

GIVING AND VOLUNTEERING:

THE ROLE OF RELIGION

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Canadian Centre for Philanthropy™
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For more information about the 2000 National Survey of Giving, Volunteering and Participating, including full text of the highlights report, *Caring Canadians, Involved Canadians*, please visit www.givingandvolunteering.ca.

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I About the NSGVP

The National Survey of Giving, Volunteering and Participating (NSGVP) provides the most comprehensive look at the contributions of Canadians to one another and their communities ever undertaken in Canada.

The NSGVP asks Canadians a series of questions about how they give money and other resources to individuals and to charitable and nonprofit organizations; volunteer time to charitable and voluntary organizations and directly to individuals; and participate in organizations by becoming members. First conducted in 1997 as a special survey by Statistics Canada, the NSGVP was repeated in 2000 as part of the federal government's Voluntary Sector Initiative (VSI). The 2000 survey was conducted by Statistics Canada as a supplement to the Labour Force Survey (LFS). The 2000 NSGVP is based on a representative sample of 14,724 Canadians aged 15 and older who were asked about their giving and volunteering for a one-year period from October 1, 1999 to September 30, 2000.

A renamed and redesigned Canada Survey of Giving, Volunteering and Participating (CSGVP) will be conducted every three years beginning in 2004. Although Statistics Canada will continue to conduct the CSGVP, it will be a stand-alone survey that is independent of the Labour Force Survey. Following national consultations with voluntary sector organizations, federal and provincial agencies, and the academic research community, the CSGVP content was modified. The new survey instrument was tested and will go into the field in the fall of 2004.

For more information on the NSGVP and CSGVP, please continue to visit www.givingandvolunteering.ca.

This report examines the role of religious commitment in the giving and volunteering habits of Canadians. Given that religions almost universally encourage their followers to help others, we expect a strong association between individual religious beliefs and giving and volunteering behaviours. In addition, all places of worship — churches, mosques, synagogues, and temples — represent conduits for giving and volunteering, to both religious and secular causes. Previous research has shown that religious commitment has a strong impact on people’s willingness to give and volunteer (Bowen, 1999; Hall & Febraro, 1999). Canadians who provide the bulk of donations and volunteer hours are much more likely to attend religious services weekly than are other Canadians. This study is intended to present a more detailed look at the role of religion in giving and volunteering.

Our findings are based on an analysis of the 2000 National Survey of Giving, Volunteering and Participating (NSGVP),¹ which provides a comprehensive look at the support Canadians offer to one another through their gifts of money and time. The survey asked Canadians a series of questions about how they donated to charitable and nonprofit organizations and to individuals; how they volunteered their time to organizations and directly to individuals; and how they participated in organizations by becoming members. In the NSGVP, religious organizations include those promoting religious beliefs and administering religious services and rituals (e.g., churches, mosques, synagogues, temples, shrines, seminaries, monasteries, and similar religious institutions), in addition to related organizations and auxiliaries of such organizations.²

In the first section of this report, we examine the various indicators of religious commitment and present a demographic profile of religiously active Canadians. In the following two sections, we explore the role of religious commitment in the giving and volunteering habits of Canadians. For both types of support, we examine how the rates and levels of support, the types of organizations supported, the motivations and barriers to giving and volunteering, and the method of soliciting donations and volunteer activities relate to religious commitment. We also look at other forms of support, such as in-kind donations of clothing and food, and some of the linkages among them. We conclude by summarizing the main findings and by investigating the religious activity of Canada’s “core supporters.”³

¹ The 2000 NSGVP was conducted by Statistics Canada in October, November, and early December of 2000. A sample of 14,724 Canadians aged 15 and older were asked about their giving and volunteering habits for a one-year period from October 1, 1999, to September 30, 2000.

² The NSGVP classified organizations into 12 types according to the International Classification of Nonprofit Organizations (ICNPO). For more information, see Hall, McKeown, and Roberts (2001).

³ Core supporters are defined as those individuals who donated \$213 or more annually (i.e., were in the top 25% of donors) and also volunteered.

Religiously committed Canadians

Religious commitment

The 2000 NSGVP contains three measures of religious commitment: affiliation, attendance, and strength of belief. The survey asked respondents whether they were affiliated with an established religious tradition, and if so, what that religious tradition was. Next, the survey asked those who indicated an affiliation with a religious tradition how often they attended religious services or meetings. For the purposes of this report, those who were not affiliated with a religious tradition were assumed not to attend religious services. Finally, all survey respondents were asked about their strength of religious belief using a response scale ranging from “not at all religious” to “very religious.”

Religious affiliation and strength of belief are both subjective indicators of religious commitment. Affiliation indicates membership but not necessarily involvement. For example, although 74% of Canadians indicated an affiliation, only 56% of Canadians identified themselves as being somewhat or very religious (Table 1). In contrast, attendance at religious services involves some form of activity (which can be counted) and reflects an active commitment that is less reliant on interpretation. What about those Canadians who are somewhat or very religious and do not attend services regularly? As Bowen (1999) points out, voluntary organizations are unlikely to reach the religiously passive in church, temple, mosque, or synagogue.

For these reasons, we believe attendance at religious services most clearly separates religious from non-religious Canadians. In 2000, just over half of Canadians (57%) attended religious services at least once a year (Table 1). One in five (19%) attended weekly. We consider these Canadians to be the most religiously committed. As Bowen (1999) noted, the contributory behaviours of these Canadians differ clearly from those of other Canadians.

In this report, we emphasize the comparison between Canadians who attend religious services weekly (19% of Canadians) and those who never attend religious services (non-attendees, 43% of Canadians). In most cases, the contributory behaviours of those who attend services occasionally (either monthly or rarely, 38% of Canadians)

tend to fall somewhere in between those of people who attend services each week and those who do not attend at all.

Table 1. Indicators of religious commitment, all Canadians

Indicator	% of Canadians
Affiliation	
Religious affiliation	74%
No religious affiliation	26%
Attendance	
Weekly	19%
Monthly	13%
Rarely (1 to 11 times per year)	25%
Never	43%
Strength of belief	
Very religious	11%
Somewhat religious	45%
Not very religious	25%
Not at all religious	19%

Demographic characteristics

In Table 2, we compare all Canadians and those who attend religious services never, rarely, monthly, and weekly across a broad range of social and economic characteristics. Compared to other Canadians, those who attend weekly are more likely to be older and female. While 15% of the Canadian population over 14 is aged 65 or older, 26% of weekly attendees are in this age group. Only 10% of those Canadians who never attend religious services are 65 years of age or older. As the rate of attendance at religious services increases in each category, so does the proportion of women. Forty-seven percent of those who never attend are women, compared to 58% of those who attend weekly.

Closely related to this age and sex difference, proportionately more religiously active people are married or widowed rather than single or divorced. Nearly two-thirds (62%) of Canada's total population is married, and just over a quarter (26%) is single (Table 2). However, 66% of Canadians who attend weekly are married, and 19% are single. In comparison, only 58% of non-attendees are married, and fully 32% are single. Similarly, 5% of the Canadian population is widowed, compared to 10% of those who attend weekly, and just 3% of non-attendees.

There is little variation in the level of education by religious attendance. However, there is some difference in religious attendance by labour force status. Only 52% of Canadians who attend services on a weekly basis are employed, compared to 67% of those who do not attend at all. This difference most likely reflects the relative age difference of the two groups; those who attend services weekly are older, on average, and more likely to be retired. For similar reasons, those who attend services each week are slightly over-represented in the lower two household-income categories.

There appears to be no discernible pattern of religious attendance by either household size or the presence of children in the household. We suspect that there may be off-setting life cycle effects. For example, those attending weekly are older on average and more likely widowed, resulting in smaller household sizes. The “empty nest” life cycle stage of many weekly attendees may also be associated with fewer children at home. In comparison, non-attendees are younger, on average, and more likely never to have been married, also resulting in smaller household sizes and fewer children at home.

Again, we consider those Canadians attending services weekly as the most religiously active and committed. They have similar social and economic characteristics as other Canadians with two notable exceptions. The religiously active are more likely than other Canadians to be aged 55 years or older, and they are more likely to be female. The impact of age is particularly strong and likely accounts for the small differences that exist with regard to marital and labour-force status.

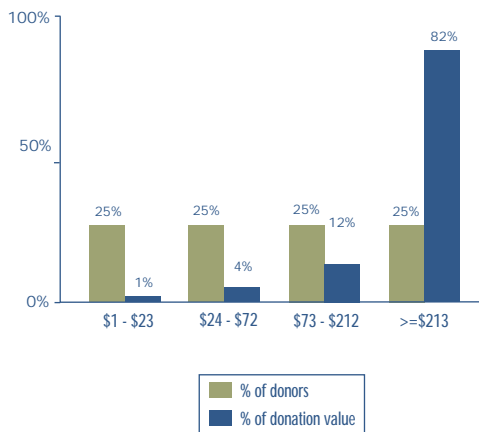
Table 2. Personal economic characteristics of Canadians by religious attendance

	Total population	Religious attendance			
		Never	Rarely	Monthly	Weekly
Age					
15 - 24	17%	20%	16%	14%	11%
25 - 34	18%	21%	18%	16%	13%
35 - 44	21%	21%	26%	18%	19%
45 - 54	18%	19%	17%	19%	16%
55 - 64	11%	9%	12%	14%	16%
65 +	15%	10%	11%	18%	26%
Sex					
Male	49%	53%	49%	46%	42%
Female	51%	47%	51%	54%	58%
Marital status					
Married/Common law	62%	58%	64%	65%	66%
Single	26%	32%	25%	22%	19%
Widowed	5%	3%	4%	8%	10%
Separated or divorced	7%	8%	6%	5%	5%
Education level					
Less than high school	27%	25%	26%	27%	29%
High school diploma	20%	22%	20%	17%	17%
Some post-secondary	9%	10%	10%	8%	7%
Post-secondary diploma	28%	28%	29%	28%	28%
University degree	17%	16%	16%	19%	18%
Labour force status					
Employed	63%	67%	66%	64%	52%
Full-time (> 30 hrs)	50%	54%	54%	49%	40%
Part-time (< 30 hrs)	12%	13%	12%	15%	11%
Unemployed	4%	5%	4%	2%	3%
Not in labour force	33%	27%	30%	34%	45%
Household income					
Less than \$20,000	13%	12%	14%	10%	16%
\$20,000 to \$39,999	26%	26%	27%	22%	30%
\$40,000 to \$59,999	23%	24%	22%	27%	20%
\$60,000 to \$99,999	25%	26%	25%	27%	23%
\$100,000 or more	12%	12%	12%	13%	11%
Household size					
1	12%	13%	11%	10%	14%
2	32%	32%	31%	31%	33%
3	21%	23%	22%	19%	16%
4	21%	20%	24%	23%	18%
5 +	14%	12%	11%	18%	20%
Presence of children (<18) in household					
Yes	30%	29%	33%	31%	28%
No	70%	71%	67%	69%	72%

IV Charitable giving

According to the NSGVP, almost four of five Canadians (78%) donated to a charitable or nonprofit organization in 2000 (Hall, McKeown, & Roberts, 2001). Nineteen million Canadians contributed an average of \$259 each, for a total of almost \$5 billion. Although most Canadians made a financial donation, most of the money donated came from a small number of donors (Figure 1). Eighty-two percent of the total value of donations came from the 25% of donors who contributed \$213 or more in 2000.⁴ This means that approximately 20% of all Canadians (one-quarter of the 78% who donated) contributed 82% of the value of all donations.

Figure 1. Much comes from the few



The role of religion in donating

There is a clear relationship between religious commitment and donating (Table 3). Those who attend religious services regularly are more likely to donate than are other Canadians. Nine out of ten (90%) weekly attendees made a donation in 2000, while fewer than three-quarters (72%) of non-attendees donated. Those who indicated that they had strong religious beliefs and those who were affiliated with an established religious tradition also donated at higher rates. As noted previously, we consider attendance at religious services to be a better indicator of religious commitment than either affiliation or subjective strength of belief. Consequently, the remainder of the discussion

focuses on the relationship between attending religious services and giving.

The strong relationship between religious attendance and donating is somewhat expected, as a belief in the obligation to help others is associated with and encouraged by most religions. Moreover, religious services typically offer people an opportunity to donate by having some form of collection mechanism on the premises. In 2000, the average annual donation increased steadily with increased attendance, from \$145 for non-attendees, to \$166 and \$286 for those who attended occasionally, and finally to \$577 for those who attended weekly.

Table 3. Giving rates, amounts, and percentages by indicators of religious commitment						
	Donating rate	Average donation	% Population	% Donors	% Top donors	% Donation value
Religious affiliation						
Religious affiliation	83%	\$296	74%	77%	85%	87%
No religious affiliation	72%	\$146	26%	23%	15%	13%
Religious attendance						
Weekly	90%	\$577	19%	21%	40%	47%
Monthly	85%	\$286	13%	14%	17%	15%
Rarely	82%	\$166	25%	26%	18%	17%
Never	72%	\$145	43%	39%	25%	22%
Strength of belief						
Very religious	85%	\$618	11%	12%	21%	29%
Somewhat religious	84%	\$271	45%	47%	51%	49%
Not very religious	78%	\$145	25%	24%	17%	14%
Not at all religious	70%	\$136	19%	17%	10%	9%

Those who attend services weekly were over-represented among top donors and they contributed a greater percentage of the total value of donations than one would expect, given their representation in the population. They comprised 19% of the population and 21% of all donors but made up 40% of top donors and accounted for 47% of the value of all donations. In comparison, non-attendees made up 43% of Canadians and 39% of donors but accounted for only 25% of top donors and 22% of the value of all donations.

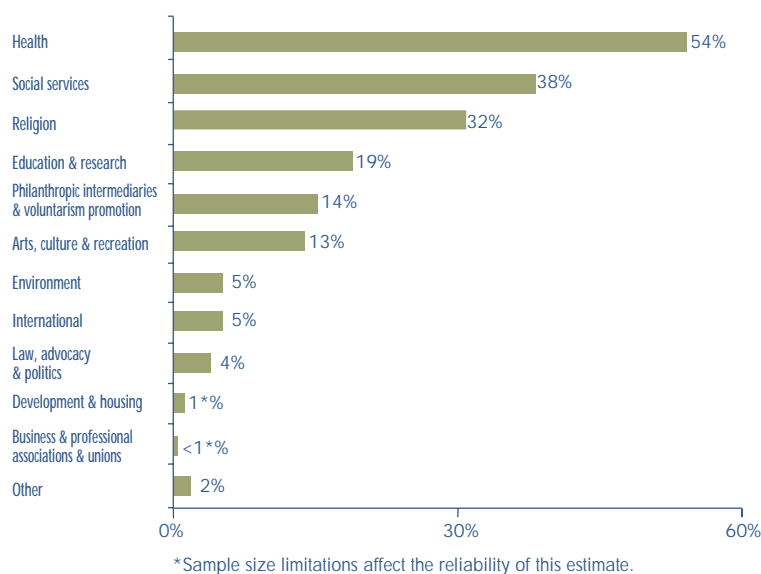
The remainder of this section examines whether donors who attend religious services weekly are different from other donors in terms of the organizations they support, the methods they use to donate, and their motivations for and barriers to giving.

⁴ The 25% of donors who contributed \$213 or more during 2000 are referred to as top donors (McKeown & Lasby, 2002).

Rate of donating by type of organization

As Figure 2 shows, Canadians were more likely to support some types of charitable and nonprofit organizations than others. In 2000, over half of Canadians (54%) supported health organizations and just under four in 10 supported social service organizations (38%). Just under one in three (32%) supported religious organizations.

Figure 2. Rate of support by organization type, all Canadians⁵



With some exceptions, Canadians who attended religious services weekly supported the same types of charities as other Canadians. As one might expect, they were noticeably more likely to support religious organizations (Table 4). Nearly three-quarters (73%) of weekly attendees donated to a religious organization, compared to only 9% of those who did not attend. They were also more likely to support international organizations. Nine percent of those who attended weekly donated to an international organization, compared to just 4% of those who did not attend. Donors who attended weekly were, however, slightly less likely to support philanthropic and voluntarism organizations than were other donors (12% versus 14% or more for donors who attended monthly, rarely, and never).

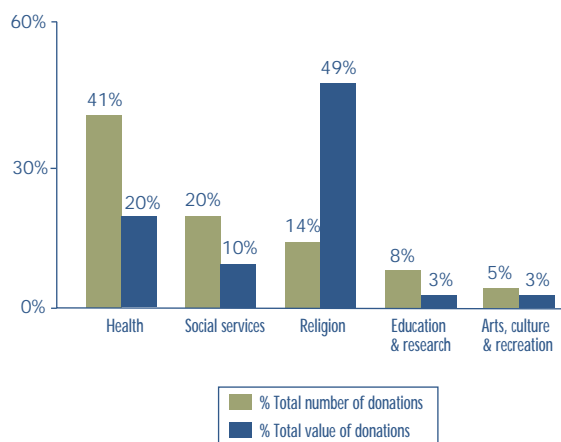
Table 4. Donor rate by type of organization and by religious attendance (organization types most commonly supported)

	All Canadians	Religious attendance			
		Weekly	Monthly	Rarely	Never
Health	54%	60%	63%	58%	49%
Social services	38%	43%	42%	43%	33%
Religion	32%	73%	58%	32%	9%
Education & research	19%	21%	24%	19%	18%
Philanthropy & voluntarism promotion	14%	12%	19%	16%	14%
Arts, culture & recreation	13%	14%	15%	14%	13%
Environment	5%	4%	5%	4%	6%
International	5%	9%	4%	5%	4%
Law, advocacy & politics	4%	5%	5%	4%	3%

Level of support by type of organization

Although health and social service organizations were the most commonly supported in terms of the number of donations (41% and 20%, respectively), they received far smaller percentages of the total value of donations (20% and 10%, respectively) than did religious organizations (Figure 3). Although religious organizations received only 14% of the total number of donations, they accounted for almost half (49%) of the total value of all donations.

Figure 3. Distribution of the total number and total value of donations, all donors



Given the high degree of concentration of donation value in religious organizations, and given that the likelihood of donating to religious organizations varies widely with the frequency of attendance at religious services, it makes sense to look at how the allocation of donations varies with the frequency of religious attendance. As shown in Table 5, the proportion of donation value allocated to religious versus secular organizations increases with the frequency of religious attendance. Those who attended weekly devoted the highest percentage of the total value of their donations to religious organizations.

⁵ For each donation reported, respondents were asked to indicate the name of the organization and what it does. Based on this information, organizations were classified into 12 types according to the International Classification of Nonprofit Organizations (ICNPO).

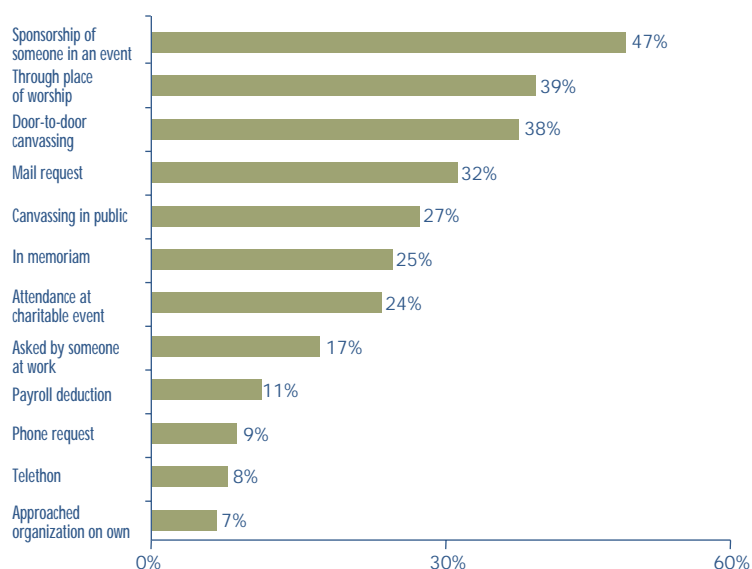
However, although most of their average donation of \$577 was directed to religious organizations (73% or \$419 went to religious organizations), almost one-quarter (23%) went to non-religious organizations. In other words, donors who attended religious services weekly donated an average of \$157 to non-religious organizations. In comparison, donors who attended religious services monthly tended to split their donations equally between religious and non-religious organizations, allocating \$143 of their average total donation of \$286 to religious organizations and another \$143 to non-religious organizations. As one might reasonably expect, those who never attended religious services donated the lowest amount, on average, to religious organizations (\$16 of their average total donation of \$130).

	All donors	Religious attendance			
		Weekly	Monthly	Rarely	Never
Average donation to a non-religious organization	\$132	\$157	\$143	\$117	\$130
Average donation to a religious organization	\$127	\$419	\$143	\$49	\$16
Average total donation to all organizations	\$259	\$577	\$286	\$166	\$145

Methods of donating

Canadians provide financial support to charitable and nonprofit organizations using many different methods (Figure 4). The most common method of making a donation was sponsoring someone in an event such as a walkathon (47% of donors made a donation in this way). Next most common were donations made through a collection at a church, synagogue, mosque, or other place of worship (39% of donors) and through door-to-door canvassing (38% of donors).

Figure 4. Method of making a donation, all donors



As Table 6 shows, this pattern changes when we look at donation methods by how often donors attend religious services. The biggest change is in the percentage of donors who made a donation through a place of worship. Four out of five (81%) donors who attend religious services weekly made a donation through a place of worship, compared to only one out of every 10 donors (10%) who never attend religious services.

	All donors	Religious attendance			
		Weekly	Monthly	Rarely	Never
Sponsorship of someone in an event	47%	45%	47%	46%	50%
Through place of worship	39%	81%	64%	36%	10%
Door-to-door canvassing	38%	38%	42%	39%	37%
Mail request	32%	41%	35%	28%	27%
Canvassing in public	27%	24%	24%	31%	28%
In memoriam	25%	29%	32%	24%	20%
Attendance at charitable event	24%	24%	30%	22%	23%
Payroll deduction	11%	8%	11%	13%	11%
Asked by someone at work	17%	12%	16%	19%	19%
Phone request	9%	10%	10%	8%	10%
Telethon	8%	8%	10%	11%	6%
Approached organization on own	7%	7%*	6%*	7%	6%
Other method	5%	4%*	4%*	5%	5%

*Sample size limitations affect the reliability of this estimate.

As one might expect, making a donation to non-religious organizations through a collection at a church, synagogue, mosque, or other place of worship was much less common, but not unheard of (Table 7). The most common methods of making a donation remained sponsoring someone in an event (49%), door-to-door canvassing (40%), responding to a mail request (32%), and canvassing in public (29%).

	All donors	Religious attendance			
		Weekly	Monthly	Rarely	Never
Sponsorship of someone in an event	49%	51%	50%	47%	51%
Door-to-door canvassing	40%	43%	45%	40%	37%
Mail request	32%	43%	35%	29%	27%
Canvassing in public	29%	27%	26%	32%	29%
In memoriam	23%	27%	29%	24%	20%
Attendance at charitable event	23%	22%	28%	21%	23%
Asked by someone at work	18%	13%	17%	20%	19%
Payroll deduction	11%	9%	11%	14%	11%
Phone request	10%	11%	10%	9%	10%
Telethon	8%	9%	10%	12%	6%
Approached organization on own	6%	6%	6%	7%	6%
Through place of worship	3%	7%	6%	2%	1%

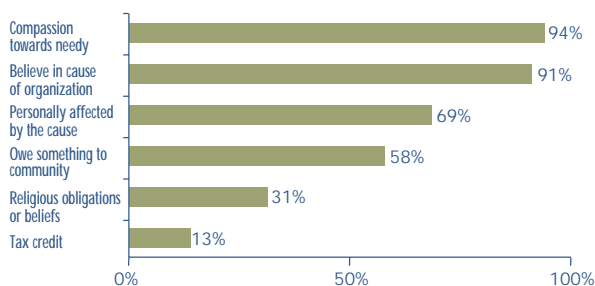
Donations to non-religious organizations through a place of worship were more common for those who attended weekly than they were for other donors (7% used this method, compared to 3% of donors, generally). As we asserted at the outset, places of worship represent an important conduit for contributory behaviours such as giving to non-religious organizations, particularly for those who attend religious services more frequently.

Weekly attendees are also more likely to make a donation to non-religious organizations through the mail (43%), than are those who attend monthly (35%), rarely (29%), or never (27%). We suspect that this finding partly reflects age (those who attend weekly are older on average) and causes supported (weekly attendees provide relatively more support to international organizations, an organization type particularly connected to mail requests).

Motivations for donating

Canadians give to charities and nonprofit organizations for many different reasons. The NSGVP asks donors whether they agree that any of several motivations was a reason they donated (Figure 5). Almost all donors agreed that they give because they feel compassion towards people in need (94%) and personally believe in the cause (91%). Other common motivators included being personally affected by the cause supported by the organization (69%) and a feeling of owing something to the community (58%). Just under one-third (31%) of donors agreed that fulfilling religious obligations or beliefs was a reason for their giving in 2000. Relatively few (13%) said that they donated because of the tax credits received in return for donating.

Figure 5. Motivations for donating, all donors



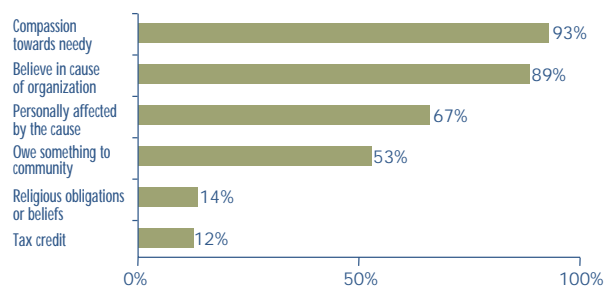
With few exceptions, the more often donors attended religious services, the more likely they were to cite all of these reasons. However, two motivations stood out as being particularly sensitive to variations in the frequency of religious attendance (Table 8). Two-thirds (67%) of those who attended weekly agreed that religious obligations or beliefs were a reason for their giving, compared to just 10% of those who didn't attend. Those who attended religious services more often were also more likely to say that they donated because they felt they owed something to their community (68% of these who attended either weekly or monthly, compared to 55% and 52% of those who rarely or never attended religious services, respectively).

Table 8. Motivations for donating by religious attendance, all donors

	All donors	Religious attendance			
		Weekly	Monthly	Rarely	Never
Compassion towards needy	94%	96%	95%	94%	93%
Believe in cause of organization	91%	93%	94%	91%	88%
Personally affected by the cause	69%	70%	73%	67%	68%
Owe something to community	58%	68%	68%	55%	52%
Religious obligations or beliefs	31%	67%	46%	24%	10%
Tax credit	13%	15%	15%	11%	12%

While Figure 5 and Table 8 present the motivations cited by donors who gave to any type of organization, Figure 6 presents the motivations for giving cited by those who gave only to non-religious organizations. The motivations were ranked in the identical order as those cited by all donors but, as one might expect, the prevalence of donating in order to fulfill religious obligations or beliefs was much lower (14% vs. 31%). The percentage of those saying that they donated because they felt that they owed something to their community was also slightly lower (53% vs. 58%).

Figure 6. Motivations for donating, donors to non-religious organizations only

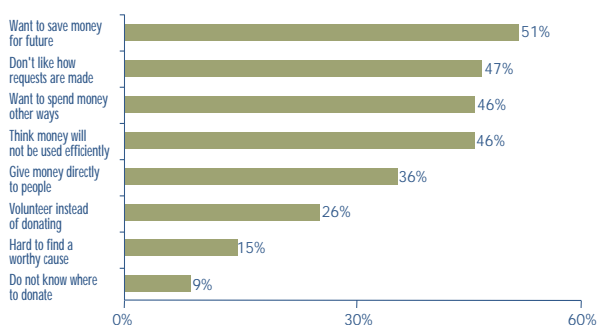


Barriers to not donating more

The NSGVP asked donors if any of a series of potential barriers was a reason they did not donate more, while the 22% of Canadians who did not make a donation were asked if these barriers were a reason that they did not donate at all. Given that the overwhelming majority of Canadians donated, this report focuses on barriers to donating more.

Fifty-one percent of donors said that they did not donate more because they wanted to save money for their own future needs, while 46% said that they preferred to spend money in other ways (Figure 7). Just under half of donors said that they disliked the way requests for contributions were made (47%) or thought that the money donated would not be used efficiently (46%). A significant proportion of donors said that they did not donate more in 2000 because they gave enough money directly to people without involving an organization (36%) or gave voluntary time instead of money (26%). Comparatively few people said that they did not donate more because they found it hard to find a cause worth supporting (15%) or did not know where to make a donation (9%).

Figure 7. Barriers to donating more, all donors



As one might expect, the responses varied according to how often donors attended religious services (Table 9). Those attending weekly were less likely than those who never attended to say that they didn't donate more because they want to save money for future needs (45% versus 54%) or because they would prefer to spend money in other ways (39% versus 51%). We can speculate that since they are older, on average, than other Canadians, those who attend weekly services may feel less need to save money for future needs.

Table 9. Barriers to donating more by religious attendance

	All donors	Religious attendance			
		Weekly	Monthly	Rarely	Never
Want to save money for future	51%	45%	46%	51%	54%
Don't like how requests are made	47%	46%	44%	43%	51%
Want to spend money other ways	46%	39%	42%	46%	51%
Think money will not be used efficiently	46%	41%	43%	46%	49%
Give money directly to people	36%	36%	38%	38%	33%
Volunteer instead of donating	26%	31%	29%	25%	24%
Hard to find a worthy cause	15%	16%	14%	14%	15%
Do not know where to donate	9%	11%	11%	7%	9%

Those attending weekly were also less likely than those who never attend to say that they didn't donate more because they thought the money would not be used efficiently (41% vs. 49%, respectively). Conversely, those attending weekly were more likely than were those who never attend (24%) to say that they did not donate more because they gave voluntary time instead of money (31%). This is perhaps unsurprising, given that those attending weekly tend to have lower household incomes (see Table 2) and, as we will see below, tend to volunteer at a higher rate and contribute more hours, on average, than other Canadians (see Table 11).

Other giving

Finally, the NSGVP asked Canadians a series of questions regarding other types of giving, including in-kind donations of food and clothing and giving money directly to

the homeless. In 2000, 64% of those attending weekly religious services reported making a donation of food to a charitable organization such as a food bank, compared to 59% of those attending monthly and 49% of those who never attend (Table 10). Nearly eight in 10 (77%) who attend weekly reported donating clothing or other household items to an organization, compared to 72% of those who attend less frequently and 66% of those who never attend. The percentages of those giving money directly to homeless individuals were lower, (approximately one in five made such a contribution) and did not vary much with religious attendance.

Table 10. Rate of other giving by religious attendance

	All Canadians	Religious attendance			
		Weekly	Monthly	Rarely	Never
Food	54%	64%	59%	57%	49%
Clothing or goods	69%	77%	72%	72%	66%
Direct contribution to the homeless	19%	20%	18%	18%	21%

Summary

Canadians with a stronger religious commitment, as indicated by attending religious services, were more likely to make charitable donations than were other Canadians. Nine in 10 (90%) Canadians who attend religious services weekly made a donation, compared to less than three-quarters (72%) of those who didn't attend. They also tended to make larger contributions. Donors who attend weekly made an average donation of \$577 in 2000, compared to an average of \$145 for those who didn't attend. They comprised 19% of Canada's population and 21% of all donors in 2000, but made up 40% of top donors and accounted for almost half (47%) of the value of all donations.

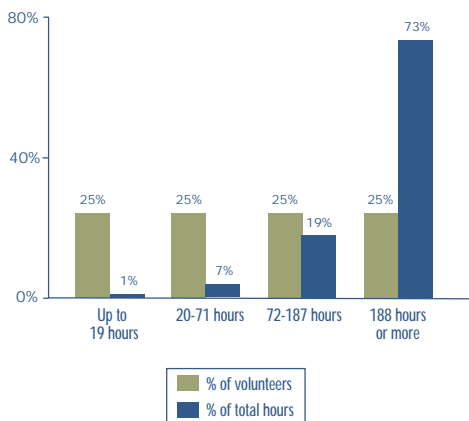
For the most part, Canada's most religious donors supported the same types of charities and used the same methods of donation as other Canadians. Donors who attend weekly, however, were more likely than other donors to give to religious organizations and were more likely to give through a place of worship. That said, 27% of their annual donations were directed to non-religious organizations, meaning that they gave over \$150, on average, to other types of organizations in 2000.

Donors who attend services weekly had different motivations for their giving and slightly different barriers to giving more than those who never attend. They were noticeably more likely to cite religious obligations or beliefs as a motivation for giving and were less likely to cite financial concerns as a barrier to donating more. They were also more likely than other Canadians to make in-kind donations of food and clothing.

V Volunteering

Volunteering makes an important contribution to Canadian communities, and religious commitment plays an important role in that volunteering. According to the NSGVP, just over 6.5 million Canadians volunteered for charitable and nonprofit organizations in 2000 (Hall, McKeown, & Roberts, 2001). These volunteers accounted for just over one in four (27%) Canadians aged 15 and over, and volunteered an average of 162 hours annually, for a collective total of just over one billion hours – the equivalent of 549,000 full-time jobs. Although just over one-quarter of Canadians volunteered, almost three-quarters (73%) of all volunteer hours came from the 25% of volunteers making annual contributions of 188 hours or more (Figure 8). In other words, less than 7% of Canadians (25% of the 27% of Canadians who volunteered) contributed 73% of all volunteer hours in 2000.

Figure 8. Much comes from the few, volunteer hours



The role of religion in volunteering

Attendance at religious services presents the clearest picture of the association between religious commitment and volunteering (Table 11). Although relationships between volunteering and the strength of religious belief and religious affiliation are also evident, we will continue to focus on attendance at religious services as the key indicator of religious commitment.

Over four in 10 (41%) of those who attend religious services weekly volunteered, compared to under a quarter (23%) of those Canadians who never attend. In addition to being more

likely to volunteer, those who attend religious services weekly volunteered more hours on average (202) than other volunteers (154 hours for monthly attendees, 146 hours for volunteers who attend rarely, and 148 hours for volunteers who never attend).

Table 11. Volunteering rates, amounts, and percentages by indicators of religious commitment

religious commitment	Volunteer rate	Average hours	% Population	% Volunteers	% Top volunteers	% Total hours
Religious affiliation						
Religious affiliation	28%	168	74%	76%	77%	78%
No religious affiliation	26%	149	26%	24%	23%	22%
Religious attendance						
Weekly	41%	202	19%	28%	35%	35%
Monthly	30%	154	13%	14%	13%	13%
Rarely	24%	146	25%	22%	20%	20%
Never	23%	148	43%	36%	32%	32%
Strength of belief						
Very religious	37%	200	11%	15%	19%	19%
Somewhat religious	30%	163	45%	48%	49%	48%
Not very religious	24%	145	25%	22%	18%	19%
Not at all religious	21%	149	19%	15%	14%	14%

Although those who attend religious services weekly represented just 19% of the Canadian population, they accounted for 28% of volunteers, 35% of top volunteers,⁶ and 35% of total volunteer hours in 2000. In contrast, the 43% of Canadians who never attend religious services accounted for 36% of volunteers, 32% of top volunteers, and 32% of total volunteer hours. Likewise, those who identified themselves as being very or somewhat religious accounted for a disproportionate number of volunteers and hours contributed. Similar but less pronounced differences are seen between those who reported a religious affiliation and those who did not.

From this point on, our examination of the role of religious commitment in volunteering will focus on attendance at religious services. As we have noted, this is the most reliable and valid indicator since it is based on reported behaviour. The remainder of this section will explore whether volunteers who attend services weekly are different from those who do not in terms of the organizations they volunteer for, their volunteer activities and patterns of initial involvement with an organization, their motivations for and barriers to volunteering, and the other forms of support they may provide.

⁶ Top volunteers are defined as the 25% of volunteers who contributed 188 hours or more in 2000.

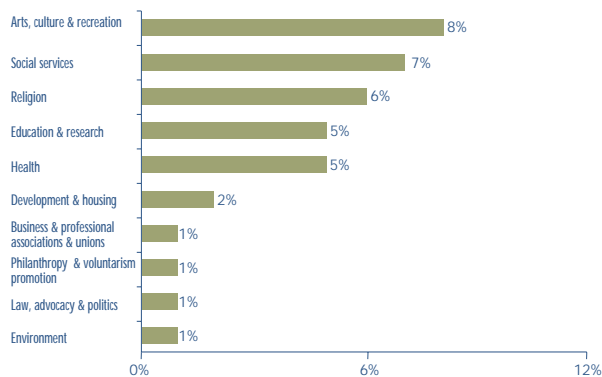
Types of organizations supported

Those who attend religious services weekly volunteer at a higher rate and contribute more hours on average than Canadians who do not attend services weekly. As with giving, one of the most interesting questions is whether their voluntary contributions are focused on religious organizations specifically or include other types of organizations.

Rate of volunteering by type of organization

Canadians are more likely to volunteer for some types of organizations than others (Figure 9). In 2000, the top five types of organizations supported by volunteers were arts, culture and recreation (8% of Canadians supported this type of organization); social services (7%); religion (6%); education and research (5%); and health (5%).

Figure 9. Rate of volunteering by organization type, all Canadians



As expected, religious organizations received the highest level of support from those who attend religious services weekly (Table 12). Nearly a quarter (22%) of Canadians who attend religious services weekly volunteered for a religious organization. Weekly attendees are also more likely to volunteer for social services organizations (11% vs. 7% of all Canadians). Volunteering for other types of organizations appears to be unrelated to religious attendance.

Table 12. Volunteer rate by type of organization and religious attendance, all Canadians

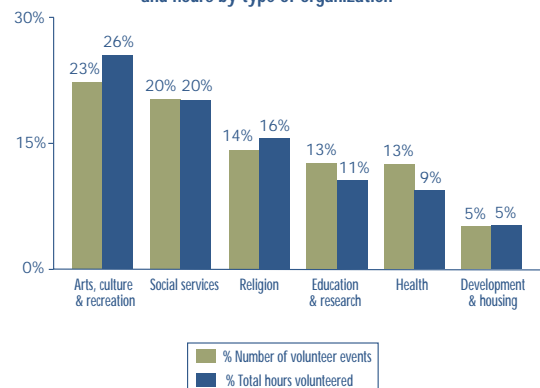
Type of organization supported	All Canadians	Frequency of religious attendance			
		Weekly	Monthly	Rarely	Never
Arts, culture & recreation	8%	9%	10%	8%	8%
Social services	7%	11%	8%	6%	6%
Religion	6%	22%	6%	2%	1%
Education & research	5%	7%	6%	5%	4%
Health	5%	7%	6%	4%	4%
Development & housing	2%	2%	2%	2%	2%
Environment	1%	1%	1%	1%	1%
Law, advocacy & politics	1%	2%	2%	1%	1%

As we continue with our analysis of volunteering, we will often contrast all volunteers with those who volunteer for non-religious organizations. We do this because of the strong relationship between religious attendance and the likelihood of volunteering for religious organizations demonstrated above. We also do this because we hope to isolate other factors that influence the type of organization that volunteers choose to support.

The level of support by type of organization

Canadians are not only more likely to volunteer for some types of organizations they also devote more of their time to some types of organizations. Figure 10 shows the levels of support Canadians allocate to each of the five most commonly supported types of organizations (in terms of both the percentage of volunteering events and the percentage of total hours volunteered).

Figure 10: Distribution of volunteer events and hours by type of organization



Arts, culture and recreation organizations received the highest percentage of volunteering events (23%) and total hours volunteered (26% of all volunteer hours), followed by social services (20% of both volunteer events and hours). Religious organizations (14% of events and 16% of hours), education and research organizations (13% of events and 11% of hours), and health organizations (13% of events and 9% of hours) round out the rest of the top five organization types.

Hours contributed by volunteers who attended religious services weekly were more evenly distributed among types of organizations than were their donations. While 73% of their donations (\$419 from an average donation of \$577) were directed at religious organizations in 2000, just 39% of hours (79 from an annual average of 202) were directed at religious organizations (Table 13). This left 123 volunteer hours to be distributed among non-religious organizations.

Table 13. Average hours contributed to religious and non-religious organizations by religious attendance, all volunteers

	All volunteers	Religious attendance			
		Weekly	Monthly	Rarely	Never
Average hours for a religious organization	26	79	13	8	2
Average hours for a non-religious organization	136	123	141	138	146
Average hours volunteered for all organizations	162	202	154	146	148

Volunteer activities and involvement

Canadian volunteers were engaged in a variety of activities for organizations ranging from firefighting and animal care to coaching and sitting on boards and committees (Figure 11). More than half (57%) of Canadian volunteers reported organizing activities in 2000, followed by serving as a member of a board or committee (41%) and canvassing, campaigning or fundraising (40%). Comparatively few volunteers reported activities such as helping others by being a member of a self-help group (8%), providing health care (7%), and volunteering by being a firefighter or providing first aid (6%).

Figure 11. Rate of volunteer activities, all volunteers

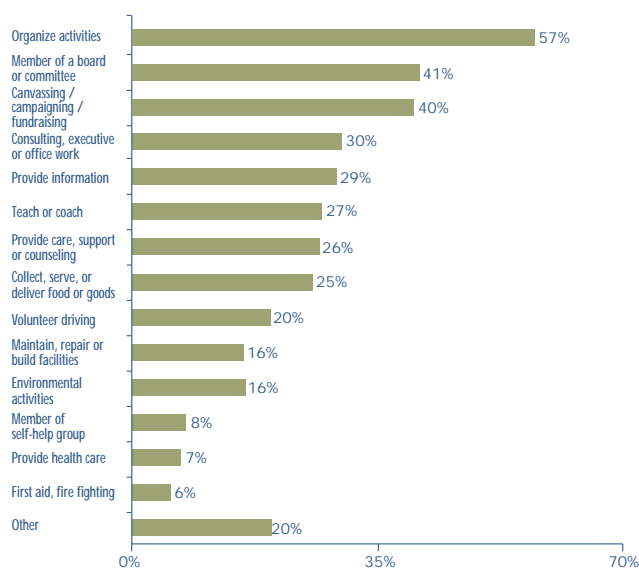


Table 14 shows that frequency of religious attendance is related to the types of voluntary activities that people perform. The most striking example is that weekly attendees were much more likely than other volunteers to provide care or support, including counselling (37% reported this activity, compared to 26% of all volunteers). They were also more likely to collect, serve or deliver food or goods (34% vs. 25% of all volunteers) and to be a member of a board or committee (46% vs. 41% of all volunteers). Conversely, they were less likely to be involved in environmental activities (12% vs. 16% of all volunteers).

Table 14. Volunteer activities by religious attendance, all volunteers

	All volunteers	Religious attendance			
		Weekly	Monthly	Rarely	Never
Organize activities	57%	57%	61%	60%	55%
Member of a board or committee	41%	46%	42%	41%	38%
Canvassing / campaigning / fundraising	40%	41%	45%	42%	38%
Consulting, executive or office work	30%	31%	29%	31%	30%
Provide information	29%	29%	30%	27%	30%
Teach or coach	27%	29%	27%	25%	27%
Provide care, support or counseling	26%	37%	26%	25%	20%
Collect, serve, or deliver food or goods	25%	34%	25%	22%	19%
Volunteer driving	20%	22%	22%	20%	16%
Maintain, repair or build facilities	16%	18%	17%	14%	14%
Environmental activities	16%	12%	16%*	17%	18%
Member of self-help group	8%	10%	8%*	7%*	7%*
Provide health care	7%	10%	9%*	6%*	5%*
First aid, fire fighting	6%	4%*	6%*	7%*	8%*
Other	20%	25%	18%	18%	18%

*Sample size limitations affect the reliability of this estimate.

Of course, it is entirely possible that religiously active volunteers were more likely than other volunteers to engage in some types of activities because they were more likely to volunteer for religious organizations. To determine if this was the case, we looked at volunteer activities carried out by those who volunteered only for non-religious organizations (Table 15).

Table 15. Volunteer activities by religious attendance, volunteers for non-religious organizations only

	All non-religious volunteers	Religious attendance			
		Weekly	Monthly	Rarely	Never
Organize activities	57%	53%	60%	60%	56%
Canvassing / campaigning / fundraising	41%	44%	44%	42%	38%
Member of a board or committee	40%	43%	43%	41%	39%
Consulting, executive or office work	30%	29%	29%	31%	30%
Provide information	29%	28%	30%	26%	30%
Teach or coach	26%	24%	27%	25%	27%
Provide care, support or counseling	24%	33%	25%	24%	20%
Collect, serve, or deliver food or goods	21%	30%	22%	21%	18%
Volunteer driving	19%	20%	23%	20%	17%
Environmental activities	16%	12%*	18%*	17%	18%
Maintain, repair or build facilities	14%	14%*	15%*	13%	15%
Member of self-help group	8%	10%*	8%*	8%*	7%*
First-aid, fire-fighting	7%	---	7%*	6%*	9%
Provide health care	7%	11%	8%*	6%*	5%*
Other	17%	17%*	16%*	17%	17%

*Sample size limitations affect the reliability of this estimate.

--- Estimate too small to be expressed.

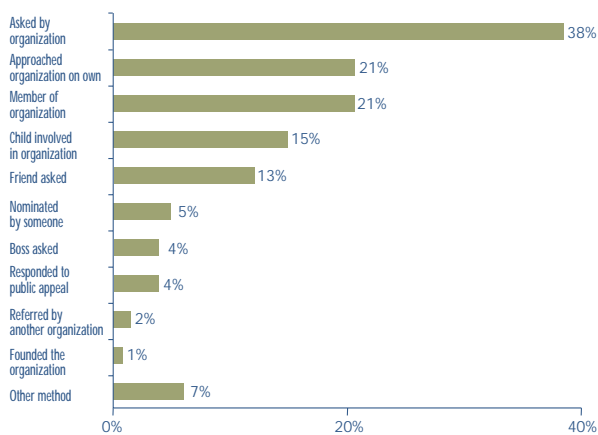
Interestingly, the pattern displayed in Table 15 is similar to the pattern in Table 14. This suggests that the relationship between volunteer activities and religious attendance is not solely the result of variations in volunteering for religious organizations.

Even when we consider only volunteering for non-religious organizations, Canadians who attend services each week were still more likely to provide care and support (33% vs. 24% of all volunteers for non-religious organizations) and collect, serve, or deliver food or goods (30% vs. 21% of all volunteers for non-religious organizations). It would appear that, for whatever reason, religiously active Canadians are simply more likely to engage in certain types of volunteer activities than are Canadian volunteers who aren't religiously active. On the other hand, religiously active Canadians were less likely to organize activities for non-religious organizations (53%) than for all types of organizations (57%, see Table 14).

Method of initial involvement

The NSGVP asked volunteers how they first became involved with each organization they reported volunteering for. By far the most common route to becoming a volunteer (Figure 12) was being directly asked by someone in an organization (38% of volunteers reported becoming involved this way).⁷ Just under half as many volunteers reported that they first became involved by approaching the organization on their own (21%) or by already being a member of the organization (21%). Other important pathways included having a child involved with the organizations (15%) and being asked to volunteer by a friend or relative (13%). Relatively few volunteers became involved because they were nominated (5%), because their employer asked them (4%), or by responding to a public appeal by the organization (4%).

Figure 12. Method of initial involvement with organizations, all volunteers



Volunteers who attended religious services weekly were more likely to report becoming volunteers because they were already members of the organization (Table 16). Over one-third (36%) of volunteers who attended religious services weekly began a volunteer event this way, compared to less than 20% of those who attended religious services less frequently. However, when one looks only at volunteering for non-religious organizations, the variation by religious attendance largely disappears. Fifteen percent of weekly attendees began their volunteering for non-religious organizations because they were members of the organization, compared with 15% of non-attendees (Table 17). This suggests that most of the variation in method of initial involvement by religious attendance is a result of the fact that weekly attendees are more likely to volunteer for religious organizations.

Table 16. Method of initial involvement with organization by religious attendance, all organization types, all volunteers[†]

	All volunteers	Religious attendance			
		Weekly	Monthly	Rarely	Never
Asked by organization	38%	39%	36%	37%	37%
Approached organization on own	21%	23%	22%	21%	19%
Member of organization	21%	36%	19%	14%	16%
Child involved in organization	15%	14%	17%*	16%	16%
Friend asked	13%	10%	16%*	15%	14%

*Sample size limitations affect the reliability of this estimate.

† Methods not shown in this table were too infrequent to be displayed.

Table 17. Method of initial involvement with non-religious organizations by religious attendance, all volunteers[†]

	All volunteers	Religious attendance			
		Weekly	Monthly	Rarely	Never
Asked by organization	36%	37%	34%	37%	36%
Approached organization on own	21%	24%	23%	21%	20%
Child involved in organization	17%	17%	18%	16%	16%
Member of organization	15%	18%	14%	13%	15%
Friend asked	13%	11%	16%	14%	14%

† Methods not shown in this table were too infrequent to be displayed.

Length of involvement with organization

After asking volunteers how they first became involved with the organizations they volunteered for, the NSGVP asked how long they had been volunteering for that organization. Almost a quarter (23%) of volunteering episodes⁸ had been in progress for less than a year, one-fifth (20%) for one to two years, just under a quarter (24%) for three to five years, and 13% for six to 10 years (Figure 13). Another fifth (20%) of volunteer episodes had endured for 10 years or more.

⁷ Percentages total more than 100 because individuals could volunteer for more than one organization.

⁸ We measure the length of volunteering episodes because individuals can volunteer for more than one organization at any one time.

Figure 13. Length of involvement with all organizations, all volunteers

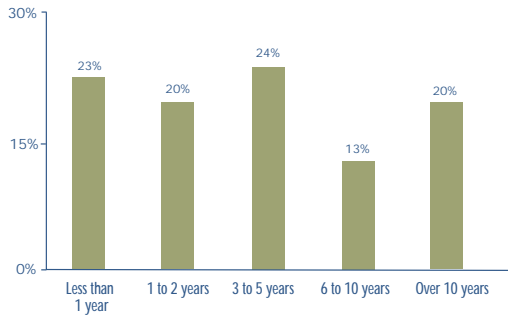


Table 18 shows that volunteers who attend religious services weekly tend to have been involved with the organizations they support for a longer period than other volunteers. Almost a third (30%) of volunteering episodes reported by volunteers attending weekly had lasted more than 10 years, compared to 14% of episodes reported by those who never attended. At least some of this difference is no doubt due to the fact that those who attend weekly tend to be older and are thus more likely to have volunteered for an extended period, though this is almost certainly not a complete explanation.

	All volunteers	Religious attendance			
		Weekly	Monthly	Rarely	Never
Less than 1 year	23%	15%	23%	27%	27%
1 to 2 years	20%	17%	18%	21%	22%
3 to 5 years	24%	24%	25%	24%	26%
6 to 10 years	13%	14%	15%	12%	12%
10 years or more	20%	30%	19%	17%	14%

Note: Columns may not add up to 100% due to rounding.

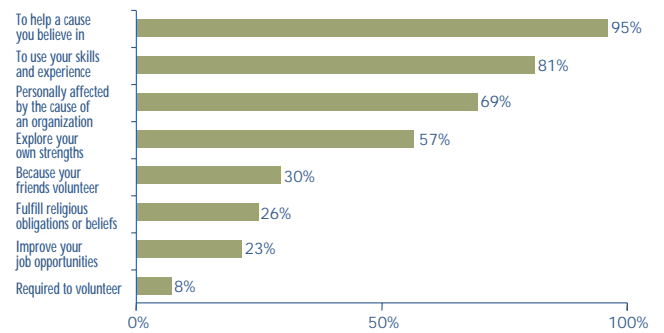
Individuals who attend religious services on a weekly basis are very likely to volunteer for religious organizations. This can clearly be seen in the fact that if we exclude volunteering for religious organizations, we find that noticeably fewer volunteers who attend weekly have been involved with the organizations they support for 10 years or more (24%, Table 19). Although the NSGVP does not collect information on this matter, we suggest that people are less likely to change their involvement with religious organizations over time than to change their social and community activities, for example.

	All Volunteers	Religious Attendance			
		Weekly	Monthly	Rarely	Never
Less than 1 Year	24%	18%	23%	26%	27%
1 to 2 Years	20%	18%	19%	21%	22%
3 to 5 Years	25%	25%	25%	25%	26%
6 to 10 Years	13%	15%	15%	12%	12%
10 Years or more	17%	24%	18%	16%	13%

Motivations for volunteering

Volunteers contribute their time for many reasons (Figure 14). The NSGVP asked volunteers if they agreed that any of a series of potential motivations was a reason for their volunteering. Virtually all (95%) volunteers were motivated by a belief in the cause supported by the organization. A desire to use skills and experience (81%), being personally affected by the cause of the organization (69%), and a desire to explore their strengths (57%) were also common motivations. Only a small minority of volunteers (8%) said that they were required to volunteer by their school, employer, or other authority.

Figure 14. Motivations for volunteering, all volunteers



As one might expect, the more often volunteers attended religious services, the more likely they were to report religious obligations or beliefs as a motivation for volunteering (Table 20). Sixty percent of volunteers who attended religious services weekly gave religious obligations or beliefs as a motivation, compared to just 7% of volunteers who never attended religious services.

Table 20. Motivations for volunteering by religious attendance, all volunteers

	All volunteers	Frequency of religious attendance			
		Weekly	Monthly	Rarely	Never
Believe in cause	95%	97%	95%	95%	93%
Use skills and experiences	81%	82%	83%	82%	79%
Personally affected by the cause	69%	73%	69%	68%	66%
Explore own strengths	57%	61%	59%	56%	55%
Friends volunteer	30%	27%	34%	34%	29%
Religious obligations or beliefs	26%	60%	29%	15%	7%*
Improve job opportunities	23%	16%	24%	26%	26%
Required to volunteer	8%	6%*	8%*	7%*	9%

*Sample size limitations affect the reliability of this estimate.

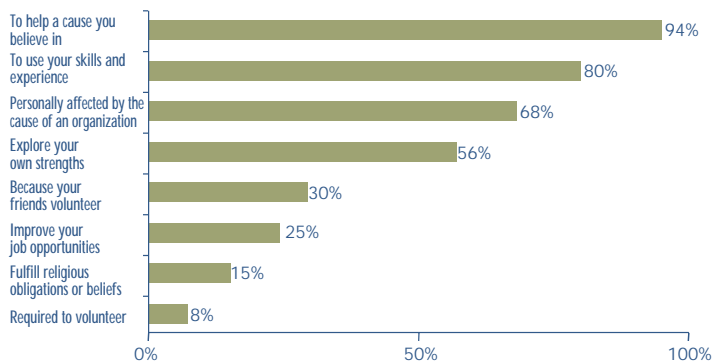
Of the remaining motivations for volunteering, some vary with frequency of religious attendance while others do not. The percentage of volunteers who cited a belief in the cause of the organization ranged from 97% of those attending weekly to

93% of those never attending. Weekly attendees were also more likely than volunteers generally to report volunteering because they were personally affected by the cause (73% vs. 69%) and because they wanted to explore their own strengths (61% vs. 57%).

Conversely, weekly attendees were less likely than volunteers generally to report volunteering because their friends volunteer (27% vs. 30%) and in order to improve job opportunities (16% vs. 23%). Although it is difficult to be certain, it seems likely that this is at least partially due to the fact that weekly attendees tend to be older than those who attend religious services less frequently, meaning that they are more likely to have established careers or to be retired.

To determine if the variations described above were the result of the fact that religiously active volunteers were more likely to volunteer for religious organizations, we examined the motivations of those who volunteered only for non-religious organizations. The results indicate that the motivations of those who volunteer only for non-religious organizations are the same as the motivations of all volunteers, with one exception. Only 15% of volunteers for non-religious organizations said that they volunteered to fulfill religious obligations or beliefs, compared to 26% of all volunteers.

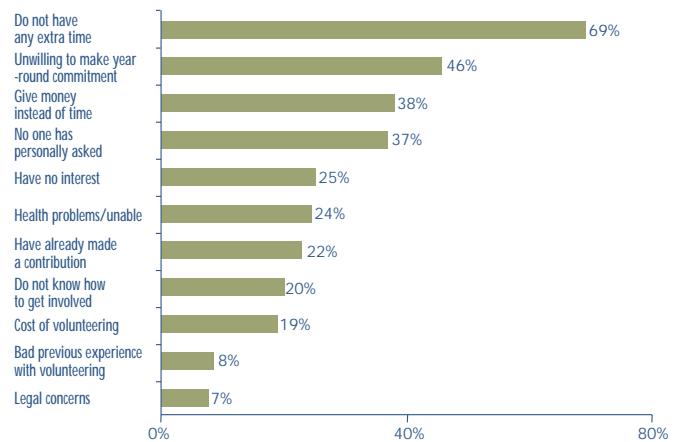
Figure 15. Motivations for volunteering, volunteers to non-religious organizations only



Barriers to volunteering

Non-volunteers were asked whether they agreed that any of a series of potential barriers was a factor that kept them from volunteering (Figure 16). Over two-thirds (69%) of those who did not volunteer said that they do not have extra time to devote to volunteering. Just under half (46%) said that they are unwilling to make a year-round commitment, while over a third said that they did not volunteer because they give money instead of time, or because they had not been personally asked to volunteer (38% and 37%, respectively).

Figure 16. Barriers to volunteering, all non-volunteers



Non-volunteers who attend religious services weekly were more likely than non-volunteers who never attend religious services to say that they don't volunteer because they don't have any extra time (64% vs. 70%), are unwilling to make a year-round commitment (43% vs. 49%), or have no interest (21% vs. 27%). However, they were more likely to say that they don't volunteer because they give money instead of time (42% vs. 35%), have health problems or are physically unable (33% vs. 22%), or have already made a contribution to volunteering (30% vs. 17%). These findings are likely at least partially a result of the fact that weekly attendees are older, on average, than non-attendees.

Table 21. Barriers to volunteering by religious attendance, all non-volunteers

	All non-volunteers	Religious attendance			
		Weekly	Monthly	Rarely	Never
Do not have any extra time	69%	64%	67%	74%	70%
Unwilling to make year-round commitment	46%	43%	45%	48%	49%
Give money instead of time	38%	42%	42%	41%	35%
Have not been personally asked	37%	35%	36%	38%	37%
Have no interest	25%	21%	24%	22%	27%
Have health problems or physically unable	24%	33%	25%	22%	22%
Have already made contribution to volunteering	22%	30%	27%	22%	17%
Do not know how to become involved	20%	24%	22%	22%	18%
Financial cost of volunteering	19%	18%	20%	19%	19%
Dissatisfied with previous volunteering	8%	7%*	11%	6%	9%
Legal concerns	7%	11%	8%*	6%	7%

*Sample size limitations affect the reliability of this estimate.

Other forms of support

The 2000 NSGVP asked Canadians whether they had provided direct help to others by, for example, driving someone to an appointment, doing unpaid house or yard work, or visiting or providing care for the sick or elderly. Canadians attending religious services weekly were more likely to provide direct help than were other Canadians. Eighty-three percent of those attending weekly reported having provided direct help to an individual (not through an organization) compared to 75% of those who did not attend (Table 22).

Canadians also support each other and their communities by joining voluntary organizations and nonprofit groups. The NSGVP asked Canadians about their membership and participation in various kinds of community organizations and groups. In 2000, just over half (51%) of Canadians reported being a member of at least one voluntary organization.

Membership in voluntary organizations and community groups is an important pathway to volunteering. Indeed, as we reported earlier, being a member and having a child or spouse involved with an organization are important ways that volunteers reported first becoming involved. Almost two-thirds (66%) of those Canadians who attended religious services weekly in 2000 reported being a member of at least one voluntary organization, compared to 56% of those attending monthly and 45% of those who do not attend religious services at all. There are linkages among these different behaviours.

Table 22. Rates of direct helping and participation in voluntary organizations by religious attendance, all Canadians

	All Canadians	Religious attendance			
		Weekly	Monthly	Rarely	Never
Direct help	77%	83%	79%	80%	75%
Participation in voluntary organizations	51%	66%	56%	48%	45%

Summary

Results from the 2000 NSGVP indicate a strong relationship between religious commitment and volunteering. Those Canadians who regularly attend religious services are more likely to volunteer than are other Canadians. Furthermore, they volunteer more hours on average (202 hours annually vs. 148 hours for those who never attend). Despite the fact that volunteers who attend religious services weekly represent less than one in five (19%) Canadians, they contributed more than one of every three (35%) volunteer hours.

We also examined patterns of volunteering by the type of organization, volunteer activities and involvement, and motivations and barriers to volunteering. Perhaps most importantly, but not surprisingly, volunteers who attend religious services weekly devote a much higher percentage of their total volunteer hours to religious organizations. Those who attend religious services weekly are also more likely to do some volunteer activities, such as providing care and support, than others. We also noted that they were more likely than other volunteers to become involved in volunteering by being a member of the organization.

Volunteers who attend religious services weekly also report different motivations for their volunteering. In particular, they were more likely to say that they volunteered to fulfill religious obligations and beliefs than were volunteers who attend services less frequently or not at all.

Finally, they are more likely than other Canadians to report directly helping others, not through an organization. We also found a significantly higher participation rate among those attending weekly than among other Canadians. Membership in an organization is traditionally a principal gateway to volunteering.

VI Conclusion

This report focuses on the role of religious commitment in the giving and volunteering habits of Canadians, using attendance at religious services as an indicator of commitment. Canadians who attend religious services weekly are older than other Canadians and more likely to be female.

We found that Canadians who attend religious services regularly tend to donate and volunteer at higher rates than other Canadians. In addition, on average they make larger donations and volunteer more hours than other donors and volunteers. Canadians attending weekly also exhibit different patterns in terms of the organizations they support, their donating methods and volunteer activities, and their motivations for and barriers to giving and volunteering. Finally, compared to other Canadians, those who attend religious services weekly have higher rates of in-kind donations, directly helping others, and participating as members in voluntary organizations and community groups.

The NSGVP shows that almost all Canadians contribute to charitable and nonprofit organizations in some way. However, a small number of people who are highly active provide the bulk of support. According to the 2000 survey, fewer than 1 in 10 (9%) Canadians are “core supporters” and provide 46% of the total dollar value of all donations and 40% of all volunteer hours (Hall, McKeown & Roberts, 2001).⁹ Regular attendance at religious services is a distinguishing characteristic of this relatively small group of active Canadians.

Although religious commitment is intertwined with contributory behaviours such as giving and volunteering, there is evidence suggesting a gradual and long-term decline in religious activity in Canadians. Nevertheless, it is essential for both fundraisers and volunteer managers to find ways to strengthen the ties between Canada’s charitable and nonprofit organizations and our religiously active citizens. Whether religious commitment will remain as intertwined with giving and volunteering is a matter for discussion. And findings from the 2004 Canada Survey of Giving, Volunteering and Participating (CSGVP, see *For More Information*) will certainly contribute to this discussion.

⁹ These core supporters are defined as Canadians who are in the top 25% of donors (i.e., the top donors) and who also volunteer.

VII References

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For more information

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