz and Daniels (1963;1964) conducted couple of studies regarding dependency and social responsibility along with other variables such as reward, awareness and effects of past help. Their findings showed that when participants knew that their partner's rewards depended on their task performance, then they showed higher performance although they did not receive any reward plus getting prior help triggered sense of responsibility among the participants. Following these studies Berkowitz and Lutterman (1968) explored certain behavioral and attitudinal antecedents of social responsibility and results

revealed that social responsibility scores (Harris's (1957) scale was adopted) were strongly related to participant's subjective social class identification where middle class participants had significantly higher social responsibility scores (SRS) than working class group. No matter the social class was, both high SRS were greatly involved in their communities, such as giving donations for religious and educational organizations and reported volunteering during past 12 months and official participation (member of officer) at one of the communal organizations for instance social clubs, unions and lodges (Berkowitz & Lutterman, 1968). Also the political participation and interest in political issues were found to be significantly greater for high SRS in both social classes. On the other hand, high social responsibility scorers in the middle class were less supportive for the government intervention in domestic issues such as employment, education, housing and they were more supportive for less social security coverage. Authors interpreted this finding as the participants of middle class adopting the traditional beliefs of their class culture (Berkowitz & Lutterman, 1968).

When above mentioned studies are taken into consideration, one can anticipate a relationship between social responsibility and volunteering, however except the study conducted by Berkowitz and Lutterman (1968) there were not many researches regarding social responsibility which focuses on volunteering until the end of 1990s. Moschner (1998) could be counted as being among the first ones to integrate sense of responsibility in volunteering research together with justice dispositions. Her study results revealed that social responsibility was a mediator for the effect of Belief in Just World and Justice Centrality on volunteering (Moschner, 1998). Moreover, the initial study done by Bierhoff (2002) demonstrated a significant relation between justice antecedents and feelings of social responsibility which shed light to a subsequent study conducted by Bierhoff, Schülken, and Hoof whom successfully integrated social responsibility along with political responsibility as "other oriented function" to their volunteering motivations scale (as cited in Jiranek et al. 2013). Moreover, Schuyt, Smitt, and Bekkers (2004) put forward social responsibility as the main predictor for philanthropy (which has some common ground with volunteering) and developed

a scale measuring social responsibility. After reviewing sociology and psychology literature on social responsibility, Schuyt et al. (2004) suggested that having a bond among generations with harmony, having concerns about weakening cohesion in the society, and accepting personal responsibility constitute the three features of social responsibility and the scale was developed in accordance with these three aspects. Their study results revealed that social responsibility stayed stable over time where the value was strongly favored by Protestants, people who visited church more frequently, who were married and people who had higher education (Schuyt et al., 2004). Regarding this study results, although higher level of education was related to higher sense of social responsibility, higher income was related to lower level of social responsibility which was compatible with the study results of Berkowitz and Lutterman (1968). Although the scale's internal reliability coefficient was moderate (.55) the final scale constituting 7 items in total had very similar items with the ones in Harris's (1957) and Gough et al.'s (1952) social responsibility scales. Due to its proper theoretical background, practicality and being more recent, this Philanthropy Scale, which was developed by Schuyt et al. (2004) will be used to measure social responsibility in this present study.

1.7 Demographic Effects Regarding Volunteering

A significant majority of the previous studies has shown meaningful relations between some demographic variables and volunteering. First of all, volunteering was assumed to be positively correlated with age due to the increase in human capital (Wilson, 2000) and found to reach its peak mostly in middle ages (e.g., Menchik & Weisbrod, 1987) where a decline is expected afterwards especially during retirement. There are two opposing views about retirement and volunteering. The social exchange theorists and rational choice theorists expect an increase in volunteering during retirement since people will have more free time and they will have the need to fill the social and psychic gaps through volunteering (e.g., Midlarsky & Kahana, 1994). However social resource theorists would propose a decline after retirement since leaving the work environment will weaken

the social ties and as Cutler (1976) mentioned there will be a possible decline in socioeconomic status which will effect volunteering negatively. As well as volunteering status, the type of volunteering activity was found to change with age. According to Janoski and Wilson (1995), when people move towards middle age, they prefer community focused activities more than activism.

Gender difference was another demographic variable explored in volunteering research. However, the effect of gender differences on volunteering varied greatly especially in different cultures. For example in Europe, in some countries males tended to participate more in volunteering and in other countries females were participating more than males whereas in North America females were expected to volunteer slightly more than males (e.g., Gaskin & Smith, 1997; Hall et al., 1998). Smith (1994) also reported similar contradictory results in his literature review regarding gender and participation in the United States of America (USA). There might be more than one factor affecting the gender difference such as changing gender roles, cultural differences, life cycles and type of volunteering activity. For instance, women volunteers found to be more inclined for caring activities rather than political ones (e.g., Cnaan & Goldberg-Glen 1991; Menchik & Weisbrod 1987), also female volunteers tend to spend more time for volunteering than males in young age however in older age males tend to volunteer more hours (e.g., Gallagher, 1994; Wuthnow, 1995).

Regarding the effects of education level, the previous studies done in the USA revealed that education level was a strong predictor of volunteering (e.g., Menchik & Weisbrod, 1987). Along with education level, the early national surveys in the USA revealed that income and marital status predicted volunteer participation where people who were married and had higher incomes tended to volunteer more (e.g., Auslander & Litwin, 1988; Menchik & Weisbrod, 1987).

For the current research, all of the above mentioned demographic variables will be analyzed regarding their relationship with volunteering status (volunteer or non-volunteer), volunteering level (average amount of hours spent volunteering in a

month) and volunteering types (activist or service volunteer) in order to provide evidence considering the Turkish sample.

1.8 Overview and Hypotheses of the Study

The main research question for the present study focuses on the possible relations between justice dispositions (justice sensitivity) and volunteering. The literature review revealed that there are only few studies which integrated justice concept into volunteering research (e.g., Moschner, 1998; Jiranek et al., 2013; Neufeind et al., 2014; Yıldırım & Akgün, 2013). In some of these studies (e.g., Jiranek et al., 2013; Neufeind et al., 2014) justice was taken into consideration as another function that volunteering serves besides value, enhancement, protective, career, social and understanding functions proposed by Clary et al. (1998). Moreover, Yıldırım and Akgün (2013) compared belief in just world, social dominance orientation and system justification levels of volunteers and non-volunteers to shed light to any possible effects of personal justice perceptions on volunteering. However all three measures (belief in just world, social dominance orientation and system justification) refer to different aspects of justice and compelling them under a single justice indicator might cause construct invalidity. So in search for a more direct and focused justice measure, a personality like concept (Justice Sensitivity Scale) developed by Schmitt et al. (2010) was preferred and employed for the purpose of the present study. Justice sensitivity signifies how a person reacts to an unjust situation. The richness of the measure lies in its multiple role perspective. The authors incorporated Mikula's (1994) suggestion into their study which proposed that there are three roles that are involved in unjust situations. Then, they formed 4 subscales which measure justice sensitivity in victim role, perpetrator role, observer role and beneficiary role. The studies revealed that victim justice sensitivity (JS_{VICTIM}) is more related to self-concerns whereas observer and beneficiary justice sensitivities are related to concerns about others and could be grouped as a single measure in order to reflect the other related justice sensitivity (JS_{OTHER}). Regarding this information, with the aim of searching the role of justice dispositions in volunteering, self concerned and other concerned justice sensitivity

levels will be analyzed in non-volunteer and volunteer groups along with different types of volunteering activities (activists and service volunteers).

Besides justice sensitivity, the current literature review disclosed the critical role that self-efficacy and social responsibility can play in volunteering behavior (e.g., Jiranek et al., 2013). Self-efficacy is assumed to be important because perceived behavioral control is one of the indicators for intention to act according to the Theory of Planned Behavior (Ajzen, 1991) which also has been studied greatly in volunteering research. Wang et al. (2010) provided adequate support for the mediating effect of self-efficacy for relationship to organization on volunteering. Also social responsibility has been investigated and the findings revealed that people with high social responsibility were more justice sensitive, more concerned about ethical issue (Gough et al., 1952) and also reported volunteering during past 12 months (Berkowitz & Lutterman, 1968). Along with these studies, Moschner (1998) provided adequate evidence for the mediating effect of social responsibility for the impact of belief in just world and volunteering. Therefore while investigating the role of justice sensitivity in volunteering area, the effects of social responsibility, self-efficacy and volunteering motives (value function, social function, career function and protective function) will also be analyzed along with justice measures.

When all the present research objectives are taken into consideration, this study is expected to provide unique contributions to social psychology literature in general and also in Turkey since it is the first time that trait like justice dispositions with different perspectives (self or other related) are studied in volunteering research where the volunteering types (activists and service volunteers) are also examined specifically. In addition to this, along with justice sensitivity, volunteering functions (value, career, social, protective functions) and their effect on volunteering will be examined in a Turkish sample for the first time. Therefore the expected contributions of the study are believed to offer critical evidence for future studies and improvement in the area of volunteering through social psychological perspective.

Based on the above mentioned study overview, the research hypotheses are listed as follows:

H1: Other related Justice Sensitivity (JS_{OTHER}) explains additional variance of volunteering status (being a volunteer or not) beyond the variance explained by career function, social function, value function, protective function, social responsibility, self-efficacy and demographic variables.

H2: Regular and formal volunteers will be significantly more other related justice sensitive (JS_{OTHER}) when compared to non-volunteers even though no significant difference is expected between volunteers and non-volunteers regarding their self-concerned justice sensitivity (JS_{VICTIM}).

H3: Other related justice sensitivity (JS_{OTHER}) and self-concerned justice sensitivity (JS_{VICTIM}) will not differ among activists and service volunteers as suggested by Musick and Wilson (2008).

H4: Other related justice sensitivity (JS_{OTHER}) will moderate the effect of self-efficacy (SE) on the level of volunteering (average time spent in a month).

H5: Along with main study objectives, it is expected that higher age, income level, education level and married marital status will predict volunteering (as suggested by Auslander and Litwin (1988) and Menchik and Weisbrod (1987)) whereas gender is expected to have no significant relationship with volunteering status (volunteer or non-volunteer).

CHAPTER 2

METHOD

2.1 Participants

Final sample constituted 230 participants in total where 130 participants completed paper based survey and 100 participants completed the survey online. The overall sample was consisted of 145 female (63%) and 85 male (37%) participants.

Except two of them, all participants reported their age resulting in a mean of 25.8 ($SD=8.7$) with a range between 17 and 72. 151 participants were student (65.7%), 66 were employees (28.7%), 7 participants were retired (3%) and 6 participants were unemployed (2.6%). Of participants, 176 had either an undergraduate diploma or were students at undergraduate level (76.5%) and 35 had graduate diploma or were students at graduate level (15.2%). 119 participants (51.7%) reported personal monthly income (including allowances and scholarships) below 1000 TL, 40 participants (17.3%) reported personal monthly income between 1000-1999TL, 26 participants (11.3%) reported income between 2000-2999 TL, 31 participants (13.4%) reported between 3000-3999 TL and 7 participants (3%) reported a monthly income equal to or higher than 4000 TL. 7 participants did not report any monthly income information in the survey (3%). 31 participants were married (13.5%) and 199 were single (86.5%). With regard to the aim of the research, 109 participants (47.4%) were active volunteers where 31 of them were advocating volunteers (13.5%) and 78 of them were service volunteers (33.9%) and 121 were non-volunteers (52.6%). The detailed demographic structure of the volunteer and non-volunteer participants could be seen in Table 2.1.

Table 2.1***Demographic Characteristics of Volunteers and Non-volunteers***

		Volunteers (N=109)		Non-Volunteers (N=121)	
Demographic Variables		Freq.	Per.	Freq.	Per.
Gender					
	Male	35	32.1	50	41.3
	Female	74	67.9	71	58.7
Age					
	17-20	17	15.6	11	9.1
	21-25	45	41.4	86	78.9
	26-30	17	15.6	14	12.8
	31-35	9	8.2	5	4.5
	36-45	10	9.1	4	3.6
	46-55	7	6.4	-	-
	56-65	2	1.8	-	-
	66 or older	2	1.8	-	-
	Missing	-	-	1	.9
Occupation					
	Student	55	50.5	96	79.3
	Employed	42	38.5	24	19.8
	Retired	7	6.4	-	-
	Unemployed	5	4.6	1	0.8
Education Level					
	Elementary	0	0	1	0.8
	High School	10	9.2	1	0.8
	College	6	5.5	0	0
	Undergraduate	78	71.6	106	80.9
	Graduate	15	13.8	21	16
	Missing	-	-	2	1.5
Marital Status					
	Single	89	81.7	110	91
	Married	20	18.3	11	9
Income					
	Under 1000TL	48	47.1	71	58.7
	1000-1999TL	16	14.5	24	19.8
	2000-2999TL	21	19.2	5	4.1
	3000-3999TL	11	10.1	20	16.5
	4000TL or higher	6	5.5	1	0.8
	Missing	7	6.4	-	-

2.2 Instruments

In order to test the hypotheses regarding the main research question, participants were delivered 5 measures to complete in addition to the demographics survey. These measures were: Volunteer Functions Inventory (Clary et al., 1998), Justice Sensitivity Scale (Schmitt et al., 2010), Self-Efficacy Scale (Wang et al., 2010), Philanthropy Scale (Schuyt et al., 2004) and questions measuring volunteering. Except the questions measuring volunteering, all of the scales were in English and needed to be translated into Turkish. Translation was done by two different translators and then back translated into English by an independent translator. After deliberate consideration of the translations, the final scales were developed and then reviewed by a Turkish literature professor to examine the accuracy of the semantic and grammar in use.

Both online and paper-based versions of the survey package included the consent form as a mandatory field in the survey set (APPENDIX A).

2.2.1 Volunteering

Firstly, volunteers and non-volunteers were determined by a yes-no question asking whether the participant had been an active and regular volunteer for a non-governmental organization (NGO) (official membership was not required) during the last year. If the participant answered yes then 3 open ended questions were asked in order to expand the context of the volunteering activity. First question measured the average time being spent per month for volunteering, the second question asked the name of the NGO that the participant volunteered for, and the last question requested participant to state the types of activities and roles that s/he takes in the NGO while volunteering (APPENDIX F).

The average time was calculated in terms of hours and it determined the level of volunteering. As the number of hours increase the level of volunteering increases. The second and third questions were asked to determine the type of volunteering (service volunteering or advocating volunteering) done by the participant.

2.2.2 Volunteer Motivations

Volunteer motivations were measured using the Volunteer Functions Inventory (VFI) scale which was developed by Clary et al. (1998) with a functionalist approach by referring to the taxonomies of Katz (1960) and Smith et al. (1956). VFI is a 30-item, 7-point Likert type measure (1= not important at all to 7=very important) where higher scores indicated greater importance for that motivation. VFI encompasses 6 subscales each composed of 5 items. Every subscale indicates a different function that volunteering serves. These 6 functions are: value function (e.g., “I feel compassion toward people in need”); understanding function (e.g., “Volunteering allows me to gain a new perspective on things”), social function (e.g., “People I am close to want me to volunteer”), career function (e.g., “Volunteering can help me to get my foot in the door at a place where I would like to work”), protective function (e.g., “Doing volunteer work relieves me of some of the guilt over being more fortunate than others”), and enhancement function (e.g., “Volunteering increases my self-esteem”). The complete scale can be seen in appendices (APPENDIX C). However when the theoretical background, research objectives and scale items were considered, only 4 subscales were decided to be measured where enhancement and understanding function subscales were excluded.

In order to examine the factor structure of the scale, principle component analysis (PCA) was conducted with oblique rotation since Clary et al. (1998) mentioned correlations among the factors and employed the same type of rotation in their own scale development study. The initial PCA analyses for the VFI scale (20 items) revealed 4 factors having eigenvalues higher than 1, where Cattell’s scree plot test also provided support for 4 factors.

Only one item (item 11) was deleted due to close loadings in two factors .41 (career function) and .32 (protective function) where it supposed to belong to protective function. After item deletion, PCA with oblique rotation revealed 4 factors with eigenvalues 6.07 (32%), 2.99 (48%), 1.87 (58%), 1.15 (64%) referring to career, value, social and protective functions respectively. The inter-item

correlations ranged from .52 to .69 for career function, .21 to .49 for value function, .47 to .75 for social function and .32 to .54 for protective function. The reliability coefficients for each subscale were .89, .71, .89 and .74 respectively. The factor loadings for each function could be seen in Table 2.2.

Table 2.2

Factor Structure of Volunteer Functions Inventory (Career, Value, Social and Protective Functions)

	1	2	3	4
Factor 1 (Career Function)				
Eigenvalue=6.07; explained variance:32%;				
$\alpha=.89$				
15. Gönüllülük yapmanın farklı kariyer olanaklarını keşfetme imkan tanınması	.82			
10.Gönüllülük yaparak işime veya kariyerime yardımcı olabilecek yeni bağlantılar kurabilmem	.81			
1.Gönüllülük yapmanın, iş hayatında çalışmak istediğim kuruma girmem için fırsat yakalamamda yardımcı olması	.79			
21.Gönüllülük yapmanın seçtiğim meslekte başarılı olmama yardımcı olacak olması	.79			
28. Gönüllülük deneyiminin öz geçmişimde iyi gözükecek olması	.76			
Factor 2 (Value Function)				
Eigenvalue=2.99; explained variance:16%;				
$\alpha= .71$				
22. Önemli olduğuna inandığım bir amaç uğruna bir şeyler yapabilir olmam		.83		
19.Başkalarına yardım etmenin önemli olduğuna inanıyor olmam		.75		
16.Yardıma ihtiyacı olan insanlara karşı şefkat duyuyorum olmam		.66		
3. Benden daha az şanslı olanlar için kaygılanıyorum olmam		.56		
8. Özellikle gönüllü hizmette bulunduğum topluluk için gerçekten endişeleniyorum olmam		.53		-.33

Table 2.2 (continued)

Factor 3 (Social Function)	
Eigenvalue=1.87; explained variance:10%;	
$\alpha = .89$	
17. Yakın olduğum insanların toplum hizmetine fazlasıyla önem vermesi	-.88
4. Yakın olduğum insanların gönüllülük yapmamı arzu etmesi	-.84
6. Tanıdığım insanların toplum hizmetiyle ilgileniyor olması	-.83
23. Gönüllülüğün, çok yakından tanıdığım insanlar için önemli bir uğraş olması	-.78
2. Arkadaşlarımla gönüllülük yapması	-.73
Factor 4 (Protective Function)	
Eigenvalue= 1.15; explained variance: 6%;	
$\alpha = .74$	
7. Ne kadar kötü hissedersen hissedeyim gönüllülük yapmanın sıkıntılarımla unutmama yardımcı olması	-.74
9. Gönüllülük sayesinde daha az yalnız hissediyor olmam	-.71
24. Gönüllülük yapmanın kendi sorunlarımdan kaçmak için iyi bir yol olması	-.66
20. Gönüllülük yapmanın kişisel sorunlarımla çözmemde yardımcı olması	-.57

2.2.3 Justice Dispositions

Justice dispositions were measured using the Justice Sensitivity (JS) Inventory. The scale was first developed by Schmitt, Maes and Schmal (1995) and improved for the first time by Schmitt and his colleagues Gollwitzer, Maes, and Arbach (2005), and second time by Schmitt and his colleagues Gollwitzer, Maes, & Baumert (2010) with addition of a new perspective (the perpetrator perspective) to the inventory. The latest version of the inventory consists of four subdimensions measuring different perspectives of justice sensitivity which are; victim sensitivity (e.g., “It makes me angry when others receive a reward that I have earned.”);

observer sensitivity (e.g., “It disturbs me when someone receives fewer opportunities to develop his/her skills than others”); beneficiary sensitivity (e.g., “It takes me a long time to forget when others have to fix my carelessness”) and perpetrator sensitivity (e.g., “I feel guilty when I enrich myself at the cost of others”). Each sensitivity scale consisted 10 items with a 7-point Likert measure (1=strongly disagree to 7= strongly agree). Overall scores for each dimension were obtained by taking the arithmetic means of 10 items under each subscale (APPENDIX B). There were no reverse items in none of the subscales and higher scores meant higher sensitivity regarding the dimension.

In the present study the scores of observer sensitivity and beneficiary sensitivity dimensions were combined to obtain the measure for “others related” justice sensitivity (JS_{OTHERS}) as done by Lotz et al. (2011) and Fethenhauer et al. (2004). Victim sensitivity score was used as the “self-related” justice sensitivity (JS_{VICTIM}). Due to inadequate empiric support and the ambiguity in theoretical relevance, the perpetrator dimension was not included in the study.

Considering these issues and the theoretical background, PCA with varimax rotation was conducted for 3 fixed factors. The results matched with the original proposed scale where each ten item loaded for one factor. Eigenvalues were 5.50 (18%), 4.62 (34%), 4.28 (48%) for factors referring to beneficiary, observer and victim sensitivity respectively as seen in Table 2.3. The inter-item correlations for each factor ranged from .17 to .68 for beneficiary, .23 to .61 for observer and from .17 to .66 for victim measures. After the composite score was computed for the other related justice sensitivity measure (JS_{OTHER}) the reliability coefficients (Cronbach’s alpha) for the two scales - JS_{OTHER} and JS_{VICTIM} - were .90 and .85 respectively.

Table 2.3***Factor Structure of Justice Sensitivity Scale (Beneficiary, Observer, Victim)***

	1	2	3
Factor 1 (Beneficiary Sensitivity)			
Eigenvalue=5.50; explained variance:18% ; $\alpha=.89$			
26. Haksız yere başkalarına göre daha iyi durumda olduğumda suçluluk duyarım	.79		
28. Bana, nedensiz yere başkalarından daha iyi davranılması beni uzun süre düşündürür	.77		
29. Başkalarında eleştirilen konuların bende hoş görülmesinden rahatsızlık duyarım	.75		
25. Becerilerimi geliştirmek için bana başkalarından daha fazla imkan sunulması beni huzursuz eder	.75		
27. Başkalarının çok çalışarak elde ettikleri şeylere kolayca sahip olmam beni huzursuz eder	.75		
22. Başkasının hak ettiği övgüyü/takdiri ben aldığım zaman vicdanen rahatsızlık duyarım	.70		
21. Gerçekte başkasının hakkı olan bir şeye sahip olmam beni rahatsız eder	.65		
24. Başkalarının, benim ihmallerimi telafi etmek zorunda kalmasını uzun süre aklımdan çıkartamam	.64		
30. Bana başkalarından daha iyi davranıldığında suçluluk hissedirim	.62		
23. Tek taraflı olarak başkalarından çıkar sağlamayı kolay kolay kabullenemem	.56		
Factor 2 (Observer Sensitivity)			
Eigenvalue=4.62; explained variance:15%; $\alpha=.86$			
15. Bir kişinin becerilerini geliştirmek için diğerlerine göre daha az olanağa sahip olması beni üzer		.77	
16. Bir kişinin haksız yere başkalarından daha kötü durumda olmasına öfkelenirim		.73	
17. Bir kişinin, başkalarının kolayca elde ettiği şeylere sahip olabilmek için çok çalışmak zorunda olması beni rahatsız eder		.67	
19. Başkalarında göz yumulan şeyler için birisinin eleştirildiğini görmek beni üzer		.65	
18. Bir kişiye nedensiz yere başkalarından daha iyi davranılması uzun süre aklıma kurcalar		.59	

Table 2.3 (continued)

20. Bir kişinin başkalarına göre daha kötü muamele görmesi beni sinirlendirir		.59
14. Bir kişi, başkalarının dikkatsizliklerini telafi etmek zorunda kaldığında bunu unutmam uzun zaman alır		.58
12. Bir kişi hak ettiği övgüyü/takdiri almazsa bu beni üzer	.35	.55
13. Bir kişinin tek taraflı olarak başkalarından faydalanmasına tahammül edemem		.53
11. Bir kişinin aslında kendi hakkı olan bir şeyi elde edememesi beni rahatsız eder	.38	.45
Factor 3 (Victim Sensitivity)		
Eigenvalue=4.28; explained variance:14 %; α= .85		
2. Benim hak ettiğim övgüyü/takdiri başkalarının alması beni sinirlendirir		.78
1. Aslında benim hakkım olan bir şeyi başkalarının elde etmesi beni rahatsız eder		.69
10. Başkalarına göre bana daha kötü davranılması beni sinirlendirir		.67
9. Başkaları için görmezden gelinen konularda benim eleştirilmem canımı sıkır		.67
3. Başkalarının benden tek taraflı faydalanmasına kolay kolay katlanamam		.64
8. Başkalarına nedensiz yere benden daha iyi davranılması uzun süre aklımı kurcalar		.63
6. Başkalarının hak etmediği halde benden daha iyi durumda olması beni öfkelenendirir		.61
4. Başkalarının ihmallerini telafi etmek zorunda kaldığımda bunu uzun süre unutamam	.34	.57
7. Başkalarının kolayca elde ettiği şeyler için çok çalışmam gerektiğinde bu durum beni rahatsız eder	.38	.54
5. Becerilerimi geliştirmek için diğerlerine göre daha az olanağımın olması beni üzer	.32	.46

2.2.4 Self-Efficacy

Participants' perceived self-efficacy for volunteering was measured with a three-item scale which was developed by Wang et al. (2011) with the intention of measuring self-efficacy regarding social sector volunteering in China. The scale items (e.g., "I could overcome daily obstacles and challenges in the volunteer activity") are rated using a 7-point Likert type measure: "1=totally disagree" to "7=totally agree". Higher scores meant higher self-efficacy for volunteering (APPENDIX D).

For the factor structure, PCA was conducted and the results revealed only one factor with the eigenvalue of 2.34 explaining 78% of total variance which corresponds to the theoretical background. The inter-item correlations ranged from .60 to .74. The reliability coefficient for the self-efficacy measure was .86 where the founding authors reported a coefficient of .82 (Wang et al., 2010).

2.2.5 Social Responsibility

Social responsibility was measured by Philanthropy Scale (PS) developed by Schuyt, Smit, and Bekkers (2004). According to the researchers PS intend to measure "the attitude of personal responsibility to the public good, more specifically, to the social and ecological functions of society" (Schuyt et al., 2004). In fact the scale includes 7 items in which 3 factors exist: items 1 and 2 measure the integrational solidarity (e.g., "We have to leave this world a better place for the next generation"); item 3 measures decline of solidarity in society (e.g., "Society is in danger because people are less concerned about each other nowadays") and items 4 to 7 measure personal responsibility for other's well-being (e.g., "The world needs responsible citizens"). However, authors do not divide the scale into these three factors; instead, they argue that these three components constitute the basis of social responsibility (Schuyt et al., 2004). For this reason, an overall score represents the social responsibility grade for the participant (items 2, 5 and 7 were reverse coded). The scoring was done using a 7-point Likert type measure

(1=totally disagree to 7=totally agree) where higher scores indicated a greater sense of social responsibility (APPENDIX E).

The initial principle component analysis for all 7 items revealed 2 factors with eigenvalues 2.16 (31%) and 1.29 (49%) where item 2(reverse coded) and item 6 loaded to two factors at the same time with close ranges. In addition to this, reliability analyses for the 7 items revealed a considerably low alpha coefficient (.43) which actually was somehow parallel with the findings (Cronbach α = .55) of the founding authors (Schuyt et al., 2004). Due to this reason, deliberate revisions were made to reach a more reliable scale by deleting items under the light of “alpha coefficients if item deleted” and item-total correlations. As a result 4 items were removed from the scale ending up with 3 items with a reliability coefficient of .62. PCA analysis for the final 3 items revealed only one factor with eigenvalue 1.80 explaining 60% of variance. The remaining 3 items were: item 1 (“We have to leave this world a better place for the next generation”), item 3 (“Society is in danger because people are less concerned about each other nowadays”) and item 4 (“The world needs responsible citizens”).

2.3 Procedure

Prior to data collection, institutional approval of METU Human Subjects Ethics Committee (HSEC) was taken for conducting the study (see Appendix H). After the ethical permission from the Committee, data collection started. As required by the objective of the study, research sample needed to contain 2 main groups: volunteers and non-volunteers. And the volunteer group also needed to encompass two distinct types of volunteers which were service volunteers and advocating volunteers (activists in this case). For these reasons, convenience sampling technique was used to reach the sample.

Firstly, the paper based questionnaire set was distributed in Ankara University Dentistry Faculty and Gazi University Faculty of Arts. Students and working adults participated in the survey and students received extra course credits in both universities. Announcements for the research were done in the classrooms and the

survey package was distributed by the researcher. Completion of the survey took about 20 minutes for both online and paper based types.

Although there were some volunteers among the participants from both universities, still the volunteer number was not enough for the statistical comparison between volunteers and non-volunteers. For this reason, a more direct way was preferred to reach volunteers, which was internet. So, the same questionnaire package was transferred into electronic environment through the online data collecting program Qualtrics software (Version 7.2015) and distributed via internet. The online link of the survey with a short cover letter was delivered to the volunteers (or activists) of the selected NGOs by their own officers through their official communication network. Deciding on which NGOs to collect data from went through the process of reviewing missions, visions and possible voluntary activities of many NGOs in Turkey. As a result, four NGOs were chosen to collect direct data from and these were Amnesty International Turkey, Greenpeace Turkey, Türkiye Eğitim Gönüllüleri Vakfı (TEGV) and Toplum Gönüllüleri Vakfı (TOG). First two NGOs (Amnesty International Turkey, and Greenpeace Turkey) were chosen since their main voluntary activities fit in the advocating type of volunteering such as organizing campaigns and petitions for the ones who are illegally taken under custody or hanging huge banners on buildings to protest nuclear energy plants. Furthermore, volunteers of these two organizations are keen on calling themselves activists in particular. Whereas the other two NGOs (TEGV and TOG), mostly focused on service providing to the ones in need, especially for proper education.

CHAPTER 3

RESULTS

Before conducting major analysis for the research, data was screened for the accuracy of entry, missing values, and the assumptions of multivariate analysis. First of all, missing value ratio for any of the variables except Volunteering Level did not exceed 5% and revealed no significant pattern therefore the missing values were replaced with mean substitution. Besides the demographic missing values, there were 11 missing values for Volunteering Level (average hour spent volunteering per month). Since volunteering hours varied greatly, list wise exclusion was preferred instead of mean substitution or other methods during the relevant statistical analysis. In addition to this, a log10 transformation was done for volunteering level variable.

In the following sections, first descriptive statistics for the major study variables will be provided. Then correlations among study variables will be presented. After providing an overview of the data, results of variance and regression analyses regarding the research questions will be demonstrated.

3.1 Descriptive Statistics on Major Variables

Initially, when volunteer functions were taken into consideration as a whole, the results revealed that value function had the highest mean score ($M = 6.08$, $SD = .70$) followed by protective function ($M = 5.04$, $SD = 1.18$), social function ($M = 4.79$, $SD = 1.44$) and career function ($M = 4.62$, $SD = 1.52$). So for the current sample, it can be concluded that the most important function of volunteering was to express one's values and altruistic concerns for others, which is also assumed as the only *other related motive* in the scale where the *self-related motives*

(protective, social and career functions) had relatively lower mean scores. Especially the finding which revealed the lowest mean scores for career function ($M= 4.62$, $SD = 1.52$) indicated utilitarian concerns to be the least important among other functions which is in line with prior research findings.

When justice sensitivity measures were examined, the results showed that participants had moderately high levels of justice sensitivity in general. However when two types of justice sensitivity were compared, other related justice sensitivity ($M= 5.46$, $SD = .80$) had higher mean scores than self-related justice sensitivity ($M= 4.91$, $SD = 1.12$). This might indicate that participants were more sensitive to injustices towards others than the injustices towards themselves. Overall sample could be assumed as a group with high sense of social responsibility since the social responsibility ($M= 6.51$, $SD = .62$) mean scores were very high for a 7 point scale. Self-efficacy ($M= 5.95$, $SD = .94$) beliefs for volunteering were also considered high for the overall sample indicating that participants believed that they can volunteer and handle the difficulties regarding volunteering.

For the comparison of gender differences on major variables (volunteer functions, justice sensitivity, social responsibility and self-efficacy) independent-samples T test was used. The results revealed that gender differences were significant only on two variables; value function ($t(230) = 4.43$, $p < .001$) and protective function ($t(230) = 2.74$, $p < .01$). Volunteering served value function significantly more for females ($M= 6.24$, $SD = .58$) when compared to males ($M= 5.80$, $SD = .80$) and protective function seemed to be more critical for females ($M= 5.20$, $SD = 1.12$) than males ($M= 4.77$, $SD = 1.25$) for volunteering.

Table 3.1***Gender Differences on Major Variables***

Variables	Overall (N=230)		Male (N=85)		Female (N=145)		t(230)
	Mean	SD	Mean	SD	Mean	SD	
Career function	4.62	1.52	4.71	1.50	4.57	1.54	-.66
Value function	6.08	.70	5.80	.80	6.24	.58	4.43*
Social function	4.79	1.44	4.94	1.33	4.71	1.51	-1.19
Protective function	5.04	1.18	4.77	1.25	5.20	1.12	2.74**
Justice sensitivity- victim	4.91	1.12	4.89	1.05	4.93	1.16	.28
Justice sensitivity- other	5.46	.80	5.39	.89	5.50	.75	.98
Social Responsibility	6.51	.62	6.44	.63	6.55	.61	1.33
Self-efficacy	5.95	.94	5.87	1.05	5.99	.87	.89

* $p < .001$, ** $p < .01$

3.2 Correlations among Major Variables

Pearson two-tailed correlations were computed for the purpose of revealing the relation between study variables. As seen in Table 3.2, among the demographic variables, marital status is negatively correlated with age ($r = -.61, p < .01$) which indicated that as age increases, it is more likely that marital status changes from single to married. There was also a positive correlation between age and monthly income ($r = .57, p < .01$) indicating that as age increased, monthly income also increased for the participants. On the other hand there was a significant correlation between monthly income and marital status ($r = -.54, p < .01$) which suggested that married people tend to have higher incomes.

Besides demographic variables when the study variables were taken into account, first of all among volunteering functions, career function was negatively correlated with age ($r = -.28, p < .01$) and monthly income ($r = -.31, p < .01$) which indicated that as the age and monthly income increased, the career function became less important for the participants. In addition to this, there was a positive correlation

between career function and marital status ($r = .16, p < .05$) which indicated that single people tended to have higher career function scores. Value function was negatively correlated with gender ($r = -.30, p < .01$) implying that women tended to have higher scores for value function. This finding was also in line with the prior findings of independent-samples t-test for comparing gender differences on major study variables. Furthermore, value function was negatively correlated with career function ($r = -.15, p < .05$) which indicated that as participants valued the altruistic concerns more, the less they gave importance to career focused motives. Social function, which volunteering assumed to serve the motivation to be socially accepted and to have good relations with others, correlated positively with career function ($r = .47, p < .01$). Protective function, which serves the ego defense motivation, correlated positively with all three functions (career ($r = .47, p < .01$), value ($r = .20, p < .01$) and social ($r = .45, p < .01$) although had relatively lower correlation with value function when compared to other two functions. In addition to this, gender ($r = -.18, p < .01$), age ($r = -.20, p < .01$) and monthly income ($r = -.24, p < .01$) correlated negatively with protective function denoting that as age and monthly income increased, motivations to protect ego became less important for volunteering. The negative correlation between gender and protective function is in line with the previous t-test analysis revealing that protective function that volunteering serves was more critical for women than men for volunteering.

Self-concerned justice sensitivity (JS_{VICTIM}) was positively correlated with all of the four volunteering functions (career ($r = .22, p < .01$), value ($r = .14, p < .05$), social ($r = .16, p < .05$) and protective ($r = .19, p < .01$)) although revealing a higher and more significant association with career and protective functions which are also regarded as self-concerned. Other related justice sensitivity (JS_{OTHER}) was positively correlated with self-concerned justice sensitivity (JS_{VICTIM}) ($r = .31, p < .01$) indicating that as participants' other related justice sensitivity scores increased, their self-concerned justice sensitivity also increased (or vice versa). This finding is in line with the literature suggesting that justice sensitivity is more of a general, trait like concept. Moreover, JS_{OTHER} was positively correlated with

value function ($r = .32, p < .01$) again providing support for previous research results which suggested a positive relation between justice dispositions and value function (e.g., Jiranek et al., 2013). Regarding the demographic variables, JS_{OTHER} was positively correlated with age ($r = .20, p < .01$) and monthly income ($r = .16, p < .05$) denoting that as age and monthly income increased, participants tended to become more justice sensitive for others.

Social responsibility was positively correlated with value function ($r = .31, p < .01$) and others concerned justice sensitivity ($r = .16, p < .05$). Self-efficacy for volunteering was positively correlated with value function ($r = .26, p < .01$), social responsibility ($r = .23, p < .01$), and others concerned justice sensitivity ($r = .30, p < .01$). Age ($r = .18, p < .01$) was positively correlated with self-efficacy whereas marital status ($r = -.20, p < .01$) had a negative association. These findings indicated that as the participants' age increased, the feelings of efficaciousness to volunteer increased and married participants tended to have higher self-efficacy for volunteering.

Volunteer participation (being a volunteer or not) was negatively correlated with age ($r = -.29, p < .01$) and positively correlated with marital status ($r = .14, p < .05$). (coding for the variables can be seen in Table 3.2). This relation indicated that as age increased, the volunteer participation also increased and married people tended to become volunteer more than single participants. When the associations between volunteering and other major study variables were analyzed, the correlation results revealed almost exactly the expected outcomes. To start with, volunteering was negatively correlated with value function ($r = -.17, p < .05$), others concerned justice sensitivity ($r = -.21, p < .01$) and self-efficacy to volunteer ($r = -.46, p < .01$). These findings indicated that volunteering was related to the feelings of justice sensitivity towards others, believing in oneself to be able to volunteer and the importance of expressing one's altruistic concerns for others while volunteering. The positive correlation was unexpected between social function and volunteering ($r = .23, p < .01$) which implied that volunteers had lower social function scores. This will be discussed in the following discussion

chapter. Other than volunteering variable, the amount of time for volunteering per month (volunteering level) only positively correlated with gender ($r = .20, p < .05$) denoting higher amounts of time spent volunteering by male participants. However no other correlations were found between volunteering level and justice sensitivity, social responsibility or self-efficacy. Regarding the current sample, increasing age ($r = .22, p < .05$) and activism were associated to each other, and men tended to be involved in activist type of volunteering more than women ($r = -.21, p < .05$). Also the education level ($r = -.30, p < .01$) was correlated with the type of volunteering indicating that participants with higher level of education tended to report service volunteering more. Besides these demographic relations, social ($r = -.22, p < .05$) and protective ($r = -.23, p < .05$) functions had negative correlations with volunteering type indicating that activists tended to give less importance to social and protective functions of volunteering than service volunteers.

Table 3.2

Correlations among Study Variables

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1. Sex	-															
2. Age	.05	-														
3. Marital Status	-.09	-.61**	-													
4. Education Level	.09	-.04	.03	-												
5. Monthly Income	.05	.57**	-.54**	-.02	-											
6. Career Function	.04	-.28**	.16*	.04	-.31**	-										
7. Value Function	-.30**	.05	-.08	-.05	.12	-.15*	-									
8. Social Function	.08	-.05	-.001	.04	-.08	.47**	.01	-								
9. Protective Function	-.18**	-.20*	.10	.03	-.24**	.47**	.20**	.45**	-							
10. Justice Sensitivity-victim	-.02	-.02	.05	-.01	.03	.22**	.14*	.16*	.19**	-						
11. Justice Sensitivity-other	-.07	.20**	-.12	.01	.16*	-.06	.32**	-.001	.02	.31**	-					
12. Social Responsibility	-.09	-.05	-.05	-.02	.003	-.05	.31**	-.02	.12	.09	.16*	-				
13. Self-efficacy	-.06	.18**	-.20**	.05	.10	-.06	.26**	-.05	.09	.02	.30**	.23**	-			
14. Volunteering	.10	-.29**	.14*	.07	-.12	.09	-.17*	.23**	-.05	.05	-.21**	-.10	-.46**	-		
15. Volunteering Level	.20*	.14	-.15	-.03	-.04	-.04	-.02	-.05	-.01	-.001	.06	-.003	.20	C	-	
16. Volunteering Type	.22*	.21*	-.17	-.30**	.18	-.17	-.02	-.22*	-.23*	.16	-.02	-.03	-.03	C	-.02	-

Note. $N = 230$. Sex was coded as 1=female and 2=male. Marital Status was coded as 1=married and 2=single. Education

Level was coded as 1=elementary school, 2=high school, 3=college, 4=undergraduate and 5=graduate/doctorate. Volunteering status was coded as 1=volunteer and 2=non-volunteer. Volunteering type was coded as 1=service volunteers, 2=activists.

** . Correlation is significant at the 0.01 level (2-tailed)

* . Correlation is significant at the 0.05 level (2-tailed)

c. Cannot be computed because at least one of the variables is constant.

3.3 Variance Analyses between Justice Sensitivity, Gender, Volunteering Status and Volunteering Types

A two-way between subjects multivariate analysis of variance (MANOVA) was conducted to test the second hypothesis (H2) questioning the mean differences between others concerned justice sensitivity (JS_{OTHER}) and self-concerned justice sensitivity (JS_{VICTIM}) depending on volunteering status (volunteer or non-volunteer) and gender (male or female). A non-significant Box's M value of 10.02 ($F(9, 198479) = 1.09, p = .36$) satisfied the normal distribution of the data. A statistically significant MANOVA result was obtained for the main effect of volunteer participation with Wilks' Lambda = .92, $F(2, 225) = 9.73, p < .001$ where partial $\eta^2 = .08$ indicated that volunteer participation explained 8% of the variance in the model. Whereas gender found to have non-significant MANOVA effect on canonically derived dependent variables. In addition to the main effect of volunteer participation, a significant interaction effect was revealed for gender and volunteering with a Wilks' Lambda = .95, $F(2, 225) = 5.51, p < .01$ and low effect size explaining 5% of variance (partial $\eta^2 = .05$).

When the tests of between subjects were examined for two different justice sensitivity types (dependent variables), the results revealed that the main effect of volunteer participation had a significant impact only on JS_{OTHER} ($F(1, 226) = 15.36, p < .001$). For the interaction effect of gender and volunteer participation, the results were same where the interaction had a significant impact only on JS_{OTHER} ($F(1, 226) = 10.70, p < .01$) where none of the dependent variables had any effect on JS_{VICTIM} . So ANOVAs were conducted only for JS_{OTHER} dependent variable.

Before conducting a series of analysis of variance (ANOVA) to deliberate the previous MANOVA results, homogeneity of variance assumption was tested and clearly satisfied it with a non-significant result of Levene's F test ($p > .05$). After the homogeneity of variance assumption was met, the follow-up ANOVAs were conducted for the main effect of volunteer participation and the interaction effect of volunteer participation and gender.

The ANOVA results revealed that participants had significantly different mean scores for JS_{OTHER} in two different volunteering status groups where the volunteer participants scored on JS_{OTHER} significantly higher than non-volunteers ($F(1, 226) = 15.36, p < .001, \text{partial } \eta^2 = .06$). As well as the main effect of volunteer participation, the significant interaction of volunteering and gender on JS_{OTHER} revealed that for men, being a volunteer led to significantly higher scores on JS_{OTHER} when compared to being a non-volunteer ($F(1, 226) = 10.27, p < .001$) however for women, volunteer participation had no effect on JS_{OTHER} scores ($F(1, 226) = .29, p = .59$) as seen in Figure 3.1.

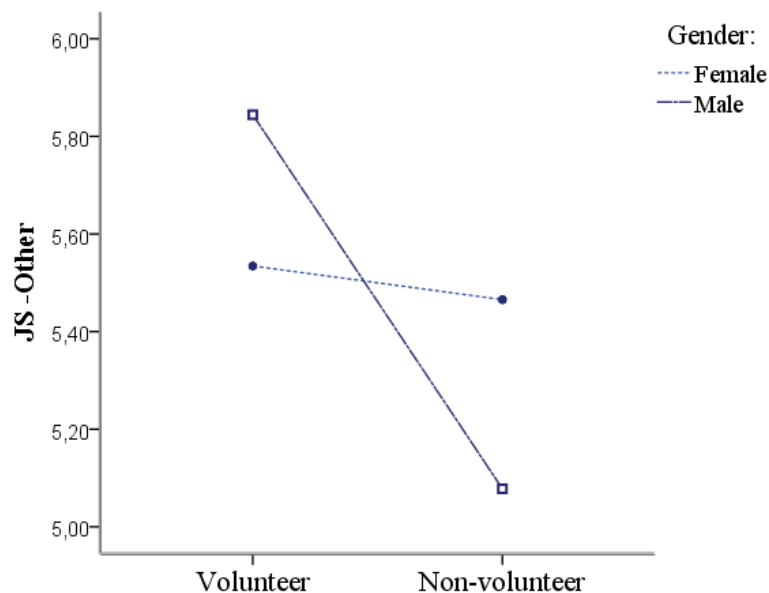


Figure 3.1 *The Interaction Effect of Gender and Volunteering Status on Other Related Justice Sensitivity Based on Estimated Marginal Means of JS_{OTHER}*

Besides this analysis, another one way MANOVA was conducted to test the relation between volunteering types (activist or service volunteers) and justice sensitivities (JS_{VICTIM} and JS_{OTHER}). A non-significant Box's M value of 10.02 ($F(3, 61081) = .15, NS$) indicated that the data was normally distributed. As expected, there was a non-significant MANOVA effect for volunteering type on justice sensitivity which indicated that the justice sensitivity did not show any

significant difference between activists and service volunteers as hypothesized before.

3.4 Regression Analyses

Before conducting the relevant regression analyses regarding the major variables, demographic variables were tested first. For this reason, age, gender, marital status, monthly income, and education level were analyzed to see whether these demographic variables had any predictive role for volunteer participation. Since volunteer participation (being a volunteer or not) was a categorical (binary) dependent variable, logistic regression method was employed. Therefore the demographic variables (5 determinants: age, gender, marital status, monthly income and education level) were entered into the logistic regression model in a single step and dependent variable was set to volunteer participation. First of all, regarding the model fit, the Hosmer and Lemeshow test was non-significant ($\chi^2 (8) = 9.49, p = .30$) indicating a good fit for the model. In addition to this, the model's overall success rate at predicting the cases right was 71.5%. The *Nagelkerke's R²* was .23. Also, the Omnibus Tests of Model Coefficients reported a significant effect of the combined determinants on predicting volunteer participation ($\chi^2 (5) = 42.06, p < .001$).

As seen in Table 3.3, only age and education level had significant unique contributions to prediction of volunteer participation with significant Wald Chi-Square statistics ($\chi^2 (1, 221) = 9.87, p < .01$ and $\chi^2 (1, 221) = 11.24, p < .01$ respectively). This finding indicated that age predicted volunteering positively where a one unit increase in age would increase the likelihood of becoming volunteer for .87 times with a 95% confidence interval of [.79, .95] whereas education predicted volunteering participation negatively since a one unit increase in education level would increase the likelihood of being a non-volunteer by 3.78 times with a 95% confidence interval of [1.74, 8.22].

Table 3.3***Logistic Regression Predicting Volunteer Participation From Demographic Variables***

Predictor	<i>B</i>	Wald χ^2	<i>p</i>	Odds Ratio
Marital Status	-.58	.72	.40	.56
Gender	.60	3.55	.06	1.81
Age	-.14	9.87	< .01	.87
Education Level	1.33	11.24	< .01	3.78
Monthly Income	.00	.56	.45	1.00

After examining the relationship between demographic variables and volunteering, JS_{OTHER} predictor along with other major variables were analyzed through logistic regression in order to see the relationship with volunteering status (volunteer or non-volunteer). First of all, only JS_{OTHER} was entered in the analysis as the predictor for volunteer participation. The results revealed that JS_{OTHER} was a significant predictor for being a volunteer with significant Wald Chi-Square statistics ($\chi^2(1, 230) = 9.20, p < .01$) where the model fit was also maintained with non-significant Hosmer and Lemeshow test ($\chi^2(8) = 3.94, p = .86$) and a significant Omnibus Test result ($\chi^2(1) = 9.92, p < .01$). However, in order to test the sole predictability of volunteer participation from JS_{OTHER}, additional logistic regression analyses were conducted to control the possible effects of other independent variables (volunteer functions, demographic variables, social responsibility and self-efficacy). Therefore a hierarchical logistic regression was held in 6 stages. At first stage, demographic variables (age, and education level) were entered as the predictors for volunteer participation. Volunteer functions (career, social, protective and value) were entered in the second stage. Then social responsibility was entered at stage three and self-efficacy at stage four. At fifth stage, JS_{VICTIM} was entered and at final stage our main variable- JS_{OTHER}- was entered in the analysis.

As seen in Table 3.4 the hierarchical logistic regression analysis revealed that at first stage age and education level predicted volunteering significantly with Wald

Chi-Square statistics ($\chi^2 (1, 228) = 16.90, p < .01$ and $\chi^2 (1,228) = 12.06, p < .01$ respectively) where the Omnibus Tests of Model Coefficients reported a significant effect of the combined determinants on predicting volunteer participation ($\chi^2 (2) = 40.67, p < .001$). After adding volunteer functions in the second stage, the inclusion of the new variables had significant effect on predicting volunteering with significant Omnibus Test results ($\chi^2 (4) = 31.40, p < .001$). At this second stage besides age and education level, social function and protective function were also significant predictors for volunteering with meaningful Wald Chi-Square statistics ($\chi^2 (1, 228) = 19.14, p < .01$ and $\chi^2 (1,228) = 6.13, p < .05$ respectively). However including the social responsibility variable in third step did not make any significant contribution to the model with a non-significant Wald Chi-Square statistic. On the other hand, adding self-efficacy variable at the fourth stage made significant contributions to the model while predicting volunteering with meaningful Omnibus Test results ($\chi^2 (1) = 39.57, p < .001$) where the Wald Chi-Square statistic were $\chi^2 (1,228) = 26.42, p < .01$. Including JS_{VICTIM} did not make any meaningful contributions to the model with non-significant Omnibus Test and Wald Chi-Square statistics, however in addition to the previous significant predictors (age, gender, social function, protective function and self-efficacy) also the career function became a significant predictor with Wald Chi-Square statistics ($\chi^2 (1,228) = 3.91, p < .05$). For the final stage, after controlling for all of the possible variables that might relate to volunteer participation, adding the main independent variable which was JS_{OTHER} did not make any significant contributions to the model for predicting volunteer participation due to a non-significant Wald Chi-Square and Omnibus Test statistics. So the first hypothesis could not find any statistical support.

Table 3.4

***Summary of Hierarchical Logistic Regression Analysis for Predicting
Volunteering***

Predictor	<i>B</i>	Wald χ^2	<i>p</i>	Odds Ratio	χ^2	<i>df</i>	<i>p</i>
Step 1					40.67	2	<.001
Age	-.14	16.90	<.01	.87			
Education Level	1.20	12.06	<.01	3.31			
Step 2					31.40	4	<.001
Age	-.17	18.35	<.01	.85			
Education Level	1.15	9.93	<.01	3.15			
Career Func.	-.20	2.23	.14	.82			
Value Func.	-.46	3.47	.06	.63			
Social Func.	.65	19.14	<.01	1.91			
Protective Func.	-.44	6.13	<.05	.65			
Step 3					.30	1	.58
Age	-.17	18.40	<.01	.85			
Education Level	1.14	9.64	<.01	3.12			
Career Func.	-.21	2.29	.13	.81			
Value Func.	-.43	2.83	.09	.65			
Social Func.	.65	18.82	<.01	1.91			
Protective Func.	-.43	5.74	<.05	.65			
Social Resp.	-.15	.30	.58	.86			
Step 4					39.57	1	<.001
Age	-.15	12.93	<.01	.86			
Education Level	1.19	7.99	<.01	3.30			
Career Func.	-.26	2.99	.08	.77			
Value Func.	-.20	.54	.46	.82			
Social Func.	.70	18.87	<.01	2.02			
Protective Func.	-.43	4.35	<.05	.65			
Social Resp.	.26	.67	.41	1.30			
Self-Efficacy	-1.51	26.42	<.01	.22			
Step 5					2.02	1	.16
Age	-.15	13.22	<.01	.86			
Education Level	1.21	7.92	<.01	3.34			
Career Func.	-.31	3.91	<.05	.73			
Value Func.	-.29	.99	.32	.75			
Social Func.	.71	19.13	<.01	2.04			
Protective Func.	-.43	4.33	<.05	.65			

Table 3.4 (continued)

Social Resp.	.27	.70	.40	1.31			
Self-Efficacy	-1.54	26.74	<.01	.21			
JS _{VICTIM}	.24	1.99	.16	1.27			
Step 6					.13	1	.72
Age	-.15	12.66	<.01	.86			
Education Level	1.20	7.74	<.01	3.31			
Career Func.	-.32	3.96	<.05	.73			
Value Func.	-.27	.86	.35	.76			
Social Func.	.71	19.14	<.01	2.04			
Protective Func.	-.43	4.36	<.05	.65			
Social Resp.	.28	.75	.39	1.33			
Self-Efficacy	-1.52	25.36	<.01	.22			
JS _{VICTIM}	.26	2.11	.15	1.29			
JS _{OTHER}	-.09	.13	.72	.91			

Besides the above mentioned logistic regression analysis, in order to test the hypothesis (H4) proposing that JS_{OTHER} moderates the relation between self-efficacy and volunteering level, a linear multiple regression analysis was conducted. The results revealed that although the first model was significant where JS_{OTHER} and self-efficacy explained a significant variance for volunteering level together ($\Delta R^2 = .07$, $F(1, 95) = 3.58$, $p < .05$), the inclusion of the interaction of these two terms (JS_{OTHER} and self-efficacy) in the model did not explain any additional variance in volunteering level. So, one can conclude that JS_{OTHER} did not moderate the effect of self-efficacy on the amount of hours spent volunteering per month. Following this analysis, a stepwise regression analysis was conducted with the intention of determining the potential predictors for volunteering level. The independent variables were career function, value function, social function, protective function, JS_{VICTIM}, JS_{OTHER}, social responsibility and self-efficacy where the dependent variable was volunteering level. Similar to the prior regression analysis, SPSS provided a model only with self-efficacy measure significantly predicting the volunteering level ($R^2 = .07$, $F(1, 96) = 7.23$, $p < .01$).

CHAPTER 4

DISCUSSION

The main objective of the present study was to investigate the role of justice sensitivity in volunteering area and to see whether justice sensitivity had any effect on volunteer participation or not. In addition to this, since volunteering has not been a popular and frequently studied subject of social science researches especially in Turkish social psychology area, some accompanying variables related to volunteering, such as demographic variables, volunteer functions, social responsibility and self-efficacy, were also analyzed along with justice sensitivity in order to provide a broader and deepened perspective towards the social psychological antecedents lying behind volunteering behavior.

The main findings of this study revealed a significant difference between volunteers and non-volunteers for their JS_{OTHER} scores; however when JS_{OTHER} was tested solely for its predictive role for volunteer participation, the results showed an insignificant relationship. Details regarding this finding and other results considering hypotheses of the study will be discussed in the following sections.

First, the effects of demographic variables on volunteering participation, volunteering level and type of volunteering activities will be reviewed, and then justice sensitivity differences between volunteers and non-volunteers will be discussed along with gender impact. Also, the relationship between justice sensitivity and different types of volunteer activities will be commented. Moreover, the insignificant moderator role of justice sensitivity between self-efficacy and volunteering level and the insignificant prediction from sole JS_{OTHER}

variable for volunteer participation will be discussed deliberately. For the final section, the contributions of the study to literature and its implications will be presented and suggestions for future studies will be offered while pointing out the limitations of the study.

4.1 Predicting Volunteer Participation from Other Related Justice Sensitivity

The previous studies provided evidence about justice motives to be a significant and distinct predictor for volunteering behavior besides volunteering functions (e.g., Jiranek et al., 2013). Also the effect of self-efficacy was found to be critical in measuring volunteering intentions (Wang et al., 2010). In addition to these variables, social responsibility was considered to be related to both justice dispositions and volunteering in the studies done by Moschner (1998) and Gough et al. (1952). So, after reviewing the literature, in order to see the unique predictive role of the other related justice sensitivity for volunteer participation, the above mentioned variables (which are volunteer functions, social responsibility, self-efficacy and self-concerned justice sensitivity) along with demographic variables were controlled while conducting the logistic regression.

At the final stage of the hierarchical logistic regression, the main independent variable- JS_{OTHER} - was entered into the model and no significant contribution was made for predicting volunteer participation so the first hypothesis was not supported. This finding meant that participants' level of sensitivity towards injustices regarding others did not predict their volunteering status on its own. This was an unexpected result since volunteering could be considered as a different way of reacting to injustices towards others (or self) and an increase in participants' JS_{OTHER} scores would increase the likelihood of being a volunteer. Since this assumption was not met by the analysis, the other relevant predictors were examined.

The final model suggested that age, education level, career function, social function, protective function and self-efficacy were significant predictors for volunteering. The directions of the relationships revealed that an individual

increase in age, importance of career function, protective function and self-efficacy will predict an increase in the likelihood of being a volunteer whereas an increase in the education level and social function will predict an increase in the likelihood of being a non-volunteer. The reverse relationship between social function and volunteer participation can be interpreted as participants of the study tended to assume that people who volunteer should not do this for social concerns where s/he seeks acceptance from important ones or do this under the influence of close ones. So having low scores on social function will predict being a volunteer positively. This might have partial explanation in Turkish culture and values as well.

4.2 Mean Differences of Justice Sensitivities among Volunteering Statuses and Volunteering Types

Although the unique effect of JS_{OTHER} was not significant for predicting volunteering, the other way around was also tested to see whether volunteering had any effects on justice sensitivities. In order to analyze the mean differences of justice sensitivities (JS_{OTHER} and JS_{VICTIM}) between volunteers and non-volunteers, males and females and activists and service volunteers, first a two way MANOVA was conducted to test the effects of volunteer participation and gender differences on JS_{OTHER} and JS_{VICTIM} and then a one way MANOVA was held to analyze the effect of volunteering types on JS_{OTHER} and JS_{VICTIM} .

The first MANOVA results revealed a significant main effect of volunteer participation and a significant interaction effect of volunteer participation and gender on JS_{OTHER} , however no significant main or interaction effects were found on JS_{VICTIM} . The comparison of estimated marginal means indicated that volunteers had significantly higher scores for JS_{OTHER} when compared to non-volunteers which provides adequate support for the second hypothesis. The interaction effect revealed that volunteer females had lower levels of JS_{OTHER} when compared to volunteer males and non-volunteer females had higher levels of JS_{OTHER} when compared to non-volunteer males. However one important finding was that, JS_{OTHER} had drastic difference for males when their volunteer and non-

volunteer statuses were compared, whereas the slope change for female participants was very slight and insignificant. This might indicate that the level of other related justice sensitivity is more critical for males while determining their volunteer participation when compared to females. In addition to this, the insignificant effect of JS_{OTHER} on volunteer participation for females might also be explained by the possible other significant variables to be more important for females such as protective function and value function of volunteering. Due to this reason, the other concerned justice sensitivity All in all, this unique finding might unfold an alternative explanation to the previous ambiguous evidences for gender impact on volunteering.

The second MANOVA results revealed an insignificant effect of volunteering types (activist or service volunteer) on JS_{OTHER} and JS_{VICTIM} as expected. So the third hypothesis was supported. This result indicated that there was no meaningful difference between activists and service volunteers regarding their justice sensitivities which implied that volunteering types did not distinguish based on the differences in the level of JS_{OTHER} and JS_{VICTIM} of the volunteers. This insignificant difference was also suggested by Musick and Wilson (2008), who stated that justice motives of volunteers and activists would not change since both could be classified as different forms of altruism focused on providing good for others.

4.3 Moderating Role of JS_{OTHER} between Self-Efficacy and Volunteering Level

In many of the Theory of Planned Behavior (TPB) researches, perceived behavioral control or in this case, self-efficacy has been proved to be critical while determining the intention to act. Thus, in relation to this finding, it was hypothesized that if volunteer participants (both activists and service volunteers included) had higher trust in their abilities to volunteer and to face the challenges during volunteering, then the amount of time that they volunteer would be effected positively. In addition to this, it was expected that other related justice sensitivity (JS_{OTHER}) would interact with self-efficacy while predicting volunteering level in a way that higher levels of JS_{OTHER} will boost the predictive effect of self-efficacy for volunteering level. The main logic behind this hypothesis was that since people

with high JS_{OTHER} would experience stronger feelings of resentment towards injustices that others experience and are more reactive, then this reactivity would show its impact through higher levels of volunteering when the self-efficacy of the person increased. However the results revealed that JS_{OTHER} did not moderate this relationship significantly and consequently the fourth hypothesis was rejected. After a secondary analysis which was held to determine the possible predictors of volunteering level, the results showed that only self-efficacy was the meaningful predictor for volunteering level among the other variables which were volunteer functions, JS_{OTHER}, JS_{VICTIM}, and social responsibility. This might indicate that, self-efficacy is such a strong predictor for determining volunteering level that other variables (besides the education level) could not explain any significant variance. This finding might be evaluated from the TPB approach as well, where intention is assumed to be the determinant of the behavior and since self-efficacy is one of the predictors of the intention, having such a great impact on predicting volunteer behavior corresponds to the previous findings of Wang et al, (2010).

All in all, although moderation hypothesis was not supported, the overall TPB approach found significant support for the relationship between self-efficacy (perceived behavioral control) and its predictive role for getting in action.

4.4 Effects of Demographic Variables

Reviewing the demographic effects on main dependent variables will help out to have a clearer picture of the overall study, which will also provide new gates that will lead to future research.

First of all, when age, gender, marital status, monthly income and education level were tested for their relationship with volunteer participation (being a volunteer or non-volunteer) the results revealed that only education and age were significant predictors for volunteer participation. These findings indicated that an increase in the age will increase the likelihood of being a volunteer whereas as an increase in the education level will increase the likelihood of being a non-volunteer. So the first finding was in line with the previous studies which suggested a significant

positive relation between age and volunteer participation (e.g., Wilson 2000) however the second finding was deviating from the results suggested by Berger (1991) and Menchik and Weisbrod (1987) and the general accepted view in the literature. This significant negative relationship might be associated with time allocation preferences of highly educated people in Turkey and the contextual factors might mediate this relation such as employment, long work hours and so forth. In addition to this, the findings indicated a positive relationship between the education level and being a service volunteer and also increase in the amount of time spent while volunteering.

Besides age and education level as the significant predictors of volunteer participation, other variables which were marital status and monthly income did not predict volunteer participation in spite of the expectation of a significant relation. However results regarding gender variable was partly in line with the expectations and did not reveal any unique prediction role for volunteer participation on its own. The previous literature had revealed ambiguities concerning the effect of gender differences on volunteer participation before.

Regarding the statistical output, the results showed that education level is a very strong predictor for volunteering related variables as also proposed by Berger (1991) and Menchik and Weisbrod (1987) however the negative relationship between volunteer participation and education level needs further consideration in order to verify the current findings and to bring accurate explanations for this unexpected relationship.

4.5 Contributions of the Study

It would be appropriate to say that this research has unique contributions for both Turkish and worldwide psychology literature in many ways. For this reason contributions to overall psychology literature will be presented first and then contributions to Turkish social psychology area will be given.

To start with, although justice dispositions were studied with different measures in volunteering area for couple of times, the measures had conceptual differences

which caused difficulty in classifying them as personality features. So this research brought another approach to justice dispositions concept and used a direct measure in order to reveal the trait like attributes of participants for their justice dispositions. Thus, for the general psychology literature, it was the first time that justice sensitivity was measured in volunteering area, while predicting volunteer behaviors. In addition to this, distinguishing between self-concerned justice sensitivity and other concerned justice sensitivity and testing them separately has very significant impact on literature which will also shed light for future studies. In addition to this, it was the first time that volunteering types were tested differently in a volunteer research. Comparing activists and service volunteers regarding their justice sensitivities and demographic variables has a very important contribution to volunteering area and it is expected to have implications in the volunteering sector.

When the implications to Turkish social psychology literature were considered, it was the first time that volunteer functions and justice sensitivity were studied in a Turkish sample. Although these two measures are very popular and well-accepted concepts in overall psychology literature, no studies were conducted regarding these measures in Turkish volunteering area until now. In relation to this, translation of these scales could also be counted as a contribution which might encourage Turkish researchers for future studies. Moreover this study could be counted as the first research which examines the predictive variables for volunteer participation, volunteering level and types of volunteering activities. All in all, one can conclude that this research embodies a comprehensive analysis of predictors of volunteering with a main focus on justice dispositions.

4.6 Limitations of the Study and Suggestions for Future Studies

Since this study was almost an initial example for the Turkish literature regarding the variables studied, this brought up some limitations as well. First of all, the measures used in this study were adopted from their original English versions and the translation process might have caused unseen discrepancies in the measurement. So, for the future studies this should be considered carefully. In addition to this, a more specific and condensed measure for determining

volunteering level might be developed since only the volunteering hours might not be a good indicator of volunteering level although it has been a common way of measuring volunteering in literature.

Another possible limitation might be the low sample size for the representative group of activist volunteers (31 participants). This might have influenced the comparison of two different types of volunteers, although the homogeneity assumption was met. For the final limitation it is important to mention that the low reliability (initial) of the social responsibility scale should be taken into consideration carefully for future studies.

This research was an individual level study from top to bottom and as one can foresee it is inevitable that volunteering and related variables (such as social responsibility) might have significant relationships with sociological, cultural and economic factors besides the individual ones. For this reason it bares significant importance to deliberate this current research in volunteering area with studies combining both individual and contextual factors along with justice dispositions. Moreover, the finding which implied a negative relationship between education level and volunteering should be also revisited and tested carefully under the light of contextual factors for possible explanations since it was a significantly unexpected result.

4.7 Concluding Remarks

All in all, this study revealed that others related justice sensitivity was not a significant predictor for volunteer participation on its own however a meaningful difference between volunteers and non-volunteers also existed. This indicated that there were other factors influencing volunteering through interaction with JS_{OTHER}.

When the individual level variables from the current study were considered most probably, self efficacy, education level, age and volunteer motivations (social function, protective function and career function) played a more important role however if JS_{OTHER} was studied along with contextual factors such as volunteering opportunities, being asked for volunteering, parental volunteering, a possible

significant interaction might have been revealed. This insight is expected to pave the way for future studies.

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APPENDICES

Appendix A: Informed Consent Form

Gönüllü Katılım Formu

Bu çalışma, Orta Doğu Teknik Üniversitesi Psikoloji Bölümü Yüksek Lisans Programı öğrencisi Zeynep Şaklar tarafından master tezi kapsamında yürütülen bir çalışmadır. Çalışmanın amacı, kişilerin gönüllülüğe ilişkin tutumlarında adalete duyarlılıklarının etkisini ölçmektir. Çalışmaya katılım tamimiyle gönüllülük temelinde olmalıdır. Çalışma süresince, sizden kimlik belirleyici hiçbir bilgi istenmemektedir. Cevaplarınız tamimiyle gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir; elde edilecek bilgiler bilimsel yayımlarda kullanılacaktır.

Çalışma için doldurulması istenen ölçek kişisel rahatsızlık verecek herhangi bir ayrıntı içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi bir nedenden ötürü kendinizi rahatsız hissederseniz çalışmayı yarıda bırakmakta serbestsiniz. Böyle bir durumda çalışmada sorumlu kişiye, çalışmadan ayrılmak istediğinizi söylemek yeterli olacaktır. Çalışmanın veri toplama aşamasının sonunda, bu çalışmayla ilgili sorularınız cevaplanacaktır. Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için Psikoloji Bölümü öğrencilerinden Zeynep Şaklar (E-posta: saklar.zeynep@metu.edu.tr) ya da Psikoloji Bölümü öğretim görevlilerinden Nuray Sakallı Uğurlu (E-posta: nurays@metu.edu.tr) ile iletişim kurabilirsiniz.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum. (Formu doldurup imzaladıktan sonra uygulayıcıya geri veriniz).

Tarih ----/----/----

İmza

Appendix B: Justice Sensitivity Scale

Appendix B.1: Victim Perspective

İnsanlar adil olmayan durumlarda farklı tepkiler verebilirler. Bu tür durumlarda acaba siz nasıl tepki gösterirsiniz?

Aşağıda yer alan ilk kısımda **sizin zararınıza ancak başkalarının faydasına** olan durumlarda verilebilecek tepkilere dair ifadeler yer almaktadır. Bu ifadelerin sizin tepkilerinizle ne derece uyuştuğunu kutulardan **bir tanesini** işaretleyerek belirtiniz.

Katılma derecesi 1'den 7'ye doğru artmaktadır: "1" Hiç katılmadığınızı, "7" tamamen katıldığınızı, "4" ise tam orta noktada bulunduğunuzu ("ne katılıyorum ne de katılmıyorum") belirtmektedir.

	Hiç katılmıyorum	Tamamen katılıyorum					
							
1. Aslında benim hakkım olan bir şeyi başkalarının elde etmesi beni rahatsız eder.	1	2	3	4	5	6	7
2. Benim hak ettiğim övgüyü/takdiri başkalarının alması beni sinirlendirir.	1	2	3	4	5	6	7
3. Başkalarının benden tek taraflı faydalanmasına kolay kolay katlanamam.	1	2	3	4	5	6	7
4. Başkalarının ihmallerini telafi etmek zorunda kaldığımda bunu uzun süre unutamam.	1	2	3	4	5	6	7
5. Becerilerimi geliştirmek için diğerlerine göre daha az olanağımın olması beni üzer.	1	2	3	4	5	6	7
6. Başkalarının hak etmediği halde benden daha iyi durumda olması beni öfkelenendirir.	1	2	3	4	5	6	7
7. Başkalarının kolayca elde ettiği şeyler için çok çalışmam gerektiğinde bu durum beni rahatsız eder.	1	2	3	4	5	6	7
8. Başkalarına nedensiz yere benden daha iyi davranılması uzun süre aklıma kurcalar.	1	2	3	4	5	6	7
9. Başkaları için görmezden gelinen konularda benim eleştirilmem canımı sıkır.	1	2	3	4	5	6	7
10. Başkalarına göre bana daha kötü davranılması beni sinirlendirir.	1	2	3	4	5	6	7

Appendix B.2: Observer Perspective

Bu bölümde **bir kişinin** adil olmayan şekilde muamele gördüğünü, mağdur edildiğini ya da kullanıldığını fark ettiğiniz veya öğrendiğiniz durumlara ait ifadeler yer almaktadır.

Yine bu ifadelerin sizin tepkilerinizle ne derece uyuştuğunu aşağıdaki kutulardan bir tanesini seçerek belirtiniz.

	Hiç Katılmıyorum Tamamen Katılıyorum						
11. Bir kişinin aslında kendi hakkı olan bir şeyi elde edememesi beni rahatsız eder.	1	2	3	4	5	6	7
12. Bir kişi hak ettiği övgüyü/takdiri almazsa bu beni üzer.	1	2	3	4	5	6	7
13. Bir kişinin tek taraflı olarak başkalarından faydalanmasına tahammül edemem.	1	2	3	4	5	6	7
14. Bir kişi, başkalarının dikkatsizliklerini telafi etmek zorunda kaldığında bunu unutmam uzun zaman alır.	1	2	3	4	5	6	7
15. Bir kişinin becerilerini geliştirmek için diğerlerine göre daha az olanağa sahip olması beni üzer.	1	2	3	4	5	6	7
16. Bir kişinin haksız yere başkalarından daha kötü durumda olmasına öfkelenirim.	1	2	3	4	5	6	7
17. Bir kişinin, başkalarının kolayca elde ettiği şeylere sahip olabilmek için çok çalışmak zorunda olması beni rahatsız eder.	1	2	3	4	5	6	7
18. Bir kişiye nedensiz yere başkalarından daha iyi davranılması uzun süre aklımı kurcalar.	1	2	3	4	5	6	7
19. Başkalarında göz yumulan şeyler için birisinin eleştirildiğini görmek beni üzer.	1	2	3	4	5	6	7
20. Bir kişinin başkalarına göre daha kötü muamele görmesi beni sinirlendirir.	1	2	3	4	5	6	7

Appendix B.3: Beneficiary Perspective

Bu bölümde, **sizin menfaatinize ancak başkalarının zararına** olan adaletsiz durumlarda verilebilecek tepkilere dair ifadeler yer almaktadır.

Yine bu ifadelerin sizin tepkilerinizle ne derece uyuştuğunu aşağıdaki kutulardan bir tanesini seçerek belirtiniz

	Hiç katılmıyorum Tamamen katılıyorum						
21. Gerçekte başkasının hakkı olan bir şeye sahip olmam beni rahatsız eder.	1	2	3	4	5	6	7
22. Başkasının hak ettiği övgüyü/takdiri ben aldığım zaman vicdanen rahatsızlık duyarım.	1	2	3	4	5	6	7
23. Tek taraflı olarak başkalarından çıkar sağlamayı kolay kolay kabullenemem.	1	2	3	4	5	6	7
24. Başkalarının, benim ihmallerimi telafi etmek zorunda kalmasını uzun süre aklımdan çıkartamam.	1	2	3	4	5	6	7
25. Becerilerimi geliştirmek için bana başkalarından daha fazla imkan sunulması beni huzursuz eder.	1	2	3	4	5	6	7
26. Haksız yere başkalarına göre daha iyi durumda olduğumda suçluluk duyarım.	1	2	3	4	5	6	7
27. Başkalarının çok çalışarak elde ettikleri şeylere kolayca sahip olmam beni huzursuz eder.	1	2	3	4	5	6	7
28. Bana, nedensiz yere başkalarından daha iyi davranılması beni uzun süre düşündürür.	1	2	3	4	5	6	7
29. Başkalarında eleştirilen konuların bende hoş görülmesinden rahatsızlık duyarım.	1	2	3	4	5	6	7
30. Bana başkalarından daha iyi davranıldığında suçluluk hissedirim.	1	2	3	4	5	6	7

Appendix C: Volunteer Functions Inventory (VFI) Scale

Aşağıda 30 adet olası gönüllülük yapma sebebi sıralanmıştır. Sizden ricamız bu sebeplerin **sizin gönüllülük yapmanızda ne derece önemli ya da doğru** olduğunu kutulardan **sadece bir tanesini** işaretleyerek belirtmeniz.

“1” hiç önem taşımadığını, “7” çok önemli olduğunu, 4 ise tam orta noktada bulunduğunuzu (“ne önemli ne önemsiz”) ifade eder.

	Kesinlikle Önemsizdir	Önemsizdir	Kısmen Önemsizdir	Ne Önemli Ne Önemsizdir	Kısmen Önemlidir	Önemlidir	Kesinlikle Önemlidir
1. Gönüllülük yapmanın, iş hayatında çalışmak istediğim kuruma girmem için fırsat yakalamamda yardımcı olması	1	2	3	4	5	6	7
2. Arkadaşlarımla gönüllülük yapması	1	2	3	4	5	6	7
3. Benden daha az şanslı olanlar için kaygılanıyor olmam	1	2	3	4	5	6	7
4. Yakın olduğum insanların gönüllülük yapmamı arzu etmesi	1	2	3	4	5	6	7
5. Gönüllülük yapmanın kendimi önemli hissettirmesi	1	2	3	4	5	6	7
6. Tanıdığım insanların toplum hizmetiyle ilgileniyor olması	1	2	3	4	5	6	7
7. Ne kadar kötü hissedersen hissedeyim gönüllülük yapmanın sıkıntılarımla unutmama yardımcı olması	1	2	3	4	5	6	7
8. Özellikle gönüllü hizmette bulunduğum topluluk için gerçekten endişeleniyor olmam	1	2	3	4	5	6	7

9. Gönüllülük sayesinde daha az yalnız hissediyor olmam	1	2	3	4	5	6	7
10. Gönüllülük yaparak işime veya kariyerime yardımcı olabilecek yeni bağlantılar kurabilmem	1	2	3	4	5	6	7
11. Gönüllülük yapmanın daha şanslı olduğum insanlara karşı duyduğum mahcubiyeti/suçluluk duygusunu bir nebze azaltması	1	2	3	4	5	6	7
12. Gönüllülük sayesinde uğruna çalıştığım amaca dair daha fazla şey öğrenebilme imkanımın olması	1	2	3	4	5	6	7
13. Gönüllülük yapmanın kendime duyduğum saygıyı artırması	1	2	3	4	5	6	7
14. Gönüllülüğün yeni bakış açıları kazanmama olanak sağlaması	1	2	3	4	5	6	7
15. Gönüllülük yapmanın farklı kariyer olanaklarını keşfetme imkan tanıması	1	2	3	4	5	6	7
16. Yardıma ihtiyacı olan insanlara karşı şefkat duyuyor olmam	1	2	3	4	5	6	7
17. Yakın olduğum insanların toplum hizmetine fazlasıyla önem vermesi	1	2	3	4	5	6	7
18. Gönüllülüğün doğrudan, yaparak öğrenmeme imkan sağlaması.	1	2	3	4	5	6	7
19. Başkalarına yardım etmenin önemli olduğuna inanıyor olmam	1	2	3	4	5	6	7
20. Gönüllülük yapmanın kişisel sorunlarımı çözmemde yardımcı olması.	1	2	3	4	5	6	7
21. Gönüllülük yapmanın seçtiğim meslekte başarılı olmama yardımcı olacak olması	1	2	3	4	5	6	7
22. Önemli olduğuna inandığım bir amaç uğruna bir şeyler yapabilir olmam	1	2	3	4	5	6	7
23. Gönüllülüğün, çok yakından tanıdığım insanlar için önemli bir uğraş olması	1	2	3	4	5	6	7
24. Gönüllülük yapmanın kendi sorunlarımdan kaçmak için iyi bir yol olması	1	2	3	4	5	6	7
25. Gönüllülük sayesinde değişik insanlarla nasıl anlaşacağımı öğrenebilmem	1	2	3	4	5	6	7
26. Gönüllülük yapmanın bana ihtiyaç duyulduğunu hissettirmesi	1	2	3	4	5	6	7

27. Gönüllülüğün kendim hakkında iyi hissetmemi sağlaması	1	2	3	4	5	6	7
28. Gönüllülük deneyiminin öz geçmişimde iyi gözükecek olması	1	2	3	4	5	6	7
29. Gönüllülük yapmanın yeni arkadaşlar edinmenin yollarından biri olması	1	2	3	4	5	6	7
30. Gönüllülük sayesinde güçlü yanlarımı keşfedebilmem	1	2	3	4	5	6	7

Appendix D: Self-Efficacy Scale

Aşağıda yer alan ifadelere ne derece katılıp katılmadığınızı kutulardan bir tanesini işaretleyerek belirtiniz.

Katılma derecesi 1’den 7’ye doğru artmaktadır: “1” Hiç katılmadığınızı, “7” tamamen katıldığınızı, “4” ise tam orta noktada bulunduğunuzu (“ne katılıyorum ne de katılmıyorum”) belirtmektedir.

	Tamamen katılmıyorum	Katılmıyorum	Biraz Katılmıyorum	Ne Katılıyorum Ne katılmıyorum	Biraz Katılıyorum	Katılıyorum	Tamamen katılıyorum
1. Gönüllü aktivitelerde karşıma çıkabilecek günlük engellerle ve zorluklarla baş edebileceğimden eminim.	1	2	3	4	5	6	7
2. Gönüllü aktivitelere katılabilecek beceriye sahip olduğuma inanıyorum.	1	2	3	4	5	6	7
3. Gönüllülük yapabileceğimden eminim.	1	2	3	4	5	6	7

Appendix E: Philanthropy (Social Responsibility) Scale

Aşağıda yer alan ifadelere ne derece katılıp katılmadığınızı kutulardan bir tanesini işaretleyerek belirtiniz

	Tamamen katılmıyorum	Katılmıyorum	Biraz Katılmıyorum	Ne Katılmıyorum Ne Katılmıyorum	Biraz Katılıyorum	Katılıyorum	Tamamen katılıyorum
1. Bu dünyayı gelecek kuşaklara daha iyi bir yer olarak bırakmalıyız.	1	2	3	4	5	6	7
2. Her kuşak yalnız kendi sorunlarını çözmelidir.	1	2	3	4	5	6	7
3. Günümüzde insanlar birbirlerini daha az umursadıkları için toplum tehlike altındadır.	1	2	3	4	5	6	7
4. Dünyanın sorumlu vatandaşlara ihtiyacı vardır.	1	2	3	4	5	6	7
5. Küresel toplum uluslararası politika ve şirketlere bağlıdır ve bu iyi bir şeydir.	1	2	3	4	5	6	7
6. Devletin yaptıklarından bağımsız olarak hayır amaçlı para bağışı yaparım.	1	2	3	4	5	6	7
7. Yardımseverlik ve kamu yararı devlet tarafından desteklenmelidir, vatandaşlar veya şirketler tarafından değil.	1	2	3	4	5	6	7

Note: Items 2, 5, 6 and 7 were removed from the final analysis due to the low reliability coefficient (Cronbach α = .43). The final scale with itmes 1, 3 and 4 had a reliability coefficient of .62.

Items 2, 5 and 7 were reverse coded.

Appendix F: Volunteering Questions

Gönüllülük Bilgi Formu

Gönüllülük, genel tanımıyla, kişinin özgür iradesiyle kendi zamanını, enerjisini, bilgi veya becerisini maddi kazanç sağlama amacı gütmenden toplum genelinin iyiliği için kullandığı bir faaliyettir.

1. Bu çerçevede dahilinde düşünürseniz **son 1 yıl** içerisinde herhangi bir kurum/kuruluş (dernekler, vakıflar vs.) çatısı altında (resmi üyelik olması şart değil) **aktif ve düzenli** bir şekilde gönüllülük yaptınız mı?

☐ Evet (Yalnızca a,b,c şıklarını cevaplayınız) ☐ Hayır (2. Soruya geçiniz)

a) Son 1 yılda gerçekleştirdiğiniz gönüllülük çalışmalarınız için **ayda** ortalama ne kadar zaman ayırdınız? (Saat veya gün cinsinden belirtiniz)

☐

b) Aktif ve düzenli olarak gönüllülük yaptığınız kurum/kuruluşun adını belirtiniz:

☐

c) Bu kurum(lar) bünyesinde sizin gerçekleştirdiğiniz gönüllü aktiviteleri belirtiniz:

☐

2. Son 1 yıl içerisinde olmasa da hayatınızın herhangi bir döneminde bir kurum veya kuruluş çatısı altında (resmi üyelik olması şart değil) **düzenli** olarak gönüllülük yaptınız mı?

☐ Evet ☐ Hayır

a) Düzenli olarak çalıştığınız gönüllülük süresini belirtiniz (ay veya yıl şeklinde):

☐

b) Bu süre içerisinde gönüllülük çalışmalarınız için **ayda** ortalama ne kadar zaman ayırdınız? (Saat veya gün cinsinden belirtiniz)

☐

c) Gönüllü olarak çalıştığınız kurum/kuruluşun adını belirtiniz:

☐

d) Bu kurum(lar) bünyesinde sizin gerçekleştirdiğiniz gönüllü aktiviteleri belirtiniz:

☐

Appendix G: Demographic Information Form

Demografik Bilgi Formu

1. Cinsiyet: ☐ Kadın ☐ Erkek
2. Yaş: _____
3. Medeni Durumunuz: ☐ Evli ☐ Bekar
4. Mesleki durumunuz:
☐ Öğrenci ☐ Çalışan ☐ Emekli ☐ İş arıyorum
5. Eğitim Düzeyiniz: Eğer öğrenci iseniz halihazırda devam ettiğiniz, eğer mezunsanız en son mezun olduğunuz eğitim düzeyini belirtiniz:
☐ İlköğretim ☐ Lise ☐ Yüksek Okul ☐ Üniversite –Lisans ☐ Y. Lisans / Doktora
6. Ortalama aylık gelirinizi belirtiniz (burslar ve harçlıklar dahil):
☐
.....

Appendix H: Turkish Summary

1.GİRİŞ

1.1 Genel Giriş

Gönüllülük bir çok bilim insanı tarafından çalışılmış ve çoğunlukla insanların gönüllülük yapmasının altında yatan sebepler araştırmacıların popüler ilgi odağı olmuştur. Genele bakıldığında gönüllülük davranışına yol açan olgular çoğunlukla bireysel düzeyde incelenmiş, çevresel ve bağlamsal etkiler görece daha az ilgi görmüştür. Bireysel faktörlerin arasında ise özgecilik gönüllülük davranışını açıklamada en çok başvurulan kavramdır denebilir (örn., Burns, Reid, Toncar, Fawcett ve Anderson, 2006; Clary ve Snyder, 1991; Leventhal, 2009; Lynette, 1991; Smith, 1981). Ancak bu genel eğilime farklı yaklaşım getirmek isteyen Clary, Snyder, Ridge ve Copeland (1998) gönüllülüğün altında yatan nedenleri Katz (1960) ve Smith ve arkadaşlarının (1956) sunduğu fonksiyonel bakış açısıyla ele almaya kara vermiş ve sonucunda insanların gönüllülük yapmasına sebep olan motivasyonları o kişiler için hangi işlevi yerine getirdiklerine göre ayırmışlar ve bunu görünür kılabilmek için de bir ölçek geliştirmişlerdir. Bu ölçekte özgeci motivasyonların yanı sıra kişinin kendisine odaklanan motivasyonlar da yer almaktadır mesela anlamlandırma, olumsuz duygulara karşı korunma, kişinin kendisini iyi hissetmesi veya sosyal ağ kurma arzusu gibi. Bu yaklaşım ve ölçek gönüllülüğün sebeplerini araştırmada özgeciliğe ek bir açıklama sağlasa da halihazırda beraberinde incelenmesi önem taşıyan başka sosyal ve bireysel etmenler bulunmaktadır. Bunların içerisinde mevcut tez araştırmasının da ana konusu olan adalet algısı ve mizacı önemli bir yer tutmaktadır.

Bugüne kadar kişilerin adalet eğilimleri gönüllülük alanında pek fazla çalışılmamıştır. Bunun bir sebebi gönüllülüğün bir çeşit toplum yanlısı davranış olarak sınıflandırılması ve adalet eğilimleri ile toplum yanlısı davranış arasındaki

ilişkinin benzer şekilde adalet eğilimleri ve gönüllülük arasında da çıkacağına dair beklentinin baskın olmasıdır. Ancak, bu noktada bir fark göz ardı edilmektedir. Gönüllülük her ne kadar bir toplum yanlısı davranış olarak görünse de belirli noktalarda önemli farklılıklar taşımaktadır. Bu farklılıkların en başında ise toplum yanlısı davranışın kendiliğinden (spontan), anlık şekilde ortaya çıkması fakat gönüllülüğün önceden planlanmış bir eylem olmasıdır. Bunun yanı sıra gönüllülük devamlılık gerektiren ve uzun süreli bir harekettir, oysa toplum yanlısı davranış için bu gereklilik söz konusu değildir. Bu sebeplerden ötürü adalet eğilimleri ile gönüllülük arasındaki ilişki özel olarak çalışılmayı gerektiren bir konu halini alır. Moschner (1998), gönüllülük ve adaletle yönelik tavırları bir arada çalışan ilk araştırmacıdır denebilir. Çalışma sonuçları adalet eğilimleri ile gönüllülük arasında sosyal sorumluluk düzeyinin düzenleyici rol oynadığı anlamlı bir etki bulmuştur (Moschner, 1998). Sonrasında Neufeind, Jiranek ve Wehner (2014) çalışmayı ileri taşımış ve adalet eğilimlerinin kişinin siyasi becerileri ve olanakların gönüllülük ve siyasi katılım üzerinde moderasyon etkisinin olup olmadığını araştırmıştır. Türkiye’de ise Yıldırım ve Akgün (2013) gönüllü olanlar ve olmayanlar arasında adalet eğilimlerinin farklılaşıp farklılaşmadığını araştırmışlardır. Bahsi geçen bu çalışmalarda adalet eğilimlerini ölçmek için farklı ölçekler kullanılmıştır. Bunların arasında adil dünya inancı ve adalet merkezîyetçiliği de yer almaktadır. Ancak ölçümlerde her ne kadar adalet eğilimleri gözetilse de kavramsal olarak farklılıklar mevcuttur ve bunları tek bir çatı altında genellemek mümkün olmayabilir. Bu sebeple adalet eğilimlerini daha bireysel düzeyde ve doğrudan ölçerek gönüllülük ile arasındaki ilişkiyi incelemek bu çalışmada ana amaç olarak belirlenmiştir. Adalet eğilimlerinin etkisi araştırılırken literatürde yer alan çalışmalar doğrultusunda sosyal sorumluluk, öz yeterlilik, gönüllü motivasyonları ve demografik değişkenler de göz önünde bulundurulmuş diğer önemli değişkenler olarak bu çalışmaya dahil edilmiştir.

Araştırmada gönüllü davranışın yanı sıra yukarıda bahsedilen bağımsız değişkenlerin gönüllülük seviyesi ve gönüllülük tipinin farklılaşmasında etkisi olup olmadığı da incelenmektedir ve birçok açıdan olduğu gibi bu açıdan da Türk örneklemini için bir ilk niteliği taşımaktadır.

1.2 Hipotezler

H1: Başkalarına yönelik adalete duyarlılık ($AD_{DİĞER}$), olası değişkenlerin etkisi kontrol edildiğinde (kariyer fonksiyonu, sosyal fonksiyon, koruma fonksiyonu, sosyal sorumluluk, öz yeterlilik ve demografik değişkenler) tek başına gönüllülük katılımına dair anlamlı bir varyans açıklar.

H2: Düzenli ve aktif gönüllülerin başkalarına yönelik adalete duyarlılıkları ($AD_{DİĞER}$) gönüllü olmayan kişilere göre daha yüksekken kendilerine yönelik adalete duyarlılıkları ($AD_{KENDİ}$) bu iki grup arasında anlamlı bir fark göstermez.

H3: Musick ve Wilson'ın (2008) da önerdiği gibi adalete duyarlılık düzeyinde ($AD_{DİĞER}$ ve $AD_{KENDİ}$) aktivist ve hizmet gönüllüleri arasında anlamlı bir farklılık görülmez.

H4: Başkalarına yönelik adalet duyarlılığı ($AD_{DİĞER}$) öz yeterlilik ve gönüllülük seviyesi arasındaki anlamlı ilişki üzerinde ilişkinin gücünü düzenleyici etkiye sahiptir.

H5: Demografik değişkenlerden yaş, eğitim seviyesi, medeni hal ve aylık gelirin gönüllü katılımını anlamlı şekilde yordaması beklenirken cinsiyet farkının yordayıcı bir etkisi beklenmemektedir.

2.YÖNTEM

2.1 Katılımcılar ve İşlem

Çalışmaya toplamda 230 kişi katılım göstermiştir. Bu kişilerin 130'u ölçekleri kağıt üzerinde tamamlarken 100 kişi ise internet üzerinden dağıtılan soru bataryasını cevaplamıştır. İnternet üzerinden data toplamak amacıyla Qualtrics yazılımı (Sürüm 7.2015) kullanılmıştır ve ölçek bataryasını doldurmak her iki şekilde de ortalama 20 dakika sürmüştür. Katılım gönüllülük esasıyla gerçekleşmiştir. Çalışmanın gerektirdiği üzere örneklem iki gruptan toplanmıştır. Bunlar son bir yılda aktif şekilde kurumsal bir sivil toplum kuruluşunda (STK)

gönüllülük yapan kişiler ve gönüllü olmayanlar şeklinde ayrılmıştır. Örneklem Gazi Üniversitesi Edebiyat Fakültesi ile Ankara Üniversitesi Diş Hekimliği

Fakültesinin yanı sıra dört ayrı STK'dan toplanmıştır. Üniversite katılımcıları ölçekleri tamamlamaları karşılığında ek ders puanı elde etmişlerdir. Örneklemen oluşturulduğu STK'lar literatür taraması sonucunda gönüllülük tanımı ve sınırlarına uygun şekilde belirlenmiş sivil toplum kuruluşlarıdır ve ikisi hizmet odaklı iken (Türkiye Eğitim Gönüllüleri Vakfı ve Toplum Gönüllüleri Vakfı) diğer iki kuruluş aktivist özelliktedir (Uluslararası Af Örgütü Türkiye ve Greenpeace Türkiye). Bu ayrışma sayesinde gönüllülük tipleri arasındaki farklılaşmanın incelenmesine olanak sağlanmıştır.

Katılımcılar arasında 145 kadın (%63) ve 85 erkek (%37) bulunurken, bunların 109'u gönüllü, 121'i gönüllü olmayan grubu oluşturmaktadır. Gönüllü olan 109 kişi içerisinde ise 31 kişi savunucu gönüllü (aktivist) iken 78'i hizmet odaklı gönüllülük yapmaktadır.

2.2 Ölçüm Araçları

Çalışmanın amacı doğrultusunda değişkenleri ölçebilmek adına Adalete Duyarlılık Ölçeği (Schmitt ve ark., 2010), Gönüllü Fonksiyon Envanteri (Clary ve ark., 1998), Öz Yeterlilik Ölçeği (Wang ve ark., 2010) ve Sosyal Sorumluluk Ölçeği (Schuyt ve ark., 2004) kullanılmıştır. Ölçekler önce İngilizceden Türkçeye çevrilmiş, daha sonra bu çeviriler orijinal diline geri çevrilmiştir. Sonuçlar dikkatlice değerlendirildikten sonra ölçeklerin son hali bir Türk Dili ve Edebiyatı araştırma görevlisinin de katkılarıyla araştırmada kullanılan şekline almıştır. Bunların yanı sıra demografik ve gönüllülük bilgilerini toplamak için iki ayrı bilgi formu bataryaya dahil edilmiştir. Ölçüm araçlarına dair özet bilgileri aşağıda bulabilirsiniz.

Gönüllülük: Kişilerin gönüllülük bilgi formunda son bir yıl içerisinde aktif ve düzenli bir şekilde herhangi bir sivil toplum örgütünün çatısı altında gönüllülük yapıp yapmadığı sorulmakta ve katılımcının cevabı evet ise gönüllü olduğu kuruluşun adını, burada görev aldığı aktiviteleri ve gönüllülük için ayda ortalama

ne kadar süre harcadığını belirtmesi istenmektedir. Bu sayede gönüllü aktiviteler sınıflandırılmış ve gönüllülük seviyeleri belirlenmiştir.

Gönüllü Fonksiyon Envanteri: Gönüllü Fonksiyon Envanteri (GFE) insanların tutumlarının, motivasyonlarının kişinin kendisi için bir fonksiyonu karşıladığını ileri süren görüşü ortaya koyan fonksiyonel yaklaşımın kurucularında Katz (1960) ve Smith ve arkadaşlarının (1956) etkisiyle geliştirilmiş bir ölçektir ve her ikisinin de önerdiği taksonomileri içerisinde barındırmaktadır. GFE’de, gönüllülük yapmanın karşıladığı 6 fonksiyon ölçülmektedir. Bunlar değer fonksiyonu (kişinin kendini ifade etme isteğini karşılayan fonksiyon), anlama fonksiyonu (kişinin olan biteni anlamlandırması), sosyal fonksiyon (önemli insanların gözünde kabul görmek), koruma fonksiyonu (olumsuz duygulardan korunma), kariyer fonksiyonu (gönüllülüğün kişinin gelecekteki iş yaşantısında avantaj sağlaması) ve iyi hissettirme fonksiyonu (kişinin kendisiyle ilgili olumlu duygularını artırması). Ölçek 7’li Likert tipi sorulardan oluşmaktadır ve yüksek skorlar ilgili fonksiyonun kişi için daha fazla önem taşıdığını gösterir. Bu çalışmada değer, koruma, kariyer ve sosyal fonksiyonlar ölçülmüştür. Ölçek kullanılmadan önce faktör analizi gerçekleştirilmiştir. Dört alt ölçek için güvenirlik katsayıları yeterlidir (değer fonksiyonu için $\alpha = .71$, kariyer fonksiyonu için $\alpha = .89$, sosyal fonksiyon için $\alpha = .89$, koruma fonksiyonu için $\alpha = .74$).

Adalet Duyarlılık Ölçeği: Adalet duyarlılık ölçeği en son haliyle 4 alt ölçekten oluşan ve her alt ölçekte 10 adet 7’li Likert tipi soru bulunduran, Schmitt ve arkadaşları (1995; 2005; 2010) tarafından geliştirilmiş bir ölçektir. 4 alt ölçek farklı perspektiflerden adaletsizliklere duyulan hassasiyeti ölçmeyi amaçlamaktadır. Adaletsiz bir durum içerisinde yer alması ihtimal 4 perspektif şu şekildedir: kişinin mağdur olması, gözlemci olması, menfaat sahibi olması veya adaletsizliği bizzat uygulayan olmasıdır. Literatür farklı perspektiflerden

bakıldığında adaletsizliğe karşı duyulan hassasiyetin farklılık gösterebileceğini ortaya koymuştur. Ölçekte yüksek skorlar, hangi alt ölçekte ise o perspektifteki duyarlılığın yüksek olduğunu ifade eder. Çalışmanın amacı doğrultusunda bu alt ölçeklerden iki adet ana ölçek oluşturulmuştur. Bu sayede kişinin bireysel odaklı

adalete duyarlılığı ile başkalarına yönelik adalete duyarlılığı ayrıştırılmıştır. Bu sebeple mağdur alt ölçeği bireysel odaklı ölçüm yerine kullanılırken gözlemci ve menfaat sahibi perspektifleri birleştirilerek başkalarına yönelik adalete duyarlılığı ölçen yeni bir ölçüm aracı oluşturulmuştur. Henüz daha yeteri kadar ampirik destek bulamayan uygulayıcı alt ölçeği ise ölçüme dahil edilmemiştir. Ölçekler için faktör analizi gerçekleştirilmiştir. Bu iki ölçeğin güvenirlik katsayıları anlamlıdır (başkalarına yönelik adalete duyarlılık ölçeği $\alpha = .90$ ve kişinin bireysel odaklı adalete duyarlılık ölçeği $\alpha = .85$).

Sosyal Sorumluluk Ölçeği: Sosyal sorumluluk ölçeği Schuyt ve arkadaşları (2004) tarafından geliştirilmiş toplamda 7 soruluk, 7'li Likert tipi bir ölçektir. 2, 5 ve 7 nolu sorular ters kodlanmıştır. Yüksek skorlar yüksek sosyal sorumluluğu ifade etmektedir. Teoride 3 faktörden oluşsa da yazarlar bunları ayırmamış, ölçeği bir bütün olarak değerlendirmişlerdir. Yapılan faktör analizinin sonuçları ve düşük güvenirlik katsayısı sonucunda daha sağlıklı bir ölçeğe ulaşmak adına toplamda 4 soru ölçekten çıkarılmış ve kalan 3 soruyla analizler gerçekleştirilmiştir. Ölçeğin son halinin güvenirlik katsayısı düşük derecede anlamlı çıkmıştır ($\alpha = .62$).

Öz Yeterlilik Ölçeği: Kişinin gönüllülük yapabileceğine, ve gönüllülük esnasında karşısına çıkabilecek zorluklarla baş edebileceğine dair olan inancı ölçen bu ölçek Wang ve arkadaşları (2010) tarafından geliştirilmiştir. Toplamda 3 soru bulunmaktadır ve 7'li Likert tipi ile ölçüm gerçekleştirilmektedir. Yüksek skorlar yüksek öz yeterliliği ifade etmektedir. Ölçeğin güvenirlik katsayısı geçerlidir ($\alpha = .86$).

3.BULGULAR

Analizlere geçilmeden önce gerekli data temizliği yapılmış ve gönüllülük seviyesi hariç eksik yerlerde ortalama değerlerle eksikler doldurulmuştur. Gönüllülük

seviyesindeki 11 eksik data ise ilgili analizlerde dahil edilmemiştir. Bunun yanı sıra normalite değerlerinin uygun olmaması sebebiyle gönüllülük seviyesi değişkeni için log10 transferi gerçekleştirilmiş ve analizler bundan sonra yapılmıştır.

Tanımlayıcı Analizler: İlk olarak gönüllü motivasyonları ele alındığında genel örneklem için en yüksek ortalama skor değer fonksiyonuna ($M = 6.08$, $SD = .70$) aitken koruma fonksiyonu ($M = 5.04$, $SD = 1.18$), sosyal fonksiyon ($M = 4.79$, $SD = 1.44$) ve kariyer fonksiyonu ($M = 4.62$, $SD = 1.52$) sırayla bunu takip etmişlerdir. Bu verilerden örneklem için başkalarına yönelik (değer fonksiyonu) motivasyonların bireysel odaklı motivasyonlara nazaran gönüllülük yapmada daha önemli olduğu yorumu yapılabilir.

Adalet duyarlılık verileri incelendiğinde katılımcıların mağdurken ki duydukları hassasiyet ile başkalarına yönelik adaletsizliklerde duydukları hassasiyet arasında bir fark göze çarpmaktadır. Katılımcıların başkalarına yönelik adalet duyarlılıkları ($M = 5.46$, $SD = .80$) kendileri mağdurken ki yaşadıkları hassasiyetten ($M = 4.91$, $SD = 1.12$) daha yüksek ortalama değerler göstermiştir. Sosyal sorumluluk için hesaplanan ortalama değerler de yüksek örneklem ortalamasına işaret etmektedir ($M = 6.51$, $SD = .62$). Cinsiyet farklılığı analiz edildiğinde sadece iki değişken üzerinde anlamlı bir fark çıkmıştır. Kadınlar için değer fonksiyonu ($M = 6.24$, $SD = .58$) ve koruma fonksiyonu ($M = 5.20$, $SD = 1.12$) erkeklerden (değer fonksiyonu $M = 5.80$, $SD = .80$; koruma fonksiyonu $M = 4.77$, $SD = 1.25$) anlamlı şekilde daha büyük önem taşımaktadır.

Ana Değişkenler Arasındaki Korelasyonlar: Çalışmada kullanılan değişkenler arasındaki ilişkiyi incelemek adına Pearson iki-kuyruklu korrelasyon hesaplanmıştır. Demografik değişkenlerin diğer değişkenler ile ilişkisine bakıldığında kariyer fonksiyonu yaş ($r = -.28$, $p < .01$) ve aylık gelirle ($r = -.31$, $p < .01$) ters yönlü bir korelasyona sahiptir. Kariyer fonksiyonu ise medeni durumla pozitif bir ilişki sergilemiştir ($r = .16$, $p < .05$). Sonuçta, yaş ilerledikçe, aylık gelir arttıkça ve evlilik gerçekleştikçe kariyer fonksiyonu önemini yitirmektedir. Değer fonksiyonu ise cinsiyetle ($r = -.30$, $p < .01$) ve kariyer fonksiyonu ($r = -.15$, $p < .05$) ile ilişkili çıkmıştır. Kadınlar için değer fonksiyonu erkeklere göre daha fazla önem taşırken, katılımcılar için kariyer fonksiyonunun önemi arttıkça değer fonksiyonu ($r = -.15$, $p < .05$) önemini yitirmektedir. Sosyal fonksiyon ise kariyer fonksiyonu ile pozitif şekilde ilişkili çıkarken ($r = .47$, $p < .01$) koruma fonksiyonu

diğer üç fonksiyonla anlamlı şekilde ve pozitif yönlü bir ilişki içerisinde (kariyer ($r = .47, p < .01$), değer ($r = .20, p < .01$) ve sosyal ($r = .45, p < .01$)). Bunun yanı sıra cinsiyet ($r = -.18, p < .01$), yaş ($r = -.20, p < .01$) ve aylık gelir ($r = -.24, p < .01$) koruma fonksiyonu ile negatif şekilde ilişkili çıkmış, katılımcıların yaşı ve aylık geliri arttıkça koruma fonksiyonunun önemi azalmıştır.

Kişilerin adaletsiz durumlarda mağdurken ki hissettikleri duyarlılık ($AD_{KENDİ}$) ile bütün gönüllülük fonksiyonları pozitif yönde ilişkili çıkmıştır (kariyer ($r = .22, p < .01$), değer ($r = .14, p < .05$), sosyal ($r = .16, p < .05$) ve koruma ($r = .19, p < .01$)). Katılımcıların başkalarına yönelik adalet duyarlılıkları ($AD_{DİĞER}$) hem $JS_{VİCTİM}$ ($r = .31, p < .01$) ile hem de değer fonksiyonu ($r = .32, p < .01$) ile pozitif ilişkili çıkmıştır.

Sosyal sorumluluk değişkeni ise değer fonksiyonu ($r = .31, p < .01$) ve $AD_{DİĞER}$ ($r = .16, p < .05$) ile pozitif bir ilişki göstermiştir. Öz yeterlilik ise değer fonksiyonu, sosyal sorumluluk, $AD_{DİĞER}$ ve yaş ile pozitif bir ilişki varken medeni durumla negatif bir ilişki ortaya çıkmıştır. Bu durumda katılımcılar için değer fonksiyonunun öneminin artması, sosyal sorumluluğun yükselmesi ($r = .23, p < .01$), ve başkalarına yönelik adalet duyarlılığının artması ($r = .30, p < .01$) ve yaşı ilerlemesi ($r = .18, p < .01$) ile gönüllülük yapmaya dair öz yeterliliğin artması ilişkili görülmüştür. Aynı zamanda evli katılımcıların daha yüksek öz yeterlilik skorlarına sahip olduğu gözlenmiştir ($r = -.20, p < .01$).

Gönüllülüğe dair değişkenler ele alındığında ise, katılımcılar arasında yaş arttıkça gönüllülük daha sık rastlanır hale gelmiştir ($r = -.29, p < .01$). Aynı zamanda evlilik ile gönüllülük arasında pozitif bir ilişki gözlemlenmiştir ($r = .14, p < .05$). Bunun yanı sıra gönüllülük yapmanın değer fonksiyonu ($r = -.17, p < .05$), $AD_{DİĞER}$ ($r = -.21, p < .01$), öz yeterlilik ile ($r = -.46, p < .01$) olumlu ilişkisi bulunduğu ortaya çıkmıştır (kodlamada gönüllülük 1, gönüllü olmama 2 ile kodlanmıştır). Buna rağmen gönüllülük ile sosyal fonksiyon arasında olumsuz bir ilişki gözlemlenmiş ($r = .23, p < .01$) ve gönüllü kişilerin düşük sosyal fonksiyon skorları elde ettiği belirlenmiştir. Gönüllülük için harcanan zaman bir tek cinsiyetle ilişkili çıkmış, erkeklerin daha çok vakit ayırdığı görülmüştür ($r = .20, p$

< .05). Gönüllülük tipi ile ilgiliyse yaşı ($r = .22, p < .05$) ve eğitim düzeyinin ($r = -.30, p < .01$) ilişkili olduğu görülmüş, yaş arttıkça ve eğitim seviyesi azaldıkça aktivizmin daha sık görüldüğü ortaya çıkmıştır. Aynı zamanda erkeklerin ($r = -.21, p < .05$) daha çok aktivist tarzı gönüllü aktivitelerde yer aldığı söylenebilir. Bunların yanı sıra aktivistlerin sosyal ($r = -.22, p < .05$) ve koruyucu ($r = -.23, p < .05$) fonksiyonlara daha az önem verdikleri gözlemlenmiştir.

Varyans Analizi Sonuçları: İlk olarak ikinci hipotezi test etmek adına iki yönlü MANOVA uygulanmış, gönüllü katılımı ve cinsiyetin başkasına yönelik adalet duyarlılık (AD_{DiĞER}) ve kendine yönelik adalet duyarlılık (AD_{KENDİ}) skorları üzerindeki etkisine bakılmıştır. Bu sayede gruplar arası ortalama farkının anlamlı olup olmadığı incelenmiştir. Analiz sonucunda gönüllü katılım durumunun tek başına anlamlı bir etkisi olduğu (Wilks' Lambda = .92, $F(2, 225) = 9.73, p < .001$, kısmi $\eta^2 = .08$) bunun yanı sıra gönüllü katılımı ile cinsiyetin etkileşiminin bağımlı değişkenler üzerinde anlamlı bir etkide bulunduğu görülmüştür (Wilks' Lambda = .95, $F(2, 225) = 5.51, p < .01$, kısmi $\eta^2 = .05$). Daha sonra bu etkinin detayları incelendiğinde gönüllü katılımının ana etkisinin sadece AD_{DiĞER} üzerinde anlamlı olduğu ($F(1, 226) = 15.36, p < .001$) ve cinsiyet ve gönüllü katılım etkileşiminin de yine sadece AD_{DiĞER} de anlamlı varyans açıkladığı belirlenmiştir ($F(1, 226) = 15.36, p < .001$, kısmi $\eta^2 = .06$). Bu etkinin deseni incelendiğinde gönüllülerin gönüllü olmayan kişilerden anlamlı şekilde daha yüksek AD_{DiĞER} puanları elde ettiği görülmüştür. Etkileşimin desenine bakıldığında erkekler için gönüllü olanlar gönüllü olmayan erkeklere göre anlamlı şekilde daha yüksek AD_{DiĞER} skorları elde ederken ($F(1, 226) = 10.27, p < .001$) aynı anlamlı etki gönüllü kadınlar ve gönüllü olmayan kadınlar arasında görülmemiştir.

3 numaralı hipotezi denemek için tek yönlü MANOVA uygulanmış ve gönüllü tiplerinin AD_{KENDİ} ve AD_{DiĞER} üzerindeki etkisine bakılmıştır. Hipotezde de önerildiği üzere kişilerin aktivist veya hizmet gönüllüsü olması onların adalet duyarlılıklarında (her iki perspektif için de geçerli) anlamlı bir farkın oluşmasına yol açmamıştır.

Regresyon Analizleri: Başkalarına yönelik adalete duyarlılığın kişilerin gönüllülük yapmalarını yordayıp yordamadığını test etmek adına lojistik regresyon analizi yapılmıştır. Yapılan analizde tek başına modele dahil edildiği zaman anlamlı şekilde gönüllülüğe katılımı yordayan $AD_{DİĞER}$ (Wald Ki kare $\chi^2 (1, 230) = 9.20, p < .01$) demografik değişkenler, gönüllü motivasyonları, sosyal sorumluluk, öz yeterlilik düzeyi ve $AD_{KENDİ}$ kontrol edildiğinde tek başına anlamlı bir yordayıcı olmadığı ortaya çıkmıştır.

Bunun yanı sıra 4 numaralı hipotezde önerilen moderasyon etkisi test edildiğinde, çoklu doğrusal regresyon sonuçları göstermiştir ki katılımcıların başkalarına yönelik duydukları adalet hassasiyetinin ($AD_{DİĞER}$) öz yeterlilik ile gönüllülük için harcanan zaman arasındaki anlamlı ilişkinin ne yönüne ne de kuvvetine etki etmemektedir. Haliyle önerilen moderasyon etkisi gerekli istatistiki desteği bulamamıştır. Devamında ise gönüllülük düzeyini (yani ayda ortalama harcanan zamanı) yordayan etmenleri belirlemek amacıyla bir stepwise regresyon analizi yapılmış ve sonucunda sadece öz yeterlilik düzeyinin gönüllülük için harcanan vakti (gönüllülük düzeyini) yordadığı ortaya çıkmıştır ($R^2 = .07, F(1, 96) = 7.23, p < .01$).

4.TARTIŞMA

Çalışmanın asıl amacı gönüllülük ile adalete duyarlılık arasındaki ilişkiyi incelemek ve olası etkileri belirlemektir. Bu amaç doğrultusunda daha önce Türk örnekleminde incelenmemiş ve araştırmanın sağlamlığını artıracak başka değişkenler de ele alınmış ve sonucunda değişkenleri ve konusu itibarıyla Türk literatüründe özgün bir çalışma ortaya konmuştur.

Ana bulguların ortaya çıkardığı sonuçlar gönüllü olanlar ile olmayanlar arasında başkalarına yönelik adalete duyarlılığın anlamlı şekilde farklılık gösterdiği ancak bunun tek başına kişilerin gönüllü olmasını yordamadığı yönündedir. Bu ana bulgu ve beraberindeki diğer spesifik bulguların sonuçları aşağıda değerlendirilmiştir.

Demografik Değişkenlerin Etkisi: Yapılan çalışmada beklendiği üzere yaş ve gönüllü katılımı arasında yordayıcı ve pozitif yönde bir ilişki varken eğitim

seviyesi için anlamlı ancak ters yönde bir ilişki ortaya çıkmıştır. Literatür araştırmasıyla uyumayan bu sonucun bağlamsal etmenlerden etkilendiği, Türkiye’deki yaşam koşullarında zaman değerlendirmesiyle ilgili olabileceği yorumu yapılmıştır.

Gönüllü Katılımının Yordlanması: Araştırma sonuçları, olası değişkenler kontrol edildiği zaman başkalarına yönelik adalet duyarlılığın gönüllü katılımını yordamadığını ortaya çıkarmıştır. Bunun üzerine keşif amaçlı yapılan regresyon analizinde yaş, eğitim düzeyi, sosyal fonksiyon, kariyer fonksiyonu ve korunma fonksiyonunun öz yeterlilik ile beraber yordayıcı olduğu belirlenmiştir. Bu bulgular arasında sosyal fonksiyon ile ters bir ilişkinin olması toplumda gönüllülüğün nasıl algılandığı ile ilgili yorumlanabilir. Çünkü gönülden yapılan işlerin kişinin kendi rıza ve isteğiyle yapıyor olması, bunun sosyal menfaatler edinmek için yapılmaması gerektiği görüşü destekleyebilir.

Bunun dışında başkalarına yönelik adalet duyarlılığın kişilerin öz yeterlilik düzeyi ile gönüllülük için harcadıkları zaman arasındaki anlamlı ilişki üzerinde herhangi bir modere edici etkiye sahip olmaması diğer bulguların da ele alınması ile aslında öz yeterliliğin kendi başına çok güçlü bir yordayıcı olduğuna işaret edebilir.

Gruplar arası karşılaştırma, varyans analizleri: Varyans analizi yukarıda bahsedilen regresyon analizine farklı bir bakış getirmiş ve gönüllüler ile gönüllü olmayanlar arasında beklendiği üzere başkalarına yönelik adalet duyarlılıkları açısından anlamlı bir fark ortaya koymuştur. Gönüllüler daha yüksek AD_{Diğer} skorları elde etmişlerdir. Ancak bunun yanı sıra cinsiyet farkı tek başına bir etkide bulunmazken gönüllü katılımı ile cinsiyet arasında anlamlı etkileşim bulunmuş ve gönüllülük yapan erkeklerde gönüllülük yapmayan erkeklere göre adalet duyarlılığın çok daha yüksek olduğu belirlenmiştir. Bu da adalet duyarlılığın erkeklerin gönüllü katılımlarında kadınlara göre daha etkili rol oynadığı yorumunu doğrurabilir.

Son olarak da literatürde önerilmiş olan adalete duyarlılığın farklı gönüllü tipleri arasında bir farkının olmayacağı görüşü yapılan analiz sonucu destek bulmuştur.Çıkan sonuçlar ele alındığı zaman kimi zaman literatür ve hipotezler ile örtüşen kimi zamansa beklenenin dışında bulgular elde edilmiş ve bu araştırma sayesinde gelecek çalışmalar için önemli bir ilk adım atılmıştır.

Appendix I: Ethics Committee Approval Form

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
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14.04.2015

Gönderilen : Prof.Dr. Nuray Sakallı Uğurlu
Psikoloji Bölümü

Gönderen : Prof. Dr. Canan Sümer
IAK Başkan Vekili

İlgili : Etik Onayı

Danışmanlığını yapmış olduğunuz Psikoloji Bölümü yüksek lisans öğrencisi Zeynep Şaklar'ın "**Investigating the role of justice sensitivity on volunteering**" isimli araştırması "İnsan Araştırmaları Komitesi" tarafından uygun görülerek gerekli onay verilmiştir.

Bilgilerinize saygılarımla sunarım.

Etik Komite Onayı

Uygundur

14/04/2015

AGLİCİSİDİK

Prof.Dr. Canan Sümer
Uygulamalı Etik Araştırma Merkezi
(UEAM) Başkan Vekili
ODTÜ 06531 ANKARA

Appendix J: Tez Fotokopisi İzin Formu

ENSTİTÜ

Fen Bilimleri Enstitüsü

☐

Sosyal Bilimler Enstitüsü

☒

Uygulamalı Matematik Enstitüsü

☐

Enformatik Enstitüsü

☐

Deniz Bilimleri Enstitüsü

☐

YAZARIN

Soyadı : ŞAKLAR

Adı : ZEYNEP

Bölümü : PSİKOLOJİ

TEZİN ADI (İngilizce) : INVESTIGATING THE ROLE OF JUSTICE SENSITIVITY ON VOLUNTEERING

TEZİN TÜRÜ : Yüksek Lisans

☒

Doktora

☐

1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir.

☐

2. Tezimin içindekiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir.

☐

3. Tezimden bir bir (1) yıl süreyle fotokopi alınamaz.

☒

TEZİN KÜTÜPHANEYE TESLİM TARİHİ: